



GOSPEL MESSENGER

Volume 93

January 1, 1944

Number 1

Ring Happy Bells

BY MILTON O. STUMP



Ring happy bells across the snow;
Ring slowly as we see the old year go.
Ring softly as we welcome in
The New Year which we now begin.

Ring happy bells, ring loud and strong;
Ring out the sin, the vice, the wrong,
The hatred of each heart and clan,
That spreads destruction in our land.

Ring happy bells, ring glad and free,
Ring in the years of jubilee.
The bells of triumph—let them ring,
When earth shall welcome Christ as King.

Elkhart, Ind.

Ring happy bells, ring glad and gay;
Ring in the years of love and play,
When in God's holy mountain fair,
To touch with harm no soul would dare.

Ring happy bells through noise and din.
The Christ is knocking—let him in.
His power and love enthroned within
Shall banish every known sin.

Ring happy bells, ring sweet and true;
Ring the message of love for me and you,
Ring in the power that God would give
That for each other men could live.

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Around the World...

Dr. Nathaniel Micklem, influential among British Free Churchmen, writes as follows regarding the British White Paper supporting "religious instruction" in the schools of Britain.

"First of all, I am relatively little concerned about what is called 'religious instruction' in the day schools. I think the Bible must be taught because a man is simply not educated if he does not know the English Bible. . . . I think the national schools should always be opened with a simple act of Christian worship, because the fear of God is the beginning of wisdom, and we can have no national greatness apart from the fear of God. . . . It is not the period for 'religious instruction' but the other periods that I am most concerned about, and I am even more concerned about the teachers than about the curriculum. I want to know how they teach history and English and science. I do not want my children taught history by someone who will make them think, if he can, that economic laws mould the destiny of mankind, nor by a teacher who sneers at other countries or at parties and movements here with which he does not agree. . . . I want, too, a teacher of science who is no materialist; he will not teach a different chemistry or botany from other men, but he will have, and therefore will pass on, a sense of the mystery and the beauty of the world of God's creation. In fact, I want all subjects taught by truly religious and humble men.

" . . . I hope that when they leave school they will love to read, and all their lives will continue to read, great literature; then, secondly, I hope they will have not only sound principles but a good judgment, and this will show itself, by way of illustration, in their being impervious to the irrational suggestions of advertisements and party cries and catch words.

"The teaching of the truths of the Christian religion is not the duty of the state. It is the duty of the home and of the church. I am more than willing that the schoolmasters should have a share in it, but I want a national system of education; I want my children to be educated with all the other children of the neighborhood; I do not want the Christian children to be segregated. . . . Moral principles, sound judgment, good taste—let the children learn these things together; they are a good foundation for a Christian and a citizen, and, generally speaking, there is no dispute about our desire for these things; to that extent we are still a Christian country."

★ ★ ★ ★

Penicillin, the modern wonder drug, may be the answer to China's needs for drugs in the treatment of serious cases of osteomyelitis, septicaemia, eye infections, mastoids, and many other diseases. There has been an acute shortage of the sulfa drugs since the Burma road has been closed. Penicillin is being manufactured locally by Chinese small industry.

Despite war conditions, the British and Foreign Bible Society has added seven new languages to its list of Bible translations, three for Africa, two for Oceania, one for Asia and one for South America.

A recommendation that the American Bible Society appeal to the War Production Board for an increase in its 1944 paper allotment is made in a report by a special findings committee of the society's advisory council.

At the annual convention of the American Prison Association held recently, five hundred prison officials and correction workers were told that they had better start thinking about the type of prisons to be built when the war ends because of an expected large increase in the prison population.

"The only thing that can check the wave of juvenile delinquency is a religious regeneration and a return to the moral tenets of our forefathers," says Judge Mark W. Rhodes of the juvenile court of Marion County, Indiana. "This moral resurgence must come within the home, the school and the church."

Arrangements have been completed with the various government agencies whereby the American Friends Service Committee will be permitted to purchase \$100,000 worth of powdered milk in this country and send it to India, where it will be distributed to the famine-stricken population of Bengal by the Friends ambulance unit and other relief agencies.

An expression of international goodwill and Christmas greetings was broadcast over the radio station of Quito, Ecuador, on Dec. 21. Among the speakers were Fernando Carbajal, past president of Rotary International, and representatives of the Rotary clubs of Peru and Ecuador, Dr. Paul Bowman of Bridgewater College, and Rev. Albert Link representing the Rotary clubs of Virginia.

The Japanese government has refused to agree to the exchange of any more American and other Allied internees in the Far East before conditions in the internment and relocation camps for Japanese and Japanese-Americans in this country have been investigated.

The University of Omaha is offering classes for lay church workers. Public relations for the church, work and duties of the church usher, religious symbolism, church music, Old and New Testament study, and financing church organizations are among the courses included in this new church school.

Confiscation of Belgium's church bells by the Germans has become an issue for rallying the opposition of ordinary men and women throughout the country's towns and villages. In many towns relays of volunteers guard the churches night and day to give warning of the bells' impending removal.

The Disciples of Christ will send a hundred missionaries to foreign fields and fifty to home mission stations after the war, it was announced recently. Training of the missionaries will be financed through the proceeds of a \$300,000 fund-raising campaign to be conducted by women's missionary organizations.

Casualties among army chaplains have thus far numbered eighty-five. Of these, sixteen have been killed in action, thirty-three have been taken prisoner, nine have been wounded and one is missing. Twenty-six have met death in various accidents. Thirteen navy chaplains are to date listed as casualties.

Evacuated west coast Japanese-American pastors are being assigned to interdenominational service in resettlement areas in an attempt to integrate Japanese-American Christians in Caucasian churches. Twelve ministers are at work in Chicago, Detroit, Cleveland, Cincinnati, and St. Louis in interdenominational church membership programs.

Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 93

JANUARY 1, 1944

Number 1

... Editorial ...

Redemption in January

ALTHOUGH it was four centuries from the days of Malachi to the coming of John the Baptist and Jesus the Christ, the line of those looking for the consolation of Israel and the redemption of Jerusalem did not become extinct. At least among the humbler folk were those who lived in expectation.

Few scenes in Biblical experience are more heart-warming than Luke's account of the presentation in the temple. It would seem that as the ceremony was being performed the aged Simeon was standing near. He was a righteous and devout man who had been led of the Spirit to come up to the house of God at that very hour. Receiving the Child into his arms he said—

"Lord, now lettest thou thy servant depart in peace,

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of thy people Israel."

While the surprised parents were recovering from the things spoken by Simeon, the prophetess Anna "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

It seems that no matter how difficult or discouraging the times, there are always some, at least a remnant, hoping and praying for the new day. Even when the temple worship had declined in its spirituality, there were humble ones like Simeon and Anna who were sincere in heart and Spirit-led. In spite of the shortcomings of others they carried on in faith and were blest because they did.

Perhaps here is a cue for all who look for redemption in life's January, not just for some family or people, but for the whole world. The children of Abraham are those so strong in faith that they are able to wait for the consummation far

past the natural span of life. They are they who keep faith even though ancient organizations grow formal in service and feeble in power. The faithful remnant carries on to become the channel of blessing and the means of redemption in the new day.

We live in another of those times calculated to try men's souls. Today there are many who are discouraged as they face the future. Even our philosophers are discussing the fate of Western culture. But even as some fields are being blasted to bits there are other places where men are learning something new about brotherhood. New leaders are being born even as older ones pass on. The eloquent author of the letter to the Hebrews would seem to have us to understand that no matter what the achievements of the worthies of old, God is ever eager that the new day may bring something better for those willing to live by faith.

Once more in the bleakest season of the year it is the time to resolve for the months ahead, to choose to work for redemption or to live as a drifter. It may seem strange to think about redemption in January, and yet at what period of life is it more important to think straight and keep faith?

When cherished ideals seem pushed aside, why should the faithful redouble their efforts to remain steadfast? Just because spring follows winter and after spring comes the season of harvest. Through all of life the larger outcome, the real redemption, depends on what we do in January. H. A. B.

Another Possibility

WE thought of something else the church can do while waiting for the final report of that committee on postwar world order. Of those committees, perhaps we had better say, as there seem to be more than one working on the problem. God bless them and may they be so led of his Spirit that they will find the right answer. Meanwhile we must not stand by in idleness. Longfellow had the right idea. We must labor while we wait.

The something else of the first line above is an allusion to our recent suggestion that the church lift up the banner of the Ten Commandments high enough for the world to see. They have been forgotten, even trampled on. It is certain that the "brave new world" cannot get on without them. We shall do that world a good service if we keep them in the foreground of public attention now.

The something else we have in mind at this moment is that last word of our Lord about going out and getting him more disciples. The way he put it relieves us of all wondering about where to look for them. He said we should just make them out of everybody everywhere. Remember his sweeping terms: "all nations," "every creature," "whole creation," from right around home to the "uttermost part of the earth"? So that settles that, it seems to us.

One interesting fact about this work is that we can always be sure we have not finished it. No matter how much or little we have done, there is plenty more to be done. And yet, comprehensive as it is, the main outlines are very simple. It consists of these two things only, making Christians out of the people who are not Christians and better ones out of those who are. You see we have to teach them "all things" that Jesus taught and keep at it until "all attain" to the full stature of Christ. So if you are not sure whether a certain Mr. X is a Christian or not you can be sure that he is not as good a Christian as he ought to be and you can therefore do some work on him right away. You should soon find out what he needs most. Before going too far with this, it might be well to do a little work on yourself.

We quite understand that there are real obstacles to Christian disciple-making in some parts of the world just now, but there are also great spaces and wide avenues open to the Christian approach. There are difficulties, to be sure. Indeed there are many adversaries, but this is not the first time in Christian history that this was true where there was also a great and effectual door opened. One can think of some such doors in very public places with perfectly thrilling possibilities, though it would no doubt require somebody of John the Baptist or Prophet Nathan caliber to enter them. But what if the church *could* persuade the prospective peacemakers to try it in the Christian way! The indispensable prerequisite to that is making actual, not nominal but actual, disciples of Jesus out of said prospective peacemakers. Looks hopeless? May be so, but they are included in "all nations" and "every creature" and that is what our Lord said is our job. He said, moreover, that he would stick right with us to the end, clothed with all the

authority of heaven and earth. Doesn't that put a different face on it?

We could get some good practice in preparation for such a ticklish task by trying some of the other great and effectual doors which are opened to us. In every community there are people who are not very good disciples of Jesus, at least not too good. They have not yet learned to observe some of the things which Jesus taught, in their own homes possibly or in the stores where they do their shopping. Or in the many places where they just forget to "help somebody today." Some do not even pretend to be disciples of Jesus. These doors may not have so many adversaries crouching behind them but if they do, the practice they give will be all the better.

One thing which always gets in the way of any attempt at disciple-making—well, no, it doesn't always, but it should—is the fear that one's own discipleship is not up to standard. The right thing to do about that is to institute a good self-examination on the subject, decide that with the grace of God, which is always ready to hand and ample for every need, you will make an honest effort to do better, and then go ahead helping other people to do better. They will not be too critical of your failures if they can see that you are really in earnest about your own Christian discipleship as well as theirs. You must be able to show them that.

Do you hesitate, or do you think the church should hesitate, to go ahead with this divinely commissioned enterprise, lest the new regime hit upon some other way to save the world? If it tries that, it will be doomed to another early disillusionment. There is no other way. Jesus Christ is master of the secrets of the universe. He is *the* authority on the subject. He knows why God made man, what God is trying to do with him and how alone it can be done. Let's rise up and follow him.

E. F.

Light and Power

A few weeks after Jesus told his disciples that the Spirit of truth would guide them into all the truth, he told them also that they would receive power when the Holy Spirit was come upon them.

Did he want them to understand that illumination carries responsibility, that discernment of truth is no end in itself but an equipment for work? The Spirit not only enlightens; he also energizes. If he has not done the latter, there is good ground to question whether he has done the former.

He cannot do either for an unresponsive soul. He guides into the truth only those who are seeking the truth. He bestows power only upon those who are conscious of the need of power. E. F.

The General Forum

THE TASK AWAITING US

BY C. ERNEST DAVIS

WHEN the war ceases, what tasks await America? Christians should think about this question. The minds of many Americans are entirely occupied with the problem of winning the war or in seeking ways to find selfish advantage and profit in the postwar world. As Christians, we need to think about the real tasks that will confront our country when the fighting ends.

In the first place, there awaits us a gigantic task of humanitarian service. We shall need to help clean up the debris of war; seek out and bring back the victims, refugees, and prisoners of war to their homes; feed and clothe the destitute multitudes; restore homes and ordered life; and care for the wounded and disabled. This is a task of staggering proportions.

Secondly, there awaits a task of re-establishing and maintaining fellowship. The war has produced great chasms between nations and peoples. Peace will bring the danger of widening rifts between allies. Even the English-speaking nations may come to hate one another, unfortunate as such a result would be. Race hatred is an intensifying factor in America's war against Japan and gives it a special viciousness. Race hatred is a very threatening danger all around the world, including the American home front. Yet, when the war is over, we shall need to bridge all these racial and national chasms. We must live in the same world with our friends and our former foes. There must be relationships of many kinds. It is absolutely imperative that we re-establish and maintain fellowship, and America cannot afford to neglect this important work.

Then, for America, one of the richest nations in the world, there awaits a great task of economic sharing. I refer not merely to the immediate sharing for the task of humanitarian service previously mentioned, nor to the sharing by loans, lend lease, and extension of credit for the rehabilitation of business and industry in devastated areas, occupied countries, and defeated nations—the demands will be immense in both instances; primarily, I refer to that sharing of economic resources spoken of in the Atlantic Charter in the fourth and fifth points, as follows:

"They will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity. . . .

"They desire to bring about the fullest col-

laboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic adjustment, and social security."

This sharing is essential if human welfare is to be served and the future of society made stable.

Another task awaiting America is the seeking of world-wide understanding. Such understanding is the basis of successful co-operation and continuing fellowship and of keeping our treaties revised and workable. Any treaty or treaties made at the close of hostilities will inevitably contain some inequities and inequalities. As time goes on, these inequities and inequalities will become greater and the treaties will have to be intelligently revised or the situation, sooner or later, will reach the breaking point. Treaty revision will require understanding. In addition, there must be understanding if we are to trade with each other and share economic life as we ought; if we are to co-operate politically, and political co-operation will be necessary; and if we are to have any peace worthy the name. Even enlightened self-interest demands that America consciously and definitely work at the task of seeking for herself and for all nations better world-wide understandings.

Finally, as Christian Americans, we should undertake the task of spreading a great unifying faith. Much depends upon our faith. It supplies the vision that leads us on, it is the ground of our hope, and it even outlines the procedures and methods by which we may work. Faith is basic. As we face the stupendous tasks awaiting America, we need to realize that actually there is no sufficient motivation and basis for the great task of humanitarian service awaiting us except that which arises from faith in the Lord Jesus Christ. There is no sufficient basis for the extensive fellowship required by the postwar world except Christian brotherhood with its attendant forgiveness of past wrongs and its long-suffering love amidst present irritations. There is no guarantee that man will share his economic goods to the extent required unless there be first the unselfish spirit of the Christian coupled with the positive urges of Christian love and concern. There is no sufficient desire or basis for adequate understanding except that found in the universalism of the Christian church that would bring into its orbit every race, every nation, every person, every act, every thought, and every desire and intent of the heart.

Frankly, for the world to go on without Christian faith is to slip farther and farther into an-

archy, chaos, and ruin. As we slip and fail, we shall try governmental regimentation, bureaucratic regulation, and military force, all to no avail. Without Christian faith and all that it implies of attitudes, understanding, motives, and way of life, there is no pathway of hope ahead, there is no steady light cutting the gloomy night of a darkened world.

As Christian Americans, our basic task is to evangelize—to win men to Christ; to nurture men in the meaning, significance, and implications of the Christian religion; and, with them, actually to follow our Lord as he leads us forward in the work of creative citizenship and churchmanship.

We cannot take it easy, leisurely loafing along in our lovely churches, forgetting the misery of the outside world. We must go out into the byways and hedges of our own land and of the world. We need and must have a great program of Christian evangelism; a great program of Christian education in our homes, our church schools, and our church colleges and seminaries; and a great program of Christian service to give authenticity to our professions and to open the way for our spiritual message while serving the physical needs of suffering humanity.

After all, there is no other way. Only Christ can bring the world together, bind up its wounds, and heal its spirit. That job cannot be performed by the soldier, the businessman, the secular educator, or by government officials. But Christ can do it. "And I, if I be lifted up from the earth, will draw men unto myself." He was lifted up—crucified. We must tell the world of him by

every mode of communication which we know and by every method which we possess.

The task awaiting us is the one the Lord left us long ago, a task long neglected but waiting still, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

La Verne, Calif.

Let Us Make It a Real New Year!

BY LOREN S. SIMPSON

WE are at the beginning of a new year. For each of us a new year symbolizes opportunity, hope, and promise. At the same time, we recognize that seemingly unsurmountable obstacles will challenge our determination, our deepest sincerity, and even our very integrity as each new day becomes a reality. Before, however, time wipes out our "every good intention and purpose" let us pause to rededicate ourselves to the tasks that lie ahead. May we realize our own individual importance in making this a real new year.

Thoughtful people are likely to approach this year in a spirit of discouragement. Nearly two thousand years have passed since Jesus came to this world with his message of love, enlightenment and peace. Yet today the whole world is embroiled in war. Millions upon millions of people are moved by mingled feelings of uncertainty, fear and hate. The world, seemingly, has never been blessed by peace. As we turn the pages of history, we are impressed by the fact that war, rather than peace, has been the usual, the normal, fate of mankind. It is true that we have had short eras of peace but these have always been followed by wars and rumors of wars. Strife and contention in the world at large, misunderstandings, selfishness, bickerings, distrust, and bad will among individuals and groups—such is the familiar picture of human relations. Here and there, similar to a mirage appearing before a desert-weary traveler, we see a picture of contentment, repose, unselfishness, shining examples of what might be if the teachings of Christ were universally accepted.

This neglect and failure of human beings to accept the teachings of goodwill and brotherhood does not mean that the message of peace was a mistaken one. Rather the sad experiences of mankind prove the futility of an attempt to build individual lives and national societies without practicing the virtues of peace and love which form the basis of the Christian spirit. Society is

Regrets

BY RUTH B. STATLER

I have done things foolish and useless;
I have made mistakes—quite a few,
But the things I now most regret
Are the things I had meant to do.

There are hearts I had meant to encourage,
Letters I meant to write,
Tasks to be done in the daytime,
But before I knew it was night.

There were days that I meant to be kinder,
New friends I meant to make too,
Old friends to love a bit dearer—
I thought tomorrow would do.

So the days slipped away into last year,
And the things I now most regret
Are the kind words I left unspoken,
And the things I haven't done yet.

Somerset, Pa.

learning the hard way that no man, no family, no nation which is essentially self-seeking can achieve security or happiness. In my judgment, there cannot and will not be any stability or serenity anywhere until the principles of brotherhood which Jesus taught are followed throughout the earth.

It is well for us, then, with a new year before us—no, not quite, for already it has begun—to resolve to rule selfishness from our lives and to seek happiness in the advancement of the common good. We should realize that as we face this year of uncertainty each of us has definite responsibilities. This, indeed, would be a new year if each one of us would respond to the crying needs of our time. Let us face facts realistically. Are we big enough to make sacrifices willingly and cheerfully for the common good—as our government asks? Are we resolved to ask for less and be always ready to give more? Are we prepared to give much time to reading and discussion so that we can perform a needed duty of helping week by week to build sane and wise public opinion? Are we striving to fit ourselves to act sanely and wisely as citizens? Do we realize that others are looking to us to see whether we are shouldering our part of the load or whether we need to be driven, for that will tell them if their tasks are also our tasks, and their purposes ours? Do we even realize how important it is that we go gladly and energetically about our regular and seemingly humdrum daily affairs? Are we willing to try to find out the best ways of promoting goodwill among economic and racial groups and among the nations of the earth? Are we interested enough to try to dissociate and solve the causes of dissension everywhere? How much are we trying to encourage proper and fair settlements at home and abroad that will encourage stability, safety, and freedom from contentions, fears and hate? These are questions that we should searchingly ask ourselves at this time of year. Then, and only then, when we accept our responsibilities and find the answers to these questions can we acclaim a successful year and effectively promote the practice of peace and goodwill among men.

As we face the new year, then, let us determine to meet each day's problems manfully. May we keep before us the ideals of opportunity, hope, and promise, that symbolize a new year. Let us put new courage and trust in the way of Christ, who has shown mankind the way of life. Let us accept the responsibilities that surround us by ruling selfishness from our lives so that we may better serve others. May we be thoughtful,

planning as best we know how in order to make the Christian way of life an abiding factor in the lives of men and nations. May we resolve to live our lives this year so that the world will be bettered by our living. Let's make it a real new year!

Hagerstown, Md.

The Magi and the Master

BY JACOB T. DICK

The Gist of a Christmas Sermon

CHRISTMAS is here again. How many of us will really celebrate Christmas? There are many so-called Christians who never experience Christmas. Christmas must be a personal discovery. It cannot be otherwise. Only those individuals who have made a personal discovery of Jesus can celebrate this day. Christmas puts a child in our midst—it puts young life in our midst—that is personal. War takes young life out of our midst; it makes human relations impersonal. Vera Brittain in her recent book, *Humiliation With Honor*, says that one way the recent decline of the individual has come about is due to the "multiplication of categories which blunt the perception of personal disaster by means of a neutral-tinted, collective impersonality."

She goes on to say that "with the help of this convenient verbal system, the wounded and dying are transformed into *casualties*, while the small householders who lose the shelter and saving of a lifetime in an air raid become *the homeless*. Those hunted individuals who flee their countries seem somehow less desperate when they are described as *refugees*. The mothers and children who escaped under bombs from Singapore lost much of their pathos as soon as they were included in that familiar category of waifs and strays, the *evacuees*. . . . The crashing airplane whose flames consume its living cargo of human flesh becomes part of a score or a bag."

But that impersonal vocabulary has no place in the minds of Christians who have caught the message of a personal Christmas. Christmas puts the personal back in the center of the stage.

On some Christmases we cannot seem to get into the right mood. We say or have said sometimes, "I didn't have a good Christmas." We are basing the fact of whether Christmas was good or not on our own personal discovery. And rightly so, for it is personal. No one else can enjoy it for us. If we are destitute of joy this December 25, it will be because we have not discovered Jesus and are still asking the question, "Where is he that is born King of the Jews?" And looking far and wide we will not find him, unless—star led—we discover him

within. This is the hope of Christmas, that we might discover Jesus in ourselves. The greatest discoveries of life are personal—and the greatest personal discovery is Christmas.

There are some outward signs that we might have an inward Christmas. In the eastern cities individuals are not allowed to put lights on trees which are out of doors. If there are to be lights on trees they must be within the house. Let us hope that spiritually the lights will be moved this year from the fringes of life to the very center of the soul; then we will have a good Christmas. Christmas must shine out from within, for Christmas is personal.

"The star, which they saw in the east, went before them, till it came and stood over where the young child was." The wise men were led by the star of brightness to the young child. As soon as the enrollment was over in Bethlehem, Joseph found room for Mary and the child in a house. The star led the astrologers to this house.

The Magi were the scientists of their day—the Keplers and the Carvers. They were the Galileos and the Wrights. These wise men were not only familiar with the hope that a Jewish Messiah would be born, but they were sympathetic to that hope. They were also familiar with the thought that at the birth of great men signs appeared in the heavens. The Magi searched for the star and they found it, and upon finding it they followed it. That star led them to the child.

"When they were come into the house, they . . . fell down and worshipped him." Here we discover the true relationship between science and religion. Science has wandered afar from those ancient Magi. Science has been leading its followers around because it lost the star. The relationship between science and religion will be clear to us only if we go back to the nativity and watch with amazement the scientists bowing down and worshipping the child. There can be no conflict in truth; science and religion must harmonize. At the nativity all truth is harmonized. The Magi and the child met and agreed. The star and the stable met and agreed. The Old Testament and the New Testament met and agreed. Old prophecy and the New Prophet met and agreed. At the advent of our Lord the *Pax Romana* met with the Prince of Peace and the Savior was born "in the fulness of time."

"When they saw the star, they rejoiced with exceeding great joy." This star, even before they saw the Savior, intimated that he had arrived. In many homes across our land there is at least one star in the front window. That star represents very little to the passer-by; it is only a star. But

to the ones within the house, to the father, the mother, the brother and sister that star has infinite meaning. It means a son or a brother has gone away. To the passer-by that star is impersonal. It has meaning to the ones within because a son is "out there." If that star were to become alive at Christmas, if that son could come home, Christmas would be victory.

Let us follow the star a little farther. If Christ's star means more to you than just a star, if it is personal, if it leads Christ to your heart, and if he lives in you, then Christmas will be victory for you.

The Magi, upon seeing Jesus, bowed down and worshiped, not because of any exterior compulsion, but because of a deep, inner joy which changed Jesus from a child into their Master. If we are to experience a true Christmas we must follow the Magi in making Jesus our Master in living reality.

Windber, Pa.

A New Year's Resolution

BY W. M. PLATT

THE beginning of a new year presents a strategic time to view the past and the future. We can, like Moses on Mt. Pisgah, look back over the events of a busy life and forward to a strange new life.

The poet compares the new year to a number of things in the following lines:

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gift concealed—
This is the Year that for you waits
Beyond to-morrow's mystic gates.

The beginning of the new year should give us a new vision of God. When Moses was eighty years old he caught a new vision of God at the burning bush. It is important that the busy affairs of life do not rob us of that vision. We need a vision of our Lord's patience, his loving disposition, his passion for the lost. We need to make a rededication of life to him in the evangelization of the world. We need to raise the spiritual standard of the church and the best place to begin is with self. Franklin once said, "Be at war with your vices, at peace with your neighbors, and let every year find you a better man."

We cannot stand still. Time is an old policeman who says, "Move on!" The Lord promises to go with us. He told Joshua, "Be strong and of good cheer; be not afraid, . . . for the Lord thy God is

with thee whithersoever thou goest" (Joshua 1:9).

It is important that we make use of every hour. Paul says, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5: 15-16). This may be our last year. Then let us make it our best. We cannot extend our lives.

When we have spent the last year of our life here, may there open up a new year for us in the glorious presence of him whom we have loved and served.

La Verne, Calif.

Hints to Young Preachers

BY ALBERT C. WIEAND

I. "Preach the Word" (2 Tim. 4: 1-4)

WHEN I was twenty-two my local home church in northern Ohio drafted me for the ministry. I was then a student at McPherson College; I had been there one year. When I went home for the vacation following, the church seized upon the opportunity to put me into the ministry.

Soon afterwards I went back to college at McPherson. It was not many weeks before I was asked to preach in the chapel. After two weeks of intensive preparation I was going to preach on the subject, Sacrifice. I had been inspired to use this subject by John G. Saxe's poem:

Life evermore is fed by death,
In earth and sea and sky;
And that a rose may breathe its breath,
Something must die.

And so I put down my thoughts about sacrifice and was greatly stirred by the philosophy of sacrifice. I made an outline and then when I thought I was just about ready to preach I hunted for a text somewhere in the Bible to set me going when I reached the pulpit. By and by I found the passage in the sixteenth chapter of Matthew, verses twenty-one to twenty-eight, especially verses twenty-four and twenty-five, in which Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

In order to understand the text more fully I thought that I would look into the context, and I discovered that the subject began with verse twenty-one and ended with verse twenty-eight. I tried to understand, and studied the text in the light of its context. The more I studied the deeper I got in and the more intensely I was interested.

Then I tried to outline the thought of Jesus here in the whole paragraph, of which verse twenty-four was the center. I thought what a wonderful

text this would be for my sermon. But the deeper I got into the text in the light of its context, the more I discovered that my outline would not fit it.

Then I wondered whether the outline that Jesus had in mind, when speaking on the subject, might not be a good one. And so I tried to find that outline and made it out. Then with that before me I looked again at my own outline which I had made previously and I found it just would not work; it was not worth looking at; it was not worth preaching about. And so I made my first outline out of Scripture itself and started out "preaching the Word."

This first experience with expository preaching went very deep; in fact, the next time I had to preach, I wondered if I could not find an outline in the context itself, and so again I was led to preach the Word instead of my own notions, or the last book I had read, or what the magazines or the newspapers said. In this way I got started in expository preaching and it has been my joy and strength ever since.

I found later that when I went to the ends of the earth and listened to the great preachers of our day, the greatest of them all were expository preachers. I soon found that it was hardly worth the time to go to hear those who were not expository preachers.

I marveled at this for some years until it occurred to me that of course God's thoughts are greater than our thoughts. "As high as the heavens are above the earth, so high are my thoughts above your thoughts." So, if one fills his mind and heart and sermons with the Word of God, instead of with one's own thoughts, certainly his preaching will be more profound, more inspiring, more helpful and healthful. It will be much more helpful teaching than the latest thought of the day.

The Apostle Paul gives two or three other reasons why he wanted Timothy to preach the Word. He implied that if you do not preach the Word you are likely to preach according to your own lusts or evil desires, or you are likely to preach according to the popular thought of the day; you will be led away by the fables that are going around.

The specific thing that Paul had in mind when he wrote 1 Timothy and 2 Timothy and even Titus was to correct false doctrines. The doctrine that was then about was tinged with Judaism; it was mainly Judaistic teaching, but transformed by incipient Gnosticism. Gnosticism was a false teaching which later on just about ruined the church life in that part of the world, so that the power and leadership of

the church moved on to other areas, and those churches dropped out of the limelight of the forward movement of the gospel.

There are many false teachings today that are in the atmosphere. We hear them over the radio. We read them in the newspapers and magazines. We discuss them in our latest books. We hear them in the conversation of people around about us. The spirit of the age, the *Zeitgeist* all around us, puts these ideologies and false teachings into our minds and we see in some cases what a disaster they may become, what a chaos and unhinging of all normal life they may bring about. And so if any age ever needed to get back to preaching the Word, certainly our age needs it. That is our business; that is the major work of the church, to keep true to and abide in the sound doctrine, the healthful teaching which Jesus himself brought, which he called the gospel, the good news from heaven.

Bethany Biblical Seminary.

The Rural Church

BY G. W. KIEFFABER

The Problem

WHETHER or not the church has gotten its strength and vitality for two hundred and thirty-five years from the rural church, it is suffering today, and has for several decades past suffered irreparably, and lost in vitality and power through the depletion of its membership caused by the sale of farms and homes owned by church members to people who have no connection with or interest in the church. Invariably the nearer the farm sold is to the churchhouse, the more severe the loss to the local church. This is best proved by citing a few definite cases of what is all too prevalent throughout our entire brotherhood in its constant recurrence.

1. In one of our congregations a farm, owned by a minister in the church, cornered at a crossing of two main highways. The minister donated this corner and a churchhouse was erected which became the community center. For a number of years the church grew. Later the minister sold the farm to a nonmember; a few years later the nearest member-owned farm was more than a mile from the churchhouse and others were as far as ten miles from it. Finally, services were discontinued and today that house has been sold to another denomination and moved away.

2. In another rural church the nearest member-owned farm is three miles from the churchhouse. During the winter months, and often at other times, some members of Brethren homes, either from necessity or choice, attend some other de-

Time

BY JOSEPHINE STONE BREEDING

You came as stealthily as some young faun,
And quietly you took away my youth.
You taught me patience, tolerance and truth.
I learned your worth when you were almost gone.
O Time, you freely give and wisely take;
You hold the mysteries of life and death;
You gently fan a baby's first soft breath,
A destiny perhaps, to mold and make.
I pray that I may always need you, Time,
And when my candlelight is burning low
Unfinished tasks would give a light sublime,
Still useful and still planning as I go.
A little short of time—this is my prayer—
I would not finish; someone will out there.

Fountain City, Tenn.

nomination whose place of worship is nearer their homes. This is made all the more true because the member's own churchhouse is not on a paved road.

3. In a third case the nearest member-owned farm is five miles from the churchhouse. This particular congregation has sent out workers who have become known throughout the entire brotherhood. Here, again, the churchhouse is not on a paved road, and some of the members will of necessity during the present crisis attend church services nearer their home. In such cases, especially if there are children, associations are formed which will draw them to the near-by church.

A Remedy

In each rural congregation let the church body select two of its members who know the community well and who have good judgment of farm values to obtain information and make listings of farms in the community—especially those nearest the church—that are for sale or rent. Make these files available to members of the local church and to others who may inquire, whether the inquirer be from another part of the state district or from any part of the brotherhood. A similar group of two should be selected in each city church (two are needed for conference and investigation), for as soon as this war ends thousands must leave cities because the work they are now doing will stop almost abruptly, causing a return to the country.

One name from each local church should be filed with Bro. D. D. Funderburg in Elgin, Ill., thus forming a church-wide clearinghouse when no available exchange can be found locally.

Each local committee of two should, likewise, make and keep files of church members who are prospective farm purchasers or tenants.

Akron, Ohio.

The Christian Church a Family

BY CHARLES FORROR

"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3: 14-15).

In the verses immediately before the text, the Apostle Paul has been speaking of a mystery which now is a revealed secret. The secret was that the Gentiles should be fellow heirs, and of the same body and partakers of the promise in Christ through the gospel. For some reason this was left for the apostle to explain. Jesus referred to it once in Matt. 16:18, when he spoke to Peter, but gave no further explanation. It had been kept a secret from the former ages and generations. The Jews never suspected that the Gentiles would share in the benefits of a most gracious God. "For the same Lord over all is rich over all that call upon him."

We will notice here that the church is called a family, "the whole family in heaven and earth." It will be necessary to explain the phrase in terms of the family to understand just what is meant. Paul is saying that the church is founded on natural affinities, just as a family is. Some of Jesus' followers were members of a revolutionary party that sought the overthrow of the Roman government that the Jews might be free. In modern times it is political and industrial interests that bring us together. All of these come to naught because they are artificial interests. It is another principle altogether upon which a family or a true society is formed. It is not built upon a "similarity of taste," or "identity of opinion," but upon affinities that are natural. We do not choose who shall be our brother. You cannot exclude your mother or your sister. It does not depend upon choice or arbitrary opinion, but upon the eternal nature of things. We are born into the family. In such a way I think of the church.

As a family, the church of Christ is a whole, made up of many units. Let us see how these human characteristics manifest themselves in the family. In the family we have both the masculine and the feminine, which together make up the whole of humanity. There are diversities and degrees in kinds of affection: the love which a sister bears towards a brother; the affection which a man feels for his father or his mother. There is room in the church for such affection. There is also a diversity of character: the mature integrity of the father, the tenderness of the mother, the bravery, the enthusiasm, the thoughtfulness, the tenderness, the rich humor, the sadness of others. The church has need of all of these kinds of affection and diversities of character.

There are diversities of conditions of life. There is the heir, the one sustaining the name and honor of the family; the soldier, in whose career all the anxiety of the family is centered; the businessman, to whom we look for advice and counsel; the invalid, hovering between life and death, who draws all the sympathy of the family. As in the family, so we find all conditions in the church, serving to unite all more closely, because they have one common point of interest. These are not accidental but absolutely essential to life of the highest type. Someone has said that a family not having all these points is not a family, but just a fragment of a family. Thus we see that it takes all to make a complete unit.

We expect members of our families to excel in all points; so we expect members of our church to excel in goodness. In days gone by purity was a mark of excellence. Martyrdom was a cause for sainthood. Today when we are asked for the tests of a Christian, we are likely to say that church attendance, willingness to listen to a sermon and psalm singing are some of the points to be stressed. This phase of human character has been characterized as feminine; that which is lived out in the front lines of everyday life in the struggle for principles is the masculine phase.

There is a place for all sorts of abilities and all qualities of life. Another has said that in God's great economy there is a place for the wren and the violet as well as for the eagle and the rose. So in the church there is a place for every one.

So there is a place for all ages and various activities. The world looking on may say that you have a perfect Christ, but that the likeness of him cannot be found in any one, in what they are or what they should be. This is true and we can answer that criticism, even today. We do not look merely to one individual for a form of goodness, but to the group as a whole for a form of excellence that can adorn humanity. We do not look to this man or that man, to this age or that age. Rather, we look to the collective and blended graces which are found in every age and in all churches. Thus a church can hold up a Savior, which is Christ the Lord, and a character which is equally divine in its origin, parts of which can be found in any church. We work towards that goal of the high calling in Christ Jesus. We offer to you a character that is worthy of your very best effort and sacrifice. There should be the same bond of affection in the church as in the family, for are not the individual members her children? Paul said, "For this cause I bow my knee unto the Father." Can we do less?

San Diego, Calif.

THE DROP-LEAF TABLE

BY CLYDE S. CREEL

I was in the garden one day when I heard a terrific crash. James, about five years old, was inside.

Immediately he came running out, his face white, his big brown eyes a little bigger and a little darker, and exclaimed, "O mother, I've pulled over your table and broken all your dishes!"

I looked up. His arms were clinging to me as he begged, "If you'll forgive me, mother, I never will do it again."

I swallowed the reproach. I was about to utter, and we went in together to see what damage had been done. Once inside, I found that my young son had indeed pulled over the table, and broken not all my dishes as he declared he had but a good many.

"I'm so sorry, mother."

"I know how it was, honey, and of course I forgive you." The boy helped me right the table, pick up the broken china, and soon everything was as it had been.

But was it really? Something had happened which was sure to make an indelible impression on my son's memory; that it would be an unhappy one was my fault, for I had neglected to remove a source of temptation. A small clock which captivated his fancy was on the side of that table next the wall, and only by leaning heavily on the outside leaf could he reach his heart's desire. I had cautioned him about it more than once, saying, "James, you're going to upset that table one of these days." He would stop reaching for the clock for a time, but forgetting soon, do it again. If I had been wiser, I would have removed the clock; I could easily have found another place for it. But I did not think to do it.

When James came to me so quickly, telling me of the disaster, my mind flashed back to a similar incident of my own early childhood. I presume I was hungry, for I was running around the table, which also happened to be of the drop-leaf variety, trying to see what we would have to eat, for dinner was almost ready. When I pulled myself up to see a little better, there was a crash. I had upset not a table full of clean dishes as James had done, but a whole dinner!

We were farm folk. The men were in for dinner; my mother was tired and evidently nervous. I got soundly spanked!

I was old enough to realize I had done something that I should not, but too young to understand why I should be punished for what to me was an accident.

Through the years that incident flashed in and out on my memory screen, as well as many other mishaps in my grand adventure of living—things I had been punished for in some way without quite understanding why. So when my son came running, telling me that he had upset my table and broken all my dishes, many things that before had been vague, became clear in a flash. When I had been punished for mishaps that were accidents pure and simple the person in charge had been overly tired and irritable, and though what I had done was really not so bad, it happened to be the last straw. In a flash also, I determined not to see a last straw where James was concerned, but to deal with a mishap kindly. I have not always been successful, for sometimes it was more difficult of accomplishment than following the paths of righteousness. But I have learned conservation of strength for my necessary appointments of living.

I know there is a world of difference in what I might be and what I am. I am known for what I am. My children cannot look into my heart and know just how much I love them. They do not realize that my power to be patient and kind in every trying circumstance is only human, and in spite of a strong abiding faith, I sometimes fail. Sometimes, in spite of good resolutions, I overtax my strength and become irritable—irritable with those I love more than anybody else in the world. I am more than irritable; I am snappy. But I was so busy; I frittered away valuable time with nonessentials, wearing out my limited amount of strength. I had forgotten apparently that there was always time enough for everything in its own proper place and plane.

I have overdone the ambition stunt many times, a common penalty perhaps. In this day and age, when we are constantly putting on speedometer tests, wanting to be where the wheels go round fastest, we maintain the top-most peak of energy until there is no more energy in reserve. But I know that I must conserve my strength if I would foster a more gentle nature within me, and that if I desire fellowship with my sons and daughters, our hearts must sing lovely tunes of happiness.

Kansas City, Mo.

"Lick 'Em!"

BY IRENE BOWMAN

"Tention! I'm a German and you're shooting me!"

They had affectionately dubbed him (and it fit him like an extra skin) Bully. His four-year-old physique was a marvel—he stuck out his little chest like a human shelf, and goose-stepped with all the precision of a crack German division.

But Ronnie merely looked past Bully, a long, placid gaze. Whereupon the strong one feigned an imaginary bullet, fell in glorious defeat upon the ground and started expiring in earnest.

When a response was not forthcoming, he opened wide his eyes. Ronnie had started up the wheels of his tricycle and was chasing butterflies!

"My sakes, the boy's already half-trained for the next one!" Phoebe never minced words. We'd been watching the demonstration from the back porch. All around the dazed "German" lay toy instruments of destruction—guns, tanks, pistols.

Phoebe and I were on hand the next day. This time the commander offered us a ringside seat for the fracas.

"You be Japs!"

The weakest ones whined—it was growing monotonous. Bully promptly subdued them. "You're too little yet for us."

Reluctantly they obeyed. Bully "picked" them off one by one, although they fell short of expectations. They did not fall clocklike, even though he had been drilling them ever since yesterday's episode!

One of the "dead" Japs was watching out of the corner of his eye. When Bully turned his back for an instant, Togo crept up from behind, pantherlike. We even detected a glint in his eye. With lightning speed, the puny one succeeded in administering the soundest, most vigorous smack between the shoulder blades of his superior.

"Now, can I be an American?"

The whole regiment was too young to have read it in books. Phoebe and I agreed on that. Bully was having

it served up to him three times a day and between meals, even an exciting portion at bedtime, by none other than his own parents. It was the result of the inevitable household theme—"Lick 'em!"

The show we saw was Bully merely putting into expression that which was taught him, passing it on to the rest.

But, God bless them, there'll always be the Ronnies!
Muscatine, Iowa.

Business as Usual

BY CHESTER E. SHULER

When the Lord Jesus was only twelve years of age, he stated very emphatically that he must be "about his Father's business" (Luke 2:49). Although he assisted Joseph in the carpenter shop of Nazareth and was "subject unto" (Luke 2:51) Joseph and Mary, his Father's business was ever his chief business during his stay in the flesh. Now that he has gone back into heaven, he has turned over the responsibility of handling some of the gospel business to his followers.

Some time ago a very capable insurance salesman was stricken with illness and ordered to the hospital for an operation. He was faced with a long period of convalescence after this ordeal. "It's going to be a bit tough, chief," he remarked to his manager, "but I expect to insure my surgeon; I'll get a nurse or two, and after all, one can do a good deal of business by correspondence."

For that aggressive insurance salesman, being laid up for a time simply meant the opening up of new opportunities for business which otherwise might not have been his. "Business as usual" was indeed his motto!

Few gospel insurance salesmen show themselves equally energetic. Yet their product is far superior to the very best life insurance. It is eternal life insurance! Prospects are everywhere, although many of them seek to give the impression that they would rather not be bothered. The saddest, most heavily burdened heart may be hidden behind a surly outward demeanor. It is impossible to tell just who may be a prospect for gospel insurance, to those who adopt the business as usual idea in spreading the good news.

Harrisburg, Pa.

The Love of Home

BY EDWARD LYONS

There are many kinds of love, but here we shall write of our love in or of a home. Many give to love a wrong meaning. But in order to have love in a home we must first have the love of God in our hearts. Love is the first law of God, for God is love. Therefore, in marriage love is not to be interpreted as a physical factor alone. I do not overlook the necessity of physical attraction, but unless it is sublimated to a higher plane, a marriage will not last.

Many desire a home with luxuries, but many things can spoil such a home. There are the hazards of war and depression. Consequently, at the beginning one must strive to establish the home "not built with hands." Our building should be on a spiritual plane.

The foundation must be on solid ground, which means that we must build our spiritual home on Christ and his teachings. Our mental attitude may be likened to the frame of the building, all fitly joined together to form a unity. One might say the roof is our faith; the

I Stood Too Close

BY MARY McDOWELL

I stood too close to the mountain
To see its grandeur rise
A thing of glorious beauty
Up to the far blue skies.

But, later, far in the distance
I saw it in silhouette
Lording it over surrounding hills
In front of a sun just set.

I stood too close to the forest
To see among trees tall,
Patriarchs high and stately
Rising above them all.

But, later I stood on a hilltop
And looked at the distant whole
Outlined like a huge green avalanche
Encased in a grassy bowl.

I stood too close to my life
To feel its mystic charm;
I made it a thing uncherished
Nor shielded it from harm.

But, later I nearly lost it,
And then, before my face
I saw outlined in holiness
Its beauty and its grace.

Millersburg, Ind.

windows let in the light of God. The various parts may be given symbolic meaning. This, then, is the essence of our spiritual home. If separation comes, we then have a spiritual home with values no one can take from us. Such a home is not torn apart by the uncertainties of life but can ever improve.

Those who have built their home of love on a spiritual plane have nothing to fear. They have something eternal in the heavens which robbers cannot steal, which fire cannot destroy. Love in a home is like a fresh mountain spring. The purity of the water in a spring depends on its source. Homes which are based on the principles of Christ's teachings will be pure. Other homes that have not the true source from which to draw, like some springs, will give forth that which is impure. Every spring runs into a larger stream, and then on to the ocean. So with our homes, good or bad—each helps to make a community, while communities make the state and nation. The nation's strength depends upon the kind of homes we have.

The love of home can be compared to the silent beauty of the sunset. Clouds half hiding the sun but add to its beauty. The clouds of disappointment can silently reveal the beauty of the Christian life. Or the love of home is like a spider web. Notice its intricacy, its filmy texture. It can be broken easily, yet in patience the spider builds again. Thus we must realize that we can have a home of beauty only if we are patient and willing to try.

Waldport, Oregon.

• • •

"The year is going, let him go,
Ring out the false, ring in the true."

BRETHREN SERVICE IN 1944

By M. R. Zigler, Executive Secretary

Owing to the unsettled conditions of the world, there have been some uncertainties about the future program of the church in recent years. However, I feel that the church can no longer afford to be uncertain. In the midst of doubt and war a new order is beginning to form and Christian people must set their stakes now for the next twenty years—the next generation—if they wish to have something to say about what kind of a new world we shall have.

This is just the thing that we in the Brethren Service Committee have been trying to do. The work of the B.S.C. is one of the important parts of the church program, and it requires the united support of the members of the church to operate it. For these reasons, I would like to outline the main parts of the plan which the Brethren Service Committee has laid for its work in the coming year.

Relief—at Home and Abroad

There has been some question as to whether the church would be permitted to take part in the postwar rehabilitation program in Europe and in China. The recent Atlantic City Conference on postwar relief made it clear that private agencies will be given a part in relief and rehabilitation. This means that the gifts of Brethren people will soon reach the starving women and children of occupied Europe and the suffering people of China. Our efforts in 1944 will necessarily be small—a token of our love and concern—but with the end of the war and the lifting of restrictions on shipping and travel, we plan to make a positive and worth-while testimony of our brotherhood to suffering people throughout the world.

On December 18, recently returned missionaries from China planned the sending of relief workers to meet the needs of war-torn China. Europe also will be the scene of B.S.C. activities. In addition to representatives now in England and Spain, workers will soon be sent to Sweden and North Africa and plans are being laid to work in the Balkan states as soon as possible. In addition, Brethren Service work will continue in Latin America. At present, B.S.C. representatives are working in Puerto Rico, the Virgin Islands, Ecuador and Bolivia. Brethren missions to these countries are seeking to build friendships with our American neighbors to the south and help them to find a better way of life.

Nor will our responsibilities at home be neglected. Within the United States, Brethren Service will in 1944 attempt to build a more stable and just social order. Plans are being laid to establish food and clothing warehouses in several regions of the United States (the first has been opened at Nappanee, Ind.). In these centers, volunteer workers will collect and process food, make clothing, and store and ship supplies for foreign or domestic relief and for use in C.P.S. camps. Even prosperous America has its needy spots and if depression does come to the United States, the church is preparing to marshal its resources to handle its share of the problem.

Civilian Public Service

The Civilian Public Service program as carried on by the Brethren Service Committee will continue in the year 1944. The Church of the Brethren will continue to



"... the gifts of Brethren people will soon reach the starving women and children of occupied Europe ..."

stand back of those men who cannot participate in military conscription by reason of their religious belief. All other agencies participating in the program have indicated their willingness to continue for another year, and there is a determination to improve the quality of service rendered to our nation as well as provide more adequately for the men in camp.

Forestry camps and similar projects will probably use about 50% of the men in Brethren C.P.S. during the coming year. This will mean an expansion of special projects and detached service, and it is hoped that it will soon be possible to open up types of projects with a more direct social significance as well as more foreign service.

Foremost among the problems which must be met in the C.P.S. program in the coming year is that of the support of dependents of men in C.P.S. The drafting of fathers makes this problem more difficult. In so far as it is able, the Brethren Service Committee will endeavor to prevent the acute suffering which sometimes comes to a family because the main breadwinner is in C.P.S. and therefore receives no salary. If it is impossible to arrange for the care of these people by their families, the B.S.C. will endeavor to provide maintenance for Brethren and non-Brethren alike.

Another problem is the personal guidance of the men in C.P.S. camps. During the coming year, a renewed effort will be made to guide more adequately the men in meeting their spiritual, educational and vocational needs. Some of America's most dynamic religious leaders have

been asked to visit Brethren C.P.S. camps during the coming year, and no effort will be spared to give C.P.S. men a rich and wholesome spiritual outlook.

For Men in Service

No matter what the barriers, the Brethren Service Committee will continue to follow Brethren men who have entered the armed services with the church's message of counsel and guidance. Hundreds of personal letters and thousands of printed messages will carry the church's concerns to them.

In preparation for the return of these men and for the discharge of the men in C.P.S. camps the Brethren Service Committee is working on plans to relocate men on farms, in schools, in offices or factories or wherever they wish to work. In 1944, a center will be established where some of our best scholars can work out plans to help these men set up homes and secure training and jobs and it is hoped that Brethren C.P.S. men might be assigned to this task. A more difficult job and one that will require the co-operation of every church member is the welcoming of these men back into the church fellowship in such a way as to convince them that they have a place of service and friendship within the Church of the Brethren. The church cannot afford to do less than the government in receiving and re-orienting these men to the postwar world.

For Our Future Peace Testimony

During 1944, the B.S.C. will continue to carry on its testimony on the issue of war in all of its activities. We cannot escape our responsibility to preserve for our nation Christ's teachings on the peaceful way of life. After the present scourge of war, religious leaders of America will look—indeed are already looking—to the historic peace churches for leadership in this phase of religious education. Because of its strategic position, the Church of the Brethren must in the next twenty years lead out in showing children, youth and adults a better way of life than war, and the church must give them a religious faith to uphold such beliefs through all hardships.

In its concern for the future of our religious program the church must face the needs of our children—the church of the next generation. In addition to the church's program of religious education, the problems of juvenile delinquency, community recreation, nursery schools, and child guidance are challenges to any concerned church group. The Brethren Service Committee hopes to make a contribution toward the solution of these problems in co-operation with the Board of Christian Education and other religiously motivated agencies.

Can the Church of the Brethren Do This?

This is indeed a large program, but I am sure that the church has sufficient man power to administer it. Literally hundreds of Brethren people—old and young—have already expressed their desire to have a part in such a program. Many men from C.P.S. as well as men from the armed forces have asked that they be given a chance to help in the job of postwar relief and reconstruction. There are many more Brethren with similar convictions who have not yet written to our office. Plans are being laid whereby all of these people can be invited to contribute a year of their

lives to the work of the church. This will include the work camps of the church as well as the relief program of the Brethren Service Committee.

After attending several very important conferences within the past few weeks—meetings of the N.S.B.R.O., important church meetings, the UNRRA conference in Atlantic City and others—I am convinced that we are on the verge of one of the greatest opportunities the Christian church has ever had to heal the spirits and bodies of men, women and children around the world—to restore bodies and minds to health in the name of Christ. To do any less than our utmost in such a task would be to shirk our responsibility for world brotherhood and to deny our heritage of over 200 years' testimony to the peaceful way of life as opposed to war. However, no such program can be really effective unless it has the spiritual, as well as the financial, support of the members of the Brethren fellowship.

To this task the Church of the Brethren must set its face with those of like faith. We must administer unselfishly the resources that God has given us. Into this program must go the entire lives of some people and all of the available energy of many more. Its testimony must be made eloquent with the gifts from Brethren people—food, clothing and, lastly, financial support. A program of goodwill depends upon the goodwill of the people who support it. I lay this responsibility on your hearts.

News Briefs

Word has been received that Janine Blickenstaff, who with her husband, David, has been aiding refugees in Spain, has recovered from her recent attack of T.B. enough to return to her work in the Madrid office. David Blickenstaff, who is a representative of the Brethren Service Committee, now represents the united efforts of all agencies interested in helping the homeless political refugees in prison camps throughout Spain. His work is becoming "increasingly valuable" and many refugees are being sent to freedom through North Africa.

"... the Church of the Brethren will continue to stand back of those men who cannot participate in military conscription by reason of their religious beliefs ..."



... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, January 2

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson, Jesus Begins His Ministry.—Mark 1:9-22. Golden Text, Repent ye, and believe the gospel. Mark 1:15.

Christian Workers, Parables: Hindrances to the Kingdom.

B. Y. P. D., New Farms for a Better World.

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Gains for the Kingdom

Nine baptized in the White Oak congregation, Pa., Brother and Sister J. W. Fidler, evangelists.

Ten baptized in the Huntsdale church, Pa., Bro. Robert Cocklin, evangelist, Bro. O. J. Hassinger, pastor.

Six baptized and one received on former baptism in the Ashland Dickey church, Ohio, Bro. Ernest E. Muntzing evangelist.

Four baptized and six reconsecrated in the Fostoria church, Ohio, Bro. C. H. Petry, evangelist, Bro. Reuben Boomershire, pastor.

Eleven baptized and one awaiting the rite at the Black Swamp church, Ohio, Bro. Ernest E. Muntzing, evangelist, Bro. George Garner, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. James H. Beahm of Bremen, Ind., Jan. 3-16 at the Andrews church, Ind.

Bro. Ernest E. Muntzing of Harrisonburg, Va., at the Walnut Grove church, Va., Jan. 9-23.

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Personal Mention

Elder Oliver H. Austin is to represent Colorado on Standing Committee at Annual Conference for 1944. Elder Ralph Hoover is the alternate.

Dr. and Mrs. Carl Coffman and son Royce of Chicago were recent Sunday guests in the Elgin home of Sisters Anetta Mow and Lillian Grisso.

Bro. E. S. Hollinger, formerly of New Paris, Ohio, is taking up pastoral work at the Beaverton church of Michigan and should now be addressed: Beaverton, Mich., R. 2.

Bro. F. E. Spicer of Abilene, Kansas, is one who thinks our Brethren should use the opportunity to write letters to newspapers. The columns devoted to reader expressions offer some opportunity to bear a word of testimony.

China missionaries present in Elgin for a conference on matters pertaining to that field were as follows: Brethren Ernest Wampler and O. C. Sollenberger, recently returned from Free China; Brother and Sister Minor M. Myers, Bro. Myers having returned on the Gripsholm; Bro. Ernest L. Ikenberry, Sister Mary Schaeffer and Brother and Sister F. H. Crumpacker from the homeland.

Bro. Stanley B. Keim of Nampa, Idaho, writes that "at a district of Idaho and Western Montana meeting of men's work on Thanksgiving Day it was decided to be responsible for giving twenty heifers for the relief project in Europe."

Bro. L. W. Shultz of North Manchester, Ind., was a recent caller at the Messenger office. In the course of a few minutes' conversation we learned that the campaign for keeping Manchester College strong is going very well and that Camp Mack has had another good year.

Mrs. James A. Hunter was a guest at the conference of China missionaries mentioned elsewhere on these pages. Mrs. Hunter is the wife of the James A. Hunter who is active in rehabilitation work in West China. Bro. Ernest Wampler was able to bring a personal message from the missionary husband in China to the missionary wife in America.

Pastor and Sister Joseph J. Margush, 1104 Michigan Ave., Topeka, Kansas, have graciously offered the hospitality of their home to Brethren servicemen who may be stationed in or near Topeka. This good pastor and his wife will also visit Brethren boys whose names are sent to the Brethren Service Committee, 22 S. State Street, Elgin, Ill. The names and addresses will be forwarded to them.

Sister M. Clyde Horst, writing for herself and the family, says that since it will be "impossible for us to answer the hundreds of expressions of cheer and comfort from friends far and near who remembered us during the illness and death of our husband and father, we want to express our sincere appreciation to all who remembered us in our deep sorrow. The many prayers of God's people have been a source of great help to us." For the winter Sister Horst may be addressed at Gettysburg, Ohio, % Rev. Fred Hollingshead.

Letters From Baguio

Just within the last few days we have received a number of personal letters from our folks who have been interned for over two years in the Philippines. A letter from Mrs. Ellen Cunningham was one of the first to be received. Since it contains so much information that all of our people are interested in receiving, it will appear next week in the Gospel Messenger.

Mail may now be sent to these folks in the Philippines. Anyone who wishes to send mail should carefully follow these suggestions: (1) The message should not be over 25 words in length, and should be typewritten. (2) It should deal only with personal matters, and should, in no way, contain any information of national or political importance. (3) It should be addressed as follows:

Civilian Internee Mail Postage—Free
(here insert name), American Internee
Camp Holmes
Baguio, Philippine Islands
VIA: New York, New York

(4) The name of the sender should appear on the back of the envelope.—Leland S. Brubaker.

Miscellaneous Items

The finest holiday gift, both to missionary parents and to the church at large, is the recent reassuring news concerning the health and safety of the missionaries interned in the Philippines.

Wanted: a position on a farm in the Central states by a Brethren young couple, with small capital and experience in farming. Prefer one third crop, but will hire. Write Brethren Service Committee, Elgin, Ill.

Help is wanted by the Old Folks' Home, Fostoria, Ohio. There is special need for two girls or older ladies to assist the matron with the work in the Home. Good wages, board and room are included. Those interested should write Bro. J. M. Fike, Secretary of the Board of Trustees, Jasper, Mich.

"**New Brethren Hymnals** have been ordered and are ready for use in the new building," writes Pastor Homer Caskey in his Christmas letter to members of the Oklahoma City church. And then he adds: "Now if we can just get everyone in the community to be new creatures in Christ Jesus the church will have served its purpose."

With Our Schools . . .

Juniata College

Two speakers in the college forum series were presented in November. On Nov. 5 Spencer Coxe, research secretary of the National Planning Association, discussed America's Role in Postwar Relief and Reconstruction. On Nov. 9 Dr. Edward Howard Griggs, president of the department of philosophy of the Brooklyn Institute of Arts and Sciences, presented an address on the Greatness of Greece.

The first of the year's concerts was given on Nov. 8 when Hilde Somer, pianist, appeared in recital in Oller Hall.

In commemoration of the bicentennial of the first edition of the Christopher Sower Bible, the Juniata College library exhibited items from its Sower collection, Dec. 1-10. Among the items were copies of the 1743, the 1763, and the 1776 editions of the Sower Bible, a copy of the single sheet prospectus which Sower circulated two years prior to the publication of the first edition, an almanac from the Sower press for the year 1749, and two manuscript letters in English written by Christopher Sower in 1755 to Gov. Denny of Pennsylvania about the treatment of German immigrants.

Student planned and conducted vesper services in observance of Thanksgiving and Christmas were held on Nov. 21 and Dec. 12 in Oller Hall. Raymond Day, a junior who is co-president of the Eastern Regional Conference of the United Christian Youth Conference, spoke at the Thanksgiving service. Music by a girls' trio, a mixed quartet, a string trio, and the girls' a capella choir under the direction of Prof. Charles L. Rowland comprised the Christmas program.

An Institute of International Relations sponsored by the American Friends Service Committee was held on the Juniata campus, Dec. 3-5. The panel of leaders included Norman Thomas, Dorothy Detzer, Hiram Motherwell, and Tung Yuen Fong.

Home Economics Day, arranged by Lambda Gamma, departmental club, was observed on Dec. 12 with a pro-

gram which included speeches on nutrition, housing and juvenile delinquency, discussions, exhibits, and demonstrations.

The music department presented students in recital on Dec. 5 and Dec. 14, and the college orchestra gave its first program of the year on Dec. 16.

Elizabethtown College

The annual Bible institute will be held at the college on Jan. 28-30. To date the following instructors have been secured: James M. Moore, Frank Crumpacker, H. L. Hartsough, James Eichelberger, a noted Negro educator from Chicago, and Samuel Hamilton from New York. A detailed program of the institute will appear in the Messenger later.

The Don Cossack choir directed by Serg Jaroff, presented a concert in the college auditorium on Dec. 18. This was the third number on our current lyceum course and was one of the most appreciated groups ever to appear on our campus.

The senior class presented the play, *The Imaginary Invalid*, by Moliere, on Friday night, Dec. 10. The performance was directed by Miss Dorothy Dupler, who this year is directing dramatics at the college in addition to serving as dean of women.

J. Herbert Miller, pastor of the Hershey Church of the Brethren, has been secured to complete the course in philosophy that Dr. M. Clyde Horst was teaching up to the time of his death.

Six new trustees have been added to the college board during the current year. They include J. K. Garman, Paul Grubb and D. H. Martin—all businessmen living in Elizabethtown; John Sprenkle, who is employed by one of the large industries in York; Samuel Wenger, a lawyer practicing in Lancaster; and Dr. J. Linwood Eisenberg, pastor of the Shippensburg Church of the Brethren.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Emanuel B. Hoff—Bible Teacher. Ernest G. Hoff. Brethren Publishing House, 1943. 144 pages. \$1.50.

In writing this book Ernest G. Hoff has fulfilled the desire which has been felt by many students and friends of Emanuel B. Hoff, Bible teacher. This interest is shared by a wider group who appreciate the central importance of the Bible and its study in the promotion of the Christian faith. The book has an added attraction. The author has written the story of his father; he views him through the eyes of a son as well as of a biographer; his treatment is both affectionate and objective. The work has not suffered because of this, but, on the contrary, its value has been enhanced thereby. The author can rightly say, "Though I am his son, I have no hesitancy in saying this, for it has been the common experience of his students. If I refrained from saying it, I would be withholding what they would want me to say."

The author has set out to do two things: to write a biography, and secondly, "to lift up some of the main points in father's teaching." For hundreds of Bethany students, Bro. E. B. Hoff will live again in the pages of this book. They will sit again in the classroom and chapel. He will speak to them as teacher and adviser. They will walk with him down the years until the day when some of us stood by the open grave as the year 1928 came to its close.

But the second achievement is no less valuable. Out notebook and memory, both of himself and others, the author has gathered a wealth of material which exhibits the genius of this Bible teacher who was at the same time scholarly and devout, conservative and broad-minded. He was indeed a pioneer, blazing new trails in the field of Biblical interpretation for the church of his choice. This section deals in more than the techniques of research; in its reproduction of classroom discussion, it presents chapters of commentary material on some of the most important subjects and books of the Bible. It could almost be used as a handbook for Bible study.—Warren W. Slabaugh, Professor of New Testament, Bethany Biblical Seminary.

Alcohol the Destroyer. C. Aubrey Hearn. Broadman Press, 1943. 144 pages. Cloth 60c; paper 40c.

This book presents a clear, straightforward discussion of the effects of beverage alcohol on the user's health, personality, morals and spiritual welfare and also its effect upon society. Great care has been taken to set forth the facts as proved by scientific investigation. The author believes that utilitarian reasons for our sobriety are not enough, and that the argument for total abstinence must include the Christian motive. Every person has an obligation to God and his fellow men as well as to himself.

The book is conveniently arranged in eight chapters suitable for group discussions. There are teaching helps and lists of the best temperance books, plays, tracts, leaflets, magazines and anti-liquor societies. Churches will do well to give this book careful consideration as a possible text for class study and individual reading for both youth and adults.—D. D. Funderburg.

The Divine-Human Encounter. Emil Brunner. Westminster Press, 1943. 207 pages. \$2.50.

The first thing to get clear about this book title is that there is no thought of hostility in the word *encounter*. It represents the German *Begegnung*—the book was written in German and translated by Amandus W. Loos—and means simply a meeting or coming together. The main idea of the book is that God is constantly coming to man with his offer of gracious friendliness—he made his supreme effort in Jesus Christ—and when man responds with the faith that trusts and obeys then truth comes alive, the truth about the eternal realities, the meaning of the universe and of human life and destiny. The "encounter" is the meeting of Infinite Love and human faith.

The discussion is concerned with setting forth the nature and results of that meeting. In doing this it seeks to explain the many misunderstandings and misrepresentations of that meeting and so becomes almost a history of Christian doctrine. It has already been widely acclaimed as a very able handling of its great theme and we agree with this verdict. It leaves unanswered what seems to this reviewer one significant question, if not criticism. A sentence from page 83 will illustrate the point we raise: "It is only the false subordination of the correlation Word-of-God/faith under the Object-Subject antithesis and the concept of truth determined by the antithesis—hence not what is essential but a misunderstanding—which is necessitating us when we make use of this general philosophical terminology."

Do philosophers and theologians so often write like that just to keep up the fiction that the truth of most concern to man is beyond the grasp of ordinary minds?

So the latter will be sure to approach the former with the deference due Their Excellencies? The book is not all in that style, else we should hardly have discovered what it is about. It is a great book. It would be a greater one if it had been so written—or translated, or possibly both—that more people could tell what it says.—Edward Frantz.

A New Old Testament. Interlinear. George R. Berry. Wilcox and Follett Company. First volume, Genesis and Exodus. 1943. 403 pages. \$3.00.

The author and the publishers of the Interlinear New Testament, published a generation ago, are now bringing out an Old Testament arranged in similar fashion. The Hebrew text has a literal translation under it, line by line, and both King James and Revised Versions in parallel columns. The first volume covers Genesis and Exodus. The work is well done.—E. G. Hoff.

The Cross and Great Living. W. E. Phifer, Jr. Abingdon-Cokesbury, 1943. 192 pages. \$1.50.

We are indebted to Dr. Phifer for this volume. He has made the cross live. By his skillful handling of the subject much of the mystical mist that usually surrounds the cross has vanished and in its place we see a practical power that can be transformed into great living. This book is readable and should inspire all the members of the family to live creatively. In doing this Dr. Phifer has not made the cross commonplace. It still has meaning beyond our ability to comprehend.—H. L. Hartsough.

Received Recently

A Man Stood Up to Preach (sermons). Edgar DeWitt Jones. 224 pages. \$2.00.

Arnold's Commentary 1944. B. L. Olmstead. 239 pages. \$1.00.

A Lovely Find. (Christmas story). William A. Knight. 41 pages. 50c.

Little Town on the Prairie (fiction). Laura Ingalls Wilder. 288 pages. \$2.00.

Mary Darlin' (fiction). Evelyn Voss Wise. 257 pages. \$2.00.

Blue Skies Beyond (fiction). Henry Lafayette Anderson. 215 pages. \$2.00.

We Discover Lights. Helen Collins. 190 pages. \$1.00.

How to Read the Bible. Julian Price Love. 196 pages. \$2.00.

Peter Churchmouse (juvenile). Margot Austin. \$1.00.

Water to Burn (fiction). Adam Allen. 271 pages. \$2.00.

Road to Alaska. Douglas Coe. 175 pages. \$2.50.

Valiant Minstrel. Gladys Malvern. 254 pages. \$2.50.

Carols of the Ages. Edna Rait Hutton. 76 pages. \$1.00.

Get Together Americans. Rachel Davis Dubois. 144 pages. \$1.75.

Christ For America. Horace F. Dean. 80 pages. \$1.00.

His Love. Norman Harrison. 48 pages. Paper, 25c.

The Clue to Pascal. Emile Cailliet. 166 pages. \$2.00.

Boys and Girls at Worship. Marie Powell. 192 pages. \$2.00.

Blueberry Mountain (juvenile). Stephen Meader. 309 pages. \$2.00.

The Bible Story. Dorothy Childs Hogner. 438 pages. \$2.50.

The Earliest Gospel. Frederick C. Grant. 267 pages. \$2.50.

Reviews of some of the best books listed above will be printed in this column as space permits.

Our Mission Work

EXCERPTS FROM H. STOVER KULP'S LETTERS

Buenos Aires to Nigeria

We are now on our sixth day out from Buenos Aires and are perhaps 1,200 miles from that port. There are between 175 and 200 passengers on board this ship. Half of these are traveling first class. The lounge and dining room are quite spacious, but the cabins are very small. We are four in our cabin. One a missionary and two young men from Argentina. They are nice young men. The first morning one of them started smoking a cigarette, but when he noticed that we did not smoke he did not continue.

We started out in mild weather, but by Thursday night we were rolling heavily in a storm. The weaker ones, that is, those with weaker stomachs, began to avoid the dining room, but these were few. I keep disgustingly well! Last night the barometer went up, so we knew that the storm would soon be over.

You have heard of the albatross, the big sea gull that is sometimes called the stormy petrel; for the two days before the storm just one of these seemed to be following us. This morning after the storm there are ten or twelve of them. They are very pretty, with great white bodies and wide spreading dark brown wings.

There are a few deck games which we play every day. In the evening passengers play Chinese checkers or anagrams. Some of the missionaries have these games along with them. There is a Cuban orchestra on board which plays all Cuban music. In some of the numbers you can close your eyes and imagine you are listening to Africans in Nigeria playing to the chiefs and emirs.

The missionary group got together and appointed a committee to make arrangements for Sunday services. I was asked to preach the first time; that was yesterday morning. I used the vesper talk I gave in Oller Hall at Juniata College, but somewhat altered. There were between forty and fifty present. Quite a number did not understand English, but they came anyhow.

Everyone is well pleased with the conduct of the young men on board. Someone remarked on how much more commendable their conduct has been than that of similar groups of Americans with whom they had traveled. In fact, we learned that in South America generally the conduct of Americans and especially of women who drink in public and get drunk has been obnoxious to cultured South Americans whose women are very much less seen in public. Although there is much wine drunk in South America, I did not see a person who was drunk in all my time in that country.

There are many interesting people on board. There is a doctor who has been in the Falkland Islands, a British settlement at the extreme end of South America. There is a Scotsman who got out of Singapore the day before the Japanese entered. He has a thrilling story to tell.

Andrew Murray Missionary Home, Capetown, S. Africa, June 12, 1943

We arrived in Capetown on Ascension Day and as that is a holiday here everything was closed. I was glad I had booked a room here as the hotel is not nice. Here everything is very clean and orderly and it is easy to get in touch with other missionaries in South Africa. There are many missionaries here at present, some from Nigeria and other northern provinces, who are taking furlough here instead of going home. The churches in Capetown

have tried to make the missionaries feel welcome. Each Monday afternoon there is a meeting for missionaries in the Baptist church. Tea is served, new missionaries are introduced, and names of those leaving are mentioned. I met a Mennonite girl here named Phoebe Yoder; her father and J. J. Yoder of McPherson, Kansas (a one-time member of the Mission Board), were cousins. Her brother is working on Bro. Yoder's farm in Kansas now.

Capetown is a very nice city, very clean, with fine buildings. In the center of the city is a park-like section called The Gardens. Here there is a library, museum and art gallery. There are fine rose gardens and ponds with beautiful lilies and other flowers, also a greenhouse with many beautiful plants and flowers. In the museum there are inscribed stones with dates on as far back as 1620. It was about that time that the Dutch people from Holland began to come to South Africa. They lived away from the coast. When a vessel came into the bay with letters, they got a big stone and carved on it the name of the ship, of the captain and the date. Then they wrote, "Look underneath for letters." And in a hole underneath they put letters; this was a kind of post office.

The finest building today in Cape Town is the post office. It is as fine as any building in America. They have built one of these inscribed stones into the cornerstone. Here in South Africa two official languages are used, English and Afrikaans. Afrikaans is like the Dutch language of Holland. In all the schools both languages are used.

Just behind the city is the beautiful famous Table Mountain, which is over 3,500 feet high. The first 1,000 feet go up gradually, but the last 2,500 feet are just straight up like a precipice. There is a cable car by which one can get to the top. I went up one day in the late afternoon, and on descending saw the sun set.

Victoria Falls, June 21

I arrived here by train on Sunday morning. It took me four nights and three days to get here from Cape Town. I started out with seven missionaries toward the falls, which were a half mile away. We could only get a glimpse of them at that time, as we returned to a service held in the hotel at 10:30. In the afternoon we went out to a point beyond the west end of the falls and walked down to the corner known as the Devil's Cataract. The sun was in the west and beautiful rainbows hung above the water. The water from these falls does not flow straight away but the gorge is in the shape of a W, and one may walk along the gorge just opposite the falls and look right at the falls. From every point there are new scenes of beauty.

It is now the dry season, so the skies are clear and the sunlight is wonderful. The moon, too, is almost full and last night we saw a moon bow on the falls. We viewed the falls first from the west, and thought that no view could be so wonderful. This morning we went out to the eastern cataract. This view was different but just as wonderful as the other. At the eastern side there are steps which descend perhaps 300 feet into the gorge. The falls are 400 feet high and 1¼ mile long. The river is still very full of water. A month ago it was at its highest.

There is a fine statue of Livingstone at the west end at about the place where he was supposed first to have viewed the falls. The inscription on the statue is simple, just three words: "Missionary, Explorer, Liberator."

The town of Livingstone is about eight miles beyond the falls, across the Zambezi River in Northern Rhodesia. There is a small game reserve between the falls and the town. We drove through it and saw giraffe, eland, sable antelope, roan antelope, wart hogs, and zebra. In the museum in the town of Livingstone, there are some original copies of some of Livingstone's letters and journals. All was very interesting.

Elizabethville, June 24

After a rather tiresome two days' train journey from Victoria Falls we arrived here this morning. This town is in the great copper belt and affords a wonderful opportunity for mission work. The Methodists have this field but they are very much understaffed. The work in this area should really be supported by a number of societies. On the Rhodesian side six societies have what is called The United Mission for the Copper Belt. The Belgian Congo should have a similar union of missions for work among the copper mining workers.

I seem to be doing so little, just traveling. I pray that at the end of this journey, I may be of useful service.

On Board the River Steamer, July 3

From Elizabethville we went to Bukama by train. The ride on that train was not nice. There were five of us in one compartment and each person had plenty of baggage. There were three sleeping bunks on each side of the compartment where six beds may be made up. All my companions were Belgians and only one of them could speak a little English.

On this river steamer it is very pleasant. This is the Congo River, but it is now called the Lualaba. From Stanleyville on it is called the Congo River. It must be three fourths of a mile wide if not more. On either side is thick jungle. We pass clearings in which there are villages. Bananas and plantain seem to be the principal things grown; there are many cassava fields. I am in a cabin with two other men. These river steamers are paddle wheel steamers. Two steamers are lashed together. There are about fifty passengers on board. I have been disappointed in not seeing much animal life from the steamer. I saw only a few crocodiles, many birds and fish. I missed seeing some elephants while I was lying down trying to make up sleep lost on the train. All day Sunday we traveled through swampy country. The channel there was very winding. Sometimes the steamer had to be stopped and put in reverse in order to get around some of the corners. Many times we bumped into the bank, but fortunately we did not get stuck.

On Tuesday we reached a place called Kabalo and on Wednesday we went by train to Kindu. The train traveled through hilly country, which seemed like good farming land. Much cotton was grown there. At Kindu we again boarded a river steamer and came as far as Ponthierville.

On the station platform at Kabalo I was surprised to hear someone speaking Hausa, the lingua franca of Northern Nigeria. He was one of a group of traders from Kano. It is remarkable how far these Hausa traders travel with their packs.

It was Livingstone who first found this Lualaba River, but he did not know then that it was part of the Congo. He thought that perhaps it was the Nile River because it flowed north. After Livingstone died, Stanley followed the river all the way down. That was sixty years ago, and he traveled in African canoes. He had many exciting experiences.



Climbing a Toddy Palm Tree

Not far from the Umalla Station and in most of the surrounding villages, the beautiful toddy palm tree is found. Many of these trees range in height from twenty to forty feet. At the top the great green fronds stretch forth in all directions, forming a large perfect umbrella over the slim, straight trunk of the tree. Men climb these trees, tap them near the top and gather the sap into earthen vessels. After the juice has had time to ferment it becomes an intoxicating liquor called toddy.

What to Pray For

Week of January 1-8

Just as the call for prayer in behalf of Brother and Sister J. M. Blough was to be written, an envelope arrived from Bulsar, India, containing three letters from the Bloughs, to be forwarded to friends. They kindly granted us the privilege of reading the letters.

After Sister Anna Blough tells some items of news concerning some of her fellow missionaries, giving facts about their health, their plans and their daily duties, she closes her interesting letters by expressing her deep desire for the Bulsar Christian community and church. During these distressing times some of the Christian families have found it very difficult to live on their small incomes. Such sorrow, hunger and difficult conditions always pull hard on the hearts of missionaries. They are praying that the war with its tragedy will soon end.

Bro. Blough's days have always been filled with many duties. For a number of years he has taught in the Bulsar Bible school and it has required the same kind of study, preparation and giving of self to teach a Bible school in India as it has in Chicago. Then there have been the daily contacts with men who need every type of help. Being all things to all men is a most essential missionary task. It demands great strength of body and soul to share such blessings with others. Brother and Sister Blough have spent forty years, giving themselves to the people of India in the name of Christ. Let us be partakers in their service by praying for them.

The Church at Work

TEMPERANCE EDUCATION FOR OUR CHURCH

By Raymond R. Peters

The Problem Before Us

It is common knowledge that the drinking of alcoholic beverages is on the increase. One need but to travel, watch the steady stream of customers going in and out of the liquor stores or become acquainted with the social activities of the "smart" set in high schools and among older youth to be convinced of this. Statistics on liquor consumption by civilians shows a high percentage of increase. Add to that the consumption of liquor by the men in service and we have an alarming state of affairs.

The Church of the Brethren with her tradition of temperance dare not be complacent and rely on her heritage at this time. Brethren youth and adults, too, are finding themselves in positions where a basis of understanding and knowledge, strength of character, and the security of a sustaining group of like-minded individuals are required if they are not to fall in line with the current trend in drinking.

The church must attack this problem from several angles. Education on the harmful effects of alcohol is one approach. This must be done better than we have ever done it before. But education is not enough. Somehow we must build up morale which takes pride in abstinence. Friendly groups especially among young people must sustain each other in their resolve to remain free from the evil of drink. The church can do much to encourage the development of such social groups which will help sustain a high level of ideals in all areas of life.

Some Things the Church Is Doing

Local and district groups have carried out some very commendable projects in temperance education. Programs in the form of discussions, lectures, plays and the showing of slides have been sponsored by various groups. Women's work is very much interested and one district women's group has promoted the use of a family pledge in enlisting families in abstinence from liquor and tobacco. Several district youth cabinets in the Southeastern Region were instrumental in securing Roy Breg, secretary of Allied Youth, a high school temperance organization, to speak in high school and church groups. Courses on temperance have been offered in many of our camps.

A temperance committee including men's work, women's work, and the Service Committee is working under the General Board of Christian Education in developing a more adequate temperance program for our church. Literature and visual aids are being added to the present stock of available materials. A temperance calendar for 1944 similar in style to the Scripture calendar is made available at a cost of 25c each. The children's department is preparing a new undated unit of temperance study for juniors.

The temperance committee mentioned above is planning for a special emphasis on temperance education throughout the church in April following Easter. In preparation for this emphasis the March 25 Gospel Messenger will be a special temperance issue carrying feature articles and further suggestions for the local church program. The March 11 issue of Our Young People will carry the youth programs in line

WATCH FOR THE MARCH 25 ISSUE OF THE GOSPEL MESSENGER. IT WILL BE A SPECIAL TEMPERANCE ISSUE DESIGNED TO HELP YOU IN YOUR CHURCH PROGRAM.

with this emphasis. Look for these issues to help you in developing a more adequate temperance program in your church.

The suggested district program by Rufus Bowman is a sample of what can be done in many districts. A number of districts are launching a temperance program. It is our suggestion that the Board of Christian Education, through one of its members, bring together representatives from men's work, women's work, youth and children's leaders so that a unified district program can be launched. All interests should be taken into consideration in the program planning.

A Suggestive District Temperance Program

By Rufus D. Bowman, President Bethany Biblical Seminary

The district board of administration of Northern Illinois and Wisconsin met October 25 at Mount Morris to consider the district program. The seriousness of the drink evil in American life received much consideration.

The board was unanimous in the conviction that a strong temperance educational program should be carried on in the district. All churches are called upon to increase their efforts for sound temperance teaching. In the hope that the following program may be helpful to other districts and churches, it is offered in the pages of the Messenger.

1. Temperance materials are to be sent to each pastor in the district giving the facts about the alcohol situation and the basic facts for a teaching program.

The General Board of Christian Education is being asked to send a packet of materials to each pastor which will be helpful to the church school teachers in the various age groups in this temperance teaching.

2. The district temperance director will make an opinion study of several churches and communities with the purpose of discovering just what our people are thinking about this problem. The results of this investigation will be given to the ministers.

3. Pastors are urged to contact public schools in their communities and make efforts to introduce temperance teaching. Good books are to be recommended.

4. One good meeting is to be held in each local church with young people in which an outstanding leader of youth presents the facts about alcohol and the liquor traffic and leads the young people in a discussion of the problem. The same thing is to be done for adults.

5. A temperance Sunday is to be observed all over the district. The first Sunday of February is recommended. This has the value of bringing the solid impact of the district to bear upon this problem. Each pastor will preach a temperance sermon.

6. The most outstanding personalities of the district are to lift their voices on this problem. The most influential leaders of the church, those who are pattern-makers, are to help contact young people and adults. The temperance cause today needs the best personalities and brains of the church working on it.

7. A pamphlet on temperance is to be prepared by several of our best loved and respected church leaders. This is to go into every Brethren home.

8. A pastoral ministry to Brethren homes is recommended in which the pastor will provide temperance literature for each family and will discuss the temperance problem with the various homes. The responsibility is to be brought to parents regarding the conduct of their children with reference to this and other moral problems.

9. The General Board of Christian Education is preparing a Family Temperance Commitment which can be used by churches as seems best in the light of local conditions.

10. Bro. Roy White and the chairman of the board of administration, Bro. Foster Statler, are responsible for the promotion of this program. They are to write a letter to each local church setting forth this program and ask each minister to report back regarding the progress of the program.

The results of this program will be evaluated in order to help determine future temperance education.

It is the conviction of the Board that the temperance problem is a moral issue. One boy or girl ruined by drink is enough of a reason for the church to proclaim that it is a moral issue. The time is here for the church to raise its voice. Let us teach and preach temperance and purity and self-control.

Some Helps in Temperance Education

Visual Aids

Alcohol Problems Visualized
Beneficent Reprobate, The
Chronicle
Family Affair, A
Pay-Off, The
To Drink or Not to Drink
Tower of Strength, A
What Alcohol Is and Does

Charts

Alcohol Education Charts are available through our office. Write for information.

Books and Pamphlets

Alcoholics Anonymous, \$3.50
Alcohol and Man, Emerson, \$3.50
Alcohol and the Habit Forming Drug, Connelly, 80c
Alcohol Problems Visualized, The National Forum, 75c
Amazing Story of Repeal, The, Dobyns, \$3.00
Shall I Become a Drinker?
Shall I Become a Smoker?

See list of small-charge and free materials, page 14 of Christian Education and Missionary Literature Catalog.

ADULT DISCUSSION OUTLINE

Parables of Wisdom

Sunday, January 23, 1944

I. The Wise Steward (Luke 16: 1-13)

Jesus is not commending the man for his unrighteousness but for his wisdom and prudence. He would have his followers imitate these good qualities in a bad man.

It is possible to use wealth so generously that it brings endless satisfaction and joy.

Each person is using the property which belongs to

God, his father. Some day he must account for its use. It would be wisdom to use it wisely and share generously with others while it is in his hands.

II. The Wise Virgins (Matt. 25: 1-13)

The bridegroom tarried longer than usual. For this emergency, half of the group had prepared by bringing sufficient oil to keep their lamps burning. They were rewarded. Wise Christians today prepare to keep their lights burning even though the Master and his kingdom seem far away and slow in coming.

III. The Wise Builder (Matt. 7: 24-27)

The wise man built his house on a rock foundation and it stood the storms. Every man who hears and lives the teaching of Jesus is as wise as the builder, for he will safely weather the storms of life. The servants of Christ are secure.

IV. Discussion

How will we use these teachings in our lives today?

Correspondence . . .

Passing of Bro. J. K. Miller

Jacob Kurtz Miller was born at Clear Spring, Md., Aug. 8, 1863, and passed away Nov. 27, 1943, at his home in Cedar Rapids, Iowa, at the age of eighty years. Death came as a result of a heart ailment from which he was ill for about one year.



On Nov. 23, 1885, he was united in marriage to Ida E. Bluebaugh and to this union three children were born, all of whom survive him. Mrs. Miller passed away June 28, 1942.

In 1881 Bro. Miller came to Cedar Rapids, Iowa, and was soon associated with the Martins Dry Goods

Company, where he was successful in business until his retirement five years ago.

Two years after the beginning of the Cedar Rapids church Brother and Sister Miller united with the Church of the Brethren. His great love for the church was expressed through his outstanding spiritual and material contributions made to the church. Even before becoming a member he was prominent in the church at large, having been purchasing agent for the Annual Conference in 1892, the year Conference was held in Cedar Rapids, Iowa. He served many years as Sunday-school superintendent, was a member of the trustee board almost from the beginning of the church, and served as treasurer for more than forty years. For many years he was a faithful deacon deeply concerned about the spiritual life of every member. He believed that every new member should be thoroughly indoctrinated in the practices and teachings of the Church of the Brethren.

Bro. Miller was also very much interested in missions and was instrumental in arranging for the Cedar Rapids church to support Emma Horning on the mission field until the time of her death, and then Hazel Rothrock, which plan continues. He served as a member of the General Mission Board for ten years. In 1935 he went as one of a party on a deputation tour of our mission fields.

One of the dreams he lived to see accomplished was the erection of a new church edifice in Cedar Rapids.

Through his unselfish stewardship in matching dollar for dollar raised by the membership, the new church was dedicated in May 1940 and in November 1942 he assisted in the happy service of burning all papers of indebtedness on the church.

It is impossible to estimate the contribution Bro. Miller made to the kingdom of God. His mind was clear to the very last and the one great concern was for the church both in its local and brotherhood aspects. His love of goodness was genuine. Some will remember Bro. Miller for his generous stewardship, but we who have worked and lived with him intimately will remember him most for the most gracious way in which he gave himself. Perhaps the most fitting scripture for him would be: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Funeral services were conducted in the church by Bro. C. D. Bonsack of Elgin, Ill., assisted by the pastor, H. L. Ruthrauff. His body rests in the beautiful Chapel of Memories in the Cedar memorial cemetery.

Cedar Rapids, Iowa.

H. L. Ruthrauff.

Elder Andrew Luther Miller

Andrew Luther Miller, son of Samuel and Catherine Wine Miller, was born Jan. 5, 1867, near Beaver Creek and died in his sleep July 25, 1943, at his home at Briery Branch, near Bridgewater, Va.

At the age of twenty-four years he united with the Church of the Brethren. Later on the church called him to serve as a minister. He was much devoted to his church and lived a consistent and faithful life of service. He was never too busy to give his time and himself willingly to further the interests of the church.

His home was open to friends and strangers alike. Here fifty-seven marriages were performed; wise counsel was given to perplexed hearts; the sorrowing were comforted.

Bro. Miller did quite a bit of mission work in West Virginia in the horse and buggy days. He remembered when preaching and Sunday-school services were held in the old log schoolhouse before our present church was built. Bro. Miller attended quite a few of our Annual Conferences.

On Jan. 20, 1895, he was united in marriage to Lydia Verjane Cupp, who preceded him in death about a year ago. To them were born eight children: Mrs. Olive Whisenant; Miss Ruth Miller, Gibson Island, Md.; Mrs. Wayne Ingraham, Silver Springs, Md.; Mrs. George Anderson, Briery Branch; Mrs. Lloyd New-

Wine Sixtieth Wedding Anniversary

Brother and Sister John H. Wine celebrated their sixtieth wedding anniversary on Nov. 7 at their home in North Manchester, Ind. The Wines were married near West Carroll, Ohio, Nov. 4, 1883. They moved to a farm east of North Manchester in 1888. Then in 1914 they moved to North Manchester. Here Bro. Wine engaged in the retail coal business for a number of years. They are the parents of eight children, six of whom are living. One son is in the ministry; their daughter and one granddaughter are ministers' wives. The children are Lester Wine of South Whitley, Ind.; G. L. Wine of Greenville, Ohio; Miner Wine of Huntington, Ind.; Charles H. Wine of South Whitley, Ind.; Mrs. Noble A. Bolinger of Rock Island, Ill.; Wilmer Wine of Detroit, Mich. They were all present but the last named. There are twenty-one grandchildren and seven great-grandchildren. Many useful gifts were presented to the couple and a program was given in the afternoon in their honor.

South Whitley, Ind. Mrs. Charles H. Wine.

man, Clover Hill; Dr. LeRoy Miller, Washington, D. C.; Paul and Weldon of Briery Branch. Two brothers, N. J. Miller, Denton, Md., and W. S. Miller, Mt. Crawford, Va., and one sister, Mrs. A. J. Miller, Sangerville, also survive.

Funeral services were held at the Briery Branch church by his pastor, Bro. I. J. Garber, assisted by Brethren J. M. Foster and M. G. Sanger. Interment was in the cemetery near by.

Bridgewater, Va.

Mrs. Myra Pitsenbarger.

The Rocky Ford Church

Just twelve years after the dedication of our new church building we were able to burn the mortgage. This was done with appropriate ceremonies on July 25. Several of our pioneer members took part. Mrs. Welcome DuBois was chairman. In addition to special music short talks were given by Ben Stauffer, chairman of the building committee; Eugene Weybright, treasurer of the building fund; Blanch Frantz, church historian, and our last resident charter member, Anna Talhelm Brown. Then followed the burning of the mortgage and the closing in charge of the pastor, Bro. Ernest Shively. A basket lunch was served in the church dining room at the noon hour.

Sister Blanch Frantz had prepared a short history of our local organization in which she told of the organization of our church in June 1898, with Bro. George E. Studebaker in charge. There were twenty-two charter members living here. At first the work was taken care of under the free ministry plan; among the ministers were O. B. Stauffer, J. C. Funderburgh and Granville Nininger. We have had as pastors Brethren A. G. Crosswhite, D. O. Cottrell, E. M. Wampler, Harvey Hostetler, X. L. Coppock and Ernest Shively. Bob Tully is our pastor at the present time.

Our first church building was erected in 1901 and dedicated by Bro. Edward Frantz, then of McPherson College. Our new church was built in 1931, and Bro. J. W. Lear preached the dedicatory sermon. Bro. D. O. Cottrell was instrumental in getting a building fund started while he was pastor, and Harvey Hostetler helped us to bring the fund to a figure where we felt justified in starting the new building.

The building committee members were B. F. Stauffer,



Eugene Weybright, Horace Yeater, Roy Frantz, W. R. Bish and O. C. Frantz, with Roy E. Miller, Pastor Harvey Hostetler and Blanch Frantz as honorary members. We have a lovely building centrally located and modern in every way. From our church have gone out missionaries, ministers, teachers, a nurse, a doctor and a host of homemakers.

Rocky Ford, Colo.

Mrs. Ellen Baker.

Northern Indiana Men's Meeting

One hundred fifty men were in attendance at the fall mass men's work meeting held at the Elkhart Valley church on Sunday afternoon and evening of Nov. 7, 1943. The meeting was in charge of the new district president, Paul Phillips, of the Rock Run congregation. Myron Kennedy of the Goshen City church led the opening devotions and Homer Weldy, district chorister, led in congregational singing. The male quartet of the Second South Bend church furnished special music for the afternoon.

Warren Miller, vice-president, introduced the speaker, Bro. James Beahm, pastor of the Bremen church, who spoke on the subject, A Time for Greatness.

The writer brought greetings from the general council of men's work and spoke briefly of the relationship of the larger program to the district and to the local units of men's work. A special offering of \$75.00 was raised to defray the expenses of the heifer project of the district and Marvin Sanger spoke briefly about the project, laying special emphasis on the shipment of one consignment of heifers to Puerto Rico this month. The Elkhart City and Elkhart Valley men pledged themselves to be responsible for one heifer for the Puerto Rico shipment. One small heifer was en route to its new home on an Elkhart Valley farm and was dedicated to service during the social hour; Dan West and Bro. Sanger assisted in the ceremony.

Lunch was provided by the women of the church, after which the evening service was in charge of the host church with Bro. George Stull in charge. Bro. Beahm again was the guest speaker, using for his subject, Builders for the Kingdom. Special music was furnished by the male quartet of the Elkhart Valley church.

Elkhart, Ind.

Allen Weldy.

Women's Work of Southeastern Kansas

My Task was the theme of the women's work meeting at the district conference at the Osage church on Oct. 24. Mrs. E. O. Reed of Parsons had the devotions. Miss Anetta Mow of Elgin was the guest speaker. She was presented by the ladies with a birthday gift. To the national project \$106.52 was contributed; \$14.03 to the McPherson regional project; and a total of \$407.04 was contributed to the church program. Other activities reported were layette and bridal showers, relief clothing, C. P. S. packets, bandage rolling for Bethany Hospital, mother and daughter teas, and gifts to the Home at Darlow.

Mrs. Leonard Birkin was re-elected president; Mrs. E. O. Reed, aid director; Mrs. Roy Neher, homebuilders director; Mrs. Awilda Johnson and Mrs. Cleo Beery nominating committee. The offering was sent to Bethany Hospital.

Gridley, Kansas.

Clara Kaufman, Secretary.

Women's Work of Northern California

The women's work held two sessions on Oct. 9. The first session was held from 8:30 to 9:45, when a leaders' forum was led by Mrs. Flickinger. Each district director gave suggestions for the work of her department. This was followed by a general discussion of the district projects. Mrs. H. Spenser Minnich of Elgin, Ill., was introduced and in speaking to the women gave many helpful suggestions.

The second session was the annual women's work conference, which was held in the main auditorium of the Modesto church. Mrs. Nelle Flickinger of Raisin presided. Mrs. Anna Fike of Waterford led the congregational singing and Mrs. G. O. Stutsman of Empire led the devotions.

There was a roll call of churches with the presidents introducing their delegates. It was announced that the third circuit would arrange for the 1944 conference program. Our attention was called to the fact that officers of the local women's work should be elected to serve from Oct. 1 to Sept. 30 of each year, thereby keeping their year's work in line with the district's. It was voted to pay one third of the cost of a new mimeograph machine to be used for the District News Bulletin. The financial report sheets showed that all of the churches had made a fine record in meeting or exceeding their apportionment of the budget. The accepted budget for next year was \$1,240. The offering of the afternoon amounted to \$138.23. One hundred seventy-five women were in attendance. A welcome was extended to the visitors from outside the district.

Mrs. D. C. Gnagy, regional president, stated that the goal for this year is \$100. Each church may now send its president or alternate to serve as delegate at the regional conference.

Reports and suggestions were given by the district directors. It was decided to continue the support of Miss Martha Shick in her work with the Chinese at the three missions in Sacramento.

Miss Shick, who has been ill, will return to Sacramento as soon as she is physically able.

Mrs. Sarah Sutphin of Waterford was elected president for three years, Mrs. Ina Martin of Waterford director of missions and Mrs. Venna Landis of Live Oak director of aid for two years.

Mrs. Myrtle Julius, chairman of the program committee, introduced the speaker of the afternoon, Bro. William Baird of Modesto. He gave a challenging address on Digging Chasms or Building Bridges.

A pleasant and helpful conference was closed with prayer by Mrs. Flickinger.

Men's and Women's Banquet

A banquet was held in the fellowship room of the Modesto church on Saturday evening. Two hundred guests sat down to the beautifully decorated tables arranged by Mrs. Floyd Yearout of Fresno.

The program on the theme, Home Builders, was arranged by the director, Mrs. Marie Rupel. Bro. G. O. Stutsman served in a pleasing way as toastmaster and gave many fine poems. Community singing was enjoyed under the leadership of Mrs. Brightbill. Mrs. Paul Studebaker presented Mrs. Flickinger with a Bible in appreciation for the splendid services she had rendered as women's work president.

Mrs. John Furbay, the guest speaker, spoke on Homes.

The closing number, When Children Pray, was sung by Elias F. Brightbill.

Strathmore, Calif.

Alice B. Macomber, Secretary-Treasurer.

Anna Rebecca Klein

Anna Rebecca Klein, daughter of the late Elder David and Martha Roop Stoner, died Oct. 30, 1943, at the age of seventy years and ten months at her home in Union Bridge, Md. She is survived by her husband, Elder Jesse R. Klein, one son, three daughters, and three grandchildren.

Sister Klein united with the Church of the Brethren at Beaver Dam very early in life and worshiped continuously in the same congregation until her death. She was a good wife and was a help to her devoted husband in his labors in the ministry. She was an affectionate and kind mother, setting a good example in her home and everyday life. She had the joy of seeing all her children join the church she loved.

Funeral services were conducted by the writer, assisted by Elder Daniel E. Englar of the Pipe Creek congregation. Burial was in the Beaver Dam cemetery.

Keymar, Md.

Daniel O. Metz.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blythe-Howe.—Sgt. Kelly F. Blythe of Tulsa, Okla., and Marjorie M. Howe of Warrensburg, Mo., at the home of the bride's parents, Dec. 4, 1943.—James M. Mohler, Leeton, Mo.

Holsinger-Council.—Rodney R. Holsinger and Jean Council, both of Ridgely, Md., in the Reformed parsonage by the pastor of the Ridgely Reformed church, Rev. J. William Zehring, Sept. 25, 1943.—Esther K. Crouse, Queen Anne, Md.

Livingston-Bluemke.—Frank S. Livingston and Emma May Bluemke, both of Rossville, Ind., Oct. 15, 1943, by the undersigned in the Rossville parsonage.—Robert L. Sink, Rossville, Ind.

Stoops-Rodenbarger.—Olas H. Stoops and Bonnie Lou Rodenbarger, both of Rossville, Ind., April 17, 1943, by the undersigned, in the Rossville parsonage.—Robert L. Sink, Rossville, Ind.

Fallen Asleep . . .

Baile, Minnie Hope Christopher, was born Dec. 21, 1871, in Cass County, Mo., and died at Warrensburg, Mo., Nov. 9, 1943. She was married to Clifton A. Baile of Warrensburg, Mo., on Sept. 27, 1893. She is survived by her husband, nine children and nineteen grandchildren. Mrs. Baile was active in the Church of the Brethren, to which she belonged, and in the community. Funeral services were conducted at the Warrensburg church and interment was in the Sunset Hill cemetery. Services were conducted by her pastor, Bro. James Mohler, assisted by Rev. Swackh.—Mrs. Nannie Cleland, Warrensburg, Mo.

Bailiff, David Thomas, son of William and Margaret J. Weddle Bailiff, was born in Carroll County, Va., Jan. 17, 1860. He was the oldest of three children. He was united in marriage to Serena Adeline Slusher on April 12, 1883, and they soon moved to Indiana. To this union were born four daughters and two sons. His wife and two daughters preceded him in death several years ago. He died in the home of his daughter in Noblesville, Ind., on Nov. 24, 1943. Surviving are two daughters, two sons, eleven grandchildren and fourteen great-grandchildren. For many years he and his wife served as deacons in the Church of the Brethren; he was also active in Sunday-school work. Funeral services were conducted by Rev. E. Wickersham in Nobles-

village; he was laid to rest in the Brethren cemetery near Arcadia, Ind.—David M. Bailiff, Toledo, Ohio.

Bare, Irene L., died Oct. 23, 1943, at the home of her brother in Westminster, Md. She was aged fifty-nine years, seven months and twenty-eight days. She was a member of the Pipe Creek church. Brethren Edward Bixler and David Englar officiated at the services held at the Pipe Creek church. Interment was made in the Pipe Creek cemetery.—Mrs. Nettie Elliott, Linwood, Md.

Bittinger, Ardella, daughter of John H. and Annie Elizabeth Stark, was born at Bittinger, Md., Jan. 17, 1880, and died at her home in Akron, Ohio, Nov. 22, 1943. On Aug. 29, 1900, she was united in marriage to Henry Bittinger at Oakland, Md. To this union were born five sons and three daughters. She leaves her husband, three sons, two daughters, five brothers, two sisters and four grandchildren. At the age of fourteen Sister Bittinger accepted Christ. She was faithful and devoted to her Lord and gave freely of her time and strength to the church. She made many friends for the church by personal visits, in which she brought cheer to the shut-ins and encouragement to the lonely. Funeral services were conducted at the Eckard funeral home in Akron by Bro. A. H. Miller, a former pastor, assisted by Brethren Newton D. Cosner and Guy K. Beach. Interment was made in the Memorial Park cemetery at Akron, Ohio.—Edna L. Disler, Akron, Ohio.

Blocher, Sara J., was born March 5, 1860, in Wabash County, Ind., the seventh child of Henry and Rebecca Frantz Brubaker. She died Sept. 7, 1943. She was bedfast for more than a year. She was baptized into the Church of the Brethren in early life. She was married to Joseph Blocher on Nov. 27, 1879, and to this union were born five children. Three sons preceded her in death. In 1902 she homesteaded in North Dakota and in 1922 she moved to Wenatchee, Wash.; in 1940 she went to California to live with her children. She leaves one son, one daughter, four grandchildren, four great-grandchildren, three brothers and three sisters. The funeral was conducted by Rev. Duncan and Bro. Hugh Clappert. Burial was in the Olive Grove cemetery near Whittier, Calif.—Pearl E. Bolen, Whittier, Calif.

Bowers, Martha Rebecca, widow of William H. Bowers, died at the home of her daughter in Kingsdale, Pa., on Nov. 16, 1943, following an extended illness. She was aged eighty-three years. Mrs. Bowers was a daughter of the late Brother and Sister Emanuel Pitzer. Her husband preceded her in death on Nov. 27, 1937. Surviving are four daughters, three sons, twenty-four grandchildren, twenty-four great-grandchildren, one sister and one brother. She was a member of the Piney Creek church. Funeral services were held at the J. W. Little and Son funeral home. Elders William Zabler, Silas Utz and Birnie Shriver officiated. Interment was made in the Piney Creek cemetery.—Virgie A. Bowers, Taneytown, Md.

Brane, Daniel E., son of George and Lydia Brane, died Oct. 3, 1943, after being bedfast forty-three weeks. He was born Sept. 18, 1881. He united with the Church of the Brethren in 1902. He was anointed during his sickness. His parents died when he was twelve years old and he spent most of his teen age in the home of George Stebbins, whom he looked upon as a father. He attended the elementary school of the community, but discovered his chief interests were in farming and gardening. He was a caretaker of the Lower Miami cemetery for a number of years. He leaves his wife, Alice, three children, one brother, one sister, and two grandsons. Funeral services were conducted by the writer at the Lower Miami church.—John M. Garst, Carlisle, Ohio.

Bryant, Sarah, daughter of Jacob and Eliza Erbaugh, was born in Montgomery County, Ohio, Feb. 19, 1851, and died at the home of her son on Dec. 2, 1943. On Sept. 6, 1877, she was married to Robert Lee Bryant. To this union six children were born. She was preceded in death by a son in 1898 and her husband on Aug. 7, 1911. When twenty-five years of age she united with the Ft. McKinley church and in 1913 placed her letter in the West Dayton church. She was always a faithful member and was especially interested in the ladies' aid society. She attended church last spring for the last time. Funeral services were conducted at the home by the writer.—J. Perry Prather, Dayton, Ohio.

Clapper, Mary Catharine, was born eighty-nine years ago in Washington County, Md. She died on Nov. 22, 1943, at the home of her brother in Waynesboro, Pa. She was the daughter of Henry and Elizabeth Cline Clapper. Many years ago she united with the Church of the Brethren at Longmeadow, Md. She lived a quiet, faithful, Christian life. She is survived by four brothers. Services were conducted at the home of her brother by Bro. George L. Detweiler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Coleman, Hiram S., was born near Lonaconing, Md., June 20, 1851, and died May 14, 1943, at the Miners hospital in Frostburg, Md. He had made his home with his son for the past fifteen years. He joined the Church of the Brethren in September 1886. Although Bro. Coleman was not a licensed or ordained minister, his life was spent ministering for the church and its welfare. He attended the public schools of Frostburg until he moved to Avilton, where he farmed for a number of years. He was united in marriage to Martha Jane Broadwater on Dec. 11, 1879. Later he opened a general merchandise store, which he operated until he retired and moved to Frostburg to live. His influence was felt among the church people, as well as the many friends he made in his dealings in his general store. He was a loyal and

active member of the Cherry Grove church, where he served as trustee and deacon for a number of years. He helped organize a Sunday school in the McKenzie schoolhouse, which was later merged with the Cherry Grove congregation. He served a number of terms as district and regional representative at conferences, and until he died he was a trustee and deacon of the Frostburg church. He is survived by seven children. Two sons preceded him in death. A memorial service was conducted in the Frostburg church by Brethren Foster M. Bittinger, Arthur Scrogum and A. J. Beeghly. He was laid to rest beside his wife in the Robeson cemetery near Avilton.—John E. Grim, Frostburg, Md.

Corn, Albert Beriah, was born to William and Lizzie Corn in Independence, Kansas, June 16, 1892, and died Nov. 27, 1943. He had resided in Independence most of his life. At the age of fourteen he united with the Church of the Brethren and to this church he remained faithful. On Dec. 22, 1912, he was united in marriage to Jennie Edwards. To this union were born three sons and two daughters, one daughter having preceded him. Albert's sickness was of very short duration and came while he was still in the employ of the Kansas Ordnance plant at Parsons, Kansas. He lived a devoted Christian life and was a loving husband and father. He leaves his wife, three sons, one daughter, his mother, one brother and two sisters. He was a deacon in his church for many years and at the time of his death was clerk of the church. Services were held by the writer in the Independence church. Interment was in the Mount Hope cemetery.—Leonard Birkin, Independence, Kansas.

Donnelly, Harry E., and Ruth Margaret, father and daughter, died Nov. 8, 1943. The wife and mother had preceded them many years before. Harry was a great lover of the Word of God and much interested in missions. He was born Oct. 13, 1896, and the daughter, Ruth, Oct. 29, 1923. Both were happy, faithful members of the Church of the Brethren. On Sunday evening, just prior to the tragic accident early next morning, they were both at the love feast. A double funeral was held in the Martinsburg Memorial Church of the Brethren by the writer, assisted by Rev. Carl W. Isenberg, pastor of the Reformed church.—A. R. Coffman, Martinsburg, Pa.

Francis, Edith Carol, of La Porte, Ind., died in a hospital on Dec. 11, 1943. She was born Dec. 12, 1942, to George and Dorothy Francis. Her mother belongs to the Church of the Brethren. Surviving are her parents, two brothers, and three grandparents. The funeral services were held at the undertaker's parlors with Bro. Kenneth W. Murphy officiating. Burial was in the Pine Lake cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Fulk, George J., of near Broadway, Va., died in a hospital in Staunton, Va., on Nov. 27, 1943, at the age of eighty-five years. He was the son of the late George and Julia Sprinkle Fulk of Fults Run, Va. Surviving are his wife, three sons and two brothers. The funeral was held at the Mt. Grove Church of the Brethren near Genoa, Va., with his pastor, Rev. Paul Slonaker, in charge, assisted by the writer. Interment was made in the cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

Fulk, Timothy, died at his home in Fults Run, Va., on Nov. 25, 1943, at the age of eighty-one years, five months and twenty-six days. He was the son of the late Christley and Catherine Ritchie Fulk. He spent the greater part of his life in the Fults Run section. Surviving are his wife, two daughters, three sons, three half brothers and a number of grandchildren. The funeral was held at the Mt. Grove Church of the Brethren, of which he had been a member for many years. Services were in charge of the writer, assisted by Rev. Paul Slonaker and Elder C. E. Nair. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Harnly, John Hoerner, son of Henry and Elizabeth Harnly, was born June 21, 1866, at Manheim, Pa., and died at the Santa Anita sanitarium in Arcadia, Calif., Nov. 22, 1943. Death resulted from a paralytic stroke which he suffered last September. Following his graduation from the academy at Mount Morris College in 1892, he traveled in Europe. His early manhood was spent as a teacher and publisher. He was thoroughly at home in several fields of learning but his specialty was mathematics, in which field he was somewhat of a genius. About twenty-eight years ago he came to California, where he engaged in real estate promotion and worked as an auditor and accountant. For the last several years his home had been at Santa Monica, Calif., where his work with the Unemployment Citizens' League of Santa Monica brought him state and national publicity and recognition. When a young man, he joined the Church of the Brethren and remained keenly interested in religion until the time of his death. He is survived by a son, a daughter, a sister, and three brothers. Funeral services were conducted in Pomona by the writer. Following cremation, his ashes were interred in the Evergreen cemetery at La Verne.—C. Ernest Davis, La Verne, Calif.

Heisey, Katie B., was born in Lebanon County, Pa., Feb. 5, 1885, to John and Louisa Boyd. She was one of a family of three children, one brother having preceded her in death. She was united in marriage to Irwin W. Heisey in 1901. To this union were born six children, one of whom preceded her in death. She united with the church of her people's faith while quite young, but after her marriage she became more familiar with the doctrinal teachings of the Church of the Brethren and in 1903 she was baptized; she remained a faithful and active member. Brother and Sister Heisey and family lived in the Chiques congregation for eighteen years; then they moved into the Fredericksburg

congregation, where they resided ever since. Sister Heisey had a very pleasant and friendly disposition and was much interested in the welfare of the family, her friends and the church. She asked for and received the anointing on Oct. 10. On Oct. 15 she was taken to the Lebanon sanatorium, where she had a serious operation. She died on Oct. 23, 1943, leaving her husband, two sons, three daughters and nine grandchildren. Funeral services were conducted in the Union meetinghouse with Elders S. G. Meyer and S. S. Eshleman and the home ministers conducting the service. Interment was in the Chiques Hill cemetery. The sisters' aid society, of which she was a member, passed a resolution extending sympathy to the family of Mrs. Heisey.—Mrs. Light Bomberger, Lebanon, Pa.

Holsinger, Alvilda, widow of Jacob Holsinger, died in the Quakertown, Pa., community hospital on Oct. 31, 1943. She was born March 24, 1868, in Somerset County, Pa., to the late Solomon and Sallie Peck Hershberger. Sister Holsinger was one of the oldest members of the Quakertown church, but she attended church faithfully; only a week before her death she walked to services. Lately she had been living with her son. Surviving are one daughter, five sons, two sisters and fourteen grandchildren. Services were held in the Quakertown church with Bro. Ralph Jones officiating. Interment was made in the Passer cemetery.—Catharine Wentz, Quakertown, Pa.

Houdyshell, Charles Newton, a son of the late John N. and Roxey Michael Houdyshell, was born June 3, 1879, near Harrisonburg, Va. Bro. Houdyshell's death resulted from being hurt while working in a rock quarry. He spent the greater part of his life in the Briery Branch community, where he belonged to the Church of the Brethren. Besides his wife, he leaves his four sons, four daughters and three grandchildren. Funeral services were conducted at the Branch church by Bro. A. L. Miller, assisted by Bro. I. J. Garber. Burial was made in the cemetery near by.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

Huffman, Mary Virginia, wife of D. T. Huffman of Briery Branch, Va., died at her home on Oct. 21, 1943, after an illness of seven weeks. She was aged sixty-one years. She had been a member of the Church of the Brethren since her girlhood days and was a good citizen and a kind Christian friend and neighbor. She attended church services as long as her health permitted. Besides her husband, she leaves one son, two daughters, one sister and eleven grandchildren. The funeral services were held at the Briery Branch church by Brethren I. J. Garber and J. M. Foster. Interment was in the church cemetery.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

Hussey, Caralenna Jean, oldest daughter of Mr. and Mrs. Otho Rhodes Hussey of Briery Branch, Va., was born Aug. 24, 1932, and died Aug. 30, 1943, at her home. She had been ill for seven months. Jean was faithful in attending church as long as her health permitted. Funeral services were held at the Ottobine United Brethren church with Bro. I. J. Garber in charge, assisted by Bro. Leonard Jones. Interment was in the cemetery near by.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

Lerew, Mary Elizabeth, of Dillsburg, Pa., died Nov. 14, 1943, aged seventy-six years, eleven months and eighteen days. She was born in York County, Pa. She united with the Church of the Brethren in early womanhood and remained a loyal member until death. She rendered faithful service in the Wolgamuth church for many years, after which she moved to Mechanicsburg, Pa. After a number of years in this town she returned to Dillsburg and again resumed her affiliation with the Wolgamuth church. Four brothers survive. Funeral services were conducted at the Cocklin funeral home with burial in the Wolgamuth cemetery. Bro. Charles Eichelberger and the writer officiated.—J. Albert Cook, Dillsburg, Pa.

Lint, Simon S., retired schoolteacher, died suddenly on Nov. 8, 1943, at the home of his niece and nephew in Quakertown, Pa. For many years Mr. Lint was a resident of this section, until a few months ago; he had returned last week to attend the funeral of his sister-in-law. He was an ardent Sunday-school and church worker and was one of the founders and a charter member of the Quakertown church. He had also been serving as a deacon until he moved to New York a few months ago. Poetry was a hobby of his and many of his verses were published. He was a native of Somerset County, Pa., where he was born Oct. 19, 1865. He is survived by two daughters, with one of whom he resided in New York. Bro. Ralph Jones officiated at the services in the Quakertown church. Interment was made in the Brethren cemetery at Passer.—Catharine Wentz, Quakertown, Pa.

Livengood, Zelma E., daughter of John W. and Mary Ann Umble Seese, died in the home of her daughter at Clifton Mills, W. Va., Oct. 13, 1943, at the age of eighty-four years, nine months and thirteen days. Her husband, John Livengood, preceded her in death fifty-three years ago. She is survived by two sons, one daughter, ten grandchildren, twenty-three great-grandchildren and two brothers. She was a member of the Sandy Creek Church of the Brethren and had been a devout worker for sixty years. Funeral services were conducted by Bro. Russell K. Showalter in the Salem church. Interment was in the cemetery near by.—Mrs. Florence Showalter, Brandonville, W. Va.

Long, William Franklin, was born July 27, 1868, and died suddenly Nov. 16, 1943, at the close of an active day. He was twice married, his first wife being a Miss Houdyshell. To this union three daughters were born. His second wife, who survives, was a Miss Wenger and to this union two sons and a daughter were born. Funeral services were held at the Briery Branch church by his pastor, I. J. Garber, assisted by Bro. M. G. Sanger. Burial

was in the cemetery near by.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

Lyon, Elizabeth Ann, was born near Osceola, Mo., Feb. 22, 1884, to Abe and Katie Replogle. She died Nov. 25, 1943, in the Krestwood convalescent home in Kansas City, after suffering for seven months. She united with the Osceola church in early life and remained a devout Christian until death. She was united in marriage to Elmer Lyon on Feb. 18, 1906. He preceded her in death in 1940. To their union were born seven children, all of whom survive except one daughter who died seven weeks ago. She leaves her father, one daughter, five sons, seven grandchildren and one brother. Funeral services were conducted at the Osceola church by Brethren James M. Mohler and Ralph Skaggs. Interment was in the Pleasant Mound cemetery.—Mrs. Ella Stong, Osceola, Mo.

Lyon, Lulu Irene, was born near Osceola, Mo., on Feb. 14, 1909, and died Oct. 8, 1943. She was the oldest daughter of the late Elmer and Elizabeth Lyon. She is survived by one sister, five brothers and her grandfather. She gave her heart to God in 1942. Her faith and hope never faltered in spite of her great physical suffering. Funeral services were conducted by Bro. James M. Mohler at the Pleasant Mound church. Interment was in the Pleasant Mound cemetery.—Ella Stong, Osceola, Mo.

Mickle, Ana Mary, wife of Elder T. B. Mickle, died Nov. 17, 1943, at her home in New Paris, Pa., aged seventy-eight years, one month and seven days. She is survived by her husband, one daughter and one son. One daughter and one son preceded her in death some years ago. Sister Mickle was in failing health for about six years, and during the last two years her sickness grew much worse. She was bedfast the last week of her life. Brother and Sister Mickle lived together fifty-two years, celebrating their fiftieth anniversary in 1941, when the church gave them a surprise in appreciation of their years of service to the church. When Sister Mickle enjoyed good health she gave commendable service to the church and in many homes in the community. She carried much cheer and sunshine with her. Services were conducted in the New Paris church by the writer and Sister Madeline Taylor, with burial at New Paris—John E. Rowland, New Paris, Pa.

Miley, Lizzie O., wife of Frank S. Miley, died at her home in Ephrata, Pa., on Oct. 12, 1943, aged seventy-three years, ten months and one day. She had been in failing health for twelve years. Sister Miley united with the church at Akron, Pa., early in life and remained a faithful member. Most of her life was spent in and near Ephrata. She is survived by her husband, two sons and four grandchildren. One son preceded her in death. Funeral services were held in the Bergstrasse Lutheran church by the Rev. W. S. Brendle; burial was in the adjoining cemetery.—Mabel M. Myer, Ephrata, Pa.

Mishler, Allen, was born in Somerset County, Pa., July 21, 1866, to Christian and Mary Gindlesperger Mishler. He married Mary Miller of Somerset County on April 6, 1893. Twelve children were born to this union. On May 12, 1901, Bro. Mishler united with the Roxbury church. Last April Brother and Sister Mishler celebrated their golden wedding anniversary. Among the many present on this occasion were all of their ten living children. Bro. Mishler was a carpenter and was honored as a skilled workman. He was a charter member of the Helping Hand Bible class and a faithful attendant at Sunday school and church. For some time he had been in bad health but he continued his active life until a few weeks before his death on Oct. 30, 1943. Besides his widow and ten children, he is survived by nine grandchildren, three great-grandchildren and one brother. Funeral services were conducted in the Roxbury church by the pastor, Lewis H. Brumbaugh, and the former pastor, T. F. Henry. Interment was made in the Berkley Hill cemetery.—Mrs. John Brannen, Johnstown, Pa.

Mitchel, Charles, of New Paris, Pa., met his death by accident on Oct. 2, 1943. He was aged forty-five years, eight months and fourteen days. He leaves his wife, Edna Mitchel, two daughters, three sons, three sisters and three brothers. For some years Mr. Mitchel worked in the shipyards at Baltimore, Md., where he was accidentally killed. Funeral services were held in the New Paris church by the writer and Elder T. B. Mickle, with burial at New Paris.—John E. Rowland, New Paris, Pa.

Ogg, Lizzie, was born on the old homestead in Prairie Queen Sept. 12, 1869, and died Nov. 24, 1943. Early in life she united with the Church of the Brethren, which she served faithfully all her life. She is survived by one sister and one brother. Services were conducted at the home of a nephew and at the church by her pastor, Bro. James Ford.—Mrs. J. C. Trammel, Preston, Minn.

Osterwise, Anna E., wife of John G. Osterwise, died at her home in Tionesta, Pa., Nov. 18, 1943. She was born at Greensburg on Nov. 1, 1868, the daughter of Samuel and Margaret Silas Kepple. She married Mr. Osterwise at Greensburg on Oct. 13, 1886. Brother and Sister Osterwise united with the church in 1912; they attended every conference, until recent years, when Sister Osterwise's health was poor. About fifteen years ago she had a stroke from which she never fully recovered. Surviving are her husband, two sons, three grandchildren, ten great-grandchildren and one sister. Services were conducted at Greensburg in the Church of the Brethren with Bro. M. J. Brounger officiating. Interment was made in the Middletown cemetery.—Elma Neiderhiser, Greensburg, Pa.

Pysel, Michael, son of Josiah and Elizabeth Beeghly Pysel, was born in Maryland Jan. 12, 1853, and died Sept. 15, 1943, at Bruce-

ton Mills, W. Va. He was the last of his family. A brother and two sisters preceded him. He was married twice. Both wives and his only daughter also preceded him in death. He is survived by a granddaughter, who cared for him in his illness. He united with the Brethren Church at the age of fifteen years. Thirty years ago he joined the Church of the Brethren. During his active life he was a farmer. Funeral services were conducted in the Brandonville Methodist church by his pastor, Bro. R. K. Showalter.—Mrs. Florence Showalter, Brandonville, W. Va.

Repp, Rose Ann, died Sept. 17, 1943, at the home of her daughter in Uniontown. She was aged eighty-six years, ten months and thirteen days. She had made her home with her daughter for the last twenty-three years and had been bedfast for thirteen months. She was a daughter of the late George W. and Margaret Ann Eller Belleson. Besides her daughter, she leaves a son, four grandchildren and one great-grandchild. She was a member of the Pipe Creek church and of the ladies' aid society of that church. Bro. John J. John officiated at the services held at the Englar residence. He was assisted by Bro. E. C. Bixler. Interment was made in the Pipe Creek Brethren cemetery.—Mrs. Nettie Elliott, Linwood, Md.

Risinger, Charles August, son of George and Isabelle Risinger, was born in Homer, Ill., Nov. 7, 1883, and died Nov. 4, 1943. When Charles was twelve his parents moved to Ordway, Colo., where on Nov. 7, 1906, he was united in marriage to Eva Baker. To this union were born four children. In July 1938 the family moved to Modesto, where they resided at the time of Mr. Risinger's death. Bro. Risinger united with the Church of the Brethren at Rocky Ford, Colo., in 1905 and gave unstintingly of his time in teaching a young people's class, assisting in vocal and instrumental music and promoting recreational activities for the entire community. His father, mother, one brother, and a baby sister preceded him in death. He leaves his wife, two daughters, two sons, six grandchildren, three brothers and two sisters.—Paul B. Studebaker, Modesto, Calif.

Rothwell, William H., son of Jacob and Nancy Rothwell, was born Aug. 9, 1858, and died Nov. 7, 1943. He was the last of a family of five children. His wife preceded him in death on Feb. 9, 1943. He lived his entire life in the community in which he was born. He was well thought of by all who knew him. He had been a member of the Methodist Church for fifty years. The funeral was conducted by the writer at the East Liberty church. Interment was in the East Liberty cemetery.—Fred E. Woodie, West Union, Ohio.

See, Otto M., died Aug. 14, 1943. He was born in Timberville, Va., Aug. 1, 1866. He leaves his wife, Betty Siman See, and nine children. One son preceded him in death some years ago. Bro. See attended church services as long as he was able. He used to take quite an active part in the music of the church. For some time he was a member of the quartet of the Walnut Grove church, of which he was a faithful member for a number of years. Services were held at the Walnut Grove church by his pastor, Bro. P. I. Garber. Bro. See was well liked by all who knew him. He will be remembered for his kind and sunny disposition and his beautiful singing voice.—Esta Wratchford, Moorefield, W. Va.

Stover, Elias, son of the late Michael and Lydia Daub Stover, was born Nov. 6, 1859, and died Nov. 26, 1943. Less than two years ago he was baptized into the Lebanon church. He was a regular attendant at the services of the church. He is survived by two sons, one daughter and one sister. Funeral services were conducted at the Rohland funeral parlors by his pastor, the undersigned. The body was laid to rest in Kochenderfer's United Brethren cemetery.—Carl W. Zeigler, Annville, Pa.

Swope, John Adam, son of Philip and Rosie Ann Swope, was born Oct. 23, 1861, in Dauphin County, Pa., where he spent his entire life, with the exception of eight years which were spent in Illinois. He died on Aug. 28, 1943. In 1884 he was married to Annie Baker, with whom he lived happily for fifty-nine years. Seven girls and six boys were born to them. Two sons and two daughters preceded him in death. Soon after their marriage he and his wife united with the Church of the Brethren and continued as active members. He is survived by his widow, five daughters, four sons, one sister, nineteen grandchildren and eleven great-grandchildren. Memorial services were held in the Hanoverdale church, with burial in the adjoining cemetery. The services were in charge of Bro. Thomas Patrick, elder of the church, assisted by Bro. Ulysses Gingrich.—Violet J. Kline, Lebanon, Pa.

Thomas, Noah, of near New Paris, Pa., died Nov. 26, 1943, aged eighty-one years, three months and ten days. Surviving are his wife, one daughter, three sons, and two sisters. Mr. Thomas was engaged in farming for a number of years and proved himself a good citizen, neighbor and friend. His health failed during the last few years and he was bedfast for about one year. Services were conducted in the New Paris church by the writer and Elder T. B. Mickle, with burial at Schellsburg.—John E. Rowland, New Paris, Pa.

Thomas, Richard F., son of Abraham and Sara Myers Thomas, was born June 17, 1864, at Boynton, Pa. He died Sept. 27, 1943, at his home in Salix, Pa. He is survived by his wife, Mary Eckerd Thomas, three daughters, one son, sixteen grandchildren, one great-grandchild, one sister and one stepsister. Two daughters preceded him in death. He was baptized at Salisbury in 1890. Funeral services were conducted at his home by Rev. J. D. Murphy, assisted by Rev. Martin L. Kaufman. Interment was in the I. O. O. F. cemetery at Salisbury.—Mary J. Thomas, Salix, Pa.

Warstler, Orville J., died Dec. 13, 1943, at his home, following an illness of a few hours. He was the son of Charles and Lavinia Warstler and was born in Elkhart, Ind., on Dec. 12, 1896. He had lived on a farm near La Porte for eleven years, coming here from Argus, Ind. On Feb. 2, 1919, he was married in Plymouth, Ind., to Meadie Kindig, who survives. He was a member of the Church of the Brethren. Surviving, besides his wife, are four daughters, one son, his aged father and one brother. His mother and one granddaughter preceded him in death. Funeral services were held at the undertaker's parlors with Bro. Kenneth W. Murphy officiating. Burial was in the Pine Lake cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Webb, Emma Frances, daughter of the late Reuben and Mary Golladay, was born Oct. 12, 1863, near New Market, Va., and died Nov. 19, 1943, at the home of her daughter in Washington, D. C., following an illness of seven weeks. She was the wife of Isaac G. Webb, who preceded her in death twelve years ago. To this home were born seven children. One daughter and one son preceded her in death. Sister Webb united with the Church of the Brethren in early life and remained a faithful member until death. Brother and Sister Webb moved from New Market to Midland in August 1901. She was a member of the Midland church since that time and attended regularly until a few years before her death. She was well known and respected by everyone. She had a sweet smile and disposition. She was a kind and patient mother. For the past three years she made her home with her daughter in Washington. She was anointed a few weeks prior to her death. Funeral services were held at the Huntemann funeral home in Washington with Bro. Saylor Cubbage officiating. Her body was then brought to her church at Midland and services were conducted by Bro. John Hinegardner, assisted by Bro. A. W. Long. Her body was laid to rest in the adjoining cemetery. She leaves five daughters and a number of grandchildren and great-grandchildren.—Mrs. William Long, Bealeton, Va.

Church News . . .

Florida

Okeechobee.—Dec. 5 marked the close of a good two weeks' revival meeting held by Bro. A. D. Crist, pastor of the Tampa church. Five were baptized and two taken into the church as associate members. We feel that the church has been spiritually strengthened as a result of this meeting. A parsonage has been bought in preparation for getting a resident pastor. Our mid-week prayer meetings continue with good interest and fair attendance. We are now studying the Book of Leviticus; Mrs. H. L. Briscoe is the leader. Our junior church project is growing. We welcome Brother and Sister David Hillsamer and daughter from Michigan, who have located here. We are looking forward to having Brother and Sister Clarence Erbaugh from Ohio with us for several weeks. Bro. F. M. Hollenberg will continue the work here until the new pastor, Bro. H. P. Garner, will take it over.—Mrs. Victor Domer, Okeechobee, Fla., Dec. 9.

Tampa.—We met in council in September and elected our Sunday-school and church officers for the following year. Our love feast was held on Nov. 14. On Thanksgiving morning we had an early service at the church, after which the young people served coffee and doughnuts. Our sewing circle has sent fifteen comforters and two packets to the C. P. S. camps. Pastor A. D. Crist has visited a number of boys in the camps here. We sent two delegates to the district meeting held in the Sebring church. Any tourists who are planning to spend the winter in Florida will be gladly welcomed at our church.—Mrs. Grace Stambaugh, Tampa, Fla., Dec. 5.

Illinois

Douglas Park.—At the annual business meeting for the election of officers we re-elected Bro. W. W. Slabaugh as elder. Our love feast was observed on Nov. 3. On Sunday evening, Nov. 14, the Douglas Park B. Y. P. D. entertained a group of Japanese-American citizens who had been relocated from the west coast and were making a temporary home at the Brethren hostel in Chicago. At the eight o'clock service we were addressed by Shugi Kimura, one of their group. The choir visited a Negro church recently and gave several numbers. The co-operative building is now occupied by five of our church families. The building was bought under the co-operative plan, each family paying for its own apartment. We heartily welcome the Hastings Street church members into our group.—Estella Boggs, Chicago, Ill., Dec. 9.

Indiana

Bachelor Run.—We met on Dec. 1 for a fellowship supper, after which our pastor was remembered with a donation of money and gifts from the church. We then had our council with Elder Clarence Sink presiding. Bro. Sink was again elected elder; the other church officers were also elected. We decided to adopt the ministerial pension plan and the one hundred per cent Messenger club. Favorable reports were given by the men's work and by the ladies' aid. Earlier in the season forty men shucked twenty acres of corn for a sick member; dinner was served by the women. Everyone enjoyed the day.—Mrs. William Angle, Brighthurst, Ind., Dec. 9.

Blue River.—Our harvest meeting and home-coming was held

on Sept. 5. The morning speaker was Dr. Dan Gilbert of the World's Christian Fundamentals Association. Bro. Howard Kreider spoke in the afternoon. During the following week Dr. Gilbert gave five stirring messages. Our women have again canned fruits and vegetables for the C. P. S. camps and made some clothing for relief. More of our boys have been called into service. Our council was held on Sept. 30 with our pastor and elder, L. U. Kreider, in charge. Sunday-school officers were elected for the coming year. Our love feast was held Nov. 15, immediately following our two-week revival service. Bro. Howard Kreider was the evangelist. Eight were received by baptism and all were spiritually blessed as a result of his work with us. Our church and Sunday school have recently purchased a heifer to be raised for relief work.—Mrs. Victor Zumbrun, Churubusco, Ind., Dec. 7.

Goshen City.—Our revival meetings ended Nov. 14. Bro. J. O. Winger conducted these meetings. One person was baptized on Nov. 15. Our love feast was held on Nov. 17. On Nov. 21 Chaplin Hubert Hahn spoke to us. Nov. 28-30 Rev. Sanford C. Mills of the American Board of Missions to the Jew was our speaker. Members of the mothers' study group are sewing for relief, as are the ladies' aid members. The parsonage has recently been shingled.—Mrs. Earl Slagle, Goshen, Ind.

Ladoga.—Oct. 24 was the date of our love feast. Elder Cletus Deardorff officiated, assisted by Elder Wagoner and our home ministers. In November the aid society served a turkey banquet for the local Lions Club. On Dec. 9 the annual Christmas tea and election of officers was held at the home of Sister Clara Miller. Sister Esther Deardorff was elected president for next year.—Lulu Goshorn, Ladoga, Ind., Dec. 13.

Maple Grove.—We met in council on Dec. 6 with the writer presiding. The treasurer's report showed a fine balance. It was decided to take one church offering each month to complete our Brethren relief quota; we are expecting to go over the top for the relief fund. The trustees and the finance board were appointed as a building committee. They will arrange their own method to get a fund started. Bro. J. E. Whitacre of Woodbury, Pa., came Sept. 22 to assist in a revival, which closed on Oct. 3. We had fine crowds throughout the meeting. Adjoining churches brought special music. On Oct. 4 we held our love feast with Bro. Whitacre officiating. Bro. Charles Stouder preached for us three evenings before Bro. Whitacre arrived. We are much encouraged with the work of the church.—William Brubaker, New Paris, Ind., Dec. 7.

North Webster.—Brother and Sister Lester Young came Nov. 1 as our full-time pastors. On Nov. 7 a reception and shower was held in honor of the Youngs, who were married on Oct. 31. On Nov. 21 we had a rally day and Thanksgiving program with a basket dinner at noon. Ten of our women attended the district women's meeting at Nappanee. The Sunday school sent Christmas boxes to all our boys and girls in the service. A box is being sent to the Bethany orphanage in Kentucky. Our love feast was held on Dec. 5. Just before the communion a baptismal service was held for one of our young people. Our Christmas program will be given on Dec. 26. We again have a one hundred per cent Messenger club.—Minnie Goppert, Syracuse, Ind., Dec. 10.

Rock Run.—At the present time Pastor Howard H. Keim, Jr., is spending two and a half weeks visiting his parents in Idaho. Brethren Vance Sanger and Noble Bowman are preaching for us during his absence. Two new members were baptized during our revival meeting early this fall. We were assisted by Bro. Charles Oberlin of Peru. The love feast was observed on the closing night. Our ladies are sewing for relief, as well as for one another. They did quite an amount of canning for Brethren Service and two of our sisters spent a week sewing for the boys in the camps in Michigan. Considerable interest is shown in the heifer project by the men's work and other smaller groups. Brethren J. O. Winger and Marvin Senger spoke at the men's banquet. We were glad for the goodly amount of apples and plums which the parsonage orchard produced. The newly organized Rock Run Credit Union is growing. Our young people are conducting a project of selling ties during the Christmas season. The children will present their Christmas program on Dec. 19 and the older folks theirs on Christmas Eve.—Rachel Phillips, Goshen, Ind.

Iowa

Fredericksburg.—A number of our group attended the district meeting held at the Union Ridge church. Our love feast was held in October. Among those who partook of communion was our beloved Mrs. Julia Pratt, aged ninety-nine years. Our harvest home festival was also held in October. Bro. Charles Dumond was the guest speaker. The men's organization has purchased a twenty-acre farm with buildings, located one and one-half mile east of Fredericksburg. They have farmed one hundred acres this year and had a very successful year. The church corn was picked Nov. 19. The women's work served a duck dinner to sixty-five people. Bro. Earl Frantz spent a day in our community in behalf of McPherson College. On Dec. 2 we had the privilege of entertaining the Rural Life Institute of our district. Seventy-five men and women of the district attended. Dr. W. H. Stacey of Iowa State College and Bro. James Elrod of McPherson, Kansas, were the leaders. A chicken dinner was served by the women's work. Practice has started on the Christmas program; there will be a white gift offering.—Mrs. Lloyd W. Klotz, Fredericksburg, Iowa, Dec. 7.

Robins.—We entertained the Middle Iowa district meeting Sept. 4-6. Brother and Sister O. A. Myer left us in September and are

now living in Flora, Ind. Bro. Myer had served as our pastor for nine years. The community honored them with a farewell party and presented them with a purse of money. Our business meeting was held Oct. 17 with the district elder, D. D. Fleishman, presiding. Bro. H. L. Ruthrauff was elected as local elder; our Sunday-school officers were elected. Since we were without a resident pastor, it was decided to obtain the services of a student pastor from Bethany Seminary. Bro. Leland Emrick has been with us for the past seven Sundays and we are having morning and evening services. Our love feast was held on Nov. 21 with Bro. Ruthrauff officiating, assisted by Bro. Emrick. There was a good attendance. Our Sunday school is planning to remember the shut-ins at Christmas time. We have ten stars on our service flag and several more to be added in the near future.—Mrs. James L. Hoover, Marion, Iowa, Dec. 9.

Kansas

North Solomon.—We have just closed an interesting and uplifting series of meetings conducted by Brother and Sister Dennis Kesler. The interest and attendance were good and Brother and Sister Kesler made many friends while here. We were privileged to have Drs. A. C. and Laura Cottrell spend the evening of Nov. 3 with us. Three have been baptized since our last report.—Macy Moyer, Portis, Kansas, Dec. 5.

Maryland

Beaver Creek.—A special meeting was called Sept. 19 by our elder, Roy K. Miller, to transact business for the ensuing year. Special installation services were held in October for all the church officers. Sunday-school officers were elected for another year. The ladies' Bible class has been making a special effort to remember our boys in service at Christmas. Many letters of appreciation are received, telling how much these contacts mean to them. A number of our members and Pastor Mervin Martin attended the regional conference at Roanoke, Va., in September. Fourteen of our boys and girls attended Camp Peniel. It was voted to retain our present pastor for another year. The ladies' Bible class is very active and holds monthly meetings in different homes. Since we did not have a revival meeting this fall, we have planned to hold Sunday evening services at the Fahrney church during the winter months. The public is invited to attend these meetings. Our Thanksgiving service was held by Bro. Ora Delauter, the district fieldman.—Verge M. Fahrney, Boonsboro, Md., Dec. 5.

Monocacy.—On Nov. 7 we held our fall love feast. Elder M. B. Mentzer preached the examination sermon in the morning and Elder Berkley Bowman officiated at the love feast. Other visiting ministers were D. O. Metz, John Myers, David Klein, William Baker, Bernie Bowers, Bernie Shriver and John Roop. We had large crowds at both services. On Sunday evening, Nov. 21, the young people held a brief Thanksgiving service, followed by an illustrated lecture on missions and temperance by Bro. Chester I. Harley. Elder Charles A. Stover had charge of the service on Thanksgiving Day. Our church gave a liberal offering of canned fruits and vegetables to the C. P. S. camps.—Elsie A. Eigenbrode, Rocky Ridge, Md., Dec. 11.

Piney Creek.—Our love feast was held on Nov. 13 at the close of a two-week meeting. Bro. E. S. Rowland was our evangelist. He brought Spirit-filled messages. Bro. Rowland preached our examination sermon. Bro. Zobler also preached for us. Ministering brethren were E. S. Rowland, William Zobler, Elmer Schildt and Samuel Weybright. Our special Thanksgiving service was held on Nov. 25. The young people are planning to have a Christmas program.—Virgie A. Bowers, Taneytown, Md., Dec. 5.

Missouri

Osceola.—We held our love feast on Nov. 27 with thirty people surrounding the tables. Brethren Ralph Skaggs and L. L. McWhorter officiated. Four were baptized on the evening before the love feast. Bro. McWhorter held meetings here and gave us some very interesting sermons.—Ella Stong, Osceola, Mo., Dec. 13.

Nebraska

Enders.—We met in council on Dec. 5 with our elder, David G. Wine, presiding. A basket dinner was served in the basement of the church. In the afternoon the church and Sunday-school officers were elected for the coming year. Bro. Wine was retained as elder. Our work has been strengthened by the return of Brother and Sister Martindale of Michigan, former residents of Enders. On Oct. 28 Drs. Raymond and Laura Cottrell gave us inspirational talks; an offering of \$26.85 was received. The offering for C. P. S. camps on the fifth Sunday of October was \$100. The community aid society, with which our church has been co-operating, gave \$25 for ministerial support, \$10 for the Nebraska women's work for missions, and \$10 for the Omaha orphanage.—Mrs. David G. Wine, Enders, Nebr., Dec. 7.

North Carolina

Mt. Carmel.—We held our love feast on Sept. 26 with forty members present. Elder W. H. Handy conducted our evangelistic meeting Sept. 26—Oct. 9; two were baptized. On Oct. 14 Brother and Sister Eli Gascho of Wabash, Ind., came to work with us. The ladies' aid society canned some food for the C. P. S. camp and has finished a quilt. We now have prayer meeting every Thursday night, meeting in the different homes. Elders Fred F. Dancy and Fred Harrell were with us Nov. 13 in behalf of the Lord's Acre project. Our church council was held Nov.

27. Bro. W. H. Handy was retained as elder and Bro. Gascho was elected pastor. Sister Gascho is teaching a two weeks' music school. We are making plans for a Christmas program. Our Sunday school is progressing nicely.—Mrs. Mabel J. Sheets, Scottville, N. C., Dec. 9.

Ohio

Greenville.—Bro. A. M. Dixon was with us in a two-week revival which closed Oct. 31. Four of our Sunday-school pupils were baptized. On Oct. 29 Bro. Ernest Wampler reached Greenville after an absence of over two years, doing evangelistic and relief work in China. Pastor Wine had a revival meeting in Akron Nov. 7-21. Bro. Galen Moyer filled the pulpit on Nov. 7. In the evening a union Sunday-school convention was held in the city. On Nov. 14 Bro. Wampler preached in the forenoon and in the evening he told of his work in China. The house was crowded and an offering of \$107 was taken for missions and relief. On Nov. 21 he again spoke in the forenoon. In the evening a scene of Chinese home life was given. On Nov. 20 the women of our church held a food market and bazaar. They netted \$100. Some of our members attended the union Thanksgiving services at the Christian church. An offering was taken for our local hospital. Our own Thanksgiving offering for home missions was \$90. Our young people, under the supervision of their adult adviser, Bro. John Oliver, meet each Sunday evening. For their study and discussion they use the outlines given in Our Young People. On the evening of Dec. 5 a peace declamation contest was held in our church. It was interdenominational and sponsored by the ministers' association of Ohio. There were three contestants and all did exceptionally well.—Elizabeth B. Wampler, Greenville, Ohio, Dec. 6.

Oregon

Myrtle Point.—We have granted two church letters and received two since our last report. The women's work business meeting was held on Sept. 10; officers were elected and plans made for the new year. After the mystery sisters were revealed it was decided to have a missionary apron for the new year. Sept. 19-21 three boys from Camp Waldport were with us. With generous help, they canned 600 quarts of sweet corn from a patch of corn donated by one of our B. Y. P. D. boys. Dick Mills, the director of the camp at Waldport, was our guest speaker on Sept. 19. Pastor Marion Stern conducted consecration services on Sept. 26 for the new church officers and teachers. Oct. 3 was observed as rally day. We appreciate having our church roof repaired. We were sorry to lose two of our pioneer brethren, Daniel and John S. Root, by death. A special music program was given on Sunday evening, Oct. 24, by a group of Camp Waldport boys. Our harvest festival and Halloween social was held on Oct. 29. Our offering for La Verne College was \$27.50. On Nov. 14 Sister Eliza Miller gave us three interesting talks on missionary work in India. On Nov. 19 the ladies had a missionary program and presented the play, Between the Book Ends. The ladies' aid has been busy quilting. Our church joined in the union Thanksgiving services held at the Church of Christ. The district young people's Thanksgiving rally was held at Camp Waldport Nov. 27, 28. Bro. Dan West was the main speaker. The love feast was held at six o'clock on Sunday morning. Bro. Wolff filled our pulpit that morning since our pastor and wife accompanied the young people to Waldport. Our council meeting was held on Dec. 5 with Elder Wolff in charge. Bro. Paul Studebaker and wife were chosen to hold a two-week revival meeting for us in the near future. The budget of \$1,975 for 1944 was accepted. Plans are being made for extensive church repairs and improvements. A Christmas program is being prepared for Dec. 19.—Minnie M. Hermann, Myrtle Point, Oregon, Dec. 6.

Pennsylvania

Chiques.—Our love feast, held Oct. 26, 27, was well attended. Brethren Christian Gible, Jerry Cassel, Abram Eshelman, Clarence Horst, Russell Martin and James M. Moore were present and brought rich messages. Thanksgiving services were held at the Mt. Hope house. Bro. Jacob F. Graybill and wife were with us. Our revival, held Nov. 7-24, was well attended. Bro. Abram Eshelman was our evangelist and brought strong sermons. Special music was rendered during the meetings. On Dec. 5 eleven persons were added to the church by baptism. Since Sister J. F. Graybill has returned to the States, we have dropped her support and agreed to support the work program of Bro. Lynn Blickenstaff in India. Our sisters recently packed three boxes of clothing for relief. A Christmas program is to be rendered Dec. 19 at the Chiques house. Sister Martha Martin will be with us in a Bible institute in March.—Fanny Zug Shearer, Manheim, Pa., Dec. 13.

Conestoga.—Five weeks of evangelistic meetings were held on Sundays. These meetings were conducted by our home ministers and were well attended. Four of our young people were baptized. In addition, six were received by letter and one was baptized since our last report. Bro. David Gible brought the message at our harvest home service. Our young people enjoyed an interesting message and pictures of our mission work in India, brought to us by Bro. Edward Ziegler of York. Two of our young people attended Camp Conewago and delegates were sent to our Sunday-school and missionary meeting, as well as to the ministerial meeting. On Oct. 16 we participated in an inspiring love feast service. Brethren A. A. Price, Samuel Hess, David H. Snader and James M. Moore brought us many good things. Bro. Moore officiated. On the following evening the Ambassador male

quartet from Mt. Joy brought us an inspiring message in song and art. Bro. Elmer Ebersole visited our church recently and brought a message. Our Bible study and prayer meetings are again being held in homes in order to conserve fuel oil at our church. We are now studying the Gospel of Matthew. Arrangements had been made to have Bro. Jesse Whitacre with us in a revival meeting, but because of gasoline rationing this meeting was canceled. Our home ministers are now preaching evangelistic sermons at our Sunday morning and evening services. In these meetings, as well as in the support of our missionary in India, home mission work, and Brethren Service, the spirit of co-operation and the interest of the various departments of our church are splendid.—Minnie M. Myer, Lancaster, Pa., Nov. 30.

Elbethel.—We met in council on Oct. 3; Sunday-school and church officers were elected for the coming year. A report from the treasurer showed all expenses paid and a balance of \$146 in the treasury. An offering was sent to the old folks' home and to women's work. Twenty-five dollars was sent for mission work. A thank offering was lifted on Nov. 21. We hope to have a one hundred per cent Messenger club this year.—Mrs. Elgie Coffman, White, Pa., Dec. 7.

Geiger.—We had a splendid message from Sister Ida Shumaker on Sept. 12, at which time an offering of \$34 was taken for missions. Our harvest home praise service was held on Sept. 26 by Pastor Roy S. Forney. The front of the church was beautifully decorated. There was a large table filled with canned fruit and vegetables for Camp Kane. On Oct. 10 Bro. Harry Darr delivered the morning message in the absence of our pastor, who was engaged in an evangelistic service. Seven persons were baptized on Oct. 17. Our love feast was held on Oct. 31. Two delegates represented us at the district meeting in the Walnut Grove church, Johnstown, Pa. Our pastor plans to give a children's sermon in the form of a chalk talk before each evening sermon. Our church and pastor have adopted the ministerial pension plan. The ladies' aid has regular monthly social gatherings, at which time the ladies of the community show a splendid interest. Our B. Y. P. D. is planning winter activities.—Wilbert G. Beeghly, Listie, Pa., Nov. 30.

Maple Glen.—We recently purchased Brethren Hymnals; they were donated by members and friends of the church. Bro. Don Snider, our field secretary, showed pictures of the C. P. S. program. Bro. William Gauntz, a student in Bethany Seminary, showed pictures of scenes in and about Chicago. Prof. A. J. Miller of Kent University, Ohio, spoke at our home-coming services. The election of church and Sunday-school officers was held on Sept. 26. We met in council on Oct. 24, with Elder A. J. Replogle presiding. The regular business was conducted. The treasurer reported the financial situation to be very good. The pastor's report showed that thirty-three members were received into the four churches during the year. The bulletin has been appreciated by our members.—Mrs. E. W. Davis, Springs, Pa.

Maple Spring.—Bro. P. J. Forney led us in an evangelistic meeting during the last two weeks of October. In spite of travel restrictions the meetings were well attended. Bro. Forney's messages were filled with the Spirit. Eight were received by baptism and one by letter. Following this meeting our pastor was away in a series of meetings in Maryland. During his absence our pulpit was filled by Brethren Dorsey Rotruck, John Brumbaugh and John Hopkins. The work at Maple Spring continues to move along well in spite of conditions brought about by the war.—Mrs. J. M. Geary, Hollsopple, Pa., Dec. 7.

Midway.—It was with reluctance that our church granted letters of membership to Bro. Cyrus Krall and wife. The Kralls have accepted the pastorate of the Newville church of Southern Pennsylvania. Two members of the ministerial board met with us in council to assist in the election of an elder in charge and the choosing of several deacons. Bro. S. K. Wenger was re-elected elder for a three-year term. The choice of deacons fell upon Brethren Raymond Gible, Paul Forney and Earl Longenecker and their wives. The charge of the office was given two weeks later by Bro. H. F. King. Our love feast was held Oct. 9, 10. The ministering brethren were Milton Hershey, Harry Fahnestock, and Alton Bucher. Bro. Hershey officiated at the evening service. Nov. 14-28 Bro. C. C. Sollenberger preached for us in a revival effort. His strong gospel messages were appreciated by a regular and growing audience. His ministry in visitation was also most helpful. Nine of our young people were baptized on Dec. 5. In the evening the young people of the Richland church rendered a program during the B. Y. P. D. hour. Most of them stayed for the evening sermon. Their ladies' chorus sang two numbers. Our women's work has prepared food and clothing for the Brethren Service program. The men's work is sponsoring the heifers-for-relief project. Several heifers have been bought and more will be purchased. In a recent meeting the board of Christian education endeavored to plan a program of inspiration and instruction for the coming year.—Paul M. Forney, Lebanon, Pa., Dec. 12.

Mt. Olivet.—During the summer the church interior was redecorated. The walls were painted, new shades hung, the floors refinished and new carpet laid, the pews remodeled, and a picture of a cross and crown painted on the pulpit. A piano was presented to the church by a young couple. On Oct. 24 we held a rededication service. Elder S. C. Godfrey delivered the message of the morning. Special music was given. Visiting brethren were Luke Buffenmeyer and Joseph M. Baugher. An offering of \$223.70 was received for the church building fund. On Oct. 10 we held a harvest home service, at which time our pastor gave

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an interesting message; 185 quarts of fruit and vegetables, plus numerous other foods, were donated for Camp Kane. Our women's group, under the leadership of Sister Dorothy Kipp, has been very active. Six comforters, one kit, and thirteen pieces of clothing were sent to Camp Kane. Two boxes of clothing were sent for relief work, and a box of twenty hand towels, ten tea towels, twelve washcloths, dishcloths and bandages was sent to Puerto Rico. The women are now making plans to sew for the C. P. S. men. The young people and the women's group are planning to remember our boys in the service. On Sept. 26 we received a special offering of \$11 for Elizabethtown College. Our district mission offering was \$86.—Mrs. Cloyd Rhoades, Newport, Pa., Dec. 9.

Pleasant Hill.—The ladies of our church canned food for Camp Kane and for the old folks' home at Scalp Level. A harvest home program was held on Oct. 25, at which time all the canned goods and gifts for the old folks' home were brought to the church. October was our rally month. It proved very successful, both in attendance and in offering. Our council meeting was held Oct. 7 with our newly elected elder, Bro. L. H. Brumbaugh, officiating. Our love feast was held Oct. 10. Bro. E. D. Blue brought the morning message that day. The men's chorus presented a musical program at the Windber church on Oct. 12. Our newly organized W. C. T. U. meets on the first Tuesday of every month. Quite a few of our members attended the district meeting at Walnut Grove Oct. 26, 27. The interior and exterior of our church have been repainted. The parsonage has been shingled and numerous other repairs made. Several babies have been added to our cradle roll. Our evangelistic services were held Nov. 1-14 with Bro. Jacob Dick as evangelist. Sister Dick led the congregational singing and told stories to the boys and girls. Fifteen persons were baptized and everyone received a blessing. Our Thanksgiving services were conducted by the men's work.—Mrs. Ordo M. Pletcher, Johnstown, Pa., Dec. 13.

Rummel.—Our church met in council on Oct. 15 with our elder and pastor, Bro. G. W. Wright, presiding. We sent three delegates to our district meeting, elected one of our young men, Robert Mock, to the ministry, and two of our young men, Virgil Blough and William Weyandt, Jr., with their wives, as deacons. Bro. Galen Blough, a former pastor, and father of Virgil, had charge of the installation service. On Oct. 17 a painting of Christ Knocking at the Door, painted by Lawrence Witaker, a local artist, was unveiled before a large crowd with an impressive service. On Oct. 18 we opened a two weeks' revival with Bro. Nevin Zook as evangelist. Bro. Zook preached practical and inspiring sermons each night. Five were added to the church through baptism and seven were reconsecrated. Our B. Y. P. D. is plan-

ning for a midweek meeting during the winter to study church doctrines.—Mrs. Howard Holsinger, Windber, Pa., Dec. 3.

Shamokin.—Beginning Sept. 19 and preceding our evangelistic meetings a week of cottage prayer meetings was held. Bro. Lowell Martin, a brother of our pastor, was the evangelist. A fine interest and very good attendance were manifest. There were sixteen conversions, and as a result, our pastor has started a class of instruction for these converts. On Oct. 3 we had our rally day, when we dedicated our two new Sunday-school rooms, free of debt. On Oct. 9 we had our council meeting with Bro. H. K. Balsbaugh in charge. It was at this meeting that our church voted to be self-supporting, after being a mission point for thirty years. Our love feast was observed on the next day with Bro. Balsbaugh officiating. Oct. 17 was Brethren Service and harvest home Sunday. Half of the food and canned goods displayed was sent to Camp Kane and the other half given to the children's home at Neffsville. The teachers' training class had its first meeting of this year on Oct. 7. The class meets once a week in the parsonage with our pastor as teacher. District meeting was held on Nov. 3, 4, at Lititz. The report from Shamokin, read at this meeting, revealed that our giving to missions was doubled in the past year. On Nov. 24 a union Thanksgiving service was held in the Mennonite church; our pastor delivered the message. For Christmas our young people are presenting a play entitled Christmas With the Home Folks.—Goldie Krebs, Shamokin, Pa., Dec. 9.

Welsh Run.—We held our love feast on Nov. 6 with a good attendance. Visiting brethren present were Paul Miller, Walter Burner, L. R. Dettra, and Albert Niswander. Bro. Miller officiated. Brethren Miller, Burner and Edgar Landis preached on Sunday morning. On Thanksgiving Day our services were conducted by Bro. Hiram G. Gingrich of Lebanon, Pa. An offering of \$91.65 was lifted for foreign missions. Bro. Gingrich also delivered sixteen sermons in a revival meeting in Mercersburg Nov. 14-28.—John D. Martin, Mercersburg, Pa., Dec. 6.

Tennessee

Cedar Grove.—On Oct. 31 we observed the one hundredth anniversary of our church. Bro. Reuel B. Pritchett brought the message in the morning and Bro. Sam Garst in the afternoon. Bro. W. H. Swadley from the Johnson City church was also with us. A basket dinner was served at noon and the day was enjoyed by everyone. On Nov. 14 we elected Brethren G. C. Brown and Ray Wine as pastors for the coming year. Our regular church service is held on the second Sunday in each month.—Frances Gross, Surgoinsville, Tenn., Nov. 30.

Limestone.—We met in council on Nov. 27 with Bro. G. W. Slagle in charge. A new sexton was appointed. On Sept. 26 Bro. N. C. Reed and wife came to hold a revival meeting, which closed Oct. 10. Bro. Reed preached the gospel with earnestness to a goodly attendance. Three were received by baptism. We had a good Thanksgiving service on Nov. 24, conducted by our elder, Guy C. Presley. The Thanksgiving offering for home missions was \$15.00. Bro. G. W. Slagle filled two appointments on Nov. 28.—Honorata Pence, Limestone, Tenn., Nov. 30.

Virginia

Briery Branch, Sangerville.—Our revival closed with five baptisms. Bro. Chester Harley of Maryland was the evangelist. He brought some very inspiring messages. On the closing Sunday we observed home-coming, inviting the two joining churches, Sangerville and Emanuel. On Oct. 3 Bro. P. E. Ginger of Chimney Run delivered our morning message. On the following evening our love feast was held with 175 members surrounding the table. We were happy to have with us Brethren O. S. Miller, F. Wise Driver and P. E. Ginger. We have recently reorganized our Sunday school for another year. The attendance has been better and our offerings have been much better than those of last year. The ladies' aid gave our pastor's wife a surprise pound shower. The Sunday school is again helping to support weekday religious education in the school. Several of the boys from Bridgewater College have been with us for our Sunday morning services. Our joint Thanksgiving program of the congregation was held at the Emanuel church on Nov. 25. On Nov. 27 one person was baptized and another reclaimed. This community has been saddened by so many deaths this fall. The B. Y. P. D. sponsored the Singers Glen quartet on Nov. 28 for the benefit of the cemetery fund.—Mrs. Myra Pitsenbarger, Bridgewater, Va., Nov. 30.

Christiansburg.—We enjoyed a splendid two weeks' revival, starting Oct. 3. The evangelist was Bro. David Wampler. He and our pastor made eighty calls in homes during the two weeks. There were more than twenty-five reconsecrations and before the close of the meetings six were baptized. Our love feast was held at the close of the meetings and eighty-five members communed. During the first week of November our pastor conducted a meeting in the Laurel Branch church. In his absence the women had a peace program. Our women have been busy quilting; they are making preparations to do some sewing for relief. The men are caring for a heifer for relief. During the summer the basement floor was resurfaced; the young people have raised a considerable fund for refinishing the walls and making partitions in the basement. At the present our pastor is holding two Sunday afternoon meetings each month besides the regular church services. The Sunday school has been reorganized. Bro. Guy Wampler was retained as our elder.—Mrs. J. D. Reish, Christiansburg, Va., Nov. 30.

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Freemont.—Our evangelistic meeting was conducted Oct. 30—Nov. 14 by Bro. G. W. Slagle of Limestone, Tenn., with our elder, J. B. Sowers, assisting. The immediate results of the meeting were six persons baptized and one reclaimed. One is awaiting baptism. The meeting was well attended. Members of other denominations took a great interest and attended most of the meetings.—Mrs. Magdalene Gardner, Hillsville, Va., Nov. 29.

Lebanon.—On Oct. 6 we held our business meeting. The reports from the different organizations of the church were very satisfactory. Our budget for the coming year was approved. We will have a one hundred per cent Messenger club. On Oct. 24 our love feast was observed. Bro. M. R. Wolfe of Bridgewater officiated. We were glad to have a number of men from Camp Lyndhurst with us for this service. On Oct. 27 Bro. Wolfe began a revival meeting which closed Nov. 7. Most of our homes were visited, and we feel the church has been spiritually blessed. We were glad to have Bro. Allen Hoover and wife of Roanoke visit our church on Nov. 21. Bro. Hoover preached for us in the morning. Union Thanksgiving services were held in our church on Nov. 24 with Bro. Senger of the United Brethren church bringing the message. Plans are being made for a Christmas program.—Mrs. Anna Cupp, Staunton, Va., Nov. 30.

Red Oak Grove.—We held our love feast Oct. 9-10 with a large number of members present. Bro. Archie P. Naff and Rev. Noah Conner of the Methodist Church held our revival two weeks preceding the love feast. Twenty-four were baptized, one reclaimed and one received by letter. Brethren C. E. Williams and Archie Naff preach for the young people once a month. We recently purchased fifty new hymnals for the church. We have also had a well dug on the church grounds. On Nov. 13 we met in council. Brethren Roy Poff and Dennis Martin were elected to the ministry.—Ada Dobbins Basham, Basham, Va., Dec. 5.

Richmond.—We met in council on Sept. 11 with Elder C. E. Eller officiating. A number of business items were discussed, after which the officers were elected. Our delegate to district conference gave us an impressive report of the meetings. Some of our group attended the regional conference in Roanoke. Bro. G. Wayne Glick has left us and is succeeded by Bro. G. G. Canfield as pastor. On Sept. 5 a fellowship supper was given in the annex of the church as a welcome to the pastor and Mrs. Canfield. Mrs. Canfield is an accomplished musician; she prepares and directs the music for our services. Bro. Eller was with us and had charge of the installation service on Sept. 12. Bro. Olden Mitchell was also with us and delivered the morning address. On Oct. 24 we had Dr. Earl Garver of Camp Lyndhurst as our guest speaker. We have a one hundred per cent Messenger club again this year. Our church has adopted the ministerial pension plan. The women's auxiliary continues to meet each month and is very active in relief work; we have made sixty garments for the Red Cross. The different committees are active and have presented some impressive programs. A Bible study is being given twice each month. We feel strengthened by the coming of Bro. Canfield and look forward to a great future for our church.—Mrs. L. E. Hudson, Richmond, Va., Dec. 8.

Sincere Good Wishes

● In a world like ours sincere good wishes are as precious as anything we could exchange at New Year's time. And so on the first day of another January our hope and prayer to God for you is —

● That in all things good and true and lovely you may be prospered in your individual life throughout the coming year;

● That in our homes there may be the love and industry and Christian mutuality which make for real happiness;

● That in all our varied and far-flung kingdom interests there may be the purpose and unity of one body in Christ working for the redemption of men;

● That in the world at large there may be evident the sure increase of righteousness and understanding, which are the principal guarantees of peace.

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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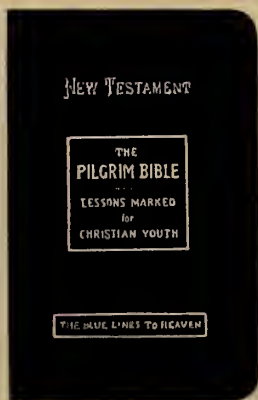
•31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it

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16. Real leather, Morocco grain, divinity circuit, round corners, red under gold edges. Per copy, \$1.25; per dozen, \$12.50.

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A specially red and blue marked New Testament. The blue marks passages of encouragement for Christians while the red are warnings of danger of the wrath to come. Same description as Gish Testament. Per copy, \$1.75; per dozen, \$17.50.

17 •For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
 • Luke 9: 56; ch. 5: 45; 8: 15; 12: 47; 1 John 4: 14

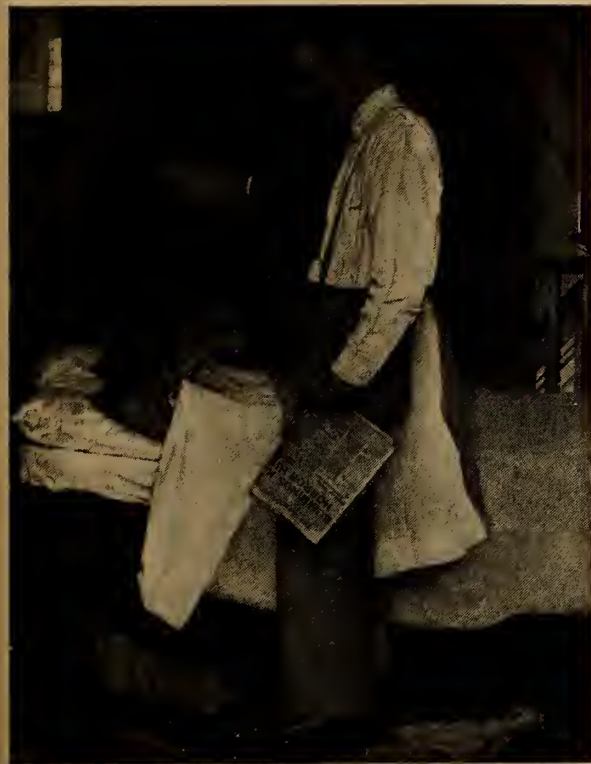
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GOSPEL MESSENGER

Volume 93

January 8, 1944

Number 2



Freedom From Fear

Picture courtesy of Saturday Evening Post

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FEAR brings wide-eyed terror to little children. Fears inhibit the weak and destroy the strong. Even the dread of those things which never happen makes the everyday of life a misery, with men frustrated, uncertain and despising themselves. Fear is the ghostly Nemesis which plagues man from the dawn of consciousness to the grave.

What terrible things men do when gripped by fear! At the threat of fire they have trampled each other to death. In fear of loss they have been paralyzed to inaction or agitated to the point of dastardly defense. Fear has turned men into mumbling idiots or murderous madmen.

Of course, life cannot be freed of all uncertainty. Some fears will always remain. Yet, through sheltering walls men have shut out fear of roving beasts, cold, wind and dashing rain. By the use of light the goblins which inhabit the darkness have been dissolved or scattered. In the home fears melt away through the comradeship and faithfulness of those we love. Through the printed page men find much of the truth which sets them free.

Thus man has broken the shackles of many fears, only to bind himself with other terrors—chiefly man-made. Fear of what his fellow men will do has taken the place of the civilized man's fear of nature, disease, the uncertainties which breed superstition. How is the last great terror to be purged from our common life? How may we be reasonably sure that the fruitful countryside will be left inviolate, cities safe from vandals, and the home secure?

(Continued on Page 12)

Around the World...

Portions of the Scriptures have been distributed in thirty-four languages among prisoners in German camps, according to a report from the American Bible Society.

Rev. Dr. Bernard Iddings Bell of Providence, R. I.: "Civilization needs above all things a restored humility and a renewed honesty in two high places—the universities and the churches."

The new catechism of the United Church of Canada, soon to be published, instructs children in the theory of wages. It declares that "God meant men to have fair wages so that they would be able to support their families decently."

A series of evangelistic campaigns which reach into practically every city in Japan is being led by Toyohiko Kagawa, according to Japanese Christian leaders who returned on the exchange liner Gripsholm.

Nazi-controlled Baltic countries are experiencing a great religious awakening, an Orthodox priest writes a relative in Stockholm. "The word of God is on everyone's tongue, and atheists are uncommon," he declares.

A plan for pastoral ministry to Presbyterian C.O.'s in C.P.S. camps has been inaugurated by the Committee on Presbyterians in Civilian Public Service of the Presbyterian Church, U.S.A., it was announced by Dr. George A. Buttrick, chairman.

The Northern Baptist Convention has arranged to buy the 1,070-acre estate of Victor F. Lawson, Chicago newspaper publisher, at Green Lake, Wis. Lawsonsia will be dedicated as a memorial to the cause of religious freedom. It will be devoted to Christian education and training, college extension courses and related activities of the agencies of the Northern Baptist Convention.

With food shortages eased, though not fully remedied, almost everywhere in Bengal, India, the aftermath of disease sweeping the province is taking a toll of deaths comparable in some places to the fatalities from starvation at the height of the famine two months ago.

Newspaper reports from many parts of Bengal over a period of a week give a picture of the effects of disease. In Kandi, with a population estimated at 400,000, about seventy-five per cent of the people are suffering from malaria, and quinine is said to be almost unobtainable. In Jessore, with a population of 1,800,000, raging cholera in one week killed 1,000 among 1,400 cases. Two thousand have died of cholera in Arambag in one month. In Faridpur, with a population of 2,888,000, more than 50,000 died of malaria in September, October, and November. Two hundred succumbed to malaria in one village of fifty huts.

Some press reports may be loosely estimated, yet it seems certain that fatalities throughout the area total many thousands weekly.

There is no doubt that government measures have materially relieved the quinine shortage, though reports from rural areas of Bengal continue to speak of lack of the drug. The Bengal government plans to distribute 30,000 pounds of quinine in addition to cholera vaccine and other medicines all over the province within the next three months.

The United States tenth air force has co-operated in transporting by air urgent necessities to the impoverished areas of Bengal.

India's production of quinine is 80,000 pounds annually and normal consumption is 200,000 pounds.

There are four Quaker representatives in North Africa attached to the staff of the Office of Foreign Relief and Rehabilitation. Through its Refugee Aid Center in Algiers, clothing is provided for refugees, cash grants are made, and milk and soap distributed.

A crusade for a New World Order, designed to enlist American Methodists in a nation-wide campaign in behalf of international co-operation and the establishment of a just and lasting peace, was officially launched Jan. 9. Seventeen teams of three or four speakers each will address mass meetings in a hundred cities from Bangor, Maine, to Los Angeles. Every Methodist churchgoer is being asked to write letters to the President, cabinet members and congressmen, expressing his convictions on the need for a future world order based on Christian principles.

For the first time in congressional history, congressmen joined with the chaplain, Dr. James Shera Montgomery,* in jointly repeating the Lord's Prayer when Secretary of State Cordell Hull reported on his mission to Moscow.

At a recent health education conference in New York City it was proposed that a national organization for the promotion of a more efficient use of the radio in public health education be formed by representatives of the radio industry and the public health and medical professions.

Furnishings and objects of art from the residences of the late J. P. Morgan are being sold at auction. The late Mr. Morgan's residence at Madison Avenue and Thirty-seventh Street, New York, was bought several months ago by the United Lutheran Church in America.

Ninety-three speakers for the Mission on World Order have participated in the one hundred one-day conferences held across the country. Besides pastors, denominational and interdenominational executives, there were among these speakers a navy chaplain, college presidents and professors, Y.M.C.A. executives, authors, lecturers and editors, four attorneys, four senators and congressmen, five returned missionaries, three exiles and two Chinese leaders.

The Stockholm newspaper *Svenska Morgonbladet* reported recently that preparations for a "comprehensive purge among the intellectual opposition" in Norway are being made by occupation authorities and it is virtually "certain" that the imprisoned heads of the Norwegian church leadership, Dr. Ole Christian Hallesby and Vicar Ludwig Hope, will be deported to Germany along with the arrested University of Oslo academicians. There is also an unconfirmed rumor that Bishop Berggrav may be sent to Germany also.

Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 93

JANUARY 8, 1944

Number 2

The General Forum

WHAT IS OUR EXCUSE FOR EXISTENCE?

BY DON HOLSOPPLE

WE often hear World War II referred to as the War for Survival. It does seem to me that while the men of our age make a human salad of themselves, it is time that we look to see what type of survival will come to pass if and when victory is ours.

We hear of great postwar plans that are being drawn by the political leaders of our united nations. A very interesting feature of each and every one of these plans is that not one incorporates the teachings of the Nazarene which he gave back on the hills of Palestine almost two thousand years ago. To me, it is indeed a deplorable fact that we who claim to be followers of Jesus of Nazareth allow such an oversight to stand.

Approximately one tenth of Brethren young men have gone into Civilian Public Service as an alternative to the use of armed force in the settling of disputes. We have chosen that course because we have faith in the ultimate victory of love over the sword. As is known, we are engaged in work considered to be nationally important. Here at this training school some of us wonder at times just how important sitting on the ward fifty-four hours a week really is. It is agreed upon by most Civilian Public Service men that the greatest danger faced here is the lowering of one's self into a state of mental stagnation. We are fortunate in having the state university close at hand and a great many of the group take full advantage of the educational opportunities which it affords.

One evening some weeks ago we were visited by one of our Brethren ministers. The conversation dwelt on such things as our work prior to induction and what we hoped for in the postwar world.

After we had expressed our ideas on the postwar world, the minister raised the question of the place of the church in the postwar world. Ever since he raised it the problem of the place of the church has been in my mind, for I am one who believes that a just and durable peace can come only with the teachings of Christ as its base. In talking this over with my friends and others, I have come to certain conclusions—of course leaving my mind open to newer ideas.

The church will experience a set-back unless it shakes itself loose from its slumber and strikes out into new fields of endeavor. In the past the peoples of Christendom have been content to go to church one day a week and participate in the forms of worship which seemingly fill their spiritual needs. We are all often guilty of forgetting what happened to us on Sunday, going out to go through the rest of the week in the old groove of personal selfishness and greed.

The wave of race prejudice that is sweeping over our land is going to reach unmanageable proportions unless the church comes in and wields every ounce of influence it can possibly muster to stop it. The race riots that occurred last summer in such cities as Detroit, New York and Los Angeles are a black mark that will take long to eradicate. The church has yet to do something really constructive about this scourge. Christian mission boards appropriate thousands to bring colored races on other continents to Christ, but we overlook the race prejudice going on within the borders of a land which claims to be a democracy!

The relations between capital and labor are something else that the church could do well to consider. What Jesus said by way of comparing the difficulty of a rich man entering the kingdom of heaven to that of a camel trying to pass through

the needle's eye, is very well illustrated when we look at men piling up vast fortunes from profits derived from sweatshops. The laborer is worthy of his hire, and it is up to the church to instill this principle into the heads of industry.

The moral standards of youth constitute another phase from which the church has remained aloof all too long. The degraded morals which exist in defense towns and around army camps approach depths that tax the imagination. Venereal diseases resulting from this moral degradation will leave their mark on society for generations to come. This fact is brought very close to one when he understands that a great many of the mental defectives in such an institution as the one in which I am working are a result of the degraded moral standards which existed during World War I. The church must wake up and realize that it has been silent on this entirely too long. The youth of our nation are crying out for help, and it must not be denied them.

Is it not the purpose of the Christian gospel to bring the kingdom of heaven here on earth? If that be true, what are we waiting for? I would like to challenge the ministers of our brotherhood to think on the problem of our right to existence. My mind is open, as are the minds of all young people. Will we not profit by the sharing of our thoughts with one another?

Mansfield Depot, Conn.

Hints to Young Preachers

BY ALBERT C. WIEAND

II. "Preach the Word" (2 Tim. 4: 1-4)

"PREACH the Word." That is the advice of an old preacher to a young preacher. Then, as now, there were all kinds of temptations to preach anything and everything else except the Word. Then, as now, it was a foolish thing to do, for there were false doctrines that needed to be counteracted and overcome. Then, as now, it was just as foolish to try to overcome false teaching by argument and disputation. And so the old preacher urges the young minister to "preach the Word; to be urgent in season, out of season." Paul had already urged Timothy to abide "in the things which thou hast learned and hast been assured of." For then, as now, all inspired Scripture was the most profitable thing. It was good for teaching; it was good for reproving people; after people had been convicted it was fine for correcting their wrong ways; and then for those who were walking in righteousness, it was good for instruction. In fact, the Scriptures make a man ready and fit and thoroughly prepared, completely furnished, equipped for every good work.

To the Courageous Christ

BY CLAUD H. LESLIE

Give me, O Christ, your courage which dared choose
To show the smiter an unblenching cheek;
Unto the voice of anger or abuse
Your words so calm and kindly let me speak.
For violence is weak and powerless still;
But meekness triumphs ever, by God's will.

When nation lifts on nation hate and sword,
And war would have me strike my brother down,
Give me your perfect strength, O peaceful Lord,
To walk in bravest peace toward your throne.
For violence is weak and powerless still;
But meekness triumphs ever, by God's will.

O Savior, who could bless the cursing mob,
And pray forgiveness in your dying hour,
T'ward lying malice make my spirit throb
With loving deeds, filled with your grace and
power.

For violence is weak and powerless still;
But meekness triumphs ever, by God's will.

LeMoyne, Ohio.

And so Paul urges Timothy, "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the Word." How could one possibly give a more solemn charge than that?

The reasons given for this advice are also interesting. The first reason given for teaching sound doctrine was the fact that people will not endure sound doctrine because they have itching ears, and that they heap to themselves teachers after their own evil desires. Because people turn away their ears from hearing the truth and sound doctrine, the Word, and turn aside to fables, man-made concoctions that are built up out of whole cloth, even so and in spite of all this, the true preacher will go right on preaching the Word; he will not be swept off his feet; he will not become intoxicated with the spirit of his age; he will not be frightened and nervous; he will be sober in all things; he will indeed, for the Word, suffer hardship, and so will spread abroad the good news of the Gospel, the Word, the Truth, the healthful teaching, the faith, the message, the teaching and the discipline. (All these terms Paul uses to designate the sound doctrine he urges Timothy to preach.)

At another time Paul uses, if possible, terms even stronger. He says, "Though I or an angel from heaven were to preach any other gospel than this, let him be anathema."

After all, there is but one gospel and one word of life; there is but one basic revelation of God.

through the prophets of old, to men; there is but one Word of God that was made flesh and dwelt among men and it is this gospel that we are to preach. Was it not Jesus himself who said, "The words that I speak are not mine, but are the Father's"? When he had finished the last night with his disciples, one thing he commended them for was that they had believed God had sent him with the Word. This, then, is the message that we shall preach, the message that God the Father himself sent into the world through his own Son; it is the truth, the message of salvation, the good news, the gospel. This Word we must preach, whether they will hear or forbear, in season and out of season. This is what we must bring home to the hearts of men, for there is none other gospel given under heaven whereby we must be saved. This is the very truth of God. This is the faith that saves the soul. This is the healthful teaching which is the sound doctrine. This is the discipline according to which we must discipline ourselves so that we may grow in grace and in the knowledge of the truth, bearing fruit in every good work.

Bethany Biblical Seminary.

Commissioned

BY PAUL J. WRIGHT

THE caption above the picture of a clean-cut, intelligent-looking and honest-featured young man was the one significant word *commissioned*. He was a bank cashier, member of the city council of his city and an active leader in civic and businessmen's affairs. Every inch of him seemed to shout "good citizen." His picture appeared in the newspaper because he had recently been given an officer's commission in the navy. He was needed and when he was commissioned, he went.

That word *commissioned* has been neglected as well as sometimes abused by Christians, to whom it should apply as much as, if not more than, it does to the young man mentioned above. We would gather from our newspapers that being a good citizen is fine and commendable, but the very implication of someone being set apart with a commission seems to call our attention to the fact that there is a higher standard than mere good citizenship. This young man's picture appeared in the paper, not because the editor suddenly decided that a good citizen should have his picture published, but because he was commissioned. Their heretofore good citizen now had a call; a new and more responsible sense of direction had been given to his life. Being commissioned implied something beyond being good. Ought not the church to stress this more?

We have greatly stressed being good, as, indeed, we should, but possibly we have neglected giving to our people a sense of being commissioned. The many good citizens of our congregations are fine, but do they feel their sense of commission? The armed forces have no priority or ironclad claim to the use of this term, but it has instilled into young men the seriousness of their mission.

The church certainly has the direction; it has the spirit; it has the Christ, and it should not shrink from giving the commission to its people. The church of Jesus Christ has a great cause. Let it be served by great souls who have been commissioned in this great work. Let us give to every person the spirit of personal commission; then the glorious church will go, grow and glow.

Dayton, Ohio.

"Occupy Till I Come"

BY L. H. BOWMAN

MOST of us understand what was meant by the words we read in Luke 19:13.

Regardless of the trend of this world, the excuses we might make regarding temptations, regardless of persecution, famine, sickness and distress, the Lord said, "Occupy till I come."

The greatest of all teachers except Christ said: "But none of these things move me." It is very evident that the Lord Jesus never gave a commandment impossible to fulfill.

What a privilege the people of God have, and what an everlasting reward will be given to those who love him, and endure until the end, who "occupy till I come"!

The one great mistake of which we have been guilty is getting so engrossed with the things of this world that we forget our Creator, the almighty God. Someone may say, "Can we not be careful and not overdo?" Jesus said, "Seek ye first the kingdom of God"; "the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

American idealism has sunk rather low in these latter decades. There has been a great deal of knowledge without wisdom, and mechanical progress without spiritual enlightenment.

There is no doubt that there are many good moral people in this world, and that is very good in itself, but remember, my friends, that Jesus said, "Ye must be born again."

The scripture, "Occupy till I come," offers much food for thought! I say to the unsaved, "Jesus still loves you." I beseech all brothers and sisters to "occupy till I come."

Hiattville, Kansas.

SEEK AND YOU SHALL FIND

BY MRS. EFFIE CLOUSE

There was a nervous tension in the air. Sister Jane could tell it as needles flew in and out quickly, too quickly. The ladies' aid had promised Mrs. Tate that she need not pay full price if her quilt was not done satisfactorily. She was very particular about this certain quilt as it was to be a present for her son who was going to marry the dearest girl on earth on his first furlough home. Then his wife was to live with her. How grand it would be to have a daughter!

"If only Sister Kate would stop her chattering about the new neighbors who have just moved across the street from her," thought Jane.

Kate always presented the worst picture imaginable of her new neighbors and everyone at the ladies' aid knew why they never stayed very long. Kate always made things hard for them. But without Kate's knowing it, the ladies' aid had made a new resolve not to listen or respond to Kate's gossip. Now she was making them all nervous as they tried not to listen. Jane, who was usually calm and reliable, felt herself growing more nervous every minute. Something had to be done and quickly, too, for Mrs. Tate was a promising customer with plenty of money—and the small church surely needed the money. Jane closed her mouth tighter than ever for fear of saying something back to Kate. There just had to be some other method to make Kate see for herself, for otherwise Kate was a fine woman. She was just too quick to judge people without knowing the inside facts about them. Kate was a wonderful quilter. They could not afford to lose her, for she helped in many ways besides giving liberally to the church.

Jane looked across the street at the object of Kate's conversation as she was saying, "It seems no one but shiftless people ever move into that house. It is going to ruin because of this. It was once a fine home owned by Daniel somebody, I can't just recall his last name; but Pap says he could remember how nice that home was when we first bought here. From then on it seems no one has ever stayed long, and the house is surely going to ruin. Pap says that I'm too proud, that I just won't mingle with strangers. He sure gets me angry when he says that, for so far I've been doing my bit toward religion, but I don't mix society with religion."

Kate stopped short as she looked up and found every eye focused across the street, and the faces of all looked as if they had not heard one word she had said. No one seemed to notice her confusion at not being heard, but just held their needles idly in their hands, while they looked intently across the street.

Kate's eyes followed theirs. No one had ever seen a more beautiful quilt hanging on the line, and no one had ever seen a more handsome young man in uniform standing there admiring it. Nor had anyone ever seen a more beautiful girl or a sweeter woman than the two who stood one on each side of the young soldier, as he examined the wonderful quilt. Then he kissed the young girl, and taking her mother by the arm, he led her indoors while the girl took down the quilt and carried it tenderly in her arms. A peaceful smile illumined her beautiful face.

Suddenly all eyes turned back to Kate, as if she could give them the answer. She gulped hard once or twice, while tears smarted her eyes.

Our Book

BY MINNIE E. KLINE

God is writing our lifebook in heaven.
Each day is a page clean and white.
But our sins and mistakes—how they soil it!
And we look with regret at the sight.

In the ev'ning we come to our Father;
We bow in his presence sublime.
"Father, we are sorry we spoiled it;
We will try to do better next time."

As a father pities his children,
So God pities us, for we know
He has said, "Though your sins be as scarlet,
I will make them as white as the snow."

Then in heav'n when our book shall be opened
And we face the deeds we have done,
May we hear him say, "Child, I forgive you;
I have watched over you—welcome home."
New Oxford, Pa.

"And to think," she said, "I was criticizing them and the woman turns out to be Daniel's own daughter come back to save the old place from ruin! And it is her daughter that Mrs. Tate's son is going to marry. No wonder Mrs. Tate wants this quilt to be just so if she must match the one her daughter-in-law is going to get. I would know that quilt anywhere, for every stitch in that quilt is my own. You see—oh, no, you can't see—" and there was a faraway look in Kate's eyes.

Then Kate continued: "It happened this way. I was so down on one of Daniel's daughters marrying my only son that I disowned them. They moved far away. I never heard from them until Jack was brought home dead, but his widow never came along for the funeral. She had given birth to a child, they said, but she felt that I would like my son buried close to me. For once I was too uppish. How lucky they put that quilt out. If you ladies will excuse me—" She rushed from the room, out across the street to her new neighbors.

The needles started slowly to go in and out of the quilt. Sister Jane smiled contentedly with tears in her eyes. Then, to break the tension, she said aloud, "'Seek and ye shall find.' I prayed that God would find some way to cure Sister Kate without our offending her, and he surely did. Kate has learned her lesson and we must help her to adjust herself, for she will feel shy around us. She's not one to be outdone."

"She lived alone too much," said one lady shyly. "Now that she has some one to love—" Then her eyes dropped to the quilt.

"Here is another poor lost soul with no one to love her," thought Jane. She felt her prayer was answered as she moved her chair in beside Mrs. Hanson.

"I get so lonely at times, Mrs. Hanson, that I do not know what to do," Jane found herself saying. Then she went on, "If only I had some one to stay with me."

"I'd love to," said Mrs. Hanson quickly; "then I could quilt all my spare time. The institution I stay at is fine, but to stay with you, Jane—" She choked.

As Jane patted her stooped shoulders she said, "Then it's all fixed, and I'm just as happy as you are."

New Enterprise, Pa.



A model house built by American work campers to provide housing for a poor family and demonstrate a better way of building houses.

ON THE TRAIL OF EARTHQUAKE AND SUFFERING

BY GLEN AUSTIN

Glen Austin has recently returned from Miacatlan, Mexico, where he spent about a year and a half in work camps sponsored by the American Friends Service Committee and aided by the Brethren Service Committee.

Mexico has its volcanoes; some are old-timers like hoary old Popocatepetl, and some are fresh young squirts like Paracutin, born last February and still spouting, as fresh young squirts do.

Mexico also has its earthquakes, some of which cause much destruction and misery. In 1941 there was such a quake in the states of Colima and Jalisco. To this area went a group of volunteer American students under the auspices of the American Friends Service Committee to help the people to rebuild their homes and schools. This was not the first time that American students had given such service in Mexico, for in the summer of 1939 and 1940 they had helped build schools and model homes in co-operation with the farmers of *ejidos* in the Laguna region of northern Mexico in the states of Durango and Coahuila. But the work in Colima and Jalisco was the first opportunity in Mexico for emergency reconstruction.

Since that time there has been little occasion for emergency work for volunteers. But there has been and is an ever-present need in Mexico, and that is in the small rural village where are found most of the very poor. So many huts are made of sticks and brush and cornstalks and mud plaster and straw. There are many children and chickens and pigs and dogs, and sometimes a burro, to share these one-room huts. There is so much of disease and dirt and hunger—and there seems no chance for a change.

To try to help meet this problem of rehousing, one of the work camp groups built a model house of adobe blocks at a Y.M.C.A. rural center near Cuernavaca, a model to be introduced in other villages, but the cost was still far beyond the reach of the poor peasant farmer. To improve his housing situation the peasant must either have some especial aid or he must find a better income so that he can meet his own needs. In one community, the volunteers helped to build a road into the cane fields of the *ejido* of the village so that the crop could be marketed with some profit and not all be turned back into paying rent. Trees were felled, bridges were built, and

much dirt tediously moved by pick, shovel, and wheelbarrow until the rainy season stopped work on that project. It was admittedly only a step toward the basic need.

Members of the work camps are even now living in the villages in various parts of Mexico, some in the state of Morelos, some in the state of Puebla, and some in the state of Veracruz, each unit trying to meet what need they can, helping to build or rebuild a house, a school, a bridge or a privy, or even a stove or a crib; helping in clinics or by house-to-house visitation to vaccinate, give injections, deliver babies, or just to clean up the house.

All this means much to the Mexican, not only that he is being helped, but that he is being helped by the once-hated *Gringo*. It means much more, perhaps, to the American students to experience the genuine native courtesy of Mexicans, a courtesy which usually exceeds our own, to know real friendships beyond that of mere courtesy, to learn that time is not all-important, that it is worth while taking time out to live and to know that some need is being met.

Brethren Service News...

The October 30, 1943, issue of Information Service reviews most of the important bills now pending in Congress in which Christian people would be interested. Its aid to an understanding of the congressional situation is invaluable. It can be obtained for 10c from the Department of Research, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Dr. and Mrs. Irwin Abrams of Stanford University have recently joined the staff of the C.P.S. research center in Philadelphia. Dr. Abrams is representing the American Friends Service Committee in the work of compiling study materials for the training of relief workers for foreign service. Dr. Eldon Burke, director of the unit, represents the Brethren Service Committee, and Dr. M. C. Lehman represents the Mennonite Central Committee.

The C. P. S. men who are located in Susquehanna County, Pa., get together frequently to fellowship and exchange experiences. On Sept. 12, sixteen of the twenty men met at the home of Paul Leman to worship together. Most of the men in this county came from Camp Lagro and many of them are members of the German Baptist Brethren Church.

These are the housing evils American young people have tried, in part, to correct. Bottom picture is a house made miserable by extreme poverty—a mere hovel of sticks, mud, straw and cornstalks. Top picture shows a home made unlivable by the ravages of an earthquake—a fate which may unexpectedly hit any one of the thousands of small villages in Mexico and completely destroy them.



... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, January 9

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson. Jesus Busy With His Ministry of Love.—Mark 1: 32-45. Golden Text, I must work the works of him that sent me, while it is day: the night cometh, when no man can work. John 9: 4.

Christian Workers, Parables: The Kingdom Grows.

B. Y. P. D., Pills, Test Tubes, and Religion.

• • •

Gains for the Kingdom

Two baptized and eight received by letter in the Schoolfield church, Va., Bro. L. A. Bowman, pastor.

Nine baptized, one reclaimed and one received by letter in the Osceola church, Ind., Bro. Moyne Landis, evangelist, Bro. Carl E. Yoder, pastor.

• • •

Personal Mention

Bro. J. R. Frantz, now living with son Ira H. of North Manchester, Ind., writes: "I have been a reader of our church paper for more than threescore years and love it still."

Brother and Sister J. E. Young from Sabetha, Kansas, were recent House visitors. Their principal reason for being in Illinois was to visit the Leonard Lowes of Batavia, Ill., where Bro. Lowe is the pastor.

Sister Mary Miller of Sebring, Fla., writes that the Bible conference to be held in the Sebring church with President V. F. Schwalm of Manchester College as the leader will begin on the evening of Feb. 3 and continue through the rest of the week and the week following.

Bro. Ezra J. Kimmel calls our attention to the fact that in the obituary of David M. Detrick, see Messenger for Dec. 11, 1943, page 27, it should have been indicated that the officiating ministers were Rev. W. S. Ronk of the Brethren Church and Elder J. W. Fidler of the Church of the Brethren.

Bro. Frank Fisher of Mexico, Ind., was born near Camden, same state, Nov. 29, 1856, according to the information at hand. He is therefore in his eighty-eighth year, being the oldest living elder in his district of Middle Indiana and also the oldest of the thirteen living moderators of Annual Conference.

Bro. N. W. Coffman of Staunton, Va., calls our attention to plans for Rev. Sam Morris, "The Voice of Temperance," to broadcast a temperance message over the Columbia network on Sunday, Jan. 16, at 12:45 p. m., Central War Time. The hour for the eastern time belt will be 1:45 p. m. Listeners should make the adjustments in time required by the other time belts.

Brother and Sister William P. Bucher of Quarryville, Pa., having occasion to come as far west as Chicago, evidently prevailed upon Brother and Sister William Beahm of Bethany Biblical Seminary to bring them on out to Elgin. The editor has pleasant memories of a visit in the Bucher home some years ago, at which time he was privileged to browse through Bro. Bucher's unique library and see the antiques in the attic.

Mr. and Mrs. Glen W. Drabenstot of Huntington, Ind., the latter a sister of Mrs. Edwin Grossnickle, were recent callers at the House. They were enjoying meeting old friends and the precious days of a furlough and honeymoon.

Brother and Sister G. L. Wine of Greenville, Ohio, wanted to see the new grandson in the Galen Ogden home at Naperville, Ill. That was the reason it was convenient to come on to near-by Elgin and talk over some plans for a forthcoming book of which more will be said later.

Brother and Sister D. Frank Miller, Boonsboro, Md., celebrated their fiftieth wedding anniversary at their home on Dec. 19, 1943. Members of their family and close neighbors helped with the happy observance. This couple has for many years been active in the Manor church (Middle Maryland). Bro. Miller has served as deacon, church treasurer and trustee; Sister Miller in ladies' aid and Sunday school. May God continue blessings on this home!

Bro. Paul Sargent of McPherson, Kansas, writes of still another way to round up the subscriptions for a Messenger club. The men's organization divided the membership of the church into three lists. These were started on their several ways, with each member so listed to see and get the subscription of the next man on the list. The only change Bro. Sargent suggests is that it would have been interesting to have had a column to show the amount of time each held his list.

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Miscellaneous Items

Ten American youth agencies, with a total membership of more than thirty-one million boys and girls, are co-operating with the National Broadcasting Company in presenting a thirteen-week series of radio programs, Here's to Youth. The series will be heard Saturdays from 1:00 to 1:30 p. m., EWT, beginning on Jan. 15.

"We offer to send to any address, postpaid, for \$1.00, a package containing 41 pamphlets, 32 bulletins and 33 tabloids, over 500 pages, by about 40 authors of various denominations. This package includes a Tithing Account Book and three playlets; also a pamphlet, Winning Financial Freedom."—Layman Tithing Foundation, 8 South Dearborn Street, Chicago 3, Ill.

With Our Schools . . .

La Verne College

Miss Mildred Burbank, college junior from La Habra, Calif., was crowned queen at the victory home-coming celebration on Dec. 4.

L Day was celebrated on Dec. 8. The celebration was a memorable one in that some snow was encountered on the way up the mountain and some was found on the letter itself.

The women's chorus, under the direction of Ralph R. Travis, gave an interesting program on Dec. 10. The program reached a beautiful and artistic climax in its presentation of the Christmas story by a reader, the chorus, and shadow tableaux.

The Los Angeles Philharmonic Orchestra appeared in concert on the artist course, Nov. 23. Vronsky and Babin, duo pianists, will be the next attraction and appear on Jan. 7.

The New Era banquet is scheduled for Feb. 18, at the close of the regional conference. A prominent speaker is being secured. It is expected that the proceeds of the banquet will go into the men's dormitory fund.

A campaign for \$25,000, with which to build after the war the first unit of a much-needed men's dormitory, is now on and several substantial gifts have already been received. In these days of difficult travel, brethren can help our colleges a great deal by sending them gifts unsolicited.

Miss Esther Weld, sophomore from Manhattan Beach, Calif., is our Student Christian Movement delegate to the international convention of the Student Christian Movement to be held at Wooster College, Wooster, Ohio, over the holiday season. Because of war conditions the conference is limited to five hundred delegates.

The Pacific Coast regional conference will convene at La Verne, Feb. 13 to 18. Leland S. Brubaker, general secretary of the General Mission Board, will represent our church headquarters staff. Leaders from all over the region will appear on the program now being brought into final form by Dr. J. W. Lear, executive secretary of the region.

A far-seeing sister, vitally interested in Christian education, recently gave the college \$500 as an advance payment of a bequest in the will of her deceased husband. Another good sister, likewise a widow, gave the college during the same week an annuity gift of \$1,000.

A gift of over \$900 was recently received from the estate of the late Elder A. M. White of Empire, an influential church leader in Northern California for many years. This is but a partial settlement of the estate and more will be received later.

A deputation team under the direction of Fred Butterbaugh is visiting the churches of Northern California during Christmas vacation. The members of the team are David Waas of Glendale, Calif.; Lena Ott of Live Oak, Calif.; Mildred Streit of Pomona, Calif.; Wanda Johnson of Grants Pass, Ore.; and Betty Brandt of La Verne. Miss Brandt is the Pacific Coast regional member of the National Youth Cabinet of the Church of the Brethren and will make some important contacts with B. Y. P. D. groups during the tour.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

A Primer for Teachers. Margaret Slattery. Harper, 1942. \$1.25.

This book meets a practical need of the untrained but sincere and loyal men and women who are teachers in the majority of church schools. It may be regarded as a practical handbook on the traditional goals and methods of religious education. The principles of teaching are discussed on a level of inspiration and everyday experience. Suggestions for self-testing are given at the end of each chapter, and should prove to be very helpful. Much of the content is quite adaptable as source materials for teachers and superintendents who wish to prepare short inspirational addresses.—L. Avery Fleming.

The Complete Sayings of Jesus. Assembled by Arthur Hinds. Winston, 1942. 280 pages. \$1.00, \$1.50 and \$2.00, according to binding.

Printed on thin paper on small pages, this book is really pocket size but it contains the greatest truths of all time. The sayings of Jesus are printed in the King James text, with enough of the narrative to give them place and setting. All this material is available in the Bible, of course, but the arrangement and concentration here command new interest in Christ and his way—which must be our way if we are to have the life abundant.—E. G. Hoff.

Taking God Into Partnership. Grenville Kleiser. Funk and Wagnalls, 1943. 175 pages. \$1.50.

The author evidently sees that a great gap yawns between our concepts of Christianity and the practical affairs of big businesses. His thesis holds that Christianity, if applied to business, will bring desirable results from every angle. His story is based on an imaginary corporation that actually puts Christianity into practice. He shows management and labor co-operating and enjoying prosperity and freedom from strife. The idealism is splendid. The style is preachy. He oversimplifies the problems necessarily to be encountered. The book is simply written and its message can be readily understood.—H. Spenser Minnich.

A Conservative Introduction to the Old Testament. Samuel A. Cartledge. Zondervan, 1943. 238 pages. \$1.75.

This is a good book for us to read. It will acquaint us with the different viewpoints on the Old Testament books and their origin and at the same time show us that a conservative has nothing to lose by accepting well-proven truth from whatever source it comes. The author moves within the limits of a well-defined conservatism, as he indicates in the introduction. Some of his assumptions are open to question but his book is constructive for both conservatives and liberals.—E. G. Hoff.

Personalities of the Passion. Leslie D. Weatherhead. Abingdon-Cokesbury, 1943. 184 pages. \$1.50.

To the enlarging number of books being written about the persons who figured in the events of Passion Week, Leslie Weatherhead has added another. The characters selected are: Peter, Judas, Caiaphas, Herod, Pilate, Barabbas, Simon of Cyrene, Mary the mother of Jesus, the Roman centurion, the crucified revolutionary, Joseph of Arimathea and Cleopas. The insights into their lives and their respective shares in Jesus' passion are suggestive to us of new interpretative trends in some cases. An outstanding example is the upholding of Peter's denial of Jesus as being a justifiable deviation from the truth—corresponding to the untruths a captured British spy might tell his German captors—in order that he might be able to help Jesus later on. Equally interesting and far more convincing is his contention that the repentant "thief" was no criminal but a Zealot being executed because of his anti-Roman activities. Of very doubtful validity is his statement that violence is the only way to restrain international criminals. Each character's experiences are used as bases for lessons we all need to learn, many of them penetrating and soul-touching. We are led to see that the human shortcomings which showed up in those "who played a part in the dreadful drama of the crucifixion" are the same ones hindering the progress of Christ's kingdom today.—Ora W. Garber.

Our Mission Work

EXCERPTS FROM H. STOVER KULP'S LETTERS

Part Two

Stanleyville, July 4

This is a big holiday in the U. S. A. Last evening on the radio a soldier gave a five-minute talk on the Fourth of July. I do not think that another person in the entire group even noticed it. Every one was talking, and no one listening to the radio.

We had to cross the river here in an African canoe. These canoes, of course, are just trunks of trees hollowed out and not very large. There were five white people and two Africans and all our baggage on this canoe! Two English girls seemed a bit concerned about their arriving safely on the other side! But they tried not to show it.

We had an exciting experience on the railroad. The engines burn wood, and so sparks fly. It is necessary to keep the screens closed or else one may get burned by a spark. I got a little burn on my arm from a spark. One night on the train one man jumped out of bed, declaring that he smelled something burning. We searched the compartment, but could find nothing although we could see smoke. Finally, we tried the adjoining compartment and there found that a wood spark had set fire to a man's shirt.

Lagos, July 13

I came here by plane from Stanleyville. The trip was uneventful. Most of the time we were above the clouds.

Jos, July 19

On our way here by train, I met Tatali, one of our Christian boys who is now in the police force. He told how he and a group of others had approached the chief officer, asking permission to attend church services. The officer had commended them and said he would see that they could attend all such services.

It was good to see Clarence and Lucile Heckman and Mary Dadisman. They are in charge of the school for missionaries' children here in Jos. The school is doing very well indeed. The package of schoolbooks arrived; the educational officer (British government) looked over the books, and said they could not get anything like these in England just now.

Garkida, July 26

I came here on the mail truck from Jos. The truck was well loaded with African passengers and goods. We ran into a heavy rain, and we had to stop until the roads dried off. We were halted at 9 p. m., meaning to start again at 1 a. m. But, alas, another rain poured down, so it was 6 a. m. before we got started. We had to stay on the truck, as we did not know just when we might start off again. The road is in quite good condition.

I preached three times on Sunday; only once in English. I have been speaking in Bura, Margi, Fulani and Hausa. Everybody is planting peanuts; there will be a good market for them this year, as they are needed for oil. There is plenty of fruit, pineapples, oranges, bananas, guavas, papaya and grapefruit, and a small cherry-like fruit, which makes good jelly and juice. This morning I had breakfast with Mr. and Mrs. Royer. Mr. Royer is helping the people in the leper colony to improve their methods of agriculture. They have good farms and cultivate kaffir corn, soya beans, cassava, rice, and sweet potatoes. There is a herd of about seventy-

five cows in the colony including oxen and calves. Africans have a strange way of milking a cow. First, they let the little calf begin to suck the milk; then as soon as the milk starts to flow the herder ties the calf to its mother's front leg and then milks the cow. He leaves some for the little calf to finish up on.

Faws have a nice little family. They are all well. Evelyn Horn is as busy as ever in hospital and nursery.

Lassa, August 12

Before leaving Garkida I went to Marama. Sisters Shisler, Utz and Harper are a busy trio there and doing good work. They have wonderful gardens. Studebakers went along with us and cared for some of Ruth Utz's patients. It is just a year since little Joan died. I came to Lassa via Chibuk. I had a horse. About ten miles out I had to stop because of heavy rain. The river Tu'um was only breast high so we got across without difficulty. I still had eighteen miles to ride and it was already 3 o'clock. Mrs. Studebaker had packed me a lunch, which I ate while I rode the horse. At Askera I found the messenger from Chibuk, who had brought a bed and food for me. As it was 7:30 p. m., I ate some supper and retired for the night. I was tired after the day's ride of thirty-six miles; I had walked a good part of the way so I was not saddle sore. Next morning it was raining and I was prevented from making an early start. I visited Mai Maina, the chief. Five miles out of Chibuk Ira Petre's bicycle awaited me, so I was glad to cycle along quickly. This was fortunate as a big rain soaked me before I reached Chibuk. Petres have done well at Chibuk. They know the language well, and as he has traveled around the district a lot, he is well known by the people. They have three fine-looking children.

Paul Weaver met me on the way to Lassa. The church and evangelistic program here at Lassa have progressed well. I had supper with Grayce Brumbaugh. Andu, our cook, is getting the house ready for me. Our friend, old Belar, called. He said, "Your wife not with you? Kwa! you won't stay long either."

Lassa, Nigeria, West Africa.

What to Pray For

Week of January 8-15

Since March 12, 1942, Bro. Myers had been in the Wei-Hsien camp. Then on Sept. 15, 1943, he left the camp for Shanghai, the first stage of being repatriated.

About noon on Dec. 2, Bro. Minor M. Myers along with Grace Clapper and Hazel Rothrock walked down the gangplank of the Gripsholm and set foot on American soil after an absence of four years. It was a wonderful moment and God was given praise for his protection and care all along the way.

Brother Myers went to his home in Bridgewater, Va., where Sister Myers and his family awaited his coming with high anticipation. Since 1941 Sister Myers has been in America bearing the full burden of family responsibilities upon her shoulders. Only those who have passed through months of separation and years filled with great uncertainties and danger can know what it means.

The sympathetic interest of the church should call forth our prayers for the Myers family.

Also during this week, our prayers should be in behalf of Sister Laura Shock. She returned from China in 1941. At the present time she is in Canton, Ohio, where she is helping in the church work.

The Church at Work

ACHIEVEMENT OFFERING

This annual event is a time for all congregations to enlist all members in financial giving to complete the brotherhood year ending February 28. It is a time for all who are supporting projects or missionaries, and for churches working toward a certain goal to fulfill their plans.

February 13 Is the Date

This offering early in the month allows for a second Sunday as a time to pick up such funds as could not be turned in on account of bad weather or other reasons on the 13th.

The Goal

Our brotherhood now has two far-reaching programs, unified in spirit and purpose, and set forth in the two following budgets: Conference Budget \$305,500; Brethren Service Budget \$350,000. These are minimum goals and achievement means not only reaching them but going beyond them as much as possible.

Nine Months' Record of Giving

From March 1 to November 30 the record of giving is as follows:

	1942	1943	Gain
Conference Budget	\$140,108.00	\$179,732.00	\$39,624.00
Brethren Service	\$195,740.00	\$232,626.00	\$36,886.00

The Amount Needed by Feb. 29, 1944, to reach the Conference Budget goal is \$125,768, and \$117,374 for the Brethren Service Budget.

Special Projects

Youth Serves, the Pioneer (Intermediate) Project, Junior League, Women's Work, supports of missionaries, supports of total brotherhood program for a certain number of minutes or hours and other projects should be completed so the money can reach Elgin before the year ends.

Hymn of Praise

In the Brethren Hymnal, hymn No. 426, O Lord of Heaven and Earth and Sea, the last two verses read beautifully as to how our power to give is derived from God.

We lose what on ourselves we spend;
We have as treasures without end
Whatever, Lord, to Thee we lend,
Who givest all, Who givest all.
To Thee, from whom we all derive,
Our life, our gifts, **our pow'r to give;**
Oh, may we ever with Thee live,
Who givest all, Who givest all!

Prosperity Demands Giving

Our crops and flocks have increased bountifully and prices and wages for many people have been above normal. None of us want to hold unto ourselves these funds and give the opportunity for the Lord to say of us as he did of the rich man who said, "I will pull down my barns and build greater and there will I bestow all my fruits and my goods. . . ." For God said unto him, "Thou fool, this night thy soul shall be required of thee."

Achievement Order Form

Achievement Offering Aids

..... Achievement Offering Envelopes
..... Brethren Service Offering Envelope
..... Achievement Offering Church Bulletin

Order from General Boards, Church of the Brethren, 22 S. State Street, Elgin, Illinois.



Teamwork

Achievement is never a "lone wolf" attainment. Even God has created a world in which he needs man's help to achieve his work. Giving by all persons plus God's blessing and spirit can mean a mighty achievement.

ADULT DISCUSSION OUTLINE

Parables of Service

Sunday, Jan. 30

I. The Parable of the Talents (Matt. 25: 14-30)

The followers of Christ are endowed with varying capacities and opportunities. Every person is held responsible for every capacity and every opportunity. The one-talent man dares not neglect his one talent. The many-talent person dares not justify less than his best by comparing his work with others who are less talented.

II. The Parable of the Pounds (Luke 19: 11-27)

The parable teaches that the greater the faithfulness the greater will be the reward. Faithfulness will be rewarded without regard to capacities or opportunities. Here is encouragement. Everyone can be faithful. No Christian can afford to be otherwise. How welcome the words, "I'll do my best."

III. The Parable of the Laborers (Matt. 20: 1-16)

Christians must beware of serving in the kingdom for the sake of reward. "What will I get out of this for myself?" is never a proper question for a follower of Christ.



Neither does it matter that others get as great a reward for apparently doing less. Rewards are certain but they are not the true motive for service. We love and serve because he first loved and served us.

IV. The Parable of the Plowman (Luke 17:7-10)

After one has done all he can he still has not paid his full debt of love and devotion to Christ, who suffered and died for him. Pride and the desire for praise and honor have no place in the Christian life.

V. For the Discussion

How applicable are these teachings for our day? In our church?

Freedom From Fear

(Continued From Page 1)

Only through the increase of men's respect for each other as individuals, the determination to treat each other as brothers, can this last great fear be wiped from the minds and hearts of men. But such love for one's fellows is the essence of what the Holy Troubadour from Nazareth came teaching from Capernaum to Jerusalem—that all men are brothers, the children of a heavenly Father.

H. A. B.

Correspondence . . .

In Memory of Beulah Russell

Beulah Alberta Keedy came to gladden the home of Elder G. Wilmer and Nellie Keedy on June 29, 1904, in Darlow, Kansas, where her early years were lived. She moved with her family to Marshall County, Iowa, in 1921. She was graduated from the Green Mountain consolidated high school and entered Mt. Morris College in 1925, the family having moved to Mt. Morris, Ill., to give the children the privilege of higher education. After two years in college she taught country school for two years.

It was while living at Mt. Morris that she became the wife of Harl L. Russell on Sept. 22, 1929. Their new home was established in Marshalltown, Iowa, where they have since resided. Two daughters blessed their union: Kathleen Anne and Virginia Louise, aged ten and seven years, respectively. They, with her husband, survive, as do also her parents, one brother, G. Herschel Keedy, and two sisters, Mrs. Alice McNett and Mrs. Bernice Brown.

At the age of eight years she gave her heart to the Lord and became a member of the Church of the Brethren in the Pleasant View congregation, near Darlow, Kansas. Hers was a truly radiant Christian life. Talented and capable, she will be remembered for her unassuming, friendly spirit, her willingness to serve, her devotion to her family and to her God. In the home she was a loyal wife, heartily supporting her husband in his numerous service activities. She was an exceptional mother to their children. In the church and community she served cheerfully to the limit of her strength, and even beyond.

Various offices of responsibility were filled by her during the years. At the time of her death she was superintendent of the junior Sunday school and local director of children's work in her congregation. She had recently been elected secretary-treasurer of the women's work council of Middle Iowa. In the Parent-Teachers' association of her community and in the Marshalltown city organization she had an official part.

While never very strong in physique, her last illness

was brief and she passed away at the Des Moines general hospital on Dec. 2, 1943. The shock of her sudden departure has brought a great sense of sorrow and loss to her family, her church and community. The extremely large attendance at the funeral rites and the great number of floral offerings gave testimony to the high place she held in the esteem of all.

Assisted by Elder O. E. Stern of the local church and Bro. H. Spenser Minnich of Elgin, Ill., her pastor, J. A. Eby, conducted the funeral service at the Iowa River church from the text, "She hath done what she could" (Mark 14:8).

Marshalltown, Iowa.

Mrs. J. A. Eby.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bechtel-Findley.—By the undersigned in the First church, Dec. 12, 1943, Merle E. Bechtel and Fay M. Findley, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

Dieterich-Rowe.—By the undersigned at the home of the bride, Dec. 18, 1943, Floyd R. Dieterich and Martha L. Rowe, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

Morris-Henderson.—Ralph A. Morris of Eddyville, Iowa, and Christina A. Henderson of Albia, Iowa, in the Monroe County church on Nov. 4, 1943, by the undersigned.—Francis L. Shenefelt, Albia, Iowa.

Moyers-Evans.—Weldon Kline Moyers of Broadway, Va., and Carrie Louise Evans of Timberville, Va., Nov. 8, 1943, in the home of the writer.—Samuel D. Lindsay, Timberville, Va.

Sickler-Lantz.—Sgt. Clarence J. Sickler of Reynolds, Ind., and Ruth Iris Lantz of Monticello, Ind., Nov. 25, 1943, by the undersigned.—Jay J. Johnson, Monticello, Ind.

Tuttle-Fillmore.—C. Walter Tuttle and Lois Fillmore at the home of the bride in Gridley, Calif., by the undersigned.—S. Paul Daugherty, Live Oak, Calif.

Welch-Watts.—By the undersigned at the minister's home, Dec. 3, 1943, Luther Wayne Welch of Melba, Idaho, and Edith Erlene Watts of Melba, Idaho.—Sam Bollinger, Emmett, Idaho.

Fallen Asleep . . .

Brumbaugh, Elizabeth, wife of Allison Brumbaugh, died suddenly at her home on Dec. 12, 1943. She was born March 18, 1862, to Adam and Elizabeth Guyer. She was married to Mr. Brumbaugh on Jan. 29, 1879. Surviving are her husband, one son, four daughters, eleven grandchildren, four great-grandchildren and one sister. She was a member of the New Enterprise church. She was a quiet and unassuming woman and was loved by all who knew her. Funeral services were conducted at the New Enterprise church by Bro. W. N. Stauffer, assisted by Bro. D. P. Hoover. Interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

Campbell, Nannie A., died Nov. 3, 1943, at her home in Midvale, Va. She was the daughter of S. D. and Martha J. Gilbert and was born April 28, 1866. When fifteen years old, she united with the Church of the Brethren and from that time until death she lived a devoted Christian life. She was a constant reader of the Gospel Messenger. On Jan. 7, 1897, she was united in marriage to Samuel A. Campbell. To this union were born two children, both of whom died in early life. Her husband preceded her on Feb. 26, 1923. She leaves three sisters and three brothers. One of her brothers had lived with her since the death of her husband.—J. E. Gilbert, Vesuvius, Va.

Damrow, Emil, was born at Milwaukee, Wis., on Aug. 28, 1855, and died Nov. 30, 1943, after a brief illness. On April 25, 1888, he was united in marriage to Anna Baumfalk at Firth, Nebr. Nine children were born to this union; three of them died in infancy. Funeral services were conducted at Haxtun church by Bro. E. F. Weaver. Burial was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Eby, Clara May, daughter of Charles and Anna Christianson, was born in Whiteside County, Ill., on Dec. 22, 1881. In 1893 she came to Kansas with her parents and settled in Nemaha County. When she was seventeen years of age she united with the Church of the Brethren, to which she remained faithful until death. She was a devoted wife and mother, a loyal Christian, and a good neighbor. She was married to Daniel A. Eby of Summerfield, Kansas, on Oct. 27, 1915. To this union were born two sons. She was a constant sufferer for two years and spent the last seventeen months in the Sabetha hospital, where she died on Dec. 17, 1943. She leaves her husband, two sons and one sister. The funeral was conducted

by her pastor, the undersigned, and the body was laid to rest in the Sabetha cemetery.—Charles A. Miller, Sabetha, Kansas.

Hollinger, Frances Isadora, was born in Darke County, Ohio, June 30, 1862, and died Dec. 8, 1943. She was the second child of a family of thirteen children; three brothers and three sisters preceded her in death. She was united in marriage to Jacob Hollinger, who died Dec. 9, 1931. To this union were born a son and a daughter. Frances united with the Church of the Brethren at the age of eighteen years and lived a loyal Christian life. She was a devoted and loving mother and a faithful attendant at church services as long as health permitted. She was always interested in the needy and unfortunate. She leaves her son and daughter, four grandchildren, five step-grandchildren, five sisters and one brother.—Mrs. Edna Petry, New Madison, Ohio.

Sellers, Charles H., son of Elder John H. and Elmira Sellers, was born near Bourbon, Ind., on Aug. 10, 1874, and died on Dec. 3, 1943, after a lingering illness. When a small boy he often accompanied his father on his preaching missions. He was baptized into the Mt. Pleasant Church of the Brethren when he was thirteen years old. He was always active in the work of the church. He was elected to the office of deacon in 1900. He also served as church trustee for more than thirty years. He served as county commissioner for three years. He was married to Almira Ann Seymour in 1895. They remained on the home farm where he was born and where he always lived. To this union four sons were born. He leaves his wife, four sons, three sisters, one brother, ten grandchildren and two great-grandchildren. Funeral services were held in the Mt. Pleasant church by C. C. Cripe and the writer. Burial was in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Snyder, Alice Burkholder Swartz, was born April 11, 1875, and died suddenly on Nov. 2, 1943. She was baptized into the Church of the Brethren in October 1909. She was a faithful member of the Huntsdale and Newville churches all her life. For four years she served as superintendent of the children's home in Carlisle. Her first husband died on April 2, 1928. Her radiant personality and fine Christian spirit are keenly missed by her husband, Murray Snyder, to whom she was married on June 5, 1932, by her five children and her three brothers. Funeral services were conducted at the Shulenberger funeral home in Carlisle by Brethren Otho Hassinger, Robert Cocklin, H. M. Snavely and the writer. Interment was in the Prospect Hill cemetery near Newville.—Cyrus B. Krall, Newville, Pa.

Taylor, William Samuel, son of James J. Taylor, was born in Springville, Wis., Aug. 31, 1862, and died at the Missouri Methodist hospital on Nov. 6, 1943. At the age of eight he moved with his parents to Chippewa Falls, Wis., where he resided until he was twenty-two, when he moved to Storm Lake, Iowa. He was united in marriage to Emma Robins in 1884. In 1894 they moved to Holt County, Mo. To this union ten children were born; the youngest died in infancy. He is survived by his wife, four sons, five daughters, twenty-five grandchildren, fourteen great-grandchildren and one brother. He united with the Church of the Brethren in 1901 and lived a faithful Christian life. He loved his church and Christian fellowship. He was an affectionate husband and father. Funeral services were held in the Methodist church at Mound City, Mo. Burial was made in the Mount Hope cemetery. The services were conducted by the undersigned, a former pastor.—J. A. Eby, Marshalltown, Iowa.

Church News . . .

California

Butte Valley.—Pastor Lester Huffman was seriously injured last summer in a hay accident. Some members and friends assisted in continuing the harvest. Bro. John Miller, pastor of the Pentecostal church in Dorris, graciously offered to fill our pulpit during Bro. Huffman's absence. He brought inspiring messages. We held our yearly council on Sept. 26. Bro. S. Paul Daugherty has been retained as elder for another year. Our treasurer gave a satisfactory report of giving for the year. Letters were granted to Bro. Rolla Shoemaker and family, who have moved to Live Oak. Their absence is keenly felt, as Bro. Shoemaker has been our Sunday-school superintendent for a long time and was also our only deacon; the other members of the family also held offices in the church. We have enjoyed working with them; they worked faithfully and attended church regularly, though living fifteen miles from the church. We held our love feast on Oct. 17. Two of our boys were baptized on Oct. 24. We were happy to have Drs. A. R. and Laura Cottrell with us Dec. 1. They brought interesting messages for the children and adults. We hope to be able to get a summer pastor to work with us next year.—Elizabeth Shoemaker, Dorris, Calif., Dec. 10.

Colorado

Fruita.—On the evening of Nov. 4 we observed the love feast. Although the attendance was small, the services were helpful to those present. Bro. Ralph Hoover officiated. Drs. Raymond and Laura Cottrell, missionaries to India, were with us Nov. 26-28 and gave splendid lectures on their work abroad. On Sunday evening our Baptist friends dismissed their services and came to hear Bro. Cottrell; a delegation from the First Grand Valley church also attended. An offering of \$55.50

was received for missions. We appreciate having members from outside our small valley stop with us and encourage us in our work. We are now busy preparing a Christmas program.—Mrs. J. A. Austin, Fruita, Colo., Dec. 14.

Haxtun.—On Nov. 12 we were glad to have with us Drs. Raymond and Laura Cottrell, who gave us interesting talks on their missionary work in India. On Nov. 24 a Thanksgiving service, in which the Methodist church joined, was held at our church. Bro. E. F. Weaver brought the message. Our ladies' aid met at the church for a Christmas party on Dec. 9. There was a short program, followed by a gift exchange. Our B.Y.P.D. has decided to hold joint meetings with the Methodist young people; they will meet at both churches. They met at our church on Dec. 12 with an attendance of thirty-one. H. L. Hofmeister is their sponsor. Our attendance has been hindered because of much sickness.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 16.

Illinois

Decatur.—On Oct. 3 Bro. John Metzler gave us an interesting talk and showed pictures of the work being done by the Brethren Service Committee. We had our love feast on Oct. 3. There was a large attendance and the services were inspiring. On Oct. 17 Bro. Harlan Smith was in charge of our evening service. He showed pictures of China and told of the missionary work he did there. Bro. Smith and family spent twenty years in China. Bro. John Wieand returned on Dec. 6 from a two-week revival meeting at the Beech Grove church. On Nov. 28 Sister Harlan Smith spoke to us.—Mrs. Merton Wolfe, Decatur, Ill., Dec. 17.

Franklin Grove.—On Oct. 1 our Sunday school and church started another year's work. An installation service for the officers and teachers was conducted by our pastor on Sept. 26, and a rally day program was held on Oct. 3. The Sunday-school attendance has gradually increased. We have had two helpful Sunday-school workers' conferences since September. The B.Y.P.D. and Christian Workers' societies have been reorganized and Sunday evening services resumed after a couple months' vacation. A group of our young people attended the young people's rally at Naperville and gave a play, The Seeing Heart. They gave the same play at Mt. Morris on Dec. 5. The women's work and men's work reorganized and planned work for the coming year. The men sponsored the one hundred per cent Messenger club and are taking up the heifers for relief project. The women did much canning for relief and the C.P.S. camps. They sent considerable clothing for relief and made toys for refugee children. The men and women have each given Sunday evening programs. A special musical program was given. On Oct. 31 Sister Anna Crumpacker gave us two helpful talks, and on Nov. 28 Bro. V. F. Schwalm filled our pulpit. Our Thanksgiving supper was well attended; a good program was given and an offering of \$83.52 lifted for missions. On Dec. 8 the women's work met in the annual social when they invite the men to a dinner and have a program and the opening of their mite boxes. On Dec. 19 a special Christmas program will be presented. We look forward to our school of missions in January and our annual birthday supper, which will be held the latter part of January. We appreciate the fine leadership of our pastor and wife, Brother and Sister S. L. Cover.—Mrs. Anna S. Buck, Franklin Grove, Ill., Dec. 13.

Virden.—Our love feast was held on Oct. 24 with a large attendance and an impressive service; our new pastor, Bro. David Fouts, officiated. On the evening of Nov. 12 a church social and reception for our pastor and family were held. A potluck supper was served. The women's council meets each month and is presenting interesting programs on homebuilding and missions. The Bible director continues to order books of devotions for members of the council to use in daily Bible study. During the school of missions, sponsored by the Virden Council of Church Women and held Nov. 14-19, our church women presented the program on Nov. 19 and had Mrs. Baxter Mow as the guest speaker. Mrs. Mow addressed the teachers and officers of our Sunday school on Nov. 20; she also brought our Sunday morning message on Nov. 21. Bro. Fouts and Mrs. E. S. Snell, the district director of women's work, attended the regional conference at Manchester College. Our Sunday school is showing good interest and attendance and the union system of finance continues to function in a very satisfactory way for the support of the church program. The junior department has chosen South America for its mission project this year. The young people voted to send Christmas cards to all our men in service. Our Christmas program will be given on Dec. 19, preceded by a fellowship supper.—Mrs. A. E. Vaniman, Girard, Ill., Dec. 15.

Indiana

Bethany.—Bro. Rufus Bowman was with us for the evening of Nov. 27 and the morning and afternoon of Nov. 28 in a harvest meeting. We had dinner at the church. He gave us three fine sermons. On Dec. 1 Bro. E. M. Studebaker of Bethany Hospital was with us and showed pictures of the work a hospital does. On Dec. 2 we met in council with Bro. A. E. Clem officiating. Brethren George Phillips and Allen Weldy were with us to hold an election of deacons. Brethren Paul Warstler, Lester Hummel and Fred Gall and their wives were chosen. We are preparing for a Christmas program on Dec. 26.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 20.

Middletown.—We met in business meeting on Nov. 5 with

Bro. J. A. Miller as moderator. There was not much business to be transacted. We elected Bro. Ordel Wagner as a deacon; the installation will not take place for a year. We had a program on the evening before Thanksgiving Day and will have one for Christmas. Our attendance has not been so large lately because there is much sickness at this time.—Florida Green, Middletown, Ind., Dec. 16.

Mt. Pleasant.—At our September council a new finance plan was adopted which includes all church and missionary money which is received in the regular Sunday-school offering. Our church has been redecorated inside and out. Our harvest meeting was held on Oct. 10; Bro. Howard Bosler, a missionary to Africa, told of his experiences there. At a special council the church raised our pastor's salary and decided to adopt the ministerial pension plan. We enjoyed having Brother and Sister Clarence Bowman with us in November in a revival meeting. Sister Bowman led the song service and told a story for the children each night. Seven persons were converted during the meeting and on the following Sunday night more came forward, so twelve were baptized. At our December council Pastor N. H. Miller was re-elected elder. We recently lost one of our faithful deacons, Bro. Charles Sellers, by death. Our ladies' aid has been busy sewing for hospitals, canning fruit for C.P.S. camps, and serving several sale dinners. We are going to have a Christmas program by the children and a play, *A Gift for the Christ Child*, by the young people.—Lillie Markley, Bourbon, Ind., Dec. 18.

Spring Creek.—Bro. Moyne Landis was again chosen elder at our council on Dec. 7. Other church officers were also elected. One letter was received and five granted. We again have a one hundred per cent Messenger club; the money was supplied by the Sunday school, church, and women's aid society. We decided to have four week-end evangelistic meetings during the coming year. Plans were made to send New Year boxes instead of Christmas boxes to our boys in camp. The treasurers' reports of the Sunday school, church, aid society and men's organization showed nice balances. Bro. C. H. Deardorff met with our members and discussed plans for building an addition to our church. We decided to set aside a sum of money for starting a fund for this work, so when material is available we can do the work. The women's group did a great amount of work during the past year in sewing for relief and canning food for camps and hospitals. The men's organizations harvested its corn crop on Nov. 20; there was a good yield. We decided to have only a Christmas sermon and omit a Christmas program, since so many of our young people are in service. Plans are being made for caroling. Various ministers have filled the pulpit while Bro. Landis was engaged in evangelistic services several weeks during the past few months.—Mrs. Ada Mishler, South Whitley, Ind., Dec. 14.

Kansas

Lone Star.—We held our council meeting on Oct. 11 with Elder J. M. Ward presiding. The financial reports showed our church to be in a very prosperous condition. Two letters were received. We decided to invite the district rural life institute to be held in our church on Dec. 29. Brother and Sister J. F. Burton, our district supervisors, came to us on Nov. 29 for their second series of meetings here. The weather and roads were bad but the spirit of the meeting was excellent. We all enjoyed the Burtons' special numbers in song and Sister Burton's rag pictures. As a direct result of the meetings six were baptized on Monday afternoon. That evening we enjoyed a spiritual love feast with fifty-six persons surrounding the tables. Brother Burton presided; six ministers were present.—Mrs. J. W. Gorbitt, Lawrence, Kansas, Dec. 14.

Newton.—On Sept. 26 we had a splendid day of worship and fellowship at our annual all-day harvest meeting. Pastor C. E. Schrock gave the morning message and Bro. L. Avery Fleming spoke at the afternoon service. In the evening of Oct. 3 we had our love feast. Since our last report one member has been received by baptism and three by letter; seven letters have been granted. A Christmas program will be given by the Sunday school on Dec. 19. Instead of the usual white gift service, a cash offering will be given for China relief. The junior aid has made several garments for war relief.—Mrs. C. E. Schrock, Newton, Kansas, Dec. 11.

Maryland

Flower Hill.—On Sept. 21 we met for our council with Elder I. S. Long officiating. Plans for our love feast were made and officers for the church and Sunday school were elected. We decided to adopt the ministerial pension plan. The members granted Pastor Chester Harley the privilege of inviting all the eighteen C.P.S. boys on detached service in Montgomery County to attend our church services. Thirteen boys from our church are in service. The church basement floor has been cemented and made level so that classrooms can be built in. While our pastor was holding a revival at Bridgewater for two weeks in September, we had two visiting ministers, Brethren John Long and S. L. Brumbaugh. On Oct. 29 the B.Y.P.D. had a Hallow-e'en party and invited all the church members. Our people have been very faithful in the giving of their offerings and in attendance. Plans have been made for a Christmas program on Dec. 19.—Mavine Mathias, Rockville, Md., Dec. 14.

Green Hill.—Our church met in council on Oct. 3 and elected church officers. We have started a fund for rebuilding our

church. We had two weeks of meetings in November. Bro. Henry Sanders was our evangelist and he gave some inspiring sermons. Five persons were baptized and one reclaimed. Our love feast was observed on Dec. 13. Three generations of four families were represented at the love feast. The sisters canned 700 quarts of fruit and vegetables for the C.P.S. camps. We are planning a Christmas program.—Elsie Eby, Westover, Md., Dec. 18.

Ridgely.—Our love feast was held on Oct. 3 with Elder Albert J. Fike officiating. The East Petersburg male chorus gave a concert at our church on Oct. 10. Evangelistic meetings were held Oct. 17-31 with Elder Michael Kurtz in charge. The members were strengthened by his spiritual messages. At the council on Nov. 1 a fund was set aside for improving the Sunday-school rooms in the basement of the church. It was also decided to hold three councils a year instead of four. The women's work council continues to meet monthly in the homes of the members. In October two groups met in different homes to can applesauce for C.P.S. camps. This food, with other produce, was gathered up by a truck. The women also canned a number of jars of pears and apples for a sick mother. Since the church has no available janitor, the sisters have assumed the responsibility of cleaning the church. The B.Y.P.D. has charge of the evening meeting on the second Sunday of each month. The young people have just completed the remodeling of the beginners' Sunday-school room. The church again sponsored a one hundred per cent Messenger club. Proceeds from the missionary dimes and mite boxes were brought in Nov. 14. Union Thanksgiving services were held in our church on Thanksgiving morning with Rev. J. E. Parker, the Methodist pastor, bringing the message. A carload of members attended the district meeting held in Lititz Nov. 3, 4.—Esther K. Crouse, Queen Anne, Md., Dec. 13.

Michigan

Rodney.—We met in council on Dec. 4 with Elder J. F. Sherrick presiding. Church officers for 1944 were elected and other necessary and promotional business was disposed of. Our love feast was held on Nov. 13 with a self-examination sermon preached the evening before by Pastor L. H. Prowant. Bro. Homer Kiracofe, pastor of the Sugar Ridge church, officiated, assisted by Brethren Sam Bollinger and J. F. Sherrick. Bro. Kiracofe remained with us over the week end, preaching twice on Sunday. On Nov. 6 we entertained the seven central churches of Michigan in an all-day church rally. A representative of the Michigan State Council of Religious Education was present and gave an excellent address on Sunday-school administration. Foreign Missions, Our Brethren Heritage, and Men's Part in Brethren Service Work were other subjects that were discussed. It was decided to have another rally next year. Elder Ira Blocker of Greenville, Ohio, was present and assisted in this meeting.—Evelyn Jehnzen, Rodney, Mich., Dec. 10.

Minnesota

Guthrie.—Bro. George Brallier was with us in October and gave two messages. He also presided at our love feast on Oct. 15. We held our birthday banquet on Oct. 24. Sister Brallier gave us the message on Nov. 14. Our pastor and wife, Brother and Sister Harold Duncanson, are the parents of a baby girl born Nov. 11. On Thanksgiving Day five families gathered at the church and the men sawed wood and did some other work. At noon we enjoyed a fellowship dinner. Our church attendance was good all summer. During the winter months we are holding Sunday school and other services in the homes. Our ladies' aid meets once a month. We sent one comforter to a C.P.S. camp and have another almost ready to send.—Mrs. Isaac Byer, Guthrie, Minn., Dec. 14.

New Mexico

Clovis.—Brother and Sister H. M. Coppock and daughter from Cincinnati, Ohio, arrived in Clovis in September and took over the pastoral duties of the church. We held our council meeting in October with Bro. R. G. West presiding. We elected church and Sunday-school officers for the coming year. Bro. Coppock was elected elder. The young people enjoyed a social in the Coppock home on Nov. 25. The intermediate, junior and primary departments of the Sunday school are planning a Christmas program. A group of men met and rearranged our auditorium; the new arrangement improves the sound effects and simplifies the heating problem. We are planning to make other improvements later. A two-week revival meeting will be held here beginning Jan. 6.—Mrs. J. S. Adamson, Clovis, N. Mex., Dec. 12.

Ohio

Cedar Grove.—Our home-coming was a great event in the life of our church. Many former members were present and gave us bits of reminiscences. Bro. H. M. Coppock gave a fine address at the afternoon service. On Sept. 24 four of the Sunday-school teachers attended the children's workers' conference at Bear Creek. Our teachers and officers were installed at a special service on Sept. 27. On Sept. 28 the teachers met to plan for a better Sunday school in the year ahead. On Oct. 3 Bro. Norman Wine was with us. In the evening we met in a joint service with Beech Grove. The theme of this service was religious education and the pastors of both churches, as well as the superintendent of the local school, gave interesting talks.

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Our pastor and family spent Oct. 18-21 at North Manchester, attending the regional conference. The men's work was host to the men of Castine, Beech Grove and Prices Creek at a wiener roast on Oct. 27. The men recently shucked their corn. They have spent much time in work on the church; because of the labor shortage they have done most of the work. It was thought best not to have our revival this fall because of this work being done on the church. However, on Nov. 14 the services were evangelistic. On Nov. 21 a special Thanksgiving service was held. The church was appropriately decorated. The women's work finished sewing for Bethany Hospital and, in addition to other sewing, has held two food markets. They have sold a lot of jello and other items, as well as Christmas cards. They have taken on the responsibility of redecorating the church and are working hard to replenish their treasury. The young people are continuing their parties during the winter, although many have gone into service or to college. Their attendance remains around twenty-five.—Mrs. Edgar G. Petry, New Paris, Ohio, Dec. 20.

Fostoria.—The Sunday-school and church officers were elected for the year at our September business meeting. Our rally day, promotion exercises, and installation of teachers and officers was held Sept. 26. The trustees have made a new parking lot back of the church and laid new cement walks around the church. The ladies have been canning fruit and vegetables and drying corn for the C.P.S. camps. On Oct. 3 we observed our love feast with Pastor Reuben Boomershire officiating. Bro. Finnell was with us on Oct. 10. On Oct. 17 Bro. Conrad Snavely brought the morning message and Bro. Robert Byerly conducted the devotions. Our pastor attended the National Convocation on the Church in Town and Country held in Columbus. Bro. Otto R. Laursen was the guest speaker at our fall joint Sunday-school convention. On Nov. 17 Bro. Daniel Welmer brought the morning message. At our business meeting on Nov. 11 Bro. Roger E. Boomershire was licensed to preach. He brought the morning message on Nov. 21. Nov. 27, 28 we entertained the district B.Y.P.D. Thanksgiving conference. Bro. Raymond R. Peters was the guest speaker. Nov. 29—Dec. 12 our evangelistic meetings were held with Bro. C. H. Petry the evangelist. Four were baptized and six reconsecrated. Our children's Christmas program will be given Dec. 19.—Viola E. Boomershire, Fostoria, Ohio, Dec. 14.

Maple Grove.—We now have forty babies on the cradle roll. Three of our intermediates have been baptized. The Sunday-school and church attendance has been very good. One of our young men, Bro. Ellis Hays, has been licensed to preach; he is now in C.P.S. work in the Dayton hospital. Our pastor has given him a standing invitation to preach whenever he can be home. Most of our young men have been called into service. Bro. J. W. Fidler and wife held our revival meetings this fall; at the closing service ten were baptized. In October we held our love feast; it was an impressive service and there was a good attendance. The children's department is planning a Christmas program for Dec. 26.—Mrs. Beula Kettering, Nankin, Ohio, Dec. 20.

Middle District.—For some time our church has suffered a decline in attendance and church membership. Some of the reasons are members moving out of the congregation, working conditions, and deaths. The attendance is slightly on the increase now. Our church and church school have recently been reorganized. Some new personnel has been brought into our

working force. The church has been busy during the past summer and fall with relief and C.P.S. work. At our recent council meeting the women gave a splendid report of their sewing, canning, and public sale lunches. The men report that they are now raising five heifers for relief. As a special Christmas project a box of gifts was sent to a Japanese internment camp and special boxes were packed for our boys in service. Our revival meetings were held during the last week in October and the first week of November. They began with the annual home-coming on Oct. 24. Bro. Norman Wine preached at the morning hour and in the afternoon. Bro. Fred Hollingshead conducted the dedicatory services for the heifers.—C. V. Coppock, Tipp City, Ohio, Dec. 18.

Mohican.—Our church year started Oct. 1 with some new officers in the church and Sunday school. Our enrollment at the present time is 103. We met in council on Oct. 14 with Elder D. E. Sower presiding. The treasurer reported all bills paid and a favorable balance on hand. On Oct. 10 our love feast was observed with Pastor Sower officiating. We have just finished a two weeks' series of meetings which were conducted by Bro. J. Edson Ulery. Although there were no converts, we feel that it was a very successful and spiritual meeting. A good attendance was present each evening. Bro. Ulery's general theme for the two weeks was Meeting Life's Problems With Jesus. On Thanksgiving Day we had an all-day harvest meeting. Bro. Ulery was with us and brought three messages. A new sidewalk has been laid at the front of the church. The ladies' aid donated money for the material and the men laid the walk. The aid society recently served lunch for two neighborhood farm sales. They have been sewing for relief and making spreads, aprons, and fancy work.—Mrs. Edna Derr, Ashland, Ohio, Dec. 16.

Piqua.—Our women's work has been active. Besides the weekly aid meetings, monthly programs are arranged by the various departments. Baskets of fruit were presented to the shut-ins at Thanksgiving time and Christmas boxes were sent to all the boys in the service. We had a revival meeting during the first week in November with Bro. John B. Grimley as evangelist. There were very good crowds each evening. The messages were effective and as a result ten were baptized. Nov. 21 was family day in our church. There were twenty-nine entire families present and the ages varied from six weeks to eighty-two years. We had our love feast on Dec. 5 with Bro. G. E. Weaver officiating, assisted by Bro. S. S. Blough. We observed Universal Bible Sunday on Dec. 12. Many folks of all ages had their own Bibles with them, and some of the older people had interesting old religious books which they told about. We recently had a dedication service for two relief heifers. Chester George of Gettysburg had charge of the impressive service. The Sunday school had bought one heifer, and one of our farmers, Harry Hart, had donated the other one and is raising them both. A Christmas program is in the making. The intermediate classes are preparing a tableau of the nativity, assisted by the choir. The young people are giving a short play, A Season of Love, which is to be followed by a white gift service; the gifts will be presented to the old folks at the Brethren Home. The young people are also planning to sing Christmas carols. We have a church bulletin every Sunday.—Mrs. J. M. Wise, Piqua, Ohio, Dec. 14.

Pennsylvania

Huntsdale.—On Nov. 1 Bro. Robert Cocklin began a two weeks' series of meetings in our church. His messages were inspiring and as a result ten persons were baptized on Nov. 28. The attendance was good throughout the meeting. On Nov. 10 Sister Ida Shumaker spoke to us. On Nov. 24 Bro. Otho J. Hassinger conducted the Thanksgiving services. Our church met in council on Dec. 13. The various reports were given and accepted. It was decided to have a union prayer meeting during the week of prayer. Our Christmas program will be rendered on Dec. 26.—Mrs. Velva Evans, Carlisle, Pa., Dec. 20.

New Enterprise.—Correcting an error in our last report, we wish to mention that Bro. D. Luke Bowser, Jr., was ordained to the ministry at our July council. He is now serving as part-time pastor in another congregation. Thanksgiving services were held in each of the three churches and the offering was given to home missions. The ladies of the church have been sewing for relief and have sent several boxes of clothing. The young people made up boxes for our boys in the C.P.S. camps and those serving in the armed forces. The congregation is planning a spiritual emphasis campaign for the first quarter of 1944. Bro. M. J. Brouger of Greensburg, Pa., will conduct evangelistic meetings at our church Jan. 10-23. Since our last report we have received six members by baptism and two by letter, granted one letter and lost two members by death.—Pauline Over, New Enterprise, Pa., Dec. 15.

Palmyra.—Our council was held on Sept. 29 with Elder F. S. Carper presiding. A considerable amount of business was disposed of in a satisfactory manner. Sister Fannie Longenecker Allwein was installed as a deacon's wife. During the fall months Bro. Forest Weller of Elizabethtown College conducted a course in our church on the subject, Homebuilders Today and Tomorrow. A deep interest was shown by people of other denominations, as well as our own members, as they met each Monday night. Our love feast was observed on Nov. 7. Brethren Howard Merkey and Edward Ziegler preached for us and the latter officiated. Our evangelistic meetings were held Nov. 8-21;

the attendance and interest were fine. Elder Tobias Henry was the evangelist and he preached strong scriptural sermons. As a result, thirteen were converted. Bro. Carper has a class for these young converts and is giving them further instruction before baptism. We had an inspiring Thanksgiving Day service; an offering of \$110.74 was received for home missions.—Mrs. Moses Groy, Palmyra, Pa., Dec. 15.

Virginia

Mt. Carmel.—Regardless of the gas and tire rationing, the churches in western Mt. Carmel have experienced a number of mountain-top experiences. Late in the summer Bro. Earl Flohr led a group of young people in a round-table discussion. The churches included were Madison, Mt. Carmel and Free Union. Bro. Flohr brought the message in the afternoon at the Evergreen church; this was followed by a fellowship supper, a recreational and discussion period, and a vesper service. Bro. B. J. Wampler brought the vesper message. Three Bible schools and four revival meetings were held during the year. Our love feast was held on Oct. 3 with Pastor Newton L. Poling officiating. Our second year's attempt at a Lord's Acre project was again successful in spite of the drought. Lord's Acre day was observed at each of the five churches in Pastor Poling's charge. The climax was reached on Oct. 17 at the Evergreen church in an all-day service. Brother and Sister O. R. Hersch and children were with us. Bro. Hersch was the guest speaker in the morning service. Mrs. Hersch talked to the women in the afternoon; she is president of the women's work of the district. At the close of the service nine young people were baptized, a result of our revival meetings. Bro. I. W. Moomaw paid us a few days' visit. Bro. A. Stauffer Curry was with us at the Evergreen, Shady Grove and Resettlement services over the week end of Oct. 23. At a recent council meeting the church and Sunday-school officers were elected. The advisory board to the pastor was continued. The treasurer's report showed a decided increase in the church's giving. Our pastor is putting forth an effort to reach many of our nonresident members through a paper called Brethren News. A number of our young people attended the work camps in Madison.—Nellie Wampler, Geer, Va., Dec. 17.

Washington

Sunnyside.—Our church met in council in September with Elder Frank Wenger in charge. New officers were elected for the coming year. Sister June Yearout was retained as our pastor and Bro. Wagner as elder. On Oct. 7 our group attended the love feast at Outlook. Oct. 13-15 a group of Christian young people from Seattle were with us. They brought in-

spiring messages each evening. On Oct. 24 Bro. Clement Bontrager began a two-week revival meeting here; two girls were baptized. Brother and Sister Fareman and Brother and Sister Richards were elected and installed to the deacon's office on Oct. 3. On Nov. 15 one sister was received by letter. On Nov. 4 Eliza Miller, a missionary to India, gave us an interesting talk about her work. A missionary offering was taken. On Nov. 24 our Sunday-school classes gave a program. On Thanksgiving Day a union prayer and praise service was held at the First Brethren church. On Nov. 24 the young people of the Sunnyside and Outlook churches gave a program at the Front Street mission in Yakima. Our church has had a very good attendance this year. Once a month all the churches get together for a community hymn sing. We are very proud of our boys' quartet, which sings over radio station KIL in Yakima. We are putting a new baptistry in our church.—Ila Richards, Sunnyside, Wash., Dec. 11.

West Virginia

Maple Spring.—We were glad to have Roy Breg, the ex-secretary of Allied Youth, a national temperance organization for young people, with us on Oct. 22. On Oct. 23 we were fortunate to have Bro. Earl Flohr, a former missionary to Africa, with us. On Sunday morning he brought a message. He addressed the B.Y.P.D. in the evening. Sister Ida Shumaker had charge of our services on Thanksgiving Day. The offering for missions amounted to \$200 and for Brethren Service \$69. On the following Sunday another offering, amounting to \$159.42, was taken for Brethren Service. On Dec. 4 we met in council with Bro. Ezra Fike presiding. The B.Y.P.D. is planning to present a Christmas program.—Geraldine Slaubaugh, Eglon, W. Va., Dec. 10.

Oak Grove.—Bro. Bruce Shanholtz began a revival here in September. Elder B. W. Smith was with us in an all-day meeting and continued the revival for three nights during the following week. Three were added to the church by baptism. The meeting closed with the love feast. We have preaching services every two weeks by Bro. Bruce Shanholtz, our part-time pastor. Our Sunday school is getting along nicely. We met in council at the Mission Chapel on Sept. 25 with Elder Vernon Shanholtz as moderator. Arrangements were made for the love feast and for Bro. Bowman to hold a revival beginning Oct. 11; because of his wife's illness, Bro. Bowman stayed only three nights, but he returned on Oct. 17 and conducted our love feast. Bro. Vernon Shanholtz has been elected as our elder. On Nov. 29 Sister Ida Shumaker gave a very interesting message about her work in India.—Delsie Shanholtz, Levels, W. Va., Dec. 20.

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GOSPEL MESSENGER

Volume 93

January 15, 1944

Number 3

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BE SURE TO SEE

AND CROWN HIM LORD OF ALL

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RURAL YOUTH AND FARM OPPORTUNITIES

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INTERNMENT

By Hazel Rothrock

DIGGING FOR GOODWILL

By Glen Austin



Mortgage Burning Ceremony, Calvary Church, Los Angeles, California

In connection with home-coming day, Dec. 5, 1943, the mortgage on the Calvary church was burned, the concluding act of a seven-month drive to clear the indebtedness of \$9,000. A history of the church, appropriate numbers of music and greetings from former pastors, members and friends were part of the service. Those taking part in the mortgage-burning service are, left to right: Wilma Lentz, Milton J. Brock, chairman of the board of directors, Beverly Harris, J. W. Cline, elder emeritus, Betty Price, M. S. Frantz, pastor, and Virginia Duke. Free from indebtedness, the Calvary church is laying plans for greater spiritual accomplishments in the days ahead.

Around the World...

Today there are nine institutions in the United States where nurses are trained to use the Kenny method of treatment to alleviate the suffering of victims of infantile paralysis.

Protestant and Catholic clergymen in France are registering as "manual laborers" to be able to accompany deported workers to Germany. As priests and pastors they had not been permitted to go with labor battalions.

It is reported that the highly cooperative efforts of the campaign for \$125,000,000 for the National War Fund were conspicuously successful, and administrative and campaign expenses of the drive were held to less than two thirds of one per cent of the total.

The American machine tool industry has designed equipment so as to bring its operation within the scope of woman's physical strength, as a result of which 1,050 of 1,400 listed occupations are now rated by the United States Department of Labor as suitable for women, and 350 more as partially suitable.

The Census Bureau reports that in 1942, America's first full year of war, the ratio of boy births to girl births was the highest in fifteen years: 10,584 boys to 10,000 girls. This not only reflected historic wartime increase in male births; it was exactly the same ratio as for the war years of 1917 and 1918.

The treasury department continues to grant licenses to the foreign service section of the American Friends Service Committee to send small sums of money each month to refugees in Europe from relatives and friends in the United States. The money goes to David Blickenstaff in Madrid, Philip Conrad in Lisbon, Roswell McClelland in Geneva and Eric Johnson in Casablanca for distribution. On Nov. 18, a license was granted to make individual transfers to persons in Sweden.

Agreement to urge a postwar conference on the establishment of a united church in China resulted from an all-day retreat at Chengtu, China, held after two months of preparatory group meetings. Sixty Chinese church leaders and missionaries representing thirteen different denominations and church organizations attended the meeting.

The delegates suggested that there "should be a flow of missionaries from every nation and to every nation in order to build the sense of the church as a world community in which every nation and race has its full and proper share."

Indorsement was also given to a proposal that "goodwill missions" be sent out from the Chinese church to churches in the West.

The conferees warmly approved a suggestion that Negro missionaries be welcomed to China.

★ ★ ★ ★

A commission of seven members has been appointed by Governor Chancey Sparks to make an over-all survey of Alabama's educational facilities, including the program of Negro education, and to make recommendations.

Because of severe shortages in France, the American Friends Service Committee has made formal application in Washington for permission to send 2,000 tons of food and clothing through the blockade, it has been announced by Clarence E. Pickett, executive secretary of the committee.

In recognition of the growing importance of the Russian language and the anticipated need for its use in the postwar period and in the future relations of this country with Russia, the faculty of the College of Arts and Sciences of Cornell University has voted to accept Russian as one of the prescribed languages to satisfy the college language requirement for the A.B. degree.

New possibilities of achievement for American farmers were revealed by a month's study of English farming recently made by members of the Grange. As a result, these visitors are calling for a conference of American, Canadian, British and other farm organizations to study the science of intensive cultivation of the soil in order to bring about a "sufficient, balanced scheme of distribution of farm products to the consumers of the world."

Since its publication in 1889, the book, *In His Steps*, by Charles M. Sheldon, has had a total sale of more than 20,000,000 copies, says a United Press report.

The American Jewish Joint Distribution Committee is planning to send \$500,000 worth of essential supplies, including food and clothing, to Russia to be distributed to civilians on a nonsectarian basis.

The year 1943 was a banner year for life insurance in the United States. Policies purchased during 1943 represent an increase of five per cent over the volume for 1942. Some 68,000,000 Americans hold policies aggregating in face value the total of \$139,000,000,000.

The latest statistics indicate there are as many as 10,000,000 lepers in the world. At present, the areas of highest incidence are (in order of importance) Africa, Asia, the West Indies, Mexico, Central America, and the northern half of South America. Cases of leprosy have been recorded in thirty-eight states in this country.

The number of babies abandoned by their parents in New York City in 1943 reached the highest figure in eight years, Sister Agnita Miriam, superintendent of the New York Foundling Hospital, said recently. During 1942, forty-six babies had been left in various places by disappearing parents; in 1943, the number had reached seventy-four by mid-November.

Fifteen boys between fourteen and sixteen years old spent their Christmas this year in cells of the city prison of New York. They were boys awaiting trial or already sentenced at children's court and awaiting transfer to the overcrowded state training school in Warwick, N. Y. They were in the prison because the shelter of the society for the prevention of cruelty to children, which usually houses such cases, is filled to capacity. This shelter has room for fifty boys and fifty girls.

Gospel Messenger

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

JANUARY 15, 1944

Number 3

... Editorial ...

Giving Before Getting

THERE is a story told of a certain householder who always insisted upon getting before giving. He is pictured as standing before the open furnace door, shovel of coal in hand, and saying to the furnace: "Now, you give me some heat, and I will give you this coal."

Do not laugh at the insistent householder. He did not have things more backwards than any laborer who wants more money before he has done enough to justify a raise, the glum person who always expects others to speak first, or any other person who will do so and so if others first come across.

If you find it hard to get before giving, just try the reverse. Give before getting and see what a difference it makes.

H. A. B.

"The More Earnest Heed"

THE standing of any messenger is very important. It is not only what is said, but who says it, that should be given consideration. Thus, if the word spoken by angels and prophets was steadfast, certainly "the more earnest heed" should be given to the One who was the Message as well as the Message Bearer.

This sound and inevitable logic is much used by the eloquent author of the Epistle to the Hebrews. Not only does he begin by noting the significance of the Son in contrast to the prophets, but in chapters eleven and twelve he uses much the same reasoning in support of his challenge to patience and courage.

The heroes of the past achieved on the basis of their faith in things to come. But they "received not the promise: God having provided some better thing for us." This is back of the *wherefore* which begins chapter twelve. Beyond it is "Jesus, the author and finisher of our faith." So either way one looks there is a call to the best, and especially should we give "the more earnest heed" as we look to the Christ.

But strangely enough what would seem to be the inevitable result of more complete knowledge does not always result. Just to know to do right does not always mean that what is known will be translated into action. Who does not know better than he is willing to do!

The psychology involved is that the choices made in the light of new truth have profound moral implications. To choose what one feels to be the best, results in spiritual exhilaration and the release of one's powers. There is an integration of life which is conducive to health. The creative faculties are at full flood; the dynamic of conviction carries one on and on.

But when one knows the larger truth, yet fails to respond, he does something mortal to his soul. With the springs of life poisoned at their very source, there is a sad decline in spiritual vigor. The heart grows harder, and like Pharoah, he that resists the truth finds it more and more difficult to do what he ought to do.

It is easy to see that we ought to give "the more earnest heed" to all that we know to be true. But the rub comes at the point of action. Ours is an age with many subtle forces pulling in the direction of second- and third-rate choices. Will we yield to the pervasive atmosphere of our times, or will we give "the more earnest heed"? H. A. B.

And Crown Him Lord of All

"WHY call ye me Lord, Lord and do not the things which I say?" Yes, why do we? Don't you know the real reason? We want the name of being Christian without giving what it takes. To call Jesus Christ our Lord makes us religiously respectable. This does not work so well among those who know us intimately but most people do not know us intimately. They know us superficially. They like our nice talk and innocent looks and know some good things we do. They do not know, they do not bother to inquire, how much of what Jesus said we do *not* do.

On a certain very interesting occasion Jesus told his disciples that they did well to call him Lord, reminding them at the same time that the servant is not above his Lord and that therefore they could not expect exemption from life's realities which he himself could not escape. He had become Lord by being a servant, even unto the utmost in self-abasement. That was why his Father gave him the name which is above every name. Whoever would have him for his Lord must also have the mind that was in him (Phil. 2: 5-11).

This means that we must go along with him all the way. Unless he is Lord of all he is not Lord at all, it has been clearly and truthfully observed, for lordship implies complete control. It means recognition of his right to rule and the homage appropriate to such recognition, but this is hollow mockery when we do not actually let him rule. In certain areas of experience we let him rule to a limited degree. In others we content ourselves with giving him lip service.

Take the matter of personal integrity, than which nothing is more basic. A certain group of Christians often in the headlines a decade or two ago, had for a slogan the four absolutes as it called them, absolute honesty, absolute purity, absolute unselfishness, absolute love. A noble ideal, surely. Whether these people succeeded in living up to it better than the rest of us, we do not presume to say, but our observation is that few if any, who call Jesus Lord, have attained that standard. We are approximately honest, etc., not absolutely. It is a rare person who can place the same valuation on his property for taxation as for insurance, for buying as for selling.

Consider the first and greatest commandment and the second so like unto it, the two which our Lord said contained the whole of human obligation. Who of us will dare to say that he loves God with his whole being and his neighbor as himself? It would be easy to cite abundant proof to the contrary. How then can we crown him Lord of all?

Then there's that last charge of his from the mountainside in Galilee. Remember? "All the world," "utmost parts," "my witnesses," "make disciples," "teaching them . . . all things." How can we keep on singing Coronation with that disturbing *all* still staring us in the face?

What too of making Jesus Lord in our wider community relationships? This neighbor loving business has widened out until we can find no place to stop. The lawyer's question has found its final answer. Our neighbor has always been the man who needs our help and now we know that he is everywhere. We love him some but hardly as our-

selves, certainly not the way our Lord did, and the disciple is not above his Lord.

Think how far we have come short of this ideal in trying to make peace. It sickens one at heart to see how little heed our world planners give to him whom they call Lord. Not only are they straining every nerve to achieve superiority in power (horsepower), but they are building their hopes of peace on constructing and preserving a balance of that same power. This too, though it has been known for twenty-four hundred and sixty-three years that such things are accomplished, not by might nor by power (of this variety), but only by superiority in spirit force.

Perhaps we laymen in world diplomacy can shift the blame for this unhappy prospect to our leaders in statecraft, and so put our own consciences at ease, but is it as simple as that? Have we done *as much as lieth in us* to be at peace with all men? Have we done what Jesus said about this when we called him Lord? Have we made all men know whose disciples we are? How? Do they know that we know how to burn up enemies? When did we show them?

Alas for us disciples who know full well that our Lord is the light of the world and yet are afraid to reflect that light! There have indeed been many like us but that is poor comfort for a world so lost in darkness and groping, stumbling, tumbling down the rocky steep to ruin. It needs light, the light which shines out from those who call Jesus Lord *and do what he says*.

This is no doubt a counsel of perfection but it will take just that to crown him Lord of *all*. Moreover, this was the counsel which Jesus himself gave, "Be ye perfect." And which his best known apostle gave, "the fulness of Christ," the while confessing that he had not yet arrived but would press on toward that goal. No lesser goal would be good enough, for the Christian ideal must be to crown him Lord of all areas of experience, both in the individual's own soul and in his relations with every other person in the world.

Then coronation day is a long way off and we cannot crown him now! At least not Lord of *all* now? O yes, we can. It's like the kingdom of God which in one phase of its development is here now and in another is yet to come. In the realm of purpose, in devotion of the heart, we can and must crown him Lord of all. There must be no corners of the heart reserved for something or somebody else. Thus and thus only shall we make progress toward the day, the day of which we shall never cease to dream, the day when in the realm of accomplished fact, we shall really crown him Lord of all.

E. F.

RURAL YOUTH, FARM OPPORTUNITIES, AND THE CHURCH

BY I. W. MOOMAW

WHILE examining the real estate columns of a local paper recently, I came across the following advertisements—

FOR RENT: Farm of 164 acres on good highway near to market.

WANTED: Married couple to operate farm for owner on share basis. Permanent location and chance to build up for right person.

All we know from the first advertisement is that someone owns a farm that he does not care to operate personally. So it is for rent. It is on a good road and close to market. The second advertisement interests us more. Here is good judgment written between the lines. We are not told the size of the farm or whether it is on a good road. The only reference to location pertains to the person who may rent the farm. His location may be permanent and there will be an opportunity to "build up" if he is the right type of man.

Interested, I inquired further. The first farm was owned by an urban businessman who had purchased it as an investment. It was on his hands unoccupied, and the next step was to offer it for rent. He thought the income from rent might be enough to pay the taxes and provide some return for his investment. He had no special desire to hold the farm but would sell it if he could get his price. Consequently it is rented on a one-year contract, subject to sale within the year. Should the farm be sold, the owner will compensate the tenant for his labor and expenses in case he should have to move before the year is up. Such thriftless and temporary renting situations are now very common. They constitute one of the reasons why young people turn from farming as an occupation.

The second farm was offered by a man who had operated it for eighteen years. During that time he had leveled and drained fields, cleaned fence rows and remodeled some buildings. His children had grown up there. When circumstances forced him to give up farming, he did not think first of "Farm For Rent." His first interest was in finding someone to whom he could entrust his valued possession. To him, the farm was more than an in-



vestment. It represented years of toil and economy. It was home to him and his family. This farm, too, is on a good road and close to market but the owner did not mention that. His first concern was to find a worthy couple to operate the farm satisfactorily. In return for their services he offered permanence and a chance to build up. Wise man! He understands that some assurance of permanent occupancy and reasonable terms of renting are profitable to both landlord and tenant. As the tenant continues on and builds up some equity for himself, he will also conserve the farm for the landlord and provide better returns for him.

In India some years ago I traveled far to meet a man who was said to be the most successful farmer for many miles around. He usually had crops even though his neighbors on adjoining fields had only poor crops and sometimes none. Asked the reason for his success, he quietly replied, "Good care. A good soil is a dependable soil. Feed it well and care for it, and it will care for you." He had operated the same land with pride for over thirty years. There was something secure about his type of farming, even in an area where crop failures were common.

Recently a survey was taken among the rural youth between the ages of seventeen and twenty-eight in a typical Ohio county. One of the questions asked was, "What is your chief concern in life?" To this question forty-six per cent of all young people replied, "To find a suitable life work or occupation." It is often said that many rural young people are turning from the farm to other kinds of employment. No doubt some are lured elsewhere by higher wages and quicker returns.

But the hope of quicker returns or the lack of appreciation for farming are not the only reasons why some leave. Conversation with young people in various states and more recently with groups of young people in college suggests that many are still interested in farming. They are often more ready to accept farming as an occupation than the present farm situation is to receive them.

In the first place, fewer farmers are required today than formerly. With a surplus of children born in the country, some youth are forced to find employment elsewhere—often against their own personal wishes. Change in farm organization presents a situation to rural youth today different from that met by their parents when they started farming. Originally a team, several head of cattle and some inexpensive implements would be sufficient in the beginning. Now if a young man is to start farming, he requires capital and credit for an investment of several thousand dollars at least. Many do not take up farming for the same reason that they do not open a store or other business enterprise. It requires capital that they do not have. Also, farms are scarce and landowners often prefer renting to someone who is well equipped rather than to a beginner without full equipment. Only with strong local backing can such young couples hope to rent farms in some of the better communities.

Perhaps our most important consideration is not whether young people are willing to farm. Rather it is that we be concerned in keeping open some channels for those who do wish to take up farming as a career. By far the larger number of young people who take up farming do so under a father-son or other close kinship arrangement. A great deal has been done toward helping young people in this way all through the years. We recently met a young man who at the age of twenty-six had an eighty-acre farm equipped, was out of debt and ready to buy a farm for himself. His father and others had helped him liberally in getting started. He in turn is to pass on the same kind of help to his younger brother when he becomes of age. It is well when through the sharing of equipment and capital the adjustment can be made within the family. Where this is not feasible, the local church has a responsibility. Failing this, as farms become available in many areas they are merely taken over by larger operators, making fewer and fewer homes on the land.

At least one rural church has now opened a credit union in the local community. There, through mutual sharing and the goal of "All for one and one for all," it should be possible to bear one another's burdens in a manner becoming to Brethren

Have you read the two preceding articles in the series on The Church and the Rural Problem? See The Church and the Rural Problem, by I. W. Moomaw, Gospel Messenger, Nov. 27, page 5, and The Rural Family and the Church, by Mrs. I. W. Moomaw, Gospel Messenger, Dec. 18, page 5. The Tennessee countryside pictured on page 5 of this issue is similar to others throughout the land that are the concern of the church.

people. Mutual aid has long been a strong power among rural folk. Under modern circumstances we stand in danger of losing this force which meant so much to churches and communities in earlier days. Many local churches have sufficient resources to assist worthy young families in getting started. Whether the assistance is given through the sharing of equipment or offering of loans at a minimum rate of interest, the results should be helpful both to the community and to the young people concerned.

Those who own farms as an investment or as a source of income during retirement are often in position to perform a useful service. The number of such farms is steadily increasing and in various instances they are rented on terms which may be helpful to the owner, the tenant and the local church. Frequently a farm owner may plan to retire but would still like to maintain an interest in farming for several years and help some with the work. Such a situation will provide an opportunity for a suitable tenant family to get a farm ready equipped for operating on a share basis. In North-eastern Ohio several years ago a young couple took over such a farm fully equipped and operated it on the fourth-share plan. After two years they were able to buy an interest in the stock and equipment. They now farm the place on a half-share basis. The ideal situation will be if they can remain on the place and later purchase it when the owner is ready to sell. Obviously such a plan requires a high type of tenant.

Conclusion

Despite some difficulties there are still rural young people of intelligence, industry and devotion who are ready to choose farm life as their rightful heritage. They realize that returns may be slow and that there are frequent losses. In the long run, however, they may be better off than many who leave the farm. As a place to rear a family and to be of service to the church and the community, farm life offers opportunities seldom found elsewhere.

Under prevailing circumstances we should hardly expect a larger farm population in the United States. But it should be the deep concern of the church that there remain on the land a generation of young people moving toward family farm own-

ership, who choose rural life as a career and are in full sympathy with the finest ideals for the family, for their country, and for the church. Several congregations now have councils at work conserving farm openings and making them available for those who need them. During these days of tremendous change it would be well for all congregations to give attention to the establishment of worthy families on the land.

North Manchester, Ind.

An Impression and a Suggestion

BY C. C. ELLIS

FOR a long time I have been troubled at the great slump in Sunday-school attendance; for even a longer time at the great exodus from the Sunday schools as the preaching hour approaches.

Since we had the impression that the great argument for the Sunday school is its importance as a training school for those who will later become the strong support of the church we naturally rejoiced to see the former growth of this arm of the church and approved the devices to increase its enrollment and attendance. Certainly none of us thought of this institution as a substitute for the church. However, the country over, we have seen the Sunday school grow while the church attendance dwindled, until now very many large churches do not even pretend to provide an evening service.

Whether or not it is the Lord's rebuke for our short-sightedness, we now face the fact that the Sunday-school enrollment itself is dropping, which fact together with the startling growth in juvenile delinquency has become a matter of deep concern to all Christians everywhere. It may not be difficult to offer theoretical solutions but I venture to suggest one on the basis of a practical demonstration.

I have just returned from a few days with our church in Toledo. When the pastor announced preaching service for nine-thirty Sunday morning I wondered whether a city audience could be expected at that time, but they were there. Father and mother and children were there, sitting together—a reminder of the traditional family pew. They all got the benefit of a helpful worship service and they all listened to the sermon. The Sunday-school superintendent gave out recognitions for perfect attendance (one up to seventeen years). They had a longer time than usual for their classes, and the meeting was out at eleven-thirty. I understand that usually at the close of the sermon period the pastor calls the little tots to the front seat and sits down to give them an interesting story while the older folks listen in, usually

with enjoyment also. There was no lost motion, there was no need for two worship periods and there was no suggestion of a time to leave. There was every inducement to come at the beginning and stay to the end of a unified service. Why, yes, that is what it was; and it worked. Well, why not try it wherever the exodus occurs? The only reason I know is "we never did it that way."

Does everybody like it in Toledo? I do not know. Most of them seem to like it. When I asked the teacher of the men's Bible class, a school principal in the city, about it, he admitted that at first he was not sure he liked it, but since he has recognized its value he believes in it and is for it. He recognizes that whereas before the young people came to their classes and left often without ever contacting the church or even learning to know the pastor, now they are integrated into the church services and become a part of something larger than the Sunday school. Then, too, those who came to the church service under the old plan came from the varied activities of different classes and teachers and there was not the mind-set for the sermon through the harmonizing influence of the worship time at the beginning.

The first question we must settle when we expect to take a journey is not what kind of transportation we are going to use, but where we wish to go. The most important question in the work of the Sunday school and church is not what procedure to follow but what it is we wish to do. If our purpose is to save our boys and girls for the church then a shift in program is a small price for any of us to pay. Yes, I know that some have tried it and have found it would not work. I am not prepared to say that it is needed everywhere or that it will work everywhere. But I do know that if something does not work soon this America of ours is not going to be as fine a place to live in as it used to be. I know also that the reason some of our re-

The Dreamer's Contribution

Last year, through hours I labored in the field
And bending to the heavy harvest toil
Besmirched my face and hands with smut and soil
To save a tithe from earth's reluctant yield,
That dreamer tinkered with another wheel
And so your blood, as mine, would race and boil
To watch a laggard dreamer live disloyal
As many and suspicious acts reveal.
And then, this year, I found he toiled by night;
That while I slept, he, seeking to the last,
Has now the perfect tool within his hands,
Can reap as much as twenty men of might!
I judged in haste. His reaping saves from blast
The harvests from some twenty times my lands.

—H. A. B.

adjustments are hard to make is due to our love of ease, our selfish prejudices, our fossilized habits. Are the souls of our boys and girls and the future of our church worth as much as our old methods? Which of these had we better try to save in the face of this terrifying growth of juvenile delinquency which fronts today the complacency of a dwindling church attendance and a decreased Sunday-school enrollment?

Huntingdon, Pa.

Education in the Local Church

BY RAYMOND R. PETERS

IN his recent book, *Christ in Christian Education*, Dr. Bower states: "The educational program of the church had its beginning in the educational ministry of Jesus." Education really is a primary function of the church. St. Paul was conscious of this important function and gave teachers a high place, recognizing their significance—"apostles, preachers, and teachers." The educational aspect of the church has gone through many changes and followed somewhat the educational trends of the centuries.

The Sunday-school movement, the forerunner of our modern religious education program, had its beginning about one hundred fifty years ago. For the most part this movement has been promoted and led by laymen. For some reason the official leaders of the church were skeptical first of the Sunday school and later the religious education movement and were reluctant to accept them as a part of the church program. Thus the Sunday school grew up to a large extent separate from the church. This separateness persists even now. Many of our churches still have Sunday school *and* church. In many instances there are separate offices and the programs often have little or no relationship one to another.

This fact is most dramatically emphasized in the Sunday morning program. All of us know that the teaching program of the church is handicapped by the lack of time. A close analysis of the Sunday morning schedule will reveal much overlapping and lack of coherence. In the early days when the Sunday school was quite separate from the church it developed a separate worship program. This has carried over into many of our churches today. Someone has said that in most churches at 10:00 and 11:00 we sing hymns, read scripture, pray, have announcements, receive offerings, and have inspirational messages. It is not uncommon to sing some of the same songs at Sunday school and at church. It would seem that in the short period available on Sunday morning too much time is taken up in "opening exercises" and not

enough in the classroom teaching situation. When the church and Sunday school are really married and become a unit there will be more integration and correlation in the program. Dr. C. C. Ellis has in this issue of the *Messenger* an interesting article pointing out the fact that it is possible to adjust our Sunday morning program in a more effective fashion.

The religious education program of the church is more extensive than the Sunday school. Those of us interested in the educational program of the church are concerned about the age groups, evening and weekday sessions, the enriching of home life, interpreting the place of the Christian in the community and assisting the minister, believing that the teaching function can become an integral part of the whole church. Obviously those of us working in the interest of the local church feel the necessity of working with the minister. We believe that in most situations he is responsible for the total program of the church. With this point of view we no longer have the church and the educational aspect of the church in separate units. The church has a preaching function, a worship function, a teaching function, and a service function. All need to be integrated into a whole under the leadership of the minister.

Elgin, Ill.

Hints to Young Preachers

III. "Keep thyself pure"

BY ALBERT C. WIEAND

THERE are two unpardonable sins for preachers. That is to say, there are two things for which public opinion will never forgive the preacher. The first, and the one of the deepest dye, is not keeping himself absolutely above reproach in matters of relations with the opposite sex. Nothing can more quickly ruin the reputation of the preacher and undermine all his usefulness than indiscretion in his relations with women. If there is the slightest occasion for suspicion and gossip in these matters the minister is done for, in that community at least, and things of this kind have a way of spreading throughout the confines of the brotherhood. Not only is the minister ruined but the cause of Christ suffers in the community where things of this kind may happen.

Whatever men's own sins or standards of conduct may be, they will not tolerate, they will be unmerciful to, the minister who does not live above all reproach in matters of this kind. There is hardly anything known about which public sentiment is so sensitive and absolutely dogmatic as on this matter.

The other unpardonable sin for a minister is

carelessness in money matters. If he will not pay his debts, if he drives sharp bargains, if he even becomes bankrupt through depressions, if in any way people have cause for complaint against him for things which hint at dishonesty in money matters, they will not tolerate letting him be their guide in spiritual things. Extravagance on the part of the minister's wife, or in the home, or in the car he drives, or in the way his children dress, or in any particular whatsoever will be a hindrance and handicap which the minister will have great difficulty in overcoming.

While people may not be willing themselves to live up to their own standards and ideals, they certainly do expect the preacher to live up to them, and if he does not, he will undermine his influence; it may even become an absolute impossibility for him to work in the ministry.

Bethany Biblical Seminary.

Intolerance

BY GRANT MAHAN

INTOLERANCE has been defined as "the want of toleration; want of forbearance; unwillingness to tolerate contrary opinions or beliefs, as intolerance toward a religious sect." And intolerance is defined as a "refusal to tolerate others in their opinions or worship." It would seem that tolerance or intolerance each has its place. We read of this in our Bibles; by the word of Isaiah the Lord said: "Bring no more vain oblations; incense is an abomination unto me; the new moons

and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

In Luke 23:18 we read: "And they cried out all at once, saying, Away with this man, and release unto us Barabbas." In John 19:15 we have: "But they cried out, Away with him, away with him." And of Paul, in Acts 21:36, we find this: "The multitude of the people followed after, crying, Away with him." The Lord would not endure the actions of the Jews; the Jews would not endure the teaching of Jesus Christ, or of Paul after Jesus had gone.

The time is coming when the emissaries of Satan will no longer have access to God's people. Satan is the ruler of the darkness of this world, but in the time to come his home will be in the blackness of darkness. And what a blessed time that will be for those who have undergone temptation and have had many falls because they yielded to temptations which they should have resisted to the end. We are told to resist the devil, and with the command comes the promise that he will flee from us.

And we are to be intolerant of some things, of some persons, as Paul taught in Gal. 1:8: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And he repeated the same words in the next verse. There can be no other gospel than the one Paul preached at all times; no other gospel would be tolerated. And it must be that way with us; any other gospel than that of Christ must not be tolerated. There is only one gospel that directs in the way of salvation. Our safety lies in our being intolerant of all other gospels. The true gospel will save; any other gospel will destroy. Let us take heed how we hear and what we hear.

Intolerance is often condemned. Sometimes it is said that those who are intolerant of teachings other than those of Christ set themselves up as being better than other people. But that is not the case; they want to be better than they are. The only way they have to become better is through obedience to the whole teaching of the Lord. They avoid evil in order to become better than they have been and are. It has happened at times that some people have departed from the faith of Jesus as he and his apostles gave it under the direction of the Holy Spirit. Then those who departed from the faith persecuted those who held fast to the whole teaching of the Lord. We must ever be on our guard against false teachers who bring a gospel other than that of Jesus. Let us never forget that all such teaching is to be

Vision of Beauty

BY CLAUD H. LESLIE

You once to Jesus pledged your all;
And as you knelt, you cried, "O Christ,
Let me but glimpse thee as thou art
And know what is thy will for me,"
And then looked up.

And there he stood,
His head bowed, and his pierced hands
Extended unto you. His eyes
Were tender, face all grave, his lips
Moved; and you pled, "My Master, bless
Me ere you go." He came to you,
And laid his fingers on your hair,
But what he spoke and when he went
You wist not.

Did he fill your heart?
And did you learn his secret? Has
His joy possessed your soul? How then
Could it be possible you e'er
Might lose that beauty blest, or stray
To paths of death, once you have seen
The radiance, which to see is life?

LeMoyne, Ohio.

rejected, and those who bring it are to be accursed.

One is our Teacher, even Jesus. Sometimes we shall be evil spoken of if we obey him in all things as we must. If we are intolerant we may be called bigots; a bigot is described as a narrow-minded, intolerant person. And bigotry is described as blind and obstinate attachment to a particular creed, party or opinion. We are not blind or obstinate just because we believe with all our hearts that Jesus is our lawgiver, and that we should hold fast to him in all things. We are called intolerant if we do not agree with others, accepting and practicing what they do. We know in whom we have believed, and are persuaded that he is able to keep that which we have committed unto him against that day.

The great thing is to strive to live as Jesus commanded us. Failure to meet his test is what we need to fear, not what men may say of us. We do not want to be called tolerant if we must come short of his commandments in order to be considered tolerant and to be popular. We are warned against using idle words in our conversation, and we know that our great Teacher used none in his teaching; he spoke no word that was unnecessary, none except what was a part of the true gospel of God.

Much has been spoken and written about the simple life, but the simplest and best life is described in our New Testament. We are not, and should not be, living just for what we can get out of our lives here. We are to live by every word that proceeds out of the mouth of God. We are so to live and so to teach. What may be said about us because of our mode of life does not matter. We can easily bear the intolerance of those who differ from us. To be successful, our life must be directed by the words of the Lord Jesus. Life's greatest failure is to hear our Lord say at the end of it, "I never knew you."

Rehobeth, Md.

The Open Hand of God

BY GEORGE W. TUTTLE

How inclusive these wonderful words, "Thou openest thine hand, and satisfiest the desire of every living thing." Our Father has ever the giving hand; he is indeed the God of the open hand. He withholds only that he may bless, only as love says, "Withhold the lesser gifts that the greater may flow in." All his streams of blessing flow earthward toward us to fill the reservoir of the heart and then flow out in Christian living to make us blessing-givers.

Tell me, what do we lack save as faith lacks?

Can he forget his own? Not even if the mother forget her nursing child, he assures us in his Word. When we feel the press of hard times, when work is lacking, when a few of our comforts are subtracted, is God forgetful of us? Uninterrupted worldly prosperity does not always signify uninterrupted growth in the spiritual life. Our Father takes the long look; then he may withhold from us today in order that our tomorrow may overflow with his spiritual gifts.

We join a new order when we enlist under the banner of the cross, the order of the almoners of his bounty. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Banished are the unrest, the uncertainty, the forebodings of evil. Is not God love and does he not rule and overrule? Is his care for us not as real as was his care for Elijah? Have his resources lessened since that first morning when the Israelites saw the wonder of the manna on the ground?

Mark you that his very withholding is giving. "Yes, my business gave out," said a friend. "The demand failed and the business became unprofitable. It seemed a misfortune then; but it was only a blessing in disguise. My health was at low ebb; in fact I was worked out. I was compelled to take up gardening for my living. My health came back, my work is congenial, and I am happy."

God gives that we may pass on, give to others. The stream which ceases to give may soon degenerate into a few miasma-cursed pools. The Lord promised not only to bless Abraham but to make him a blessing. "For none of us liveth to himself."

Our Gospel Messenger Editors

BY RUFUS D. BOWMAN

Chairman, Board of Directors, Brethren Publishing House

Retiring Editor

When Bro. Edward Frantz retires from his editorial responsibilities for the Gospel Messenger, March 1, 1944, he will have given nearly twenty-nine years of service to the Church of the Brethren through our church paper. These years have been rich in constructive church leadership, in writings which stimulated the thinking of the thousands who eagerly read his editorials, and in the influence of a personality whose spiritual warmth was magnetic in the brotherhood. The recent book of Bro. Frantz, *Basic Belief*, has been well received in other churches as well as in our denomination. Through this brief public statement, the special resolution of the McPherson Conference, and the expressions of unheard voices in many Brethren homes, a grateful church expresses its appreciation for this mag-



nificent contribution covering so many years, and says, "God bless you," to Brother and Sister Frantz. We hope that the keen pen of Edward Frantz will continue to move across the page and furnish to the Messenger in the coming years "things new" from a mind still young.

Managing Editor

There are some great souls in the Church of the Brethren who work largely behind the scenes, but whose far-sighted churchmanship, constructive planning, and tireless work are very influential in building the church of today and tomorrow. Harry A. Brandt is such a man. He came to the Messenger staff in March 1924, and served eighteen years as assistant editor. During the last two years he has been managing editor and has served the church well in this responsibility. He will continue as managing editor and will share with the incoming editor, through his rich experience, the responsibility for planning the Gospel Messenger during the coming years.



Harry Brandt knows the church and is devoted to its mission. He is interested in discovering and encouraging young people who have talent in writing. He has an absorbing desire to increase and enrich our Brethren literature. He has a natural spirit of inquiry which leads him to follow unworn paths of research and to bring forth fresh gleanings from church history. He has a sensitive conscience regarding the necessity for applying the teachings of Jesus to present-day social and economic problems. He has given valuable leadership in extending the Gospel Messenger subscription list, which now numbers forty thousand. The writer is sure that the members of the Church of the Brethren are grateful for the continuance of his important service to the church.

The Editor

The announcement was made at the McPherson Conference that Desmond W. Bittinger had been chosen by the Board of Directors of the Brethren Publishing House as the new editor of the Gospel Messenger. The reaction of the brotherhood has been favorable to this choice. When Brother Bittinger and his family arrive in Elgin about the middle of January 1944, he will officially assume his editorial responsibilities.



The editor of the Gospel Messenger has one of the great responsibilities presented by our church. There is through the weekly audience of forty thousand the opportunity to help lead the church in thought and devotion. For this position the board wanted to select a man who loves the church, who is faithful to our Brethren ideals and is evangelical in spirit, who has a strong and vital faith and whose stimulating writings can make the Christian way of life attractive to both old and young. Desmond Bittinger, as a former pastor, missionary, teacher and leader of youth, writer and magnetic preacher of the gospel of

Jesus, possesses the qualities and the experience which fit him well for this editorial service.

The Messenger readers may be interested in some facts about his life. Bro. Bittinger was born at Eglington, West Virginia, Dec. 14, 1905. His home was in the Maple Spring congregation of the First District of West Virginia. He graduated from Elizabethtown College in 1927, and received his A.M. degree from the University of Pennsylvania in 1934, and the Ph.D. degree from that institution in 1940. He served as a missionary to Africa from 1930 to 1938. Before going to Africa he was pastor of the Church of the Brethren in Lima, Ohio, from 1927 to 1929. He has written three books: *In the Land of the Monkey Bread Tree*, *Soudan's Second Sunup*, and *Black and White in the Soudan*. He comes to the Messenger office from McPherson College, Kansas, where he has been professor of education and sociology since 1940.

The story would not be complete without introducing Mrs. Bittinger and the children to the Messenger readers. Any one who visits the Bittings appreciates the Christian spirit of the home. Mrs. Bittinger was Irene Frantz of the Elizabethtown church, Eastern District of Pennsylvania. They were married in 1927. Four children grace their home: Stanley, Patricia Louise, Richard, and Marianne. While Desmond Bittinger will write editorials, may we not forget that the influence of a happy Christian home and the gracious spirit of Sister Bittinger, who has shared so fully the church service with her husband, will speak through the Messenger pages.

Bethany Biblical Seminary.

What Is Worth While?

BY DELSIE VEACH COMBS

Life is so very short that many of us never find the worth-while things. But lack of time is not the only reason. Many do not achieve because they are unable to let go the worthless things of life.

Let us remember that the worth-while things are only those which we can take into the eternal habitations. Therefore, first of all, let us get rid of those worthless things which involve pretense, worry, discontent and self-seeking. There is no place in the eternal life for any of these things.

After all, why pretend to be that which we are not? If we can rid ourselves of all untruths and false pretense, we can rid our lives of much restlessness and fear. Whatever we are, that let us be in all fearlessness.

Let us, too, cease to worry, because every moment of worry weakens the soul for its daily combat. Worry really is spiritual nearsightedness. God never meant that we should worry. He always gives us strength enough for everything he wants us to do.

Let us rid ourselves of discontent. If we could only learn early to take life as God gives it and make the best of it, one of life's hardest lessons would be learned. If we can each day try in every way to help those about us, doing that which is at hand instead of waiting for tomorrow and the chance for bigger opportunity, we have learned the secret of effective living.

After we have rid ourselves of the worthless things, let us consider the worth-while things of life. Time may be classed as one because it is so precious. It is with time we purchase everything that life has of good. Let us then be wise in the use of it.

Work is another precious and worth-while interest.

No life can be happy without useful, strenuous work. God gives each of us certain gifts. He expects us to use them to the best of our ability.

If we look to him for direction he can do great things with our lives. Often the trouble with us is that we limit God's power to help. We do this by our own actions. Let us learn to live fully for today, not blindly, thinking that tomorrow may bring something better. Let us make the most of the present time.

Luke, Md.

Fourteenth Joint Conference

Mennonites, Schwenkfelders, Brethren and Friends

BY LUTHER H. HARSHBARGER

OUR COMMON FELLOWSHIP

With thanksgiving for the universal love of God, we rejoice to find ourselves knit together in our personal allegiance to our Lord Jesus Christ as the only Savior of men. And with a simple faith depending upon the regenerative power of God rather than upon humanistic efforts or mechanical means of grace for the constant expression of an humble, equitable and peaceful life, we wish to gather together to meditate and to exhort ourselves "as the Spirit gives us utterance"; also to pray that we may share with every creature the gospel, even as our Lord commanded.

With this statement of Our Common Fellowship as an expression of oneness and a point of meditation, the four historic peace churches met for their semiannual meeting in the Germantown Church of the Brethren on Dec. 4. There is always an element of excitement in these meetings for no one knows just what is going to happen. The afternoon session has been conducted usually after the manner of the Friends. This year, there were more prepared speeches but when we came to the summary of the concerns expressed during the day, we discovered that prepared speeches had not stultified the Spirit too much.

After a statement from Pastor Waltz, explaining that we could not have our usual dinner because of rationing, and welcoming us on behalf of the Germantown Brethren, the perspective for the day was set for us by two addresses. Dr. Eldon R. Burke, supervisor of research for the Brethren Service Committee, who is now working on Brethren history, explained the method of his research, pointing out some of the difficulties involved, and giving some of the results of his research. He traced the common background of the four churches in Germany and England, showing the common threads of our faith.

After the Rev. Russell Mast had reminded us that the peace of God is unmovable and unchanging in a chaotic and changing world, and that he who has this calm in a world of turmoil must assume responsibility to establish peace in the world, there followed a period for purposeful worship, penitence and prayer centered on 1 Cor. 15: 57-58: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

This is always an exceedingly interesting and profitable period. The Spirit usually works fast in sundry fashion, and yet keeps to the theme remarkably well. One expressed concern that the four churches were wandering from their original intention and Biblical principles by abandoning plainness of dress, by supporting ministers and giving them the sole opportunity of speaking and thus not allowing the free utterance of

male and female and by fighting with weapons other than spiritual. From a meditation on the Gospel of St. John, one remarked that Christlike living and conduct will be recognized without proclamation because even the wicked possess an ability to judge and desire righteousness. Other thoughts expressed were: the gospel is never out of date but is in order in peace or war; we who have been forgiven much must love much.

Two stories from the life of Alexander Mack, Jr., were told which illustrate beautifully the power of nonresistance. One of these can be found in Brumbaugh's history of the other follows. A member of the Schwenkfelder Church told us that as a lad of six years he was told this story about Alexander Mack by his grandfather. A man in the Revolutionary army was to be punished by General Washington for some misdeed. Mack went before the general to plead the man's cause. In reply Washington said that the man had committed a grave offense and, although he appreciated Mack's concern for his friend, he could not grant his plea for clemency. Whereupon Mack replied: "He is not my friend. So far as I know he is my bitterest enemy." "Why do you plead his cause?" Washington asked. "Because Christ tells me so and I must," Mack replied.

The spirit of Alexander Mack was graphically illustrated at the evening session in an address by Dr. Andrew Cordier of Manchester College on What We as Christian People Can Do Today to Make a Better World Tomorrow. Basing his address upon the story of the Good Samaritan, Dr. Cordier declared unequivocally that the Christian faith is basic in the world order for it contains the bond of universality which can make possible a genuine one world. All other philosophies and institutions are too limited in their outlook. Contrasting eighteenth-century problems with those of the twentieth century he declared that just as a Declaration of Independence was necessary then a declaration of interdependence is an absolute essential now. In an exposition of the parable he said that all discrimination against the guilty, and other races and classes must go in the church as well as in the world for the Samaritan is a symbol of universal man. Penitence, not arrogance, is the order of the day for all peoples.

He further showed how futile were all our superficial attempts at determining relative degrees of innocence and guilt of the nations involved. The church cannot discriminate between innocent and guilty but its mission is to serve those in need. We must think of innocence and guilt in terms of service and redemption rather than in terms of penalties. The Good Samaritan went further than mere relief of suffering; he gave money to care for the future needs of the man; he completed the job. That must be done in world affairs. Mere winning the war and short-term relief are not enough; we must be willing to pay the cost of rebuilding the countries of the world.

These conferences of these four churches in a common fellowship illustrate the beauty and strength of ecumenicity. They have a common historical heritage in that they developed out of the Pietistic movement. Their theology is not the same. But they have a great idea in common. That idea is peace, which they believe must become a way of life. Bound together under the universal love of God and by an allegiance to Christ, they seek to exemplify that way of life which is so desperately needed by the nations of the world.

Ambler, Pa.

HOW CAN WE "KEEP THE HOME FIRES BURNING"?

BY CHESTER E. SHULER

Many of us can recall the famous song of the first World War days which had the above title. It was sung in camps, at home, and on the battlefields of France. There were many other popular wartime songs, some with beautiful sentiments, but we believe that the thought of home embodied in this one was dearer than most to the soldiers' hearts.

But its message was primarily directed to the home folks themselves. Today we call these people the home front. We hear much by radio and press about the importance of sacrifice on the so-called home front. Very little of commendation is forthcoming for our efforts; much of criticism is mentioned. Most of the admonitions issued to the home front folks deal with production and other material things. These are doubtless important, but they are not the most important things to be considered on this front.

We are in correspondence with service boys and girls in many parts of the world at the present time. Each of them longs for home, is interested in home, and is very greatly concerned about the kind of homes to which they may hope sometime to return. Some are anxious because certain failures on the home front have been relayed to them in exaggerated terms; the recent coal strikes, for example, seem to have given many boys anxious moments . . . they are concerned about the fires which coal produces. We have tried to reassure them that things are not too bad here at home; that they will be backed up to the limit.

But the boys and girls in service are keenly interested, too, in the spiritual fires on the home hearths. This may be particularly true of those who have gone forth from truly Christian homes, for although the harrowing experiences of total war may have changed them to some extent these young people can never forget the spiritual values they were taught in such homes. They are wondering today, wherever they are, how things are going in the church back home.

What, then, are we doing to keep the spiritual home fires bright and warm? Things are more difficult than before, surely. It is harder to put on a program in the church or any of its auxiliary organizations because so many young folks have gone, because so many folks are working swing shifts and cannot be present, and because of other things. The faithful few are bravely carrying on, nevertheless, in most instances.

One way to encourage these service boys and girls is by writing to them frequently, with special emphasis on what the church is doing just now, telling them the little details which they want to know, giving them the gist of the Sunday sermons, and always telling them what we're doing at home.

Mr. Richard Maxwell, the noted radio singer, who now devotes most of his time to camp visitation and gospel services for the soldiers, recently stated that the interest in spiritual things manifested by soldiers in camps is almost surprising. Many soldiers are intensely interested, too, in their unsaved home folks and friends back home. Another public speaker who visits camps recently stated that "there seems to be more prayer by soldiers for the home folks than there is by the folks back home for the soldiers."

If, then, we on the home front are to keep these spiritual home fires burning until the boys and girls come home, we must not put undue emphasis upon the material necessities to the neglect of the spiritual. This is extremely easy to do. So much pressure is exerted on every hand to use every effort toward production. We must not forget that the things of the Spirit are ever more powerful for good than the material.

Prayer must not be neglected. Prayer to an all-powerful God can accomplish wonders. Prayer must become a daily habit, a part of one's very life and living. Communion with the Lord is possible under any kind of outward circumstances; it need not be confined to the prayer-closet time. Prayer for the missing boys and girls will do more real good for them than anything else we can do, because we are thus enlisting the aid of the One who really can protect and help them. Prayer for their spiritual welfare will do more to protect them from spiritual harm than any other force.

God's Book may not be neglected even during these busy times. On one occasion, during the stress of his troubled life, the psalmist cried unto God, "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee" (Psa. 143: 8). Well did David pray to be caused to hear in the morning! In the morning of the new day, before the secular duties press too hard, is a fine time for Bible reading and a bit of meditation. At least Bible reading should have a morning place in our lives now as never before. It should be the first bit of fuel placed upon the spiritual home fires daily. And a generous portion at eventime helps much.

A Foolish Virgin

BY MONA HULL SCHROEDER

A foolish virgin, Lord, am I;
My lamp is still unlit,
Though full thy cask with holy oil;
I stand in need of it.

I work and scrub and polish well
My vessel proud and fine,
And then neglect the oil within
To make the spirit shine.

My task seems great, my words unsure,
My manner weak, untrained,
When but a moment's whispered prayer
Could make me strong again.

Rushing, fretting, stumbling on
A path mere man has trod,
When I could have thy light. "Be still
And know that I am God."

I stand afraid; I walk in fear;
I scarcely dare to smile,
When even to me thou hast said,
"I'm with thee all the while."

A foolish virgin, Lord, forgive,
And help her soon to see
By lamp aglow with oil of grace
A spirit full of thee.

Clayton, Ohio.

And who would neglect that spiritual fire which so comfortingly warms the heart and soul and shines forth into the lives of others? That fire which is from God, which burns so brightly in a life that is in full communion with the Lord. It is the warming, pulsating, useful fire which comes, like electric current, from the great Power House to those lives where the circuit is unbroken, and ungrounded by sin or neglect or strife. We need to keep the circuit open, now as never before.

There are many other brands which we may put upon the spiritual home fires in America until our boys and girls come home. But these are some of the important ones. May we never neglect this spiritual trust.

For much as our missing ones may long to return to a comfortable material home life, surely those who are born of the Spirit or who are at all interested in spiritual things, desire most of all a healthy spiritual life to be waiting for them back home on that happy day when they can return to a peaceful America.

Harrisburg, Pa.

Trunk Magic

BY ADA C. SELL

"Nelda!"

"Yes, mother."

"How would you like to be a companion to great-grandma while mother goes shopping? I want to select some last articles before I send the overseas Christmas boxes to Don and Nevin."

"I'd love to, mother! She tells so many interesting things."

"Read to her a little while; here is a cheerful book. Play your violin for her. And talk, but do not forget to give her plenty of time to talk to you. We learn from the old. If she seems to doze, throw an extra shawl over her shoulders, and this blanket over her lap. Let it hang down, and she will be as warm as toast."

"Would you like me to help her to bed if she gets sleepy?"

"Gracious, no! She still insists beds are for nighttime."

"But she was up before I went to school this morning. You'd think she would be tired enough to stretch out, mother."

"Yes, dear, but her generation all got up early, stayed up all day, and went to bed early. It is a concession for her to sleep in a rocking chair in the daytime. Good-by, Nelda. I'll bring you a piece of music. What shall it be?"

"La Paloma, Humoresque, and—"

"I said one!"

Nelda laughed merrily and ran to her task. Grandma handed her a dollar for something for Donny and Nevvy. They were little boys to her. Why must they be so far away in such a terrible war? So Nelda had to run after mother again. Grandma said when she returned, "Play for me, and sing! Few young folks sing these days. How we made the countryside ring on our sleigh rides! I'll never forget."

"I just know you were beautiful, grandma," teased Nelda.

"Handsome is as handsome does! Never forget that. Get the picture from the Bible on the dresser."

Nelda looked a long time. "Were you in your twenties?"

"Yes, child. Twenty-three. How would you like a dress like that some day?"

"Kind of hard on the pocketbook. Mother gets me a dress from three yards. How many . . .?"

"Eight-yard-wide skirt of rose-colored taffeta. Ruffles of rose lace on the skirt. Stretched out, each ruffle was twelve yards. Sleeves (see the big puffs) took a yard each. Two wide ruffled petticoats were underneath. My, it's well you don't need all that material, scarce as goods is now."

"What's around your neck?"

"A pearl necklace brought from Hong Kong. Your great-great-grandfather was a sea captain."

"Your slippers were pretty."

"Matched the dress."

"Look like some I saw at Helvan's today."

"Could be. Bible says there's nothing new under the sun."

"What's the key for, grandma?"

"Would a certain little girl like to get at an old, old trunk under the eaves in the attic?"

"Yes! Please, let me, grandma!"

"The brown one. Get out the package wrapped in green paper."

Trembling with eagerness, Nelda fairly flew. Soon the bundle was reposing on grandma's lap. Tears started, but were impatiently brushed aside.

There it was—a marvel of gorgeous white taffeta, a long veil of finest lace, tiny white shoes—a bride's outfit, fold upon fold of massive skirt.

"How old are you? I can't keep track of my great-grandchildren's ages, it seems."

"Ten."

"That's how old I was when my mother gave me this to keep. She died soon after. I remember it all so well, as if it were yesterday. Can't remember things that way now."

Nelda remained silent. Grandma was to have all the chance in the world to reminisce.

"See that spot near the hem? Never could get it all out. It has a story."

Nelda sat very still.

"You see, child, when I was your age mother gave me this wedding dress and told me the story of the spot. In the days just before the Civil War mother helped the slaves to get to Canada. All the family helped. On the evening she was married, things began to happen. Just as the minister finished hearing the vows, a tap was heard at a window. Mother waited for a chance to leave the room unnoticed. The tap came again. Grandma was equal to the occasion. Seating herself at the melodeon, she played gaily, and everyone joined in the singing. Mother slipped out, lighted a lantern, and ran to the barn. There on the cot lay a young Negro mother with a year-old baby in her arms. It was easy to rouse the mother, to quiet the child, and to help them prepare for a long ride to a friendly farmer's place close to an underground railway station. Mother folded a few clothes into a neat bundle, gave the fugitive extra food and milk, and, still carrying the lantern, guided the woman to the waiting carriage."

"Who drove it?" asked Nelda tensely.

"Judge Nelson. In those days strange things took place."

"Did they get away? Did your mother go along?"

"No, child. Her part was done for that time. She had to get back."

"To her own wedding!"

"Yes, dear. She walked in with her head held high."

Soon Grandma whispered to her about the mud on the skirt. Mother had been careful, but there were so many folds of taffeta to hold up, and the skirt was so long it swept the floor."

"Shall I help fold it up, grandma? Now, it's just like it was. I'll put it in the brown trunk again. I thank you so much for showing it to me. What are you writing on the paper?"

"Your name, dear. It was given to me when I was ten. Now you are ten. Promise me to tell the story. History books are all right, some of them, but real history is handed down from mouth to mouth."

"I'll play Marching Through Georgia!"

"Please. And Home, Sweet Home."

So a very old lady fell asleep. Nelda played happily. She finished the last strains, laid aside her violin, covered her grandma with the blanket and ran downstairs. Her eyes shone like stars. She was dreaming dreams. The center of the best dream had Don and Nevin home again.

Altoona, Pa.

Holiday Thoughts

BY S. E. BERGESON

It was a wonderful blessing when our Savior was born, but our greatest rejoicing should be for his triumph over sin and death. The real victory was won here on earth until he said, "It is finished" and "Father, into thy hands I command my spirit."

He left his throne in heaven and came down here on earth to take the form of man, to suffer, bleed and die for our transgressions. Oh, if only we could love one another as Christ has loved us, for "greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). Yet we are so careless and care-free in the world in which we live. Many of us act as if all we needed to do to be saved is to join the church, pay the minister, go to church as often as convenient, and pray when we go to bed. All these things start us down the right path, but our battle has just begun.

The devil does not bother us before we try to be Christians because we are already his. But let one put on the armor of Christ; then the devil will tempt him in every form of his power, and his power is great. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). It is only by the love of God that we can overcome the evil one. Paul tells us in Rom. 8: 37-39 that none of these powers can "separate us from the love of God which is in Christ Jesus our Lord." All we need to do is hold on to Christ, and the devil will have no power over us. There is a continual battle raging in the heart of every man and woman. And so, dear Christian friend, do not think that the battle is over when you give your heart to Christ. The battle will continue as long as you live. There may be times when you seem to be sailing along very easily, but remember after the calm comes the storm.

Before a tornado, just before the big whirlwind strikes its terrible blow, there is a sickening calm for about five minutes. So the devil always strikes with his temptations when they are least expected. He makes us think they are harmless little pleasures. We say, "Other church members do those things. Why shouldn't I?"

The devil likes to get a church member on his side. He is in the church then to poison the whole congregation.

Let us never use a human being for our ideal. Let us always ask ourselves if Christ would do that if he were here on earth? Then I am sure we will never waver from the narrow path, although we must not depend on works alone to save us.

We are saved by grace. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God" (Eph. 2:8). It is the most wonderful gift that could have been given to man. It is not only a Christmas gift, but Jesus is holding it out for the human race. If we handed our best friend a gift and he refused to accept it, our feelings would be hurt and we would not offer it again. But Jesus is continually offering this great gift of salvation. If man could only see and accept before it is too late.

Let our prayer be that all Christians will make a resolution to spend more time in prayer and in studying God's Word. Let the family altar be rebuilt in our homes. The youth of today need it. I shudder to think of what will happen to the next generation unless we so-called Christians wake up and work overtime. If the world fails and goes to destruction it will be because we to whom Jesus gave the great commission have failed to preach the gospel to every creature.

Sansarc, S. Dak.

A Present Help in Trouble

BY SANNIE SHELLY BEERY

Trouble is rife in the world today. The prevailing war serves to increase it many fold.

The presence of sin brings trouble, and only the absence of sin can efface it. "Man is born unto trouble, as the sparks fly upward," we read in Holy Writ, but God is the Christian's recourse.

The Bible says, "Call upon me in the day of trouble: I will deliver thee." We also may read: "God is . . . a very present help in trouble." He is not a faraway God, but is near to sympathize and help.

He is portrayed as a covert, a shelter, a fortress, a refuge, a strong tower, a defense. If those in trouble were to find and appropriate these scriptures, their sustaining power would be realized.

Jesus said, "Let not your heart be troubled." I once heard a speaker say that it was Jesus himself who needed comfort, for he knew one disciple would betray him, the others forsake him, his brethren hate him, his followers disbelieve in him, and that he was facing death. All this, and yet, "he loved his own, and loved them unto the end." So he uttered those immortal words, which have brought peace and comfort to countless numbers. These reassuring words have ushered many a saint into eternity.

In a community in which I once lived, within a short time seven persons met sudden death as a result of three auto accidents. These accidents were not the result of sin. Six of the victims were active Christian young people. The seventh was the father of one of the girls. She and her father had participated in the love feast the night before. She came from her place of work that she might do this in remembrance of her Lord, who loved her and gave himself for her.

Gloom pervaded the community, but there was "light amid the encircling gloom." For has not Jesus said, "I will come again"? There will be a reunion of the living and the dead, "and so shall we ever be with the Lord."

Clearville, Pa.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, January 16

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson, Jesus Answers His Critics.—Mark 2: 23—3: 6. Golden Text, Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. 5: 11.

Christian Workers, The Parables of Jesus: The Value of the Kingdom.

B. Y. P. D., Father Didn't Do It That Way.

• • •

Gains for the Kingdom

One baptized in the Auburn church, Ind., Bro. W. E. Hamilton, pastor.

Three baptized in the Des Moines Valley church, Iowa, Bro. Ross Noffsinger, pastor.

Four baptized in the Battle Creek church, Mich., Bro. Edward Stump, evangelist, Bro. Walter Fisher, pastor.

Three baptized in the Oak Grove church, Capon Chapel congregation, W. Va., Bro. Bruce C. Shanholtz, pastor-evangelist.

Twelve baptized and one reclaimed in the Carlisle church, Pa., Bro. John T. Glick, evangelist, Bro. H. M. Snavelly, pastor.

• • •

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Frank Carper of Palmyra, Pa., Feb. 6-20 at the Myerstown church, Pa.

• • •

Personal Mention

Bro. Clarence H. Rosenberger, pastor of the Plum Creek church near Shelocta, Pa., sends word of the passing of his father, Elmer W. Rosenberger of Lansdale, Pa.

Pennsylvania visitors on a recent day were: Betty Mann of Columbia, Harold Z. Bomberger of Lebanon, Ruth McDannel of Elizabethtown and Ira C. Meyer, now of Bethany Biblical Seminary.

Mrs. W. F. Simpson of Oklahoma City, Okla., writes that the church in that city is completed. "We do not have our new furniture yet, but we have moved into the new chapel room for services."

Mrs. Henry Lilligh, widow of Elder Henry Lilligh, a well-known elder of Southern Illinois of a generation ago, passed to her reward on Jan. 6 at the home of Mrs. Mary Cornish, Ft. Wayne, Ind.

Brother and Sister John Kinzie of Wheaton, Minn., with sons Robert and Melvin and daughter Nellie, visiting Elgin relatives, used this convenient opportunity to see through the Publishing House.

Elder G. N. Falkenstein is making satisfactory recovery from an operation which kept him in the hospital for a full month, according to word from Bro. H. B. Heisey. Bro. Falkenstein is convalescing at the home of his daughter, Mrs. William Willoughby of R. 3, Harrisburg, Pa.

President Rufus D. Bowman of Bethany Biblical Seminary will speak at both the morning and the evening services at the Troy church of Southern Ohio on Sunday Jan. 16, according to word from Pastor W. Glenn McFadden.

Bro. I. D. Heckman of Cerro Gordo, Ill., passed to his reward Dec. 29 in a hospital at Decatur, according to word received at the Messenger office on Thursday, Dec. 30. Bro. Heckman will be greatly missed in his district of Southern Illinois.

Mrs. Elta Hamblen of Miami, Fla., writes: "We all enjoy the Messenger so much, and one night every month we have Messenger night in place of our weekly Wednesday prayer service. Each one present reads an article from a current Messenger."

Brother I. D. Leatherman, 3165 Kenwood Ave., Indianapolis, Ind., has graciously consented to represent the Brethren Service Committee in visiting servicemen at Camp Atterbury, Ind. Please send all names and addresses of boys at this camp to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

Internment is the title of Sister Hazel Rothrock's story of the experiences of our three missionaries who were the last to leave China, returning to the homeland on the Gripsholm. What the reader will find on pages 18 and 19 of this issue is the first installment of Sister Rothrock's story. Look for the concluding part in next week's issue.

Elder and Sister G. W. Weddle of Bloom, Kansas, were married on Dec. 22, 1876. This means that they celebrated their sixty-seventh wedding anniversary on Dec. 22. At the ripe ages of ninety and eighty-seven they can look back on a long and useful life, they having had some part in the organization of five congregations in Kansas—Cottonwood, Larned (rural), Eden Valley, St. John and Bloom.

Pastor H. B. Heisey, 215 Hummel Street, Harrisburg, Pa., is now the representative of the Brethren Service Committee for visiting and ministering to our boys who may be stationed at the New Cumberland reception center, Pennsylvania, as well as those stationed in Harrisburg. Kindly send all names and addresses of servicemen and women to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Pastor I. V. Funderburgh, 122 N. Hudson Ave., Pasadena 4, Calif., has graciously consented to visit servicemen and women for the Brethren Service Committee at the following places: Santa Anita, Arcadia, Calif.; Oak Knoll, Hotel Vista del Arroyo, and all others who may be addressed at Pasadena. Please keep the Service Committee informed of any of your youth who may be stationed at any one of these places.

Brother and Sister Edwin Groff are now located at 816 W. Locust St., Springfield, Mo., being in charge of the congregation at that place. The church building, recently purchased by the district of Southern Missouri and Arkansas, is located at 918 W. Locust. Bro. Groff is eager to get in touch with all members in the vicinity of Springfield. Those who may happen to pass through the city are urged to stop over for the regular services.

Miscellaneous Items

If your Messenger is late, please remember the mail service has its problems also.

Southern Pennsylvania has a district directory compiled by the District Ministerial Board, Edward K. Ziegler, secretary, which is a very convenient compendium of district organizations. Thanks for a copy.

Delivery of your Gospel Messenger will be facilitated if you will give the zone number when sending in your addresses. If your city has been zoned since you last notified us of your address, we will be glad to add your zone number if you will mail it to us.

The Brethren Old Folks' Home at Scalp Level, Pa., is in need of a cook, or one to help with the cooking. A good home with reasonable salary is offered to the right person. A middle-aged lady who needs a home may find this an attractive proposition. Write O. E. Spaugy, Old Folks' Home, Windber, Pa.

With Our Schools . . .

Manchester College

Mrs. Benton Rhoades (Ruby Frantz) was recently informed that her oration, *A Bag of Beans*, which won first place in the state peace oratorical contest last spring, had placed third in the national peace contest. The oration, also, has been selected for publication in the booklet containing outstanding orations for high school students to give in the Prince of Peace contests sponsored by the Ohio Council of Churches.

The campus has been saddened recently by the report of several former students and alumni who have been killed in the service of their country. Basil Thompson ('41) lost his life somewhere in Italy. Joe Bowman, who attended Manchester from 1940-42, was killed in the South Pacific. Earl Heltzel, a student in 1941-42, was the victim of a glider accident in North Carolina. Ward Vandegrift ('41) formerly reported "missing in action" has been located in a German prison camp. Herbert Ott ('34) also is a prisoner of the Japanese.

The faculty of Manchester College have recently reformulated their statement of aims or objectives for the college. These will be published in the forthcoming catalog. To underscore their significance, the chapel committee has planned a series of chapel addresses by various members of the faculty on these various aims. These will be given during the next several months on Monday morning. A parallel series of chapel addresses are to be given on Friday mornings on various aspects of postwar and reconstruction problems.

The Winger Memorial Fund has reached the fine sum of \$45,708.15. During the months of November and December, cash and pledges to the amount of \$22,500 were received. Mrs. Calvin Ulrey, who has so generously contributed to the college in the past, made a substantial gift to this fund. Many other good gifts have ranged from \$100 to \$1,000. It is hoped that the goal of \$100,000 may be reached by October 23, 1944, President Winger's sixty-seventh birthday. Most of the amount will be used to build a suitable memorial building on the campus after the war is over. President V. F. Schwalm aided by J. H. Mathis is at work on personal solicitation and L. W. Shultz is contacting individuals and groups through the mails. Manchester alumni and friends are invited to contribute.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

A Manual of Bible History. William G. Blaikie, revised by Charles D. Matthews. Ronald Press, 1940. 432 pages plus 12 map plates. \$2.50.

Professor Matthews of Birmingham-Southern College has rewritten this old standard work of Blaikie to bring it up to date with archaeological discoveries. His work seems trustworthy and acceptable. Further integration of the new material with the old would have helped at certain points, but all things considered, it is a valuable manual for the average person on the whole scope of Bible history covering Old and New Testaments and the period intervening between the Testaments.—E. G. Hoff.

Victorious Suffering. Carl A. Glover. Abingdon-Cokesbury, 1943. 156 pages. \$1.00.

This discussion of suffering is not of the Pollyanna type; neither is it of the sob type. The fact of suffering with all its physical and soul torture is frankly recognized, and a number of reasons are given for it—also a number of ways in which people react to it. It is pointed out that some people share the suffering of others to help them and that others suffer voluntarily to free their fellow men from sin. Christ is the best example of this vicarious suffering; in him God shares man's suffering. The values to be gained for both oneself and others in meeting suffering creatively are discussed. People who are sufferers or who deal with the suffering of others will find this a helpful book.—Ora W. Garber.

Received Recently

Special Days in the Church School. Louise Miller Novotny. 80 pages. \$2.00.

Boys and Girls at Worship. Marie Cole Powell. 192 pages. \$2.00.

My India, My America. Krishnalal Schridharani. 607 pages. \$1.49.

The Best Loved Hymns and Prayers of the American People. Edited by Harold Vincent Milligan. 458 pages. \$1.98.

The World's Greatest Sermons. Edited by S. E. Frost, Jr. 389 pages. \$1.98.

The Sacred Writings of the World's Great Religions. Edited by S. E. Frost, Jr. 388 pages. 69c.

In Tribute to Mothers (an anthology of prose and verse). Compiled by William Lyons Phelps. 380 pages. \$1.49.

Living Biographies of Religious Leaders. Henry Thomas and Dana Lee Thomas. 297 pages. \$1.98.

Paul, His Life and Teaching. C. C. Taylor. 125 pages. Paper, 60c.

A Lawyer Examines the Bible. Irwin Linton. 297 pages. \$2.00.

Children of God (fiction). Vardis Fisher. 769 pages. \$1.49.

The Children's Bible. Arranged by H. A. Sherman and C. F. Kent. 419 pages. \$1.50.

Refugees Who Wrote Scripture (study Number 4 in the Know Your Bible Series). Roy L. Smith. 64 pages. Paper 25c.

O. Henry (biography for young people). Jeannette C. Nolan. 258 pages. \$2.50.

Reviews of some of the best of the books listed above will be printed in this column as space permits.

Our Mission Work

INTERMENT

BY HAZEL ROTHROCK

It was May Day in Peking last spring. Miss Clapper and I were living in "Old 21," the large house that had been home to many Methodist single women through nearly forty years. The 400 Americans and Britishers of the city had been for five weeks in Weihsien civilian assembly center by order of the Japanese military. We had received no direct message, but rumor was rife, and limited and uncertain ideas of the circumstances of our fellow missionaries and friends were indeed unsatisfying. Dr. Ernest Clay and family, who lived just across the yard, were unable to go because of the measles which one of the two boys contracted just in the midst of the last busy days before the others left on March 25. To us two it was the finger of God in the strange events of those weeks, for their pleasant company and generous aid after so many had gone was a real Godsend. I was busy in the big laundry room when Dr. Clay in his impetuous manner came in bearing news of special significance to all of us. We, the remaining enemy nationals in Peking, were to be sent within a week to join our friends in the concentration camp at Weihsien, Shantung. He had been informed of this at the office of the Swiss consular representative that morning.

Well, what we expected sooner or later had come, and our next task was to get ready to go to we did not know what. But we did know that God would be with us there as here, and that we could not be shut away from his love and care. So we thought as we worked during the following twelve days (for fortunately the time was extended). Bed, bedding, two steamer trunks and hand baggage were the allowance for each person, with cameras, flashlights, large knives or other sharp instruments banned. There were busy days and nights of preparation.

On May 12 after heartfelt farewells to Chinese and Scandinavian friends a group of twenty-two Americans and Britishers gathered by 10 a.m. at the former American embassy for baggage inspection and departure from Peking. Since it was raining and a number of our party were elderly folk or those not strong physically, we were most grateful when rickshaws were furnished for the few blocks to the railroad station. Japanese consular police were our escorts en route and during the train journey. This was probably the first time any of us had had free transportation in China and under imperial escort, so the experience had its compensations! It was a genuine relief to have reserved seats in the coach, and not to have to rush and push according to usual Chinese train etiquette. We were far more fortunate than our friends who had left earlier. They had walked to the station with hand baggage and had been obliged to change trains twice, at Tientsin and at Chinan. We traveled until about 5 o'clock the next morning, when we got off at the Weihsien station. Here we sat in a dingy cold room waiting for daylight and rickshaws.

Still accompanied by our guards we then rode through the little suburb, past the great imposing city walls, and on out into the open countryside. At several places because of recent rain the mud was so deep or an incline so slippery that some of us got out and walked a little way. The grain fields were beau-

tifully green and here and there along the road were tall slab monuments inscribed with Chinese characters telling, I suppose, of the greatness of some one long gone. Finally we saw trees clustered in the distance with a circular roof showing above part of the green and a watchtower built high on the corner of the wall. We had been guessing at various possible sites as being our destination, but this last appeared more and more to be that most like a mission compound. We knew that the large Presbyterian compound near the city of Weihsien was to be our new home for an indefinite time.

To our surprise and joy we began to make out the forms of persons looking over the walls and waving to us as we drew nearer. About two miles from the city came journey's end at the large front gate, with scores of our fellow Westerners lined along the near-by walls to see and welcome us. It was with mixed emotions we greeted them, got out of our rickshaws and entered this gate. Would it prove to be, according to its native name, the "happy way courtyard" inside these walls, or would there be want and privation as some of our Chinese friends feared and predicted for us?

It was with special gladness that Miss Clapper and I met Bro. Minor Myers, for when we had said farewell six weeks before there was no certainty as to when we might meet again.

After the formalities of reporting our money and signing statements of good behavior for the Japanese authorities, we were told of our room assignments and then taken to the Peking kitchen. Here we most gratefully ate a warm breakfast of tea, bread and scrambled eggs. (The latter we found later were special for us newcomers and not served to the others that day.) Miss Clapper was shown to the hospital which had been cleaned up and organized to a certain degree in the past six weeks. A glassed-in veranda affording a beautiful view and much good air was her home for the summer. My roommates were two former Peking women. Three single beds, a washstand, three trunks, and a wardrobe cupboard did not leave much spare floor space in a room slightly larger than 9 by 12 feet. Housekeeping was not complex!

The entire compound covered a little more than twenty-one acres, but the nine foreign houses on seven of these acres were reserved by the Japanese authorities for their own use. There were buildings formerly accommodating a large middle school, a primary school, a women's Bible school, the hospital, and many, many dormitories for these institutions. Five two-story buildings provided large rooms (formerly classrooms) where groups of twenty and more could be housed in one room. In the scores of small rooms in row upon row of one-story dormitories usually three persons to a room was the assignment. Families with more than one child usually had two rooms. We were allowed to mix freely and were segregated in no way, the living arrangements being entirely in the hands of a foreign committee. Many pretty dooryard gardens were seen by midsummer and the camp's appearance and organization constantly improved as people had more time and learned from experience.

In March when the first internees arrived the grounds were in a sorry state, having been occupied by troops at some time during the previous months. The Japanese authorities had spent considerable time and mon-

ey in preparation, but the place was not ready for occupancy. It was reported they had asked the Tokyo officials for two weeks longer but the request was not granted. Several wells, water towers, and showers were there from former times. The Japanese built a bakery, freshly whitewashed all rooms and put up a small wall cupboard in each one. Much school furniture and even laboratory equipment lay outdoors when the foreigners arrived. Salvaging from this supply and gathering fuel for small individual brick stoves (where supplementary cooking could be done) was a chief occupation in the early weeks of camp. By the time of our arrival on the 13th of May a great change had been made, we were told, and by the time of our departure on Sept. 15 we ourselves had seen much improvement. The engineering department with its carpenters, masons, and plumbers was a most important factor in bringing about these visible changes. It may be of interest, too, to mention that shoe and watch repair service was established by midsummer. A barber shop, sewing and mending rooms, daily hospital clinic, eye and dentistry service had been set up quite early. In short, the practical needs of a community of nearly 2,000 people became evident and were met resourcefully with the limited means at hand and the ingenuity of those in camp.

Weihhsien is located on the Shantung peninsula only thirty miles from the sea to the north and fifty miles to the south. It is halfway between Chinan, site of Cheloo University, and of the port city of Tsingtao, about 100 miles each way. The summer climate was pleasant with cool nights until August, when the heat became quite oppressive. Rains began the first of July and continued at intervals until autumn, bringing refreshment and verdure to the Shantung plains. On July 4 a torrential rain took out about forty feet of the compound wall, a really exciting event to a community living entirely inside these walls. But repairs were soon made and life went on as before.

Although nominally there was a Japanese officer at the head of each of nine committees, practically our camp life was organized and carried on by the internees themselves. For this we were most thankful American organizing ability had a golden opportunity and worked to the benefit of the camp in many ways. But English, Canadian, Australian, New Zealand, Belgian, Dutch and other nationals also made contributions of importance and worth. In all there were nearly 1,800 of us, so co-operation and mutual helpfulness were very necessary for the smooth running of this new kind of community life. Catholic and Protestant missionaries comprised half the total, and of this half about 400 were Protestants. It was a new experience for both groups to be thus thrown together, but doubtless there developed a better mutual understanding and more Christian love because of these contacts in such primitive and crowded circumstances. The quaint dress of the Dutch sisters and the brown robes of the Franciscan fathers added a picturesque note to camp life and represented only two of the thirty different Catholic orders. In August about 470 of their 519 total number amid music and tears left for Peking, to which they were transferred because of the pope's intercession. The non-missionary group were mostly business and professional people, with some who were merely drifters.

To name the nine camp committees will give a clear-

er idea of the organization. They were: general affairs, living quarters, employment, food supplies, finance, discipline, education, medical, and engineering. Each able-bodied person was expected to contribute about three hours community labor each day. Some did considerably more than this, including bakers, carpenters, doctors, nurses and cooks. Many were on a weekly rotating schedule, particularly for tasks connected with the kitchens, and on Saturday afternoon when the next week's schedule was posted a common remark was, "What is your job next week?"

Because of the difference in system and requirements both British and American schools were carried on. Some texts, which had been duly censored, were brought along, but much credit is due both teachers and pupils for working with such limited equipment. Classes for the British children met inside the large church auditorium, while the American children could be seen grouped here and there just outside in the yard. In June commencement was held for three American high school students. Adult education classes were quite popular and many availed themselves of the opportunity to study a foreign language, review history, or practice drawing. Weekly lectures and entertainments were held. There were an orchestra, a choral society, and a church choir. Three oratorios, *The Crucifixion*, *Elijah*, and *St. Paul*, were sung, the first having been prepared mainly by the Peking choral group before internment orders came. After much pleading and red tape two grand pianos were allowed to be brought to camp. Several concerts of classical music were given. Athletic sports were carried on, baseball being especially popular.

Communications were very limited but we were always grateful for every piece of mail. To my great astonishment and joy just three days after arriving in camp I received a letter from my mother written in February. It had come via West China, been forwarded to Peking, and from there to camp, the first letter for many long months. We were at first allowed to write postals and letters of usual length but later were limited to a monthly 25-word postal and a 150-word letter, always in block printing. We often wondered how long they were kept in camp for censorship by the Japanese authorities. Peking English newspapers came late and irregularly. The monthly visit of the Swiss consular representative was always an occasion for news from the outside world.

A word about the religious life at Camp Weihhsien. There was here as elsewhere the subtle temptation to be too busy or occupied to "take time to be holy and speak oft with thy Lord." Morning watch was observed by some in a room with nearly twenty roommates, and by others out of doors under a tree. When on early morning kitchen cleanup I always enjoyed hearing the sweet strains of a hymn from a near-by Salvation Army family group. Short vespers were held in the church several evenings each week and prayer meeting on Tuesday nights. The Salvation Army had charge of a regular Thursday night evangelistic meeting, and small group prayer meetings met here and there. Two Bible classes met on weekdays. On Sunday afternoon there was a union Protestant worship service and on Sunday morning a live Sunday school. Hymn singing, sometimes outdoors, was the regular Sunday evening program. The Catholics had their daily masses and Sunday services, of course, as did the Anglicans their own also.

Omak, Wash.

Letter From the Philippines

Camp Holmes Internment Camp
Baguio, Philippines
Aug. 23, 1943

Dear Folks:

Through the courtesy of the Japanese military we are permitted to write one letter per adult, so since I'm not sure where the folks are will you please relay copies of this letter to all our relatives and friends, including the Mission Board?

We have all three had unusually good health. Larry is no longer a baby but every inch a boy. He weighs around forty-five pounds. He started reading at three years and has now completed his primary work and will start in the first grade in September. He loves to read but is a terrible writer. At the present he is enjoying his vacation Bible school very much.

Lloyd is dietician for the camp and practices along with eight other doctors. I taught the third grade last term but will probably have fourth grade this next term. We find ourselves busy most of the time.

Besides camp food we have a store on the grounds from which we obtain various things. We also have a community stove where we can fix things for ourselves. I am enjoying the opportunity we have of experimenting; for Lloyd's birthday we had a lovely cake made of cassava flour and ice cream made of coconut milk. Pies, and of course cookies, are real stand-bys. Bread made of rice flour makes a good substitute for the staff of life. Our butter is made from coconut oil. Peanuts have been very plentiful and we've discovered that peanut butter shortening makes good muffins, cakes and cookies.

We have church services every Sunday and Bible classes as well. We have chess tournaments and parties for various occasions. Every Saturday evening we have musical programs of various sorts.

We are in the mountains about eight kilometers from Baguio and as for scenery I'm sure there are few camps with lovelier. We can see the ocean on one side and the rice terraces on the mountains on the other side. We have neither hot nor cold weather here which probably helps to account for our good health.

We think of you folks often and trust you are all well.

Love from us all to all of you,
Ellen Cunningham.

Thank You, From the Dahanu Mission Hospital

BY HAZEL C. MESSER

It was a dark and wet day, and the patients in the upstairs ward were weary from lying in bed so long and having no one else to talk to. Champabai had had an abdominal operation about a month ago and was very slow in recovering from it. Kamalabai had T. B. of the spine and had been flat on her back for a month. Miriambai had a foot that needed operating on, but she needed to be built into better condition before the operation could be done. And the fourth patient, Dayagovinbai, had been ill for eighty-five days with typhoid complicated with tuberculosis. She was a living skeleton, and far too sick to take any interest in anyone or anything. But the other three were tired of everything. They were tired of each other, of the nurses and of the weather. And on this particular morning things were just a little

worse than usual. Baths, dressings, and rounds were finished and now there was nothing to do but lie still.

Then the nurse had a bright idea. She went to the cupboard and took out a big pile of stereoscopic pictures, and three stereoscopes. She arranged three piles of pictures and took them and a glass to each bed. Of course the patients wondered what was going to happen next and their eyes grew wide with excitement as they watched her fit a picture on the glass and adjust it just right. But when Champabai looked in and saw a beautiful bouquet of flowers, you should have heard the *oh's* and *ah's*! She had never seen anything like that and she was amazed. Miriambai was nearly as excited when the nurse put a picture of a man riding on a horse in her stereoscope. But when Kamalabai got hers, lying there on her back, she was most excited. A picture of a child and a dog—almost life size—was a real miracle to her.

From then on the morning hours flew. Such laughing, talking and excitement, calling the nurse to see the picture or carry it to one of the other patients for her to see, laughing silently over some other picture or just gazing quietly at something.

To the nurse this was nothing new because it happens whenever we give the pictures and glasses out. And once they have had them they ask for them over and over again. Whole new worlds are opened to them through such pictures, and they never tire of seeing the same ones over and over.

So our hospital staff is very thankful to the friends in America who sent these pictures and glasses to our hospital with Dr. Nickey a few years ago. For the patients who have to spend so many days in the hospital they are a source of much joy and happiness, and many long hours have passed swiftly and happily because of your gifts.

Dahanu Road, India.

What to Pray For

Week of January 15-22

At the present time Doctors A. Raymond and Laura Cottrell are visiting churches in the Pacific Region. They find it a great joy to be with the members of these churches.

The Doctors Cottrell went to India in 1913 and began their work at Bulsar. The story of the beginning of medical work in our mission is an interesting one. Despite the simplest of equipment and inadequate room, the work increased until today the Bulsar hospital and dispensary are centers to which hundreds of patients come every year.

The Cottrells have spent three terms of service at Bulsar, and they are looking forward to the time when they may return for another seven years of service.

Let us join them in our prayers that the way may soon be opened for their return.

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Bibles by the Ton

A total of 8,096,977 Bibles, Testaments, and books of the Bible were distributed by the American Bible Society in 1941. This was the largest distribution since 1931. A half million went to men in the armed service or in prison camps. More than a million and a half copies were distributed in China. The demand for Bibles in China has never been equaled in any missionary country. A ton of Bibles was sent by air to an inaccessible district.

Brethren Service

DIGGING FOR GOODWILL

BY GLEN AUSTIN

A second article on the work of Quaker and Brethren work campers in Mexico.

If all the drainage ditches dug by work camp volunteers in Mexico were laid end to end the water would probably have to run uphill. This may be a sad commentary upon the

engineering skill of the group of students which included embryonic architects, concert pianists, preachers, schoolteachers, and every conceivable kind of engineer but a civil engineer. In no sense is it a sad commentary upon the actual results of their efforts in terms of a better relationship between Mexican and Norteamericano.

In the first place,

the ditches do drain in spite of much discussion to the contrary and much argument as to how best make them do so and where, and in spite of much "swat and sweat." Indeed, there was an engineer from the health department to help determine channels and levels. There was also the unskilled and sometimes contradictory help of the secretary of the *ejido* (co-operative farm) . . . but the ditches got dug. In fact, not only do they drain three or more swamps into a river, but they have helped to reclaim, by this drainage, much land which can now be used for cultivation by the *ejido*.

Even the sewage drain ditch dug in Xico seemed to be an erratic sort of pursuit. Sometimes a fellow would start at a waist deep level, and in order to maintain the same level so that the water would not run downhill too fast, he would shortly find even the sky almost obscured by the towering banks of dirt and stone on either side above his head. Sometimes this caused one to wonder just what life meant until a convincing shovelful of mud came sliding down his back from the bank above, or when some stone came tumbling down to land in the water and completely deluge him with "chocolate delight." Life meant, in the ditch, just one thing on top of the other, whether it be rock, mud, or water.

But if one did not take these mishaps too seriously, all was not lost. It was cheering—once out of the ditch—to think what it would mean to the town. He could recall that every Mexican in town was filled with consternation that educated and "rich" *Americanos* would stoop to this "degrading" common man's labor. Of course Mexicans knew that slinging mud was not an unknown art to Americans, but it was usually associated with politics. But to work like this with the hands was only for the ignorant and the poor. The student could also cheer himself by remembering how his Mexican fellow laborers in the ditch felt to know that they were treated with as great affection and esteem by the *Gringos* as was the wealthiest and most influential man in town. To the *Gringo*, social status seemed to make no difference. To

Have you made your will? Do you have a clause in it remembering the church? The church program is in need of funds provided by bequests. When you write your will be sure to use the correct name such as Brethren Service Committee, Inc., Church of the Brethren, 22 South State Street, Elgin, Illinois. If you remember other church institutions be certain of the correct name. Consult a good lawyer and he will help you save in taxes and administrative costs.

Brethren Service News...

Reports from Washington reveal that the Taft-Gillette Resolution (S. RES.—100), which advocated the sending of food now to the starving women and children of Europe, failed to reach the Senate floor before the adjournment of the Senate for the Christmas and New Year's holiday. It had been reported favorably in the Senate Foreign Relations Committee and will be considered when the Senate reconvenes about Jan. 10. Letters to congressmen should be sent immediately to aid in the bill's passage—this is our last chance to do something for the suffering population of occupied Europe.

The C. P. S. unit which is scheduled to be sent to the Virgin Islands is now in the process of being chosen. Howard Gustafson, a graduate from the Columbia Unit training in relief administration and a camper at Camp Wellston and at Camp Lagro, has been chosen as director of the unit. He is now working in the Elgin office where he is completing arrangements for the unit. He and his wife expect to leave Miami by plane shortly after the first of the year. They are both trained social workers, graduates of Western Reserve University, and both will work with the Social Welfare organizations of the Virgin Islands.

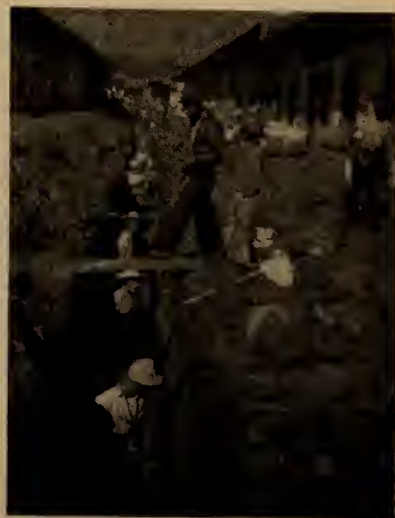
be treated thus gave the Mexican man new hope and confidence, and something of a new desire to learn what lay behind it all. These things the boys could remember when things seemed slow and futile and hard.

Yes, if all the ditches dug were laid end to end, surely they would not be viewed as samples of scientific engineering perfection, but they are not only links in the chain of a developing Mexico, but they are "true" and "plumb" lines leading to fine relationships between different and differing peoples, lines based on the bonds of friendship, public spirit and co-operative sharing.

Students from the United States dig a drainage ditch through the street of a dirty little Mexican town to drain swamps, reclaim land, and increase sanitation.



At many places we worked waist deep in swamp water



The first report of the School of Pacifist Living which opened on Nov. 14 in the Cascade Locks, Oregon, C.P.S. camp under the direction of Dan West, reveals that there were thirty men enrolled in the school as of Dec. 14. Eight other men are awaiting transfers from Selective Service to participate in the school. In the first month of activity, the men organized into various units to study different topics related to the subject of pacifist living. In addition, many outside speakers have been invited to visit the school.

The men's work organization of Idaho and Western Montana met on Thanksgiving and decided to act as sponsors of the heifer project in that area. The men agreed to secure twenty heifers for the project with the expectation of shipping a carload to some eastern port in the spring or summer of 1944. La Verne L. Martin, who is the district director of men's work, presided, and Stanley Keim and Bro. Grant McGuire were the principal speakers. The committee appointed to guide the heifer project in Nampa consisted of La Verne Martin, Robert Keim, and C. Earl Flory.

The Thomas Amendment to the Appropriations Bill which the Senate passed in December to permit C.P.S. men to serve abroad in foreign relief work was rejected by the joint Senate-House of Representatives Committee which met on Dec. 15 to iron out differences in the bill. There is little chance of its reintroduction.

Some congressmen have recently expressed the opinion that it would not be necessary to pass the Gurney-Wadsworth Bill (S. R. 701 and H. R. 1806) to provide permanent peacetime conscription. It may be more simple just to extend the present Selective Service Act. In writing to congressmen opposition should be expressed to any peacetime conscription plan and not just to the specific bill.

Heifer Clubs—Something New in Relief Work

Many people are now realizing that the idea of sending heifers abroad has tremendous appeal for children and young people. In churches throughout the country, children's classes are organizing heifer clubs, to purchase and care for heifers for relief. It is interesting to note that even in the public schools, heifer clubs are being organized. This is an idea that appeals to many different people; not only Brethren are interested in projects which will bring relief to suffering Europe.

The following write-up from the column, About Town, in the Decatur Review shows what can and has been done in public schools:

"Dear Parents and Friends: Do you know about the heifer club being organized by the religious education classes in the Decatur schools? The purpose of this club is to earn money to buy heifers to help take care of the starving children of Europe. Miss Von Riesen tells us that the people of the United States hope to send a boat load of these heifers this year.

"We need your help in finding work and other ways of earning money to buy a heifer, perhaps more than one, for our club to send. The Warren School Heifer Club."

This note was the first conclusive information we had received of just how extensively this new work was being carried on. Since it was a heifer club, we naturally supposed that it would be connected primarily with the country schools.

Upon inquiry we find that the project at present is being carried on in fifteen grade schools of Decatur. Many of the children have never seen a cow, let alone a heifer, in fact, hadn't the slightest idea what was being talked about. What they could understand was that thousands of children and babies in Europe are facing starvation this winter. Some children have never known what it is to have enough food to eat or milk to drink.

They were told that after careful study it had been found that one good cow would save the lives of ten or more babies.

This information had first been brought to the Church of the Brethren, who replied with the practical Christian suggestion, "Why not send heifers to needy countries to feed the children and babies?"

The idea spread like a prairie fire. If the young cattle could not be shipped at once they could be held in the name of the Brethren Service Committee. The young cattle would be growing all the time, and adding interest to the original investment. From Belgium alone, thousands of cattle have been removed to the Axis centers. In Yugoslavia, Poland and Greece, the conditions are worse than they are in Belgium.

Children are not much given to hearing stories and then forgetting all about them. The story they had heard made a strong appeal to their charitable natures. Some of their teachers promptly caught the spirit and co-operated with them. Dozens of boys and girls in the Warren school wrote letters, similar to the one we have copied, as a part of their English lesson, and so passed the story on to their parents.

The children had saved money they had made raking leaves, running errands and selling papers. When school opened at Warren on Wednesday a committee of pupils had \$3.15 ready to hand in towards buying a heifer for Europe. A note accompanying the contribution read, "Our goal for tomorrow is \$2.50."

The problem of taking care of boys and girls across the sea doesn't seem too great for this coming generation. They are doing something about it today.

Question Box

Must a selectee "take the oath" before he can be considered as in the army?

No, if a registrant classified as I-A appears at the induction station as ordered he will be considered as "in the army." If he does not appear, he will be arrested, tried and sentenced to a maximum of five years in a federal prison. In the latter case, a letter should be addressed to the U. S. district attorney and copies sent to your local board, the state director, and to Selective Service headquarters stating the registrant's proposed action and where he can be found, in order to clear any evasion charges.

What does the letter "H" stand for when added to a classification number?

It is merely a means of identification (and not deferment) for those registrants who have reached the age of 38. For instance, a farmer classified in II-C or III-C will have an "H" added to his classification if he is over 38, thus: II-C(H) or III-C(H).

Does a man who lives outside of the United States ever have to register?

A Selective Service amendment dated Oct. 26, 1943, provides for the registration of all male citizens of the United States who heretofore have not been registered due to the fact that they have been residing outside of the continental United States, Alaska, Hawaii, and Puerto Rico. All such men who "on December 31, 1943, have attained or who thereafter attain the age of 18 years" shall be registered through procedures to be announced locally.

What chances does a C. O. who has been sent to prison have for a parole?

Any man sent to prison because of his conscientious refusal of military service may apply for almost immediate parole to C. P. S. camp. (After 3 months in camp, he is eligible for detached service, as are other assignees). Also, after serving one third of his sentence, he is eligible to a "regular" parole as are other prisoners. (When going to C. P. S. the prisoner is reclassified in IV-E; a regular parolee retains the IV-F which is given to all prisoners). Prisoners going to C. P. S. receive C. P. S. pay; regular parolees may receive the equivalent of army pay, \$50 per month plus maintenance. Men over 38 or men who would otherwise be deferred because of mental or physical defects may be paroled directly to civilian life.

The Church at Work

BRETHREN LITERATURE

At Your Service

The General Boards and the Brethren Publishing House are interested in making available to you literature which you desire. Many local and district church leaders and other readers are already taking advantage of this service. The following information is given here so that many others may be added to the groups now profiting by the services offered.

Sales Representatives

You have probably attended some district meeting where there was a literature exhibit from the General Boards and the Brethren Publishing House. If you took time to browse through this material you discovered books and pamphlets of general interest and others with specific help for church leaders. Sales at district meetings have grown tremendously since these more extensive exhibits have been promoted.

A large number of districts have appointed literature representatives. These people represent the publishing house and the boards in handling exhibits at various types of district meetings and in giving information on literature available. District boards of Christian education interested in appointing such representatives should get in touch with the Board of Christian Education regarding appointments, qualifications, duties and responsibilities of such persons. We urge that every district appoint its literature representative soon so that all areas of the brotherhood may be serviced more adequately with Brethren literature.

We shall be glad to work with district representatives or with district boards, when such representatives have not yet been appointed, in providing exhibits for general district meetings, men's and women's meetings, youth meetings, etc. Write to the Brethren Publishing House, stating the date, place and type of meeting for which you wish an exhibit.

Many local churches have been very successful in promoting Brethren literature among their membership through local literature sales representatives. Exhibits suitable for local churches are available to any congregation asking for them. Local churches as well as districts will profit by appointing literature sales representatives. Write to the Board of Christian Education if you contemplate such an appointment. These representatives receive no commission and work on a volunteer basis, rendering a real service to the church.

Library Service

The Brethren Loan Library at Elgin is another attempt to serve you. From this source there are available many books for reading, study or examination, provided for you without cost except for the postage both ways.

Quarterlies for all the graded lessons have recently been added to the Loan Library service. By securing these Loan Library copies you have the privilege of careful examination before deciding upon your purchase. We urge local churches not now using the graded lessons to avail themselves of this opportunity for careful examination of these materials.

Another part of the Loan Library which has proved of real service to our churches is the play section. Copies of many plays are carried. This makes it possible to examine a number of plays without purchase

until a final decision is reached regarding the play to be presented.

District libraries serve a real need for many. These libraries may be used for exhibit as well as loan service. At the present a ten-dollar library is available to district directors of intermediate work. Other district leaders interested in a similar library for their work should write to the Board of Christian Education for suggestions.

This is an excellent time for the local church to urge and direct worth-while reading. Lists of leadership books, books on general content material and on fiction are provided for local churches for guidance in selection. These lists are provided in ten-, twenty-, thirty-, forty-, and fifty-dollar categories. Write to the Board of Christian Education for the suggested lists for local church libraries.

The following free catalogs are available: Brethren Loan Library, Brethren Publishing House, Christian Education and Missionary Literature, Plays for Church Groups.

ADULT DISCUSSION OUTLINE

Parables of Brotherhood

Sunday, February 6

1. The Good Neighbor (Luke 10: 25-35)

Both the Old and the New Testaments teach that the way of life is by loving God and loving one's neighbors. Loving involves service where there is need. A neighbor is not merely one who lives near but one who is in need and one who helps our need. The law of love is not limited by rank or station or race or creed.

2. The Forgiving King (Matt. 18: 23-35)

To pardon the penitent reveals the spirit of the true follower of Christ. If, however, one does not forgive his brother from his heart he is in danger of the judgment of God. No one can enjoy the forgiveness of God who is unwilling to forgive.

3. The Rich Man and Lazarus (Luke 16: 19-31)

Living in luxury in the presence of poverty kills brotherhood. One who fails to observe the supreme law of love in the use of wealth and of all similar opportunities and privileges is under condemnation and is in peril of eternal pain.

4. The Great Separation (Matt. 25: 31-46)

Judgment is a reality. Men will be accepted or rejected on the basis of their moral character, indicated by their deeds. The real attitude of the heart and mind toward Christ, expressed in outward act, is the test by which life is to be judged.

Correspondence . . .

A \$16,000 Flame in Wenatchee

The first Sunday in December is the birthday of the Wenatchee church. Off and on through the years since 1929 the birthday season has been observed with special meetings or home-coming services. The last birthday party in 1941 was well attended. Since then we have not held a birthday meeting. Our boys have been scattered to the far corners of the earth, and the congregation underwent a major operation of mass removal owing to economic dislocations. Nothing was the same again.

But our boys on the battlefields and our folks in in-

dustrial boom cities had been raised under certain habit patterns, and they still go with them. They remembered that the first of every June and the first of every December the church had to mail a check to the Vermont Loan and Trust Company. They had done it for fourteen years past and they expect to keep on doing it for that many more. Almost simultaneously this summer there came to the treasurer's office three letters—one from a widow of the only member of the building committee not now living to enjoy the building, one from a boy in Uncle Sam's army a long while in Africa, and one from a boy in Uncle Sam's navy, a longer while in Alaska. The only point of similarity was that money was enclosed which they said was to be added to the next installment of the church payment when it came due.

This started a chain of thought in Bro. Ross Heminger's mind, which he translated into action. "By next June 1, we pray that these boys may be home from Africa and Alaska and such other places as they may be. We pray that ships now plying the seas may be bringing Americans home from war areas, and returning loaded with Brethren Service food, clothing, heifers, medicine and reconstruction workers and means. When that happy day comes, Wenatchee Valley will want her share of supplies laid down on the docks of Seattle, or wherever the committee shall direct. If she has to make a payment every June 1 and December 1, can she lay it on the docks too? The way is pretty tightly barred to relief ships right now, but there's nothing that says we can't give these boys a real present in having their church paid for when they get home. The folks have sometimes been hard pressed to make a year's payment at a time—so can we make sixteen years' payments all this December 1?" His answer was, "Yes, I think so, if we really try."

He came to the church leaders with this proposition, "Here is the widow's mite and the servicemen's sacrifice, if you will add your might and sacrifice, I'll lead the program of paying off all the mortgage now." Promises of checks to be written in four figures, then three figures, and two were soon made. It was apparent that there was no other course but to try. Sixteen thousand dollars plus is a lot of money, but surely it could be raised if half of it was already in, unsolicited.

Bro. Breon arrived here to take up his pastoral duties during the night hours of a Friday. Saturday morning he said, "Back in Indiana before I left, I heard a rumor that you folks might try to raise all of the rest of the money due on the church in one single payment. I'd like to know if there is any truth in it?" "Sure, that's true." "That's fine," he said. It soon became evident that the congregation in considering his qualifications before calling him had forgotten one thing. McPherson and Manchester colleges had been giving him ten years of training in just such work. We had called him to our pulpit, but had also gotten a man whose other talent, professionally, we could not have afforded to hire.

Bro. B. F. Zimmerman, a pioneer member of the church, had left the valley this summer. Before he went he had hinted that he had something to tell the church that "would make the church feel good, and him feel better," but in the press of other matters, it was never checked. Then he wrote the church. The sixteen thousand plus would satisfy the loan company, but an outstanding indebtedness was our 1929 contract with him. He wrote that if the Wenatchee church would settle the unpaid balance with God instead of with him, he would add his contract to the fire, so that indeed the church

would be free of debt and ready to move out into the service of man for the glory of God. Others met the same challenge in the same spirit. Mail came in from radio friends, bringing checks; donations simply marked "A Friend" were numerous. Businessmen who appreciated the high type of work of the Brethren church and its co-operative spirit sent in checks in three digits. The final total on December 1 stood at \$18,055.80 in cash and \$310.25 in pledges. The impossible had been done.

The church's birthday week was celebrated by a series of meetings. A church council was held and it was voted that the surplus money should be used "for the good of the church as directed by the church." Bro. H. S. Will of Chicago, who had been the pastor during the depression when it looked as if the Vermont Loan and Trust Company would own a church in Wenatchee rather than the Church of the Brethren, came out as the principal speaker. A fellowship supper and special meetings were held from Friday evening until the climax on Sunday afternoon, when the building committee and the Brethren Securities trustees applied the flame to the mortgage on the church marked "Paid in Full."

The week had been so full and the afternoon services so inspiring that the committee thought it should not plan an evening meeting. However, the young people, who are never ready to quit, decided that they would have a brief meeting of worship and invite Bro. Will to be with them. They gathered at the front of the church to conduct a vesper service in the glow of the candles. When they turned on the lights for the dismissal they were amazed at the pews full of worshipers clear to the back. So another day of perfect services had slipped away. Our people face the future with the same dedication that they had made fourteen years before; "Set face to face with a great new task, we purpose to go forward to man's good and God's glory." Will you join us in a petition that God will strengthen us to meet the new tasks that lie ahead for the Church of the Brethren?

Wenatchee, Wash.

Geraldine Eller.

A Mortgage Burning Service

Sermon by the pastor, The Glory of Achievement.

Congregational hymn, The Church's One Foundation.

Solo, The Lord's Prayer.

Responsive reading

Minister: In a spirit of gratitude to our heavenly Father that we were permitted to complete the erection of this edifice and to provide adequate equipment for its use—

Congregation: We would proceed to burn this mortgage

Minister: In a spirit of appreciation for the assistance our General Mission Board and our district mission board gave us in furnishing supplementary money and moral courage in the hour of need, so that we were able to meet our obligations when they came due—

Congregation: We would proceed to burn this mortgage

Minister: In appreciation of the services rendered and the financial help given by the local churches, other organizations and the city ministerium—

Congregation: We would proceed to burn this mortgage

Minister: In appreciation of all ministers, evangelists and pastors who have contributed their part in helping us work together until the total indebtedness of our church was liquidated—

Congregation: We would proceed to burn this mortgage

Minister: In appreciation of the liberal giving and honest sacrifice made by many and the willingness and ability of each of us to contribute toward this church indebtedness until all bills were paid—

Congregation: We would proceed to burn this mortgage

Minister: In a spirit of genuine gratitude that we have been united in the bonds of Christian comradeship in the prosecution of this enterprise—

Congregation: We would proceed to burn this mortgage
BURNING OF THE MORTGAGE:

First Trustee, holding note, speaking and passing it on to the other trustees.

Hymn of praise, Doxology.

Minister: Now that the mortgage of this church has been burned, let us each rededicate ourselves anew to the work and support of this church and the extension of the kingdom of Jesus Christ through this community and the whole world.

Hymn, Blest Be the Tie That Binds

Hunker, Pa.

Ruth S. Overly.

Mortgage Burning at Hollidaysburg

On November 21 the morning service was an occasion of rejoicing, for the Hollidaysburg church, of which Bro. F. J. Byer is pastor, burned the mortgage on the fifth anniversary of the dedication of the parsonage.

Five years ago our church started building a parsonage



with \$1,300 cash. Volunteer work contributed by skilled men in the congregation kept the original cost of the handsome, well-equipped, brick residence to the minimum. The total indebtedness amounted to \$5,000. The lot which had been previously purchased and paid for cost \$1,800. The two-story building erected is comfortable and substantial, a credit to the church and the community and very adequate for the pastor's family.

The guest speaker, H. H. Nye, professor at Juniata College, brought an inspiring message on the text, "Except the Lord build the house, they labour in vain that build it." Special numbers sung by the choir and by the ladies' chorus were appreciated by the audience. The ceremony of burning the mortgages was performed by the Board of Trustees. Mrs. F. J. Byer read an original poem which expressed the elation of the congregation as well as appreciation for the work of individuals and organizations that made the happy event possible. The offering went over the top to the amount of \$176; this was made the beginning of a new fund for the building of a greatly needed Sunday-school room.

Hollidaysburg, Pa.

F. J. Byer.

Miami Church Mortgage Burning

The Miami Church of the Brethren was organized on June 16, 1935, with twenty-three charter members. We met in the homes of different members until our church was built. In 1936 Bro. Enos Overholser donated one lot and arranged for deferred payments on another ad-



joining lot that a church might be built. We met on Thanksgiving Day to clear the lots and lay the foundation for a church building, which was dedicated February 2, 1937, free of debt.

In the fall of 1938 the church was enlarged and a basement was added, giving us more room for our Sunday-school classes, some of which had been held outside. The money for this was secured through a loan from the General Mission Board and donations from members and friends.

Now our loan is paid in full and on Nov. 7, 1943, we celebrated the seventh birthday of our church and burned the mortgage. Four of the twenty-three charter members were present and a number of the members gave short talks. The pastor of our neighboring Baptist church, who was invited to take part in the ceremony, also gave a short talk.

We now are planning to buy another adjoining lot on which to build a parsonage for our faithful pastor, T. S. Richardson, and his wife and family.

Our prayer is that God will help us renew our faith and reconsecrate ourselves so that we will be better fitted to do work here in this little church.

Miami, Fla.

Elta Hamblen.

The Newport News, Va., Sunday School

After two splendid talks by Bro. D. B. Garber, pastor of the Waynesboro, Va., church, those members of the Church of the Brethren living in and near Newport News, Va., decided to start a Sunday school. Brother and Sister Knically opened their home in Copeland Park until a more suitable place could be found.

On Aug. 1 the school was organized with Bro. M. I. Homer as superintendent. The Sunday school has been growing in numbers and the interest in it is encouraging. There is a great opportunity here, for Copeland Park is a housing unit for defense workers. People have come from all over the country and have no church home.

The Sunday school has been moved from the Knically home to Rental Office No. 2, Copeland Park, County Line Road and Fiftieth St. If any visiting brethren go through

Newport News we would appreciate their stopping with us. Sunday school begins at 9:45. Directions for reaching Copeland Park from Newport News may be obtained by calling Newport News 2-2050.

Hampton, Va.

Mrs. M. I. Homer.

Anniversary—West Dayton Church

Another happy event took place on Nov. 14 when the West Dayton church celebrated the tenth anniversary of the coming of Pastor and Mrs. J. Perry Prather. Before the morning service numerous floral and other gifts were



placed before the altar by Sunday-school classes and the choir and a plaque was presented by the members of the church which bears the following inscription:

Testament of Appreciation

The congregation of the First Church of the Brethren, Dayton, Ohio, is pleased to express its appreciation of the fine services rendered by Bro. J. Perry Prather during the ten years he has been its pastor and leader. . . . In all good work his enthusiasm and energy are unbounded, while his faith in his fellow men and his solicitude for the less fortunate never diminish even under the most trying circumstances. Recognition is also made of the unfailing helpfulness of his silent partner and companion, Mrs. Hope Prather, who in all things stands faithfully by her husband. The great work of the church has prospered under their hands.

Therefore, in acknowledgement of the unstinted devotion of his time and his abilities the Official Board of the First Church of the Brethren of Dayton, Ohio, order the preparation of this testimonial to the Rev. J. Perry Prather and its presentation to him as a token of the love and esteem of the entire membership.

Elder Norman B. Wine, with brief but appropriate remarks, presented the gifts which were graciously received by Pastor and Mrs. Prather.

And now as they begin their eleventh year of service the love and goodwill of the church go forth with them.

Dayton, Ohio.

Allie K. Gnagey.

Home-Coming at the Laton Church

The mother church of all present organized congregations of the Church of the Brethren in Northern California had a home-coming Nov. 28, 1943. The Laton congregation was organized Nov. 19, 1902, and was first known as the Oak Grove church. The original house of worship was built the first part of the following year and dedicated July 18, 1903.

At the district conference held at the Laton church in 1907, a petition was made to create a new district to include all Brethren churches north of the Tekachapi Mountains to the Oregon state line and the district was to be called the District of Northern California; the southern part was to be known as the District of Southern California and Arizona. This petition was granted by the Annual Conference held in Los Angeles the following year.

The Laton church is vitally concerned in the welfare of all the churches organized in this district. True, we have had our reverses but the mountaintop experiences are foremost in our minds.

Small additions to the church building have been made at various times. Recently we have laid a new floor, put on a new roof, redecorated the interior and exterior of the church and painted the parsonage.

At our recent home-coming Pastor Dayton E. Root officiated at the love feast on Nov. 27 and presided at the various sessions the next day.

Bro. Lorell Weiss, dean of La Verne College, a former summer pastor at Laton, spoke at the morning session of our home-coming service. Other speakers were also invited to take part in the service but were unable to attend. Music was the outstanding feature of the afternoon session. There were also informal talks by several visitors, among them that of our elder, Bro. Floyd Year-out of Fresno, who paid special tribute to Bro. J. W. Vaughn, a former deacon, and Bro. D. R. Holsinger, elder and minister in the Laton church for many years.

Sister Linnie Coffman spoke briefly of those who had worshiped with us but had gone to their reward. She then requested the congregation to sing God Will Take Care of You, because of what it has meant to her since she heard Bro. Holsinger lead it the first time.

During the day's program solos were sung by Pvt. Robert Prickett, Mrs. Dayton E. Root, Vernon Heckman and Mrs. Lester B. Vaughn. A trio was rendered by the Vaughn sisters, Beverly, Barbara and Nona.

There were many present so deeply moved that words were not adequate. For many all the important events of their lives had occurred in this church home; some were the second or third generation for whom the Laton church had been the home church. Little wonder one would say, "I would that my tongue could utter the thoughts that arise in me."

Laton, Calif.

Mrs. Robert H. Jenkinson.

The Sudden Passing of Elder M. Clyde Horst

The sudden homegoing of Elder M. Clyde Horst was a great shock to his family, to the church and to the community. He was in usual good health and spirits when

he and his wife left for district meeting at Johnstown, Pa. While speaking to a group of one hundred ministers and their wives the evening before the meeting, he was stricken with a heart attack at the conclusion of his message on Sound Preaching. He was taken to the Memorial hospital, in which he remained for twelve days in an oxygen tent. While his family expected his recovery,



he suddenly and peacefully closed his life's labors Nov. 6, 1943, to "ever be at home with his Lord" whom he loved and served so devotedly.

He was the son of Elder A. B. and Naomi Ellen Martin Horst, and was born March 3, 1885, at Apple Creek, Ohio. He was married to Emma Edith Horner of Lodi, Ohio, in 1907. Their home was blessed with four children: Ivan, who died in infancy; Mary Ellen, wife of Fred Hollingshead of Gettysburg, Ohio; Myron, now of Augusta, Maine; and the foster daughter Evelyn, Mrs. Lawrence Borst of Buchanan, Mich. Bro. Horst was a devoted father, kind and gracious and deeply interested in his family. His companion was deeply devoted to him and his work and proved an inspiration to his success for the church across the years. Besides the immediate family those who survive Bro. Horst are his aged father, Eld. A. B. Horst of Rittman, Ohio; his sister, Mrs. C. C. Sollenberger, Ephrata, Pa.; and four grandchildren.

From his youth, he was interested in education. His home church at Black River elected him to the ministry at seventeen years of age. From this challenge he went out to serve his church, giving her nearly forty years of constant pastoral service at South Bend, Ind.; Johnstown, Williamsburg, Windber, and Lewistown, Pa.; Chicago, Ill., and Elizabethtown, Pa. He felt keenly the dignity of his high calling and devoted his energies to strenuous study and discipline for the cause of Christ.

As a leader Bro. Horst gave himself to disciplined study and devotion. He received his A.B. and B.D. degrees from Juniata College, his S.T.M. from Western Theological Seminary at Pittsburg and his S.T.D. from Temple University, Philadelphia. At the time of his death, he was pastor of the Elizabethtown church, and teacher of philosophy and ethics at Elizabethtown College, chairman of the General Ministerial Board of the church, a director of Bethany Biblical Seminary, and chairman of the ministerial work of the Eastern Region. During a greater part of his ministry he carried heavy district responsibilities, often serving on Standing Committee. As a leader he proved himself worthy by his character, spirituality, and training.

Funeral services were conducted at the Walnut Grove church, which Bro. Horst served when the present beautiful edifice was built. Attending the services were delegations from the Elizabethtown church and college, the Lewistown church, and ministers of Western Pennsylvania. Bro. Edward Frantz was there to represent the General Boards of the church, which were in session the day of the funeral. Resolutions were read and presented to the family from various groups in appreciation. These many resolutions were strong evidence of the fact that the life and spirit of Bro. Horst will be held in high esteem for many years to come.

The writer, who had charge of the services, evaluated the ministerial work of Bro. Horst. Bro. M. J. Brougher led in the devotions. Dr. C. N. Ellis, president of Juniata College, spoke. Bro. J. A. Robinson brought the funeral message from 2 Tim. 4: 7 on, The Qualities of Greatness.

The body was taken to Orrville, Ohio, his ancestral home, where a service was held at the Pleasant View Mennonite church. Here Bro. D. R. McFadden, a life-long friend, had charge, assisted by two Mennonite ministers. Bro. G. L. Wine had charge of the grave-side service in the Mennonite cemetery.

Since it was not convenient from the standpoint of transportation to take the body back to Elizabethtown, the church there prepared a beautiful memorial service on Thursday, Nov. 18, in behalf of their pastor. The town ministerium, the students and faculty of Elizabeth-

town College, the local church, and the Rotary Club participated. The writer and Rev. L. T. C. Miller gave the main addresses.

Though Bro. Horst suddenly passed in the midst of his labors, while earnestly giving his utmost strength to the church he loved in these days of stupendous spiritual need, the challenge remains for those who are young and still strong to take up the work Bro. Horst left undone and be diligent and faithful.

Elizabethtown, Pa.

A. C. Baugher.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crist-Wisler.—Walter Leslie Crist and Ann Elizabeth Wisler, Nov. 13, 1943, in the Parkerford church, Pa.—C. H. Gehman, Parkerford, Pa.

Daughenbaugh-Long.—Dale Daughenbaugh and Opal Long, both of Freeport, Ill., Nov. 11, 1943, by the undersigned at the home of the bride.—Clarence B. Fike, Freeport, Ill.

Maurer-Earl.—Philip Edward Maurer and Mary Margaret Earl, both of Sidney, Ohio, in the Sidney church, Oct. 16, 1943, by the undersigned, assisted by Rev. Wobus.—S. S. Blough, Sidney, Ohio.

Miller-Carpenter.—Henry G. Miller of Deer Park, Ala., and Myrtle A. Carpenter at her home on Dec. 1, 1943, by Bro. Walter R. Replogle.—Mrs. Imo Carpenter, Fruitdale, Ala.

Fallen Asleep . . .

Arnold. Sue Caroline, daughter of Harold and Maurine Moomaw Arnold of Alameda, Calif., was born Sept. 10, 1941, at Hilo, Hawaii. With her parents, she left Hawaii in August 1942 to come to Alameda. She became ill on Oct. 1, 1943, and in spite of all that could be done, she died on Dec. 5, 1943. She is survived by her parents and a baby brother. Funeral services were held at Alameda and graveside services at the Evergreen cemetery in La Verne. Bro. Galen K. Walker officiated.—Grace Hileman Miller, La Verne, Calif.

Brantner. Chester Urias, was born June 21, 1923, near Lanark, Ill., and died Oct. 18, 1943, in a Savanna, Ill., hospital as the result of a gun wound which he received Oct. 13 when he and three companions were duck hunting on the Mississippi River. He was the fourth child born to Benjamin and Hassie White Brantner. He leaves his parents, five sisters and four brothers. Chester spent two years with his grandmother in Tennessee. It was at Easter time in 1936 that he was baptized into the First Church of the Brethren in Johnson City, Tenn. Upon returning to his home at Lanark, he remained interested in the work of the church and at the time of his death was active in the youth department and a member of the finance board of the Lanark church. He was very conscientious and could be depended upon to do his work well. His life was an inspiration to young and old. Funeral services were conducted by Elder Wayne Gerdes at the Lanark church. Interment was in the Lanark cemetery.—Anna Laura Butterbaugh, Polo, Ill.

Danner. Ellen Amanda, daughter of Samuel and Lucinda Bough Parks, was born Dec. 28, 1858, in Hanover, Pa., and died Dec. 20, 1943, at her home in Astoria, Ill. She was married to Peter Danner on Dec. 25, 1883. To this union three children were born, two of whom survive. She was a member of the Church of the Brethren for a number of years. Funeral services were conducted at the Astoria church by Bro. Lester E. Fike. Interment was in the Astoria cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Fesler. Ida Mae Laycook, was born Oct. 20, 1869, in Independence, Miss., and died after some months of failing health on Oct. 19, 1943. She grew to womanhood at Longmont, Colo., where her parents had moved when she was just a child. As a young woman she taught several terms of school there. In 1890 she and Peter Fesler were married, both having united with the Church of the Brethren during a series of meetings a short while before. In 1903 this fine Christian couple moved to California, where they have since resided. Since 1918 she and her husband have been members of the Long Beach church. Previous to that they were in fellowship for brief periods with our Glendora, Covina and La Verne churches. Her life was given unstintingly in service to the church. She served with her husband in the deacon's office and in teaching positions in the Sunday school for most of the past fifty years. Her home was synonymous with fine Christian hospitality. Since last March she had been confined much of the time to her bed. Two years ago the many friends of Sister Fesler and her husband helped them celebrate their golden wedding anniversary. She leaves her husband, two daughters, and three grandchildren. The funeral was conducted by the writer at

Whittier, Calif., and the interment was in the Rose Hills memorial park.—S. L. Barnhart, Long Beach, Calif.

Ginder, Levi T., was born in Lancaster County, Pa., July 28, 1863, and died in Palmyra, Pa., Nov. 16, 1943. He had been a member of the Church of the Brethren for many years. Surviving are his wife, one daughter, three sons, eight grandchildren, three brothers and two sisters. Funeral services were held in the church in Palmyra by Elder F. S. Carper. Burial was in the Gravel Hill cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Guyer, Levi Hetrick, died at his home on Sept. 25, 1943, after an extended illness. He was born Oct. 21, 1873, to Daniel and Elizabeth Hetrick Guyer. He was a faithful member of the church and served many years as a deacon. Bro. Guyer is survived by his wife, one daughter, one son, seven grandchildren, two brothers and one sister. Funeral services were conducted at the New Enterprise church by Bro. W. N. Stauffer, assisted by Bro. D. P. Hoover. Interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

Harclerode, Martha J., was born July 11, 1864, and died in the Carlisle hospital on Dec. 19, 1943. Sister Harclerode was received into the Carlisle congregation Oct. 29, 1933, from the Brethren in Christ Church. She was living with her daughter at the time of her death. She had a fall a few weeks before her death and was taken to the Mechanicsburg hospital and later to the Carlisle hospital. She is survived by two sons, three daughters and several grandchildren. Funeral services were conducted by the undersigned at the Lutz funeral home in Carlisle. Interment was in the Mt. Zion cemetery near Churchtown.—H. M. Snively, Carlisle, Pa.

Hess, Eva Workman, of Ashland, Ohio, the wife of P. J. Hess, died Oct. 14, 1943. Her passing marks the close of a remarkable family history in the Ashland Dickey church, covering a period of one hundred years. Her grandfather, Elder Morgan Workman, pioneered in the 1840's in the first planting of the faith of the church in these parts. All of the members of his family were active workers in the church and four of his sons were ministers; one of these, David, and his wife, Lavina Dickey Workman, were the parents of Eva. Sister Hess' contribution to the church was a full measure of faith in Bible truths, loyal practice of the Christian way of living, and unusual teaching ability in the Sunday school. Her last years were periods of patient suffering. She received the anointing service.—T. S. Moherman, Ashland, Ohio.

Hoover, J. N., son of the late Jacob and Mollie Ann Hoover, was born at Melrose, Va., on Aug. 22, 1864, and died on Dec. 4, 1943, at the home of his daughter at Penn Laird, Va. Mr. Hoover was well known through his business connections, having operated a sawmill and threshing machine for several years. His death was the result of a heart attack and came as a great shock to his many friends. He was a member of the Mill Creek church. On June 16, 1887, he was united in marriage to Mattie Custer, who preceded him in death seven years ago. He is survived by two daughters, one brother and five grandchildren. Funeral services were held at the New Hope Christian church with Bro. C. E. Long in charge, assisted by Bro. Homer J. Miller. Burial was in a near-by cemetery.—Mrs. Eva Mundy, Port Republic, Va.

John, Ella Lester, was born June 17, 1858, and died Oct. 14, 1943, having lived her entire life in Roanoke County, Va. She was married to John John, who preceded her in death twenty-six years ago. She had one daughter, with whom she was living in Salem, Va., at the time of her death. She was the stepmother to nine children, six of whom survive. Sister John united with the Baptist Church when a girl and later united with the Church of the Brethren at Johnsville, Va. Several years ago she transferred her membership to the Ninth Street church, where she was a regular attendant until failing health prevented. Funeral services were conducted at the home by her pastor, Bro. N. M. Shideler, and Bro. J. S. Shwalter.—Mrs. C. E. Bowman, Roanoke, Va.

Karns, Joseph, son of Samuel and Elizabeth Karns, was born Aug. 25, 1855, in Darke County, Ohio. He died at his home in Tipp City, Ohio, on Nov. 6, 1943. He was the oldest in a family of eight children, six of whom survive him. His first marriage was to Maria Hess in December 1878. In February 1880 she died. He was married in February 1882 to Hattie Curtis, who died in September 1941. To this union four children were born, all of whom preceded the parents in death. He spent his entire life around Tipp City and was a well-known and highly respected citizen and Christian. He was probably a charter member of the Middle District congregation. In his later years he frequently spoke of the building of the church and of attending a love feast in Elder Samuel Coppock's bank barn. He served as a deacon for fifty years and for a number of years he led the singing. The funeral rites were conducted by his pastor, the writer, assisted by Bro. Ralph Brumbaugh.—C. V. Coppock, Tipp City, Ohio.

King, Samuel L., was born in Fulton County, Pa., on Feb. 13, 1855, and died Dec. 6, 1943. He was the son of Brother and Sister Abram King and was one of a family of sixteen children. He went to Mt. Carroll, Ill., in 1880 after marrying Katie Emmert. Three children were born to this union. His wife died in 1886. In 1887 he married Emma Cathrine Rohrer and three children were born to this union. He joined the Church of the Brethren when he was a young man. He was a farmer and in 1897 he and his family moved to a farm near Cando,

N. Dak.; in his later years he retired and moved to Cando, where he died. His wife died two years before. He is survived by two daughters and two sons; two children died in infancy. He was a kind and loving father and a faithful member of the church.—Mrs. D. M. Hild, Cando, N. Dak.

Kingery, Merl F., was accidentally drowned in Australia on Nov. 20, 1943. He was the son of Frank and Elizabeth Kingery and was born near Greene, Iowa, on Sept. 4, 1919. He leaves his parents, one brother, one sister, and two grandmothers. Merl was inducted into the army in September 1942 and went overseas in June 1943. His work was the construction of telephone lines. Memorial services were held on Dec. 12 in the Greene Church of the Brethren, of which he was a faithful member. Bro. D. D. Harner, a former pastor, conducted the services. In Merl's memory the Greene Sunday school gave an offering of \$10 for missions, and his relatives gave a larger amount to the same cause. His parents received many messages of sympathy from overseas and one from his chaplain, telling of the funeral rites that were held in Australia.—Estella Eikenberry, Greene, Iowa.

Lutz, Elias F., son of Daniel and Susan Lutz, was born in Elkhart County, Ind., April 24, 1856, and died at the home of his daughter near Goshen, Ind. Bro. Lutz's Christian experience kept him happy and pleasant during his long illness of four years. He had been a member of the Rock Run congregation for many years, having been baptized in 1879. In 1880 he was married to Mary Price. To this union were born three daughters. His wife and two daughters preceded him in death. Besides his daughter, he is survived by two sisters and a brother, one grandchild, and one great-grandchild. Funeral services were held at the Rock Run church with Bro. J. S. Zigler and the undersigned officiating. Interment was made in the Rock Run cemetery.—Howard H. Kelm, Jr., Goshen, Ind.

Marshall, Margaret, daughter of Zachari and Adeline Smith, was born in Floyd County, Va., Feb. 19, 1880, and died Nov. 23, 1943, at the Clinton County hospital in Frankfort, Ind. When she was seventeen years of age her parents moved to Patrick County, Va., where in 1909 she was married to Henry B. Marshall. In 1910 they decided to make their home in Indiana, finally locating near Rossville. She was a faithful member of the Church of the Brethren since childhood and a beautiful example of Christian living in her home and community. She received the blessing of the anointing service, performed by her pastor. She is survived by her husband, two daughters, one son, one granddaughter, two sisters and one brother. Funeral services were conducted at the Church of the Brethren in Rossville by her pastor, Robert L. Sink, assisted by J. W. Root of the Fairview church. Interment was in the Pleasant View cemetery near Rossville.—Mrs. Lillian A. Hufford, Rossville, Ind.

Meyerhoeffer, George Stickley, son of John W. and Elizabeth Kyger Meyerhoeffer, was born near Cross Keys, Va., April 13, 1879, and died at the Rockingham memorial hospital in Harrisonburg, Va., on Oct. 1, 1943. On Jan. 28, 1904, he was united in marriage to Addie Frances Shirey. To this union were born three daughters, one of whom preceded him in death in 1932. Mr. Meyerhoeffer was engaged in farming and for the past eleven years had been caretaker of the Mill Creek church and cemetery. He was a member of this church and was faithful in his services to it. He leaves his devoted companion, two daughters, four grandchildren and two brothers. Funeral services were conducted at the Mill Creek church by the pastor, Bro. Homer J. Miller, and Elder C. E. Long. Burial was in the near-by cemetery.—Mrs. Eva Mundy, Port Republic, Va.

Miller, William Edward, was born July 13, 1872, in West Virginia and died Dec. 21, 1943. While yet a young man, he moved to Madison, Kansas, where he was united in marriage to Suella Rockley on Feb. 3, 1898. They engaged in farming in the Madison community until 1915, when they moved to Springfield, Ill., where they have resided since. Surviving are his wife, two sons, four brothers and one sister. Early in life he united with the Church of the Brethren and remained a faithful member. Bro. Miller was totally deaf, but read his Bible daily. Just three months ago his grandson, who had made his home with his grandparents, was killed in the Southwest Pacific area. Funeral services were conducted at the Vancil funeral home in Springfield by the writer. Interment was in the Oak Ridge cemetery at Springfield.—R. C. Wenger, Springfield, Ill.

Neely, Charlie Lefler, aged sixty-seven years, died at Duke hospital, Durham, N. C., Dec. 18, 1943. He had suffered from a heart ailment for the past year. He was born in Johnson County, Tenn., and came to Schoolfield eight years ago from Leasburg, N. C. He had been a member of the Church of the Brethren for many years. He is survived by his wife, the former Susan Tilley; four sons; four daughters; twenty grandchildren and five great-grandchildren. The funeral services, in charge of his pastor, Bro. L. A. Bowman, were held at the Union Christian church near Hightower, N. C., and interment was in the church cemetery.—Sallie Canady, Schoolfield, Va.

Palmer, Norma Larnie, daughter of David and Elizabeth Hansel, was born June 6, 1888, near Garber, Iowa, and died at her home near Elkport, Iowa, on Dec. 13, 1943. With the exception of two years, her entire life was spent in Clayton County, Iowa. On April 5, 1905, she was united in marriage to A. B. Palmer and to this union were born four sons. She

leaves her aged father, her devoted husband, four sons, two brothers, and five grandchildren. Memorial services were held at the Garber church by her pastor, the writer.—Max Hart-sough, Garber, Iowa.

Pence, Jack Winfield, two-year-old son of Mr. and Mrs. Lawrence Pence, died Dec. 6, 1943, at the Bixby hospital in Adrian, Mich., after a short illness. He leaves his father, mother, one brother, and four grandparents. The funeral services were conducted in Blissfield, Mich., by Bro. J. A. Guthrie. Burial was in the Zion cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

Poole, John W., died after a short illness. He was born on July 31, 1869, at Independence, Va. He was aged seventy-four years and three months at the time of his death. In 1890 he and Alice Sexton were united in marriage. Their home was blessed with seven sons and six daughters, all of whom are living except one who died in infancy. He is also survived by twenty-three grandchildren, one great-grandchild, one brother and one half brother. Bro. Poole joined the New Bethel church forty-one years ago. Later, when New Haven was organized, he moved his membership there. Since that time he had been a faithful member, true to the ordinances of the church. His acts of love and helpfulness will be remembered by all who knew him. He sought no position of leadership but quietly lived his life among us.—Mrs. J. M. Andrews, Sparta, N. C.

Roesser, Pvt. Roy C., one of our fine young men and a member of the young people's Sunday-school class, was killed in action in the Pacific area on Oct. 28, 1943. He had been in service for two years. The church conducted a memorial service in his memory on Nov. 14. He leaves his parents and family.—S. S. Blough, Sidney, Ohio.

Slater, Herbert Ronald, eldest son of Brother and Sister E. O. Slater of Ottawa, Kansas, was born near Morrill, Kansas, Nov. 25, 1906, and died in Topeka, Kansas, Dec. 23, 1943. At the age of eight years he united with the church at North Manchester, Ind. He is survived by his parents and two brothers. Memorial services were conducted by the undersigned at the Morrill church; the body was laid to rest in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

Stump, Ida May, was born on Nov. 10, 1865, to John and Sarah McConnell McVicker in Ohio. Soon after her birth her parents moved to Teegarden, Ind., where she remained for the rest of her life. She was married to Alfred Stump on Aug. 22, 1885, and to this union were born three children. She became a member of the Church of the Brethren when she was fourteen years old and remained faithful. She was a member of the Pine Creek church at the time of her death. She died quietly on Nov. 10, 1943, following an illness of six months. Surviving are two daughters, one sister, four grandchildren and one great-grandchild.—Mrs. Irene Musser, Plymouth, Ind.

Spangle, Warren Alonzo, son of Solomon and Mary E. Spangle, was born at Evansville, Ind., Jan. 13, 1869, and died at his home near Morristown, Tenn., May 31, 1943. On October 18, 1902, he was united in marriage to Sallie H. Wine. Besides his wife, he is survived by two sons, eight daughters, twelve grandchildren, four sisters, and one brother. He united with the French Broad church early in life, but could not attend the services because of the great distance he lived from it. Funeral services were conducted in the French Broad church by the pastor, Reuel B. Pritchett. Interment was made in the church cemetery.—Pearl Rodeffer, Dandridge, Tenn.

Thomas, Lizzie Alberta, daughter of Rev. John W. and Rebecca Diehl, was born at Panora, Iowa, Sept. 5, 1869, and died at her home in La Verne, Calif., Oct. 6, 1943. Sister Thomas united with the Church of the Brethren at an early age. She was active in Sunday-school work as a pupil, a teacher and a superintendent. She was also active in the ladies' aid and responded whenever duty called. In January 1902 she was united in marriage to Ernest F. Jones. This happy union lasted only ten months for at that time he was called by death. She returned to the home of her parents and remained with them until their deaths. In June 1911 she was married to Asa Thomas and they established a happy Christian home. This home was a source of inspiration and joy for others. Their light shone continually in many deeds of kindness and goodwill. Sister Thomas leaves her husband, one brother and one sister. Funeral services were conducted by the writer, assisted by Bro. La Mar Bollinger and Elder W. H. Wertenbaker, in the Beaver chapel in Inglewood, Calif. Interment was made in the Inglewood Park cemetery.—John W. Deeter, Pomona, Calif.

Vaniman, Diana, daughter of Jonathan and Susan Brubaker, was born near New Carlisle, Ohio, April 24, 1855, and died at the home of her daughter in La Verne, Calif., Nov. 27, 1943. At the age of ten years she moved with her parents to Girard, Ill. There she grew to womanhood and on Dec. 31, 1874, was married to Jacob P. Vaniman; after living six years at Virden, Ill., the couple migrated to Kansas, living for thirty-one years at Olathe, Lyons and McPherson. In 1912 the family moved to La Verne, where Sister Vaniman resided until her death. Her husband died Aug. 25, 1934. Six children were born to this union; four of them survive. She also leaves fifteen grandchildren and twelve great-grandchildren. She became a member of the Church of the Brethren in her early years and was a loyal and devoted member throughout her life. She never failed to send her offering for church and Sunday school, even though she could not attend. Her home was always open to the unfortunate.

In the early days on the frontier she was often called upon to officiate at births and deaths, or to serve as a nurse for a sick neighbor. For over forty years she gave one day a week to the work of the ladies' aid society. The funeral services were conducted at the La Verne church by Bro. Galen K. Walker, assisted by Bro. Edgar Rothrock. Interment was made at the Pomona mausoleum.—Grace Hileman Miller, La Verne, Calif.

Wagner, Lois Whaley, was born in Morenci, Mich., and died at her home on Dec. 6, 1943, at the age of seventy-seven years. She was married to G. A. Wagner in 1889. He preceded her in death two years ago. Mrs. Wagner was a lifelong member of the Baptist Church. She leaves two daughters, two sons and nine grandchildren. Funeral services were conducted in the home by Bro. J. A. Guthrie and burial was in the Zion cemetery.—Mrs. Gertrude E. Guthrie, Metamora, Ohio.

Weaver, Leah, widow of Jonathan Weaver, died Nov. 10, 1943, at the home of her daughter in Palmyra, Pa. She was aged eighty-three years. She was the daughter of Abraham and Sarah Deppen Gible. Her husband preceded her ten years ago. She was a faithful member of the Church of the Brethren for many years. Surviving are three sons, three daughters, twenty-four grandchildren, thirty-two great-grandchildren, one sister and three brothers. Funeral services were conducted in the Myerstown church by Elder F. S. Carper, assisted by Elder J. C. Zug. Burial was in the Tulpehocken cemetery near Myerstown.—Mrs. Moses Groy, Palmyra, Pa.

Wine, Frank G., the third son of Elder Jacob and Elizabeth Wine, was born Nov. 17, 1871, in Washington County, Tenn. In 1874 he moved with his parents to Jefferson County, Tenn. He died at his home near Dandridge, Tenn., on Aug. 16, 1943. At the age of fourteen he joined the French Broad church and remained faithful until death. He was active in church work, having taught the adult Sunday-school class for a number of years. In 1902 he was married to Martha Bashor; they served in the office of deacon for several years. To them were born two sons and two daughters; the daughters died in infancy. Bro. Wine called for the anointing service a short time before his death. He was entirely helpless for several weeks but was very patient and appreciated all that was done for him. Besides his wife and sons, he is survived by one grandson, four granddaughters, two brothers and two sisters. Funeral services were conducted in the French Broad church by the pastor, Reuel B. Pritchett. Interment was in the church cemetery.—Pearl Rodeffer, Dandridge, Tenn.

Church News . . .

California

La Verne.—Our church held a home-coming and mortgage-burning program on Dec. 5 with three of the four men who have served as pastor of the congregation participating. These included Bro. Galen K. Walker, who preached the sermon; Bro. Edgar Rothrock and Dr. D. W. Kurtz. Bro. R. H. Miller, the first full-time pastor, was represented by letter. Music was contributed by the choir. Bro. C. Ernest Davis, elder, was in charge of the program. A large crowd attended the fellowship dinner at noon. Bro. Rothrock was in charge of the after-dinner program, which was somewhat reminiscent in nature. Prof. Ralph Travis presented an organ recital at 4 p. m. and at 7 p. m. Ralph and Mary Smeltzer told about their work at the Japanese hostel in Chicago. Weekday religious education classes for children are being conducted on Thursday afternoon by Mrs. Lorell Weiss, Dorothy Heiney, Louise Jones and the writer. Through the leadership of Mrs. Weiss, the birthdays of men in the service are being remembered. On the evening of December 12 the choir rendered a program of Christmas music. The white gift Christmas program will be rendered on Sunday evening, Dec. 19; the gifts will go to the Japanese children at Manzanar, Calif.—Grace Hileman Miller, La Verne, Calif., Dec. 18.

Los Angeles, Calvary.—The business meeting followed the church services on Dec. 12. The reports from the various departments showed good work accomplished. The financial secretary reported the church mortgage and all bills paid and a good balance on hand. It was decided that all income received during the coming year from the court owned by the church be used for missionary purposes. The ladies' aid secretary reported a fine year of work. A successful bazaar and rummage sale was held; \$240 was contributed toward the church, \$85 toward the mortgage fund and \$90 for missionary purposes. The new officers for the year were elected. A vote of appreciation was tendered Bro. J. W. Cline and wife for their loyalty and many years of service. The title of elder emeritus was bestowed upon Bro. Cline by the pastor. A decision was passed that ten dollars be sent to the American Bible Society, and that the Christmas offering be sent to the General Mission Board. Pastor M. S. Frantz gave a report of his first year's work at Calvary; 1,200 calls were made and over 6,500 miles were traveled. Fourteen persons have been baptized and twenty-two received by letter. The work of the church has prospered under the leadership of Bro. Frantz, and the outlook for the new year is most promising. The ladies' aid and the young adults are planning to equip the nursery with a loud speaker, thereby giving the mothers the privilege of enjoying the services. The young people, under the fine direction of Mr. and Mrs. Wayne Duke, are meeting regularly; they are

preparing a Christmas play.—Ethel C. Smith, Los Angeles, Calif., Dec. 14.

Illinois

West Branch.—We met in council on Dec. 5 with Elder Merle Hawbecker presiding. Officers were elected for the coming year. Bro. Hawbecker was retained as elder. We decided to adopt the ministerial pension plan. Our intermediate boys and girls worked on different projects during the summer to raise money for missions. On Nov. 21 they brought their offerings to the church. A Thanksgiving offering from the church was taken and the whole amount sent to the General Mission Board. The intermediates also spent a great deal of time getting a box of miscellaneous articles together to send to the Japanese boys and girls in an internment camp. The women have canned considerable fruit and vegetables for the needy. They meet twice each month in the homes to do aid society work. They have also served meals at several sales. Our church kitchen has been remodeled and redecorated. Much of the work was donated by the men of the church. We expect to have a one hundred per cent Messenger club again this year. We are looking forward to the coming of Bro. E. S. Coffman of Dayton, Va., to hold our meetings. On the evening of Nov. 25 we met to pay tribute to our oldest member, Bro. W. H. Cordell, who has served faithfully in the church for many years. The occasion was his seventy-fourth birthday.—Anna Laura Butterbaugh, Polo, Ill., Dec. 20.

Indiana

New Paris.—We met in council on Dec. 2; our newly elected elder, Bro. Eldon Evans, presided. Bro. John Metzler of Nappanee conducted the opening devotions. We decided to aid Bro. H. A. Bosler in getting a light plant for our mission in Africa. The church gave a Christmas program on Dec. 19, and on Christmas Eve the B. Y. P. D. gave another impressive program. Our Sunday school is progressing and growing in attendance. In the evening of Nov. 7 the community chorus gave us a program of songs. On Nov. 8 Bro. Edward Stump began our evangelistic services. At the close of the meetings on Nov. 22 the love feast was held with Bro. Stump officiating. On Nov. 14 we had our home-coming. Bro. Stump also conducted this service. Our neighboring churches assisted in the revival effort by attending and bringing messages in song. As a result of the meeting the members were strengthened and two were added to the church by baptism.—Mary C. Kiefer, New Paris, Ind., Dec. 27.

Union Grove.—Our church met in council in September. New church and Sunday-school officers were elected. Bro. I. E. Weaver was re-elected as elder. Bro. Ammon P. Wenger assumed the duties as our pastor on Sept. 1. Following the morning service on Sept. 12, a basket dinner was served in the church basement, followed by an afternoon program in honor of our retiring pastor, Bro. I. C. Snavely, and his family. A lovely gift from the church was presented to Brother and Sister Snavely. The Snavelys will move before the first of the year to their new home in Michigan. Five years ago our church purchased a forty-acre parsonage farm. When the crops were sold this fall, the mortgage was paid in full. In November the farm mortgage was burned in a public ceremony. Our elder delivered the morning message. The missionary society and several Sunday-school classes have sent Christmas packages and cards to our boys in service. The elderly folks and shut-ins of our congregation were also remembered with Christmas packages and messages of

cheer. The Sunday school presented a special Christmas program on Dec. 19 and the Christmas offering for world-wide missions was taken.—Blanche Wenger, Muncie, Ind., Dec. 21.

Iowa

Garrison.—We made the month of November one of personal evangelism, and on Thanksgiving Day four persons were baptized. We held a Thanksgiving service at eleven o'clock, a basket dinner at noon, baptismal service in the afternoon, and our love feast in the evening. We gave our Christmas program on Sunday evening, Dec. 19. A social was held on Christmas Eve; the young people sang Christmas carols and distributed baskets of fruit to the shut-ins and then returned to the church basement. The Sunday-school pupils had an exchange of gifts and received treats from the Sunday school. This year we gave the children religious games and books instead of candy. A Christmas package was sent to a Japanese internment camp. On Dec. 26 Dean Hoeft, a student at McPherson College, was licensed to the ministry. Bro. D. D. Fleishman officiated, assisted by Bro. J. A. Eby. Bro. Ernest Ikenberry of Twin Falls, Idaho, and a student at McPherson College, was here for the Christmas holidays. Ernest was born in China and spent his life there until 1941. He was in charge of our morning service and brought an interesting message on the work in China. In the evening he gave a talk to the young people. The young people have been meeting an hour before the regular evening service and playing games in the church basement. We will have a watch service on New Year's Eve. During January and February we plan to enter into friendly competition with the other churches of the district to try to increase the attendance in the churches of the district.—Mrs. U. H. Hoeft, Vinton, Iowa, Dec. 28.

Maryland

Grossnickles.—A number of our people attended an evangelistic service held in our mission church at Harmony Nov. 3-14 by Bro. John Geary of Hollsopple, Pa. Our love feast was held in the Myersville house on Nov. 13. The B. Y. P. D. sponsored a musical program on Nov. 21 by Mrs. Anna Edwards, the religious director of radio station WFMD in Frederick, Md. The Thanksgiving program was held at Harmony with Bro. Austin Cooper as speaker. Bro. Irving Stottlemeyer preached for us while Pastor John Graham was holding evangelistic services at Pleasant Valley, Ohio. Brethren Service slides were shown on Dec. 12 by Bro. Ora DeLauter. Church and Sunday-school officers for the coming year were elected on Dec. 19. Christmas letters from the church were sent to our boys in service.—Sara Grossnickel, Myersville, Md., Dec. 22.

Ohio

Fairview.—We met in council on Dec. 14 with our elder presiding. Officers for the coming year were chosen; Bro. J. A. Guthrie was elected as elder. We remembered our boys in service with Christmas gifts. Our women's work keeps busy with Red Cross and relief sewing and regular meetings each month. The church work is moving along nicely with the usual attendance and interest. The flu and measles have recently hindered the attendance.—Gertrude E. Guthrie, Metamora, Ohio, Dec. 23.

Pittsburg.—We met in council on Dec. 16 with our elder, Bro. Roy Teach, in charge. A gift to our church by one of the businessmen of Pittsburg was greatly appreciated. This donation will go into the improvement fund for our church building. The Gospel Messenger is being sent into eighty-one homes in our church district. Pastor John Grimley has conducted two successful one-week revivals this winter. He also served as the chorister in a two weeks' revival at the United Brethren church in our neighboring town. The young people are planning to sing Christmas carols on Christmas Eve. They will present a Christmas play in the church auditorium on Sunday evening. The pastor has planned a watch and prayer service again this year for New Year's Eve. The attendance in our church and Sunday school is increasing.—Ada Eberwine, Arcanum, Ohio, Dec. 17.

West Charleston.—A musical program was given by the choir on Sunday evening, Oct. 10. An offering of \$35 was received. Our love feast was held on Oct. 24 with an attendance of forty-seven. Bro. Paul Kinsel officiated. The Sunday school decided to send a Christmas letter and a dollar bill to each boy in service. The Bethel Township Sunday-school convention was held on Nov. 14 with sixty-five present from our church. Services were held on Thanksgiving morning. A fellowship supper was held at the church on Dec. 23, followed by a Christmas program presented by the children. The young people went Christmas caroling on Dec. 19. A musical program of Christmas numbers was given by the choir on Sunday evening, Dec. 26. An offering of \$21 was given for the choir.—Mrs. Edith Rose, Tipp City, Ohio, Dec. 27.

Pennsylvania

Chambersburg.—Bro. R. Kenneth Foust of our church is president of the western zone in the young people's work of our Southern District. In the religious activities of Franklin County and Chambersburg community, our church is represented by Bro. Clarence W. Foust as adult adviser in the county Sunday-school association, by Bro. D. Carl Stauffer as vice-president of the northeast branch of the county Christian Endeavor society, by Mrs. Rarick as president of the women's missionary union of Chambersburg, and by the pastor as secretary of the Chambersburg Ministerial Association. We have recently had guest speak-

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ers in the persons of Elder Joseph J. Bowser of York; Pastor Robert L. Cocklin of the Ridge church; Bro. J. Henry Long, a student minister of Elizabethtown College; and Sister George L. Detweiler, wife of the pastor at Waynesboro. On several occasions when the pastor was away, the service was conducted by Mrs. Rarick. Our Sunday school aims at an average attendance of 200. It was more than that last Sunday. The annual children's Christmas party was held in the parsonage. A Christmas gathering, sponsored by our Christian Endeavor, was held in the new municipal market house. Sister Clarence W. Foust is directing our Christmas play, *Why the Angels Sang*; it will be given on Dec. 26.—Ralph G. Rarick, Chambersburg, Pa., Dec. 22.

Conewago.—We met in council on Dec. 2 at the Bachmanville house with our elder, H. A. Merkey, presiding. The term of our elder expired but he was retained for three years. Dr. Laura Cottrell was with us on the morning of Oct. 10 at the Conewago church. Ollie Hevener of the White Oak congregation preached the sermon on Thanksgiving Day at the Conewago church. The corn that was raised on God's acre on the farm of Bro. Harry Aldinger was husked and sold. The net proceeds were \$135, which went to the C. P. S. camps. The young people went Christmas caroling.—Bertha M. Shissler, Elizabethtown, Pa., Dec. 28.

Virginia

Pleasant Hill.—After the preaching service on Dec. 12 we met in council with Elder A. N. Hylton presiding. Officers for the coming year were elected. Bro. Hampton Marshall was chosen as elder and Bro. Hylton as assistant elder. Bro. E. E. Hylton tendered his resignation as clerk.—Mrs. James A. Hylton, Willis, Va., Dec. 20.

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Biography

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BY ERNEST G. HOFF

To the growing list of biographies of persons who have made significant contributions to the Church of the Brethren another has been added by Ernest G. Hoff—that of his father, Emanuel B. Hoff, co-founder of Bethany Seminary. This book, however, is much more than a biography. In five chapters the author tells the story of his father's life, treating it reverently and affectionately.

In the remaining nine chapters he deals with the methods of Bible study and teaching which distinguished his father's career, summarizes the contents of some of his Bible courses, evaluates his part in shaping the church's attitude toward Biblical interpretation, lists many of his pointed sayings, and gives some of his verse. The price is \$1.50.

To Messenger subscribers the price is \$1.00. If ordering at the lower price, please enclose your address clipped from your Messenger.

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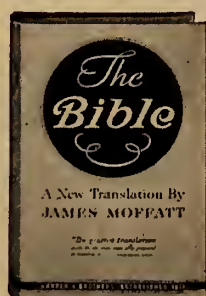
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GOSPEL MESSENGER

Volume 93 JANUARY 22, 1944 Number 4

Men and Stained Glass Windows

I sat in the McPherson church before sunup one morning, not long ago, and watched the stained glass windows. They were dark and colorless. But as light crept up the eastern sky the windows began to awaken with life. The white colors could be seen first, then the lighter greens and finally the deep purples. I watched Holman Hunt's Christ, particularly, as he stood by the door knocking for admission, holding within himself and in his hand "The Light of the World." The window became brighter as the sun outside crept nearer the horizon.

Then in a burst of dawning the sun topped the Kansas plains. The face of the Christ leaped into glory and every part of him became a ray of color. All of the windows came to life, each with its own message and beauty.

Light from outside streaming through the windows had done it. Stained glass windows are beautiful only when there is light outside of them, other than their own, which shines through them.

But there is another consideration. There must be color in the window, else even the sun outside cannot make it light up with beauty. And the more care that has gone into the preparation of the window, the more miraculously do window and sun work together to thrill us and to teach us. People are like that, too.

These thoughts came to me as I watched the windows. Sitting there I thought of the new work to which the church had called me and which I am now attempting to begin. I am quite certain that I can do nothing for the church through the Messenger without the Light of God. I pray now that I, along with the other editors, may be his messenger through whom his light may shine.

And the second consideration is not without its lesson. The light of God must work upon something of value if it is to produce color. Here also it is my prayer, as I assume my work at Elgin, that I may become a man of strength, through whom the power of God may issue challenge to his church.

I crave the prayer of the church that these things may be so.

D. W. B.



★ ★ ★

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Around the World...

Daniel L. Marsh, president of Boston University, has announced the establishment of scholarships covering full tuition for the children of the university's graduates who are killed in action during the present war.

For the first time in twenty-four years, the post-office department has operated "in the black" for a fiscal year. Final figures made the surplus \$1,334,551. Revenues totaled \$966,227,288, expenditures \$964,892,737.

The Swedish radio reported on Jan. 2 that two Swedish ships in the service of the International Red Cross had arrived in the Greek harbor at Piraeus with more than 11,000 tons of food and medical supplies for Greek civilians.

The first official figures on political prisoners of the present Spanish regime as a result of the civil war were disclosed late in December. The number on Jan. 7, 1940, said Señor Sanz, director of prisons, was 270,719. On Dec. 20, about 40,000 were still detained, 6,000 of whom were released on Christmas Day. It is expected that the remaining 34,000 will be released by March. Eight hundred are still under sentence of death.

Preliminary estimates of the country's school enrollment have been released by the Office of Education showing high school enrollments for 1943-44 down 6.2 per cent from the previous year, and elementary enrollments down 2.8 per cent. In the last two years of high school the number of boys attending has declined by fifteen per cent and of girls by about five per cent. The decrease in elementary school enrollment has been going on steadily for fourteen years. This year's totals are approximately equal to those of thirty years ago.

Formation of an American Association for an International Office of Education, consisting of leaders in industry, labor, religion and education, to serve as "an essential instrument for an enduring peace," was announced at the end of the year.

Dr. Harlow Shapley of the Harvard College Observatory is to serve as chairman, with James Marshall of the New York City board of education and Mgr. George Johnson of the Catholic University of America as vice-chairmen.

In recent months educators have paid increasing attention to postwar educational reconstruction problems. Recently at Harpers Ferry, W. Va., a conference of American and foreign school leaders approved the establishment of an international education body.

The newly formed association declared that an international office for education could contribute materially to world peace by helping to improve educational aims and to foster intercultural fellowship and understanding. No peace program, it insisted, will be complete if it fails to place education on a parity with political organization, police, distribution of raw materials, the stabilization of currencies and raising standards of health.

An international organization, the association added, will be able to prepare and recommend minimum standards at all educational levels; give expert advice to school systems in all parts of the world; recommend and supervise the distribution of funds to repair devastated school systems and universities; assume leadership in assisting the nations to meet the problems of adjusting demobilized armed forces and in the resettlement of refugees. It could provide a center for the exchange of experiences and techniques in the field of education and cultural relations, and facilitate the international exchange of students, professors, scientists and artists.

Members of the committee include: Grayson N. Kefauver, Owen D. Young, Samuel McCrea Cavert, Mrs. Ruth Bryan Rhode, Reinhold Niebuhr, William L. White, Louis Adamic, Dorothy Canfield Fisher, and others.

1943 was the banner year in American history in the number of births in the United States, the Metropolitan Life Insurance Company announced at the end of the year. This year was the fourth in succession in which the birth rate has increased. The total number of births for the year was expected to reach a total of 3,200,000.

Basic English was assailed by linguists at a recent meeting of the American Dialect Society at Columbia University. Prof. Margarite Jones of Hunter College said it is linguistically imperialistic, and that it would be impossible for the English-speaking peoples to make others adopt a language which is so essentially a national tongue.

The British liquor industry, looking forward to postwar reconstruction, is advocating that a small bottle storeroom, where "good wine may be treated with the "care it deserves," shall be a feature of each home built with state aid.

Pennsylvania's second whisky rationing period will extend from Jan. 3 to Feb. 12, a six-week period during which the maximum allotment for each retail purchaser will be one-fifth of a gallon. War ration book No. 3 will be used in making purchases.

Progress in improving educational facilities in the United States in the last fifty years has been steady but not always uniform. Rural areas have not offered as many opportunities for schooling as urban centers, and there is need for better facilities among the nonwhite population.

Instruction in elementary Russian by radio was started Jan. 4 by Ohio State University over the university's own broadcasting station WOSU. Daily lessons are broadcast by Mrs. Peter Epp, a native of Russia, who is the wife of an Ohio State faculty member. No credit is given for the work at the time. Ohio State has successfully given radio instruction in French and Spanish for more than a decade.

Dr. Isaiah Bowman, president of Johns Hopkins University, in his annual report to the board of trustees viewed the result of federal support of education as the possible "eventual abandonment of local responsibility everywhere," and declared that such a danger to "the very foundations of schools, surely the most basic of our social institutions, should lead to a general state of alarm and to a "vigorous analysis" of every project in or out of Congress for "wholesale federal aid to education."

Gospel Messenger

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

JANUARY 22, 1944

Number 4

The General Forum

A MESSAGE FOR THE NEW YEAR

BY M. E. CLINGENPEEL

STANDING at the portal of the New Year, it is natural to look in two directions; backward in review of the old year and forward in anticipation of the new year.

For all of us, among many other things, the past year has been one of anxiety. Many of our most able young men have been called into the service. Husbands and fathers have had to leave their wives and children. Mothers have had to carry on alone and keep the home fires burning. Children have had to get along without the companionship of their fathers. Many in the service have been shipped across the seas, oftentimes to unknown destinations. Many young men have left their homes, their families, their friends and their native land, even as Abraham of old, not knowing whither they went, or if or when they would return.

Those of us who have remained at home have not been able to satisfy many of our wants and yet our real needs have been supplied; but even so anxiety has been our lot. We have had an uneasy feeling and fear about what may happen to our young men on the seas, in the air and on the battle fronts of the world. The confusion and disunity, the lack of character in high places and the extreme selfishness of the pressure groups in our homeland have added to the feeling of uneasiness and fear.

And yet the sacrifice of the American people has been little in comparison with that of the people of other countries. India has been plagued with famine and her people have been starving by the tens of thousands. Russia, living in poverty, has sacrificed millions of the best men of her land. Her cities and towns by the hundreds have been reduced to ruin. Her civilians by the hundreds of

thousands are merely existing as homeless refugees. In Germany, apart from her enormous military casualties, there are the loss of property, homes and life and the appalling prospect of rapidly increasing losses in every area of life. In the occupied countries there are the inevitable anxiety, fear and trouble that go with cold, hunger, suffering and the deprivation of almost every freedom that makes life desirable and worth while. When we consider the agony and terror that afflict so much of the world today one wonders how it is that we in our country are spared so much of the world's misery.

We have just crossed the portals of the new year which in all probability will be the most fateful year in our generation. This year will likely see the conclusion of the war in Europe, but we have been officially warned to expect an extremely large number of casualties before the end. This year will also likely see the laying of the groundwork of the peace that shall follow the war. The conditions of that peace will go a long way toward determining whether the next generation will be called upon to fight World War III.

In this new year there are at least two areas in which the church should render outstanding service. First, the church must nurture Christian faith in individuals. She must lead them to a personal faith and trust in the Lord which will result in the commitment of the whole of life to Christ. Through her teaching, counseling and corporate worship the church should prepare individuals to take triumphantly the deprivations, discipline and sacrifice they will inevitably face, and to withstand with Christian fortitude the shock and burden of suffering, sorrow, loneliness and death.

Secondly, the church needs to give idealism, inspiration and leadership in the building of the peace on the basis of the eternal principles of the

universe. It is not the place of the church as such to formulate treaties and dictate policies of the state. Rather, it is the place of the church to keep before the people and the state the law of God, the moral and spiritual principles that are the very warp and woof of the universe, to keep alive the social conscience of the state, that sense of "oughtness" to do the right, to keep before the statesmen the eternal principles of righteousness and to challenge and inspire them to apply these principles in the affairs of state.

Often the church has been subservient to the state and allowed itself to become the tool of the state for the accomplishment of secular and unholy ends, rather than bravely holding forth the light by which the state might see clearly how to chart a true course. Often the leadership of the church has been influenced by the wishes of the people rather than the "thus saith the Lord."

In this new year of 1944 let the church be the church; let her prophetic ministry be uttered with the power and conviction of the prophets of old; let the ministry of the church be the means of echoing the voice of God and reflecting the light of the Son of Righteousness that men may hear and see and find the way of righteousness and of a just and durable peace.

Polo, Ill.

What Is Happening to the Church Back Home?

BY THURL METZGER

THOSE of us who have been away from our local churches for a length of time in C.P.S. are a little bewildered and confused by what seems to be happening in the church back home. We recall the days of numerous peace programs, special offerings and fasts, as well as the Twenty Thousand Dunkers for Peace, for which there was a great deal of interest and enthusiasm. Nearly every minister spoke with strong conviction against war and against all the evils and injustices that cause and accompany war. The laity were entirely agreed and the church said, in effect, that though the whole world should go to war we would still be loyal to the Prince of Peace.

When we went to camp we were prepared to face an unfriendly community, but we were unprepared for the number of people in our own church who would no longer support our position. We now see an increasing use of Old Testament texts to prove that God will give us victory over our enemies, with no mention of what Christ said about enemies. Others are eager to preach about the postwar world and prescribe a superficial program of parks, playgrounds and swimming pools

As Valiant Men Go Forth

BY ORA W. GARBER

As valiant men go forth to war,
Men who love life and wish to live
But risk their all to give the world
The service they think right to give,
'Tis ours who in our homes remain—
Whose trust is not in earthly might
To dethrone wrong and enthrone right—
To show the world a path that's new
Unto that goal all would attain,
A peace that's permanent and true.
'Tis ours to sacrifice with those
Whose very lives are sacrificed,
To share the burdens of mankind,
To bear aloft the cross of Christ.

Elgin, Ill.

for the "boys when they come home" and seem not to realize the serious consequences of a hungry and disillusioned world.

In commenting on a sermon preached by a young and very active minister recently, I said, "It was a good sermon, but why didn't you state your true position on the war question?"

He answered quite quickly and honestly, "I don't dare to. If I did the congregation would replace me and I have a wife and children to consider." He added further that his instructor had advised him not to stress too much the question of war lest the congregation should be divided. Another minister did not want discussion of C.P.S. in his town because he was admittedly afraid of certain patriotic organizations. I have also listened to some who have tried to straddle the issue and who give as their reason for this attitude that the time is not opportune.

I have always made it a point to speak openly and frankly about my position to all who questioned me about it. Since I have been in camp I have talked to teachers, mechanics, farmers, laborers, a banker and an army officer. Almost without exception they all seemed happy that our church should make this testimony in these difficult times. I firmly believe that if the Church and the Brethren could have stood unitedly, the impact of the Brethren faith would have been felt around the world and would have played no small part in the peace that is to follow.

Those of us in camp, however, do not forget the hundreds of people who are making real sacrifices for the maintenance of C.P.S. We remember also those who are graciously bearing the insults of the community given to war hysteria—sometimes because of actions with which they do not agree. It would be very unfortunate if there should develop a misunderstanding between the men in

camp and the people in the local churches. I believe that a closer relationship could and should be established by more frequent visits of ministers and other Brethren to C.P.S. camps. I believe also that there should be a redefinition and an intensive study of Brethren peace ideals in the light of present world events. We have an opportunity to take a bold step forward toward the kingdom of righteousness, and we dare not fail the next generation.

Grand Rapids, Minn.

The General Conference of the Brethren Church

BY RUFUS D. BOWMAN

THE General Conference of the Brethren Church was held at Ashland, Ohio, August 23-29, 1943. The writer was the fraternal delegate from the Church of the Brethren. There were two hundred and fifteen delegates. Rev. John F. Locke of Virginia was the moderator. The spirit of the meeting was exceedingly fine. There was a spirit of unity and also a readiness to undertake forward-looking steps in the church program.

The Conference sent greetings to the Church of the Brethren. Some very significant actions were taken. The College Board elected Professor M. A. Stuckey as dean of Ashland Seminary. The Publication Board promoted Rev. F. C. Vanator to the editorship of the Brethren Evangelist. The Missionary Board reported a reserve of \$47,000 after its largest year in home and foreign work. A new board, called The Council of Boards, was formed, constituted of the executives from each board and institution in the denomination, for the purpose of helping to maintain the denominational balance and to lead out in postwar planning.

Significant actions were also taken in the field of fraternal relations. The Conference gave the Missionary Board permission to study the foreign fields with the Church of the Brethren and to co-operate with our church in the sending of missionaries from the Brethren Church to the fields under the supervision of the General Mission Board of the Church of the Brethren. The Brethren also invited our denomination to consider sending missionaries under the supervision of their Missionary Board.

The joint executive committee of the Fraternal Relations committees of the two denominations is composed of Geo. F. Kem, Charles A. Bame, and J. Ray Klingensmith of the Brethren; and H. F. Richards, M. R. Zigler and Rufus D. Bowman of the Church of the Brethren. This committee met at South Bend, Indiana, March 27, 1943, and drew up the following report which was adopted by the Ashland Conference:

Basis of Action

The following proposals for the creating of a better understanding between our bodies were approved:

1. That invitations be extended reciprocally by administrative Boards each to the other, for representatives to attend as guests at Board meetings.
2. That there be an interchange of speakers between:
 - a. Colleges and seminaries.
 - b. Summer camps.
 - c. Annual Conferences in 1943 and each thereafter as may be deemed wise.
 - d. District and regional meetings.
3. That there be an exchange of articles in the church periodicals.
4. That J. Ray Klingensmith and M. R. Zigler be authorized to act for the committee to put these plans into effect.

Survey

Voted that a survey be made to discover the communities where churches of our two bodies overlap in their field of operation.

Voted that a canvass be made of our nonresident members to find places where there may be developed co-operatively a Brethren fellowship.

Voted that a study be made of the new communities that are being developed over the United States to determine whether or not there are communities where Brethren should establish units in these fields with the understanding that if action is taken in this field it shall be done with the approval of the mission boards of the two bodies and their support.

Voted that J. Ray Klingensmith and M. R. Zigler or their successors be responsible for the administration of the above action.

Small Churches

Voted that we assist small churches wherever it is agreeable to co-operate in one unit with the understanding that a constitution be suggested to care for the interests involved, and to provide a method of procedure to avoid misunderstanding.

Conserving Brethren Heritage

Voted that where we have Brethren churches and Church of the Brethren churches in the same community, we encourage fellowship between the ministers and churches and any joint planning which will be beneficial in preserving our common Brethren heritage and for the spiritual care of all members.

Fellowship in Evangelism

Voted that we believe that an exchange of pulpits and evangelistic workers in regular services and revival meetings in future efforts for fellowship would result in better friendship and gains for our common cause.

Considering the spirit of unity, the forward-looking program, and the definite steps toward co-operation, it seems to the writer that our church should increasingly seek those avenues of co-operation with the Brethren Church which will express our common ideals and faith, and lead us in the coming years toward that united program which will best fulfill the heritage of those who walk in the line of Mack and Sower.

Bethany Biblical Seminary.

SOME THOUGHTS ABOUT LIFE

BY EDWARD E. LYONS

Fifty miles from the camp base on this lonely and isolated post, one has a lot of time to think on the higher things of life, and to wonder about God. Thus it was that I started turning many thoughts over in my mind.

What is life? What is the meaning of it all? Here we live or exist, as the case may be, for the short span of from fifty to one hundred years. But how many people make a success in life—gaining happiness and making the world better?

Most people live from hand to mouth, raise a family and die, and then even the memory of their lives finally passes away. How should one live his life anyway?

Trying to answer that question for myself, I looked at my watch to see the correct time and like a bolt out of the blue, an answer came to me. In the small watch in my hand was an answer to my questions about life. Studying and comparing the watch with life, I found many striking comparisons could be made.

A watch ticks but one tick at a time; it meets what is expected of it each second. It does not live in the past or future, but always for the present. Of course, each present tick makes way for the next one; but the watch does not worry about the future. If the watch is slow or fast, we adjust it accordingly. We wind it once a day. If it stops, we take it to the jeweler for adjustment, and if it stops and cannot be repaired—well, then it has no regrets; it has lived up to its responsibilities.

In relation to life, then, many of us are not satisfied to live each day to the full. We worry about the future, or try to disregard the unhappiness of the present. In other words, we oftentimes live in the past or the future, which requires that we must continually readjust ourselves to the present reality. Let us "be content in whatever state we are," as the Apostle Paul would say. We have our responsibilities of the present hour; then let us live up to them the best we can.

Like a watch, one needs to be wound up at least once a day through prayer, meditation and the reading of God's Word. This, then, will keep one ticking away. Perhaps there will be times when life becomes very greatly maladjusted, and then we must go back to our Creator and be helped anew.

If one has lived up to his daily responsibilities, accepted his privileges, and has done his duty toward God and his fellow man, when he dies he will have no regrets. What a lesson from a little watch! What a parable of life! Perhaps Christ, if he were here, would liken the kingdom of God to the watch. Drawing this lesson from the watch, let us become interested in living more abundantly in the present hour.

Waldport, Oregon.

The Bengal Famine

BY LELAND S. BRUBAKER

Twenty-five thousand dollars for the relief of famine sufferers in India is being sent by the Protestant churches of North America as a "token gift" to the National Christian Council of India, according to an announcement issued by Sue Weddell, secretary of the India Committee of the Foreign Missions Conference of North America.

"We know this amount is only a drop in the bucket of the terrible need," says Miss Weddell, "but it goes

as a gesture of concern and Christian interest in the welfare of the Indian people. Their living, always meager, has been cut to the point of actual starvation in many cases by war-imposed limits on transportation facilities and by recent floods in many parts of the country. This initial gift will be followed by larger gifts later if the need continues."

The Indian Messenger, the organ of the Sadharan Brahmo Samaj, tells of the relief mission they are maintaining in the Diamond Harbor area. It says, "Food-grains are available from local shops only at exorbitant rates." One of their workers at Madhusudanpur writes: "Thousands are roaming about in search of a mere morsel. News of death from starvation is daily being received from the villages near our relief center.... A woman from Midnapur sold her child for about one pound of rice. Such instances are daily occurrences now. Father is deserting mother and children; mother is selling children or deserting them. Men have become too weak to do any work.... Utensils, ploughs, parcels of land are being mortgaged for food, and there is no possibility of these being redeemed.... This is the picture of most Bengal villages, but these areas are not yet considered famine areas."

This last statement is arresting. What are the signs of famine? Ordinarily the government starts what are called test works, to determine whether people are in need of work. Various types of earthworks, roads, canals and the like are started. If large numbers are ready to do this sort of work at somewhat reduced wages, it is taken to indicate that famine conditions prevail. We are told that in Bengal all this work had to stop when the rains began. Now with the grain prices what they are, not only the day laborers are starving but also the householders who ordinarily can buy food.

On receipt of a cable from Rajah Manikam, secretary of the National Christian Council of India, the plight of the Indian people was presented before meetings of the Foreign Missions Conference of North America. An appeal went out by wire to the foreign mission boards of the Protestant denominations having work in India. Response was immediate, the first check for \$1,000 being in hand the following day. Within forty-eight hours fifteen denominations had contributed a total of over \$10,000. With checks promised by mission boards in distant parts of the country, the goal of \$25,000 is assured. The Brethren Service Committee through the General Mission Board made an initial contribution of \$2,000 to this fund.

The government is being urged to take all possible steps to get supplies to the stricken area. The major problem is one of supplying grain for the famine districts, but shipping from areas of supply, such as the United States, Canada and Australia presents great difficulties in wartime. The government has given assurance of all possible co-operation in helping to solve the practical obstacles.

The committee is also in touch with the American Red Cross which has made inquiries of the India Red Cross regarding assistance needed. Action awaits reply from India.

British mission boards and churches are raising a fund for India famine sufferers similar to that raised by the American churches.

Elgin, Ill.

Brethren Service

BRETHREN SERVICE NEWS

General C.P.S. conferences are being held Jan. 17-25 in Elgin, where all of the officials who administer the program for the Brethren Service Committee gather to lay plans for the coming year. Camp directors, hospital assistant directors, and regional supervisors are present. The Brethren Service Committee meets on the 21st and the 22nd to work with them.

In accordance with the policy of the B.S.C. to have men in camp share in the administration of C.P.S., a national advisory council has been elected consisting of three representatives from main camps, one from hospital units, one from farm units and one from special camps. These six C.P.S. men are now being elected by a nation-wide vote, and they will remain in Elgin from Jan. 19 to Jan. 22.

Selective Service has announced that the next C.P.S. camp to be opened as a government camp will be located at Lapine, Oregon. Lapine is now a Mennonite camp and will be taken over by the government with the plan of expanding it to 500 or 600 men. Victor Olsen of the headquarters Selective Service staff will be the director, at least temporarily.

The Methodist Commission on World Peace will soon assume administration of a C.P.S. mental hospital unit at Cherokee, Iowa, and an agricultural station at Knoxville, Tennessee. Their only unit up till now has been the Duke University hospital unit.

From a letter from Mrs. Ross D. Murphy: "During the past six months clothing has been sent from the Philadelphia center to North Africa, Spain, Switzerland, England, Puerto Rico and various parts of the United States of America. We see new needs arising on the horizon of our vision—India and elsewhere. We may not now be able to meet these needs, but we should prepare for future possibilities. There seems to be no limit to the need. The clothing mission has been able to function while doors to other types of Christian service have remained closed. So whatever our hands have prepared and our hearts have consecrated will serve to become a double blessing to those who share as well as to those who receive. 'Who gives himself with his alms feeds three,—himself, his hungering neighbor and me.'"

And from a letter of John Metzler's: "A week or so ago I called the chairman of the men's work and asked him if he could find us some help for moving the food from New Paris to Nappanee. He asked for a week's time and agreed to deliver. Beginning yesterday morning at 8:00 o'clock men started coming and also trucks and trailers until there was a total of fifty-five men, nine trucks, and five trailers on the job. From 8:00 until about 2:00 in the afternoon between eighty and eighty-five tons of food had been hauled from New Paris and stacked in place in the warehouse at Nappanee. That's something that can't possibly happen when you sit at a desk all of the time. I like Northern Indiana!"

Several changes were made in Selective Service regulations by the recent so-called "father draft amendment":

The elimination of draft classification III-A, previously those "with child or children and maintaining a bona fide family relationship."

The transfer of jurisdiction in the case of men working away from their home towns to appeal boards near their jobs.



These seven calves are being raised for the heifer project by the Brookville Church of the Brethren at Brookville, Ohio. Six of these calves were purchased by funds from the treasury of the church while the other was given by a neighbor in that community. All of these calves are being raised by members of the Brookville church. This group of calves consists of Jerseys, Guernseys and one milking Shorthorn. Two of these are purebred animals and the rest are good grade animals.

Statement of the B.S.C. on Money Returned From Goshen Tornado Fund

Following the tornado at Goshen in March 1942 various individuals and groups contributed to the needs there. Some of the funds were administered by the Red Cross while the Ministerial Association received other funds. In the final clearing up of all projects, it developed that the association was holding a balance over and above all assistance of \$2,427.75. This was held for nearly a year after the completion of rehabilitation work to allow time for ample investigation. Being satisfied that needs had been properly met, the association decided to refund the above balance on a proportionate basis to the churches that had contributed. This returned \$1,402.95 to the Brethren Service Committee.

The Service Committee assures Brethren people who gave money for use in Goshen that this returned fund will be used in important relief work at some place in this needy world. It is a tribute to the people of the vicinity of Goshen that they were so much interested in the needs of their neighbors that they gave more than enough money for the needs of the tornado sufferers. Believing that the same spirit of neighborliness would respond to the needs of neighbors farther away, the Service Committee dedicates this returned sum to general relief work. To these churches and people the committee expresses genuine appreciation of the gift and the spirit that prompted its giving.

An annuity contract is a double blessing. Do you know that you can contribute a sum of money, \$100 and up, to the general brotherhood with an arrangement whereby you will receive income as long as you live? At your death the residue becomes available for the work of the cause to which you contributed your money. This annuity plan is designed for older people and is especially advantageous from sixty years on up. The Brethren Service Committee invites inquiries concerning annuities.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, January 23

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson, Jesus Teaches in Parables.—

Mark 4: 1-9, 26-32. Golden Text, If any man hath ears to hear, let him hear. Mark 4: 23.

Christian Workers, Parables of Wisdom.

B. Y. P. D., World-wide Brotherhood Through Christ.

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Gains for the Kingdom

Four baptized in the Rileyville church, Va., Bro. William Kinsey, evangelist.

Eight baptized and one received by former baptism in the Pleasant Hill church, Va., Bro. Carl H. Zigler, evangelist.

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Personal Mention

A meeting of the Gish Fund Committee explained the early morning presence of Brethren F. E. Mallott and F. B. Statler at the Publishing House on a recent Monday.

Brother and Sister Martin Suck, members of the Garrison church, Iowa, celebrated their fiftieth wedding anniversary on Dec. 12. Congratulations to these good people as exemplars of the Christian ideal for the home.

Brother and Sister Harold R. Myers write to say that they are available to conduct evangelistic meetings during the year 1944. Any one interested may write Bro. Myers at 1115 S. Pickaway Street, Circleville, Ohio. After March 1, 1944, his address will be R. 1, Garrett, Ind.

Bro. Bernard N. King has kindly consented to represent the Brethren Service Committee as their visitor to Camp Phillips, Kansas, taking the place of Bro. Desmond W. Bittinger. Please send all names and addresses to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

Brother and Sister Ira Isham of Albany, Wis., active members of the Chippewa Valley congregation, celebrated their sixtieth wedding anniversary on Jan. 1, having been married Jan. 1, 1884. Our best wishes go to these two who have added ten years to what is required to make the anniversary golden.

Brother and Sister W. A. Kinzie of Morrill, Kansas, have reached the fiftieth milestone in their married life. Bro. Kinzie has served Kansas and Nebraska churches for many years as pastor—twelve years in his home church near Lawrence; then Salem, Ottawa, Navarre, Carleton, Navarre for a second period, and now Morrill. Throughout this time Sister Kinzie has been his efficient helpmate, among other things, having served some 54,759 meals.

Monday morning, Jan. 10, Bro. Jesse H. Ziegler brought his training school class at the seminary out for a visit to the Brethren Publishing House. The editor was first aware of something unusual when he returned from an errand to the composing room and found his office practically filled with the thirty students who had stopped in to pay their respects. It seemed that a pleasant time was had by all.

Bro. Homer Spickler, Sr., of Struthers, Ohio, writes of several interesting and mutually profitable contacts with members of the A. M. E. church. On one occasion he was the only white man in a congregation of several hundred persons. He "came away blest and having the viewpoint of our colored brothers in at least a few of their problems."

Bro. Roland L. Howe's *The History of a Church*, which features the First Church of the Brethren of Philadelphia, is the latest Brethren historical work to come to hand. One finds in the one-hundred-and-thirty-year record of this church not only the significant details of the story of a local congregation, but an epitome of the history of the brotherhood for the period. Bro. Howe's labor of love has laid all interested in Brethren history in his debt. Be sure to read Bro. J. E. Miller's review of *The History of a Church* on the opposite page. A convenient order blank will be found on page 15.

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Miscellaneous Items

Copies of Emanuel B. Hoff—Bible Teacher, by Ernest G. Hoff, and of the revised and enlarged third edition of *The Touch of the Master's Hand*, by Myra Brooks Welch, are now ready for sale. The regular price of the former is \$1.50, but to Gospel Messenger subscribers the price is \$1.00; if you order at the lower price, please send your address clipped from your Messenger or the wrapper. The price of the latter is still \$1.00.

The Fairview church of Southern Iowa, located near Centerville, was destroyed by fire the night of Jan. 8, according to word received from Mrs. J. W. Tarrence of Udell, Iowa. Preparations were being made for a supper, to be followed by a business meeting, when the fire was discovered. Not much was saved. There is some insurance. The church building is described as having been an old landmark since 1866. The congregation was organized in 1848 or 1849. "We are like a family without a home. Our loss is great to us."

The Forty-Fourth Annual Bible Institute at Elizabethtown College will be held Jan. 28 to 30 inclusive. The opening session is scheduled for 9:00 a. m. in the chapel on the beginning day. The instructors are: H. L. Hart-sough, James M. Moore, Frank H. Crumpacker, Samuel L. Hamilton and James W. Eichelberger. Three of these need no introduction to a Brethren audience. Samuel L. Hamilton is a leader in Christian Education; James W. Eichelberger is the secretary of Christian Education of the African Methodist Episcopal Zion church.

With Our Schools . . .

McPherson College

The regional conference of the McPherson area is to be held at McPherson College, Feb. 20-25. A strong program is planned, which will appear in a few weeks.

The faculty and students of the college have been permitted to enjoy an institute of international relations sponsored by the local Rotary club. The institute consisted of lectures by four outstanding students of international affairs.

Excellent progress is being made in the campaign to raise \$100,000 added endowment. A large number of splendid gifts in the form of land, cash and bonds have been received. Earl Frantz, director of public relations, is giving full time to this work. President Peters is spending some time in the field assisting in the work.

Membership in the \$50 club now numbers 130. The response from the field to raise funds for running support is most gratifying. This response represents living endowment for a worthy cause.

The college rejoices with the local Church of the Brethren in the completion of raising funds for the paying of all bonds held against their beautiful church building. One evening of regional conference will be given to a celebration of the occasion. A mortgage-burning ceremony and pageant depicting the life and growth of the local church will constitute the program.

Our annual homecoming was observed on Dec. 10. The final program of the day consisted of a basketball game between Bethany College of Lindsborg and McPherson College. The game was won by McPherson.

Our total enrollment for the first semester stands at 206. Included in this number are fifty men, nineteen of whom are ministers. Seventeen of these ministers are members of the Church of the Brethren.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The History of a Church (Dunker) With Comments Featuring the First Church of the Brethren of Philadelphia, Pa., 1813-1943. Roland L. Howe. Copyright by the author, 1943. 724 pages. 52 halftones. Price, \$3.50.

This is one of the largest and the latest of Brethren church histories, and the most complete record of a congregation we have ever had. The First church of Philadelphia has had a unique record in Brethren history. Often a step or two ahead of the main body of the church, this congregation often blazed the trail in new fields. Though the congregation was aggressive and venturesome there were in its ranks some who clung tenaciously to the old paths and others who traveled the middle of the road. The even balance of the many held the group together so that it weathered many a storm.

The author has spent many years of patient research and has brought to light numerous details usually overlooked. He records not only outstanding events, occasions and leaders, but matters insignificant in themselves that give insight into important inner workings of the congregation. Page after page tells what was done, why and how, as old records are reproduced. Having the spirit of the patient historian the author does not hesitate to record incidents that portray the weakness of human nature and the prejudices that warp the judgment of even good men and women. His aim is to paint for the reader a picture of the congregation at work down through the years as changes were evolving. His good judgment enables him to state conditions correctly and evaluate impartially.

The long lists of ministers, pastors, deacons, trustees, Sunday-school officers and teachers with their periods of service bear testimony to the wide activities of the membership. The membership list from the beginning to the present, baptisms and deaths will prove of interest to many. The pages devoted to the Sunday school, organized in 1856, with its "president," superintendent, as-

sistant superintendent, "female assistant superintendent," and other officers abound in instructive information. The "infant department" with ages ranging from the infants to ten years was a new departure. From this Mother Thomas conceived the first "cradle roll," and from it grew the gradual grading of the entire school. The discussions concerning love feasts and committees from the district and from Annual Meeting will tell the younger generation much of which they have never known. Due recognition is accorded to the group of Christian businessmen who have always been a strong factor in the congregation and who have always supported the church loyally. Nor does he forget to speak of Sister Mary Geiger and others without whose continual support many things would have been left undone.

The period between the "lining of hymns" and the opposition to printed music to the present status of church music is long and not always harmonious. Philadelphia had an experience similar to that of other congregations. The author does not pass this by but along with it shows how the chorus, choir and musical instruments came into being and the part each can play when properly directed. He treats "revivals," stressing their strong and weak points and shows what proper evangelism may and will do for a well-organized church. The problems involved when a small denomination tries to find a suitable location in a large city where the membership is scattered and frequently changes location are clearly stated. And here comes a paragraph dealing with members who fail to attend services. And listen! What do you think of a teachers' meeting where those absent without a reasonable excuse are fined ten cents?

Those eager to know the route by which the Church of the Brethren has come down to us will appreciate the pages of Annual Meeting decisions relative to our faith and practice. Here as elsewhere the author strives to present a full and unbiased statement of conditions and processes which helped to determine the course the church has traveled. Only a man with the patience, the historic bent, the ability and lifelong experience of Roland L. Howe could produce such a volume and hold the reader's interest throughout so many pages. Though the price of the book may seem high, even if the entire edition is sold, I am sure that the author's financial balance in the venture will be in the red. Fortunately he was not aiming at financial remuneration, but strove to record the life history of this congregation that others might profit by its experience and the spirit of the Master might reign through the entire church.—J. E. Miller.

The Meaning of Repentance. William Douglas Chamberlain. Westminster Press, 1943. 223 pages. \$2.00.

Has the church "a message commensurate with the tragedy of our day"? This teacher of ministers finds the answer to this question decidedly an affirmative one; it is in the New Testament teaching of repentance. He understands repentance to be no trivial matter; rather a complete reversal of mind, heart, will, and action, from self to Christ. It comprehends the human side of the process of salvation. The book is written especially for ministers, but with the entire church and world in mind. Scripture texts are abundant and well handled. Almost an infinite number of changes are rung on the theme of the book. This burns it into the mind and heart of the reader. Here is the guidance and inspiration that many a minister needs to help him to be a man of God and a herald of God in this age.—E. G. Hoff.

INTERNMENT

BY HAZEL ROTHROCK

In case you are interested in firsthand information about an internment camp, let us go back to last July for a visit to kitchen no. 3, otherwise known as Peking kitchen. Because this group was smaller and more homogeneous as to nationality, and had a larger proportion of Christian people, it was easier to prepare palatable meals, to work together, and to maintain a family spirit. In the Tientsin dining room for 600 and the Tsingtao for 800, labor and other problems were more difficult. Our building, formerly used by the women's Bible school, was eighty feet by forty feet, the kitchen proper being twelve feet wide and extending across one end of the building. Two huge Chinese kettles eight feet in diameter were built into the stove, which was made of bricks and fired from the front side. Besides these a steel top cooking space for regular kettles was also used, and just outside the door was a new two-hole stove made especially for egg and hamburger frying. If we arrived early enough we could see a half dozen women diligently scrubbing table and bench tops in the dining room. Several others are busy cutting loaf after loaf of good bread baked in the camp bakery. Outside were two women doing kitchen laundry, chiefly aprons for cooks and butchers and many cloths for covering bread trays and food buckets. Near by is a porcelain bathtub set up on wooden blocks, its original use long since forgotten, for here vegetables are washed and scrubbed, apples given a cleansing bath before being cored (never peeled), or bread soaked overnight for the ingenious "Weihsien porridge."

When seven-thirty came we heard the roll call bell. This was the signal for all in camp to stand outside their doors to be checked by Japanese guards. (This duty became more and more perfunctory on their part, but a general roll call on the ball field where everyone stood or sat for an hour or so in the sun was held about once each month.) Soon people began forming a queue at the dining room door. Each carried a cloth bag containing eating utensils. As we filed inside we were served near the door and then found places at the tables. Many heads bowed in silent grace, but many ate without asking or knowing God's blessing. Some mornings there might be kaffir corn cereal for a change from bread porridge, or if it was Sunday there might be fried bread and syrup, each one's portion carefully counted or measured. Sometimes there were seconds, depending on the week's food supplies and the cook's estimates. Tea and hot water were always plentiful and were served at the tables. Usually there were some announcements made during the meal or a birthday song was sung to some one who must stand up and bow. When finished we went outdoors to one of the two or three dish washing lines where dishes were washed in wooden tubs as we filed past.

Picnic suppers and teas for small or larger groups were frequently held here and there in shady spots, the kitchen portions being carried out and supplementary food from personal stores often being added. Families more and more carried home their food and ate together, thus helping to maintain family life and take care of manners which too easily slip in a camp environment. Our limited food supplies of the earlier

months were much improved with the coming of summer fruits and vegetables. Fish, beef, pork occasionally, eggs, sugar and oil were furnished, often in limited quantities. Bread was always sufficient and for this we were most thankful, even though margarine and spreads were but rarely provided. Many people took with them some food supplies, which proved to be a great boon for supplementing dining room fare, particularly in the first months. A camp store was tardily established by the authorities and gradually came to have a fair variety of personal and housekeeping needs, as well as limited amounts of honey, candy, oil, eggs and fruits. Our money, placed in the camp bank, could be withdrawn in monthly allowances, and in midsummer the "comfort money" furnished soon after hostilities had begun through the Red Cross and the Swiss consulate was also resumed. Many other interesting phases of camp life could be related, but perhaps this is enough to give you a fair picture.

It is worth while to think of the end results of our months spent in internment, and I give here a few thoughts that have come to me. We were not mistreated. Annoyances, inconveniences, limitations were our lot, and no doubt to be expected. Uncertainty and isolation were probably the hardest part to bear, but these very facts made prayer more vital and faith more essential. A very real benefit was to be found in our simple living with much of the day spent outdoors, not far from God's best plan for humans perhaps. There were no radios, telephones or traffic with their distracting sounds. Of course, we would have been thrilled with these very objects of modern life if it had been possible to have had them! Housekeeping was simple and entirely lacking in modern conveniences. We lived in crowded rooms, carried all our water, did laundry in wash basins in many cases, used Chinese style latrines, retired at 10 o'clock, or soon after, when lights were turned out (power was provided from the city and all buildings were wired), and ate stew served from large dingy metal pails out of unbreakable soup bowls on tables "untouched by linen cloths." But how much this helped us to sympathize with the common Chinese in their small homes devoid of modern inventions! And how it helped one to realize the truth of the Scriptures, "A man's life consisteth not in the abundance of things which he possesseth."

Another great benefit was the leveling and mixing process of camp life. Artificial barriers had kept people in their own small worlds in the past, but all these were removed now. Missionary and lawyer carried out the day's garbage for their row of families. Preacher and ex-marine cleaned dirty kettles and mopped floors black with coal dust. Catholic priest and Pentecostal evangelist stoked the kitchen fires and carried out ashes. Banker, tobacco salesman, and Salvation Army man worked together at laying bricks for a chimney. Anglican bishop and Methodist doctor repaired dining room tables and made fly catchers. God alone knows what seeds for the kingdom were sown by example and by word during such casual daily contacts. Also a part of this process was the removing of religious prejudices and denominational barriers. We can earnestly pray for the future day of missions when less division and greater spiritual unity are surely destined to prevail that every missionary who lived at

(Continued on Page 12)

BROTHERHOOD—RACE RELATIONS

Some Things to Stress in February

February 13 will be Race Relations Sunday. The week beginning Feb. 20 will be Brotherhood Week. The whole month will be a convenient time to stress understanding and goodwill. Of Brotherhood Week President Roosevelt has written—

"The annual observance of Brotherhood Week is a time both of reminder and dedication. It reminds us of the basic religious faith from which democracy has grown—that all men are children of one Father and brothers in the human family. It dedicates us to the practice of understanding and justice through which freedom and equality flourish in human society."

Twelve Ways to Improve Race Relations

What are some of the convenient ways which local church groups, or even interested individuals, can use to improve race relations? Here are a dozen suggestions—

1. **Read** such materials as *The Races of Mankind* by Ruth Benedict and Gene Weltfish. This 10c booklet sponsored by the Public Affairs Committee is a concise and popular statement of the known facts about race. It is good both for personal reading and to hand to others. It may be ordered at 10c per copy from the Board of Christian Education, 22 S. State St., Elgin, Ill.

2. **Study groups** are a convenient way to inform large numbers. The National Conference of Christians and Jews reports that in three thousand communities committees have been set up to work on a program of education in group relations and for interfaith understanding and goodwill.

3. **Language classes** help to break down racial barriers and promote mutual appreciation. Thus the Chinese have sought to learn English, many North Americans to learn Spanish, and so on through many possibilities.

4. **Exhibits** showing hobbies, or the life and art of the various peoples living in a community, will stimulate better feeling. Missionaries will be found to be good resource persons both for materials and ideas.

5. **A school of missions** provides many avenues to better racial understanding, such as through informing textbooks, the exchange of personal experiences, and various handcraft projects. Under this last can be listed the making of picture maps, workbooks showing typical activities, gifts of useful articles to send to a hospital in the homeland or to needy persons in other lands.

6. **The exchange of pulpits** has been possible in some communities. Then there is the further possibility of the exchange of programs, in which some gifted family or group can share in music or drama.

7. **Give books** of travel, or on child life or customs as found in other lands. Children can be encouraged to build their own international libraries. It is not so much the number of books as the content of what they are urged to read that will count.

8. **Scrapbooks** on brotherhood, on interesting facts about races and countries, will prove informing as well as conducive to better understanding. Girls might be interested in Madonnas of the world, boys in an album of great inventors, scientists, or pictures of winners of the Nobel prize.

9. **Coin and stamp** collecting has its goodwill aspects. Other materials, such as stones from the various states



Our food comes from many lands and different peoples have had some share in the production of the things we eat. The picture above is a graphic presentation of this fact. This picture is used by permission and was taken from *The Races of Mankind* by Ruth Benedict and Gene Weltfish, published by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City.

and countries, bells, dishes or trinkets have their appeal.

10. **Visiting foreign settlements**, as in our great cities, is often a convenient possibility. Museums and art institutes furnish firsthand glimpses of how others live and think.

11. **Having guests** in the home is a prime way to broaden the interests of a family. It may be the entertainment of some important personage, or the representative of some other race. One Chicago home will always be different because E. Stanley Jones was content to rest there during the strenuous hours of a week-end engagement in the city.

12. **Investing in goodwill**, though it be nothing more than prayers for others, a letter to a missionary, or one child corresponding with another in some foreign land, is sure to bring some dividends in better understanding.

Helpful Literature on Brotherhood and Race Relationships

Books

Adults

The Trumpet of a Prophecy	\$0.60
The Seed and the Soil .....	.60
We Who Are America .....	.60
Christian Roots of Democracy in America .....	.60

Young People

Strong as the People .....	.60
United We Grow .....	.50
Brothertown .....	.60
Author of Liberty .....	.60
Living Together in Today's World .....	.50
A Christian Imperative .....	.60

Children

Children of the Promise (Jewish) .....	.60
We Sing America .....	.50
Rainbow Bridge .....	.60
Chinese Children Next Door	1.75
Creating Friendly Attitudes Through the Home .....	.25
We Gather Together .....	.60

Children's Games from Many Lands	1.00
Far Round the World .....	.50
Child Neighbors in America .....	.50
Leaflets	
To End This Day of Strife .....	.06
Children and World Peace .....	.10
Relocation Through the Brethren Hostel	Free
Stories	
The Training of Missionary Mary	Free
How the Artist Forgot Four Colors	Free
Where the Young Child Lay	Free
Pat Applied For	Free
Map	
Makers of America (map 34½" x 22½") .....	.25
Plays	
Women of the World .....	.05
We Call It Freedom .....	.25
The Plight of the Outcaste	Free
Pepita's Adventure in Friendship .....	.25

ADULT DISCUSSION OUTLINE

Parables of Prayer

Sunday, Feb. 13

1. The Unrighteous Judge (Luke 18: 1-8)

The lesson to be learned from this parable is stated clearly by Jesus: "Men ought always to pray and not to faint." Delayed answers to prayer are to be expected, but they must not destroy one's faith in God and his Son.

2. The Lazy Friend (Luke 11: 5-13)

Persistent prayer will bring from the heavenly Father the good things that his children need. He is ever ready to give the Holy Spirit and lesser gifts to those that ask him and diligently seek after them.

3. The Pharisee and the Publican (Luke 18: 9-14)

The way of penitence is the path to pardon and peace. An humble contrite heart is more important than a religion of form. Humility is vital in every approach to God.

4. Discussion

What is right and wrong with the prayers of people today? Give examples of both kinds of prayers which have come to your attention.

Internment

(Continued From Page 10)

Camp Weihsien may be the better prepared for that time because of having been in the melting pot which existed there.

We knew there was much and constant prayer for us by you in the homeland, by Chinese Christians, and by others around the world. We praise God for his eternal goodness and faithfulness in so wonderfully answering those prayers. May we continue to pray for our fellow citizens still left in Camp Weihsien, as well as those in all other internment and prison camps.

"Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. . . .

Bless the Lord, O my soul."

Omak, Wash.

What to Pray For

Week of January 22-29

Recently a good share letter has come from Harlan J. Brooks in behalf of the boys' boarding school at Vyara, India. Part of this letter is printed here. Its information should be a definite request for our prayers.

Today our Vyara Central church gave its offering to be sent to those needing relief in Bengal. Last Sunday, World Sunday-school Day, we had a program of singing and speaking given by the children and young people. Realizing that they were and are a part of the great host of Sunday-school children around the world, they entered vigorously and enthusiastically into the program. They enjoyed giving their parts, just as we enjoyed seeing them. And the parents of children participating in such programs in this land are just as thrilled as are the parents of other lands when they watch their own children perform in public.

Last month we conducted an institute for young men of the five churches of Vyara district, holding it here at the station as it was of course rainy weather. During the three and one-half days of instruction and discussion and meditation and prayer together we were all greatly inspired and stimulated to live the abundant life. Instruction was given in Bible, Youth's Chance to Serve, Village Sanitation and Uplift, Better Farming, The Work of Co-operative Societies, Health, Music, and Adult Literacy. Some of these subjects could only be touched, but at least enough was said to stimulate them and to make them realize what abundant living means. Such an institute had been held last rainy season also. These institutes were in addition to the several other types of institutes that were held. An annual institute for the masters and workers of the district is held after the rainy season has ended. And at the opening of the hot season this year institutes were held in the four church centers of Vyara district. The response from the farmers in these meetings was excellent. Communion services and baptismal services were held in connection with most of these. Christian farmers are calling for more such institutes. Some of these farmers had come miles bringing grain and food for themselves or their group for the several days of institute.

By the time you receive this, we will be setting up our tents in the villages near and far, as the season approaches when roads are fit for use and rivers can be crossed by horse or ox tonga. Will you kindly keep us and the teachers of the two dozen day schools and the pastors and evangelists on your prayer list, especially during the months of touring season? Will you also remember these boys for whom you are helping to provide help for their training, that they may truly grow in body, mind and spirit, and in an increasing loyalty to Christ. Remember them in their book studies, in the carpenter shop, on the farm and in the garden, in the club, in their play and recreational periods, in their worship, and in their contacts with their parents and relatives when they go home on vacation. And they will need to be remembered as they go out into the villages on Sunday evenings in their singing and witnessing bands during the winter months.

Correspondence . . .

Southern Iowa Rural Life Institute

This institute was held on Nov. 30, at the Monroe County Church of the Brethren near Albia, Iowa. The leaders present were Bro. James H. Elrod of McPherson, Kansas; Dr. W. H. Stacy, extension sociologist of Ames, Iowa; and Charles Greenlee, county agent of Monroe County. The Salem, Libertyville, Fairview, Ottumwa and Monroe County churches were represented.

At ten o'clock Bro. Elrod led us in our devotional thinking after which Dr. Stacy was introduced. After a few remarks by the speaker problems were raised by those present. The forenoon was spent in raising and clarifying the following problems: (1) How to keep rural young people on the farm; (2) how much rural life is church centered; (3) farm ownership versus farm tenancy; (4) the relation of soil to citizenship; (5) attitudes between town and country; (6) rural living standards.

The ladies' aid of the local church served a good dinner, after which we went to work under the leadership of Bro. Elrod on the solution of the problem of how to keep "John and Mary" on the farm. The first problem confronted was how to get them to want to stay on the farm. Several ideas were presented ranging from better roads and living standards in the country to giving them a sample of city life. After they want to stay, a local committee, consisting of farmers and church leaders, should study the local community in regard to farms available. Then through an educational and financial aid program, they should be ready to help these young people become established in the community. One plan presented was that of farm apprenticeship or the "agriculture ladder" by which a young person first is a hired man with a bonus held in trust by a committee until he is able to become a tenant, then through education and thrift a part owner, and finally owner. The problem of rehabilitation may become more serious in the future and some plan to meet it should be considered by each church as it strives to meet the needs of the community.

We believe that this institute, although it presented only a skeleton upon which to begin our thinking, will be the beginning of a greater rural appreciation by our churches.

Albia, Iowa.

Francis L. Shenefelt.

Men's Brotherhood, Mt. Pleasant, Pa.

Joseph C. Sylvis, president of the local Evangelical-Reformed men's brotherhood, so inspired the men of our church with his challenging message on Jan. 31, 1943, that they organized a men's brotherhood. The organization has grown from sixteen to twenty-eight members.

Since their beginning, they have accomplished many things. They stained, varnished and painted the interior of the auditorium; they held a father and son banquet. In co-operation with the men of Connellsville they have organized a male chorus. They helped to secure a one hundred per cent Gospel Messenger club. They provide the money to buy feed for a heifer. On Dec. 31 they are having a supper, to which are invited the city ministerium, the men of the Connellsville church and the men of the First Brethren church.

Hunker, Pa.

Ruth S. Overly.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnhart-Rohrer.—By the pastor of and in the chapel of the First Baptist church of Columbus, Ga., Corp. Richard E. Barnhart of Indianapolis, Ind., and Fern Ruth Rohrer of Oak Park, Ill., Oct. 9, 1943.—Ruth Rohrer, Oak Park, Ill.

Boesenberg-McQuiston.—Henry H. Boesenberg of Marion, Iowa, and Enid McQuiston of Cedar Rapids, Iowa, Oct. 24, 1943, in the Cedar Rapids church, by the undersigned.—H. L. Ruthrauff, Cedar Rapids, Iowa.

Brubaker-Hylton.—Merlin LeRoy Brubaker of Los Angeles, Calif., and Paulina Louise Hylton of La Verne, Calif., in the La Verne church, Dec. 18, 1943.—W. R. Brubaker, Live Oak, Calif.

Brubaker-Shull.—By the undersigned at the Elgin church, Ill., Jan. 1, 1944, Everett M. Brubaker of Chicago, Ill., and Ethel Irene Shull of St. Charles, Ill.—W. Russell Shull, Chicago, Ill.

Eckroth-Eckenrode.—Richard N. Eckroth of Elizabethtown, Pa., and Helen R. Eckenrode of Philadelphia, Pa., by the undersigned, Dec. 29, 1943, in the Philadelphia First church.—Ross D. Murphy, Philadelphia, Pa.

Hiteshaw-Dalley.—Roy L. Hiteshaw, formerly of Rummel, Pa., and Verna Dalley, formerly of Johnstown, Pa., Nov. 24, 1943, in the Elgin, Ill., church by the undersigned.—Leland S. Brubaker, Elgin, Ill.

Kimmel-McClain.—Edwin B. Kimmel of Shelocta, Pa., and Julia McClain of Natrona Heights, Pa., Nov. 27, 1943, at the First church, Lansing, Mich., by the undersigned.—Walter M. Young, Lansing, Mich.

Lautzenhiser-Rinehold.—Grove Gleason Lautzenhiser of North Manchester, Ind., and Marian Dawn Rinehold of Auburn, Ind., in the parsonage at Fort Wayne, Ind., Dec. 25, 1943, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Fallen Asleep . . .

Achor, Ernest R., was born at Sweetser, Ind., Dec. 31, 1880, and died Dec. 7, 1943, at his home in Fort Wayne, Ind. He had been ill for more than a year. He spent almost a quarter of a century in the employ of the city railway service. On Nov. 25, 1934, he was baptized into the Fort Wayne church by his pastor, Bro. Leo H. Miller, who also assisted at the final rites. On May 19, 1924, he was united in marriage to Olive McCutcheon, who, with one brother, survives him. The funeral was held at the C. M. Sloan and Sons funeral home in Fort Wayne. Interment was in the Shock cemetery near Huntington, Ind.—Van B. Wright, Fort Wayne, Ind.

Arnett, Robert J., son of Ordine and Julia Arnett, was born in Whitley County, Ind., on Feb. 8, 1907, and died Dec. 4, 1943. He was united in marriage to Alfrieda Bohnstedt on May 17, 1933. To this union was born one daughter. He united with the church early in life. He and his wife were elected to the deacon's office in 1938, in which work they were very active. Bro. Arnett served as Sunday-school superintendent for several years and was active in this office at the time of his death. He and his wife moved to Ft. Wayne in 1933, where he was employed by the General Electric Company. He was recognized as a Christian gentleman. His genial personality, well-balanced temperament, unbounded loyalty to the church and optimistic vision for the future were a source of inspiration to those around him. He is survived by his widow and daughter, and his father and mother. Funeral services were conducted in the Sugar Creek church by the writer and Bro. J. A. Snell and Garlan Bordan. Interment was in the South Whitley cemetery.—L. U. Kreider, Columbia City, Ind.

Bishop, Ronald Lee, son of Mr. and Mrs. Francis Bishop, died at his home on Dec. 29, 1943, aged one year, one month and seven days. He is survived by his parents, one brother and two sisters. Services were conducted by the writer at the Myers funeral home in Mechanicsburg; interment was in the Mechanicsburg cemetery.—J. Lloyd Nedrow, Mechanicsburg, Pa.

Buckingham, Mary S., daughter of Daniel and Anna Pefley, was born in Roanoke County, Va., Jan. 11, 1868, and died at Girard, Ill., Nov. 20, 1943. When she was two years old her parents moved to Girard, where she grew to womanhood. On Jan. 28, 1892, she was united in marriage to Elias F. Buckingham of Oakley, Ill. To this union were born five sons and two daughters; one son preceded her in death. They began housekeeping on a farm in Macon County, Ill., and later moved to Pratt County. In 1914 they moved to Girard and have resided in the Girard and Virden vicinities since. At the age of fifteen she united with the Church of the Brethren and served her Master faithfully to the end. She was an unassuming and loyal person. She was kind and gentle and always solicitous of the welfare of her neighbors and friends. Her cheerful disposition won many friends for her. She leaves her husband, two daughters, four sons, two sisters and ten grandchildren. Funeral services were conducted in the Girard church by Bro. Leland A. Nelson, assisted by Bro. E. F. Caslow. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Burnside, James William Edward, son of William and Emma Burnside, was born March 6, 1878, and died Dec. 31, 1943. He was united in marriage to Catherine Gillespie on April 21, 1907, and to this union eight children were born. One son preceded him twenty-one years ago. He leaves his companion, three sons, one stepson, and four daughters. Services were conducted by the writer at the Geeting funeral home. Interment was in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

Campbell, Nannie A., was born to Bro. Dandridge and Sister Martha Jane Whiteside Gilbert on April 28, 1866, at Oronoco, Va., and died at her home at Midvale, Va., on Nov. 3, 1943. She taught in the public schools a number of years before her marriage on Jan. 7, 1896, to Samuel A. Campbell. They established their home at Midvale, where she lived for the remainder of her life. To this union were born two daughters, who preceded her in death a number of years ago. Her husband died Jan. 23, 1923. She leaves three sisters and three brothers. She united with the Church of the Brethren when a young girl and lived a consecrated life the remainder of her days. She taught a Sunday-school class as long as her health permitted. She won many friends by her kind disposition, and was always helping the needy. She requested the anointing service during her last illness and seemed to enjoy it very much. The funeral was held in her home by her pastor, Bro. Robert Figgers, assisted by Bro. Miller of the Buena Vista church. Interment was in the Fairfield cemetery.—Mrs. Edna Ramsey, Vesuvius, Va.

Cunningham, Mary, was born in Greenfield, Ohio, Nov. 6, 1859, and died Dec. 11, 1943, in the home of her son in Chicago, where she had resided for the past several years. For more than sixty years she was a faithful member of the Church of the Brethren, first uniting with the Four Mile church in Indiana. She was united in marriage to Charles E. Reed in 1873 in Hamilton, Ohio. To this union was born one son. She was soon widowed. On Dec. 27, 1877, she was united in marriage to Richard Cunningham, who died eleven years ago. To this union were born seven sons and four daughters; two sons and two daughters preceded her. Surviving are six sons, two daughters, twenty-nine grandchildren and thirty-three great-grandchildren.—Mrs. Mattie Dolby, Chicago, Ill.

Change of Messenger Address

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Diehl, Sadie Elizabeth, daughter of Nathaniel and Mary Ellen Diehl, died at the Good Samaritan hospital in Dayton, Ohio, Nov. 8, 1943, at the age of fifty-one years. She was a member of the Trotwood Church of the Brethren for many years and was known for her sincere devotion and Christian life. She is survived by five sisters and three brothers. Several weeks before her death she was told that an operation was her only chance for life. She called for the anointing service and with a deep spirit of devotion and resignation she went to the operation. It was thought she was going to recover completely, but when these hopes were highest, a relapse occurred. The funeral services were held at the Trotwood church by the undersigned.—E. R. Fisher, Trotwood, Ohio.

Eby, Effie Elizabeth, the daughter of Samuel and Susan Landis, died Nov. 30, 1943, at the age of sixty-one years. She had lived in Montgomery County, Ohio, all her life, having resided at Trotwood for a number of years. She and her husband united with the Church of the Brethren Nov. 25, 1914. In 1919 her husband, Frank Eby, was called to the ministry. As soon as she came into the church she became active in Sunday-school work, being an excellent worker in the children's department. When they were called to become pastors of the Middletown church, she took an active part in the whole church program. The last eight years have been spent with the Eaton church. Hers was an active Christian life with a deep devotion and faith. Funeral services were held at the Trotwood church by the writer, assisted by Brethren Orion Ebraugh and John Weaver. She is survived by her husband, one son, a daughter and three grandchildren.—E. R. Fisher, Trotwood, Ohio.

Church News . . .

Indiana

West Eel River.—The ladies' aid meets every two weeks to sew for relief; they also serve community sale dinners. They have contributed a great deal to several local projects. The primary department has taken on new interest since the children have their own opening devotions; this department had a large part in the Christmas program on Dec. 19. Our new heating plant is now in operation; we have put rock wool insulation above the ceiling of the church. Our revival meeting was held Oct. 24—Nov. 7 by our elder, Bro. Hugh Miller; he was assisted by Mr. Ed Clink, a gospel singer. As a result of the meetings seven were received by baptism and two by letter. Our love feast was held Dec. 11 with Sister Goldie Killion officiating; she gave us an inspiring sermon on the following Sunday morning. Several of our members are ill at this time. We have a one hundred per cent Messenger club; our attendance is improving and the offerings are increasing under the efficient leadership of our ministers, Hugh Miller and R. M. Lantis.—Mrs. Dora Helser, North Manchester, Ind., Jan. 1.

Maryland

Longmeadow.—On Nov. 7 we held our Sunday-school meeting. The speakers were Brethren Ora DeLauter, David Petre and Roy K. Miller. On Oct. 30 our love feast was held with Bro. DeLauter officiating. The young people have had several miscellaneous programs. The women sent clothing to the Friends Service Committee and to the Castañer hospital in Puerto Rico;

they also sent \$10 to Bethany Hospital. Our revival meetings were held Nov. 21—Dec. 5 by Bro. Ralph Rarick. There were three baptisms as a result of the meeting. We thank all the churches that contributed special music during the revival. On Dec. 14 Bro. DeLauter, our district fieldman, showed pictures of the Civilian Public Service work of our church. We had our Christmas program on Dec. 26 with the children participating. A number of our members attended the ministerial and Sunday-school meeting held at Martinsburg, W. Va., Oct. 27-28. The young people had a Christmas program on Dec. 9; they also went Christmas caroling.—Genevieve Rowland, Hagerstown, Md., Dec. 28.

Michigan

Battle Creek.—On Oct. 24 the B. Y. P. D. held a candlelight service for the dedication of officers. Bro. Walter Fisher became our full-time pastor on Nov. 28. Bro. Archie Gorham had charge of the Thanksgiving services. Our revival meetings were held Nov. 29—Dec. 12; Bro. Edward Stump was the evangelist. The church was strengthened by his gospel sermons, and four persons were baptized. Our love feast was held Dec. 12. On Dec. 18 we met in council with Bro. Hiram Peters in charge. Church officers were elected and Bro. Peters was retained as elder. The children gave a Christmas program in the morning and the three choirs gave a musical program in the evening. Installation services were held for Brother and Sister Fisher on New Year's Eve. Bro. Harley Townsend had charge of these services and brought a splendid message. This occasion was also Brother and Sister Fisher's wedding anniversary; we decided to give them a little surprise. After the installation service, a program was given and light refreshments were served. Brother and Sister Fisher received two wool blankets and a sum of money.—Mrs. Florence M. Snow, Battle Creek, Mich., Jan. 3.

Flint.—The Michigan council of boards held its fall meeting in our church. Bro. Walter Young of Lansing conducted a music clinic here on Sept. 26. On Oct. 3 Bro. Jesse Ziegler of Bethany Seminary was our guest speaker. He also led the dedication service for our new parsonage after open house had been enjoyed by all. Our love feast was held on Oct. 17. Sister Anna Hutchison gave us a special message on Oct. 31. On Nov. 28 a Sunday evening luncheon was sponsored by two Sunday-school classes. It was followed with a Thanksgiving program by our intermediates. On Dec. 12 our business meeting was held. The budget for 1944, as suggested by the trustee board, was discussed and accepted by the church. Bro. Hiram Peters was re-elected elder for the coming year. Our goal of five dollars per member for the Brethren Service fund was exceeded by nearly one dollar per member. The one hundred per cent Messenger club has become a part of our church budget; the church paper is enjoyed by all. A number of the members repay the church for their subscriptions. We are pleased with the results of the two-pocket envelope system, one being for the church budget and one for Brethren Service. The primary department gave the morning Christmas program; in the evening a Christmas play and pageant were given. On Dec. 26 a consecration service for four babies was observed. In the evening Bro. Edward Lander of Bethany Seminary was our guest speaker. The intermediates held a New Year's party at the church. We regret to lose two of our active families; Mr. and Mrs. John Krantz and family have moved to the New Haven church and Mr. and Mrs. Ernest Leckrone and family to the Marilla church.—Mrs. A. E. Taylor, Flint, Mich., Jan. 1.

Florence.—At the close of our recent revival, conducted by Bro. Dewey Rowe, one was baptized. Bro. Rowe officiated at our love feast; Bro. George Sherck and four student ministers assisted. At a called meeting on Dec. 1 Bro. Sherck was re-elected pastor for another year. On Dec. 12 a Christmas program was given by the children. A nice supply of gifts and money were donated for the Japanese children in the relocation centers. The sick and shut-ins were also remembered at Christmas time. Our aid society sent gifts to all our boys and girls in service.—May Myers, Constantine, Mich., Dec. 29.

Onkama.—We held our love feast on Oct. 8. We enjoyed an all-day meeting at the church on Thanksgiving Day, with services in the morning and a bountiful dinner at noon. While the men did some work in the afternoon, the women had an aid society meeting. At this time officers were elected and reports given. We canned a considerable number of jars of vegetables for C. P. S. camps, as well as making apple butter, pear butter and grape butter. Pastor J. Edson Ulery was gone for several weeks in the fall while holding revival meetings. During his absence our pulpit was supplied by local ministers of the church. At Christmas time we enjoyed a playlet given by the Sunday school. We are now preparing for our pre-Easter services when Dr. Charles Bame will be with us for a week.—Mrs. Ralph A. Lantz, Onkama, Mich., Jan. 3.

Zion.—We met in council on Dec. 28 with our elder and pastor, Bro. W. H. Good, in charge. The church officers were elected for the coming year. Bro. Good was retained as elder. Bro. I. G. Blocher from Greenville, Ohio, was with us and took over the work of the church for a short time, since Bro. Good's health is not so good. We all appreciated Bro. Blocher's work. The aid society has been busy quilting and doing other sewing. Bro. Orlando Weaver, in a C. P. S. camp in Oregon, presented myrtlewood collection plates to the church. We thank him very much for this gift. Our prayer meeting is held every other week.—Mrs. M. L. Moats, Prescott, Mich., Dec. 29.

Ohio

Lima.—On Sept. 29 we observed our home-coming with Bro. A. P. Musselman as guest speaker. Oct. 3 was observed as promotion day. An impressive installation service for officers and teachers was conducted by our pastor. We were fortunate to have Bro. Dewey Rowe with us Oct. 4-17 for our revival services; three persons were baptized. Our love feast was held Oct. 24 with our pastor in charge and Elder J. L. Guthrie assisting. Several workers from our church attended the regional conference at North Manchester. During the absence of our pastor Brethren J. L. Guthrie and David Ritchie brought us inspirational messages. We celebrated Thanksgiving with a sunrise service. Several of our young people attended the B. Y. P. D. meeting at Fostoria in November. Our annual game supper and the church Christmas party were held again this year. The children's church has started its second year of work. The children are quite interested and the attendance is fine. Our Pioneer Boys' club is very active; they meet each Monday night. For their study they have been following the Pioneer Boys' manual. Just now they are having ping-pong and checker tournaments during the social hour. The men's work was reorganized Oct. 13. Since then they have excavated a basement, for which they received \$100. They also shingled part of the parsonage roof. The women's work groups have been reorganized. The aid society has been sewing for relief. The homebuilders had charge of the program which followed the game supper. A number of the women are interested in the Bible study meetings. On the morning of Dec. 19 we enjoyed a short Christmas program by the children and a fine Christmas sermon by our pastor. In the evening at the white gift service more than \$500 was given.—Mrs. Walter V. Binkley, Lima, Ohio, Dec. 30.

Marion.—Bro. E. M. Hertzler was one of the main workers to promote the program of having the Bible taught in the public schools of our city. With the help of most of the churches, a teacher was secured to teach the fifth and sixth grades one hour a week. Fine reports have come from the teacher about the response to this work. On Nov. 28 Brother and Sister Hertzler celebrated their silver wedding anniversary. The church and Sunday-school members entertained with a dinner at noon in the church basement. The main table was decorated with a wedding cake and silver candles and flowers. The speakers were Rev. J. Carriher of the Forest Lawn Presbyterian church and a representative of the ministerial association, and Rev. Eldred Johnson of the Christian church, who represented the council of churches, of which Bro. Hertzler is president. The Hertzlers received a number of nice gifts. The attendance at our unified church service has been good, but during the past two weeks many have been out with flu and measles. A Sunday-school Christmas program was given by the primary and junior church on Dec. 19. In the evening the B. Y. P. D. presented a play. On Jan. 10 we begin our school of missions. Plans are being made to have our annual missionary tea on Jan. 20; at this time we will open our mite boxes. Ten members have been received by baptism during the year.—Mrs. Marion Blessing, Marion, Ohio, Jan. 1.

Silver Creek.—Bro. E. R. Fisher began revival meetings in the Hickory Grove house on Nov. 8 and continued until Nov. 21. He brought inspiring messages. The attendance and interest were good. Three young girls received baptism on Thanksgiving evening; our love feast was also held at this time with Elder G. S. Throne officiating. Our Christmas program was held Dec. 26. The aid society has done splendid work during the past year in helping finance the remodeling of our church. Pastor H. P. Garner and wife have offered their resignation, to take effect next April. We are sorry to have them leave, as they have done faithful work during the past six years.—Mrs. Ottie Fisher, Pioneer, Ohio, Dec. 28.

Oregon

Ashland.—A workers' conference was held in the Ashland church on Nov. 7. Members from Grants Pass and Medford were present; Bro. Grant McGuire of Wenatchee, Wash., was our guest speaker. The day was climaxed with the love feast. We were privileged to have Eliza B. Miller with us; we enjoyed her fine talks given at Ashland and at Medford. Our aid societies have elected new officers and the members look forward to another year of service. Clothing and cookies were sent to C. P. S. Camp Waldport for Christmas. Pastor Ward Pratt took a carload of young people to the rally at Camp Waldport. During his absence his father, Elder E. W. Pratt, spoke to us on Nov. 28. The Medford aid society presented the pastor's family with groceries at Christmas time. Our council meeting was held on Dec. 12 with Elder George R. Shade presiding. On Dec. 19 the Sunday school presented a Christmas program; white gifts were received for the Manzanar relocation center. The young people gave our janitor a Bible. On Dec. 26 in our Sunday evening service at Medford we were privileged to hear a group of singers and Bro. Fred Butterbaugh from La Verne College. The work is progressing on the Medford church building and we hope to have a new church before long. Several Brethren men located at Camp White have attended our services. Our attendance has been somewhat smaller because of illness, but we hope to grow in numbers, as well as spiritually.—Mary E. Pratt, Ashland, Oregon, Dec. 28.

Pennsylvania

Ambler.—Some months ago the floors of the church were cleaned and a carpet laid; this was done through the efforts of

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Elgin, Illinois

the young women's Bible class. At this time we are doing all we can to renovate and decorate our Sunday-school rooms. Bro. Donald Snider recently brought an informative and searching address. Although many of the sons of the parish are far from here, we felt that the father and son banquet should be held as usual. It was an interesting and successful meeting. Our elder, Bro. Irwin S. Hoffer, was toastmaster and Dr. Walter Eshleman was the guest speaker. On Dec. 19 the youth fellowship presented The Message of the Magi; carols were sung and a white gift offering received. The Willing Workers' class has clothed a missionary child during the past six years. Pastor Luther Harshbarger and his family recently welcomed all members to an open house at the parsonage. Our pastor favored us with unusually good sermons during the Christmas season.—Elizabeth R. Blough, Hatfield, Pa., Dec. 30.

York, Madison Avenue.—Our revival services were conducted Oct. 3-18 by Bro. Ralph Rarick. The attendance and interest were good. Pastor M. A. Jacobs and Bro. Rarick visited eighty homes. We had special music each evening. The results of this meeting were twelve baptisms. On Nov. 3 we received a letter of membership. Four delegates were sent to the district conference held at the Mummerts church in October. Our Sunday-school officers were elected in October. On Oct. 24 we had Bro. H. M. Stover as our speaker; the offering was used for district missions. Our love feast was held on Nov. 7. Bro. Elmer Gleim preached the examination sermon and officiated in the evening; 231 communed. On Nov. 14 we had a cradle roll rally; also on this day six student volunteers from Elizabethtown College conducted our morning worship. Bro. W. W. Slabaugh of Bethany Seminary brought our message on Nov. 21. The ladies' aid and the B. Y. P. D. sent Christmas packages to the boys and girls in service. We had our usual Thanksgiving service. On Dec. 5 we observed Bible Sunday with a Bible display. A service flag, presented by Mr. and Mrs. John Trostle, was dedicated last month; at the present time there are forty-nine stars on it. On Dec. 5 the B. Y. P. D. gave a program at the parsonage of the First church for their young people. They expect to give another program on Jan. 16 at the Atland house. The ladies' aid meets once a week and is busy quilting and making aprons. The women did some canning for Camp Kane. On Dec. 19 we had Christmas singing and readings; on Dec. 26 the Sunday school gave a Christmas service and Pastor Jacobs preached a Christmas sermon. We are looking forward to our eighth anniversary, which will be Feb. 13, 1944. We hope that our cash rally on Jan. 19 will make it possible to burn the church mortgage on Feb. 13.—Mrs. Burl T. James, York, Pa., Dec. 27.

WANTED: Brethren man or young couple to work on poultry and dairy farm and to process hybrid seed corn. Give all experience and references. George D. Weybright, R. 2, Syracuse, Indiana.

Happy Race Relations

require understanding and sympathy. These books, picturing Negro life, will broaden knowledge and arouse sympathetic understanding.

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Brethren Publishing House
Elgin, Illinois

Texas

Waka.—A farewell social was held for our former pastor, Bro. D. L. Blickenstaff, and family, a short time before they left to begin work in the Big Creek church in Oklahoma. At this time members and friends of the church presented them with a wool blanket and a chenille spread. The young people also held a social as a farewell for Josephine and Martha Mae Blickenstaff. Two delegates represented us at the district conference in Aline, Okla. Bro. P. E. Rhine of Liberal, Kansas, began his pastoral duties here in September. A welcome was extended to Bro. Rhine and family in the form of a social and food shower at the parsonage. Our district fieldman, Bro. Harley Stump, was with us on Oct. 15. Church and Sunday-school officers were elected at the beginning of the church year. Bro. Russell West was chosen elder for another year. Our love feast was held on Nov. 7. Since that time one of our young ladies has been baptized. We note a renewal of interest in the work and are looking forward to a happy and fruitful year of service.—Maud Stump, Waka, Texas, Dec. 29.

Virginia

Fairview, Unity.—Oct. 16, 17 some work campers from the Southeastern Region attended a week-end retreat at Elder J. S. Roller's home. We were glad for their presence at our church on Sunday. On Oct. 24 we observed our love feast; the visiting brethren were William Smith and Maston Sowers. Bro. Smith officiated. On Oct. 31 the annual reports of the secretary, treasurer, home department and cradle roll of the Sunday school were given. Several families have moved from our community, causing a decrease in our attendance. However, we have added several new names to the home department and cradle roll. On Nov. 4 the women's class sewed and mended clothing for relief. At the first of the year we gave mite boxes to the members of the Sunday-school class and to the home department members; we realized \$37 from these; this money will be used for remembrances for the sick, and for relief and missions. We served

lunch at a sale dinner and profited \$40. On Nov. 16 the officers of the Sunday schools of Unity, Timberville and Linville Creek met at Timberville for a fellowship supper. Our school was well represented. Our faithful pastor, Elder S. D. Lindsay, and family were presented with a purse of money from the Sunday schools. We had a union service with the Bethlehem Christian church at Fairview on Thanksgiving evening. Our pastor brought the message. The offering was given for relief. The young people remembered our boys in service at Christmas time. We were glad to have Bro. Ralph Huffman with us during the Christmas season; he is helping with the farm work at the Marion hospital. On Dec. 26 the Sunday school gave a pageant, The First Christmas.—Anna R. Roller, New Market, Va., Jan. 3.

Pleasant Valley.—One of the outstanding projects of our church this year was the Lord's Acre project. This year's work culminated on Thanksgiving Day when an all-day service was held. The forenoon was given to a union Thanksgiving service with the pastors and members of various denominations participating. This yearly meeting of the several denominations has come to be an outstanding service in our community. After this service a basket dinner was served. In the afternoon a worship and business session was held, at which time the Lord's Acre treasurer gave a report. The total amount raised in 1943 was \$1,500. This is the second year our church has used this plan, and we exceeded last year's amount by \$400. It is the plan of the church to add to this fund during the next few years, laying it aside as a building fund. The total amount on hand now is \$2,400. Building plans are being drawn up and studied, but no further steps will be taken during wartime. The church is progressing under the able leadership of our pastor and wife, Brother and Sister Murray L. Wagner.—Mary O. Miller, Weyers Cave, Va., Dec. 28.

Schoolfield.—At our September council the Sunday school was reorganized and church officers were elected for the year. At a later date the pastor conducted an installation service for the Sunday-school officers and teachers. Since our last report eight have been received by letter and two by baptism. We are happy to have with us Elder H. M. Landis and family, who moved here from Tampa, Fla. Our attendance for the past four months has been better than for the same period last year. Our young people have accepted the task of securing the Messenger subscriptions. For the past two years we have qualified for the one hundred per cent rate and we expect to do the same again this coming year. The B. Y. P. D. has reorganized and the new officers are doing splendid work; the attendance is not so large but it is slowly growing. The young people plan to go caroling on Christmas morning and to give a Christmas play in connection with the program presented by the children.—Sallie Canaday, Schoolfield, Va., Dec. 22.

Woodstock.—Our congregation met in business meeting on Nov. 21. Bro. Howard Whitacre has been asked to hold a revival meeting the first of May at Valley Pike and Bro. I. N. H. Beahm at Columbia Furnace the first of June. The various organizations of the church are making good progress. It was decided to have devotional meetings and singing in the homes of shut-ins during the winter months.—Luther B. Kohne, Maurertown, Va., Dec. 29.

West Virginia

Capon Chapel.—The work here has been progressing under the leadership of Bro. Bruce C. Shanholtz, who is serving as our part-time pastor. Bro. Shanholtz began his pastoral work here last spring; he preaches twice a month at each point in the congregation. Three new members have been received by baptism at the Oak Grove church. Bro. O. F. Bowman began a revival at the Mission Chapel church on Oct. 10, to continue for a week; but because of the illness of his wife, he preached only three nights. The love feast was held on Oct. 17 and Bro. Bowman officiated. Sister Ida Shumaker was at the Mission Chapel church on Nov. 29 and gave an interesting talk. A missionary offering was lifted, which amounted to \$2.88. The congregation raised its quota of \$50 for Brethren Service. There is no church house at Mt. Dale, so our pastor preaches every other Saturday night at one of the members' homes. The interest is good and they are considering building a church. On Dec. 23 a Christmas program was given at the Oak Grove church. A missionary offering amounting to \$4.08 was lifted. We are looking forward to Bro. Lawrence Bianchi's being with us in a revival next spring. Several of our boys throughout the congregation are in service.—Delsia Shanholtz, Levels, W. Va., Dec. 28.

Wisconsin

Stanley.—We met in business meeting on Dec. 14. In the absence of our elder, Pastor Raymond Ridsen conducted the meeting. Bro. D. D. Funderburg was retained as elder and other church officers were elected for the year. Each of the different departments of the church reported a nice balance in the treasury. There is much sickness at present from the flu epidemic. Our pastor has been sick and was unable to preach for the past two Sundays; he has now had another relapse. We have received word that Bro. Oscar Van Art died recently. The Sunday-school work has increased since a few new families have moved here. Word has been received by Brother and Sister Troyer that their daughter has arrived in the United States from South America, where she had gone as a missionary; she has had to return because of broken health.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 31.

GOSPEL MESSENGER

Volume 93

January 29, 1944

Number 5



At the "melavada" (assembly), December 1940, among the palms of Taropa. The spirit of Dhanjibhai lives on and a Christian community is the outgrowth of his life and witness.

Sonnet to Wilbur Stover

BY JOSEPH VAN DYKE

It will be fifty years this coming October since Wilbur and Mary Stover and Bertha Ryan sailed to India. As we near the golden anniversary of the beginning of Brethren missions in India, it would seem appropriate to repeat Joe Van Dyke's Sonnet to Wilbur Stover, the father of our work in that land. Bro. Stover was born May 5, 1866, and died Oct. 31, 1930.—Ed.

And now he lies in death, his busy hands
Quiet, his eager lips at last closed tight;
His feet, that carried far the blessed light,
Are journeying in distant long-loved lands.
His heart was one that always understood,
And ached to realize the world's hard need;
Nothing sufficed him but the actual deed,
Nothing could swerve him from his chosen rood.
He lies in death, but we are rich who saw
The intense ministry, the power, the will.
Today we bow our heads in love and awe
Before a spirit that no fear could still.
Here is a man who gave his life to birth
The brotherhood of men upon the earth.

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Around the World...

Throughout the country there are more beds occupied by the mentally ill than by victims of all other diseases combined. There are over 500,000 mental patients and admissions are increasing while the institutions are suffering wholesale losses of staff and attendants to war work.

At least 70,000 public school teaching positions in the United States are either vacant or in charge of teachers with substandard qualifications. Enrollments in teacher-training institutions have fallen to approximately forty per cent of normal enrollments.

"In view of the present world situation," said the United States commissioner of education, John W. Studebaker, to the chief state school officers, "every state department, school system, college, and university might well formulate definite plans for developing international understanding through education."

A new religious quarterly, *Theology Today*, will be published beginning April 1 under the editorship of Dr. John A. Mackay, president of Princeton Seminary. The new journal will be "frankly confessional, reflecting the conviction that the time has come for Christian theology to move out from its cloistered quiet and its purely technical pursuits, and to enter with light and warmth into the confused arena of man's daily life in church and society."

Publication of the first million copies of *Picture Stories From the Bible*, a quarterly, has resulted in the presentation of \$3,500 to representatives of religious organizations serving as members of the editorial advisory council of M. C. Gaines, publisher. The organizations sharing in the profit are the National Conference of Christians and Jews, the American Bible Society, the Federal Council of Churches and the Synagogue Council of America. These Bible stories in continuity cartoon form are published without profit to the publisher.

Several months ago, elementary school teachers in the state of New Jersey received from the New Jersey state department of public instruction a bulletin on *School Children and the War*, prepared by the staff. The bulletin was given the acclamation of pacifists, progressive educators, and all others who are interested in preventing the establishment in this country of the Nazi pattern of militarism in child education. It has been reprinted by many religious and educational organizations.

The bulletin suggests that war should not be a burden of children. It advises against using them in war parades, putting pressure on home folks for purchase of war stamps and bonds, or alleviating the farm labor shortage at the cost of health and of school attendance. Older children must be taught the fundamental fact that in order to have a lasting peace there must be a basis of mutual respect on the part of all peoples, and that hate is out. The children's interest in the war should not be ignored in school and family, but neither should it be used as an excuse to reorient education. It should be introduced into school curriculum and personal life only as is necessary to effect desired growth without overemphasis on the war. There are many constructive lines of study which can be pursued by school children which will lift the children's thinking from the course of the war and contribute directly to that type of personal and social understanding which is necessary if the bright new world is to become reality in their lifetime.

★ ★

The Chinese government will double its financial assistance to foreign missions cut off from their home bases by the war, the Chungking radio said recently in an English language broadcast to North America. The missions include Swiss, Danish, Norwegian and other nationals.

America has been a haven for 580,000 refugees from war-torn countries, the state department has revealed. Of this total number, 135,000 were admitted from Germany, Czecho-Slovakia, Holland, Belgium, northern France, and Austria on visas during the year ending June 1941. A hundred visas per day are still being issued to aliens under the quota system and on visitors' visas.

Miss Sarah M. Couch, a veteran missionary to Japan for the Reformed Church in America, is still in that country, and has elected to remain there, it has been announced by the board of foreign missions of that denomination. She is confined to the Sumire internment camp near Tokyo. She speaks gratefully of the loving care of Japanese nurses.

A Sunday-school-by-mail project, designed to bring religious education to thousands of children in isolated homes in Canada, was launched by the United Church of Canada early this year.

Three American colleges in cooperation with the Foreign Missions Conference are now offering short courses in rural problems for prospective missionaries to China, India and Africa. The courses are available at Cornell University, Ithaca, N. Y.; the Merrill-Palmer School, Detroit, Mich.; and Scaritt College, Nashville, Tenn.

"What type of postwar organization can best assure lasting peace?" is this year's subject of debate of the North Carolina high school debating union, which was organized in 1912-13 under the direction of the extension division of the University of North Carolina and under whose direction also an annual state-wide high school debate on a topic of current importance is held.

Agricultural experiments conducted for several years by the University of Nanking, an American missionary institution in China, have proved highly valuable. Production has been augmented by the use of better seed and fertilizers. The yield over local varieties ranges from seven to 56.9 per cent for wheat seeds, from 8.5 to 35.5 per cent for cotton seeds, and from 17.8 to 50 per cent for bean seeds.

"One of the most important scholarly labors of our generation" will be the edition of the works and letters of Thomas Jefferson which will make available for the first time his accurate and complete writings. The edition will be published by Princeton University as a memorial to Adolph S. Ochs, publisher of the *New York Times* from 1896 to his death in 1935. The *Times* has agreed to provide \$200,000 toward the cost of the project, which is estimated at \$344,300, and Princeton University will provide the remainder.

Gospel Messenger

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

JANUARY 29, 1944

Number 5

Annual India Number

OUR WORK IN THESE TIMES

BY C. G. SHULL

ALTHOUGH India is an important base for war operations she, fortunately, continues to escape the horrors of actual warfare. Early in 1942 the situation looked very uncertain. On Feb. 15 Singapore fell, followed within less than a month by Batavia and Rangoon. All began to wonder just where and when the onward sweep of Japan would cease. Not only did the country prepare for defense against invasion, air raids, etc., but missions and business firms laid plans for action against what appeared to be at that time a certain approaching crisis. In those days some missions gave their missionaries the privilege of seeking passage to the homeland and in the midst of dark forebodings and uncertainties there were a few missionaries who did sail. But their number was comparatively small, the large majority staying faithfully by their tasks. During the last year with the danger of invasion receding the tendency has been for missionaries to use great caution in embarking during war days on dangerous seas. This tendency has received the hearty approval of most of the home boards. But the result is that many missionaries are now detained on the fields beyond their regular furlough time while others, together with new appointees, are likewise detained at the home base. In June 1943 six of the missionaries of our own India field were detained beyond their furlough time, and the furloughs of several others fall due in the spring of 1944.

This disruption of the regular course of furloughs and of new appointments from the home church creates difficulties which will increase in seriousness as the duration lengthens. There will be intervals when the need for workers will be great and the proper distribution of those available will be no easy task. It may be that one good result will be that indigenous leadership will be given a new opportunity to prove its worth. With

a shortage of foreign help, church leaders here will be called upon to shoulder greater responsibilities. This may, in the providence of God, prove to be a real blessing in the history of our India mission.

The year 1944 will signalize fifty years of work on our India field. Just what sort of celebration can be held in the midst of a global war remains to be seen. But it is the hope of many that during this period the church in India will take an increased share of responsibility in the direction of the work.

From yet another angle the times call for an advance in this administrative phase of our work. Politically, India is now in a period of great confusion. The stirrings of the national consciousness cannot but have repercussions on missionary polity. We have reached the time when the older churches with their missionaries and boards must prepare to see many questions of policy and administration, formerly determined by them, directed henceforth by the church in India. We are on the threshold of a period of adjustment requiring wise missionary statesmanship of sound judgment, farseeing vision, deep humility and an understanding heart. Only such God-given qualities and divine guidance at every step can save the missionary enterprise from the confusion which now prevails in political circles.

"He who runs may read." The changes which have been effected in church polity in mission fields recently conquered by Japan, and the turbulent waves of nationalism surging in India demand our attention. The time may be near at hand when missions here will not enjoy some of the governmental patronage which has characterized the era of missions up to the present time. If we are at the end of an age it will be true of this aspect as well as of many others. It requires no special prophetic gift to discern that a church in India led and propagated by her own sons and daughters will have a future much more secure

than one founded and directed by foreign personnel.

Does this mean that we look toward a reduction of our foreign missionary staff? This question was recently put to the Indian elders of our church and their answer was that recruits should be called from time to time in sufficient numbers to maintain our staff at its present strength. The younger churches desire and should continue to have the counsel and inspiration of the older churches as given through the missionaries which the older churches send. But this service will be a co-operative and friendly partnership which gives full recognition to the autonomy of the national churches.

In conclusion, looking at the immediate present, it may be said that our work goes on much as in normal days. In the midst of the present unrest your workers can give testimony to a real friendship shown by those of widely different creeds and communities. In part of our area folk continue to come into the church in almost mass-movement proportions while in others the few who come suffer bitter persecution. But this persecution is found in backward areas largely untouched by modern currents of thought and it cannot be said to be an outgrowth of the present world events.

Materially, India's poor suffer these days from the high cost of living and, especially, because of the advancing food prices which follow in the wake of a global war. Then, we missionaries miss greatly the regular flow of mail from friends, especially those of us who have aged parents and sons and daughters at home. But our work goes on and we praise God that it may still continue in peace, hope, and joy.

Palghar, India.

Our Younger Churches in India

BY D. J. LIGHTY

In the course of about fifty years of Brethren activity in India, churches have been organized in all nine of our mission stations. From these have sprung ten village churches and from the latter two other village churches. Thus altogether twenty-one churches were established. For disciplinary reasons two of these churches had to be abandoned and one for lack of growth; the membership was apportioned to neighboring congregations. There are, therefore, at the present time eighteen organized congregations. Of these fifteen are contained in the First District (Gujarati), and three in the Second District (Marathi).

It is the purpose of this article to call especial attention to the newer, or village, churches. They

are of prime importance because they constitute the outposts and contain the front ranks of the Christian movement in the field we are working. At the same time they present problems that sometimes are baffling. The membership of these churches consists mostly of Bhils, Chodras, Gamits, Dodias, and Dubalas. All of these are aborigines. Each clan is overly satisfied with its own peculiar customs. They are mostly illiterate people, economically dependent and with an animistic religious background.

While they possess about all the weaknesses and virtues attributed to the seven churches of Asia, not one of them can boast, "I am rich and increased with goods and have need of nothing." They indeed are a needy lot. They need land of their own. They need steady employment with fair pay. They need to become literate and learn that man lives not by bread alone. They need to be convinced that the laws of the universe will work for them and not against them if given their co-operation and that "all these things will be added" if they "seek first the kingdom of God" and obey his laws. They need Christ to give direction and purpose to their lives, and to have a consciousness of being members of the body of Christ.

For the nurture and development of these churches approximately 100 schools and Sunday schools are distributed in their various communities. These are centers of religious instruction and worship and, to some extent, of rural uplift. The schoolhouses are cheap buildings provided either by the villagers themselves or by the mission. Usually, where a church is located a better structure than the ordinary schoolhouse is provided. In one village the people worship in a beautiful church of adequate proportions, which was constructed largely at their own expense.

Only a few of these churches have duly appointed pastoral care. The remainder are served by the mission evangelists and schoolteachers. It is here that the greatest need lies. From the standpoint of the churches, they are economically so poor that it is almost impossible to support a pastor such as they need, and a pastor is unable to support himself and his family and care for the church at the same time. Since the village pastorate is most strenuous and difficult, and a system of support is not fully established, very few of our young men aspire to such a ministry and, consequently, few are preparing for it. No doubt the development of a spirit of greater consecration on the part of the membership and of those who would serve the church would do much to solve the problem. Consecrated and trained pas-

tors ought to contribute to the spiritual and economic enrichment of their constituency. That will take time, and, until it is accomplished, help from the home church must be continued and judiciously administered.

In order to better their economic condition and to prepare for Christian service, nearly five hundred village boys and girls are yearly enrolled in our station boarding schools. Facilities are afforded here for the completion of their primary education begun in the village schools and for industrial and teacher training in a Christian atmosphere where daily religious instruction is given. Several of our boarding schools afford hostel accommodations for students wishing to attend city high schools. Most of the village teachers and evangelists as well as those in the ministry have had a two-year course of Bible instruction in our Bulsar Bible school. For the special training of ministers for the pastorate, the missions and the churches of Gujarat have recently started a united theological school at Baroda. At present, a very promising brother and his wife are in attendance and others aspire to take advantage of this training as soon as a new class is started next June.

As much as possible a rural bias is given to all the instruction in our central schools. Theoretically speaking, education with a rural bias should send these country boys and girls back to the land and to the rural churches from which they came. But in most cases there is no land to which they can return. As a result, many of them find jobs in government and railway service, and others in factories and mills. These, no doubt, are in a position to help the older city churches but the country churches suffer their loss. Fortunately, a number of the best students find their way back to the villages as teachers, evangelists and ordained preachers and some as true sons and daughters of the soil.

Until recent years, the great majority of the membership was male but now most of their families are baptized. To shepherd them is not easy. The members of a single church live in from five to ten different villages and with the exception of the local Christians they do not assemble at the central place of worship except on special occasions. The roads connecting these villages are always bad and in monsoon time impassable. During part of the year, the Christian farmer lives in his field day and night. All farm laborers come from their work after sunset and if they are working under contract by the month they are not free before eight or nine in the night, and they do not even get Sunday off. Un-

der these conditions, it is difficult to form regular habits of worship and giving. A good part of the giving is done during the harvest season in a member-to-member canvass or as a harvest festival offering. Wedding fees add to the church funds, and in some instances are added the proceeds of land either owned or rented by the church. Apart from regular expenses of property, love feasts, district meeting delegates' expenses and fees and dues to the general pastor fund, they contribute regularly to the Gujarat Book and Tract Society and also to the British and Foreign Bible Society. It is encouraging to note that in spite of semifamine conditions existing over part of last year and the prevalent high cost of living because of the war, the total contribution of these churches was not less than in previous years.

The membership of these churches consists mostly of first generation Christians, a goodly number of the second generation and a few of the third. They do not have centuries of Christian background. The important thing is that they have been called of God to be saints, and by his grace some are saints, others are becoming saints and more will become saints as the years go by. Just how and when God will lead them out of bondage and make them a blessing to all India will depend on our sense of duty towards them and their response to his leading and perhaps to an extent, to a turn in the history of the nation that is now being born.

Anklesvar, India.

Scholarships and Loans

BY ANNA M. WARSTLER

FOR many years there has been set aside in the annual budget of the India mission a certain amount of money for scholarships to worthy students. In 1940 a loan fund was opened, especially for young men and women who were interested in definite Christian work. Up to the present the scholarships have really been gifts; no special return is asked for them. But the loans are given under contract, since they are larger amounts and are meant for encouraging young people to go into more definite religious work. In the latter case if the student proves faithful in school and really goes into the type of work for which he took the loan then it is possible for at least part of his debt to be canceled.

The young people drawing upon these funds are those eligible for high school, liberal arts college, medical school, teacher training college, industrial and technical schools and seminaries. The conditions upon which the help is granted are religious



Vocational Training School Views

Top row, left to right: Plowing at the vocational training school (buildings in the background). Old and new American disc harrow pulled by yoke of oxen. Explaining the cotton crop—the agricultural teacher and the principal.

Middle row, left to right: School children in their cotton field. Boys hauling in cotton stalks for fodder. Boys winnowing grain. Some are using a fanning mill which is obscured by the dust.

Lower row, left to right: A set of nesting tables made in school shop. The school carpenter. Kond village school children are working in the school garden. Kond school children in school garden.

Pictures from A. Bollinger.

life, character, scholarship, attitude toward labor, and financial need. If the student who has been receiving help fails to pass in his annual examination he is not considered for the next year. When he passes successfully he can again make application for further help. Also, if for any reason a student does not prove faithful, his help may be discontinued at any time.

Many students have taken advantage of either the scholarship or loan. In some cases they have received both. This of course is dependent upon their probable future usefulness in the church and the Christian community. Within the last five years an average of seventeen students a year have received help from these funds: two to higher training (colleges and seminary), six to teacher training (this does not include the boys in the vocational training school), and nine to high school.

As would be natural, all of these students have not come up to the expectations held for them. Some have been very disappointing while others have turned out to be splendid young people and

useful in many ways, giving a good account of themselves. Brief sketches of the lives of several of these are given below.

Alfred Naranji is a graduate of Wilson College, a liberal arts college. His financial condition was such that he did not need to draw so heavily on these funds but he has been a recipient of help throughout the years he was in training. Alfred is at present giving a good account of himself in a position which is leading him to become the mayor of a city. He has risen very rapidly in this position, largely because of his ability and faithfulness in duty. He is a member of the Bulsar church and in this community has many opportunities of witnessing for the Lord. His official position gives him also splendid occasions for living an exemplary Christian life before the non-Christian world.

William Renchodji is another young man who was able to get along with less help than some from these funds. In fact, he received no help until the last year in college. Because of his fine spirit and scholarship and his interest in religious mat-

ters he was granted help as a matter of encouragement and appreciation for his fine life and example as a young man. William is now teaching in the Irish Presbyterian high school in Surat. He is liked as a teacher. While teaching he is also working on his M.A. degree and teaching certificate. Along with his busy program he finds time to carry on his daily devotions and takes an active part in the youth organization in the church in Surat. He is also a graduate of Wilson College. Some years back he was sent to Ceylon as a representative from his college to a youth camp of Indian and Ceylonese young people. Wherever he goes he commands respect and we trust that his life may be saved for the church in a very definite way.

Gershom Jivanji is in the Union Theological Training College in Baroda. He is preparing for the ministry. He is a high school graduate and has had some electrical training. For several years he held a very good position in his home town in the electrical department. But the Lord was speaking to him, calling him to more definite Christian service, especially to the ministry. For a long time Gershom did not see his way clear to make the sacrifice that would be required. Finally, after his marriage to a fine Christian woman they decided to sacrifice everything in the way of a job and financial hopes for the future, and take training for the ministry. That they did, and now they are enjoying their work immensely. They are in the second year of Bible training and still have two more years. His wife, Elizabeth, has stood at the head of the class during the time that they have been in the seminary. She takes the work of her own accord and is the only woman who is taking full-time work. Because of her excellent work and the fine spirit of both of them they have been granted a scholarship this year. They had been drawing on the loan fund. If this couple remain humble they will be a great blessing to the church in India in the future. Remember them in your prayers.

The Field Editors

The duties of the field editors begin at the time when they are chosen by the mission members during mission conference a year in advance of the date when the special field number finally appears in print. The fact is, it is a year's task to prepare materials, pictures, and articles and get them across the sea in plenty of time.

Brother and Sister H. L. Alley were elected by the India mission to be the 1944 field editors of this India number of the Gospel Messenger. They have carried out their assignment in ample time. To them and to each missionary who has responded with an article or with pictures thanks are due. The church at large appreciates the wealth of information which is found within the pages of a special missionary number, for in a very real sense it has become a source book of missionary facts.

William Damodar is now a teacher in the vocational training school at Anklesvar. He has completed his high school work, but has not yet passed the final examinations successfully. He is hoping to do that this year. Besides his high school work he has taken two years of teacher training. He received help throughout his high school days and training days. William is looking forward to going to the seminary next year. We are hoping that he will be able to do so, for he is of the type of young men who are needed for the future of the church here in India.

Seveta Premchand is teaching in a Parsee school in Dahanu Road. She has completed a two-year teacher training course. She has been a very faithful girl in the home and in the church. Her quiet ways speak of the inner life she lives. The school in which she teaches offers her every opportunity to show forth Christ. It so happens that many times our Christian young people cannot witness so openly for Christ in government service or in private schools, such as she is in, but they can if faithful to their religion become living witnesses known and read of all men. Seveta is a fine Christian young woman. She is the daughter of our Premchand G. Bhagat of the vocational training school. She has had laid in her life the necessary foundation work of the Christian life, which should make her a staunch Christian witness in the future. We are hoping for her to leaven the community wherever she serves.

Chanchal Kalidas is still in training. She is planning to be a teacher. While in the Anklesvar girls' school she was one of our brightest and most energetic girls. She had leadership ability and led out among the girls. Because of this she was given many places of responsibility. In each she served well. So when her name came up for financial help so that she could go to the Methodist training college for girls there was no hesitation in granting her a scholarship. Since there, she has taken active part in caring for the sick girls in the hostel and during a severe flu epidemic rendered faithful service which brought her commendation as well as a substantial gift from the authorities. We are looking forward to Chanchal going back to serve in some village among the class of people from which she came. She should be a great blessing to them.

Padma Christian is from a family of ten children. Her father is the headmaster of the girls' school at Anklesvar. She is in the senior year of high school. She has been a very good student throughout her high school days and has stood at the top of her class or near there each year. This speaks well of her as a Christian girl, for some-

times it is hard for our young people to compete with others where caste spirit runs high. She has done that in spite of odds. Padma is not afraid of work. She will go out on any decent job and gladly soil her hands in honest labor. She is helpful in the home, doing her part in carrying the daily chores found in such a large family. No doubt she will choose the teaching profession when she completes her high school. If she does she will add to the group of fine young women who have and are increasingly choosing this profession in India. We wish her the very best that life can hold for her, for she is humble and devoted to her Lord.

Anklesvar, India.

A Look Forward and Backward

BY GOLDIE E. SWARTZ

OUR touring equipment had been heaped high into the cart, and the faithful oxen yoked thereto had started off, bearing it to the first camp of the season. I followed later by bicycle. While pedaling along on the jungle footpaths my mind indulged in reverie. Thinking of the experiences of former touring seasons, I wondered what this season would bring forth. But no amount of musing could foretell. Although the future was not predictable we were hopeful and eagerly expectant of a season of glorious service.

The rains were just over and the harvest had commenced. Then the harvest was finished. The cool season came and went. The hot season arrived and is now rapidly drawing to a close. The appearance of clouds tells us that the rains are fast approaching. Within a few days we will have to roll up our tents for the last time and move to a more substantial residence.

Now we begin a backward look. These six and one-half months of intensive witnessing on tour—what have they accomplished? We remember vividly the number of camping centers in which we stayed varying lengths of time. Our reports tell us the number of villages visited, the number of classes and public meetings held, and approximately the number of sick folk treated from our medicine box. But how far-reaching have been these influences and what of good or ill may yet come of this we cannot conjecture. We have held sewing classes for the women and girls in which sometimes the boys, and even the men, became interested, and we rejoiced in their accomplishments. We have started adults, both men and women, on the road to literacy. We have extracted aching teeth. We have removed thorns from many injured bare feet. We have treated fevers and festering sores. We have

prayed with and for the suffering and sorrowing. We have watched the *bhagats* (exorcists) in their frenzied efforts to drive out evil spirits from the afflicted. As opportunity came we pointed out the futility of charms, cajolings and exorcisms and gave knowledge of the Holy Spirit, which causes the evil spirits to depart, as darkness vanishes when light approaches. In large public gatherings and in smaller meetings we have tried to be obedient to the "go ye" of our Master.

Reading the accounts of Jesus' work while on tour with his disciples in Palestine, we feel that conditions prevailing here now are very similar to those they met then. The poor need the anointed to bring the gospel to them; the captives (materially and physically dispossessed) need to be delivered from the landlords and overlords; the blind, those still in darkness, need light and recovery of sight; those that are in prison, that is, under the spell of Satan, need to be set free. Is any one able for all these? Yes, Jesus is able to do this, I am certain. His Word convicts, converts and emancipates.

Thus by day or night, in cold or in heat, in dew or dust we have tried to push onward with the Word as the Lord has led the way. But however far we go in a touring season there are other hamlets and villages just a little beyond whose people are just as needy as those visited. They ask, "Why don't you come to us too?" Lack of time and strength limit us.

These rural people are all aborigines and for the most part exist in dire poverty. Very few in India live in luxury; the masses are miserably underfed and underprivileged. Because they live always under deplorable conditions—a dearth of the necessities of life, and continual oppression and intimidation by the upper classes—there naturally are created the lethargy, indolence and general weakness which rob life of its zest, creativity and joy. It is these depressing conditions, too, that eat the life out of the touring missionary, who would like to share more generously, to ameliorate more speedily these privations, be they economic, physical, mental or spiritual.

May it not have been just such environmental conditions which Jesus and his disciples experienced as they toured the villages of Palestine that caused him to say, "Come ye apart and rest"? My colleagues and I feel the need to meet together daily to study his Word and pray both for ourselves and for those among whom we are his witnesses. This field of labor is both intensive and extensive. Every talent and power that one possesses is called into full usage.

This is now the hot season. Fortunately until

Marathi Field Scenes

Palghar schoolboys in a singing procession while returning from the baptism of one of their classmates.

Palghar schoolboys and girls who received baptism following the evangelistic services of Rev. E. S. Timothy.

Gundale village baby show in Palghar area.

The touring van is ready to start. Although the Bible woman is near the cart she is not the driver. He was cut off at far right edge.

Daily vacation Bible school at Dahanu Road, India. B. Mary Royer is in the center of the group.

Bhiku Shelar of Mundwall, Palghar, the first Christian convert from his area. He was mourned as dead by his mother when he accepted baptism.

The father of this Warali family is the head officer of his village. He and the oldest son are among the first baptized of this people who continue to reside in their village. The two boys are studying in the Palghar mission school.

Hazel Messer in a group of India's children.

A Christian Warali family. The father is a teacher-evangelist working among his own people.

Pictures from C. G. Shull, Goldie Swartz, B. Mary Royer, Hazel Messer.



the last few days when the temperature is running several degrees above one hundred, the heat has not been extreme. It is really hot in our camping place near the seacoast.

But it is during the hot season that the people have the most leisure. So we suffer the heat and dust to bring them to a knowledge of the Savior. To witness these souls slowly emerge from darkness into light and embark on a life of faith and righteousness, finding a triumphant joy, is our reward.

We are staying longer than usual in this center for it is here that the starting of an indigenous church among the Waralis began last year. For years there has been more or less of preaching and teaching done here but not until last year did any come out for baptism. We rejoice with these in their newly found joy, and in the fact

that others are in deep consideration. We are helping them to build a place of worship—a two-roomed house, one room for the teacher-pastor and his family and the other for school and worship use. Our purpose is to build both materially and spiritually—a church building and a church body. In this we crave your support in intercession. May we be workers together with him.

Dahanu Road, India.

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Oct. 16, 1894, Wilbur and Mary Stover and Bertha Ryan sailed for India. They were soon located permanently at Bulsar.

The United Theological College, Baroda, India

BY G. K. SATVEDI

AFTER five years of constant and careful consideration by the various missions of Gujarat, Bombay Presidency, the United Theological College began its first year's work. It has fallen to my lot to work in this newly started institution along with other teachers. I would have much preferred to have continued in the evangelistic work I was doing.

In addition to evangelistic and church work, for the past twenty-three years I have been working along with others in the Bulsar Bible school of our own church. Here at Baroda we work for all the churches of Gujarat. The students come from the different denominations co-operating in the institution.

In working here I have found that having an institution of this kind is a blessing to the churches as it does away with the sectarian spirit and enables one to realize fully that even though we have our different beliefs yet every Christian is a part of one and the same body of Christ—the church. The churches have come closer to the fundamental and central truth of unity. Certainly to work in such an institution is a responsible task, as well as a great opportunity to bring about rapidly the unity for which our Savior so earnestly prayed.

July 1, 1942, the opening day for the college, was a great day for the churches of Gujarat. Goodwill messages were received from leading persons (Christians and non-Christians) and missions who do not yet co-operate in the school.

The work was started with a staff of three teachers, Rev. J. M. Lyle, principal, Rev. James Ukabhai from the Irish Presbyterian Mission and I and twelve students. There were ten men and two women—wives of students. There were three families and two single men from the I. P. mission, two families and two single men from the Methodist mission and Bro. Gershom Jivanji and his wife from our mission. You will be glad to know that Bro. Gershom's wife, Elizabeth, stands first in all the examinations. It is to her great advantage that she had previously passed our Bulsar Bible school. A four-year course is prescribed by the board of management. This board consists of twelve members—four from each of the co-operating bodies.

This year a class of fourth-year students also was started. Those who had finished the three-year course in the Irish Presbyterian Divinity College were admitted to the fourth-year class. In all there are fifteen students. The wives of all the students are taking Bible courses with their hus-

bands. A new teacher, Rev. Mithalal Hiralal, from the Methodist mission has been added to the staff this year.

We trust and pray that the Lord will here prepare suitable workers and pastors for his glory.

Baroda, India.

The 42nd Annual Meeting of the First District, India

BY R. M. CHRISTIAN

THE district meeting of the First District of India was convened at Anklesvar, March 22-24, 1943. The meeting was to have been held at Vyara, but owing to travel difficulties the place was changed.

The main subject of the meeting was The Glory of God (1 Cor. 1: 31), and the motto was Feed My Sheep (John 21: 16-17).

The delegates from fifteen different congregations were twenty-four in number. Three other co-operating representatives were present, one from our Marathi District, and the other two from the Irish Presbyterian and Methodist churches. These representatives also took part in discussions. We are in this way in closer co-operation with other churches in India.

In the mornings and in the evenings some subjects were discussed. The speakers gave spiritual food to the audience and showed ways and means of glorifying God. Evangelistic work, education, Sunday schools and the Christian life—all these are God's work and means of glorifying him. The Need of Pastors and The Work and Management of Pastors were discussed. The speakers showed that in these days our churches need to be helped spiritually and so the need for pastors is great. This is because the kingdom of our Savior Jesus Christ is spreading to the far corners of this part of India. His name is being glorified.

Despite many traveling and lodging difficulties, the number of members who attended this meeting was not less than that of preceding years. All were convinced that our gathering together for fellowship and discussion would be of real benefit to those who came and an encouragement in the work represented. We found at the end that all had been spiritually strengthened and calmed in these days of agitation.

The general report of our church was good. It showed how the church is stepping forward in serving God through Jesus Christ. In these days of the trial of our faith, our church is firmly established and spiritually strengthened. Membership has increased. The work of education, evangelism, Sunday schools and family prayers have made good progress. With few exceptions, the members of the two disorganized churches have

Four generations of Christians. The great-grandfather is the oldest Christian in the Bulsar church. His son is pastor of the Khergam church and his grandson is a government official. The little great-grandson gives promise of being a useful man also.

Bible school students camping while out touring. Elder Govindji Satvedi is with them (the man wearing black coat).

Women attending Bulsar Bible school, 1942.

Procession of Christian witnesses at Anklesvar.

Headman of a village in the Bulsar area. He is a Christian. Elder Satvedi is with him.

Soni of Khergam.

Schoolgirls singing a "garbo," (rhythmic song). Note the brass vessels on their heads and shoulders and the wooden rods in their hands.

Schoolboys at play in the village of Machhad. The boys lie down in two rows, then the first boy pulls up the next boy, and so on back over the row until all are on their feet. This is called "Skinning the Snake."

Dhodia (name of a caste) wedding. They are bringing the bride to the groom's home where the wedding takes place.

The bride and groom are garlanded with flowers.

Pictures from J. M. Blough.



joined others of our near-by congregations and are in peace with them. Once again the everlasting peace and grace of our Lord Jesus Christ are reigning in the church, sweeping away every kind of annoyance and misleading spirit. Faith is tried, but the foundation of the church is firmly established in Christ.

The following are some of the resolutions passed in the meetings:

1. In 1945 a silver jubilee is to be celebrated. A

deputation from our mother church in America is invited to take part in the celebration.

2. Our Annual Meeting's memorandum has been prepared and is to be registered.

3. A new congregation is formed from parts of the Vali and Jamoli congregations.



In and About Vyara, India

Double Christian wedding in the village of Champavadi. Six to seven hundred people were present. All four had been pupils in the Vyara boarding schools and three were teachers at the time of their marriage.

Group of Christian girls at the Vyara "jatras" (religious fair). They helped in the Christian services held during the week.

India's Christian women enjoy a sewing class.

Mixing cement and building a brick foundation. Women help with all kinds of work.

Vyara schoolboys taking up rice plants for transplanting.

Pictures from H. J. Brooks and E. Fasnacht.

4. The pastor's fund was reformed and put on a better financial footing.

5. The time of the annual district meeting was changed. Henceforth, the meeting will be held in the latter half of the month of February each year.

6. The next meeting, in the year 1944, will be held at Vyara.

7. Our representative to the Annual Conference in America is Bro. I. W. Moomaw. The alternate is Bro. B. M. Mow.

8. Officers for the year 1943-44 are as follows: chairman, J. M. Blough; vice-chairman, P. G. Bhagat; secretary, R. M. Christian.

The business sessions were held in the afternoon of March 23 and in the forenoon and afternoon of March 24. All sessions were opened and closed with proper devotionals. In general all the work of the meeting was carried on in peace and order. The delegates, co-operating representatives and the members present took part in the discussions.

To the only wise God our Savior be glory and majesty, dominion and power, both now and forever. Amen.

Anklesvar, India.

What to Pray For

Week of January 29—February 5

The last letter from the Bollingers to the Mission Board office came in time to be considered a Christmas letter. Its bright words written with a red typewriter ribbon only added to the season's spirit. Such good letters are always highly appreciated.

Sister Bollinger started out by telling of the joy they were having because her brother, Samuel Moyer, and his wife were visiting them at Anklesvar. Samuel Moyer is the author of the interesting book we have on our Loan Library shelves entitled *With Christ at the Edge of the Jungles*.

The Bollingers are serving their second term in India. They went out first in 1930 and after a furlough returned to India in 1939. During the first seven years they lived in Marathi territory, but at the present time in this second term they are working in Gujarat. Bro. Bollinger teaches in the vocational training school. Being in charge of this work places them in a position where their lives and their service count for much in the influence they have upon the young people who attend the school.

Pray for Brother and Sister Bollinger that they may have strength and courage sufficient for their tasks.

LANDOUR CO-OPERATIVES

BY JOE W. BOWERS

The co-operative movements of Landour give an excellent proof of what can be done in any community, especially when that community is bound together by a common purpose and a common cause. Anyone reading over the history of the Landour community cannot help but notice the large number of great souls who so unselfishly gave their time, energy and even their lives to the building of institutions that would be so beneficial to the surrounding community.

The early Landour community seems to have been centered entirely around Woodstock school. Woodstock was organized in 1852 and moved to its present location in 1854. Mussoorie (Landour being what we would call a suburb) had long been known as an excellent hill station, about 7,000 ft. above sea level. The early organizers of the school were wise in picking out a location which not only was a beautiful place, but also was a refuge from the terrific heat of the plains. Woodstock was organized for the purpose of being a girl's school and remained as such until the early part of the present century. From 1874 until 1923, the school was owned by the American Presbyterian group. The United Presbyterian Mission became a co-operative body in 1923 and for three years the school was operated by these two bodies. In 1927, the Church of the Brethren, the United Church of Canada, the Methodist Episcopal, the Disciples of Christ, the American Presbyterian and the United Presbyterian missions all became co-operative bodies. The above bodies still control and support the institution. In the Woodstock student body of 1942, forty-six missions were represented, but only the groups mentioned are known as the co-operative bodies in that they supply teachers and give financial support. The co-operative bodies all have representatives on the board of governors.

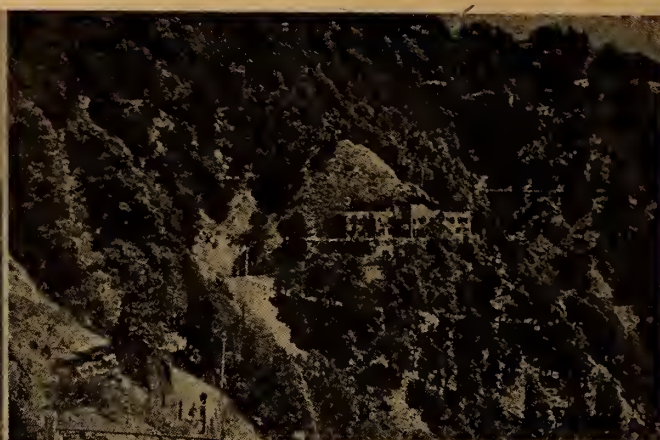
Since a large majority of the children of missionaries from all over India attend Woodstock, it is quite natural that Landour has become a vacation spot for all parents whose children are in school. Parents' vacations come at different times during the year, but most people come to the hills while the heat on the plains is at its peak during April, May and June. During those three months, a large group of parents (mostly missionaries) congregate on the hillside for the purpose of seeing their children and taking them out of boarding into their own homes. These parents, regardless of their denominations, working through a common cause, the school, have become a closely united community. Seldom will one find a closer, more wholesome or finer fellowship than is found on this hillside.

Once having become a closely united group, the need was felt for organizations and institutions to enrich still further the social life. One of the very first co-operative enterprises was the church. In the early days of the British occupation of India, the only church in Landour was the Anglican church. Those people not willing to attend this church held small prayer meetings in their homes or met in one of the larger military buildings. From 1854 to 1874, the students of Woodstock attended St. Paul's (Anglican) church in Landour as no doubt many students in Woodstock at that time were members of this church. About 1876, a union church was built in Mussoorie largely through the efforts of some Presby-

terian missionaries. From 1876 until the early 1920's, Woodstock children continued to attend that church (union) in spite of the fact that it was some distance from the school. Early in the present century, the missionaries in Landour decided that their number was great enough to justify the building of more spacious quarters for their own worship. Funds were raised within the community and a church was erected at the very top of Landour hill. The view from this ridge is magnificent. The snow-capped Himalayan peaks can be seen on one side and the broad plains of India on the other. The church is still known as the Kellogg Memorial church, being named after a revered and honored American missionary of the Presbyterian church. As the major portions of the contributions for building were from members of the American Presbyterian Mission as well as from Presbyterian friends resident in America, the management of the church for twenty or more years was in the hands of the Presbyterians. In the 1920's the church became a union church in the hands of an interdenominational committee. Since then, the church has been the official church of Landour and of Woodstock school. In 1941, the church was remodeled and made larger in order to serve better the needs of the community. At the height of the season, a congregation of more than 500 meet in this church for worship. Each year, services are held during the months of May through September. The pastors for the season are chosen by the managing committee. During the other months of the school term, church is held in the school auditorium. It is indeed an inspiration to worship in the Kellogg church with so many men and women who have dedicated their lives to the building up of the kingdom of God.

In the early 1920's, owing to the intermingled social life, there was an outcropping of various clubs among the missionaries. Outstanding among these was the Reading Club, whose purpose was the study of new books, outstanding literary works and the reading of better books. Various other small clubs were formed for people of other interests. The Reading Club started a small lending library with the school office as headquarters. Out of this club grew the idea of a community building which could be used as a meeting place for all the social activities of the hillside. In 1928, the Community Center was built entirely from local funds. The building houses a well-stocked library and an auditorium for large informal gatherings. A tennis court is close to the building for those who are interested in the sport. During the season, every Wednesday is Community Center day. Tea is served, programs are given and there is a fine wholesome fellowship. At various times through the year, this building is also the scene of many missionary conferences and other types of meetings. Many of the Church of the Brethren missionaries have been very active in carrying on the work of Community Center. Mrs. H. J. Brooks was chairman of the membership committee for a number of years.

The last community enterprise up to the present time is the hospital. There are hospitals in Mussoorie, but they are all located some miles away. Since the only methods of travel were either walking or being carried by coolies, emergency cases were indeed a problem. Leaders said, "We now have a church, school and community center as co-operative enterprises, so why not have a hospital of our own?" Drives were made among the community for building funds and very gratifying



Woodstock School and Community

Top: Woodstock estate with Tehri hills in background. Landour Community Hospital—built and maintained by the community. Bottom: Community Center. Kellogg Church. Enlarged and remodeled. Pictures from A. Bollinger.

results were obtained. The hospital began in rented quarters. The new building was started in 1938 and was officially opened in 1939. Thus Landour now has a place right at hand where full medical attention can be given. It is an up-to-date hospital in every way with a resident doctor and a full nursing staff. The fees are very low considering the fees that are charged in America. There is also a great deal of charity work done for the local population. Any community could indeed be proud of such an institution.

These are some facts about the co-operative enterprises of an outstanding community.

At the present time, this community is made up not only of missionaries of different nationalities and denominations, but also of people of all occupations. What better example does this world need to prove that men of all races and religions can live together in brotherhood? Woodstock school has children representing forty-six missions and sixteen nationalities, yet they live and work together in peace and harmony. The co-operative enterprises of this cosmopolitan community prove without a doubt that world brotherhood is not a myth or an impossible achievement. We must not forget, however, that the majority of those in the community have dedicated their lives to Christ and the following of his teachings. Think of the results that would be obtained if the nations of the world would turn to Christ and follow him.

Landour, Mussoorie, India.

One Day's Activities

BY JOY C. FASNACHT

Six a. m.—I awoke suddenly. What is that noise? I got up and by the light of a flashlight saw a rat scampering over the table and our clothes. After giving the interloper a merry chase, I attempted to get a wink of sleep.

6:15 a. m.—Our son, Paul, was more ready to arise than we, and asked, "Mother, time to get up?"

"No, son; you rest about ten minutes; then we'll get up."

6:45 a. m.—Paul did his best to keep quiet, but his best is poor. So resolutely I arose. . . . Oh, how could I have forgotten! Today is my day to lead in morning prayers in the women's group. Hurriedly dressing and helping Paul out of bed so that he could dress himself, I combed my hair and went downstairs to study. Two Gujarati songs that I can lead and that the women know were to be selected. I had to find the devotional reading and read it over several times as an aid to my fluency. Then I thought about some definite things to include in the prayer petitions. This is all done in Gujarati; so I, a Gujarati newcomer, must simplify my thoughts, and get definite ideas in my Gujarati mind for the prayer.

7:15 a. m.—My husband and son came bounding down the stairs and asked, "Breakfast ready?" Breakfast was ready, thanks to our cook, a recently married young man of twenty-three.

7:35 a. m.—Breakfast was finished when the church bell rang out a call for morning prayers.

"Salaam, Bonjibai. How are you this morning?" Bonjibai is one of the widows who live in the compound. Each gets a small monthly allowance for her food. Prembai won't come this morning. She is the mother of a two-week-old girl. Prem's husband took the rest cure and recovered from tuberculosis about a year ago. At present he is doing school supervisory work. Anandibai, the preacher's wife, is always first at the church; she is the one who rings the bell. She makes assignments for leading prayers. She is always very kind and helpful. Our cook's wife also attends prayers. A Christian tailor lives in the compound; his wife and several other women generally come. The women all take part in the service. Two widows are illiterate and cannot read the devotions, so they do their part by leading in prayer when called on. The prayer period lasts from twenty to thirty minutes. Many times these women thank God for the help the Church of the Brethren gives them by sending funds and workers to India. Many in this land are truly grateful for the Lord's blessings.

8:45 a. m.—I began to bake a double recipe of doughnuts; in two days all the teachers and evangelists in the Umalla-Vali area are to come for a day's devotional meetings and to discuss problems connected with their

work. We will invite them for the afternoon tea, and give them tea and doughnuts. They will take their other meals in two Indian homes.

9:30 a. m.—While I was making the doughnuts, a widow came to ask for itch salve. I turned the doughnut frying over to the cook as quickly as I could and went to the dispensary for the salve. Then I took another look at and taste of the doughnuts.

11:00 a. m.—There were a few minutes left before noon, so I did some needed patching and mending.

11:40 a. m.—Our dinner bell rang and summoned Everett from the office and Paul from the playground.

12:20 p. m.—After eating I tucked Paul in for an afternoon nap.

12:50 p. m.—A man appeared at our door. We recognized him as Dhanjibhai from Netrang. He had brought a note from the Netrang teacher, Maganlal Samuel. The translation of the note reads:

"With humble greetings I tell you that Jamnibai, my wife, has been ill now for ten days. I went to Anklesvar last week and purchased malaria fever pills but these do not seem to help her. So Jamnibai, our baby, Jamnibai's sister and I will arrive in Umalla on the afternoon train. Please make a room ready for us."

1:20 p. m.—As all the rooms on the compound are occupied just now, we hastily clean out half of a store-

room, which is next door to the dispensary. A little kitchen is just off the dispensary; this had to be divested of hornets' nests, white ants, and trash in gen-
(Continued on Page 21)



With the Missionaries

Missionary children off to school, waiting for the train on the Bulsar station platform.

Virginia Bollinger displaying lemons from the Dangs.

Center: The youngest group at the March 1943 mission conference on Rosemary Elckenstaff's second birthday.

Betty Jeanne Brooks when she graduated from Woodstock school.

Group of missionaries assembled at Bulsar for committee meetings. They found time to celebrate a few birthdays and the forty years of missionary service of Bro. D. J. Lichty.

Raymond Alley standing in front of Rajmahal in Bombay just before he sailed for America.

Richard Bollinger and the guardians of the bridge. The one next to Richard is a Sikh.

Pictures from Bollinger, Shull, Brooks, Kinzie.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, January 30

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson, Jesus Uses His Power to Help.

—Mark 4: 35-41; 5: 35-43. Golden Text, Why are ye so fearful? how is it that ye have no faith? Mark 4: 40.

Christian Workers, Parables of Service.

B. Y. P. D., United We Stand.

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Gains for the Kingdom

Two baptized in the McFarland church, Calif., Bro. John I. Coffman, pastor.

Seven baptized in the Middletown church, Ohio, Bro. C. Walter Warstler, pastor-evangelist.

Three baptized and three received by letter in the Harrisburg church, Pa., Bro. H. B. Heisey, pastor.

• • •

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Rufus P. Bucher of Quarryville, Pa., Jan. 30—Feb. 13 in the Chambersburg church, Pa.

Brother and Sister Harold R. Myers of Circleville, Ohio, at the Charleston church, Ohio, Feb. 7-20.

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Personal Mention

Pastor Clarence B. Fike, 775 W. Pleasant St., Freeport, Ill., finds that he will have to hold a two-week meeting any time before Oct. 1.

Brother and Sister E. M. Studebaker of Chicago, Ill., and of Bethany Hospital in particular, were our first outside visitors on a recent Monday.

To Brother and Sister Noah H. Hess of York, Pa., our congratulations on reaching their fiftieth wedding anniversary. The date was the day before Christmas.

Carefully planned conferences for camp directors, hospital assistant directors, area supervisors and other interested persons, accounted for unusual activity around the Brethren Service Committee offices for the week ending Jan. 25.

The Ralph Haugers of Durand, Ill., were seen about the Publishing House on a recent Wednesday. Mrs. Hauger, who was Ann Robinson before her marriage, and once worked at the House, still has many friends among the office personnel.

Elder Rufus P. Bucher of Quarryville, Pa., will begin two weeks of evangelistic services tomorrow, Jan. 30, in the Chambersburg church. Pastor Ralph G. Rarick wishes it known that "a cordial invitation is extended to all surrounding congregations to attend and share in this spiritually uplifting series of meetings."

Brother and Sister E. A. Ludwick celebrated their fiftieth wedding anniversary on Jan. 2 at their home near the Dickey church, a few miles from Ashland, Ohio. Their worthy example of faithful devotion to the church has been followed by their children, all being members of the Church of the Brethren.

Bro. Clement Bontrager, pastor of the Ellisforde church, Tonasket, Wash., has sent us one of the nicest mimeographed local congregation yearbooks that we have seen in a long time.

Mrs. Elgin S. Moyer passed to her reward Wednesday, Jan. 19, with the funeral services at the First church, Chicago, the Friday following. Sister Moyer was Lela Sellers before her marriage.

Bro. I. Clifford Paul of Toledo, Ohio, has been called to the pastorate of the Windber, Pa., church and will begin his duties there Feb. 1. After this date his address will be 508 Twentieth St., Windber, Pa.

Elder and Mrs. J. W. Deardorff of Waterford, Calif., have gone far beyond a golden anniversary, having celebrated their sixtieth wedding anniversary on Christmas Day. An account will be appearing soon.

Bro. Desmond W. Bittinger and family arrived in Elgin on Jan. 18. Their new home is located at 774 Mill St. Bro. Bittinger has assumed his duties as editor of the Gospel Messenger and business letters should be addressed to him at 16-24 South State Street, Elgin, Ill.

Bro. Walter Fisher of Battle Creek, Mich., R. 6, Box 786, has graciously consented to represent the Brethren Service Committee as our camp visitor for Fort Custer, Kellogg Field, and other camps near Battle Creek. Please send all names to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

"We wish to thank you all for continuing the club plan," writes a Colorado pastor. "It is a real help to have the Messenger in each home." Our correspondent then explains that when he calls attention to some article in the church paper it is with the assurance that every member has convenient access to a copy.

Bro. John B. Wieand of Southern Illinois, writing as executive secretary of his district as well as out of experience as a pastor, says: "Ten churches now have the unified church centered finance system. Others are working, thinking and praying in that direction." We presume that Bro. Wieand would be glad to share information regarding the plan. His address is 431 E. Grand Avenue, Decatur, Ill.

Mrs. Bernice G. Fraser of Washington, D. C., writes of finding certain Brethren publications among the effects of her father which she felt might be of some historical value. Her inquiry has been referred to the Brethren Historical Committee of which Bro. J. E. Miller is the secretary. May we suggest that others who find material which it seems should be preserved should write Bro. J. E. Miller, 235 Hamilton Ave., Elgin, Ill.

Sister D. C. Vaniman of La Verne, Calif., and Brother and Sister E. M. Studebaker, the three surviving grandparents, send this word: "We want to take this opportunity to thank our many friends who have written us expressing their sympathy in the recent and untimely death of Melvin Studebaker, our grandson, and the son of Dr. and Mrs. Lloyd Studebaker, missionaries in Africa. It is impossible for us to answer personally all the kind letters received, but we do appreciate them a very great deal. Though we cannot understand, we can continue to trust and to work on in the building of His kingdom."

Miscellaneous Items

A practical nurse is needed at a Brethren Memorial Home in Maryland. Room, board and a good salary will be paid. Write Brethren Service Committee, Elgin, Illinois.

"The Brethren Bible Study Monthly as it is now gotten out," says the District News Letter for Eastern Maryland, "we consider to be the best it has ever been as a help on the Sunday-school lessons."

Wanted: a stereopticon. A minister would like to buy a used stereopticon. Anyone possessing one for sale please write to General Mission Board, Visual Education Department, giving the age, make, condition and price wanted for it.

According to government regulations the Messenger will this year have to absorb in some way a 25% cut in the number of pounds of paper which can be used. A small portion of this can be cared for by the use of a lighter weight paper. But any way we figure we will be obliged to print a good many half-sized issues. However, since the price of the Messenger has not been raised, subscribers are still getting a bargain for their money. We take this occasion to urge our correspondents and writers to be brief and make every word count when space is so precious. The increased use of eight point type, together with other contemplated changes in make-up will tend to compensate for fewer pages. We invite suggestions on how to make a better Messenger in view of our current limitations.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Children's Books

Little Elephant Visits the Farm, by Heluiz Washburne. Albert H. Whitman & Co., 1941. 32 pages. \$1.00.

If you remember chuckling with Little Elephant over all the exciting things which happened when he went on a picnic you will want to chuckle again with him as he spends his summer vacation on a farm. Things just seemed to happen to Little Elephant! It was fun wading in the cool brook until Aunt Amy's pet goose chased him. And it was fun sliding down the barn roof until his parachute turned inside out.

Half the fun in the Little Elephant books is the pictures in color, accompanying each page of reading and helping in a large measure to endear Little Elephant to even the youngest listeners. Grades 2 and 3.—Mrs. James Fritz.

Lost Worlds, by Anne Terry White. Random House, 1941. 316 pages. \$2.50.

Lost Worlds is a story of explorations in archaeology into which the author has brought so much of interest and adventure that it makes of man's past an absorbing subject to young readers. Nowhere can children find more thrilling adventure stories than these in which men cut their way through a hill and uncover a palace of forgotten kings, or work through a library of clay tablets to find the story of the flood, or hack their way through jungles to come upon cities abandoned long ago, or scoop out desert sands, descend into tombs sealed for three thousand years and bring out whole museums of treasure. In these stories lost worlds are rediscovered, acquaintance is made with past civilization, and history takes on a new significance. For older juniors and up.—Genevieve Crist.

Dash and Dart, by Mary and Conrad Buff. Viking Press, 1943. \$2.00. 76 pages.

Simple rhythmic sentences present the first year in the life of two fawns with a charm that is irresistible. Dash and Dart have the helpless fuzzy appeal of baby animals plus the independence of the very young. The illustrations in rich, deep colors show the world as vast and wonderful to the eyes of small new creatures in it. For readers-aloud and first readers.—Genevieve Crist.

Twig, by Elizabeth Orton Jones. Macmillan Co., 1942. 152 pages. \$2.00.

Have you ever been lonely for someone for company, someone to play just the kind of fun you like? Twig was just that lonely and it did not take too much wishing for Elf, the potato boy, to make his appearance. Then the day was more than busy for both of them, cleaning their own cozy tomato can cottage and neighborly visiting with Mrs. Sparrow "up one flight." There were royal visitors; oh, yes, the Fairy Queen herself made a long call on her two friends, and what happened to the royal fur piece was a real adventure. Ages 8-12.—Mrs. James Fritz.

Son of the Smoky Sea, Nutchuk (with Alden Hatch). Julian Messner, Inc., 1941. 248 pages. \$2.50.

This autobiographical story of a half-Norwegian, half-Eskimo orphan boy who was brought up in the Methodist mission at Unalaska in the Aleutian Islands is the narrative of a boy's exciting adventures that can happen only in that land of smoking volcanoes and of fishing and whaling industries. How Nutchuk, assisting the mission doctor, decided to study medicine in order to help his people, how he worked in a sulphur mine at the crater of a live volcano to make money for his first trip "Outside," how he adjusted with difficulty to American customs at Northwestern University and how he eventually was led to stay in America later to become a famous pianist, artist and lecturer makes a story you will not want your children to miss. For older juniors and up.—Genevieve Crist.

Chooky. By Lucille Wallower. Illustrated by the author. David McKay Company, 1943. 92 pages. \$2.00.

Here is the story of a seven-year-old girl in a Dunker home in 1883. The author depicts in this lovable story of Susan Margaretta Diffendorfer and her black baby chick a sympathetic inside view of life in a stone farmhouse in Pennsylvania. Miss Wallower is familiar with the Brethren culture, traditions and practices. In this story of Susie and Chooky she finds cause to make reference to the love feast, to the go-to-meeting day and visiting in the home of Brother and Sister Yoder and six little Yoders, to quiet evenings at home with rug braiding, sewing and children's games, to busy days with house cleaning, gardening, marketing, and soap making. A strong simplicity, gentle humor and kindly family relationships, a little girl's unselfish desire for her brother's happiness and her affection for her limp-walking chicken give us a picture of a type of living which we hold on to in this cruel, home-torn age.

The book is profusely illustrated in color and in black and white. The pictures are highly pleasing and show many of the events and most of the characters of the story. For children from seven to nine, but of interest to all ages of Brethren people who cherish the traditional life of our fraternity, particularly in the Pennsylvania Dutch area.—Edith Barnes.

THE SCHOOL OF CO-OPERATIVE LIVING

This is the first of two articles on the school of co-operative living which was held at C. P. S. No. 30, Walhalla, Michigan, from April 1 to Nov. 1, 1943. The main part of the school is now at C. P. S. No. 42 at Wellston, Michigan, with subunits in many other camps.

These articles have been compiled by members of the school under the editorship of Joe Gunterman of Wellston and Dave Newton of C. P. S. No. 94, Trenton, North Dakota.

This story concerns the school of co-operative living which was held for its first seven months, from April to November, 1943, at the Brethren C.P.S. camp at Walhalla, Michigan. It concerns many men in C.P.S. camps all over the country who conceived the idea and worked for it; it concerns the men in the Brethren Service Committee who pushed through the administrative details that made the school possible; and it concerns leaders in the co-operative movement who gave their time and effort in supplying material and in traveling to the camp to speak to and become acquainted with the men.

To the co-operative school were transferred some sixty men who had responded favorably to the idea of a camp with a specialized educational program in co-operatives. These men came from camps all over the country, and they represented many different regional backgrounds, occupations, faiths, and educations. Some of them had been active in co-operatives; others had never heard of co-operatives before entering C.P.S. and becoming acquainted with the camp co-operative stores.

The men were for the most part already well educated along academic lines; but an educational venture in this setting faced staggering handicaps. The group had widely varied backgrounds and viewpoints; they came together each evening after a fatiguing day of hard, physical labor; they were isolated from homes and friends and they faced all the difficulties of getting along with one another at close quarters. They had limited funds, inadequate study material and poor physical facilities. To offset these handicaps, they had an unbounded enthusiasm and a capable leadership.

At the camp the men met Dr. Morris Mitchell, director of the school, who welcomed them to camp and to the school. Morris had come from a somewhat conservative southern background. After teaching in southern rural schools, at the Florence, Alabama, State Teacher's College and at New College (Teacher's College, Columbia University), and after working with the Farm Security Administration and the National Resources Planning Board, he had come to believe that people grow most when pursuing interesting and purposeful activity.

At the first meeting Morris explained that he hoped the school would be set up just as the men thought it would best suit their purposes and proceeded to describe a plan that he hoped might allow each man to make the best use of his time. Each man was to outline, first, what he planned to do with the rest of his life; second, what he wanted to do during the school period that would fit into the six months' plan; third, what each could begin to do immediately that would fit into the six months' plan. All of this meant that the school would grow out of the most vital and realistic purposes of the men, rather than being comfortably formulated into lectures and reading assignments.

Before long men with mutual interests had formed themselves into different groups—co-operative educa-

Morris Mitchell, Director of the School of Co-operative Living, and E. R. Bowen, Executive Secretary of the Co-operative League of the U. S. A., who spent three days at the school at C. P. S. No. 30 at Walhalla, Mich. These two leaders and many others contributed to the success of the six months' study with about sixty C.P.S. men.

*... Brethren Service News*

Expansions in Brethren C.P.S. units recently approved by Selective Service include increases in the quota of the University of Minnesota "guinea pig" unit (to 20 men), of the Michigan State College agricultural station (to 16 men), of the "Guinea Pig" units at Northwestern University and of the University of Chicago.

Brethren C.P.S. will soon place a unit of dairy herd improvement testers in Illinois and one such man in Minnesota. New projects are now going mainly to the Friends and the Mennonites since a much larger percentage of Brethren men are now on special projects than of either of the other two systems.

Latest additions to the Puerto Rico unit are William Johnson, Paul Kindy, and Roland Hollinger, who flew from Miami to San Juan on Jan. 3. These three men will staff the hospital and unit kitchen at the Castañer project. On the same plane went Mr. and Mrs. Howard Gustafson, who are now in the Virgin Islands opening the work of the new unit there.

Howard Sollenberger has been reported as en route to the United States in a cable received from Durban, South Africa, on Jan. 4. He is the last of the C.P.S. men, who were stranded there on their way to China by the Congressional repeal of foreign service plans for C.P.S. men, to return.

Life insurance may serve the church. An increasing number of people are purchasing life insurance contracts and making the church the beneficiary. In some cases the wife is made the direct beneficiary and the church the second beneficiary. In other cases women or men buy policies making the church the direct beneficiary. In purchasing such contracts be sure to use the correct name such as "Brethren Service Committee, Inc., Church of the Brethren, 22 South State Street, Elgin, Illinois."

tion, co-operative rural community, co-operative business, etc. Each week several general meetings were held at which time various members presented the

progress of their projects, and explained why they felt what they were doing was important and how it fitted into the whole field of co-operation. This served to keep everyone informed concerning the various projects under way and maintained integration in the school's activity. Parts of the general meetings were devoted to policies of school operation, making plans for the future activities, passing along information about recent pertinent newspaper and magazine articles.

Small discussion groups, ranging in size from three to eighteen members, were the most utilized method of gaining background on various subjects related to co-operatives and to the projects of the men. It did not take long for the men to gain respect for this method of sharing ideas and experiences. Since much of the forestry project work made talking possible a large amount of creative discussion was carried on during the working hours. To the rhythm of planting trees problems of the world were discussed; with each hole dug new ideas came forth; with each tree planted, the growth of the men advanced through frank, thoughtful conversation.

Some of the projects were carried out on an individual basis, owing to the particular nature of the study. A young lawyer worked on the relationship of law to co-operatives. A premedical student completed a comprehensive study on how people in various parts of the country are securing more adequate medical care at greatly reduced costs through the organization of medical co-operatives. Another man, a prospective minister, conducted a research program on the South's sociological and economic problems.

Several of these groups had assignee advisers, who were chosen because of their experience and knowledge in a particular field. Since there were no formal lectures or textbooks, the guidance method of education required trained men to act as counselors. Beyond this every man in the school had qualities which were needed by others, and constant use was made of all in helping the guidance program. Thus, the students served as "teachers" in varying degrees, as the occasion demanded. The scope of the school program was so broad that without this help it would not have been possible to cover the many fields to be explored.

Movies played an important part in the program, providing visual information about co-operatives

This chicken house was constructed of rammed-earth by the men of the School of Co-operative Living—an experiment in new and cheap construction.



As a service to the camp, the men in the School of Co-operative Living operated this co-operative store handling needed articles.

among the lobster fishermen of Nova Scotia and Maine, about co-operative housing in New York City; on the value to the consumer of a distribution system whereby he can control the quality of the things he buys; on the beneficial effect of the strong Swedish consumer co-operative movement on the life of the people and the total national economy.

The co-operative movement itself contributed most to the success of the school by sending its leaders to speak to the men. They did not merely speak and run but often stayed from two to five days, spending hours in individual consultation, discussions with special interest groups and informal give and take discussions. Some of these co-operative leaders were E. R. Bowen, general secretary of the Co-operative League of the U.S.A.; C. J. McLanahan, educational secretary of the league; Merlin Miller, educational director of Consumers Co-operative Association, North Kansas City, Missouri; Laurie Lehtin, manager of Central States Co-operative Inc., Chicago; David Sonquist, director of Circle Pines Co-operative Association, an educational and recreational summer camp at Cloverdale, Michigan. Already compiling lists of C.P.S. men with a view towards postwar employment, these men have demonstrated that the co-operative movement is one field definitely open to C.P.S. men after the war.

Besides workers in the field of co-operatives there were speakers on rural and decentralized living such as Dan West and Ralph Templin, and men in the field of religion such as Dr. Henry Hitt Crane of Detroit, Dr. W. H. Wise, missionary to India; Dr. George Buttrick, pastor of the Madison Avenue Presbyterian Church of New York City; the Reverend and Mrs. Peck of the Bethany A.M.E. Church in Detroit; and the Rev. Gene Durham, student worker at Northwestern University.

It is only fair to say that all this program of speakers, movies, trips, the securing of books and other materials, the scheduling and planning of meetings and the immense amount of correspondence required was not done by the men in their spare time only. That would have been physically impossible. All this work got done because the camp director and the Brethren Service Committee were willing to arrange it so that first one and then two men were available to work on school matters.

To be continued

EASTER PLAYS, PAGEANTS AND MUSIC

The Board of Christian Education is offering here for your convenience a selected list of plays, pageants and music for the Easter season. If there is any doubt as to the suitability of the material, it is suggested that you use the Loan Library service which makes it possible for you to examine any article on these pages without purchasing. Secure examination copies from the Brethren Loan Library and purchase from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Plays and Pageants

Plays may be secured from the Brethren Loan Library by sending five cents postage for two plays.

Adults and Young People

Barabbas, by Mattie B. Shannon. 2 scenes. 3 m., 3 w., 1 child. 30 min. Int. 30c, \$3.24 doz. 7 or more copies must be purchased for permission to give the play. The healing of his little daughter and his own release from death by Jesus bring healing to Barabbas. A moving drama of the power of the Christ.

Barter, by Urban Nagle. 4 acts. 5 m., 6 w. 2 hrs. 75c. Royalty \$15.00 per performance. This is a strongly dramatic Easter play concerning events during the 24 hours that preceded the crucifixion. Beautiful and effective but slightly unreal in spots.

Blessed Are They, by Walter E. Butts, Jr. 1 act. 3 m., 4 w. 45 min. Int. 35c. Easter Eve finds the Rand family facing fear, hatred, despair and death. The Easter dawn brings faith, love and life. An excellent interpretation of the real message of Easter.

Brother, The, Wilson. 3 acts. 4 m., 4 w., small group of on-lookers. 1¾ hr. 50c. Royalty, \$10.00 if admission is charged, \$5.00 if none. This play deals with the change of feeling of James, the brother of Jesus, as the Master's ministry manifests itself more clearly from his first deed of healing to his appearance on the road to Emmaus. Its finest quality is the careful study and richly emotional portrayal of stages of feeling through which James passes.

Burden Bearers, The, by Dorothy Clarke Wilson. 3 scenes. 7 m., 1 w., mob voices. Ext. 35c. Simon, who is by birth half Jew and half Libyan, a native of the Jewish colony of Cyrene in northern Africa, is refused the rights and privileges of other Jews. Simon is compelled to bear the cross of Jesus, and in the bearing of it he finds release and a new life purpose.

Crown of Thorns, The, by Milton S. Agnew. 4 m., 2 w., 1 boy. Time, full evening. Int. 35c. Royalty free to amateurs on the purchase of seven copies. The events of this play take place in Pilate's household at the time of the crucifixion. Highly dramatic.

For He Had Great Possessions, by Dorothy Clarke Wilson. 1 act. 5 m., 4 w., 1 child. Ext. 35c. Five copies must be purchased to give the play once. On repeat performances \$2.50 royalty. A highly dramatic account of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how the crucifixion and resurrection bring them to a fuller life of the spirit.

Into Galilee, Bayard. 1 act. 5 m., 1 w., 1 b., 1 g. 30 min. 35c. Eight or more copies, 30c each. This play depicts the wild-fire spread throughout Palestine of the news of the crucifixion, followed almost immediately by the glorious tidings of the resurrection. A play of fine characterizations and interesting reactions.

Light in the Window, The, by Dorothy Clarke Wilson. 1 scene. 3 m., 5 w., carolers. 40 min. Int. 35c. The light in Aunt Hope's window threw its beam into the lives of a variant group of persons and brought a home and mother love to Shucky, a lad who at twelve was just beginning to discover that the wages of sin are the only ones that are paid in full.

Magda, by Ethel G. Rockwell. 7 m., 2 w., and a mob, which is heard but not seen. 35c. Royalty \$5.00. A Roman girl's insight into the true life and spirit of Jesus helps her Hebrew friends to a vital faith in him. A presentation of the far-reaching meaning of Easter.

Other Son, The, Hurd. 1 act. 6 m. Ext. 20 min. 50c. Easter play in verse. Scene is the garden of Joseph of Arimathea, late afternoon of the first Easter Eve. The play is about Jesse, son of Barabbas who was released by Pilate, and Nathan, son of Joseph, their faith, and the miracle that healed Jesse of his lameness.

Release, by Dorothy Clarke Wilson. 1 act. 6 m., 2 w., off-stage voices. 40 min. Int. 35c. Five or more copies must be purchased for permission to give the play. A Lenten play featuring Barabbas and the two thieves in prison on the day of the crucifixion. The powerfully dramatic story of a sinful man's remorse, deliverance and consecration.

Rock, The, by Mary P. Hamlin. 3 acts. 11 characters. 1½ hr. 50c. Royalty \$5.00 when no admission is charged, \$10.00 when admission is charged. There are two settings, the first a courtyard, the second a housetop. This is a simply plotted play

on the life of Simon Peter, ending with Peter's remorse and change of character after the crucifixion.

Simon, the Leper, Wilson. 4 m., 4 w. Four episodes—may be enacted in a single set, a garden in Bethany. 1 hr. 35c. Purchase of six copies required for permission to give the play. Simon, the leper, having been healed of his affliction, returns home to carry on the work of the Master. Beseated by doubts and fears and disloyalty he comes at last to a deeper realization of the task that all loyal followers of the Christ must accept as their personal responsibility.

Unlighted Cross, The, by Dorothy Clarke Wilson. 1 act. 8 m., 7 w., and several "bit" parts. 1 hr. Int. 35c. Ten or more copies must be purchased for permission to give the play. A powerful interpretation of the mission of the church to the present age. Suitable for religious education week or rally day; may also be used at the Easter season.

Way of Life, The, by Martha Bayly. 1 act. 2 m., 3 w., a group of young people. Ext. 30c, \$3.00 doz. This drama has for its inspiration the words of Matt. 27:35: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." The play is quite dramatic and needs good characterization, but it is not too difficult for the average group of young people. No curtain is needed and a garden scene is the only setting required.

Way of the Cross, The, Wilson. 8 m., 6 w., 4 children. 40 min. 35c. Purchase of six copies required for permission to give the play. A certain man for whom the Easter story holds little of living reality, suddenly finds himself thrust bodily into the center of those strange events of Good Friday and Easter morning, and with the experience comes a new unfolding of the message of the resurrection.

Why Weepst Thou? Duncan. 1 act. 8 m., 4 w., and off-stage voices. No scenery required. 40 min. 35c. A message of hope inspired by Joseph of Arimathea.

Intermediates and Children

Boy Who Discovered Easter, The, by Elizabeth McFadden. 2 acts. 1 m., 2 w., boy of twelve. 40 min. Int. 35c. Royalty \$5.00. Adapted from the story, *The Boy Who Discovered the Spring*. Simple home interior. The story tells of how spring comes to an orphan boy and to a doctor who had lost his faith in Easter.

Challenge of the Cross, The, by Charles A. Marsh. 7 girls, choir. 25 min. 50c. An appeal for willingness to do the service intended for us to do. Simple costuming. Familiar hymns used. Good for intermediate girls.

Children Hear About Easter, The, by Frances Hale Underwood. 1 scene. 9 boys, 8 girls. 25 min. 35c. From the foreword: "This drama is a simple presentation of some of the New Testament stories in a manner in which I feel a group of children playing together and expressing themselves in their own way would naturally do it."

Children's King, The, by Elizabeth Edland. 75c. This collection contains five plays for children with a section of suggestions for dramatizing with children. Includes Easter play (sixteen children) in which children in Jesus' time show their love for their King.

Children of Galilee, by Elizabeth Edland. 10 children, 3 young people. 25c. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who has been away and they listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God.

Pageants With Songs and Music

And So He Doth Redeem Us, Bailey. Large or small cast. 1 hr. 35c. A drama with a worship service. Costuming is simple and pageant is carefully arranged for simple, easy presentation. The Easter message of our Lord has profound bearing on a time of world crisis.

As Easter Dawns, by Mary Bennett Harrison. 2 episodes. 5 m., 4 w., choir. 45 min. Int. 35c. Faith is the keynote of the unforgettable lesson that runs stirring through this sincere and thoughtful pageant drama.

Dawning, The, Bayard. 3 scenes. 19 m., 11 w. 50c. A harmony in pageantry and music of all the resurrection material in the four Gospels. A beautiful spectacle; thrillingly inspirational. No curtain needed. Simple background.

Easter Sunrise Service, Randall. 30c, \$3.00 per doz. Sunrise worship service with pageant, "The Gospel Story of the Resurrection," in which most of the lines of conversation used by the characters are quoted directly from the Scriptures.

He Lives, by Gertrude Rockwell Goudey. 4 scenes. 5 m., 5 w. 30 min. Simple setting. 35c. The theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested.

Tragedy That Opened the Tomb, The, by Raymond Hunter Brown. 25c. A Good Friday-Easter candlelight service of music, poetry, pictures and scriptures. May be adapted to a very simple or more elaborate presentation.

Music

Copies of all anthems and not more than three cantatas may be secured for examination from the Brethren Loan Library. Send five cents for postage. Purchase through the Brethren Publishing House.

Anthems

- These anthems range from very easy to medium in difficulty. Octavo No. 9216. I Know That My Redeemer Liveth, Handel. 11c.
916. The Palms, Faure. 10c.
1400. O Sacred Head, Adams. 11c.
469. They Have Taken Away My Lord, Stainer. 11c.
9251. Worthy Is the Lamb That Was Slain, Handel. 11c.
10362. Hallelujah! Christ Is Risen, Simper. 12c.
1040. Jerusalem, Parker. 12c.
877. The Lord Is Risen Again, Adams. 12c.
A58. The Triumph Song, Lane. 11c.
175. Lift Up Your Heads, Ashford. 14 cents.
1292. Hosanna to the Living Lord, Adams. 12c.
9543. Could Ye Not Watch With Me? Stainer. 11c.

Cantatas

Unless specified prices of cantatas are 85 cents per copy with a 5% discount if five or more copies are purchased at one time.

Easy

- Hail the Easter King, Nolte.
The Thorn-Crowned King, Holton.
The Exalted Christ, Nolte. (New 1944.)

Medium

- The First Easter, Wilson.
The Resurrection Story, Adams.
Immortal Life, Heyser. (New 1944.)

Difficult

- Memories of Easter Morn, Lorenz.
The Mystery of Easter, Rogers.
King Triumphant, Ashford.

Two Part (S. A.) Cantatas

- Eternal Life, Holton. 60c.
The Glory of Easter, Norman. 60 cents.

Three Part Mixed (S. A. B.)

- Memories of Easter Morn, Lorenz. 60c.
Redemption's Song, Holton. 60 cents.

Three Part Treble (S. S. A.)

- The Easter Sunrise Song, Holton. 60c.
Easter Angels, Fearis. 60c.

Meeting of the Music Commission

By Raymond R. Peters

Annual Conference some years ago asked the Board of Christian Education to represent the music interests of the church. The board in turn each year appoints a Music Commission, at present consisting of these five persons: Paul Halladay, chairman, A. F. Brightbill, Perry L. Huffaker, Nevin Fisher and Mrs. Kathryn Peters, the latter being recommended by the children's department responsible for children's music. The General Secretary of the Board has an administrative relationship to the commission and serves as its secretary.

The commission met in Elgin November 23 and 24, 1943. All members were present. The staff sat with the commission and the two days' discussion will bear fruit in the music interests of the church.

The plan for a new camp songbook was approved and a committee representing the staff, the Music Committee and the Recreational Fellowship was appointed. The committee is at work.

Music in the local church came in for extensive consideration. This discussion involved the relative merits of a choir with unanimous opinion that congregational singing is one of our great assets. The choir has a place when it increases the effectiveness of congregational singing. Many of our small churches will do well to concentrate on congregational singing and use solos, trios, quartets and other groups for special music rather than attempt to develop a choir. Nothing can take the place of good congregational singing.

The Song Leader, a mimeographed news letter for

local music people, is to be revived and the first issue will reach the local churches sometime in February and at regular intervals thereafter. Definite guidance will be given from time to time on good music for our churches. The suggestions in this issue of the Messenger are typical of our service.

Many other items were discussed but since space is limited I will make mention only of this final factor. The commission is laying plans for regional, district and local church music institutions. If you are interested in this phase of the program, please write to me.

ADULT DISCUSSION OUTLINE

Parables Concerning the Lost

Sunday, February 20

1. The Lost Sheep (Luke 15: 3-7)

Even as the shepherd rejoices greatly over the return of one lost sheep, so heaven rejoices over one soul that repents and returns to the Father. Everyone who fails to share in heaven's joy over the recovery of a lost soul is evidently out of sympathy and fellowship with Christ. God's love follows a person wherever he goes and will help him to return, if allowed.

2. The Lost Coin (Luke 15: 8-10)

A soul away from God is still precious in God's sight. God seeks to draw everyone into his loving fellowship and presence. There is no lack of rejoicing in heaven when even one soul returns. There are not values greater than human beings.

3. The Lost Boy (Luke 15: 11-32)

No matter how far away from God a person may deliberately go there is always a welcome back to God's fellowship. His return will give joy to the heart of God. He will be considered as one who "was dead and is alive again," as one who "was lost and is found." God's heart is grieved when his followers cannot rejoice in the return of the lost. The Christian life, it is apparent, has given some persons no satisfaction, no gladness, nothing but a burdensome obedience to God's commands. Such also need to repent.

4. Discussion

Why is the church today not more interested in evangelism or the salvation of the lost?

One Day's Activities

(Continued From Page 15)

eral. Beds had to be gotten out of a storeroom and some needed roping done. An Indian bed consists of a four-sided frame on legs. Tapes or ropes are laced and wound over the frame. When a heavy quilt is put over this for a mattress, the bed is ready. A little cooking fuel had to be brought and the medicines made ready for the case.

5:20 p. m.—I heard the bell, signaling that the train had left the last station, and indicating that the train would arrive in about ten minutes. I asked the cook to prepare tea for Maganlal and his family. Our farmer took a folding cot to the railway station. Our station is about a hundred yards from our house. One can leave our house after the train arrives, and go to the station, purchase a ticket, and board the train before it leaves—a real convenience at times.

5:35 p. m.—The sick lady arrived and was carried to the room on the cot. People living on the compound or near by gathered to give their greetings right away, according to Indian custom. I gave the family tea.

6:00 p. m.—I gave time for greetings; then gently put onlookers out, so I could get to the business of fever-measuring, blood-testing, and giving medicine. The case seemed to be malaria, so we treated for that. Jamnibai's fever was rather high so I gave her fever-reducing mixture.

6:40 p. m.—I gave Jamnibai cinchona and soda pills. (I measured her fever every hour during the evening, and also got up during the night and went out to give her medicines.)

7:35 p. m.—We ate our evening meal rather hurriedly as it had grown late. Then I bathed Paul and put him to bed. By the time I had gone out to see the patient again, it was bed time.

Jamnibai was our patient three and one-half days. An Indian doctor who comes to Umalla three times a week told us the patient might have typhoid fever. Hearing this, we decided to send her to our mission hospital at Bulsar. Dr. Blickenstaff's tests indicated no typhoid, but we were glad to have her in better hands than our own, anyway. After two weeks' treatment for malaria and anemia, she returned to our community.

In monsoon time, most roads are muddy and people cannot use tongas and carts. No district touring can be done, but even on these days we find jobs for our hands, as the above account of one day's activities shows.

Umalla, India.

Correspondence . . .

His Last Chance

Jesus was passing through Jericho for the last time on his way to Calvary. What a pity it would have been if Zacchaeus had not made use of his opportunity to see Jesus!

Opportunity comes often to some of us, but eventually there will be a last time for her to knock at our door. Why put off answering the call?

Another Thanksgiving has passed. What were we thankful for? If we have not yet answered the call of our heart to open the door, when will we let Jesus in? He may not come this way again.

Jesus is always ready and willing, but are we sensitive to his call? Zacchaeus came down quickly when Jesus said: "I must abide with you today." Zacchaeus confessed his sin, and his whole house was saved. If unsaved, remember that Jesus is calling your name. This may be your last chance.

Nampa, Idaho.

H. H. Keim.

Pentecostal Power

The pentecostal power is none other than that given by the Holy Ghost to the twelve apostles on the Day of Pentecost. It was given them for service. The Holy Ghost is the third party in the Holy Trinity, the one who inspires and gives divine influence unto all Christian believers who have repented and have been baptized in the name of the Holy Trinity. The Holy Ghost bestows power upon the church and makes its ministry so effectual as to change sinners unto God and make them pure and holy.

How Get It? What is plainer than Acts 2:38? Comply with its demands and you shall receive (not maybe) the power of the Holy Ghost.

The whole problem lies in the condition of the human heart. Many a minister or Sunday-school worker has spent much time and labor seeking to equip himself for

service in order to bring souls to God, but his influence did not go farther than the sound of his voice. Dear church worker, can you not see that all your education, philosophy, theology, psychology and logic do not bring to you the divine results you so much desire?

That pentecostal power given to the apostles on the Day of Pentecost so filled them with spiritual power that three thousand souls were added to the kingdom of God. Their influence was so stirring that when they continued to preach five thousand were added to their number. This happened even though the apostles were accounted unlearned and ignorant men (Acts 4:13).

God has a channel through which his Spirit flows. There is no other way of getting hold of pentecostal power except through this channel and this channel is Jesus Christ, our spiritual lawgiver, who says, "Follow me."

How Keep It? Jesus said to the apostles, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Acts 2:46 tells us that they continued daily with one accord in the temple and breaking bread from house to house.

God has opened a door of service to every Christian truly born into his kingdom, and service is the life of God in every soul working through the church to spread the golden light of the Son of God to all the world.

We believe one of the most difficult problems in our Christian religion is to bring one's Christian experiences to the point where they will harmonize with the Christ life.

Read Paul's letter to Titus (3:8); with special emphasis he warns him to instruct all believers in Jesus Christ to be careful continually to maintain good works. Of all the important things in this world, none are more important than exhortations to be good. No one will keep up these good works who does not give his best thought to maintain them, and one of the chief means to secure that result is the habit of meditation. Yes, we need to give more thought and meditation to the work of the church.

At the opening of a camp meeting I heard the leader say, "It looks as though our attendance will be small." Yet at the same hour at the golf course the grounds were crowded. At the picture show people filled the street, waiting to get in. It was said that a second show was held to accommodate them, yet the church went begging. Under the old-time religion memory recalls that from three to five hundred people supported a revival meeting.

What is the remedy? Back to God. Back to the good old days of pentecostal power and enthusiasm. God is our Captain and Leader.

Witnessing. "And ye shall be witnesses unto me."

Mr. Jones lived between Deacon Smith and Deacon Brown. Mr. Jones sold out and was about to leave the community. Deacon Smith said to him, "I am sorry to have you leave, but I hope to hear of your joining the church in the near future when you get settled in your new home."

"Deacon Smith," said Mr. Jones, "I don't want to hear from you about joining church, for I have lived beside you for ten years and from what I have seen of you I would not know that you were a church member. I am disappointed, for all the years I was expecting you to say

something to me about joining the church. You church people had better get a little more of the pentecostal power in you. I hope to hear of a wonderful revival stirring among you church people."

Lena, Ill.

Ezra Lutz.

Under the Surface

Last December, I went to work in a great factory among thousands of workers of both sexes. I had much to learn, both about the work and about the people among whom I was to work. It was all very interesting. As I became acquainted, I saw a few people who appeared to have a Christian background, but the general atmosphere was very materialistic. The situation was not encouraging.

At the beginning of the new year, as is my custom, I prepared greetings in verse, running them off on the church mimeograph and giving them to the members of the church. Having extra copies, I took them to the factory for the people I have mentioned above. Then with some inward trepidation, I gave copies to people whose interest was doubtful.

I was surprised at the favorable response I received, and then I was challenged. A group leader asked if I had authority from the personnel department to distribute literature and warned me of the danger of dismissal. I met that challenge by writing *Better Men*, getting permission from the personnel department and distributing six hundred copies. This, too, was well received, even by the silliest looking women and the roughest talking men.

That emboldened me to prepare *A Better World* with its definite Christian message and appeal, have both poems printed on good paper, and distribute them in thousands. That has revealed what is under the surface of these lives, and here is how it was revealed.

As the shifts change, the incoming shift must wait outside one set of gates while the outgoing shift passes out

at other gates. Workers will accept any printed matter handed them at the gates, but will throw down what they do not care to keep. I gave out more than a thousand copies at the gates and then counted what were thrown down. There were less than fifty.

To me, that reveals an interest in spiritual matters and a favorable attitude toward Christ among people who never go to church and appear to be without any religious concern. It suggests further the possibility that the harvest may be much greater than we know, and much whiter than we have suspected.

If any Christian worker wishes to distribute the poems among his own associates, neighborhood, or community, I shall be glad to furnish as many copies as are desired, free of charge. They might be very useful in locating and developing spiritual concern that can be ripened into Christian experience.

Pasadena, Calif.

Paul Mohler.

1943 Camp Mack Notes

Though the difficulties during 1943 were many (transportation, food and help) the attendance and interest exceeded any season since the camp began.

If the district conference attendance is counted, more than 3,000 persons came as campers besides special days' attendance.

The special projects of our own campers amounted to \$1,254 in five camps. Most of this went to war relief through Brethren Service.

Twenty campers accepted Christ during the season.

J. E. Miller, C. D. Bonsack, Otho Winger, John Heckman, Wm. Beery, Jesse Ziegler, William Beahm, John Metzler, A. F. Brightbill, Laura Cottrell and Olivia Ikenberry gave inspiration and help during the camps and on special days.

In less than fourteen months the remaining debt on the camp was paid off. Aug. 18 was the date of the final payment.

Better Men

Your value and mine to the world, old pal,
Is measured in terms of vital morale.
The strongest body or the keenest brain
With an evil heart is ours in vain.

It isn't how much we have in the bank
That gives us personal-value rank.
It isn't the kind of gadgets we buy
That sets life standards low or high.

It's neither colored nor white shirt labor
That determines how we treat our neighbor.

It isn't outward station in life
That makes us good as husband or wife.

It is something within that we cannot see
That marks high value in you or me.
To gain true worth, we must seek that first;
For high morale, we must hunger and thirst.

The highest of all comes down from above
And moves within us as infinite love,
It warms the heart and clears the brain;
It inspires us to work with might and main.

God give us new spirits to make us new men—
Pure hearts to love with the strength of ten—

United to strive, from selfishness free,
For that far better world that we long to see.

These poems, printed by the author on a card, are distributed in factories. The Salvation Army is placing them in the U. S. O. in Los Angeles and the Y. M. C. A. in both Los Angeles and Pasadena. See article above entitled: Under the Surface.

A Better World

I want to live in a better world
When all the battle flags are furled.
The world of nature is good enough,
But men and nations play too rough.

The world I'd see is a world at peace.
In every land—on all the seas—
Sweet peace to dwell in every home,
In office, shop, and capitol dome.

Let right prevail in all affairs,
Giving to men their honest shares.
To honest speech, let all men hold;
In all reports, the truth be told.

Unselfishness must have full sway
If we're to have a better day,
With aid for all who are in need,
And generous hands, the hungry to feed.

Purity demands a higher place
To bless our homes with sweetest grace,
With men and women strong—to be
From evil passions, clean and free.

More love I'd see, for God and man
Than we have had since the world began,

That enemies may be forgiven,
And barriers between us all be riven.

How can we have a world like this
When plans for good so often miss,
With human nature so perverse,
Sometimes better, but often worse?

God sent One Man to set us free
With power to be what we ought to be.
Beginning with you and me right now,
He'll change our nature as we'll allow.

New life he'll give, as from new birth;
New men we'll be—salt of the earth.
As faith grows strong, the world he'll fill
With millions learning to do his will.

Christ in us, around us, and over us all,
Able to answer our every call,
Will wipe out evils, establish good,
And inspire us all to live as we should.

Let's open our hearts and let him in,
Yielding our lives the world to win.
We can trust him to save us, now and forever,
And move the world with us as the lever.

Paul Kinsel, Arlo Gump, Lester Young, Mary Keever, Galen Lehman and Ora Hahnert are busy preparing for the 1944 camps.

North Manchester, Ind.

L. W. Shultz.

Oregon Annual B. Y. P. D. Rally

The B.Y.P.D. of Oregon held their annual rally at the Waldport C.P.S. camp, Nov. 27, 28. About thirty young people attended from the various churches. The members of the camp cared for us very well and we feel that both we and the campers benefited, having become better acquainted with each other and their work. The fellows in camp postponed their Thanksgiving dinner in order that we might all enjoy a banquet on Saturday night.

Bro. Dan West inspired us with his challenging talks. He helped us to see the need of heifers for relief, and as a result the young people decided to raise ten heifers for the heifer project. One fellow offered to raise these heifers. The various young people's groups will raise money to help in purchasing feed.

Mrs. Mary Farquharson of Seattle, Wash., who is field secretary for the Pacific Northwest F.O.R., was another able speaker.

We were also glad to have Mr. and Mrs. Mark Schrock and family with us from the Cascade Locks C.P.S. camp, of which they are directors.

Early Sunday morning a very impressive candlelighted love feast and communion service was enjoyed by the visitors and many of the fellows in camp.

Grants Pass, Oregon.

Mary Harlacher.

Dedication of Buffalo, Indiana, Church

In the early sixties several families moved from Ohio near Winamac, Pulaski County, Ind. A church was organized in 1873. Ministers from the Pike Creek church

began preaching in a schoolhouse on Beaver Creek. Here in 1889 a house of worship was built. Two charter members remain, Brother and Sister Ed Hahn. The mission board of Middle Indiana had oversight of the church for a number of years. In 1913 Bro. Ellis Wagoner became pastor; he was succeeded a few years later by Bro. George Deardorff. Bro.

plant. On Aug. 3, 1942, the church building was lifted from its old foundation and excavations for a basement made. Bro. C. H. Deardorff, national church architect, gave us much assistance in plans for remodeling and also in actual work.

A tower was erected at the entrance, as the picture depicts. In the basement there are several Sunday-school rooms, a social room, a kitchen and a furnace room. The sanctuary has a balcony, a baptistry, a large choir loft and a beautiful chancel. There are also a mothers' room and a prayer room. The windows are all stained opalescent glass. The acoustics of this church is perfect.

On Dec. 20, 1942, the church was rededicated. At 1:30 p. m. the dedicatory service proper began. Bro. Charles R. Oberlin, pastor of the Peru church, delivered the dedicatory sermon, using as his theme, What Mean These Stones? The building committee presented the keys to the trustees. High Lights of Building the Church was discussed by the pastor, Bro. B. D. Hirt. Bro. C. H. Deardorff had charge of the offering and the act of dedication and offered the prayer of dedication.

This was indeed a great day for the Buffalo church.
Monticello, Ind. Olive Ruth Hirt.

Elder Perry E. Ginger

Perry E. Ginger, son of Matthew F. and Rachael Hodge Ginger, was born May 15, 1868, in Bath County, Va. He grew to manhood, married and reared his family, and performed the work of his calling as a minister within approximately twenty miles of his birthplace. He had very little opportunity to obtain an education, but learned to read and write. He and Ada Stephenson, of Highland County, were married on Oct. 18, 1894. She preceded him about eight years. To them were born three sons and four daughters, who with twenty-two grandchildren, five great grandchildren, and three sisters, survive.

He was baptized on June 12, 1897, elected to the ministry on Sept. 20, 1907, advanced to the second degree on Sept. 10, 1908. The date of his ordination to the eldership we do not have, but it was likely about 1914 or 1915, which was near the date of the organization of the Chimney Run congregation, of which he was elder for a number of years.

A very fitting tribute to his life and work was given in a short article printed in the Gospel Messenger more than thirty years ago, which we believe was written by Elder George A. Phillips. The title is The Hard-working Preacher, and we quote: "A correspondent, who is fully responsible for what he says, writes us about an earnest minister, who is located on a very small tract of land, among the mountains of Virginia. He lives in a small house, has a delicate wife and seven children, is less than forty-five years old, blind in one



B. D. Hirt, who became pastor in 1922, still serves in that capacity.

A vacated Presbyterian church in the town of Buffalo, four and one-half miles south of the Beaver Creek church, was purchased. In April 1930 Bro. Otho Winger dedicated the church. Services were held at this place for twelve years with the membership growing. Two years ago the Buffalo church became self-supporting. The church felt the need of a larger and more efficient



eye, has a cataract on the other, can hardly see to read, and works almost every day, rain or shine, to support his family: must walk from three to five miles daily, to and from his work, and has frequently walked fourteen miles and done a day's work. A few years ago he had a good position, but requirements made it necessary for him to neglect his preaching services. This he did not think was the proper thing for a preacher to do, so he now lives on the one acre that he calls his own, does the best he can for his family, and trusts God for the rest. He frequently rises very early on Sunday morning and walks fourteen miles to his place of preaching at 11 a.m. He is said to be happy and cheerful, believing that he can best serve his Master while in this state of mind. His library is scant, and he would appreciate good books. There are those, perhaps, who would be glad to help him with books and in other ways. He may be addressed, P. E. Ginger, Warm Springs, Va."

One generous soul who read the above article has sent him a cash donation each Christmas through the years, and I know it was deeply appreciated. He was living in the same small house when the stroke came which proved fatal, and his earthly life came peacefully to a close on Oct. 15, 1943, at the age of seventy-five years and five months.

Truly he was a friend to all he met and was always willing to give an encouraging word to everyone in whatever circumstances he found him. The writer had the privilege of being associated with Bro. Ginger in the work of the church for about eighteen years, enjoyed the fellowship and hospitality of his home many times, and can vouch for the sincere, earnest Christian spirit dominating his life and expressed so beautifully in his home and church life.

Services were held at the Chimney Run church, near his home. Four ministers of churches other than our own, and four of our ministers, took part in the service. The text, 2 Tim. 4:7, and the hymns used were his own selection. Burial was in the Cleek cemetery, near the place of his birth.

Bridgewater, Va.

Adam H. Miller.

Jacob B. Moyer

The story of Jacob Benjamin Moyer is inseparable from that of the Church of the Brethren. Like many others of his day, he lived his way westward across America, but always at the church was at the center of all his interests and activities.

On Sept. 8, 1869, he was born in Rockingham County, Va., the son of Levi and Susan Moyer. At the age of twenty he moved to Ray County, Mo. While living here he worked hard and took advantage of every opportunity to improve his education. The Bible became his chief textbook and his constant companion, even going along to the fields where it was studied while the team was resting.

While living in Missouri he met Margaret Mason, his life companion. They were married on Oct. 1, 1896. On their wedding day they established a family altar and subscribed for the Gospel Messenger. The family was never without the church paper and the altar was seldom neglected. This probably accounts for their ability to meet with so much courage the many problems of life.

Of the seven children born in this family one son died in

infancy. The other children are Paul and Walter of Lamar, Colo.; L. W. of Cheyenne, Wyo.; Dora E. Perry and Sarah S. Moyer of Salt Lake City, Utah; Ida V. Bales of Ottawa, Kansas.

In 1914, looking for better educational advantages Brother and Sister Moyer moved to Colorado. Later they moved into northern Texas, where they lived until the failing health of Bro. Moyer made it necessary for them to dispose of their home and move nearer to the children. Thus in 1941 they moved back to Lamar, Colo., making their home with Walter. For a number of months Bro. Moyer had watched the sunset of his life gathering its golden colors. After being anointed by his pastor, Bro. James Ford of Wiley, he waited patiently for his Lord to call him. This welcome call was received and answered on April 28, 1943. Funeral services were conducted by the undersigned, his former pastor, of Pampa, Texas, assisted by Bro. James Ford of Wiley, Colo.

Bro. Moyer was a rare soul, a saint of God. Probably as nearly as could be said of any human being, he loved everybody and was loved by all who knew him. Honest, hard working, straightforward and upstanding, he gave the very best that he had to his community, his home and family, his church and his God. Some of us would like to think that Bro. Moyer was a product of the Brethren faith.

His good wife, Sister Margaret Moyer, is now making her home with Walter in Lamar, Colo.
Pampa, Texas.

Russell G. West.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ball-Jackson.—James Ball and Bonnie Mae Jackson, both of Akron, Ohio, at the First church parsonage in Akron, Jan. 1, 1944, by the undersigned.—Newton D. Cosner, Akron, Ohio.

Beam-Rexrode.—Frank P. Beam, Jr., of Washington, D. C., and Janice Rexrode of Bridgewater, Va., in the Sangerville church on Sept. 23, 1943, by the undersigned.—I. J. Garber, Bridgewater, Va.

Craver-Hamberger.—George W. Craver of York, Pa., and Ruth E. Hamberger of Dallastown, Pa., Dec. 25, 1943, in the Madison Avenue church by the undersigned.—M. A. Jacobs, York, Pa.

Dornink-Angle.—Sheldon E. Dornink of Freeport, Ill., and Dorothy Angle of Dakota, Ill., in the First church, Chicago, Ill., Jan. 6, 1944.—Harper S. Will, Chicago, Ill.

Grady-Zimmerman.—Carl Grady and Effie Zimmerman, both of Bridgewater, Va., at the home of the undersigned on Dec. 24, 1943.—I. J. Garber, Bridgewater, Va.

Harnisfager-Byerly.—John Harnisfager and Erma Byerly, both of Lima, Ohio, Oct. 1, 1943, by the undersigned in the Pleasant View church.—Clarence R. Bowman, Lima, Ohio.

Janes-Hamm.—At the home of the bride's mother, Earl Janes and Dorothy Hamm, both of Rocky Ford, Colo., by the undersigned, Dec. 19, 1943.—Robert W. Tully, Rocky Ford, Colo.

Landis-Throne.—Richard G. Landis of Marysville, Calif., and Beth Throne of Pomona, Calif., at the home of the bride's cousin in Lindsay, Calif., by the undersigned, Nov. 6, 1943.—Wilbur I. Liskey, Raisin, Calif.

Lee-Armstrong.—Travis G. Lee of Washington, D. C., and Corinne Armstrong of Staunton, Va., at the home of the undersigned on Dec. 20, 1943.—I. J. Garber, Bridgewater, Va.

Merkey-Ulrich.—By the undersigned at his home on Dec. 25, 1943, Leon John Merkey and Joan Ruth Ulrich, both of Lebanon, Pa.—Perry H. Sanger, Lebanon, Pa.

Neher-Byerly.—Royal Neher of North Manchester, Ind., and Juanita Byerly of Lima, Ohio, Aug. 22, 1943, in the Pleasant View church by the undersigned.—Clarence R. Bowman, Lima, Ohio.

Richmond-Helser.—Chester Richmond of Elkhart, Ind., and Helen Helser of North Manchester, Ind., Nov. 6, 1943, at the home of the bride's parents.—Hugh Miller, Wabash, Ind.

Shaeffer-Ford.—Edgar Shaeffer and Alta Ford, both of Raisin, Calif., at the parsonage by the undersigned on Nov. 17, 1943.—Wilbur I. Liskey, Raisin, Calif.

Stemen-Glessner.—Elder Sylvan Stemen and Eliza Glessner, both of Carrington, N. Dak., by the undersigned in his home, Dec. 29, 1943.—William H. Loucks, York, N. Dak.

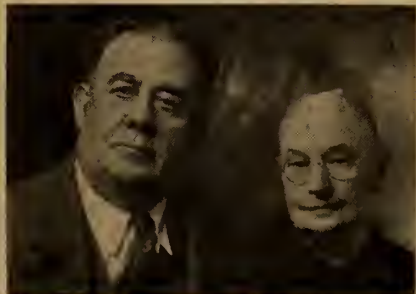
Martin-Miller.—On Dec. 26, 1943, by the undersigned at the Lititz church, Pa., Harold S. Martin of Elizabethtown, Pa., and Grace E. Miller of Lititz.—James M. Moore, Lititz, Pa.

Meyer-Long.—Floyd H. Meyer and May Evelyn Long, both of Cedar Rapids, Iowa, Dec. 9, 1943, in the Cedar Rapids church by the undersigned.—H. L. Ruthrauff, Cedar Rapids, Iowa.

Sites-Sowers.—On Dec. 28, 1943, by the undersigned in the Church of the Brethren parsonage, Woodrow H. Sites and Margaret R. Sowers, both of Manheim, Pa.—James M. Moore, Lititz, Pa.

Trew-Bollinger.—Thomas Trew, Jr., of Lansing, Mich., and Miriam Bollinger of Carson City, Mich., at the parsonage in Lansing, Dec. 11, 1943, by the undersigned.—Walter M. Young, Lansing, Mich.

Wood-Miller.—James Robert Wood of Fort Wayne, Ind., and Dorothy Miller of South Waterloo, Iowa, in the Fort Wayne church, Ind., Dec. 17, 1943, by the undersigned.—Van B. Wright, Fort Wayne, Ind.



Fallen Asleep . . .

Cleaver, John E., a faithful member of the Church of the Brethren for many years, died Dec. 18, 1943, at his home in Mechanicsburg, Pa., after an illness of four months. He was aged seventy-six years, eight months and nine days. He served as a deacon for a number of years and at the time of his death was a member of the trustee board. He is survived by his wife and one daughter. Services were conducted by the writer, his pastor, in the home, with interment in the Mt. Zion cemetery near Churchtown, Pa.—J. Lloyd Nedrow, Mechanicsburg, Pa.

Coffman, Cecil Edward, was born at Antioch, W. Va., Jan. 21, 1906, and died suddenly on Dec. 22, 1943. Surviving are his wife, Ruth Doll Coffman, his parents, Mr. and Mrs. Edward Coffman, one son, six sisters and six brothers. He united with the Church of the Brethren on Sept. 30, 1933, and lived a faithful life to the end. He was a regular attendant at Sunday school and church and was ready to do any work that was given him. He was a kind and loving husband. Funeral services were held in the Knobley church by Bro. A. R. Showalter. Interment was in the church cemetery.—E. Woodrow Baker, Laurel Dale, W. Va.

Coffman, Lt. Ralph S., the third child of Dr. H. F. Coffman, deceased, and Ruth F. Coffman, was born on Nov. 18, 1921, and died Nov. 26, 1943. Death was caused by the crashing of his plane. Ralph enlisted in the army on Oct. 31, 1942; he received his wings on Aug. 30, 1943, and was assigned to the army airfield at Venice, Fla. He was a graduate of the Keyser high school, attended Potomac State School in Keyser, and Bridgewater College. Ralph was a fine Christian man; he united with the Church of the Brethren on July 4, 1930. He loved the church, attended the services, and took part in the young people's activities. He rendered special numbers of music in our public worship. Surviving are his mother, three brothers and one sister. Funeral services were conducted by his pastor, the writer, in the Keyser church. Interment was in the Queen's Point cemetery.—A. R. Showalter, Keyser, W. Va.

Denlinger, Dora, daughter of Henry and Mary Murray, was born at Shelbyville, Ind., Jan. 27, 1892, and died at her home in Dayton, Ohio, Dec. 17, 1943. When nine years of age, she united with the Brookville Church of the Brethren, of which she was a loyal member until moving to Dayton in 1937; here she united with the West Dayton church. On March 13, 1937, she was married at Covington, Ky., to Oscar Denlinger of Dayton. Sister Denlinger's love for the church was unbounded. She was a faithful worker in the ladies' aid society as long as health permitted. She bore her suffering patiently and with a dauntless faith that was a challenge to all who visited her. Memorial services were conducted in the West Dayton church by the writer, assisted by Arthur W. Denlinger.—J. Perry Prather, Dayton, Ohio.

Furlong, Elmer, son of Tillam and Malinda Furlong, was born June 25, 1879, and died Nov. 2, 1943. On Feb. 4, 1916, he was united in marriage to Mrs. Alice Reese, who survives him. He also leaves one brother and two sisters. Services were held at the Geeting funeral home, conducted by the writer. Interment was in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

Gonder, Deanie, aged sixty-two years, died Dec. 28, 1943, at her home in Westminster, Md. Mrs. Gonder was born in Adams County to Bro. John R. and Amanda Flohr. She united with the Church of the Brethren at an early age and remained faithful till death. Sister Gonder leaves her husband, Robert Gonder, nine children, twenty-four grandchildren, two great-grandchildren, three brothers and two sisters. The funeral was conducted at the Meadow Branch church by Bro. William Roop. Interment was in the cemetery adjoining the church.—Nettie Spielman, Waynesboro, Pa.

Gowan, Joseph Benjamin and Virginia Ruth, of near the Allison Prairie Church of the Brethren in Southern Illinois, were suddenly killed and burned when an airplane crashed through their home on Dec. 30, 1943. Joseph Benjamin, son of Benjamin and Naomi Gowan, was born Jan. 17, 1915, in Lawrence County, Ill. Virginia Ruth, daughter of Ray and Nellie Kent, was born in Crawford County, Ill., Jan. 1, 1916. They leave their five-year-old daughter who was found a few feet from the burning house. She had some second degree burns and is now in the George Field hospital. Both pilots of the plane were also killed. Mr. Gowan was a member of the Church of the Brethren and Mrs. Gowan a member of the Methodist Church. Funeral services were conducted by the undersigned at the Allison Prairie church, assisted by the chaplain of George Field. Burial was in the Derr cemetery.—Dolar Ritchey, Lawrenceville, Ill.

Hall, Sarah Elizabeth, died suddenly at her home on Dec. 7, 1943. She was born Dec. 31, 1885, on a farm near Spring City, where her father and mother, Eber and Kathryn Finkbner, resided. On Oct. 24, 1917, she was married to John T. Hall and during their entire married life they lived on the farm which was her birthplace. She is survived by her husband and one son. Services were held in the White memorial home in Parkerford, Pa., with the writer and Oscar H. Schlessman in charge. Interment was made in the East Coventry Mennonite cemetery.—C. H. Gehman, Parkerford, Pa.

Harman, June Elizabeth, was born Nov. 26, 1916, and died Aug. 23, 1943. She was born and reared in Kansas City, Kansas. She was a faithful and devoted worker in the First Central Church of the Brethren in Kansas City, as well as lending her talents

to city and county organizations of young people. She was regular in church attendance, a leader in the B. Y. P. D., and the teacher of a Sunday-school class, and she often inspired the congregation with her singing. She leaves her parents, Mr. and Mrs. E. T. Harman, and two brothers, one of whom is Bro. Hylton Harman, pastor of the First Central church. A Christian flag has been given to the church in June's memory by her family.—Mrs. Hylton Harman, Kansas City, Kansas.

Harnish, Abner, B., a lifelong member of the Church of the Brethren, died Dec. 19, 1943, in the local hospital at Mechanicsburg, Pa., after a few days' illness. He died at the age of eighty-seven years and seven months. He became a member of the church in 1868 and was active in Sunday-school and church work. For many years he was associated with the state and county Sunday-school organizations in various offices. In his early life he taught school. He had many wide and varied experiences during his life. Services were conducted by the writer, his pastor, at the Myers funeral home, with interment in the Mt. Zion cemetery near Churchtown, Pa.—J. Lloyd Nedrow, Mechanicsburg, Pa.

Hendricks, Emma Frances, youngest daughter of John and Catharine Michael, was born Aug. 13, 1890, near Moran, Ind., and died in the general hospital at Madison, Wis., on Dec. 9, 1943. She united with the Church of the Brethren at Maple Grove, Wis., at the age of fifteen years; at the time of her death she was a member of the Stanley church. On Aug. 18, 1907, she was married to John Hendricks and to this union ten children were born, six of whom preceded her in death. She leaves her husband, three sons, one daughter and two sisters. The funeral services were conducted by Bro. Raymond Ridsen at the Methodist church in Holcomb, and interment was made in the Cornell cemetery at Cornell, Wis.—Mrs. Jacob Winkler, Stanley, Wis.

Herbst, Benjamin Franklin, son of the late Jacob and Lucy Herbst, was born Feb. 5, 1882, and died Nov. 16, 1943. Services were conducted in the Olewiler funeral home in Red Lion by Rev. M. B. Heiland of the United Brethren Church and Elder S. C. Godfrey. Burial was in the Pleasant Hill cemetery.—Mary A. Lehman, Dallastown, Pa.

Keller, Nathan, was born June 29, 1859, and died Dec. 22, 1943. He is survived by six children, twenty-four grandchildren, fifteen great-grandchildren, one brother and three sisters. Bro. Keller joined the church in 1886, giving fifty-seven years to the service of his Master. His wife, Mary, preceded him on June 16, 1937. The funeral services were conducted by Elder James M. Moore; interment was in the Lincoln cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Kinney, Lillie A., was born July 9, 1874, in Henry County, Ind., and died at her home in Egeland, N. Dak., Dec. 24, 1943. She had been ill for the past few years and was bedfast a few weeks prior to her death. She was the oldest child of the late Mr. and Mrs. David Wampler. The early part of her life was spent in Indiana; she came to North Dakota in the late 1890's. Mrs. Kinney united with the Church of the Brethren in her youth; she received the anointing service shortly before she died. She was united in marriage to Hiram Kinney in 1917. She leaves two brothers. Services were conducted in the Egeland Assembly of God church by the undersigned, assisted by Rev. Miller, the pastor of the Assembly of God church. Interment was in the local cemetery.—Ray Harris, Minot, N. Dak.

Knepper, Eleanora Critchfield, died Oct. 25, 1943, at the home of her daughter in Berlin, Pa. She was born near Rockwood, Pa., March 22, 1871. She taught school for a number of years in Somerset County prior to her marriage to Charles W. Knepper on April 15, 1897. Her husband preceded her in 1936. Surviving are two daughters and seven grandchildren. She was an active member of the Church of the Brethren at Brotherton for forty years; she also took an active part in the work of the Sunday school, serving as superintendent and teacher. She was active in civic affairs. Funeral services were conducted in the Johnson funeral home at Berlin by her pastor, Bro. Roy S. Forney, assisted by Rev. S. M. Whetstone of the Berlin Brethren church. Burial was in the Odd Fellows cemetery at Berlin.—Mrs. Alvin R. Knepper, Berlin, Pa.

Lawver, Sarah Catherine, daughter of Henry and Caroline Lahr, was born in Tuscarawas County, Ohio, April 9, 1864, and died Dec. 16, 1943. When twenty-one years of age, she joined the Church of the Brethren at the Bunker Hill house in Holmes County, Ohio. She was a member of the East Nimishillen congregation, Ohio, in which church she had her membership for more than fifty years. Sister Lawver was greatly concerned about the church and missions. She supported both sacrificially.—Elden M. Petry, North Canton, Ohio.

Layman, William Russell, the only son of Charles L. Layman, deceased, and Elizabeth Layman, was born Jan. 25, 1920, and died Nov. 18, 1943. Death was caused by an accident while pursuing his training as an aviation cadet in the United States army. William enlisted in the army in 1940. He served in the Hawaiian Islands and in the South Sea Islands. He returned to the States in April of 1943 and had been receiving further training. On July 24, 1943, he married Alberta E. Ellifritz, who survives with his mother and one sister. William was baptized into the Church of the Brethren in Keyser, W. Va., on Nov. 28, 1929. He was faithful in his attendance at religious services while in training. Funeral services were conducted in the Keyser church by the writer. Interment was in the Queen's Point cemetery.—A. R. Showalter, Keyser, W. Va.

Leatherman, Taylor, was born Aug. 19, 1874, near Martin, W.

Va., and died Nov. 30, 1943, at his late residence in Keyser, W. Va. In 1901 he was united in marriage to Martha Virginia Heishman of Lost River and to this union were born ten children, six of whom preceded him in death. He was the son of the late Hiram Thomas and Mary Jane Smith Leatherman. He united with the Church of the Brethren in 1917 at the Sunnyside Chapel and from then on was a faithful member of the church. He was a loving and devoted husband and father and was liked and respected by all who knew him. Surviving are his wife, one son, three daughters and eight grandchildren. Funeral services were conducted by the writer in the Knobley church. Interment was in the Knobley cemetery.—A. R. Showalter, Keyser, W. Va.

Michael, Taylor Marcellus, son of Adam and Ellen Michael, was born in 1864 and died Dec. 19, 1943. On Dec. 28, 1905, he married Clara Kessel; they resided near Maysville, W. Va., for a number of years. While in that community he served as justice of the peace for nineteen years. He also served as a trustee of the Greenland congregation. He was active in the church and Sunday school all his life. He and his family moved to Lakeland, Fla., in 1924, where he resided until moving to Keyser in 1942. While in Florida he was active in helping to build the Church of the Brethren in Lakeland. In 1935 he was baptized into the full fellowship of the church to which he had given much of his energy and time. Surviving are his wife, one daughter, two sons, one sister and three grandchildren. Funeral services were conducted in the Keyser church. Interment was in the Meadow Point cemetery.—A. R. Showalter, Keyser, W. Va.

Miller, Annie E., wife of William W. Miller, died Dec. 31, 1943, at her home in Meyersdale, Pa., after an extended illness. She was born Dec. 18, 1882, in Boynton, Pa., to Milton J. and Ellen Thomas Blough. Besides her husband, she leaves a son, two daughters, seven grandchildren, one great-grandchild, three sisters and three brothers. Mrs. Miller was a member of the Meyersdale church and had been a resident of Meyersdale for the past forty years. Her pastor, Bro. DeWitt Miller, conducted a short prayer service at the Miller home, followed by funeral services in the church. Interment was made in the Union cemetery.—Mrs. Henry G. Bracht, Meyersdale, Pa.

Niswander, Virgil Elroy, was born at South English, Iowa, Feb. 9, 1899, and died at the hospital in Cottonwood, Idaho, Dec. 19, 1943. When a boy, he moved with his parents to Oklahoma. In 1914 the family moved to Winchester, Idaho, which has since been his home. On April 20, 1924, at Nezperce, Idaho, he was united in marriage to Esther Lehman. To this union three children were born. He also leaves his aged parents, Brother and Sister Niswander of Emmett, Idaho, one brother and three sisters. He was a member of the Church of the Brethren. Funeral services were conducted at the Presbyterian church in Winchester by Rev. Morton, the pastor. Interment was in the Odd Fellows cemetery at Craigmont, Idaho.—A. R. Fike, Moscow, Idaho.

Oberholtzer, Richard W., son of Mr. and Mrs. Clifton Oberholtzer, died Dec. 21, 1943, at his parental home in Fort Wayne, Ind. He was in the Lutheran hospital for a time, but had returned home. He had been working until October. A brother preceded him almost two years before with the same malady, and both died at the age of nineteen years. Services were conducted in the Fort Wayne church by the undersigned. Interment was in the Leo, Ind., cemetery.—Van B. Wright, Fort Wayne, Ind.

Reitz, George E., of Friedens, Pa., died on Aug. 31, 1943, at the University hospital in Charlottesville, Va., where he had undergone an emergency operation while on a visit with his son. He was a son of the late Christian and Elizabeth Baer Reitz and was seventy-two years of age. His wife, Ada Peck Reitz, died March 22, 1940. Surviving are three children, several grandchildren, four sisters and one brother. Bro. Reitz served as a deacon of the church for many years. He was always loyal to the church and to the Sunday school, in which he served as superintendent and teacher for many years. Funeral services were held in the Rayman church near his home with Bro. Roy A. Forney officiating. Burial was in the church cemetery.—Mrs. Alvin R. Knepper, Berlin, Pa.

Rhodes, Emma, daughter of Franklin and Emma Jones, was born in Logan County, Ohio, Aug. 18, 1870, and died Dec. 23, 1943. She was united in marriage to Jonas Rhodes on Dec. 31, 1904, and to this union one daughter was born. Her husband preceded her in death twenty-eight years ago. She leaves one daughter, four grandchildren and two brothers. Interment was in the New-comer cemetery after services at the home of the daughter by the writer.—Oliver Royer, Pleasant Hill, Ohio.

Teaford, Sonya Gay, the second daughter of Gale and Madona Baker Teaford, gladdened their home for three and one-half years. Sonya was an unusual child and was dearly loved by all who knew her. She was ill only a few hours before her death on April 30, 1943. She leaves her parents, a little sister, her grandfather and grandmother, and a great-grandmother and great-grandfather. Funeral services were held at the Greenville church, in charge of Brethren Ira Blocher and G. L. Wine.—Mrs. G. L. Wine, Greenville, Ohio.

Urlich, Earl L., son of Clarence Urlich, died Dec. 2, 1943, at his home in Trotwood, Ohio. His whole life had been spent in Montgomery County, where he engaged in plumbing and electrical work. He was married to Clara Stauffer in 1900. He was a member of the Trotwood Church of the Brethren. He is survived by his wife, one daughter, two sons, two brothers, three sisters and three grandchildren. Services were conducted at the Trotwood church by the writer, assisted by Brethren John Root and C. M. Bantz.—E. R. Fisher, Trotwood, Ohio.

Church News . . .

Idaho

Emmett.—Bro. Sam Niswander has been ill for the past three months. On Nov. 14 he received the anointing service. Paul Harris has been in the hospital with a broken arm. Dorothy Neff has been quite ill but is much improved. The Christmas offering for missions amounted to \$40. Brother and Sister Dan Wampler have sold their ranch and moved to town.—Mrs. Theodore Bisam, Emmett, Idaho, Dec. 30.

Twin Falls.—We held our love feast on Nov. 28. Sister Eliza Miller was with us and talked in the morning and evening about her experiences in India. We held our home-coming on Dec. 7; a number of letters were received from former members, but not many of them were permitted to attend. There were three charter members in attendance who have lived in the congregation since its organization thirty-seven years ago. They are Sister E. A. Moon and Brother and Sister H. A. Swab. On Dec. 26 we held our council meeting and the writer was chosen Messenger correspondent to fill the place of Sister Heien Melton, who took her husband to a sanitarium in Colorado Springs. Our Christmas program was held on Dec. 26; the children gave the program in the morning and the young people gave a pageant in the evening. Sister Ruth Nicholson has returned to the hospital at Savannah, Mo., where she had been during the past summer. The work here is moving along under Pastor E. L. Ikenberry's leadership.—Mrs. Alice Swab, Twin Falls, Idaho, Dec. 28.

Indiana

Beech Grove.—Our love feast was held on Oct. 9 with Bro. Alldredge officiating. On Oct. 10 we had our home-coming with Bro. I. W. Moomaw as the speaker. The male quartet and Bro. A. B. Roof of Anderson recently brought us a good program. We met in council on Dec. 7 with Elder E. L. McCullough in charge. The church, Sunday school, and ladies' aid treasurers each reported a substantial balance on hand. A good report was given by the peace and relief committee. The church clerk reported \$500 in the building fund. The aid society is busy quilting. We sent Christmas packages to all our boys in service. The flower committee visited our sick members and presented flowers to them. Bro. James Landig, one of our oldest members, died recently. We are looking forward to our revival to be held in March. Since our last report two applicants have been received by baptism. Lloyd Rushton was chosen as chairman of the men's work. This group purchased a heifer for relief. It is being cared for by Brother and Sister Hiday. We are sorry that our Sunday-school superintendent, Bro. Stewart Hiday, has been called into service.—Mrs. Zella Fuqua, Fortville, Ind., Dec. 29.

Camp Creek.—On Nov. 28 our revival meetings began with Bro. Van Wright as the evangelist. The meetings were very inspiring, but because of sickness the attendance was not as large as we had hoped. On Dec. 26 we had a Christmas program; two plays were given, The Good Samaritan and Feeling Like Christmas.—Mrs. Amos Ruff, Etna Green, Ind., Dec. 29.

Maple Grove.—Since our last report considerable repair work has been done to the church. A new roof has been put on, a new chimney built, the plastering repaired, and the interior redecorated. We also varnished the woodwork, seats and floor. This work was all accomplished by donations. Elder J. A. Miller met with us Dec. 18 for the council meeting and stayed to preach in the morning and evening of Dec. 19. We also had a short Christmas program on that day. The women's work and missionary society have been very busy. We meet once a month for quilting. We canned ninety-six quarts of fruit and vegetables for the C. P. S. camps. The Sunday school donated \$15, which the ladies used to purchase work shirts, socks and pajamas to send to the camps. We collected a box of clothing for relief. The B. Y. P. D. is still meeting, though seriously handicapped by

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losing so many of our young people to the service. The church greatly appreciates a gift of new Brethren hymnals from Bro. J. C. Mitchel and wife. Bro. Mitchel has been confined to his home for some time because of illness and his advanced age. We miss the Mitchels very much in our services.—Mrs. Alfred Campbell, Center Point, Ind., Jan. 1.

Syracuse.—The church work is progressing under the leadership of our pastor and wife, Brother and Sister Charles Stouder. Bro. Lee Cory is our elder. The B. Y. P. D. meets regularly and is well attended. On Sunday evening, Dec. 26, the young people gave a Christmas play. The ladies' aid is active; they have sewed, canned, and sent boxes to our boys in service. A new roof has been put on our church. The church decided to hold an evangelistic meeting sometime in the near future.—Mrs. Ruth Stout Meek, Syracuse, Ind., Jan. 3.

Iowa

Fernald.—We met in council on Dec. 10 and church officers were elected for the coming year. Bro. Earl E. Jarboe was elected elder. Two letters have been received; we welcome these new members into our group. The Brethren and Lutheran young people went caroling and were later served chili in our church basement. The entire church recently enjoyed an evening of fellowship together. A lunch was served. An interesting Christmas program was given.—Mrs. Earl E. Jarboe, Fernald, Iowa, Jan. 5.

Kingsley.—Four of our number attended the district meeting at Union Ridge. Sister Eliza Miller brought inspiration to the whole church on her visit here; she met with the ladies, with the entire church, and with the young people. Our church and Sunday-school officers were elected at our last business meeting.

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Bro. Harry Wingert was re-elected elder. The treasurer reported a balance of more than \$1,000 in the church treasury. It was decided to continue the one hundred per cent Messenger club and to adopt the ministerial pension plan. Bro. C. H. Dear-dorff brought our message several Sundays ago. While he was with us he drew up plans for our new building, which is to be constructed from a building formerly used by our congregation. This church house has not been in use for a number of years. It is now to be moved into town and made into a modern church plant. The men have already contributed about 650 hours of labor, working on the new basement and tearing the plaster from the old building. We are now ready to have the building brought into town. We have been pleased to note an increase in attendance in the Sunday-school and church services. Since September we have contributed \$180 to missions. Our ladies have been doing relief sewing at their monthly meetings. We recently learned that our shipment of clothing was valued at \$75. At our December meeting we sewed for Bethany Hospital.—Dorothy Lloyd, Kingsley, Iowa, Jan. 9.

Ottumwa.—The district meeting was held at the Mt. Etna church; our church was well represented. Because of sickness and the absence of so many of our members, there were only seventy-three persons at our love feast. Eight new members were received by baptism and two by letter during our meetings in November. Bro. Charles Dumond and son were the evangelist and song leader, respectively. The services were very inspiring. Two new church families have moved into our midst —Brother and Sister C. C. Johnson from Hutchinson, Kansas, and Mr. and Mrs. Kenneth Adkins and two daughters from Seattle, Wash. Mrs. Minnie Deahl is also back with us after several years' absence. At a recent business meeting new officers for 1944 were elected. The children and young people gave a Christmas program. Several baskets of food, personal gifts, and a comforter were given to the sick and aged at this Christmas season by different classes and organizations of the church.—Mrs. Paul Ruby, Ottumwa, Iowa, Jan. 9.

Prairie City.—Our church and pastor have adopted the ministerial pension plan. As in former years, we have a one hundred per cent Messenger club. The church recently bought an improved ninety-six-acre farm one quarter mile west of the church. It will be farmed by the men's work and the house will be used as a parsonage. The men's work has bought and is feeding a heifer for the heifer club. The calf is being cared for by a family who are not members of our church but who are interested in this work. Our women's work meets twice each month and has been busy in various lines of work. We have done Red Cross sewing, bought material and made garments for relief, and sewed rug rags for the Knoxville soldier home. We have a committee to remember our boys in service once a month. We have twelve boys and one girl in service; several of them are overseas. We entertained the rural life conference of our district on Dec. 1; there was a good attendance. Bro. James Elrod of McPherson, Kansas, and Dr. W. H. Stacey of Iowa State College were the speakers.—Mrs. Merlin Brewer, Prairie City, Iowa, Jan. 7.

Michigan

Midland.—Brother and Sister Walter J. Heisey represented us at the educational rally at the Rodney church on Nov. 6. Our church was well represented at the union Thanksgiving services in the Presbyterian church. At our recent council it was decided to retain our present church officers until the September council. The women's work meets once each month. The women canned 218 quarts of fruit and vegetables for Brethren Service, made sixty-five yards of cloth into clothing for relief, rolled bandages and sewed for Bethany Hospital, and cleared \$90 at their bazaar and food sale. They co-operated with the women in the city in observing the world community day. Some of our members participated in a community chorus which presented the oratorio, Elijah. A very interesting Christmas party for children and parents was held at the church on Dec. 18. The children brought gloves and stockings for relief. On Sunday morning, Dec. 19, we had a white gift service. In the evening we had the stereopticon pictures, Changing Conceptions of the Christmas Story. Offerings for Brethren Service are lifted on the fourth Sunday of each month. The pastor also conducts a candlelighting service for our boys in service. We went over the top in raising our budget and paid \$356 on our parsonage debt. We are working for a one hundred per cent Messenger club again this year. The church is challenging a number of people in the community through the work of the children's division and the house-to-house canvass conducted by our pastor.—Bertha Fradenburgh, Midland, Mich., Jan. 10.

Minnesota

Lewiston.—The women's work held a Christmas party at the aid home on Dec. 16. On Dec. 17 the United Workers class held a fellowship supper and Christmas party. In spite of the fact that a number of our people had the flu, a good program was given by the Sunday school on Christmas Eve. On the evening of Jan. 2 some of our young people presented the play, No Room in the Hotel. A fellowship meeting was held at the aid home on Dec. 28 in honor of Mr. and Mrs. Charles Wirt of Pequot Lakes, Minn., Mr. and Mrs. Charles Nettleton of Chicago and Mrs. Laura Weimer and Hazel Weimer of Elgin, Ill., who were visiting relatives and friends here. A wedding took place on Dec. 15 at the home of Mr. and Mrs. Ward Lewis when their daughter, Gladys, and Lester Ladewig were united in marriage. We are sorry to

lose Mr. and Mrs. Spencer Crane and family, who have left for an indefinite stay in San Francisco, Calif.—Mrs. Walter Duncan-son, Lewiston, Minn., Jan. 4.

Minneapolis.—On Dec. 2 Pastor Lyle Klotz attended the young people's conference of Northern Iowa held at Fredericksburg. Our Thanksgiving service was held in connection with the near-by Presbyterian church; Bro. Robertson brought the message. The ladies' aid sent a box of clothing for relief work. They have also made two comforters to send to the needy. The Christmas program was held on Dec. 19 and consisted of songs and recitations by the smaller children and a play by the older ones. On Dec. 26 we had colored slides showing the story of The Other Wise Man. We will have a temperance speaker in the absence of our pastor, who expects to attend the young people's cabinet meeting in Eldora, Iowa.—E. D. Blocher, Minneapolis, Minn., Jan. 11.

Nebraska

Afton.—Our love feast, held Nov. 24, was a sacred and inspiring service. On Dec. 1 we met for council meeting and the election of officers for the new year. At the close of the business session our pastor, Bro. Wilbur Hoover, and wife were ordained to the eldership. Elder D. G. Wine and Bro. Swigart F. Miller of the district ministerial board conducted the service. A series of sermons on the women of the Bible has been presented on Sunday evenings. On Jan. 2 installation services were conducted for the Sunday-school officers and teachers. After the morning service a fellowship dinner was served, followed with an afternoon service. The aid society met on Jan. 6 in answer to a call for clothing for our boys in camp. Our pastor and wife have gone to Clovis, N. Mex., to hold revival meetings.—Emily D. Moore, Cambridge, Nebr., Jan. 10.

North Carolina

Fraternity.—Our church council was held on Dec. 9 with Elder H. W. Peters presiding. Brethren Guy Wampler and J. A. Naff were present and helped to install four new deacons; they are K. B. Nelson, D. A. Willard, Lonnie Senter and Melvin Beckner. Because of many cases of influenza and the bad weather conditions, our Christmas program, planned for Christmas night, had to be called off. Our Sunday-school attendance has decreased lately but we hope it will soon be better. Preaching services are still held on the first and third Sunday nights at 7:40 and the second and fourth Sunday mornings at 11:00. The B. Y. P. D. meets on the first and third Sunday nights at 6:45. The young people canned three dozen cans of food for C. P. S. and the ladies' aid canned four dozen cans.—Blanche Everidge, Winston-Salem, N. C., Jan. 10.

New Haven.—At our council meeting the following church officers were retained: elder, John A. Reed, pastor, Gilbert Osborne. Two weeks following this meeting Elder F. F. Dancy and Fred Harrell visited our church and introduced to us the Lord's Acre plan. The plan was immediately accepted and is now well under way. In November Elder C. B. Miller held a series of meetings in our church and visited in the homes. On Christmas Eve the Sunday school presented a short program. It was climaxed with the presentation of the slips containing the offering for world-wide missions. Since the beginning of the new year the building committee has begun work on a church basement, wherein a furnace will be installed. Rev. and Mrs. Eli J. Gascho and Mrs. Mary Gascho from Indiana and Michigan hold a weekly prayer service in the homes of our church. They are making their home here now and we feel that they are doing a great work among our churches in this part of the district.—Nan C. Reed, Sparta, N. C., Jan. 9.

Ohio

Beaver Creek.—Our one hundredth anniversary celebration and home-coming service, held on Nov. 14, was well attended. Five were baptized and five reconsecrated as the result of the evangelistic services conducted the following week by Bro. J. Edson Ulery of Onekama, Mich. Pastor E. Friend Couser officiated at our love feast on Nov. 20. Our council meeting was held on Dec. 6. A Christmas program was given Sunday morning, Dec. 19, by the children of the Sunday school. Following this program a missionary offering of \$502.52 was received. A Christmas service was presented in the evening. The members of the church and the community club remembered the shut-ins at Christmas time with cookies and fruit. Our ladies' aid is now sponsoring another drive for relief clothing. Weekly Bible study is still being held at our church and much good is being derived from this work.—Martha Stewart, Dayton, Ohio, Jan. 7.

Black River.—Bro. J. D. Zigler was with us in a revival Oct. 17-31. Thirteen were added to the church by baptism and two by letter. An all-day meeting was held at the church on Nov. 7 with the love feast in the evening. Bro. Sower and wife, former ministers here, were with us for the afternoon and evening. Bro. Sower brought a forceful message in the afternoon. He also officiated at our love feast. Seventy-two members participated in this service. Our father and son banquet was held Nov. 19. Bro. John Meyers was the speaker for the evening. Walter Bowman and his sisters, Myrtis and Mary, students in Manchester College, were home during the holidays. Walter brought us a fine message on Dec. 19. Brother and Sister Herman Reinke of Bethany Seminary spent part of their vacation with us; Bro. Reinke spoke for us on Dec. 26.—C. C. Louder, Spencer, Ohio, Jan. 5.

Black Swamp.—On Nov. 20 we held our love feast, followed

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with an all-day meeting on Nov. 21. Our elder, Bro. Wilbur Bantz, brought us three inspiring sermons on that day. We had a good attendance throughout the entire service. Nov. 28 marked the beginning of a two-week evangelistic meeting with Bro. E. E. Muntzing of Harrisonburg, Va., as the evangelist. Eighteen spiritual sermons were preached. At the close of the meeting eleven were baptized; one awaits the rite. Our council was held on Dec. 22. Bro. Bantz has consented to conduct a Bible study class during January, February and March for all who care to participate. Our eleven men in service were remembered with Christmas boxes and cards. Bro. Glen Crago will leave on Jan. 11 for the C. P. S. camp at Kane, Pa.; as president of our B. Y. P. D. and one who was always interested in all church activities, he will be greatly missed. Brother and Sister Lyle D. Kurfis, who are stationed at Tuscon, Ariz., remembered the Sunday school again this year with a gift of oranges. Our Christmas program was held Dec. 19; after several numbers by the children, two pictures were shown.—Mrs. Harold L. Johnson, Millbury, Ohio, Jan. 6.

Brookville.—A fine group of young folks from Arlington met with our young people on Oct. 17 for an interesting program. Three members were added to the church during our revival meetings, which began on Oct. 24. Bro. George Phillips of Elkhart, Ind., was the evangelist. Bro. Phillips and our pastor made many visits in the homes. Weekly prayer meetings preceded the revival. Bro. Clarence Priser officiated at our love feast on Nov. 14. Two letters were received at our members' meeting on Nov. 24. A union service was held in our church on Thanksgiving morning. On the evening of Nov. 28 Bro. Roy Teach began a two weeks' revival at Pleasant View. During his absence Brethren Frank Shank and J. W. Fidler expounded the Scriptures to us. A request to bake cookies for the boys in camps was filled. On Dec. 20 the homebuilders met and baked cookies for our aged

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members in the Greenville home and for the Barney community center for crippled children. They also decided to give \$35 to Bethany Hospital. On Dec. 19 the children met in the main auditorium for their morning opening of songs and devotions. The children's director told the story of The Other Wise Man. The white gift service was held on Dec. 26. On that day the sermon was delivered by Bro. Don Frederick, who has been attending Bethany Seminary. The Dayton and Montgomery County ministerial associations held the annual winter retreat in our church on Jan. 3.—Mrs. W. Russell Miller, Brookville, Ohio, Jan. 4.

Harris Creek.—On the evening of Dec. 4 we met in council with Pastor Theo. R. Eley presiding. Church officers were elected for the coming year; we chose Bro. Ray O. Shank as our elder and Bro. Fred Hollingshead as assistant elder. Though many of our young men are in service and there has been much sickness among our members, we have had a good attendance at our services. The children gave our Christmas program. A white gift offering of \$80 was lifted at this time. The special Thanksgiving offering for home missions amounted to \$79.26. We decided to adopt the ministerial pension plan and the one hundred per cent Messenger club. A special offering of \$62.10 was taken for a needy family with sickness and death in the home. We are looking forward to a series of meetings to be conducted Feb. 14-27 by Bro. Niels Esbensen.—Mrs. Jesse M. Wise, Bradford, Ohio, Jan. 10.

Salem.—Bro. Cleo Beery of Parsons, Kansas, conducted our services on Oct. 24. The love feast was held on Nov. 14. Bro. John B. Grimley, pastor of the Pittsburg church, had charge of the Sunday-school hour on Sunday morning. The council meeting was held on Dec. 1. Church officers were elected; Bro. Enos Brumbaugh was chosen as elder for another year. For our Christmas service the children's department had charge of the Sunday-school opening on Dec. 19, at which time each junior was presented with a Bible. We are happy to have Minnie Bright well and with us again. We have a one hundred per cent Messenger club again this year.—Mrs. Earl Spitler, West Milton, Ohio, Jan. 7.

Oregon

Portland.—Our love feast was held on Oct. 16 with 136 persons in attendance. On the following day our church was host to the valley churches for the bi-annual Sunday-school basket dinner at noon and a fine program in the afternoon. Eliza B. Miller, a returned missionary to India, addressed a group on the evening of Nov. 9. The Sunday school contributed food at Thanksgiving time for some needy persons. The all-church Christmas party, sponsored by the Homebuilders class on Dec. 17, was well attended. The class presented the play, The Barnsville Choir Spruces Up, preceding the gift exchange and refreshments. The junior Sunday-school Christmas program was given on Dec. 19. Following the children's program the young people, under the direction of Edna Kessler, presented a Christmas story cantata. Miss Kessler contributed much in so effectively directing these willing young people; she is employed in the public school of a suburban city. The special Christmas and Thanksgiving offerings, totaling \$220, will be used to paint the outside of the parsonage and redecorate the living and dining rooms. We have greatly enjoyed the services of Mrs. Doris Harding McKee as church music director during the past few months.—Mrs. Ruth A. Bruner, Portland, Oregon, Jan. 1.

Pennsylvania

Johnstown, Roxbury.—Religious education week was observed with some meeting each evening of the week. We held our love feast on Oct. 3. Five persons were received by baptism on the preceding afternoon. We ended our church year with all expenses paid and a considerable reduction in the church indebtedness. A number of our members attended the district meeting held in the Walnut Grove church Oct. 27, 28. The Christian Mission on World Order was held in our city on Nov. 4. At both the morning and evening services on Nov. 14 our speaker was Mr. Raymond R. Day, a student at Juniata College and president of the Pennsylvania Youth Council. Our church participated in the union services on Thanksgiving Eve. Our cash rally on Nov. 21 netted a goodly amount to be added to the building fund of the church. Bro. C. C. Ellis brought the evening message on Dec. 5. Our council met on Dec. 12. At the morning service on Dec. 19 the children presented a Christmas program. In the evening the adult choir presented a musical program. On the evening of Dec. 26 the pageant of the nativity was repeated by special request. In recent months we have organized a leadership training class which meets each Sunday night following the regular services; Mrs. R. N. Haynes is the teacher. A number of our teachers and prospective teachers are availing themselves of this opportunity. An honor roll, showing the names of all our boys and girls in service, was recently placed in the church. Our yearbook is now published and has been distributed to the members. A white gift offering has been received. The ladies of the missionary society have recently made several tick covers for use at Camp Harmony.—Mrs. John Brannen, Johnstown, Pa., Jan. 5.

Martinsburg.—During Thanksgiving week spiritual emphasis meetings were held with Dr. C. C. Ellis as our guest speaker. He brought strong scriptural messages each evening. We had an inspiring Thanksgiving service; the churches of the town joined in a union meeting at our church with Dr. Ellis bringing the mes-

sage. Twenty-seven persons were baptized last year; three have been baptized and twelve received by letter since October. On Dec. 19 the B. Y. P. D. presented a Christmas candlelighting service entitled The Christmas Angels. On Dec. 23 the children gave a Christmas program. Special missionary offerings were lifted at both of these services. Our church joined the other churches of the town in the week of prayer service, using as their subject, The Power of God. The leadership Sunday-school conference, which was held in our church Dec. 4, was the largest ever held in the district. Dr. C. C. Ellis of Huntingdon and Mrs. Martin Scholten of Rockhill Furnace were the main speakers. Bro. A. G. Breidenstine of Hershey gave a very interesting message at the men's work banquet of the district, held in our church. Brethren Richard Wareham and Cassel Coffman have been re-licensed to preach for another year.—Mrs. Harry B. Rhodes, Martinsburg, Pa., Jan. 8.

Myersstown.—Our local ministers had charge of the harvest home service. Adult and junior choruses were organized by our choristers. On the morning of Oct. 10 Bro. Jacob Merkey delivered a challenging message for us. On Nov. 13, 14 we enjoyed an inspiring love feast. Brethren Amos Heisey and Samuel Meyer officiated. Brethren Lester Bucher and Frank Laysar had charge

of our Thanksgiving service. On Dec. 25 the children gave an interesting Christmas program. The aid society wrote letters and sent tokens of remembrance to our twenty-six boys in service. The Willing Workers and the aid society gave twelve baskets to aged and shut-in folks. We are looking forward to our revival services, which will be held Feb. 6-20 by Bro. Frank Carper.—Mrs. Clarence F. Dubble, Myerstown, Pa., Jan. 8.

Uniontown.—We had our rally day in October; this day was also the opening service of our one-week revival, which was conducted by Bro. Leland Brubaker. Bro. Brubaker's messages were challenging and the meetings were well attended. As a result, seven persons were baptized and three letters were received. Previous to these meetings one had been baptized, five letters received and three granted. Our love feast was held on Oct. 17 and was well attended. Our pastor held a revival meeting at Rummel; Bro. George Wright had charge of the services on Oct. 24 and Bro. H. L. Hartsough on Oct. 31. Our groups combined on Oct. 31 and Rev. Bernard Newman of St. Peters Episcopal church was the guest speaker; he told us about juvenile delinquency in our community. Our men's meeting was held Nov. 30 with Rev. Lorne H. Belden, pastor of the Third Presbyterian church, as guest speaker. The children's Christmas program was given at

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the morning hour of Dec. 19. Because of illness the play which the young people were preparing was postponed until the evening of Dec. 26; it was entitled *And There Were Shepherds*. Our white gift candlelight service was held Jan. 2. At this service we dedicated our Brethren Service offering.—Mrs. James Fearer, Uniontown, Pa., Jan. 3.

Tennessee

New Hope.—Since our last report Bro. Niles Hilbert has been ordained as elder; Bro. R. B. Pritchett, a visiting elder, presided at the ordination service. At our recent council meeting church officers were elected for the coming year. It was decided that a pastor should be employed to serve our church for the coming year. The B. Y. P. D. has been active with regular programs during the past year. A revival meeting is being planned for the near future with Bro. S. H. Garst as evangelist.—Mrs. J. O. Bacon, Jonesboro, Tenn., Dec. 28.

Virginia

Bridgewater.—At the last council Pastor C. G. Hesse gave an interesting report of the year which closed Sept. 30. He stated that we have 615 members on the roll, forty-seven of whom are in service and nine overseas; thirteen were baptized, sixteen letters received and fifteen granted. Our love feast attendance was the largest on record. Dr. J. S. Flory was appointed church historian. The finance board presented the 1944 budget of almost \$5,800, which was adopted. The same has since been oversubscribed. Jack Miller, son of Mr. and Mrs. Oscar Miller, was granted a license to preach. We are listed again this year in the one hundred per cent Messenger club. Oct. 24 was college Sunday, at which time Dr. Paul H. Bowman preached at the morning services and the students were entertained in the homes. A number of our people attended the conference on world order at the Methodist church in Harrisonburg on Nov. 8. Nov. 11 was observed by the women of all denominations in town as world community day. We co-operated in the union Thanksgiving services at the Presbyterian church. The committee on relief reports a generous response to appeals and that much clothing has been sent for relief work. We are all enjoying the presence and fellowship of Bro. Minor M. Myers, who returned on Dec. 4 from mission work in China. A reception in his honor was given at the church on Dec. 8, at which time Bro. Myers told of some interesting experiences. The Spiritual Life Institute, which is sponsored by the college, was held during the holiday season. The attendance was good and the program inspiring. We are looking forward to the Easter season, when Bro. C. C. Ellis will conduct a week's service for us. We invite our neighboring churches to worship with us.—Mrs. Mattie F. Wise, Bridgewater, Va., Jan. 6.

Middle River.—Our training school was very well attended. Dr. J. M. Henry of Bridgewater taught an interesting course on Highlights of the Gospel of John. A world community service was held at our church on Armistice night, Nov. 11. The Methodist church also participated in this service. Bro. A. Stauffer Curry preached for us on Nov. 14. A dedicatory service for cash donations to the Lord's Acre was held on Nov. 21. The total net proceeds received from the various Lord's Acre projects were \$950. At our business meeting on Dec. 3 plans were made for an evangelistic meeting next summer. The temperance committee of the Barren Ridge church gave an interesting program and showed slides on Dec. 5. A Christmas program, *The Secret of the Stars*, was given on Christmas Eve. Our boys in service were all remembered at Christmas time. Plans are being made and the work is about to start on the enlargement and improvement of our church basement.—Bessie Diehl Flory, Grottoes, Va., Jan. 10.

Montezuma.—In October our Sunday school was reorganized, with some of the young people being given responsible offices. Our B. Y. P. D. was reorganized with Naomi Coffman as president. After the reorganization, Brethren S. D. Glick and E. S. Coffman gave inspirational talks to the young people concerning their duties and aims for the new year. Our revival services were held Oct. 31—Nov. 13 with Bro. M. L. Wagner, pastor of the Valley church, as the evangelist. He brought very forceful messages and nine persons were baptized into the church. Our love feast was held on Nov. 21 at the Beaver Creek church with a large attendance. On Nov. 25 a union Thanksgiving service was held at the Montezuma church with Bro. E. S. Coffman bringing the message. On Dec. 7 a council was held at Montezuma with Bro. Wise Driver as moderator. On Sunday morning, Dec. 26, the primary, junior and intermediate classes rendered a fine Christmas program during the church hour, with Bro. Glick bringing a Christmas message at the close. On Dec. 29 our Christmas pageant, *Christmas Is a Miracle*, was rendered by the B. Y. P. D.—Mrs. Arlie S. Glick, Dayton, Va., Jan. 6.

West Virginia

Eglon, Mt. Grove.—We have had a very prosperous year; though our membership is small they are loyal and faithful in attendance. Our members have canned and dried many jars and pounds of fruit and vegetables for the C. P. S. camps. We have no assigned pastor, but the ministers from Eglon are ably keeping our pulpit filled every first and third Sunday of the month. Our offerings have been very good; the Sunday school has a balance of \$28 in the treasury. We lifted an offering of more than five dollars for world-wide missions.—Arlene Knight, Leadmine, W. Va., Jan. 6.

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GOSPEL MESSENGER

Volume 93

February 5, 1944

Number 6

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A Fireplace

BY MARY STONER WINE

It seems to me a cozy fireplace
With glowing coals or flames of light
Was meant to be a lover's hearthstone
Where vows of troth and faith they plight.

It seems to me a cozy fireplace
With radiant warmth and ruddy glow
Was meant to be a new home's symbol
Of love and faith and hope aglow.

A fireside lighting up the darkness,
Reflecting sunset's faded ray,
Becomes a sacred family altar
Where children sing and parents pray.

A fireplace for a lone old person
Whose lifelong love has slipped away
Becomes a shrine of sacred memories
Where one may dream at close of day.
Greenville, Ohio.



Around the World...

Every passing hour of 1943 saw more than \$10,000,000 pouring out of the treasury to meet the costs of global war.

A diagnostic and guidance clinic for inebriates was opened recently at New Haven, Conn., under the joint auspices of the Yale laboratory of Applied Psychology and the Connecticut Prison Association.

The religious department of the British Broadcasting Corporation is presenting the claims of the Christian religion with special relevance to the needs of the times in a fifteen-week series of programs to last until Easter.

In addition to bequests in money, a mother of Northfield, Pa., left in her will the admonition to her two sons that they "lead a beautiful Christian life as your father did, which is the heritage he left you, and you will receive your reward in heaven."

At New York's Parke Bernet galleries recently a Bible printed by the private Doves Press in England was auctioned for \$475; the previous high of the past decade was \$400. A set of Dante's complete works printed by the British Ashendene Press brought \$420; the previous high was \$270.

A deluge of new liquor advertising is soon to appear in those newspapers and magazines which accept it throughout the twenty-eight "open" states and the District of Columbia. There are approximately 5,000 publications in the United States, aside from religious journals, which refuse to carry liquor ads.

Averaging five marriages a day, Dr. Randolph Ray, rector of New York's famous Little Church Around the Corner, has rigid rules for the couples who are married in the church. Both bride and bridegroom must have been baptized; their parents must have knowledge of their intentions; if the girl is under twenty-one parental consent is necessary; no divorced persons are married.

Mission work on a "co-operative, functional" basis, rather than by geographic and denominational boundaries holds the key to the success of missionary enterprises in the postwar world. This statement represents the opinion of more than 400 youthful Christian leaders who gathered at Wooster, Ohio, last month for the Student Planning Conference on the World Mission of the Church. In seminars, from the speaking platform and in informal discussion periods, this theme was echoed by the delegates.

The students are aware that to serve the postwar mission cause from a co-operative functional viewpoint, the missionary of the future can no longer be circumscribed by denominationalism. He must break away from the old-time institutional and paternalistic approach.

The delegates agreed that the mission worker of the postwar world must be a man or woman of outstanding emotional stability, one who would be willing to work humbly and happily under native Christians of other lands.

He must have a deep appreciation of the cultural background peculiar to his field, be endowed with a sense of humor and be always ready to work as a colleague and never as a boss.

At this meeting, Dr. John R. Mott, veteran of many student conferences, recalled memories of the growth and history of the international student missionary enterprise. "With fifty-seven years of the work behind us," he said, "it is our deepest intuition that the best of this movement is still to come. The tide of the world-wide Christian uprising is not waning. We are facing the greatest concentration of major and unsolved problems of any generation of Christians."

★ ★

A dry night club in Buffalo, N. Y., is to become a permanent institution, Co-ed, Inc., according to a recent vote by youthful sponsors and the youngsters themselves. As the sponsors are not of legal age, there will be an adult board of directors, with boys and girls acting as a board of managers.

Healing sick minds and bodies with the help of music is the work of the National Foundation of Musical Therapy. Heading this organization as president is Harriet Ayer Seymour, now in her seventies, who abandoned her professional musical career in 1918 to devote herself to musical healing. Hundreds of shell-shocked American troops are regaining mental poise in hospitals where music from Beethoven, Schubert, Mozart and other artists is employed. Jazz, generally speaking, has no place in Mrs. Seymour's medicine chest.

Ways of promoting racial and religious tolerance among New York's school children are being considered by the educational officials of that city.

Local observers estimate, on the best information, that 2,000,000 Jews survive out of a total of the 5,500,000 who dwelt in Germany and the Axis occupied satellite countries before 1939.

Rev. James C. Sanders, pastor of Byrd Park Methodist Church, Richmond, Va., gave a talk recently on missions. Next day a stranger visited him and gave \$2,200 for the cause.

Rev. Kaj Munk, militant anti-nazi clergyman and Denmark's leading playwright, was murdered recently near his home on the west coast of Jutland. Four thousand Danes attended the funeral service.

Clara Barton, organizer and first president of the American Red Cross, has been nominated in the tenth quinquennial election of the Hall of Fame for Great Americans on the campus of New York University.

The Dade County board of public instruction has been ordered by a Florida circuit court to reinstate Edward O. Schweitzer, a conscientious objector, as science teacher and dean of boys in a Miami junior high school. Schweitzer was ousted by the board last September. The board announces that it will take the case to the United States supreme court if necessary.

In Kanhhsien, leading city of southern Kiangsi, China, a model government has been set up by Chiang Ching-kwo, oldest son of Generalissimo Chiang Kai-shek. Young Chiang "displays none of the wealth and ostentation formerly associated with power, but goes about the city on foot, largely unattended, seeing for himself what is going on. He is a strict disciplinarian and tolerates no vices. The city looks clean, and actually is clean."

Gospel Messenger

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

FEBRUARY 5, 1944

Number 6

... Editorial ...

The Work of the Catalyst

In physical chemistry a substance which can be introduced to hasten reaction without itself being changed is called a catalyst. It must be apparent that there are human situations in which certain individuals play the role of the unchanging agent able to affect the interests and lives of others.

There is a sense in which Jesus may be considered the great Catalyst. It has often been remarked how he could enter into different situations and give tone and direction to the occasion. Thus at a feast it was he who guided the progress of the thought and the sequence of events. In the world he remains as the changeless Catalyst, affecting multitudes, but himself unchanged in glory and purity.

As is his Master, so the believer is a catalyst. He is in the world but not of it. This same idea is implicit in the warning of James in which he cautions the generous Christian "to keep himself unspotted from the world."

H. A. B.

Beauty, Health and Religion

THIS writer very seldom reads anything on the subject of beauty—whether to his credit or not we do not undertake to say—but a paragraph caught his eye the other day that interested him. The writer of it told how she took ten years from her age in appearance and physical discomfort.

The sum and substance of her story was contained in the deduction that beauty works from the inside out. Efforts to put it on from the outside are disappointing. The results are temporary and unsatisfactory even while they last. The real thing is the natural and uniform fruitage of a certain kind of life program—a way of thinking and living.

It was all so much a matter of course that you had to wonder that everybody did not see it and act accordingly. You remembered Peter's observa-

tion that there is no beauty like that of the possessor of "a meek and quiet spirit."

And how could you help thinking of other related things? It was only a short step to the truth that health works from the inside out much more effectively than from the outside in. There are laws of health which, if regarded properly, contribute more to the normal functioning of the human body than all the compounds and devices urged upon you by the radio program sponsors.

Isn't it the same way with religion? Doesn't that also work from the inside out? You can tie on plenty of correct practices and formulas and thus construct a certain kind of religion, but it is very artificial. Like the manufactured beauty, it doesn't wear well and the quality is poor. The real thing blossoms out into the whole life from a seed planted in the heart.

What is true religion anyway but another kind of beauty—the beauty of the soul?

E. F.

Some Hopes for the Gospel Messenger

As I move into the editorial office at Elgin I do so with mingled feelings. My first is one of unworthiness. I need only to look up at the pictures of those who have served here before to have that feeling grow on me: D. L. Miller, J. H. Moore, Edward Frantz, H. A. Brandt, who still serves, and others even before them. They have done their work gallantly and well; this chair has become a sacred one.

But my second feeling is one of responsibility and of hope. Our church is a great church. She has rendered a great service that has reached even beyond the seven seas. She has a message that the world has needed, but never more than now. The heart of it is embodied in her name: *Brethren*. It is my hope that this, the official organ or voice of the church, may speak that message loudly and clearly now.

Though my relationship with the *Messenger* is

only beginning, and though the uncertainties of these times lie ahead, yet after much prayer and considerable kind counseling from many friends I make bold to set forth a few of my feelings and hopes for the *Gospel Messenger*, as we face the future. At this time of taking over it seems fitting to make such a statement.

I should like for its name to be re-emphasized.

(a) *Gospel*. The world is engaged in senseless turmoil today, either because we have forgotten the gospel, or, mouthing it, we have failed to live it. I am impressed with the church houses across our land as compared with the complete absence of such buildings in a "heathen" land. But I am impressed also with the shortage of warm friendship and abounding human confidence in our "civilized" land as contrasted with such warmth and confidence in "heathen" lands. The church houses must have been unheated, for the heart of the gospel is "Love God . . . Love your fellow men." Such gospel is generated though Bible study, prayer, the ordinances, worship, the home. It is expressed in missions, Brethren Service, world-wide fellowship. May the *Gospel Messenger* abound with this kind of gospel.

(b) *Messenger*. We are a fellowship, a family. We know each other and care for each other. Folks have told me the air smells differently where Brethren are. As a family we want a letter bringing us the news, the thinking, and the feelings of the other members of the family. This has been, and should be, a function of the *Messenger*. To this, it seems to me, might be added as a new feature some Christian guidance for the members of this family in the interpretation of the current events and happenings of the day. Many have told me this would be a real service. I hope it may be done.

(c) But *messenger* means also one who has a message and one who has been sent to carry that message. Our church has both the message and the commission. But we have not always carried it, and totally, we have not carried it very far. Personally, I do not feel too pleased with what we have done through the years with our message, even though we have crossed the seven seas. I could wish that there might be a growing evangelistic warmth and vigor in the Church of the Brethren as regards our message, and that such warmth might find itself reflected, more and more, in the *Messenger*. Thus the *Messenger* could be a thermometer of the warmth of the church. But perhaps it can be more than that and sometimes act as a bellows too!

(d) Then, finally, I hope that an increasing

number of youth and younger churchmen and churchwomen may find both expression and challenge in the *Messenger*.

Now these are not new things, or even new hopes, for the *Messenger*, but they are my hopes for a *Gospel Messenger* that may continue to serve in the days ahead as it has served so well in the days now past.

The new editor asks for your criticisms, suggestions, and prayers for the tasks that lie ahead in the coming years.

D. W. B.

Poems in Flesh

WHEN ideas are set down without reference to form or structure, we call it prose, but when these ideas are expressed beautifully as well as correctly, we call it poetry. Did not somebody say that poetry is truth touched with imagination?

That may not be a very scientific definition but it will answer our present need. Remember it while we turn our thought to that great verse in the second chapter of Ephesians, in which Paul says that we Christians are God's workmanship.

Did you ever look into the primary idea behind that word *workmanship*? If, instead of translating the original word we just transliterate it, we have *poiema*, almost *poem*, you see. In fact, it is the word from which *poem* is derived.

Now that's interesting, isn't it? Christians are God's poems. Or, at least, to keep very close to Paul's language, Christians collectively, that is, the church, constitute God's poem. And the individual Christians are stanzas in the poem? Each one a little bit of a poem, after all?

Do you see what this means? According to the divine intention, it would seem that a Christian is, first, an expression of the thought of God. He is a way God has of getting his thoughts and purposes known to the world. But he is more than that. If that were all, a Christian would be only a piece of dry prose.

But a Christian is a poem. He is a *beautiful expression* of the thoughts of God. He not only discloses the divine purpose to the passerby, but he does it beautifully. He does it in such a charming and attractive way that the passerby must stop and wonder and admire and wish he could be like that himself!

Gentle reader, did anybody ever take you for a poem? Folks in plenty read you, no doubt, but does the reading thrill them? Are they gripped and held and lifted up to God? That is the function of good poetry. To be sure, some poems are too poorly made to do this. But wouldn't God write a good one? You are *his* poem, if you are.

E. F.

I WENT TO A DOWNTOWN CHURCH

BY C. H. SHAMBERGER

My train was late. It was Saturday night and I reached downtown at an hour when one of steady habits imagines most people are home and asleep. It was winter, but the weather was unseasonably mild and crowds milled the streets in something like the spirit of the Mardi Gras. There seemed to be as many people on the streets as there are on State Street in Chicago or Broadway in New York. They were well dressed. They were people making more money than ever before and they wanted to spend it.

The theaters were closed, or closing, and that left the places for eating and drinking about the only ones open to spend money. Men not in uniform were conspicuous because they were in the minority. Many of the girls seemed of high school age or younger. Three very young girls went jaywalking across an intersection. The policeman yelled at them, but they moved furtively into the crowd as he muttered, "They ought to be home and in bed."

I was thankful I had a room reserved in advance. The lobby of the hotel was packed and crowds surged in and out of the cocktail lounges, the cafes and other drinking spots. There they could get rid of their money as fast as they liked.

I had a distinct feeling that there would not be much interest in religion in that part of the city when Sunday morning came around. The section of the city which is noisiest on Saturday night is often most quiet on Sunday morning. That is probably why the chimes from the downtown church rang out so clearly through the canyons between skyscrapers.

Hotels usually have notices of church services and I found that the church with the chimes had worship at eleven o'clock, preceded by organ music at 10:45. I was there at 10:40 and was surprised to find a good many other people present. Most of them marched right down to the front of the room.

I sat down by a couple of sailors. Other servicemen came in and sat down front without being

urged to do so by the ushers. There were six seats that I knew would not be taken. They were in two sets on either side down front, and because of a raise in the floor they were at an uncomfortable angle. Yet, by the time the prelude was completed, every seat, including the six in front and all in the balcony, was taken.

One could only imagine where the crowd came from. The Chester White Breeders' Association was convening in my hotel and I guessed that a family consisting of father, mother, two sons and a daughter were from there. I knew such guesses were wild; the family could have been from the city. I quit guessing. They were there and that was enough.

In due time the minister and the quartet came in and took their proper places. The soprano and the



Trinity Church, New York

alto singers could have been selected for either beauty or voice, but the bass and the tenor members qualified by voice only. They were above draft age.

One is likely to form an opinion of a minister before he speaks. I knew nothing of this man and instinctively was disappointed in him. He slouched in his chair, toyed with his glasses—a kind I dislike—and seemed to be there because of an appointment rather than because he wanted to be.

After the formal parts of the service were over the minister did something that made me change positions as rapidly as a halfback carrying a football. He explained that he had been bedfast with the flu all week and was there against orders, because he wanted to be. There were just two classes of people in town—those who had the flu and those who would have it. He said: "You people are here from everywhere. I have no idea where you are from or to what churches you belong. It is this way every Sunday. You are here because you want to worship. That is why this church is here. It has been here over a hundred years. A Jewish friend of mine says that to him the illuminated steeple of this church is the most thrilling sight in the city. Enjoy this service. Don't feel strange. Everybody else feels just as you do. I have been sick all week and the sermon will probably be rationed somewhat."

Somehow a miracle took place. A group of strangers, thinking about themselves, now felt a sense of unity in the Lord. They were at home in his house; they were brethren.

Later, when the minister said that he had a letter from a woman of the church saying she didn't think the men of the church did their share of the singing, we men showed him we could sing, even though the hymn was Luther's A Mighty Fortress Is Our God, and most of us were either getting over the flu or getting it.

The sermon subject was A Mighty Fortress. A good deal of it was directed to men in the service, but it was surprising how the same things fit men and women not in the service.

"It is a comforting thing," said the minister, "when you are out doing your very best, but against impossible odds, to know there is a fortress to come back to. But one wouldn't want to be in a fortress all the time, nor would one want to be in seclusion."

He took occasion to say that he lives within sight of the church spire, which means right downtown. The minister said that he wanted to be close to people. During the week he had despaired, listening to the radio. Over and over he had heard people

sing, "I wanta go back to—" "If they want to go back," he explained, "why don't they go back or quit saying they wanta?" He had no desire to go back to the end of the trail where there were no people.

I wondered what the sermon would have been like if he had not been sick. No doubt it would have been better in some respects, poorer in others. Basically it would have been the same. Most great sermons seem simple in expression, profound in insight. When one hears such sermons he realizes they are great, but does not analyze why they are.

Well, I've moved over from the have nots to the haves, as far as the flu is concerned. Maybe I can do some thinking. Right now I don't think I can think. And I'm not going to turn on the radio for fear I'll hear someone singing, "I wanta go back to"—some place he has never been and really never intends going.

Minneapolis, Minn.

The Obligation in Baptism

BY GALEN B. ROYER

Part I. Unfailing Grace

CHRISTIANS cannot sing too much, "Salvation is free for you and for me," for that is just what it is. God gives salvation as freely to a believer as he gave his Son to make salvation possible for him and all mankind. But what about the vows a believer made in baptism in order to enter the state of salvation? Is there no obligation to God, including a definite duty to his fellow men, in being saved through being born from above?

Because they are strictly between God and the believer there are at least two sacraments in the Christian religion, both outward and visible symbols of an inward and spiritual work of grace, which every baptized person should hold especially sacred and holy, yet not in the sense of magic. The one is baptism, the symbol of being born again (John 3: 3, 5), the rite by which the believer enters into the kingdom. The other is the bread and the cup, the memorial feast of the price of our redemption (Luke 22: 19f.), the heavenly manna for the new life in Christ. These two should not be confused with the many relationships which are only between individuals and are carried on before our God and Father (Jas. 1: 27) in order that he may know the spirit and sincerity and the effort of each Christian in loving his neighbor as himself (Luke 10: 27).

Baptism into the name of the Father, and of the Son, and of the Holy Spirit is therefore the outward acknowledgment of a new covenant Jesus himself the negotiator (Heb. 12: 24) made be-

tween the Triune God, the Party of the first part, and the believer, the second party.

Those who answered affirmatively the question, "Dost thou covenant with God in Christ Jesus to live faithful unto death?" openly recognized the covenant though they may not have thought out the nature and particulars of the agreement. Those of whom this question was not asked are, nevertheless, under the same covenant; for all sincere persons applying for baptism seek at least these same benefits: sins remitted, peace with God in this life and a mansion where they may abide eternally. These benefits, or more properly termed God's abounding grace, are inconceivably great. Who can apprehend them? And who desires to miss even one part?

The Covenant on the Part of God

Besides forgiveness and reconciliation, the believer becomes an adopted child in the family of heaven (John 1:12), is a joint heir with Christ (Rom. 8:17), is given life abundant (John 10:10), even eternal life, and is expected to enjoy all the privileges of fullest and freest communion with the Holy Trinity in the Father's house (Luke 15:32).

The Consideration of the Covenant

God's part is conferring salvation upon the believer, the second party. "He that believeth and is baptized shall be saved" (Mark 16:16). Even though not comprehended in its fullness this consideration is easily understood when we think that all—yes, all—that was wrong in the believer was laid upon Jesus, and all that was good, righteous and holy in him was laid upon the saved one. Yet its real meaning and worth are immensely beyond our comprehension as portrayed by the prophet. For Jesus, conscious of innocence of all sin (the equivalent of knowing no sin, 2 Cor. 5:21), became a sin offering for us. He suffered in our stead. He died for us. He bore our sins in his own body on the tree, for the Lord laid the iniquity of us on him. His life was poured out for us, thus healing us with his stripes (Isa. 53).

Let us examine this consideration a little.

This consideration is amply secured. The believer has entered upon a saved life. Jesus is able to keep him saved (2 Tim. 1:12). This saved state continues as long as the saved one hears his Master's voice, is known by him (John 10:27; consult Matt. 7:23) and follows in his Lord's own appointed way (Matt. 16:24). This is simply the easy yoke and light burden which Jesus promises.

The consideration is most valuable. In the eyes of the First Party its worth is greater than the whole world. There is, therefore, no earthly basis on which to estimate its real value. Because of

this it becomes the greatest possible stupidity on the part of the saved one through any attitude or act of his own not to persist in having Jesus keep this precious salvation for him.

The consideration is very personal. Jesus did not say *they* but *he*—"he that believes and is baptized shall be saved." The Trinity makes no blanket covenants in baptism. Though Jesus said, "I will build my church," he does not by baptism make covenants of admission into it by congregations. At best a congregation or denomination united and working harmoniously together in brotherly helpfulness may and should stimulate love and loyalty to the Lord, yet the covenant is made with each congregant. Jesus saves by individuals. No matter what eventuates from the group his interest is genuine congregant covenants with himself, the kind that will stick to the end.

Remarkable as it may appear to most Christians, the fact remains that whether the second party is a five, two, or one talented person the covenant is in every particular the same. Faith, love and diligence may double the talents, but eternal life remains a gift from God through Jesus Christ.

"It is not fair," exclaimed Bro. Loyal Church Member, "that a Christian who is able to accomplish twice as much for the kingdom should not receive twice as much pay. That cuts off all recognition of ability and prevents bidding for the best for special places and needs."

That idea is not yours alone. Only now and then may one see a congregation in which a pastor started with a small unorganized group and, refusing better calls, stayed by it through the years. Such are to be greatly commended. Few seem to realize that the weak, always God's opportunity for faith and faithful service, must suffer because

He Is Waiting

BY MARTHA BAKER WRIGHT

A dear, lovely Friend at your heart's door is knocking;

He is waiting admission you only can give.

Oh, don't keep him waiting; make haste to receive him.

Admitting him freely will prove that you live.

Oh, could you but see him as outside he's waiting!

With tender entreaties he's calling to you.

Swing open your heart's door, and bid him to enter;

He'll bring you forgiveness and life that is new.

He has waited so long; his knock is insistent;

Some day he will go to return not again.

You would not let earthly friends knock thus unheard;

Oh, haste to receive him—the Savior of men.

Longmont, Colo.

the strong take the best for themselves. But is it not unlike Jesus, who taught in terms of service in time as a part of eternity? Paul speaking on this same point just for this life alone says, "Our duty if we are strong is to bear the weaknesses of those who are not strong, and not our own pleasure or advantage (Rom. 15: 1, Weymouth). In the parable of the vineyard laborers (Matt. 20) every man received the same pay; there was no competition or discrimination.

Huntingdon, Pa.

The Bible—the Revelation of God

BY H. A. CLAYBAUGH

BEFORE you read this discussion will you turn in your Bible to 1 Cor. 2: 1-16? From this vital portion of God's Word we learn how the Bible came to us, what it contains, and just how it gets into the heart of man. You know that this text comes to us from the Lord through the ministry of the Apostle Paul. And you also know that this man Paul was one of the best educated men of his day.

The Book of Corinthians was written to meet the needs of Greek minds, and the Greeks are recognized as having had some of the world's greatest minds. Their scholars went into life's mysteries with all the advantages of science and natural reasoning. The apostle, perhaps, was at one time in the front ranks of those who explored the regions of the unknown. That Paul was a man of strong intellect and that he was writing this epistle to the same kind of folk help us to understand the meaning of the first eight verses of the above passage. The writer is very eager to have it clearly understood that what he says in the following verses is not the result of man's wisdom and reasoning, but that it is the demonstration of the power and wisdom of the Spirit of God which none of the "princes of this world knew." In verse nine he makes it very clear that the things which eyes have never seen, which ears have never heard, and which have never entered the hearts of man are the things that need to be given by the Spirit of God. The statement "*neither have entered the heart of man*" does not mean entered from without, but that these things never occurred in man's heart or never could have their source in man's thinking.

In verse ten we see that God revealed "the deep things of God" through or by the Spirit of God. The meaning of the word *revealed* in this text is "to make known, to make manifest, what was unknown, to lay open what has been veiled or covered" (Thayer's Lexicon). The making known

of "the deep things of God" was done by the Spirit of God. That word *us* in this text refers to those who were divinely favored in having a part in bringing the Bible to man. These were taken apart and the heart of God was unfolded to them. Verse eleven is a very practical illustration showing that a man can never know God unless God is revealed to him. "For what man knoweth the things of a man, save the spirit of man that is in him?" In other words, no man knows the inner life of an individual except that person himself, and those to whom that particular individual reveals himself. Have you ever wished that you could find someone who could understand you? You must tell your inner life if you desire others to know it. So no one knows God but the Spirit of God and those to whom God is made known by the Spirit.

Verse thirteen is a further step in the unfolding of the things of God. It was a gracious act for the Spirit to give these writers of the Word this revelation. Another important consideration for these inspired folk was to get the proper words with which to express just what they had received. This verse informs us how this transfer was made. The writer says these deep things which have been unfolded to us "we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." The last clause of this verse says further that spiritual things were compared with spiritual or such words were selected by the Spirit which would exactly explain these things of God. This, however, does not mean that the writers of the Scriptures had no part in the task, but it means that they were given divine wisdom in the selection of the words that would truly impart what they had received.

The last three verses of this section of Scripture tell us how these things get from the Word to the heart of man. "But the natural man receiveth not the things of the Spirit of God." Any effort to understand the Bible merely from the standpoint of human reason or investigation will be rewarded with no dependable or reliable results. But to the spiritual man the contents of the Word are revealed by the Spirit. Nothing but this inspired revelation of God can show us sin as it really is and show us our own sinful nature as it really is. Nothing but this can show us the mercy and grace of God as it is manifest in Christ and make us new creatures in Christ Jesus. And nothing but this can give us the joy of forgiveness, change the whole life of an individual, and supply all the inner longings for fellowship, sustaining grace, and spiritual sustenance. A per-

son may get to the place where he can be classed as a scholar in philosophy, in science, in history, or in literature, but any one or all of these can never change his nature or minister to the longings of his soul. The Bible alone can do what everything else cannot do; hence, the Word is above and beyond the realm of all that is human. It is a book that occupies a place all its own. It is more than a book; it is life. Someone said, "The Bible is inspired because it inspires me." Then someone said, "The Bible inspires me because it is inspired." The outer and inner life of a person will be changed and transformed in the measure that person yields to the transforming influence of the message from God. And the soul of man will be nourished in the measure which the individual meditates and feeds upon the contents of the Word of God. "He that eateth of this bread shall live forever."

Goshen, Ind.

"In All Good Conscience"

BY GRANT MAHAN

WHEN it seemed to the captain of the Roman guard that Paul was in danger he sent soldiers to protect him and take him into the castle. The next morning Paul was brought to the council: "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day."

We find many sayings of Paul about himself that are very helpful in our study of him. In Acts 7: 58 we read of Stephen being cast out of the city and stoned, "and the witnesses laid down their clothes at a young man's feet, whose name was Saul." And in Acts 8: 1 we read, "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles."

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, What wilt thou have me to do? And

the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9: 1-6).

Paul had made all his arrangements for what we may call a raid on those Jews in Damascus who had become believers in the Lord Jesus. The high priest was the great religious authority, and an order from him was all the authority Paul needed to carry out his raid, capturing those who were of the followers of Jesus and taking them back to Jerusalem for punishment. So it is not to be wondered at that Paul trembled and was astonished when he saw shining around him this great light from heaven. For him it was not an earthly light, and the voice which asked him why he was persecuting the speaker led him to believe it could come only from the Lord.

If he was persecuting the Lord when he assailed those who believed on him, then he was doing what he should not, and he wanted to know what he should do. Paul was not planning to mistreat those who differed from him or had injured him, but he really believed they were sinning against the God whom he worshiped. That was very evident in his actions at Damascus after he had seen the light and been told what he must do. It was not something that he could do or not, for the Lord promised to tell him. "Go into the city, and it shall be told thee what thou must do."

Paul's reasons for his actions came from the inside, from the heart, from his belief as to what was right. And when he learned that he was traveling the wrong road, he was just as eager to get onto the right road as he had been to punish those who were on the wrong way; he wanted to be right. Had it not been so with him he could not have said to the council, "Men and brethren, I have lived in all good conscience before God until this day." Who of us can say as much for himself?

Paul was a good teacher while he walked and taught among men. And there is much that is helpful in the letters he wrote to the churches. Much that was good was said of him by others. Near the end of his life, he said: "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24: 16).

In 2 Tim. 1: 2-8 we read: "To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful

of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. . . . For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God."

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 6-8). Such was his message to Timothy, and also to us.

Rehobeth, Md.

The Advisory Board of the American Bible Society

BY ROSS D. MURPHY

Member of Advisory Board, American Bible Society

THE annual meeting of the Advisory Board of the American Bible Society convened in the Bible House, New York City, November 30 and December 1, with forty representatives from about as many denominations present. After a suitable devotional service, three chairmen were elected, one for each of the three sessions. One of the secretaries of the society presented the agenda with a statement in which he emphasized the growing interest in the Bible which is manifested throughout that part of the world where Christianity is known. He also called attention to the fact that in many countries the Bible cannot be purchased by the laboring class, especially those who live in rural areas, because of the low wages.

For example, in Brazil where there is an unprecedented awakening in Bible reading because of the effective evangelizing work of the Protestant missionaries, the average wage is from twenty to sixty cents per day, while the Bible costs eighty-four cents and the New Testament thirty cents. Unless those Protestant churches whose members receive a much higher wage accept this challenge seriously, Brazil as well as the other countries will not have the privilege of reading the Word of God for a long time to come. Today, as in the days of the Master, fields are white unto harvest. Who will answer the call?

The Protestant church with her consecrated membership is the only source from which financial help comes to distribute the Scriptures. In

Strongly Weak

BY ROY WHITE

Mankind would seem much stronger,
If God only should judge
Their strength by how much longer
They can carry a grudge.

Chicago, Ill.

this respect the church is the church; and no other organization is in competition with her. She alone has the Book of all books.

One of the most efficient channels through which the church can make the Scriptures available to those who call for them is the American Bible Society. The British Bible Society as well as the other European societies have been forced to curtail, and in some instances abandon, the production of the Scriptures because of the war. This has placed a very heavy load on the society here in America, and the load is becoming heavier as the war continues. In 1942 our brotherhood contributed to the society a little less than forty-six cents per congregation or about \$2.83 per 1,000 members. This is indeed a very small amount, but we are encouraged to know that the 1943 record will be much better.

The society is confronted with the problem of paper shortage in addition to the financial problem. It has been rumored that the next item to be rationed is the Word of God in printed form. The truth of the matter is, the Bible has already been rationed. Orders coming into the society's headquarters from chaplains and booksellers can be only partially filled. When one picks up a daily paper and sees page after page of high power advertising, it seems that we will never learn to put first things first. Paper to print Bibles should command first place on the priority list. Of course, those in authority do not always agree with us at this point.

It is an interesting fact that the demand for the Scriptures mounts high during wartime. People in general are more serious and are seeking a solid foundation on which to stand. It was so in the Civil War and again in the World War. The present demand is greater than ever before, and surpluses have been exhausted. Another interesting fact is that when peace comes this upward curve turns downward rather abruptly.

Trading in only one commodity, the American Bible Society is doing a tremendous business. It has been in the same business for over a hundred years. It has no high power salesmen on the road. The Bible is the only book that sells itself.

Philadelphia, Pa.

Perceiving Prayer in Perspective

BY L. AVERY FLEMING

PRAYER always has a setting. It is not something that appears suddenly out of a mystical mist. It is a reality that arises from a real relationship—the relationship of man to God, and God to man.

He who perceives prayer in perspective understands something of the relation of its parts to one another and to the whole. Such understanding contributes to the sincerity of prayer and to the appreciation of its values.

The resources already at hand are one of the important parts in every prayer. They may be woven into prayers to give them substance, stability and practicality. Such prayers, arising from the real situations of life, "come from the heart." Most of the resources "ready at hand" are probably unearned—gracious gifts that come largely through the grace of God. The discovery of that fact usually has a profound effect on the quality of one's prayers.

Another part of prayer includes all of the goodness that one brings to back up his supplications. Fortunately, through the grace of God one can still go ahead even if his personal accumulation of goodness is not impressive. By releasing extra amounts of spiritual energy one may be able to make up for a portion of it. Nevertheless, there is no escaping the practical fact that he who brings something extra is likely to have a head start in securing the blessings of prayer. Perhaps the Apostle James had something like that in mind when he suggested that "the prayers of the righteous have a powerful effect" (James 5: 16b).*

Action is the third something that ought to be a part of every prayer. One who "leaves it all to God" is not doing his part in the great, co-operative venture of prayer. Furthermore, he is paying inadequate respect to the Divine Intelligence. Intelligent thinking of men stresses the importance of participation and co-operation on the part of all parties concerned in the carrying out of any creative venture. Is God's intelligence likely to be less than that of men? Prayer, preaching and other practices have stopped just short of action for a long period of time. The matter has almost become a major scandal of Christianity. We turn again to James for a stimulating summary of this point: "Act on the Word, instead of merely listening to it and deluding yourselves" (James 1: 22).^{*} Surely prayer is a vital part of the Word.

The resources already on hand, the accumulation of personal goodness that one brings to back up his supplications, the action that ought to be a part of every prayer—these give perspective to prayer.

Wichita, Kansas.

"As I [Jesus] Have Loved You"

BY W. H. MILEY

THE Master certainly put his apostles and his followers on the spot when he said, "This is my commandment: That ye love one another, as I have loved you." He placed us all against an inescapable responsibility when he proclaimed this command.

Often we interpret this statement of Jesus by putting emphasis on the words, ". . . love one another." Is it possible, do you suppose, that we have overlooked the astonishing importance of the additional clause, "as I have loved you"? Consider its firmness. It allows no self-righteousness. It permits no self-constructed codes of behavior. It tolerates no loose interpretations of our own reciprocations. It gives us no right to treat our fellow men as we choose. People who claim to be free agents are up against something.

I wonder, then, if we have not strained the interpretations so glibly placed on the phrase, "dictates of one's own conscience"? For things so often allowed on the basis of conscience have no such basis. The fact is that we are not so much under the direction of conscience as we are, or must be, under the direction of command. Jesus said, "I command it!" We ask, "What?" And he answers, "Love each other, as I have loved you."

This sets us to an exact task. We must study diligently and tirelessly his life and behavior in order to see how he loved and to see what he did when he loved. We are to be pattern-makers, not free agents. We are to know how Jesus did it. We are then to be like him, to pattern after him. There is no other way. There is no other will. We must love as he loved.

Pray tell, then, brethren, how do so many people claim to be Christian when they admittedly do not study in the Bible Christ's behavior patterns? How can they ever know how Christ loved without learning it from the Scriptures? Obedience to this commandment of Christ, therefore, places an importance on New Testament study far above what we have suspected. How did Jesus love? Jesus could say today, "Read the divinely inspired story of my behavior, and you will find out! Then, go and do thou likewise."

Shiloh, Ohio.

*The Bible: A New Translation by James Moffatt, Harper and Brothers, publishers.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, February 6

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Sunday-school Lesson, Jesus Feeds the Multitudes.—Mark 6:35-44; 8:1-9. Golden Text, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

Christian Workers, Parables of Brotherhood.

B. Y. P. D., Christianity Begins at Home.

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Gains for the Kingdom

Six baptized in the Big Swatara church, Pa.

Seven baptized in the Baugo church, Ind., Bro. B. M. Rollins, evangelist.

Three baptized in the Sunnyslope church, Wash., Bro. N. E. Deardorff, minister.

Four baptized and one rededicated in the Bethany church, Ind., Bro. T. G. Weaver, evangelist.

Five baptized and nine received by letter in the First church, Canton, Ohio, Bro. Robert L. Sherfy, pastor.

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Personal Mention

Bro. Robert F. Eshleman, 504 Delaware Avenue, Urbana, Ill., has kindly consented to represent the Brethren Service Committee as their official camp visitor for Chanute Field, Illinois. Please send all names and addresses to Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Bro. Alvin Brightbill of Bethany Biblical Seminary favored us with a few minutes of his time on Monday, Jan. 24. He seemed to be interested in a new publication, or the revival of an old one, The Song Leader, which is to be published several times a year and will go out to leaders of music across the brotherhood. So his visit may bear fruits of song.

Among some of the C.P.S. camp directors who dropped in to wish the new editor well, as they went to and from their meetings here during the week of Jan. 19-25, were Levi K. Ziegler, formerly of Kane, Dick Mills of Waldport, Mark Schrock of Cascade Locks, D. C. Gnagy of Santa Barbara, Ora Huston of Magnolia, Samuel Harley of Lyndhurst, the Townsends of Tallahassee and others. The editors appreciated this.

Bro. Harl Russell, president of men's work in the Western Region, reports a growing interest in the heifers for relief project in that area. Panther Creek has four heifers and a hundred and fifty dollars on hand to purchase more. Lenox in Southern Iowa, Iowa River in Middle Iowa and several other churches throughout the region have heifer clubs with heifers already purchased. Other work the men of the region are doing is beautification of church property and grounds, raising of money for McPherson College and the general church budget, raising of money to send representatives to the McPherson regional conference, putting over Gospel Messenger clubs, and the purchasing or renting of ground for Lord's Acre projects.

Bro. Charles Ferror, 4114 Swift Ave., San Diego 4, Calif., urges that all those planning to come to San Diego to live, or to visit Brethren youth, send word as far ahead as possible, if they desire rooms or homes in which to live, as living space is very difficult to find.

Sister F. P. Sanger of 575 West Pine St., Springfield, Mo., telephone number 3-3228 R, has generously offered her home as a hospitality center for Brethren boys who may be stationed in or near Springfield, including such places as O'Reilly general hospital, Drury College, and S. T. C. Kindly send names and addresses to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Pastor Clarence B. Fike of 775 W. Pleasant St., Freeport, Ill., has our apologies for an unintentional note of urgency in last week's personal mention. One word was lost somewhere between the writing and the reading. It should have read that Bro. Fike finds "he will have time to hold a two-week meeting any time before Oct. 1."

Bro. Byron E. Dell, doing detached C.P.S. dairy herd improvement service at Mt. Morris, New York, sent in one dollar of his two and a half dollar monthly allowance for a subscription to the Gospel Messenger. He said that it is difficult for him to get hold of reading material of a religious nature as he travels over his part of New York. He hopes the Gospel Messenger will supply part of this deficiency. We do too.

Bro. Arthur M. Baldwin, pastor of the church at San Bernardino, Calif., is eager to get in touch with Brethren families moving into such near-by communities as Highlands, Del Rosa, Yucaipa, Redlands, Riverside, Rialto, Fontana, Colton, High Grove, Cajon, Victorville and Loma Linda. Pastors or relatives knowing of persons who should be contacted can write Bro. Baldwin at 733 G St., San Bernardino, Calif. The church is located at the corner of Arrowhead and Wabash Aves.

Our Achievement—Their Destiny!

Human suffering, in intensity and number of people involved, has reached the highest point recorded in the history of mankind. Sin is the cause. The cure is righteous living among all nations. The good news of peace on earth now must come through the body of Christ, his church. Each member of the body has an inescapable responsibility. Every one must face the need and respond personally in relieving suffering and leading men to Christ through evangelism, missions and service.

The Achievement Offering marks the closing of the records of the financial year of the church. Goals when allocated were considered minimum. The need now is unlimited in missions and service. A high peak of service will be realized only in proportion as every individual responds in life and resources. It is evident that among farmers, laborers and professional people there is much money under control of Christian people. The members of the Church of the Brethren have the opportunity this year to give in the name of Christ the most we have ever given.

Young people as well as older men and women are volunteering to serve. The number to be used will be determined by the funds available. To every member comes the challenging call for sacrificial giving. Dedicate a substantial portion of your resources to relieve human need and to lead men to Christ.—M. R. Zigler.

Elder E. E. John of McPherson, Kansas, calls our attention to the fact that even though E. L. Craik's History of the Church of the Brethren in Kansas says he was married to Sarah Coon on April 24, 1893, they were actually married on that date ten years earlier, or in 1883. Since four of their children were born before 1893, this correction, if made on page 324 of the above history, will make the record clearer. Brother and Sister John are living at McPherson and Bro. John, though long past the threescore and ten, seldom misses a service.

Miscellaneous Items

Wanted to rent to a Brethren family, 163-acre farm in Indiana. Five miles from a church and a college. Share rent. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

Corrections for addresses of men in service who should receive the Bulletin are wanted by Bro. Merlin C. Shull. Send immediately to Brethren Service Committee, 22 S. State St., Elgin, Ill.

Wanted, employment for a maiden lady of the church past fifty. Would assist in cooking or constructive industrial work. Can give references. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

Pittsburgh church of Western Pennsylvania, Bro. Wilbur H. Neff as pastor, plans a week of special spiritual emphasis with Bro. C. D. Bonsack as the speaker. The dates are Feb. 27 through March 5. The church is located at the corner of Beechwood Blvd. and Lilac St.

The Walnut church of Northern Indiana was completely destroyed by fire, just before Sunday-school time, the morning of Jan. 2. Pastor C. C. Cripe says: "It was a fine brick structure and is a great loss to us. It was only partially covered by insurance. Nothing could be saved—seats, books, or other equipment."

Adult Discussion Outlines for the six months, March to August 1944, are now ready for distribution. Program suggestions for these outlines will appear in these pages each week, but a copy of the complete outline along with a list of resource literature available will help you make plans in advance. Write to the Board of Christian Education, 22 S. State St., Elgin, Ill., for Adult Discussion Outlines, March to August 1944.

The Spiritual Front is a 63-page booklet with thirteen stewardship radio messages by the well-known Presbyterian leader, Dr. Arthur Henry Limouze. The messages deal not only with money but with the philosophies of life which are being practiced in our world and which bring either so much sorrow or joy to humanity as a whole. This 25c pamphlet is well worth the price to ministers and leaders in the stewardship field. Copies may be secured from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Emanuel B. Hoff—Bible Teacher is the latest addition to the growing list of biographies of persons who have made significant contributions to the Church of the Brethren. In the first five chapters the author tells the story of his father's life; in the remaining nine chapters he deals with his methods of Bible study and interpretation. Especially appreciated by students and friends of Bethany Biblical Seminary will be the reproductions of photos on the end sheets. The regular price of this fine new 144-page book is \$1.50. Messenger subscribers may have the book for \$1.00. If ordering as a subscriber, please enclose your address clipped from your Messenger.

With Our Schools . . .

Bethany Biblical Seminary

Among President Bowman's recent activities have been his assistance at the mortgage burning at the Dixon, Ill., church and his address at the rededication of the Ft. Wayne, Ind., church.

Dr. Wm. Beahm is fully recovered from a recent operation at Mayo's, and when school was resumed Dec. 29 took up his schedule again.

Dr. Slabaugh was in New York City Nov. 18-20, attending the meeting of the American Theological Committee, of which he is a member, on behalf of the Church of the Brethren.

Mrs. Anna Mow was absent from classes in the Training School Nov. 30—Dec. 5, as she was one of the speakers in the Preaching Mission at Granada, Colorado.

Dr. F. E. Mallott was with the Ashland, Ohio, church in an institute Dec. 12-19.

Recent chapel speakers at the seminary have included Dr. W. L. Darby of the American Bible Society and H. L. Hartough, secretary of the General Ministerial Board. The annual series of senior sermons began with the last day of 1943.

Bridgewater College

Ten seniors completed their work at the end of the first trimester, which was terminated prior to the holidays. Recognition was given to them at the final chapel services of the trimester, but their degrees will not be awarded until the regular commencement on May 1.

Three American-bred saddle horses have been added to the recreational facilities of the college. Once the warm days of spring arrive it is expected that many will indulge themselves in the equestrian art.

A long-range fund-raising effort, which will be known as the expansion movement, is being launched in order that the college may survive the present emergency and obtain more adequate facilities for conducting its liberal arts program of education when the war is over. Prof. Morley J. Mays has been released from his teaching duties in the English department in order to give full time to the campaign and to the supervision of the public relations program of the college, including alumni and church relationships. He has been appointed by the trustees to the position of Assistant to the President.

Plans for a new science hall were approved by the trustees at their winter meeting on Jan. 18 as the first project of the expansion movement. The building, to be erected when materials again become available after the war, will cost about \$100,000.

The Spiritual Life Institute was acclaimed by the many ministers of the Southeastern Region who attended it as a success.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Influence of the Jews Upon Civilization. Jacob Garthenhaus, Zondervan, 1943. 81 pages. 50c in paper.

This is an admirable presentation of the case of the Jew that well deserves reading when so much anti-Semitic propaganda is abroad. The author, a Southern Baptist, has done Christian work among Jews for many years and knows whereof he speaks.—E. G. Hoff.

A REPATRIATE'S MESSAGE TO THE HOME CHURCH

BY V. GRACE CLAPPER

Yes, we were exceedingly happy to behold once more the shores of our native land after a ten weeks' voyage; nevertheless, we would still be happy in the land of our adoption were conditions such that our presence there would be profitable to the people of China, whom we have learned to love. We know that the church has been much concerned about us, thinking how unfortunate we were to have been "caught" in China at this particular time, but we, while not unmindful or ungrateful of your concern for our welfare, consider ourselves fortunate in having had this experience.

In the first place, we feel very confident that our stay in Peking until the outbreak of the war was not in vain. At that time we were still able to keep in touch with our work in Shansi by frequent visits with our Chinese co-workers from Shansi, and also through our students passing through Peking on their way to and from the various schools they were attending. Our homes were stopping places for these students, and our monthly fellowship meetings with them, we felt, were a real blessing to them and to us, and the "tie that binds" was greatly strengthened. Then, too, the other lines of work that were open to us before the war began, were real opportunities for helpfulness.

Secondly, the fellowship afforded all Christian missionaries in Peking after the outbreak of the war was one long to be remembered. Missionaries of the various denominations who had been working in the city for years knew each other only by name in many cases and, in some cases, not at all. Now they had a chance to get acquainted and to be mutually helpful in the weekly union Bible classes and prayer meetings. The Union church at once became the center of the religious and social life of the foreign community, regardless of denomination or nationality.

Thirdly, the time spent in concentration camp at Weihsien, Shantung, had its compensations also. I am sure we are more sympathetic with, and know better how to pray for, the thousands upon thousands of internees and prisoners of war in this war-torn world, since we have had this not too pleasant experience. Many times I heard this expression in camp: "Well when we're hungry, there is always bread to eat, if nothing else," and that meant something in a world like this.

And last but not least, we were fortunate to have been a part of that still greater Christian fellowship on board the good ship Gripsholm. We were made to realize as never before the truth expressed in the words:

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord,
Close binding all mankind.

We have, indeed, been grateful to the home church for her prayers that followed us all the way from Weihsien, China, to New York City. Many times on the voyage I heard this expression, "The eyes of the world are on this boat," and I always felt like adding, and sometimes did, "The prayers of the Christian church are following this ship." It was indeed a wonderful trip, and I think we all felt that a journey of nearly twenty-four thousand miles made in perfect safety at such a perilous time as this was

nothing short of a miracle. We were kept not only safe, but joyously happy and at peace in a peaceless world throughout the long journey. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. . . . Let not your heart be troubled." This was the message given to me on the journey, and it is still mine as I am hiding away in the Adirondacks waiting for my health to be restored. It is so nice to be here.

Far from the maddening crowd's ignoble strife, after having been concentrated in a small place with from fifteen to eighteen hundred people for eight months, I think I understand better why Jesus went into the mountains, when he withdrew from the crowds. One feels so close to God and nature. Pray that my stay in the mountains may be a mountaintop experience for me, both physically and spiritually.

Trudeau, New York.

Missions in the News

BY NORA M. RHODES

In the last few years many missionaries have been called home; others have been cut off from the support of their home boards, and mission property has been destroyed or is being occupied by the opposing forces. To many this may appear to be the beginning of the end of missions.

However, from war correspondents, from lecture platforms and the radio comes a recognition of the value of missions by those who in the past had given this work little or no thought, or with a superior attitude had looked down upon it. Surprise has been expressed at the efficiency of the hospital work, the effective results of the school work and above all at the heroic efforts of those missionaries who are still at their posts. They have not been afraid of hard work or sacrifice. They have been, and to a greater degree in the future will be, on hand to help rebuild homes and give food to the hungry. One correspondent in China reported in his magazine that it is the foreign missionary who is largely responsible for the continued respect the Chinese have for the white man.

Both war correspondents and British army men will long remember the heroic work of Dr. Gordon Seagrave, medical missionary to Burma, who with the help of his Burmese nurses, performed operations in a makeshift hospital behind a flaming front. Men in the armed forces, even in the remote Solomon Islands, have discovered that they are not the first white men to arrive on the islands. The missionary was there first and has established schools and churches. In some areas almost the entire population is Christian. Our boys have been greeted by the singing of Christian hymns and many a wounded lad has been gently carried over mountains and through jungles by these bushy-headed native Christians who have been trained in this art. An army chaplain writes that the Christian religion is the strongest link that binds his men to these strange neighbors.

Missionaries are opening their homes to soldiers, sailors and marines in many out-of-the-way places all over the world. In a letter from Garkida, Nigeria; the writer mentioned that they had entertained in their home more than fifty soldiers besides many government officials. All of these contacts are making many new friends for the cause of missions.

In his recent trip abroad, Wendell Willkie was much

impressed by the amount of goodwill that had been created by the missionaries and of the debt of gratitude the American people owe them for this existing goodwill in these days. In an interview, Vice-President Wallace also evaluated the importance of missions and the need of an enlargement of the program in the future. It is only as people of all races and nations come to know Christ that there will be a peaceful world. The greatest ambassadors of goodwill today are the humble ambassadors of Christ.

Missions are still the first great work of the Church of the Brethren. To be able to introduce Christ to those who are without the light and to bring into being a group of believers, even though it may take years, is the greatest challenge that can come to any Christian young man or woman. God bless the missionaries in their kingdom building.

Dallas Center, Iowa.

Melvin Lloyd Studebaker

BY LELAND S. BRUBAKER

Melvin Lloyd, the only son of Dr. and Mrs. Lloyd Studebaker, very suddenly passed away on Nov. 18, 1943. What seemed at first to be a slight indisposition so common among children developed into contagious spinal meningitis and in less than a week proved fatal.



Melvin was born in Loma Linda, Calif., May 1, 1930. At that time his father was a medical student, preparing for foreign missionary work. On their first trip to Africa Melvin went with his parents and lived with them there during that term of service. When the family returned to America in May 1938 on furlough Dr. Studebaker

took advanced work in Yale, and Melvin, his mother and sister made their home with Mrs. D. C. Vaniman, Melvin's maternal grandmother, in La Verne, Calif. Much of his care during his babyhood, while his mother taught, was in Grandmother Vaniman's hands, and it was a blessed year for all of them to be together again.

On April 26, 1939, Dr. and Mrs. Studebaker returned to Africa taking their daughter Marilyn with them but leaving Melvin in America as the opportunities for the education of older children in Africa were not adequate. Mr. and Mrs. Ovid Barklow of Oakland, California, lifelong friends, opened their home to Melvin. Since that time he had been to them a son and to their children a brother. Second only to Melvin's family grief is theirs.

Family, friends, teachers, and neighbors have had only words of praise for this fine youth so suddenly taken from among us. He was on the honor roll of the seventh grade of McChesney Junior High School, Oakland, Calif. His teachers spoke of him as a "most dependable lad"; his family as "a Christian boy with a most lovable disposition." He was baptized on Easter just before his parents returned to Africa in 1939.

Because of the highly contagious nature of the disease only a very private outdoor funeral could be held at the graveside in the Evergreen cemetery in La Verne, Calif. Memorial services were held in both the

Our Boy

BY VELTA MYRLE ALLEN

He's absent;
The shuffle of his feet
is heard no more.

There's silence
when he's expected
through the door.

The daily practice
on the old piano
is silent too.

And his books
familiarily strewn about
are hid from view.

The cheery smile
and unpretentious innocence
we miss so much!
The kindness of his every word
and childish touch.

Now—his night is turned to
Shining day
With God, above.

He's home at last
and knows the mystery of life
is Eternal Love.

Oakland, Calif.

Note: This poem is in memory of Melvin Studebaker, as A Bundle of Heaven was in memory of little Joan Studebaker. See Gospel Messenger, Dec. 5, 1942, p. 13.—A. C. M.

La Verne and the Oakland church. Melvin was preceded in death by a younger sister, Joan.

Surviving to mourn and miss him are his father, his mother, and two sisters, Marilyn and Shirley. The sudden going of one so young and promising is very difficult to understand. Understand we cannot; trust we will.

Elgin, Illinois.

World Day of Prayer

On February 25, 1944, Christians will observe the World Day of Prayer around the entire earth. During these years, when war rages in so many countries, this day of prayer takes on added meaning and prayers are more earnest and sincere.

The theme for the day is And the Lord Wondered That There Was No Intercessor. The three gifts brought by the wise men to the Savior are used as symbols in interpreting the meaning of the theme: myrrh—intercession for those in sorrow, frankincense—intercession for Christians throughout the world, and gold—intercession for the refining of the spirit of mankind.

This program has been compiled from statements and requests for special prayer presented at an assembly held last March, when a hundred or more nationals, repatriated missionaries and relief workers from many different nations as well as from our own country were called together to "pool their concerns." It is hoped that Christians throughout the world will enter wholeheartedly into this service of intercession.

Materials and programs are available as follows:

program, 2c; poster, 5c; flier, A Call to Prayer, free in reasonable quantities; handbook, 10c.

These supplies are made available by the General Mission Board. Order from Brethren Publishing House, Elgin, Illinois.

Monthly Financial Report

During the month of November contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$19,544.18 and the total received for the year beginning March 1, 1943, was \$179,732.20. Contributions for the Brethren Service totalled \$37,896.20 for the month and the total received for the year was \$232,626.68, detail as follows:

	Receipts for November	Total receipts since 3-1-43
World-wide Missions	\$ 3,497.71	\$ 26,523.65
Women's Work Project	1,020.19	8,156.57
Home Missions	2,533.46	3,762.95
Foreign Missions	1,075.52	6,499.35
Junior League Project	130.87	1,191.96
Intermediate Project	7.00	175.59
India Mission	611.81	2,293.31
India Native Worker		43.00
India Boarding School	52.34	179.91
India Share Plan	185.00	1,446.95
India Missionary Supports	1,353.85	15,976.28
China Mission	254.06	1,843.29
China Native Worker		100.00
China 'Girls' Schools		5.66
China Share Plan		195.84
China Missionary Supports	504.50	9,938.98
South China Mission		145.00
Minerva Metzger Memorial		25.00
Africa Missionary Supports	1,041.63	8,074.03
Africa Mission	290.20	2,255.82
Africa Share Plan	125.00	566.25
Africa Leper	47.17	362.03
Conference Budget Undesignated	4,755.30	79,023.43
Conference Budget Designated for—		
Bethany Biblical Seminary (at Elgin)	465.35	1,568.28
Bethany Biblical Seminary		
(at Chicago)	85.05	513.35
Board of Christian Education	155.56	3,421.58
General Education Board		283.02
General Ministerial Board		47.84
Student Loan Fund		5.00
Ministerial & Missionary Service Fund	100.08	117.08
Conference Budget Share Plan	57.50	99.40
Youth Serves	1,195.03	4,891.80
	\$19,544.18	\$179,732.20
Brethren Service—		
Brethren Service Fund	16,484.99	134,453.95
China Relief	2,197.68	12,193.43
Civilian Public Service	17,936.65	73,486.25
European Relief	110.00	803.25
General Relief	1,106.02	9,921.54
Postwar Reconstruction	34.86	1,032.66
Refugee Fund	26.00	370.60
Rehabilitation Fund		365.00
	\$ 37,896.20	\$232,626.68
Grand total, all contributions	\$ 57,440.38	\$412,358.88

The following shows statement of conditions of the following Boards as of November 30, 1943:

General Mission Board

Income since March 1, 1943	\$ 91,611.42
Income same period last year	110,824.71
Expense since March 1, 1943	113,843.15
Expense same period last year	103,966.50
Mission surplus November 30, 1943	55,777.59
Mission surplus October 30, 1943	60,215.08
Decrease in surplus November 1943	4,437.49

Brethren Service Committee

Income since March 1, 1943	\$232,626.68
Income same period last year	195,739.64
Expense since March 1, 1943	286,368.20
Expense same period last year	235,586.51
Brethren Service surplus November 30, 1943	58,955.55
Brethren Service surplus October 30, 1943	66,053.40
Decrease in surplus November 1943	7,097.85

What to Pray For

Week of February 5-12

It is splendid to have the close friendship of a child. Earl and Rachel Zigler are rich in the love and esteem in which little Rosemary Blickenstaff holds them. Through several sources it is learned that she considers it a delightful treat whenever she may skip across the compound to visit in the Zigler home at Bulsar.

Earl and Rachel went to India in 1937. The past six years have been years of deepening experience. They have found them years of blessing. After securing a working knowledge of the language their time has been fully taken up with evangelistic work among the villages surrounding Bulsar and Khergam, India. This means that most of their days are spent with the people of the countryside as they camp first in one village and then in another. Their great desire is to bring the truth of the gospel of Jesus Christ to bear upon all phases of life among these village people. Shall not the church assist them in this great work by its prayers?

Correspondence . . .

Special Place for Gospel Messenger

"A place for everything, and everything in its place" is an adage appreciated by many.

One of my new year wishes is that everybody might have a special place for the Gospel Messenger somewhere in his or her home. And that at the end of the year there would be a complete file of all the weekly issues of this clean religious magazine.

This is somewhat with special reference to a neighborhood in which the Gospel Messenger goes into a number of homes other than the Brethren. They seem to have a special appreciation of the paper. It may also have a very general significance, and, therefore, would apply at any and every place.

Permit me to extend my 1944 best wishes to every reader of the Gospel Messenger and I hope that everyone may have a year's file of his Messengers.

Nokesville, Va.

I. N. H. Beahm.



Northeastern Ohio Rural Life Institute

The Brethren Service Committee of Northeastern Ohio sponsored a rural life institute at the East Chipewawa Church of the Brethren on Nov. 30 and Dec. 1, 1943.

The speakers were I. W. Moomaw, professor of rural sociology at Manchester College, North Manchester, Ind., and returned missionary from India; John D. Metzler, executive secretary of the district of Northern Indiana, and representative of the Brethren Service Committee in the Central Region.

Outstanding subjects discussed were Vocational Adjustment of Rural Youth, The Church Helping Men on Farms, and Setting Standards of Rural Life. Participation in discussion groups was very good. Attendance, also, was very good, with approximately 650 persons attending the institute during its five sessions. Orrville, Ohio. Wayne Hostetler.

Interdenominational, Interracial, and Interfaith!

A high light of the recent Spiritual Life Institute at Bridgewater College was an interdenominational, interracial, and interfaith panel on Jan. 31 led by Bradford S. Abernethy, race relations specialist on the staff of the Federal Council of Churches. Represented on the panel were not only a Negro principal of a city high school, a Jewish rabbi recently exiled from Germany and now serving several city synagogues, but also representatives of the Baptist, Lutheran, Presbyterian, Methodist, and Brethren churches. Climaxing the panel discussion was a banquet tendered by Bridgewater College to all Brethren ministers in attendance at the institute, and to ministers of all denominations in Rockingham and Augusta counties. Rev. Abernethy gave the final message of the institute at this banquet.

Equally interesting features of the week's program were lectures by Dr. A. W. Cordier, professor at Manchester College and chairman of the Brethren Service Committee; Minor M. Myers, missionary recently returned on the liner Gripsholm from Japanese internment, and Ernest Wampler, relief worker lately home from Free China. Dr. Cordier not only spoke on the work of the church through its service program, but gave his usual lucid analyses of international and post-

war problems. Personal experiences and descriptions of conditions in the Far East were the content of the addresses by Brethren Myers and Wampler. Prof. M. R. Wolfe of the Bridgewater faculty, Paul Robinson, pastor of the Hagerstown church, and Ruth Shriver of the Elgin offices conducted respectively the Bible Hour, vesper services, and discussions on children's work activities. In addition to ministers from all parts of the region, many local folk were in attendance at the institute. Bridgewater, Va. A. Stauffer Curry.

Elder I. D. Heckman

Irwin Daniel, son of David and Elizabeth Miller Heckman, was born near Cerro Gordo, Ill., May 8, 1876, and died in St. Mary's hospital in Decatur, Ill., on Dec. 28, 1943, at the age of sixty-seven years, seven months and twenty days.



He was one of a family of ten children, six of whom lived to maturity and two of whom survive him. Four were ministers of the gospel and two served on foreign mission fields. One brother, B. F. Heckman, died in China in 1913. One sister, Ellen, now Mrs. D. L. Forney of La Verne, Calif., served fourteen years in India. One brother,

Elder W. T. Heckman, still resides on the old homestead west of Cerro Gordo, Ill.

Ten years of Elder Heckman's boyhood were spent on a farm near Hammond, Ill., but he grew to manhood in the Cerro Gordo community. He has always been

(Continued on Page 23)

Mortgage Burning at Dixon Church

On Dec. 4, 1938, the Dixon church was rededicated with Dr. Rufus D. Bowman as the guest speaker. On Dec. 5, 1943, five years later, Brother Bowman was present again at the mortgage-burning ceremony completely freeing the church of all debt. The entire debt of \$10,000 and the budget of the church have been paid with free-will offerings; the church has practiced stewardship of time and money during this period and God has blessed their efforts.

William E. Thompson, who has been pastor of the church since Sept. 1, 1932, speaks very highly of the fine co-operation of the entire membership. The morning offering was given to Bethany Biblical Seminary, the afternoon offering to the Youth Serves program and the evening offering to the General Mission Board.

In the group pictured, from the left: Bro. Rufus D. Bowman, president Bethany Biblical Seminary of Chicago; Allen Wade, chairman of the building committee of 1938; Rev. D. B. Martin; Charles Boyd, charter member; Mrs. Edith McWehly, charter member; Harvey Butterbaugh, church treasurer; Mrs. W. W. Lehman, charter member; Bro. John H. Heckman of Polo, member of the Board of Administration; Mrs. A. L. Moats, charter member; Melvin Burgard of Rockford, member of the building committee; Mrs. T. C. Bowers, charter member; Ephraim Gerdes, trustee; W. F. Dickey, member of the building committee; W. W. Lehman, charter member; W. H. McMaster, president Dixon National bank; E. L. Moss, trustee; Bro. William E. Thompson, pastor.

Dixon, Ill.

William E. Thompson.



TRIUMPH FOR SHEILA

BY HELEN HOAK EIKENBERRY

The senior play was a triumph for Sheila! Everyone said that her acting was superb. Why shouldn't it be, when it wasn't just acting? In her dreaming she was forever living a role just like the one in the play. Sheila, a wealthy, gay, and flippant young lady, with two handsome men vying for her hand! The part was perfect, that of a very independent and sophisticated daughter in an aristocratic home. She had dreamed it. And, oh, how she could portray it! They might call it dramatic ability. She knew it wasn't that. It was desire—intense desire for wealth, glamour, all the exciting things that had been lacking in her very drab life.

On the night of the performance she was so completely the girl of the play that it seemed life could never go back to the old way. She could never be just plain Sheila Kramer again. Not after this! She must from thenceforth be an alien in the shabby home from which she came!

The play had come to its thrilling end, and the more worthy young hero had at last succeeded in winning the hand of the fair and elusive maiden. The curtain was drawn. But there were curtain calls, and the characters must come back and bow again and again to an immensely pleased audience! Sheila knew, when she came out smiling, between the two dashing heroes, that actually she was the star. Tonight she was radiant, lovelier than ever before. It was all so real to her, nothing make-believe in the whole story.

Then she was in the dressing room, and someone was helping her out of the delicate evening gown, and into her own dress. Yet the exhilaration remained. She had won a triumph! Dozens of people would be waiting outside the dressing room door to congratulate her! If only Ken, the victorious hero, would be there with a little of the easy friendliness he had shown her through all the rehearsals! Could it be that after this she would not exist for him again, as it had been through all the high school days before this wonderful experience? How she hoped that from now on he might be aware of her attractiveness, and her sparkling manner which she had displayed so well tonight!

They were all gathered about the door—parents, students, and teachers, shaking hands and praising the performance. It was a glorious moment for Sheila.

"Oh, there she is! Marvelous! Adorable! Wonderful ability! So natural in her part! What an actress!"

Everybody seemed to be crowding up to her, exclaiming, reaching for her hands! Ken was slowly moving away from his large group of admirers. Oh, but he was handsome! Then he was gone, hurrying down the aisle. Things went a little flat for her.

On the edge of the group surrounding her, Sheila was aware of her mother's face. Why, she looked unspeakably dowdy! She didn't belong in such a group at all! She looked—poor! It was fortunate that she hung back so that she wouldn't be noticed. Actually, Mrs. Kramer did seem a forlorn figure, a little withdrawn from the rest, a little apart from all the gaiety. She was not included in all the glory, the popularity, which her daughter claimed tonight for the first time. But it was grand that the girl's talent had at last been discovered, even though she was shut out and her daughter would not share this happy moment with her. A mother can sense

many things, and tonight Mrs. Kramer sensed that her daughter was ashamed of her. Waiting there, a feeling of weakness, a wave of illness which had come to her at intervals during the busy and exciting day, threatened now to engulf her. She tried valiantly to fight it off as she had when she had so much to do to get Sheila ready for this night.

Finally the crowd drifted away, and Sheila and her mother were making their way to the rear door.

"Come on, hurry, mother! Let's get out of here!" Sheila continued to act as unspoken urges drove her on. Hurry, and look neither to right nor to left, so that Mrs. Kramer need not be introduced. Get by the remaining bystanders, unnoticed, if possible. Why couldn't a girl's mother pay more attention to her personal appearance—especially on such an occasion? How old could that hat and coat possibly be, anyway? It would seem that a mother would be thoughtful enough to keep herself more in style for her daughter's sake. A little rouge could have done a great deal for her faded appearance. She never used it, but it certainly wouldn't have been more than right to make the exception, to look her best tonight, of all nights!

Sheila was pulling her mother down the long aisle as hurriedly as she could. But the poor woman seemed to be floating in a great sea of illness. Suddenly a sharp pain in her chest stopped her where she was.

"My heart—Sheila. Just wait—a few minutes. It will be better—soon," she gasped. Then she slumped into the girl's arms.

Someone hailed Ken and his father, Dr. Lawrence, as they were stepping into their car in front of the building.

"I haven't a thing with me," answered Dr. Lawrence, "but I'll see what I can do for the lady. Ken, take the car, and dash home for my case!"

Instantly the doctor was at Mrs. Kramer's side, and working over her. Though this was the most severe spell she had suffered, it soon began to wear off, as the other spells always had. Ken was back in a surprisingly short time with the doctor's case. A small white tablet was inserted between Mrs. Kramer's lips. When the pain was gone, and strength gradually returned, a faint color came again to her face. Falteringly, she rose, and looked about her in apology. She knew she had caused a scene! She was sure she had ruined the most lovely evening in Sheila's life! Her eyes met her daughter's, trying to tell her in that look how sorry she was.

But in Sheila's eyes she was relieved to see no trace of reproach. Instead, there was the most wonderful look of love!

"Oh, mother, I'm so glad you're better!" breathed Sheila.

Guided by Sheila and Doctor Lawrence, Mrs. Kramer was taken to the waiting car outside, where Ken assisted in getting her into the car. When she was safely recovered, and comfortably settled at home, the doctor launched into a little lecture.

"Mrs. Kramer, I can see that you have been greatly overtaxing your strength. You must have rest. That is the best prescription I can give you." Then he turned to Sheila. "Young lady, you see that this little mother of yours obeys the orders. Be very firm with her if she insists on overdoing."

"Oh, thank you, Doctor Lawrence!" said Sheila. "I shall certainly watch that in the future. Mother has worked very hard since father's death, five years ago.

What Hath God Wrought!

BY HILDA NEVIN

Clear as crystal mountain streams,
Golden sun with silvered beams,
Whispering lover-trees, it seems—
What hath God wrought!

Mountain paths that stretch afar,
Harvest moon and evening star,
Wooded glens sans human mar—
What hath God wrought!

Not created by our hand,
Hard for us to understand,
America—a wondrous land
That God hath wrought!

York, Pa.

I am afraid I have not realized all she was doing. And with this play coming off tonight, I haven't been concerned about anyone but myself!"

"Naturally, my girl. That's an easy thing to do. But these things are to warn us. She will be all right now. But I recommend rest, and one of these white tablets whenever she seems to be threatened with another attack. Excitement or exertion may bring one on any time."

Sheila seemed to understand.

Then to Mrs. Kramer, he said, "Well, our youngsters carried off the performance in a grand way, didn't they? You have a very talented daughter, and I am sure you must be great companions."

"Sheila is my pride and joy, Doctor Lawrence. She is all I have. All my plans are for her," confided Mrs. Kramer.

"Of course. Of course. I understand perfectly." And he smiled at both the mother and the daughter. "Well, I am glad I was on hand this evening. Good night."

Sheila followed the doctor to the door. She wanted to tell him how grateful she was for what he had done for them, and for teaching her a very important lesson. This was assuredly not a professional call, and it would be out of place for her to mention a fee. It would somehow spoil the joy of a neighborly deed.

Ken was waiting in the hall near the door. Ken in her humble house! But it seemed so perfectly natural, and he had not hurried out to the car as she would expect him to do.

"Sheila, your mother is such a grand little person," she heard Ken saying, "I hope she will be all right soon. You see, I know how much a mother can mean to a person like you. I guess I didn't know, though, until I lost mine. You're lucky to have her. Take good care of her, won't you?"

"I am lucky, Ken. And I'm going to take the best care of her!"

"Why, you look like your mother," said Ken. "I never noticed that expression before. You were so different in the play!" Ken was taking her hand in his.

"Perhaps I never had this expression before." It was almost a whisper. "No. I don't suppose I ever did. But, Ken, I want to look like my mother. Why, I'm proud to look like her! But I didn't know until tonight. There is so much I didn't know! I have never appreciated her enough!"

"Well, there is a lot I didn't know too. And I think there is someone I never appreciated until tonight. I'll be going now, but I really think I ought to stop around about Saturday to see how our patient is getting along." And they smiled at each other knowingly.

Sheila had her mother snugly tucked in bed, and then went to gather up their wraps which had been scattered about the living room. As she picked up her mother's worn hat and coat, she did so very tenderly, for suddenly they were dear to her. They seemed to stand for her mother's loyalty, and years of willing sacrifices.

"O God," she murmured, holding the coat to her cheek. "Thank you for a mother like mine . . . and help me to be just like her. And thank you for a friend like Ken."

Sterling, Ill.

She Passed the Milk to Servicemen

BY GRACE HILEMAN MILLER

A good W. C. T. U. woman was working in her front yard one Saturday afternoon recently. Looking down the street, she saw two servicemen walking in the direction of her home from the ordnance base located about a mile away. In fact, a number of soldiers were hurrying down the sidewalk in the direction of apartments where their wives and babies were residing for the present. But the two just mentioned seemed in no hurry; they were walking slowly, sort of shuffling along, saying in every movement that they had nowhere to go.

"They are just young boys," said the W. C. T. U. woman to herself, "just like my boy. They need someone to be kind to them, just like my boy who is hundreds of miles from home." Suiting actions to thoughts, she stepped out to the sidewalk as the boys neared her home. "Hello," she said in her friendly way. "You boys look as though you have no place to go."

"Well, to tell the truth," said the spokesman for the two, "we don't; we have a pass for several hours, but we are perfect strangers in this town."

"Do you get all the good cold milk you want to drink?" ventured the friendly W. C. T. U. woman.

The boys looked at each other. "We don't know what that is, do we?" replied one.

"I'll say we don't," agreed his companion.

"Well, come in and I will see what I can find for you. We have lots of good cold milk in the refrigerator." The W. C. T. U. mother led the way.

A pan of gingerbread was cooling on the table. The woman had planned to have it for supper. But the boys had seen the gingerbread and had not failed to sniff its fragrance.

"Now sit right here at the table," said the hostess most hospitably. Then she set two glasses and two half-gallon bottles of good cold sweet milk in front of them.

Noticing one of the soldier boys glance longingly at the gingerbread, she also set it in front of them, telling them to eat and drink all they wanted. They proceeded to do so.

When they arose to go, after one consulted his watch, most of the milk and gingerbread had disappeared. They thanked their W. C. T. U. hostess most sincerely. She countered by inviting them back.

As she related this story to friends, this good woman remarked: "I believe they will come back for milk again, instead of letting companions lure them to beer joints."

La Verne, Calif.

THE SCHOOL OF CO-OPERATIVE LIVING

This is the concluding article on the School of Co-operative Living that was held at Civilian Public Service Camp No. 30 at Walhalla, Mich., from April 1 to Nov. 1 under the direction of Morris Mitchell of Clarksville, Georgia. During this period about 60 C.P.S. men carried on an extensive study program in the spare time they had above the regular work program under the U. S. Forestry Service. It has been written by former members of the school who have now scattered to other C.P.S. units to carry on their work and was chiefly edited by Joe Gunterman and Dave Newton.

The School of Co-operative Living was more than a school—it was a laboratory in effective living. It was learning through experience—for in addition to discussion and study, the men in the School of Co-operative Living carried on many projects of practical worth as well as educational interest. These were done almost wholly in spare time—evenings, furlough times, Sundays—and represented real sacrifice of other interests for the sake of these concerns.

Projects which had immediate, practical significance were emphasized since the men realized the value of gaining growth through practical projects. One man wanted to become skilled in the handling of bees so that he might have something definite to offer when he achieved his lifetime goal of helping build a co-operative community. By renting several active beehives and setting them up near camp he met firsthand the various intricate problems of apary operation. The incentive for reading about bees was amazing, when at any moment a swarm might appear or a hive begin to fall in production. Working as a productive unit owned by the camp co-op store, several hundred pounds of honey were distributed. Since accounts had to be kept, the student also became acquainted with the usefulness and methods of bookkeeping. One interest channeled through a practical project resulted in many new interests and much sound experience.

The School of Co-operative Living was much interested in neighborhood activities. One group interested in co-operative activity in the area surrounding the camp built a rammed earth chicken house for the camp farm, a food dehydrator for the camp, and through friends in the neighborhood began to distribute co-operative literature and attend meetings of the Farm Bureau, church groups, etc. (So effective was their work that one of the farmers is now in the process of organizing a credit union in the local church.)

An important factor in preventing the feeling of isolation was the time spent on furlough working in co-operatives, meeting the flesh and blood co-operators, attending their membership meetings and learning something of the actual problems of operating a business democratically owned and controlled. One hundred seventy-five furlough days were spent in this way. As the men returned from these trips they reported their experiences to the school meetings, so that everyone got the sense of being associated with a breathing, growing movement that is bringing people together to satisfy their needs on the basis of mutuality and brotherhood.

One of the most ambitious projects undertaken was the compiling of a workbook for managers of co-operative retail food stores. Each member of this group undertook one or more sections, wrote the material uncovered by his own research in reading and experience gained on furlough time, and then submitted it for editing and revision to the group chairman who was a

Hank Dyer, C. P. S. man from Chicago, who was a moving spirit in the establishment of the School of Co-operative Living, was elected as its first chairman. The school was democratically run and was based directly on the educational needs of its members.



... Brethren Service News

The Brethren Service Committee held its winter meeting in Elgin on Jan. 21 and 22 at the same time that C.P.S. administrative officials were holding their conferences. Most important decisions reached were:

To enlarge the present food and clothing relief program as soon as possible. The establishment of increased storage facilities was authorized.

To encourage the manufacture and storage of home-made soap to be used for shipment to relief areas in the future and perhaps to C.P.S. camps in the meantime. Waste fats will be collected for this purpose.

To establish Year-of-Service units in mental hospitals for young Brethren women who are interested in giving a year of service in this type of institution. Plans are being made to locate a unit at the Elgin (Illinois) state hospital and at a hospital in Maryland.

The C.P.S. advisory council, elected by the men in camps, consists of Robert Bowers of Wellston, Robert Rohwer of the Florida unit, James Cassel of Magnolia, Charles Pieh of Sykesville, Glen Evans of Waldport, and Jesse Clem of the McHenry County (Illinois) farm unit. These men met in Elgin from Jan. 19-22 conferring with the Brethren Service Committee and other C.P.S. administrative officials.

Newest project in Brethren C. P. S. is the "Guinea Pig" project at the University of Indiana, Bloomington, Ind. Opening about the last of November, the project is using four men from Camp Magnolia in experiments which will attempt to discover what clothing is most healthful for people working in tropical climates.

Have you made your will? Do you have a clause in it remembering the church? The church program is in need of funds provided by bequests. When you write your will be sure to use the correct name such as Brethren Service Committee, Inc., Church of the Brethren, 22 South State Street, Elgin, Illinois. If you remember other church institutions be certain of the correct name. Consult a good lawyer and he will help you save in taxes and administrative costs.

trained store manager. This long-term project has not yet reached completion.

Other projects completed during the period of the school were a map showing the location of co-operatives in the Chicago area; a map showing the location of co-operative wholesales in this country and the regions served by them; a co-operative and folk recreational program which provided the camp with regular parties; a bibliography on various phases of the co-operative movement; a study of methods of surveying reader interest in co-operative papers, for the use of editors of such papers; a questionnaire for the use of all men in C.P.S. who want employment in co-operatives after the war; the writing and illustration on the theme of co-operation of a child's fairy tale which is being published by the Co-operative League of the U. S. A.

The school had originally been planned for six months, but in September it was decided to continue as long as it seemed worth while. Men in other camps were continuing to apply for transfer to the school, whereas some of the men who had been there the longest felt that they could continue their study or project more advantageously elsewhere.

In October Camp Walhalla was disbanded and at that time it was voted that the name, files, and the library of the school would be moved to Camp Wellston where most of the new men in the school were transferred to other projects. The Brethren Service Committee approved this plan and continued its support.

The co-operative community group, which is planning to live together after the war, went to Trenton, North Dakota, where Missouri River bottom-land is being reclaimed and irrigated for resettlement. There the group hopes to learn building skills and help in the establishment of co-operative patterns in the new community.

Ten men, most of whom are working on the manager's workbook, have gone to the Veteran's Mental Hospital at Lyons, New Jersey. Five men have gone to help with camp and community co-operative activities at Magnolia, Ark., as have four others to the hookworm control project in Florida. Morris Mitchell is at Macedonia and with him are two of the men's wives who are

The School of Co-operative Living meets in a Sunday afternoon discussion on the lawn of C. P. S. Camp No. 30, Walhalla, Michigan.



A portable food dehydration unit which the men of the School of Co-operative Living built as a contribution to the Brethren food-relief program.

helping in the work of the community and gaining skills which will be useful in the postwar period in this country or abroad. A group of the four men at an experimental unit in Chicago are among them conducting a co-op study group among members of housing projects, working part-time at the co-operative wholesale, working in various local stores and conducting a study group among men in the unit. Other men have gone to camps and projects through the country and as the reports come back to the headquarters at Camp Wellston there is abundant evidence that the School of Co-operative Living has started its members in new directions.

Consumer co-operation, which is the core of the school's activity and study, is primarily an economic technique for a more equitable distribution of consumers' goods. It was begun in Rochdale, England, in 1844 by a group of textile weavers whose experience led to the formulation of the Rochdale Principles of Consumer Co-operation. The three main principles are: open membership, regardless of race, color, or creed; one vote per member; and payment of patronage dividends in proportion to purchases. Besides adhering to these principles, most consumer co-operative societies also pay only limited interest on capital; sell for cash at market prices; are neutral in race, religion, and politics; educate constantly; and expand continuously.

Members of the School of Co-operative Living have come to see that consumer co-operation is an attitude and a philosophy as well as a technique. It is applicable to every phase of life, whether it be education, farming, buying groceries, or building a home, and its watchword is "Love thy neighbor as thyself." They know that in the world that follows the war people will need to be shown how they can best shoulder their burdens and responsibilities together, rather than give the responsibility and accompanying power to the hands of a few. So that wherever they are, the school members feel that they are preparing themselves for reconstruction of the postwar world and to that end are gathering knowledge and skills.

THE AIMS OF BRETHREN EVANGELISM

The numerical growth of the Church of the Brethren during recent decades is indicative of the presence of an evangelistic spirit. A number of evangelistic aims in the church have been observed by the writer. Some of these have shown a very commendable understanding of the task of the church; others have reflected a disappointingly shallow comprehension of what the rightful aim of evangelism is. Emphases I have heard have varied amazingly: mere escape from deserved punishment; salvation exclusively in the Church of the Brethren; the need of building a strong congregation; the necessity of saving today's youth so that there might be a church tomorrow—as if tomorrow's institution were worth more than their souls today; social responsibility; what it would mean to the evangelist to be able to report numerous accessions; the richness of the life Christ can give; the rightful claims of the Creator upon that which he has created; the response of human love to divine love.

It is my purpose to attempt to enumerate what appear to me to be valid aims for the evangelistic work of the Church of the Brethren. If the proposals seem to lack clarity they only reflect what has been the somewhat blurred vision of the church through the last three decades. If they have merit the church should aim its work in the directions indicated, being assured that in so doing we forfeit nothing of the heritage that is ours, but are, on the contrary, carrying it forward toward a fuller fruition.

Evangelism should aim to change or redirect men's lives—to lead to "newness of life." This newness will be realized in a number of areas, none of which can be entirely separated from each of the others.

A new love

It has been said that the Christian is one who is in love with Christ. By implication the Christian is then in love with God, of whom Christ is the image. Men today are staking their all on lesser loves—and are losing. How small the personalities of any or all of the world's leaders or would-be leaders are in contrast to the personality to which the true Christian gives his heart's utmost devotion! Christ must be lifted up before men, and if they once clearly see him as he is their love will be centered on him.

It is freely granted that religion is not all emotion. But without the emotion of love for Christ there will not be the other features that characterize religion. This new love does not lead men into an impractical emotional channel divorced from the realities of daily living, but, rather, pushes them out into the main currents of life where they can demonstrate their love for Christ in service to their fellow men. All men appear different when seen in the light of one's love for Christ.

Evangelism in the Church of the Brethren must lead men to love Christ as the first step in the process of experiencing newness of life.

A new loyalty

One cannot be truly in love with Christ and fail to yield him loyalty. The demands of loyalty test the validity of the emotion of love. "If ye love me ye will keep my commandments" (John 14: 15, A.S.V.).

Loyalty to Christ and the interests of his kingdom is in marked contrast to the loyalty men give to worldly interests. Careful observation of the causes to which men give their loyalties shows the world's need of that higher

loyalty which only Christ deserves. And unfortunately one finds some persons who have been "evangelized" by the Church of the Brethren whose loyalties appear to be identical to those of persons who profess no love for Christ. Happily, however, there are also many who give evidence of that loyalty necessary to true discipleship. Brethren evangelistic efforts need to stress loyalty to Christ, that an increasing number may know and show the joy that allegiance to the King of kings affords.

A new status before God

It has always been a tenet of the Brethren that salvation is not by works but by faith in Jesus Christ (Eph. 2: 5). The act of faith by which the grace of God is received and sins are forgiven opens up a new relationship between man and God. The "saved" individual is no longer alienated from his Father, but enjoys the position of a son in the household of God, a position which is not of his own making, but which he accepts as a gracious gift of God. He is justified, that is, what he lacks within himself he is given through God's grace, he is forgiven, his "old account was settled long ago," he is now debtor only to grace. He is justified but not perfected in the Christian life. He is developing as a Christian but is not full grown. He is pressing toward the mark but has not yet arrived. Only eternity will see the full-grown man in Christ.

It is my conviction that Brethren evangelism needs a greater emphasis upon this aim. We have held the doctrine but have not taught and preached it as we should—and must.

A new outlook

Love for and loyalty to Christ, and a realization of one's new status before God, will be followed by a new outlook which will permeate all of life. This outlook needs attention in our evangelistic work as well as in the Sunday-by-Sunday or day-by-day nurturing of the spiritual life. Illustrative of it but not exhausting it are the following observations.

The Christian must (or should we say *is privileged to?*) take the long-range view of life. The life we live here is only a small but a highly significant part of the entire span of life. Evangelism should help men to see the relative importance of the many things that are open to our attention, and help them lay aside those things which will prove to be hindrances to the Christian life. Our evangelism must lead men to view this present world in the light of their eternal destiny.

The Christian's outlook is one of hope. There is something better ahead. Our trust is centered in a God whose purposes for his creation cannot be permanently thwarted. We have a hope that amounts to a certainty, and we can share the insight of the Revelator when he said, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11: 15, A.S.V.). The instilling of this hope is no small part of our evangelistic task.

The Christian's outlook is one of serene confidence. God can be trusted. Christ can be trusted. Life can rise above the factors which disturb it. Our evangelism must give men confidence.

Our evangelism must lead men to love that which God loves and to hate what God hates. Specifically, what would that be? Men must be led to love mankind (and that involves more than is apparent at first thought), to love righteousness, and to hate sin in any form.

The new outlook must include a determination to act upon the new good which one has found. This is a logical result of the adoption of a new outlook which in turn is based on love for and loyalty to Christ. Our evangelism must be satisfied with nothing short of bringing men to decide to live for Christ and his kingdom. Unless they do so decide, all their emotional or intellectual response to the appeal of the personality of Christ is dissipated and fruitless.

A new way of living

Even the best of intentions sometimes never bear fruit; therefore our evangelistic responsibilities do not end when individuals reach the decision to be Christians. Men must be led into the activity which they know is good and upon which they have decided to act. They will act freely and joyously only as the inner springs of life are touched and brought under the control of the Holy Spirit. Even then men will not always respond perfectly to the Spirit's offered direction, but it is surely only fair to expect that those who **profess** to be Christians will live and serve mankind better than will those who make no attempt to be Christians.

At this point our Brethren emphasis on religion as a way of life (an emphasis clarified and crystallized for us by Bro. Edward Frantz in his recent book, *Basic Belief*) comes to the fore. And our denominational program of concrete Christian activities, keeping constantly before us some possible expressions of the way of life, goes far to keep our religious enthusiasm from being dissipated in mere emotion. We are evangelizing men to *something* as well as to *Someone*. It is a wholesome and effective type of evangelism. May there be more of it!

But he who responds to our evangelistic work will need more than a new love, a new loyalty, a new status, a new outlook, and a new way of living. It must be a part of our evangelistic aim to lead him to realize his own limitation, his need of help from God.

A new power

God often asks of us that which is beyond our own power, but never that which is beyond ours plus his. And power will be needed that the man who has just turned to Christ, who is yet a spiritual infant, may grow up in the Christian life and take his rightful place as a maturing son in the family of God. Brethren evangelism must lead men to accept the new power without which spiritual maturity will be impossible and Christian service will be fruitless.

Conclusion

If the foregoing analysis of the rightful aims of Brethren evangelism is valid, it can all be summed up by saying that our one over-all aim is co-operation with the Holy Spirit to make new creatures in Christ. Truly it is a task that should challenge the Church of the Brethren.

Some Helpful Books

The above discussion has dealt only with the aims of Brethren evangelism. Much of the realization of these aims will depend upon how we do our evangelistic work. The books listed will offer helps as to methods.

How Jesus Dealt With Men, by Raymond Calkins. \$1.75. Discusses Jesus' evangelistic methods and shows how he applied them in dealing with Nicodemus, the Samaritan woman, Zaccheus and others.

Where Are the People? by Sidney Powell. \$1.75. Offers many suggestions as to how to reach people wher-

ever they are since they are not in the churches in large numbers. (Gish Fund price, 85c).

Evangelism For Today, by Lin D. Cartwright. \$1.00. Deals only in part with methods. Advocates types of evangelism which fit the needs of today while conserving yesterday's enthusiasms. Sound and wholesome outlook.

The Romance of Evangelism, by Roland Q. Leavell. \$1.00. Discusses the need of evangelism today, some methods of working, how to conserve the results, and the type of Christian required for soul winning.

ADULT DISCUSSION OUTLINE

Parables of Judgment

Sunday, February 27

1. The Two Sons (Matt. 21: 28-32)

Jesus' enemies professed that they would follow him if they were sure that his authority was divine. Jesus declared their real difficulty was unwillingness to obey the divine will. The publicans and harlots had repented and followed and would therefore go into the kingdom before the hostile and insincere rulers. Even the worst sinners may repent and be saved.

2. The Wicked Husbandmen (Matt. 21: 33-46)

Jesus, through this parable, led his enemies, the Israelites, to understand that they were losing the kingdom of God because of their unfaithfulness to him, the chief cornerstone of the structure. Faithfulness to God through Christ is essential to sharing in the glories of the kingdom (cf. Matt. 22:1-14).

3. The Barren Fig Tree (Luke 13: 6-9)

Jesus enforced his call to repentance by this parable of the fruitless fig tree. This was a true type of Israel in Jesus' day and also a symbol of every impenitent soul. God is merciful and will spare and bless, but the day of mercy will end. "Now is a day of salvation" (cf. Luke 12:13-21). The nation, like the individual, which produces no fruit of penitence and of righteousness will be cut down.

4. Discussion

Wherein does our nation need to repent?

At what points is our church failing to produce fruit?

Where are individuals most likely to fail?

Elder I. D. Heckman

(Continued From Page 16)

a very diligent student and was for a number of years an efficient and successful public school teacher, teaching several terms in the schools of Macon County, Ill.

On Aug. 23, 1899, he was united in marriage to Lydia Sensenbaugh of Oakley, and soon afterward they established their home on a farm near Oakley. To this union were born four children: Mrs. Ruth Wine of Deland, Ill., Gladys and Eunice, still at home in Cerro Gordo, and Mrs. Dorothy Miller, who lives on a farm near Cerro Gordo. Their mother preceded their father in death two years ago on Jan. 4, 1942. Bro. Heckman is also survived by four grandchildren.

Elder I. D. Heckman was baptized into the Oakley congregation on Sept. 20, 1900. On Nov. 30, 1906, he was installed into the Christian ministry. Soon after, he and his family moved to Chicago, where he entered Bethany Bible School to prepare himself further to serve the church. After two years he returned to his

home community to assist in the work of his home congregation and also to enter the evangelistic field.

On Nov. 10, 1916, he was ordained to the eldership, which office gave him opportunity for larger service in the oversight of churches and in other administrative capacities.

In the work of the ministry much time was devoted to evangelism, for which service he was peculiarly fitted, and which he so thoroughly enjoyed. He conducted evangelistic services in many churches in Illinois, Indiana, Ohio, Missouri, Colorado and Kansas. Hundreds of converts touched by his message and influence will regret to hear of his departure. By reason of these many contacts Bro. Heckman was widely known in the brotherhood and served with distinction in her councils, local, district and national. He represented his state district a number of times at Annual Conference and officiated as moderator of district conference repeatedly. As a member of the Board of Administration of the Southern District of Illinois, he served efficiently as its secretary for a period of nine years.

Bro. Heckman was always interested in education and especially Christian education. He was a member of the trustee board of Manchester College for a number of years. At one time he served as Manchester College's representative on the trustee board of Bethany Biblical Seminary.

For periods between changes of pastors in the Cerro Gordo congregation, he served as pastor and for several years up to the time of his death exercised the oversight of the congregation as elder in charge.

Elder Heckman was also much interested in community and rural church life. He also had a keen interest in better agriculture. In matters of seed culture, soil building and crop production he was widely known as a lecturer and judge at county fairs and farmers' institutes in many counties of Illinois. Many times on these occasions he delivered inspirational addresses on morals and religion, as well as on other subjects of community welfare.

The loss of his counsel and companionship will be keenly felt in the church, home and community where he had his residence and citizenship.

Funeral services were conducted from the Cerro Gordo church, the writer officiating, with Dr. V. F. Schwalm, president of Manchester College, assisting. Interment was made in the West Frantz cemetery, near the Oakley congregation of the Church of the Brethren.

Cerro Gordo, Ill.

W. Harlan Smith.

Weddle Anniversary

Elder and Sister G. W. Weddle of the Bloom church, Kansas, quietly celebrated their sixty-seventh wedding anniversary on Dec. 22, 1943. They were married in Floyd County, Va., on Dec. 22, 1876. To this union three sons and one daughter were born, of whom only one son, C. C. Weddle of Bloom, remains. The third and fourth generations are represented by five grandchildren and seven great-grandchildren. Bro. Weddle is ninety years old and Sister Weddle is eighty-seven years old.

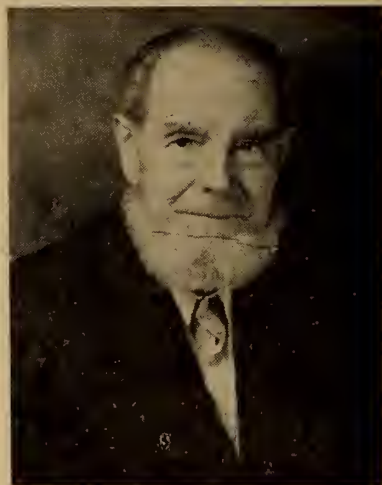
The Weddles went to housekeeping near Floyd, Va. After ten years in this community they moved west to Morris County, Kansas, where they lived for a number of years. They lived in McPherson for about two years. Then for eight years they lived near Larned, Kansas. From there they moved near Bloom, where they still reside. They have been instrumental in the organization of the Cottonwood church and the Larned rural church, the Eden Valley church near St. John, and the Bloom church. They have always put the things of the church first in their lives. Although they are getting feeble they still can do their own work.

Bloom, Kansas.

C. C. Weddle.

Menzo Alfred Verbeck

Menzo Alfred Verbeck was born in Fond du Lac County, Wis., May 19, 1865, and died at the home of his son, C. E. Verbeck, near Tonasket, Wash., on Aug. 27, 1943, at the age of eighty-seven years, three months and eight days. He was married to Mary Sturdevant at Neillsville, Wis., on Sept. 20, 1882. To this union were born eight children: C. E. of Tonasket, Wash.; Gaylen, Lynn and Evelyn (Mrs. P. M. Shamberger), also of Tonasket; Ruth (Mrs. Vernon C. Robinson) of Oroville, Wash.; Verna (Mrs. H. L. Royer) of La Verne, Calif.; Florence (Mrs. F. C. Herrick) of Wenatchee, Wash.; Neal, who died in infancy. Surviving also are twenty-four grandchildren and nineteen great-grandchildren.



He spent considerable time at Neillsville, Wis., later moving near Stanley, Wis. He came to Washington in the spring of 1914. He had lived in the Tonasket community ever since. His wife died on Oct. 22, 1923.

He was baptized into the Church of the Brethren in 1890. He remained a faithful member until his death. While living at Stanley, Wis., he was called to the deacon's office. As a deacon he filled a large place. He was for a time janitor of the Stanley church and superintendent of the Sunday school. He sometimes filled the pulpit, for the church was often without a minister. He was a charter member of the Maple Grove church in Wisconsin and of the Ellisforde church in Washington. Grandpa Verbeck was much interested in the cause of Christ. He was an ardent temperance advocate. His concern for souls was much in evidence. He was a regular attendant at the Washington summer assemblies. He loved to sing; and some will long remember him for this.

Bro. Verbeck was a relative of Missionary Verbeck, who, coming from Holland before being recognized as a citizen of that country, failed to get citizenship in America, could not get citizenship in Japan and died "a man without a country." The same zeal which characterized the missionary was also present in our own Bro. Verbeck.

The funeral services were held from the Ellisforde Church of the Brethren on Aug. 29, 1943, with his pastor in charge, assisted by Elders C. V. Stern, H. M. Rothrock and C. E. Holmes. Burial was made in the Ellisforde cemetery.

Tonasket, Wash.

Clement Bontrager.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Funkhouser-Craun.—Alvin Earl Funkhouser of Harrisonburg, Va., and Maxine Virginia Craun of Bridgewater, Va., at the home of the bride on Dec. 8, 1943, by the undersigned.—C. G. Hesse, Bridgewater, Va.

Graybill-Peterson.—Paul J. Graybill of New Haven, Conn., and Adelia Peterson of Branford, Conn., Nov. 14, 1943, by the undersigned in the Tabor Lutheran church at Branford.—Adolf Theodore Bergquist, Branford, Conn.

Livingood-Payne.—By the undersigned at the home of the bride's parents near Sabetha, Kansas, Leonard Landon Livingood of Morrill, Kansas, and Elda Elene Payne of Sabetha, Kansas, Jan. 7, 1944.—W. A. Kinzie, Morrill, Kansas.

Myers-Huffman.—In the Bridgewater church, Va., Wayne Lawson Myers of Timberville, Va., and Eleanor Christine Huffman of Bridgewater, Oct. 9, 1943, by the undersigned.—C. G. Hesse, Bridgewater, Va.

Stevens-Ripley.—Elwyn Stevens of Fowler, Calif., and Ruth Ripley of Raisin, Calif., at the parsonage by the undersigned, Nov. 27, 1943.—Wilbur I. Liskey, Raisin, Calif.

Van Dershurur-Van Westrienen.—By the undersigned in the Rodney church, Mich., Sept. 11, 1943, Melvin Van Dershurur of Wayland, Mich., and Alice Van Westrienen of Rodney.—L. H. Prowant, Rodney, Mich.

Warfield-Puckett.—Guy E. Warfield and Hattie M. Puckett, both of Akron, Ohio, at the First church in Akron, Dec. 5, 1943, by the undersigned.—Newton D. Cosner, Akron, Ohio.

Young-Bolinger.—Samuel Paul Young and Betty Jean Bolinger, both of Fort Wayne, Ind., by the undersigned at the parsonage on Jan. 8, 1944.—Van B. Wright, Fort Wayne, Ind.

Fallen Asleep . . .

Anglin, William H., died Nov. 7, 1943, after a year's illness. Funeral services were held at the Nappanee, Ind., church with Bro. J. O. Winger, the pastor, officiating, assisted by Bro. David Metzler. Burial was in the Bremen cemetery. Bro. Anglin was a member of the church and active in its affairs until illness prevented. He was born May 24, 1862, in Kosciusko County, Ind., and had made his home in Nappanee for many years, coming here with his parents when he was eleven years old. He was united in marriage to Nancy Olive Cochran in February 1886; she died in November 1933. Three children were born to this union, one of whom preceded him in death. In October 1934 he was married to Mrs. Neff, who died in October 1936. His third marriage, to Edith Treesh, was solemnized on July 6, 1942. She survives, with the two children, one sister, nine grandchildren and nine great-grandchildren.—Hazel Grasz, Nappanee, Ind.

Beach, John M., well-known resident of Morrison Cove, died Dec. 5, 1943, at the home of his daughter at Hawthorne, Pa., where he spent the past two years. He had been in failing health for eight years but was critically ill for only a week. He was born March 19, 1871, to George S. and Eliza Miller Beach and was married to Annie Falknor in January 1894; she preceded him March 5, 1941. Surviving are two daughters, five sons, twenty-three grandchildren, four great-grandchildren and one brother. For many years he was a faithful member of the Martinsburg church, where funeral services were conducted by Bro. A. R. Coffman, assisted by Bro. F. R. Zook. Burial was in the Fairview cemetery at Martinsburg.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

Beck, Annie R. Brandt, widow of the late Thaddeus Beck, died Dec. 26, 1943, at the home of her daughter in Lexington, Pa. She was aged eighty-four years, six months and twenty-seven days. She is survived by three sons, four daughters, nineteen grandchildren and six great-grandchildren. Three children preceded her in death; Bro. Beck died four years ago. Sister Beck was a faithful member of the Church of the Brethren for sixty years. She and her husband were elected to the deacon's office forty-five years ago and nobly filled that place as long as health permitted. Sister Beck was nearly blind for several years, yet never complained. Services were conducted at the Manheim house by Brethren Christ Gible and Graybill Hershey. Interment was in Kreider's cemetery.—Susan M. Cassel, Manheim, Pa.

Becker, Annie, widow of the late Henry M. Becker, died Jan. 2, 1944, at the Brethren Home in Neffsville, Pa., aged eighty-five years, eight months and twenty days. She was the daughter of the late Samuel and Nancy Minnich Shearer. She was a faithful member of the Church of the Brethren for many years. Her husband preceded her fourteen years ago. Their union was blessed with one son, who died in infancy, so they made a home for five orphan children, four of whom survive. They lived in the Chiques congregation for many years and later moved to White Oak. After her husband's death and the failure of her health, she became a guest at the Brethren Home. Last summer she fell and broke her hip and later her collar bone, from which she never recovered. Services were conducted in the Manheim house by the home ministers. Interment was in the Chiques cemetery.—Susan M. Cassel, Manheim, Pa.

Burket, Wilson Z., died at his home in West Providence Township, Pa., on Dec. 16, 1943, following an illness of several months. He was born in Blair County on Feb. 18, 1869, to Jacob and Rebecca Jane Zook Burket. On March 14, 1895, he was united in marriage to Rebecca Burket, who survives. One daughter preceded him in death. He is also survived by two brothers and two sisters. Mr. Burket was a faithful and active member of the Everett church and always interested in the welfare of the church. Funeral services were held by his pastor, Bro. E. M. Detwiler, in the Everett church. Interment was in the Everett cemetery.—Mrs. L. Chester England, Everett, Pa.

Crawford, Hannah Catherine, died on Dec. 8, 1943, at her home in Everett, Pa. She was born Feb. 13, 1860, in West Providence Township to Phillip and Mary Michael Ritchey, both deceased. She was united in marriage to William Crawford on April 23, 1878, in the St. Clairsville parsonage. She is survived by her husband, six daughters, two sons, one sister and one brother. She was a faithful and devoted member of the Everett church, at which place the funeral services were conducted by her pastor, Bro. E. M. Detwiler. Interment was in the Everett cemetery.—Mrs. L. Chester England, Everett, Pa.

Crowther, James H., husband of Esther Miller Crowther, died at his home in Akron, Pa., Nov. 7, 1943, after an illness of two years. He was a member of the Church of the Brethren. His business was plumbing. Besides his wife, he leaves fourteen children, thirty-six grandchildren and two great-grandchildren. Funeral services were conducted in the Akron church with Brethren David Snader and George Wolf officiating. Interment was in Mohlers cemetery near Ephrata, Pa.—Mrs. J. Schoenberger, Lititz, Pa.

Faus, Ephraim, died suddenly on Nov. 11, 1943, at his home near Lititz, Pa., in the bounds of the White Oak congregation. He was aged seventy-five years. He was a faithful member of the Church of the Brethren for many years. He is survived by his wife, three sons, two daughters and a number of grandchildren. Services were conducted at the Longenecker house by the home

ministers. Interment was in the East Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Filson, Tolbert W., son of Isaac and Catherine Karns Filson, both deceased, died Dec. 28, 1943, at his home in Lewistown, Pa., aged sixty-six years, one month and four days. In his early life he was a student at Juniata College and taught in the public schools of Snyder and Mifflin counties. In April 1920 he entered the employment of the Lewistown post office and at the time of his death was a retired mail dispatcher. He was a member of and a deacon in the Shaw Avenue church. Interment was made in the Mount Rock cemetery beside his wife, the former Eva R. Rothrock, who preceded him in death on Feb. 18, 1920. Funeral services were conducted by his pastor, Bro. Harold Snider.—Ida M. Fisher, Lewistown, Pa.

Fry, Ida Mae, daughter of Levi and Mary Stahl, was born Aug. 1, 1867, at Berlin, Ohio. She died at the home of her nephew in Louisville, Ohio, on Dec. 11, 1943. At the age of eighteen years she united with the Church of the Brethren at Bunker Hill, Ohio. In 1918 she transferred her membership to the Center church. In 1907 she was united in marriage to James Fry, who preceded her in death a number of years ago. She is survived by three sisters, one brother and three stepsons. Funeral services were conducted at the Sluss funeral home in Louisville, Ohio, by Bro. M. M. Taylor.—Elmer E. Frick, Louisville, Ohio.

Geiman, Mary Ann V., aged ninety-two years, died Dec. 27, 1943, at the home of her niece and nephew near Pleasant Valley, Md., with whom she had lived for the past thirteen years. She was in declining health for the last six months. She was the daughter of the late Jacob and Julia Geiman. For a number of years she did nursing, which service made many friends for her. She was a member of the Reformed Church. Funeral services were held at the home. Interment was in the Pleasant Valley cemetery. Her pastor, Rev. C. B. Rebert, and the writer officiated.—William E. Roop, Westminster, Md.

Gibble, John Henry, four-year-old son of Harry and Anna Kurtz Gible of Ephrata, Pa., died Dec. 27, 1943, in the Ephrata community hospital after an illness of one day. Besides the parents, he is survived by one brother and four grandparents. Funeral services were conducted at the Middle Creek church by Elder John Myer. Burial was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Heitzman, Wilbur, son of John and Martha Kindell Heitzman, was born in Tipp City, Ohio, Oct. 3, 1903, and died at the Stouder memorial hospital in Troy, Ohio, Dec. 23, 1943. He had been in poor health for more than two years but could be about his work until the last two weeks. He united with the Middle District church when a youth. He was married to Bertha Clark on June 30, 1930. Five children were born to them, one of whom died in infancy. He leaves his wife, one son, two daughters, his father, a brother, and two sisters. The funeral services were conducted at the Middle District church by Bro. Ralph Brumbaugh and the writer.—C. V. Coppock, Tipp City, Ohio.

Hettler, Jenet Marvene, daughter of James and Marjory Hettler, was born May 3, 1943, and died Dec. 23, 1943. She was permitted to stay here only a few months, but endeared herself to those around her. She leaves her father, who is with the U. S. navy in the South Pacific, her mother and grandparents. Funeral services were conducted in the West Eel River church by the undersigned. Burial was in the Pleasant Hill cemetery.—Hugh Miller, Wabash, Ind.

Hoover, Susannah Catherine, was born Jan. 11, 1867, the only daughter of Samuel D. and Mary A. Mummert Royer. She was born and spent her entire life in the Harris Creek community north of Bradford, Ohio. After a severe illness of nearly three months, she died on Dec. 20, 1943. On Sept. 17, 1885, she was united in marriage to David Irvin Hoover. To this union were born one daughter and one son. She and her companion united with the church soon after their marriage. She strove earnestly to lead a Christian life, and through the years was busy building a Christian home, teaching a Sunday-school class, being the home department superintendent, and the Messenger agent. Only within the last year, because of failing health, did she reluctantly turn her responsibilities over to others. One year ago, after fifty-seven years of happy wedded life, her husband died. Besides the son and daughter, five grandchildren survive. Funeral services were held in the Harris Creek church by Bro. D. G. Berkebile and the writer. Interment was in the near-by Harris Creek cemetery.—Theo. R. Eley, Union City, Ind.

Koogler, J. Lloyd, son of Mr. J. A. and Sister Elizabeth McLaughlin Koogler, was born forty-one years ago near Bridgewater, Va., where he spent most of his life as a farmer. He united with the church when a boy and lived a quiet exemplary life. Besides his parents, he is survived by his wife, who before marriage was Martha Scott of Grottoes, Va., and two sisters. His death, which occurred Nov. 7, 1943, at the University of Virginia hospital, was preceded by a long illness. Funeral services were conducted at the Methodist church in Grottoes by his pastor, Bro. C. G. Hesse. Burial was in the Port Republic cemetery.—Mrs. Mattie F. Wise, Bridgewater, Va.

Lerew, Magdalene, was born Aug. 26, 1854. She was the wife of the late Samuel Lerew. Surviving are one son and two stepsons. She was one of the oldest members of the Codorus congregation. She lived a quiet and beautiful Christian life. She died at the York hospital, where she had been a patient for some time following a fall. She was aged eighty-nine years, one month and twenty-three days. Services were conducted in the Shrewsbury church by Elder S. C. Godfrey. Burial was in the

Loganville Evangelical cemetery.—Mary A. Lehman, Dallastown, Pa.

Lilligh, Harriet, was born Feb. 26, 1854, in Illinois and died Jan. 6, 1944, at the home of her daughter in Fort Wayne, Ind., after a brief illness. Seventy-two years ago she was united in marriage to Henry Lilligh, also of Illinois. They spent their entire lifetime in the state of their birth, with the exception of a short time in California; since 1939 they resided in Fort Wayne with their daughter. Her husband spent many years in service for the church. Much of his time and service were received by the Mulberry Grove church. In recent years their lot was cast with the Dunkard Brethren faith. Elder Lilligh preceded his wife three years ago. Six children were born to this union, two having died early in life. She leaves four children, eighteen grandchildren, fourteen great-grandchildren and one great-great-grandson. Final services were held at the Sloan and Sons funeral home in Fort Wayne with Peter Lorenz officiating, assisted by the undersigned; the meeting was closed by Elder Koons from Wabash, Ind. Interment was in the Greenlawn cemetery.—Van B. Wright, Fort Wayne, Ind.

Longnecker, Ellen Jane Sellers, widow of the late Elder Linn B. Longnecker, died Nov. 8, 1943, at the home of her daughter in Lexington, Pa. She was aged eighty-six years, eight months, and twenty-eight days. She is survived by six sons, two daughters, thirty-eight grandchildren and thirty-five great-grandchildren. Three children preceded her many years ago and her husband seventeen years ago. She was a faithful member of the Church of the Brethren for sixty years. Sister Longnecker nobly and faithfully filled the office of a minister's wife as long as she was able. She was the last member of her family. Services were conducted at the Longnecker house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Mannheim, Pa.

Loucks, Margaret, was born at Waverly, Iowa, Jan. 8, 1870, and died at her home in the bounds of the Rodney church near Big Rapids, Mich., Jan. 8, 1944. When one year old, she came to Big Rapids with her parents and lived in her home here for sixty years. She was baptized into the Rodney church eleven years ago. She was never married. For some years she was totally deaf, making it impossible for her to enjoy services at the church. The funeral was conducted at the home by the undersigned.—L. H. Prowant, Rodney, Mich.

Miller, Melvin Monroe, son of George and Maryann Hyre Miller, was born Aug. 1, 1882, and died Nov. 6, 1943, after two major operations. He had not been well for three years, but bore his suffering with patience and Christian courage. He joined the Blue River church in October 1906 and was elected a deacon in March 1919. On Jan. 14, 1906, he married Juda Zumbun, who survives with two sons, three daughters, one grandchild, two sisters. One daughter preceded him in death. Bro. L. U. Kreider and son, Howard, conducted the funeral services at the Blue River church. Burial was made in the Christian Chapel cemetery at Merriam.—Mrs. Victor Zumbun, Churubusco, Ind.

Mowrey, Malinda Cathrine of Delray, W. Va., died Dec. 9, 1943, after a brief illness. She was aged eighty-two years. She was the daughter of George and Cathrine Howdyshell. On Nov. 17, 1880, she was united in marriage to the late I. R. Mowrey, who died Feb. 16, 1937. She was the mother of eleven children, eight of whom are living. She had been a member of the Church of the Brethren for sixty years. Her whole life was full of ambition, kindness, and thoughtfulness of others. The funeral services were conducted by Bro. R. E. Martin in the Union Chapel church. The body was laid to rest in the Green Lane cemetery.—Mrs. Floyd Mowrey, Delray, W. Va.

Petry, Minnie Evelyn, died Nov. 23, 1943, at her home north of Bradford, Ohio. She was the daughter of George and Lydia Miller Petry and was born Aug. 27, 1868, in Preble County, Ohio. She united with the church at the age of fourteen and was faithful all through the years. She never married, but found her great joy and opportunity for service in helping in the homes of need, in the community. She is survived by two sisters and three brothers. Funeral services were conducted in the home by the writer, and interment was made in the Ware's Chapel cemetery near Eldorado, Ohio.—Theo. R. Eley, Union City, Ind.

Powell, Charles U., died Dec. 24, 1943, at his home near Silver Run after three months of illness. Mr. Powell was a farmer and a good friend and neighbor. He belonged to the Lutheran Church. He was a son of the late Noah and Martha Powell of Pleasant Valley, Md. Surviving are his wife, who before marriage was Sister Alverta Fowler, one son, one daughter, one brother, one sister. Funeral services were conducted in the Meadow Branch Church of the Brethren by Rev. F. R. Siebel, his pastor, and the writer. Interment was in the cemetery adjoining the church.—William E. Roop, Westminster, Md.

Rau, John L., died at the Franklin Square hospital in Baltimore, Md., Nov. 16, 1943, aged sixty years. He was a helper in the Rosewood state training school, where he was injured a year ago and never completely recovered. He is survived by his widow, Sister Bertha Rau. He lived near Reisterstown, Md. Funeral services were conducted in the Berryman funeral home in Reisterstown with further services in the Meadow Branch church by Bro. C. O. Garner and the writer. Interment was in the cemetery adjoining the church.—William E. Roop, Westminster, Md.

Rollman, Adam, was born on Jan. 7, 1869, and died Jan. 1, 1944, at the home of his daughter in Lititz, Pa. His wife, formerly Katie Adams, preceded him in June 1935. Bro. Rollman is survived by six children, sixteen grandchildren, eight great-grand-

children, one brother and two sisters. He was baptized into the Church of the Brethren on March 15, 1943, and found real joy in his relationship with his Lord. Services were conducted by Elder James M. Moore at the Spacht funeral home, with interment in the Evangelical cemetery at Lititz, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Royer, Irvin, son of John and Elizabeth Wise Royer, was born Dec. 7, 1874, near Spartansburg, Ind., and died Dec. 16, 1943. While he was in his early teens his parents moved to Darke County, Ohio, where he resided the rest of his life. At an early age he united with the Church of the Brethren at Beech Grove and was an active member all through his life, serving as superintendent of the Sunday school, as chorister and as deacon. On April 3, 1904, he was united in marriage to Elmina Bell Baker. To this union were born two sons and two daughters; one son preceded him in death. He was always willing to do whatever he could in time of need. The funeral services were held at Beech Grove by Elder S. A. Blessing, assisted by the writer. Interment was in the Ft. Jefferson cemetery.—E. S. Hollinger, New Paris, Ohio.

Sauble, Jennie, died at her home in Baltimore, Md., Dec. 13, 1943, aged seventy-six years, four months and twenty-five days. She was a lifelong member of the Church of the Brethren and was conservative and faithful to the end. She was the daughter of the late Amos and Ellen Little. Most of her brothers and sisters preceded her in death. She leaves one daughter, with whom she lived. Funeral services were conducted in the William J. Tickner and Sons funeral parlor in Baltimore and in the Meadow Branch church by the writer. Interment was in the cemetery adjoining the church.—William E. Roop, Westminster, Md.

Scholl, Susan, daughter of Brother and Sister B. F. Hart, was born in Darke County, Ohio, on Sept. 16, 1860, and died in the Union City hospital on Dec. 23, 1943, after an illness of only five days. On Jan. 15, 1879, she was married to Eli Scholl. For fifty-five years they traveled life's pathway together. They were the parents of two sons. They were active in the service of Christ, serving in the office of deacon for many years. Surviving, besides the two sons, are five sisters, eleven grandchildren and eight great-grandchildren. Funeral services were conducted by the writer in the Union City church and burial was in the church cemetery.—D. G. Berkebile, Union City, Ind.

Snoberger, Chester Loyd, son of Charles and Lorraine Snoberger, was born in Martinsburg, Pa., Aug. 21, 1891, and died at his home in Cumberland, Md., Oct. 26, 1943. He united with the Church of the Brethren at West Brownsville, Md., in 1912 and remained faithful until the end. On Sept. 7, 1912, he was united in marriage to Alice E. Feaster, who survives him. Since 1918 he had lived in Cumberland and was actively interested in the church. He served faithfully as Sunday-school superintendent for several years during the early history of the Cumberland church. At the time of his death he was officially active, being chairman of the board of deacons, chairman of the board of Christian education, and publicity director. He lived an earnest Christian life and always showed much interest in the spiritual welfare of others. Interment was in the cemetery at Brownsville, Md.—Walter H. Boone, Cumberland, Md.

Study, Mary, wife of John Edward Study, died Dec. 19, 1943, at her home in Pleasant Valley, Md., aged fifty-five years. She was a daughter of the late Brother John E. and Sister Elizabeth Catharine Wolf Bemiller. Surviving are four children, two sisters, and six grandchildren. She was a member of the Reformed Church. Services were held in the J. E. Myers, Jr., funeral chapel in Westminster by her pastor, Rev. Albert E. Shenberger. Interment was in the Meadow Branch cemetery.—William E. Roop, Westminster, Md.

Via, Matthew T., was born and lived in the Blue Ridge Mountains, between Waynesboro and Charlottesville, Va. He died on Dec. 11, 1943, at the age of ninety years. Late in life he confessed Jesus Christ as Lord, much to his own joy and the joy of his loved ones. Just prior to his death he was anointed and partook of the holy communion. He leaves his faithful wife, four daughters and three sons. The funeral was preached by the writer; interment was in the Mt. Moriah cemetery near his old home in Virginia.—I. S. Long, Baltimore, Md.

Walter, Mae Edna, died in a hospital on Dec. 19, 1943, following an illness of four days. She was the daughter of George and Frances Shipton and was born in Deavan, Ill., on Nov. 30, 1908. She had lived in La Porte, Ind., for nineteen years. On Oct. 20, 1928, she was married to Lorenzo Walter. She was a member of the Church of the Brethren. Surviving are her husband, five children, her father, four brothers and four sisters. Funeral services were held at the Cutler Brothers chapel with Bro. Ben R. Cross officiating. Burial was in the Pine Lake cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Wolford, John A., died at his home in Ligonier, Pa., on Dec. 29, 1943, after a lingering illness. He was aged seventy-seven years, fourteen months and twenty days. He and his wife lived together more than fifty years and raised a family of seven girls, two boys and a foster daughter. He also leaves fourteen grandchildren, seven great-grandchildren, one sister and three brothers. Bro. Wolford's death is the first in his family. In 1900 he was baptized into the Waterford church; soon afterward he was elected to the office of deacon and was faithful as long as his health permitted. For twenty years he served efficiently as Sunday-school treasurer. The services were conducted by Elder John Clawson of the Robinson church. Burial was in the Green Mountain cemetery.—Mrs. W. E. Wolford, Ligonier, Pa.

Church News . . .

California

Bakersfield.—The new officers took office in October and the work has been progressing very nicely, although we have been handicapped because of the illness of our pastor and wife. During the pastor's absence Bro. Joe Walton and the deacons have been conducting the services. Bro. Glover butchered a young beef, so on the eve of Thanksgiving 100 people enjoyed a steak fry in connection with a bazaar; the net profit was \$37; \$24 was sent to missions. The women's work is getting some clothing ready to be sent for relief. On Dec. 5 we had Dr. A. U. Michelson in our midst and he gave a very timely message. On Sunday morning, Dec. 12, Bro. Fred Butterbaugh, the field representative for La Verne College, gave us a challenging message. On the following Tuesday evening the deputation team from the college was with us and rendered a program. We are glad to have those who are stationed at Minter field to come and worship with us. We are expecting Drs. A. R. and Laura Cottrell to be with us in the near future.—Anna Shively, Bakersfield, Calif., Jan. 5.

Laton.—Our church has just enjoyed a spiritual feast with Drs. A. R. and Laura Cottrell, missionaries to India. Their last service with us was on New Year's Eve; a supper was held at the church, followed by a service at which Brother and Sister Cottrell brought inspiring messages.—Mrs. Robert H. Jenkinson, Laton, Calif., Jan. 6.

Long Beach.—On the evening of Nov. 7 the sound picture, No Greater Power, was shown. A teachers and workers' conference was held Nov. 14 before the evening worship service. Two of our brethren furnished venison for the men's brotherhood banquet on Nov. 18. The special Thanksgiving offering for Brethren Service and the local building fund was \$147.51. Our love feast was held Dec. 1, preceded by an impressive consecration service. Family night was observed at the men's brotherhood on Dec. 9 with a potluck dinner, followed by a sound motion picture, The Great Commandment. On Dec. 19 during the Sunday-school hour, the children presented a pageant, The Light of Christmas. That evening the choir presented a cantata, Glad Tidings of Great Joy. Our special Christmas offering for worldwide missions was \$215. On Dec. 26 Bro. D. C. Gnagy, director of the Los Prietos C. P. S. camp near Santa Barbara, spoke at our morning worship hour. That evening Pastor S. L. Barnhart, assisted by Bro. D. C. Gnagy and the choir, directed our thoughts in an impressive carol candlelighting service.—Eunice Fager Foster, Long Beach, Calif., Jan. 3.

District of Columbia

Washington, D. C.—Our women's monthly meeting was held on Nov. 4 with Bro. George Fulk as the speaker. At this meeting signatures were obtained to petition Congress to take steps relative to effecting a lasting peace. On Nov. 7 the B. Y. P. D. gave a tea, at which Bro. J. I. Baugher was the speaker. On Nov. 14 there was a consecration service for babies. Our special Thanksgiving offering amounted to \$183, and the Home Builders class gave an additional \$100 for relief. On Sunday evening, Dec. 5, we had an intensely interesting message from Mr. Osborne Hauge, a member of the Norwegian embassy. The women's council continues to sew on the first Thursday of every month. One was baptized on Nov. 7 and nine on Sunday evening, Dec. 12. On the same evening Bro. J. H. Hollinger addressed the B. Y. P. D. on The Value of Parental Counsel. About thirty of our young people made a number of families happy by calling at their homes and singing Christmas carols. The B. Y. P. D. presented gifts to patients at the Gallinger hospital. Our Christmas missionary offering amounted to \$480. New members are being received into the fellowship of our church each month by letter.—Mrs. Jacob V. Hollinger, Washington, D. C., Jan. 8.

Illinois

Champaign.—In October Pastor Merlin E. Garber, with twenty-five members, visited the Negro Salem Baptist church and Bro. Garber preached there. On the following Sunday they returned our visit and their pastor, Rev. Webb, brought our message. During the first two weeks of November Bro. H. L. Ruthrauff of Cedar Rapids, Iowa, held our revival meeting; nine were received into the church by baptism. Verla Porter of Tuscola, Ill., was in charge of the singing. Nov. 26-28 Bro. F. H. Crumpacker was here and gave us four messages. On Nov. 19 Robert Richards was licensed to the ministry; Brethren John Wieand and W. Harlan Smith officiated. Bro. Richards has given us two fine sermons since being licensed. At our council meeting on Dec. 15 it was decided to appoint a music committee. Bro. W. H. Heckman was re-elected elder for this year. Our budget for the year is \$6,289. The church has tentatively adopted the building plans that were drawn up by Bro. C. H. Deardorff. It is understood that the approximate cost will be \$20,000. The trustees have purchased the property adjoining the present building on the south as a building site. We have \$1,410 at this time in the building fund. The men are working on the helifer project and the women's mission group is planning several different projects for the year, among them helping Bethany Hospital and increasing the building fund. On New Year's Eve the Gleaners class sponsored a watch service; a nice program was given and at eleven o'clock we assembled for an hour of worship, when Rev. Wayne Hayes

brought a spiritual message.—Mrs. Clyde Lewis, Champaign, Ill., Jan. 7.

Chicago, First.—Nov. 7-14 the parish house was used as a depot for collecting clothes for Russian relief. Prof. A. W. Cordier spoke to us on The Church and the Postwar World. A housewarming was held for Dr. and Mrs. Carl F. Coffman. There was a Thanksgiving tea at the Fellowship house. The Thanksgiving breakfast was held at the church. Philip Lauver was in charge of the Thanksgiving worship service; the offering of \$269 was for home missions. A new fellowship of service group has been started; they visit in homes where only the children come to church, or go any place where visiting is needed. The December Friendship circle met at the church. The little red schoolhouse program was presented, closing with a box supper. The \$19 received was given to our relief sewing group. On Dec. 19 the nativity scene was set forth in a beautiful play. The white gift offering was \$209 and the Christmas missionary offering \$140. The evening program on Dec. 28 was given by Truman Northup's and Victor Bendsen's boys' clubs. Games, pictures, refreshments and a worship period were enjoyed by all on New Year's Eve. The January school of missions is in progress now. On Jan. 2 we had a social. The next four Sunday evenings we will have classes, followed by special speakers, who are Leland Brubaker, Charles Venable, Calvin Bright and Desmond Bittinger.—Mrs. John Ford, Chicago, Ill., Jan. 6.

Lanark.—Our new pastor and wife, Brother and Sister H. F. Richards, came Oct. 1. He was installed on Oct. 17 by Bro. F. B. Statler of Mt. Morris. The church gave an evening reception for Brother and Sister Richards; there were a number of speakers, including Rev. Hersch of the Lutheran church. At our last council Bro. Richards was elected as elder for the coming year. We are planning to have a Bible institute in the near future. The ladies' missionary society gave twenty-five Christmas baskets to the sick and shut-ins. The men recently held a supper meeting and elected new officers; their president is Clyde Broadwater. Two calves are being raised for the heifers for Europe project. Plans are being made for landscaping the church grounds. The church choir gave a Christmas cantata, Gloria in Excelsis, on Sunday evening, Dec. 26. The choir sang Christmas carols for the sick and shut-ins before Christmas. We held an all-church New Year's program on Dec. 31; after pictures, music, games and refreshments, we held a candlelighting service.—Mrs. M. L. Kimmel, Lanark, Ill., Jan. 6.

Indiana

Arcadia.—The council of the church was held on Jan. 6 with Bro. Russell K. Showalter in charge. The business consisted of yearly reports of the treasurers of different organizations and committees. The church has bought an honor roll for the names of our boys in service. The men have taken the job of painting the walls of the church basement and of salvaging some of the folding chairs that had been discarded. We had a Christmas program, given by the children on Sunday morning, Dec. 26, and a playlet by the intermediates in the evening. Our pastor and wife were remembered by the ladies' aid and also by the church. The ladies' aid held the annual election of officers on Jan. 6; Sister Nola Mosbaugh is our 1944 president. The young married people sang Christmas carols on Dec. 23 for the aged, sick, and parents of boys in service. Twenty women were visited that night.—Ruby Eiler, Arcadia, Ind., Jan. 9.

Bremen.—Our pastor and wife attended the regional conference at Manchester College in October. Several persons from our church attended the leadership training school in Bremen. This school was sponsored by the board of Christian education. Nov. 8-22 marked our revival. Pastor James Beahm brought some inspiring messages at these services. On Nov. 22 we observed our love feast. The young people prepared Christmas boxes for our boys in service. On Dec. 19 they gave a play, More Blessed, at the church. The children gave a Christmas program on Dec. 26. The men's organization sponsored a watch party on New Year's Eve; there was a devotional hour, followed by a period of fellowship, and closing with an impressive candlelighting service. On Jan. 2 our church had a note-burning service, declaring the church free of financial debt. Our pastor is holding a revival meeting at Andrews, Ind., beginning Jan. 3 and lasting two weeks. Jan. 16-Feb. 20 will mark the time of our school of missions. There will be classes each Sunday evening for the different age groups. The women's work has reorganized and is looking forward to a year of service. The church is looking forward to a pre-Easter service and to our love feast on Good Friday.—Mary Cripe, Bremen, Ind., Jan. 5.

Fort Wayne.—Our church is located at the corner of Smith and Greene Streets; Pastor Van B. Wright's address is 2202 Smith Street. Bro. W. D. Keller of Bremen conducted our revival meetings in October. He gave us some very challenging messages. There were two reconsecrations and one baptism. Our love feast was observed on Oct. 31. We had a capacity attendance. Bro. I. D. Leatherman of Indianapolis officiated. Bro. A. F. Morris was elected presiding elder in place of Bro. T. G. Weaver, who had served us well for several years but has now taken up work at Mexico, Ind. Pastor Wright served the Marble Furnace church in Ohio and the Camp Creek church in Indiana in evangelistic meetings. Bro. H. U. Fisher of Peru and President V. F. Schwalm of Manchester College were our recent guest speakers. Our women's work has been sewing for Bethany Hospital. They have gathered and packed boxes of clothing for relief work and baked 2,000 cookies for Camp Wellston, Mich.

We have thirty men in camp at this time. The church sent Christmas boxes to each one in the States. The Plus Ultra class addresses envelopes for anyone who volunteers to write to the boys. A family was adopted for a Christmas dinner. Our aged people were remembered with fruit. The parsonage was remembered with an occasional chair. Five letters were recently granted. Prof. L. W. Shultz of North Manchester gave us a visual lecture on Camp Mack. Our dedication of the new annex was held on Jan. 2. Bro. Rufus D. Bowman of Bethany Seminary delivered the address. He also preached in the morning. This service was held on the anniversary of the mortgage burning a year ago. Less than \$250 was needed to be paid from the general treasury. Much credit is due our building committee and the men's group. The piano in the new annex was given by Sister Alice Krauss. We held our council on Jan. 5; Elder Morris presided. The treasurers all gave encouraging reports. Our young men's group is connected with the Y. M. C. A. church basketball league. They have asked that a committee of three be elected from the church to act as advisers in their athletic program.—Mrs. Earl Rutledge, Fort Wayne, Ind., Jan. 8.

La Porte.—Our church work is progressing nicely under the leadership of Pastor Herbert Zook and wife. We held our council meeting on Nov. 10 with our elder, Kenneth W. Murphy, presiding. We discussed building a parsonage on our vacant lot when it is convenient to begin. Our aid is busy quilting and making comforters. The women have sent canned fruit to the C. P. S. camps, and clothing for relief. They quilted a quilt for our pastor and wife. We have good attendance at church and Sunday school. On Sunday evenings the Christian Workers' meeting is led by Bro. Ben Cross and the young people's meeting by Sister Alice Bayer. Our Christmas exercises were well attended; we had a Christmas tree and treats for all. Our missionary society went to some of the shut-ins and to the hospital before Christmas, singing carols and delivering baskets of food. We sent Christmas boxes to our boys in service. Bro. John Metzler was here on Jan. 2 and presented pictures of the Brethren Service work.—Mrs. Nathan B. Cross, La Porte, Ind., Jan. 8.

Nappanee.—The guest speakers at our church while Pastor J. O. Winger was engaged in meetings were Dr. Burke, Prof. Ray Keim and Rev. I. B. Duker; John Metzler, Theodore Miller and the men's organization also supplied programs. I. W. Moomaw was the speaker after our fellowship supper on family night, Nov. 22. Our pastor preached at the union service on Thanksgiving morning. Bro. Ernest Wampler, who recently returned from doing relief work in China, was our speaker on Nov. 21. An offering of \$81 was lifted for missions and Brethren Service work. Our business meeting was held Dec. 16; one letter was granted and two received. The church adopted the ministerial pension plan. We decided that Bro. Winger should conduct pre-Easter services. After the children's Christmas program on Dec. 19 a check was presented to Elder David Metzler in appreciation of his many years of faithful service. On Dec. 26 a Christmas offering of \$62.40 was taken for missions. The men have bought four heifers to raise for relief. The B. Y. P. D. has had guest speakers quite often; John Phillips, one of our boys who has been in Italy and was home on furlough, spoke on Jan. 2. An extension course for the district began Jan. 1 in our church. Bro. Rufus D. Bowman is the instructor. There are to be five sessions on alternate Saturdays. The Sunday-school attendance on Jan. 2 showed a marked increase. The Sunday evening and midweek services are well attended.—Hazel Grasz, Nappanee, Ind., Jan. 10.

North Winona.—We met in council on Jan. 5 with our elder, Bro. N. H. Miller, in charge. All treasury reports show a very commendable balance on hand. We decided to redecorate the interior of our church sometime in the near future. Bro. Galen Bowman came in December in the interest of landscaping our church lawn; evergreens and shrubbery were set out. A number of our men met at the church to assist him. On Nov. 21 Bro. Paul Phillips brought us a very interesting talk on Brethren Service. Our church gave a contribution to Bro. Kenneth Long, a young minister of our district who has recently had hospital expenses. Some women from our church attended the women's rally at Nappanee. Our aid baked cookies for the boys in C. P. S. camp. We also remembered our boys in service with letters and Christmas gifts; a picture of our church was sent with each gift. Our aid has been doing some relief sewing and has helped in the homes of our group. Our church men have rented two fields in which they will raise corn to help with the church finances. The Winners class had a carry-in supper for a Christmas surprise on our pastor, Bro. J. S. Zigler, and wife; the evening was spent in a social way and gifts were presented to our pastor and wife. The children gave a Christmas program the morning of Dec. 26. The young people gave the play, A Stranger in Bethlehem, in the evening. The church attendance has been very commendable.—Alma E. Hanawalt, Pierceton, Ind., Jan. 10.

South Whitley.—Dec. 23 was the occasion of the rededication of our church basement. The women's work sponsored the painting and the making of the curtains, while the men's work took the responsibility of putting celotex on the ceiling. Following the rededication service, the evening was spent in singing Christmas carols and playing games, and the Sunday school presented the Christmas treat to the children. During February our local B. Y. P. D. will be host to the nine B. Y. P. D.'s in this section. Our young people are sponsoring a music festival during the week end of March 11, with Bro. Alvin Brightbill in charge. At our December council the treasurer reported the finances of the

church in good condition. The Christmas missionary offering amounted to \$50. Bro. Elmer H. Gilbert serves the church as elder, with Bro. Leo H. Miller as pastor. Our women canned ninety quarts of fruit and vegetables for the C. P. S. camps; they also sent two kits. We again have a one hundred per cent Messenger club.—Mrs. Viola Joy, South Whitley, Ind., Jan. 10.

West Goshen.—On Nov. 13 Brother and Sister Ira Long of Buchanan, Mich., came to assist in revival services; Bro. Long preached to a large crowd almost every night. The church was strengthened and seven were received by baptism. On Dec. 12 Bro. Ernest Wampler spoke to us of his work in China; an offering of \$274 was taken for missions and relief. On Dec. 19 Bro. John Metzler showed slides of C. P. S. camps and the work done there. Our church gave a liberal offering of vegetables and canned fruit to C. P. S. camps during the past year. On the evening of Dec. 26 a splendid Christmas program was given by the Sunday school. The Sunday school remembered the aged and shut-ins at Christmas time and also sent greetings to the thirty-six boys in service from this community; of these, twenty-two are members of our church and were also given a financial gift. Much interest is being shown in the heifer project, which is promoted by the men's work; other groups are also helping to support the project.—Mrs. Mina Ganger, Goshen, Ind., Jan. 11.

West Manchester.—Our church met in council on Dec. 4 with Elder Otho Winger presiding. Elder Edward Kintner, representing the district ministerial board, was present and installed in the ministry Brother and Sister Leonard Custer, who were chosen at the time of our recent love feast. Bro. Custer's father and grandfather are both ministers in the Old Order Brethren Church. Bro. D. H. Studebaker of Bethany Seminary has been chosen pastor of our church.—Mrs. Otho Winger, North Manchester, Ind., Jan. 8.

Iowa

Monroe County.—Our love feast was held in October. Miss Cordell, a missionary to China, spoke to us on Oct. 10. Our harvest home festival was held in October. Bro. Charles Dumond and son of Waterloo were our guests. A large crowd enjoyed their messages. In November we entertained the rural life institute of our district; most of the churches of the district were represented. Dr. W. H. Stacey of Iowa State College and Bro. James Elrod of McPherson College were the leaders. A chicken dinner was served at noon. In October our pastor and wife, Brother and Sister Francis Shenefelt, attended the rural life conference at Oskaloosa, Iowa. The young people and adults are enjoying Bible study on Sunday nights. The first in the series of community extension services, in co-operation with the church and under the direction of the county extension director, are being enjoyed.—Mrs. W. E. R. Reeves, Albia, Iowa, Jan. 10.

Michigan

Pontiac.—Bro. Weaver of the Thornapple church was with us on Oct. 17 and showed pictures on The Life of Christ. We held our love feast on Nov. 28 with a good attendance. We were glad for the presence of three members who have passed their eightieth birthdays. The women's work held a bake sale and bazaar on Dec. 11. The men's work has taken up the heifer project; they have covered the entire auditorium and basement walls of the church with new wood. Pews have been purchased for the auditorium and are now being remodeled. Bro. Robert Ebey and family were with us on Dec. 26 and Bro. Ebey brought the mes-

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CALIFORNIA, NORTHERN Empire Fresno Lindsay Live Oak	CALIFORNIA, SOUTHERN Covina Glendora Long Beach	COLORADO Rocky Ford	FLORIDA Miami	IDAHO Twin Falls	ILLINOIS, NORTHERN, and WISCONSIN Batavia Dixon Elgin Franklin Grove Lanark Maple Grove Milledgeville Mt. Morris	ILLINOIS, SOUTHERN Allison Prairie Astoria Cerro Gordo	INDIANA, MIDDLE Eel River Huntington Manchester Peru	INDIANA, NORTHERN Bremen Blissville Camp Creek Cedar Lake Elkhart City Goshen Michigan City	INDIANA, SOUTHERN Four Mile	IOWA, MIDDLE Cedar Rapids Des Moines Valley Garrison	CALIFORNIA, NORTHERN McFarland Modesto Oakland Waterford	CALIFORNIA, SOUTHERN Los Angeles, Cal- vary Pomona San Bernardino	COLORADO Rocky Ford	FLORIDA Miami	IDAHO Twin Falls	ILLINOIS, NORTHERN, and WISCONSIN Batavia Dixon Elgin Franklin Grove Lanark Maple Grove Milledgeville Mt. Morris	ILLINOIS, SOUTHERN Allison Prairie Astoria Cerro Gordo	INDIANA, MIDDLE Eel River Huntington Manchester Peru	INDIANA, NORTHERN Bremen Blissville Camp Creek Cedar Lake Elkhart City Goshen Michigan City	INDIANA, SOUTHERN Four Mile	IOWA, MIDDLE Cedar Rapids Des Moines Valley Garrison	IOWA, NO., MINN., and SOUTH DAKOTA Garber Kingsley Lewiston Minneapolis	KANSAS, SOUTHEASTERN Independence	KANSAS, SOUTHWESTERN Hutchinson McPherson	MARYLAND, EASTERN Dundalk Flower Hill	MARYLAND, MIDDLE Brownsville Hagerstown Martinsburg-Vanclevessville	MARYLAND, WESTERN Frostburg	MICHIGAN Detroit Flint	MISSOURI, MIDDLE Kansas City Osceola	NEBRASKA Beatrice	OHIO, NORTHEASTERN Canton, First Hartville	OHIO, NORTHWESTERN Fairview Fostoria Lick Creek	OHIO, SOUTHERN Beaver Creek Brookville Dayton Ft. McKinley Greenville Middle District Oakland Painter Creek	SOUTH DAKOTA South Waterloo Spring Creek Waterloo Worthington	KANSAS, SOUTHEASTERN Independence	KANSAS, SOUTHWESTERN Hutchinson McPherson	MARYLAND, EASTERN Dundalk Flower Hill	MARYLAND, MIDDLE Brownsville Hagerstown Martinsburg-Vanclevessville	MARYLAND, WESTERN Frostburg	MICHIGAN Detroit Flint	MISSOURI, MIDDLE Kansas City Osceola	NEBRASKA Beatrice	OHIO, NORTHEASTERN Canton, First Hartville	OHIO, NORTHWESTERN Fairview Fostoria Lick Creek	OHIO, SOUTHERN Beaver Creek Brookville Dayton Ft. McKinley Greenville Middle District Oakland Painter Creek	SOUTH DAKOTA South Waterloo Spring Creek Waterloo Worthington	OKLAHOMA Big Creek	PENNSYLVANIA, EASTERN Ephrata Lake Ridge	PENNSYLVANIA, MIDDLE Claysburg Huntingdon	PENNSYLVANIA, S. E., N. J., & E. N. Y. Ambler Green Tree Norristown Parkerford	PENNSYLVANIA, SOUTHERN Chambersburg	PENNSYLVANIA, WESTERN Brothersvalley Connellsville Cumberland Geiger Greensburg Johnstown, Walnut Grove	TENNESSEE Liberty	TEXAS AND LOUISIANA Roanoke	VIRGINIA, EASTERN Fairfax	VIRGINIA, FIRST Daleville Hollins Road Roanoke, Central	VIRGINIA, SECOND Bridgewater Elk Run	VIRGINIA, SOUTHERN Bassetts	WASHINGTON Wenatchee Valley	WEST VIRGINIA, FIRST Wiley Ford	OKLAHOMA Big Creek	PENNSYLVANIA, EASTERN Ephrata Lake Ridge	PENNSYLVANIA, MIDDLE Claysburg Huntingdon	PENNSYLVANIA, S. E., N. J., & E. N. Y. Ambler Green Tree Norristown Parkerford	PENNSYLVANIA, SOUTHERN Chambersburg	PENNSYLVANIA, WESTERN Brothersvalley Connellsville Cumberland Geiger Greensburg Johnstown, Walnut Grove	TENNESSEE Liberty	TEXAS AND LOUISIANA Roanoke	VIRGINIA, EASTERN Fairfax	VIRGINIA, FIRST Daleville Hollins Road Roanoke, Central	VIRGINIA, SECOND Bridgewater Elk Run	VIRGINIA, SOUTHERN Bassetts	WASHINGTON Wenatchee Valley	WEST VIRGINIA, FIRST Wiley Ford
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Cabool.—Our love feast was held on Nov. 17. There were some visitors present from Springfield and Mountain Grove. A joint Thanksgiving service was held at the Baptist church. On Dec. 5 Elder P. L. Fike of Peace Valley preached an interesting sermon for us. The Switzer family from Beatrice, Nebr., recently located here; Bro. Switzer is a deacon and the church is very glad to welcome him and his family into our group. Three letters of membership have been received. On Dec. 19 an interesting program was presented by the children. The women's group held its annual Christmas party at the home of one of the members; mystery friends were revealed and gifts exchanged. Two quilts were presented to two families whose homes recently burned. Some provisions were sent to the C. P. S. camp at Mag-nolia, Ark. The amount of the flower and book fund is \$15.77. Go-to-Sunday-School-and-Church Day was observed, in part, as outlined by the state. An offering of \$3 was sent to the council of churches of the state. At the young people's service on Dec. 12 the Bible Day program was led by Sister A. W. Adkins; \$14.07 was received for the young people's camp. The Brethren Service offerings have totaled \$579. A committee was appointed to promote the heifer project for relief work in Europe. Two calves have been offered as a beginning. Jan. 16 is the date set for the offering for McPherson College. Bro. Lee Jones was appointed to obtain historical records of our church. Arrangements have been made for special offerings for children's work. On Jan. 2 a surprise birthday dinner was enjoyed by our pastor, Bro. A. W. Adkins. Our church council was held on Jan. 6.—Dorothy Rust, Cabool, Mo., Jan. 7.

North Carolina

Spray.—Since our last report the attendance at Sunday school and church has been very good in spite of the bad weather and much sickness. Several of our men are in the army and navy, but as yet none have gone into the C. P. S. camps; however, one has passed his physical examination and is waiting for his call. The missionary circle gave him socks and handkerchiefs and a package of other useful things to take to camp. We receive monthly offerings for the C. P. S. camps. At our recent council meeting church officers for the coming year were elected. Bro. J. A. Naff was re-elected as elder. Baskets of fruit were sent to several sick and aged people at Christmas time. Our Christmas pageant, Christmas Always Lives, was very inspirational. We are looking forward to the time when we can build a new church house. Our building fund has reached \$10,000.—Mrs. Sam B. Thomas, Leaksville, N. C., Jan. 11.

Ohio

Lick Creek.—During the past year there were three baptisms, four letters were received and several letters granted. We have thirty-six young people in service and in college. Each month our young people publish a newspaper, Lick Creek Speaks, which is doing much to keep our church and those away from home in contact with one another. The giving during the past year has been very good, with the church giving a considerable amount over the budget. The spiritual life of the church is deepening. We remembered Pastor Dewey Rowe and family at Christmas time with a new carpet for the parsonage. A few days before Christmas some of the members laid the carpet. On the following Sunday, when Brother and Sister Rowe returned from church they discovered their table set with a new set of dinnerware. All of these gifts were a pleasant surprise to our pastor and were very much appreciated. We are looking forward to the district meeting of Northwestern Ohio, which will be held in our church in March. On Jan. 2 Bro. Jay F. Hornish, chairman of the district ministerial and mission board, helped to install Brethren Don Rowe and Ray Rowe into the ministry and Mr. and Mrs. Kedric Grove into the deaconship. Brethren Alvin Kintner and Dale Kyser will be installed into the ministry as soon as it is possible for them to be home.—Mrs. Kedric Grove, Bryan, Ohio, Jan. 15.

Olivet.—On Oct. 13 Bro. Inman and Bro. Miller met with us in council. We held our yearly harvest meeting and reception for our new pastor, Bro. Ralph Fry, on Oct. 31. The morning sermon was preached by our pastor and was followed by a fellowship dinner. The afternoon program consisted of two addresses of welcome, a poem, responses, a vocal solo, welcome comments by various members, and the presentation to Bro. Fry of the harvest gifts. Our elder, Bro. J. D. Zigler, officiated at our love feast on Nov. 14. An installation service for Bro. Fry was held on Nov. 28 with Bro. Zigler in charge. Two guest speakers met with us on the evening of Dec. 13. Bro. Martin Krieger explained the district work and Bro. Brubaker gave a brief sketch of general brotherhood relief and mission work. On Sunday evening, Dec. 19, a Christmas program was rendered by the B. Y. P. D. and smaller departments. The B. Y. P. D. sang Christmas carols to our aged and shut-ins. The ladies' aid has done very commendable work. The women held regular meetings and sponsored a Christmas market, the proceeds of which amounted to \$70.33. Their yearly fruit basket offering amounted to \$23. We met in council on Dec. 6. Christmas boxes were sent to our boys in service.—Mrs. Floyd DeRolph, Thornville, Ohio, Jan. 18.

Pleasant View.—In October we had our home-coming service with Bro. Edward Kintner of North Manchester, Ind., as the guest speaker. We held our revival meeting Nov. 28—Dec. 12 with Bro. Roy Teach of Brookville bringing an inspiring message each night. Five were received into the church by baptism. The church is continuing to send the Gospel Messenger and the

Lent and Easter

WITH CHILDREN

For the Classroom:

WHILE THE EARTH REMAINETH, Jeanette Perkins. A guide for a six-session primary unit on changing and continuing life15c

EASTER, Margaret Dulles Edwards. A four-session project for juniors pointing out the natural progression from the primitive festivals of spring which celebrated new life to the resurrection of Jesus15c

EASTER CHIMES. Stories and poems for Easter and the spring season selected by Wilhelmina Harper. For 6 to 12 years. 224 pages\$2.00

For the Easter Program:

EASTER PLAYS. See page 20, January 29, 1944, Gospel Messenger.

PARAMOUNT EASTER BOOK, NO. 10. A collection of recitations, exercises, dialogs, pantomimes, pageants and songs. Paramount Easter Books Nos. 8 and 9 available also25c

SPRING IN THE BROWN MEADOW, Elizabeth Edland. Pantomimes for small children including two for Easter, one for Children's Day and ten for Christmas35c

For Church Membership Preparation:

FINDING THE WAY, Edith Barnes. A quarter's work in the Junior Graded Course on becoming members of the Church of the Brethren. Pupil's book, 16c; teacher's book40c

CHURCH OF OUR FATHERS, Bainton. Fascinating history of the early church and Protestantism\$2.50

To Deepen the Child's Devotional Life:

THOUGHTS OF GOD FOR BOYS AND GIRLS. A fellowship of prayer for Lent15c

THEN I THINK OF GOD, Mabel Niedermeyer. A book of worship experiences for the year for primary children\$1.00

AND WHEN YOU PRAY, Grace McGavran. A guide toward proper prayer habits for children25c

To Deepen the Teacher's Devotional Life:

DAILY COMPANION, James Moffatt. Daily meditations selected from Moffatt's translation of the Bible and arranged by topics.

A TESTAMENT OF DEVOTION, Thomas R. Kelly. Talks on acquiring deep religious experiences\$1.00

THIS IS THE VICTORY, Leslie D. Weatherhead. A challenge to one's faith in times of stress\$2.00

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devotional booklet, *Walking With God Today*, to our boys in service. We also remembered each of them with a box at Christmas time. Our church has adopted the ministerial pension plan. At our Thanksgiving service an offering of \$100 was received for China relief. A heifer committee has been appointed and plans are under way to raise two or three heifers for relief. The ladies' aid is making clothing for relief work. Our church attendance has been hindered because of sickness.—Mrs. Zelma Driver, Lima, Ohio, Jan. 13.

Pennsylvania

County Line (Indian Creek).—We feel that our church has grown spiritually as well as in number during the past year. A delegation from our church attended the Mt. Joy church during the revival meeting conducted by Bro. Galen Blough. We all enjoyed a revival meeting conducted in our church by Pastor J. H. Wimmer during the week ending Oct. 10. Seven persons were baptized. Our love feast was observed on Oct. 10. A class of young people conducted our Sunday-school services recently. While our pastor and wife were conducting a revival meeting elsewhere, we enjoyed a peace program. We were favored with a play, *Judith's Choice*, given by the young people of the Mt. Joy church. We had a service on Thanksgiving evening. Our young people presented a Christmas cantata, *Lasting Glory*. The children gave their recitations and exercises on Sunday morning. A large group met at the parsonage on Dec. 22 to surprise Brother and Sister Wimmer and to present them with a gift of \$45.50 to show our appreciation for the work they are doing in our church. After the party the young people went Christmas caroling.—Mrs. William Nedrow, Jr., Stahlstown, Pa., Jan. 14.

Sipesville.—One of our recent highlights was the celebration of the twenty-fifth anniversary of the dedication of the present church building. The three sessions were greatly enjoyed, and especially the fellowship with former members and friends.

Our evangelistic meeting, which was held the last week of October and the first week of November, was very interesting; it was conducted by the three Showalter brothers—our own Pastor C. O. Showalter and his brother, Russell of the Sandy Creek congregation, W. Va., and Ray of Keyser, W. Va. The meetings were well attended; music was furnished by our young people's choir, led by Pastor Showalter, and the inspiring messages were delivered by the other brothers. As a result of the meeting thirteen were baptized. The love feast, held on the last Sunday evening, was the best attended in many years. World Community day was observed in our church with the co-operation of three other denominations in our neighborhood. The annual community Thanksgiving service was held in the Casebeer church with our pastor bringing the message. The B. Y. P. D. has been very active, meeting twice a month on Sunday nights at the homes of the members. These meetings have been well attended by our own group and by the young people of other churches who have no activities of their own. The young people packed Christmas boxes for all our boys in service; each one was also sent a book of devotions. The ladies' aid has been busy quilting. The Sunday school presented the cantata, *Gwen Allen's Christmas*, on Christmas Eve. At this time the Showalter family was presented with a purse of money by the Sunday school. The Home Builders class presented them with a name quilt containing 629 names. New officers for 1944 were elected at our council in October. Bro. Showalter was re-elected to serve as pastor for three years. Brother and Sister John Maust and Brother and Sister Owen Brendle were chosen to serve as deacons. Installation services will be held by Bro. Galen Blough and our pastor on Jan. 26. Final reports for the year show that the new organ purchased last year has been paid for in full. Reports of the church treasurer show more money on hand than for any other year in the history of the church. We increased our giving to missions and began the new year with no indebtedness.—Mrs. W. R. Critchfield, Sipesville, Pa., Jan. 16.

Directory of Missionaries and Relief Workers

Missionaries

SWEDEN

On Furlough

Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

CHINA

American Internee, Camp Holmes, Baguio, Philippine Islands, via New York, N. Y.
Angeny, Edward T., and Helen F., 1940.
Crim, Bessie M., R. N., 1940.
Cunningham, Dr. E. Lloyd, and Ellen, 1938.
Flory, Rolland C., and Josephine K., 1940.
Thomas, Susie M., 1939.

On Furlough

Clapper, V. Grace, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.
Crumpacker, F. H., and Anna, 923 Highland Ave., Elgin, Ill., 1908.
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.
Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind., 1936.
Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castafier, P. R. R. A Project, Adjuntas, Puerto Rico, 1933.
Rothrock, Hazel, Omak, Wash., 1938.
Schaeffer, Mary, 2262 N. Park Ave., Philadelphia 32, Pa., 1917.
Senger, Nettie, 3298 E. Lafayette Ave., Detroit, Mich., 1916.
Shock, Laura, 1401 St. Elmo Ave., N. E., Canton, Ohio, 1916.
Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.
Sollenberger, O. C., and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.
Wampler, Ernest M., and Elizabeth B., R. N., 417 Cypress St., Greenville, Ohio, 1918 and 1922.

AFRICA

Box 145, Jos, Nigeria, West Africa
Royer, Harold A., and Gladys H., 1930.
Chibuk, Nigeria, West Africa, via Malduguri
Petre, Ira S., and Mary M., 1939.
C. B. M. House, Jos, Nigeria, W. Africa
Dadisman, Mary N., R. N., 1941.
Heckman, Clarence C., and Lucile, 1924.
Garkida, Nigeria, West Africa, via Jos and Damaturu
Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Kulp, H. Stover, 1922.

Studebaker, Dr. Lloyd, and Modena, 1934.

Lassa, via Jos and Damaturu, Nigeria, W.

Africa

Brumbaugh, Grayce, R. N., 1937.

Weaver, E. Paul, and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W.

W. Africa

Harper, Clara, 1926.

Landis, Herman B., and Hazel M., R. N., 1938.

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

Wusasa, Zaria, Northern Nigeria, % C.

M. S.

Moyer, Edna Faye, 1931.

On Furlough

Engel, Alice, R. N., 1931 E. Monument St., Baltimore 5, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell

Road, Phoenix, Ariz., 1938.

Kulp, Christina, 1700 Mifflin St., Hunting-

don, Pa., 1927.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.

Kinzie, Wm. G., and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Fasnacht, Everett M., and Joy C., 1940.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussorie, U. P., India

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

On Furlough

Blickenstaff, Verna M., R. N., Oakley, Ill., 1919.

Cottrell, Drs. A. R. and Laura, 305 E.

Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board,

22 S. State St., Elgin, Ill., 1917.

Moomaw, I. W., and Mabel, North Man-

chester, Ind., 1923.

Shumaker, Ida C., 105 Beachly St., Mey-

ersdale, Pa., 1910.

Townsend, Ralph, R. 6, Box 174, Tallahas-

see, Fla., 1937.

Relief Workers

BOLIVIA

Bowman, Paul H., and Evelyn, The Amer-

ican Institute, La Paz, Bolivia, 1942.

ECUADOR

Naylor, Kurtis F., and Gladys, Casilla 455,

Quito, Ecuador, 1942.

Schrag, Wilma, The American School,

Quito, Ecuador, 1943.

ENGLAND

Barwick, John W., % International Y. M.

C. A., 4 Great Russell St., London, Eng-

land.

MEXICO

Michael, Mr. and Mrs. H. D., % Sociedad

de los Amigos, Miactatlan, Morelos, Mex-

ico, 1943.

PERU

Landis, Frances, Callao High School

(Methodist), Apartado 240, Callao, 1943.

PUERTO RICO

Castañer P. R. R. A. Project, Adjuntas,

Puerto Rico

Cassel, Franklin K., M. D., and Margaret

M., 1943.

Harbison, Jean, 1943.

Parker, Daryl M., M. D., and Martha N.,

R. N., 1942.

Hanawalt, Mrs. Imogene, 1943.

Rowan, Mary, 1943.

Schiffler, Rachel, 1943.

SPAIN

Blickenstaff, David E., and Janine, Ed-

uardo Dato 20, Madrid.

BOOKS for the Easter Season...

DEVOTIONAL

THE GLORY OF GOD. By Georgia Harkness. Poems and prayers for devotional use. 125 pages. \$1.00.

In her own mind Professor Harkness blends the intellectual and the experiential phases of faith into the union that rounds out each, and then adds to this a cultivated and sure poetic use of language.

OUR DWELLING PLACE. By Clarence Seidenspinner. Photographs by Gilbert Larsen. \$2.00.

An unusual and beautiful book offering a new pattern for personal devotions. Using well-chosen photographs, it succeeds in combining meditations with the suggestiveness of visible beauty, leading one to a sense of fellowship with God.

EVERY DAY A PRAYER. By Marguerite Harmon Bro. \$1.50.

Each of the 365 numbered (but not dated) sections begins with a few quoted lines of verse or prose, proceeds through a brief essay that is usually too lively and frequently too full of illustrative episode to be called a "meditation" in the ordinary sense, and ends in a sentence or two of prayer.

ABUNDANT LIVING. By E. Stanley Jones. \$1.00.

Every devotion continues the thought and message of the day before. It begins with one's "today" and moves through everyday Christian growth to new abundance.

FIVE MINUTES A DAY. Compiled by Robert E. Speer. \$1.00.

Each page contains Bible verses, some poetry and a prayer, all carefully chosen. One page for each day of the year. The book will fit into a man's coat pocket or a lady's handbag.

WITH THE MASTER. By Philippe Vernier. 80 pages. 75c.

A book which reveals an awareness of intimate fellowship with the Master, and is characterized by a direct and simple approach to the practice of the Christian life.

GENERAL

BASIC BELIEF. By Edward Frantz. 165 pages. \$1.25.

In forty short talks the former editor of the Gospel Messenger presents in simple terms the mature thinking of a fruitful life and ministry. The book calls us back to those things which are truly basic to the Christian life.

PERSONALITIES OF THE PASSION. By Leslie Weatherhead. 184 pages. \$1.50.

Through a study of the parts played by such persons as Peter, Judas, Caiaphas, Herod and others in the events of Passion Week we are led to see how we too hinder the progress of Christ's kingdom. This book is the Gish Fund book for Lent; the price to ministers of the Church of the Brethren is 85 cents.

BUT CHRIST DID RISE. Compiled by Paul Zeller Strodach. \$2.00.

A collection of sermons very fitting for the Lenten season. These sermons come from eighteen different outstanding ministers. They are stimulating and suggestive. Naturally one would not agree with every viewpoint expressed. However, the reading of this book should greatly stimulate our thinking and enrich our ministry.

HIGHWAYS OF CHRISTIAN LIVING. By Elgin S. Moyer. 166 pages. \$1.00.

A devotional study of the Book of Acts. Shows what Christian living was in the early church and urges that type of living on present-day Christians, most of whom live below the level of their possibilities.

WONDERFUL JESUS. By Charles Ludwig. 127 pages. \$1.00.

A heart-warming little book by a man with missionary, pastoral and evangelistic experience who herein shares a deep personal experience in things of the spirit. It definitely points men to Christ.

THE MEANING OF REPENTANCE. By William Douglas Chamberlain. 223 pages. \$2.00.

Repentance as understood by this author is no trivial matter. Rather, it is a complete reversal of mind, heart, will and action, from self to Christ. It leads to a happier life, away from the depression of spirit which a consciousness of sin causes.

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Please send me the books checked. ☐ Cash is enclosed. ☐ Bill me.

....The Glory of God, Harkness. \$1.00
Our Dwelling Place, Seidenspinner. \$2.00
Every Day a Prayer, Bro. \$1.50
Abundant Living, Jones. \$1.00
Five Minutes a Day, Speer. \$1.00
With the Master, Vernier. 75c
Basic Belief, Frantz. \$1.25.

....Personalities of the Passion, Weatherhead. \$1.50 (Gish Fund price 85c)
But Christ Did Rise, Strodach. \$2.00
Highways of Christian Living, Moyer. \$1.00
Wonderful Jesus, Ludwig. \$1.00
The Meaning of Repentance, Chamberlain. \$2.00

Name Address

GOSPEL MESSENGER

Volume 93

FEBRUARY 12, 1944

Number 7

How would it feel to be a member of the Negro race and live in America? A few years ago your editor touched that feeling slightly.

Under the auspices of the University of Pennsylvania and the Rockefeller Foundation, Dr. Lloyd Studebaker and I went south to make a survey of Negro education in several counties of southern Virginia, South Carolina and Alabama. Correspondence with these states had been through the Office of Education in Washington, D. C., and our homes had been listed as Garkida, West Africa. As a consequence, when I visited the Education Office in Washington they were embarrassed to discover that I was not black, for they had made arrangements for a trip through the South by colored men. I checked their impulse to telegraph changes and we proceeded south as arranged.

When we got into the deep South we discovered that ostracization was to take place. The good colored folks whom we visited were amazed to find us white and at once proceeded to make changes in their plans for us. But we assured them we had been living very intimately with their race in Africa, worshipping with them, partaking of the Lord's supper with them, baptizing them. We said we saw no reason why we should not fellowship with our American colored friends in a similar manner. So we traveled with them, ate with them, slept in their edifices and thoroughly enjoyed ourselves. When the towns in which we traveled observed that we were eating with Negroes they made us understand that we should not mix the races; it either should be all one or all the other. The Negroes were kind about it all. They would not sit down to their own tables with us until we insisted that they should.

Since then I have had five years of interesting correspondence with good colored friends made on that trip.

This is Brotherhood Month. Some would say brotherhood doesn't require going as far as that. Perhaps it does not for some, but it pays big dividends in fellowship, understanding and peace of



Feeling Black

soul when one does go that far. That was enough for us.

In the days ahead there must be more of that. Pigment is going to count for less and less. The white race boiled out of Europe following the fifteenth century and got considerable hold on the rest of the world. But even yet it does not numerically dominate the world. If we call the people of India brown, instead of members of the white race which they really are, then the Mongoloids with about 800 millions and the Indians with nearly 400 millions will considerably outnumber the whites who have about 500 million in Europe and 300 million elsewhere in the world (Ogburn and Nimkoff).

If we base white supremacy on our ability to make gadgets we lose some of our confidence when we discover that other people can make them as well and more cheaply.

But even these discoveries will not lead to brotherhood. Brotherhood grows out of the heart. It is a feeling. If a man feels brotherly in his heart, so is he. If he does not feel that way he cannot well be brotherly. Moreover, it would be well if that brotherly feeling could begin to operate close home. It is easy to become evangelistically enthusiastic about the Negro race in Africa or the Mongoloid race in Asia. A real test of brotherhood, and of Christianity, is whether we can become just as enthusiastic about each of these races in America. "And before him shall be gathered all nations" (Matt. 25: 32).—D. W. B.

Around the World...

One of the oldest Lutheran congregations in America, St. Matthew's Lutheran church in New York City, will vacate its building by July 1 to make way for a Negro group of that denomination.

The first Negro minister to be ordained in the Reformed Church in America, one of the oldest Protestant communions in the country, has been installed as director and pastor of the Southern Normal School at Brewton, Ala.

The trans-Atlantic clippers of the Pan-American Airways shuttled across the ocean 430 times during 1943 and covered 1,276,000 miles. The planes carried 16,000 passengers, 832,086 pounds of mail and 4,131,000 pounds of air express.

Former Senator Robert L. Owen of Oklahoma has created a global alphabet to simplify international communication and has presented it to President Roosevelt for consideration. One hundred and fifty copies of the alphabet of thirty-three letters have been sent to the state department officers and foreign service members abroad.

The superintendent of schools of Newark, N. J., has announced a classroom program emphasizing "tolerance and better understanding of other peoples and religions." The first in the state to include such objectives, the program ought "to do much to wipe out intolerance in adults," said Superintendent Heron. "Our schools and our churches must join together in the effort."

Although the Bank for International Settlements in Switzerland is a Nazi-controlled organization, thirteen of its seventeen directors and most of its clerks being nationals of axis countries, the United States and Great Britain continue to participate in its management. Its president is an American and two of its directors are English, and the bank is still permitted to handle the accounts of the International Postal Union and of the International Red Cross.

A commission appointed late in 1942 to study Negro-white relations within the local Young Women's Christian Associations of the United States reported the findings of a twelve-month study to the National Board of the Y.W.C.A. at its annual session in January.

Mrs. William L. Tucker of Princeton, New Jersey, was chairman of the commission which included twenty-two white and Negro women from various parts of the country. The study was conducted by two staff members of the national board, Miss Juliet O. Bell of Aiken, S. C., and Mrs. Helen K. Wilkins of Minneapolis, Minn.

The findings are based partly on two questionnaires, one statistical and one descriptive of local practices, and partly on visits made by the interracial team to nine cities, including Hartford, Conn., Minneapolis, Minn., St. Paul, Minn., Denver, Colo., Houston, Texas, St. Louis, Mo., Alton, Ill., Atlanta, Ga., and Charlotte, N. C.

The object of the study was to see how far and by what means local Y. W. C. A.'s have been able to live up to the organization's Christian ideal and its goal of an all-inclusive fellowship of women and girls.

The net results of the findings, which will shortly be issued in pamphlet form, are summed up in two statements of local general secretaries quoted in the study:

"The best way to have interracial democracy is to practice it."

"The least desirable means are those which treat interracial relationships as if they were 'race problems' and as though they were theoretical and abstract."

The study states unequivocally in conclusion: "The greatest strength in the Y. W. C. A. is its purpose. . . . The power for an interracial movement is derived from the spiritual disciplines which make the purpose a mainspring of action. Where the purpose is used, both as the ideal and as a practical plumb line for gauging next steps, the association tends to move toward the integration of Negro women and girls in significant ways."

★ ★

One of the resolutions made at the annual meeting of the Home Missions Council of North America was: "Churches must meet the increase of race and minority hatred by programs of more rapid integration of language and race groups into the regular churches."

Segregation of races on railroad trains, where equal accommodations and services are provided, does not constitute "unlawful discrimination," the Interstate Commerce Commission ruled recently. The ruling followed a complaint filed by eighteen Negro seamen who alleged that in a trip from Tampa, Fla., to New York, more than three years ago, they were refused dining car service until after white passengers had been served.

To further Canadian-American relations, Canadians of national distinction are to be brought to St. Lawrence University every semester to speak before classes and to make public addresses.

An interracial communion service, the first of its kind in the city, took place in Calvary Methodist church, Pittsburgh, on Christmas Eve, when four northside congregations, two of them Negro, met together.

Judge Samuel S. Leibowitz, of Kings County, New York, appointed Herbert Miller, a Negro of Brooklyn, as foreman of the grand jury of the county for January, stating that he was the first Negro to serve as foreman of a grand jury in any county of the nation.

With courses in English and orientation for the young men and women of International House, Philadelphia, an attempt is being made to clarify the sometimes mystifying variations in interpretations of words and customs which can make a big difference in understanding.

An executive of a hotel in Washington has been found guilty of violating the State Civil Rights law last spring by refusing to accept a Negro as a guest at the Knickerbocker Hotel in New York, at which place he was at the time assistant manager. He was fined one hundred dollars.

Seventeen recommendations for added government services for children of minority groups, of which Negroes are the largest, and for added opportunities for trained Negro workers in labor, health and welfare fields resulted from a conference by the Children's Bureau at the close of 1943.

Revision of New York City's textbooks to eliminate biased references to the Negroes and other minority groups has been urged by Justice Hubert Delany of the Domestic Relations Court. He made his statement before 400 educators and laymen, and warned against teaching our children our prejudices.

SPECIAL ASSIGNMENTS

BY R. H. MILLER

OUR constant problem is to get religion spread out from Sunday through Monday to Saturday, to carry it from the church to Main Street and to the homes and farms of the community, to weave it into the fabric of everyday living. "Why call ye me, Lord, Lord, and do not the things which I say?" "With their mouth they shew much love, but their heart goeth after covetousness." How can we make religion bite deeply into the stuff of daily life? How can we lead people to be "doers of the word, and not hearers only"?

One device which may help to do it is to select some type of service or act of worship which shall be as surely a part of each day as eating or sleeping or breathing.

Saint Francis began his Christian career by repairing old churches. This was humble, menial work, but it served a real need; it was concrete and definite; it used his hands and so it led to larger, greater things. This was his way of turning religion loose in everyday life. A doctor in our town makes it his aim to do each day some bit of medical service for which he is not paid. Thus does he put into practice on weekdays the gospel which he hears on Sunday.

Two happy old people live in an Ohio city. Disappointed in their hope that children should be born to them, they adopted and reared fifteen. Their one standard of selection was that the child must have been refused adoption by some other couple. Seven of their children have achieved distinction in their chosen communities. That was their way of taking the gospel home from church, in the weekdays from Sunday.

Two maiden ladies, seamstresses,

make Halloween costumes for themselves and for the small children who live near them. Then on Halloween the happy troop of masqueraders visit the homes of all the children. That is their way of providing wholesome fun for the children—and incidentally for themselves. The gospel of gladness, if you please!

Martin Luther once remarked to his wife that they were less regular in their prayers than they were when they were under the dominion of the pope. If bread from heaven is more important than bread from the baker's, should it not have an established place in the day's routine, just like the day's meals?

A boy lost his mother five years ago. Every day of his life he reads at least one chapter in the Bible as an affectionate duty to her. As he loves her and honors her memory, no day may pass without this sacred remembrance! This habit makes religion an everyday matter with him.

All of the sons of a certain family have been called by the draft. As a gesture of loyalty to

Thinking About the News...

Do Colleges Make a Difference?

I clipped from the paper the other evening an article that struck me hard. It was a letter written by a captain in the South Pacific to his father in America. He said that out there he had developed a finer appreciation of America and that, as a result, he had no desire to stop fighting now. In fact, he did not want to stop, he said, until he had helped wipe out, not just beaten into unconditional surrender, but had helped wipe out the youth of Germany and Italy and Japan. He feared that if they were not wiped out their children would rise within twenty-five years to fight his children. He assured his father that going to the South Pacific had not made him feel this way, but that out there, basic hardship and primitive living had only brought into sharper focus what he had been taught in a good American college. He mentioned the college. He believed there were millions who felt as he did. As I mentioned above, this hit me hard.

Alongside of this clipping I placed a letter I had received the other day from one of my students at McPherson College who is likewise in the South Pacific and who wrote from there. He is not a member of the Church of the Brethren. He said he felt that the more deeply he was pressed into things in the Pacific islands the more meaningless his work became. He felt that little was being accomplished and that the essential problems were being deepened each day rather than moved toward solution and conclusion. He ended with a wish that it might be possible for him to bring to bear, on the problems that separated him from the enemy, some of the principles of justice and right which he had learned at McPherson College.

That made me feel better. I hoped there were millions who felt as he did.

Since then I have been asking myself, do colleges make a difference? How much is education to blame for our messy affairs? Can it help us out now?

D. W. B.

Gospel Messenger

"THY KINGDOM COME"

FEBRUARY 12, 1944

Volume 93

Number 7

DESMOND W. BITTINGER . . . Editor

H. A. BRANDT . . . Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.

them, their parents make it a rule to write a letter each day to some boy in the service. This they do as a sacred obligation to their own sons. No day may pass without these letters being written. So every day is brightened by an act of Christian thoughtfulness.

A businessman who has no family takes aged widows to and from church on Sunday. He gets an extremely great satisfaction out of doing it, for he does it as a memorial to an unrealized hope for a family of his own. And so he drives his automobile for the love of Jesus Christ.

A lady of some means, without dependents, gave herself the special assignment of making coats and garments for the children of widows in the community. When she lay a corpse, instead of flowers, the room was filled with children's wearing apparel, the fruit of her kindly heart and skillful hands. Her name was Dorcas. Thus did she bring the gospel into common life.

A wealthy manufacturer lives within a stone's throw of a beautiful old people's home into which he has put thousands of dollars along with much of his own thought and effort. It is his hobby, his joy, his monument. He has been heard to say that his interest in that home has given him more satisfaction than anything he ever did.

So I suggest that you choose some special type of Christian service and do it in sacred remembrance of some person or experience that has blessed your life. It helps to keep faith sweet and strong, weaving it into the fabric of everyday living.

North Manchester, Ind.

Neighbors

BY REBECCA FOUTZ

It was centuries before Christ that God started telling his people, "Thou shalt love thy neighbor as thyself: I am the Lord" (Lev. 19:18). This injunction was repeatedly given in the Old Testament.

This ideal was in contrast to the actual situation. Then cities went to war with cities. Walls were built around them for defense. The gates were closed at night. Watchmen manned the towers from which the surrounding country could be watched to warn of approaching danger. Then, as now, a surprise attack was the aim. The difference in our day is that those who man the lookout posts watch the sky. The enemy now can come on wings. The chariots of war have learned to fly.

Down through the centuries man used various devices to keep out marauding neighbors. The great wall of China is an example. On the con-

Of Human Destiny

BY CHARLES D. KLINGLER

What subtlety has been allowed, through the ages,
To drive massive wedges, dividing the races?
What court has decreed that each rank by his place
in the spectrum,
Or that the tongue be the key to racial distinction?
When shall we perceive that these wedges are all
superficial—
Resist the hypnosis which bids us not cast them
aside?
Shall binding traditions or loathsome characteristics
Divert human destiny—matter already foregone?
But no, the select of all races shall some day
Be welded in one intellectual body;
Man's progress shall then be unfaltering; our foolish
hatreds
Can only delay the glad day which shall mark
A new era of peace and goodwill among nations!
La Fayette, Ohio.

continent of Europe, men of power and substance
built castle fortresses, oftentimes surrounded by
moats for more protection.

In our day the poet wrote of him who built his
house by the side of the road to be a friend to
man. This is an indication of some progress, at
least in thought.

Germany has ringed herself with subject na-
tions that she has made into fortresses. Her
leaders feel that this has made their own land
nearly impregnable against any invader. But
there is still the open sky. And they cannot de-
fend themselves from attack there as they had
expected to.

The story has been the same all through the
centuries. Man has devised nothing that some
other man's ingenuity has not overcome.

Man's way has proved a failure every time, but
he stupidly keeps on repeating it, the while re-
jecting God's patiently repeated "Love thy neigh-
bor as thyself."

Zechariah gave the enlarged vision of a neigh-
bor. "In that day, saith the Lord of hosts, shall
ye call every man his neighbour" (3:10). Christ
gave the same teaching in the parable of the good
Samaritan. He re-emphasized the loving of one's
neighbor by stressing it through all gospel teach-
ing and said it was the second great command-
ment.

During this world holocaust, the questions have
oftentimes been asked, "Why does God allow it?
Why doesn't he do something to stop it?" He
is waiting for mankind to believe him and try
his way. He says to us what he said to Israel
through Moses: "How long will this people pro-
voke me? and how long will it be ere they be-
lieve me?" (Num. 14:11).

People are prone to blame God for the consequences of their own choices and of their lack of faith. Israel and most nations since then have said that God's way is not practical, not feasible. God is the one who must become impatient at man's delaying of his purpose for him.

But God knows that forcing man to do his way is not the solution. At Kadesh-Barnea God was ready to lead Israel into Canaan. But they had not the faith to follow. He could have driven those whining, complaining people to the promised land but they would have fled before the giants of their imagination. They lacked an overcoming faith.

Why has not the "land" of Christ's teaching concerning our fellow man been possessed through all these centuries? We cannot conquer by ourselves but God promises the necessary grace and strength. So-called Christian nations and mankind continue to flounder in the wilderness of hate and greed and race superiority.

As discouraging as conditions seem, the picture is not all dark. Some progress has been made. On this side of the globe nations have learned to get along without making themselves bankrupt trying to devour each other. There are some spots on the record but the idea of being neighbors has steadily advanced.

And may it not be that out of the indescribable suffering and travail and destruction of this war, other nations and peoples of the world will be willing to try the better way? Since man has learned to travel by air, the ability to destroy is so enlarged that unless nations learn to live as neighbors the only alternative seems to be that they will destroy themselves.

In our own land live people of about every tongue and nation. There are those here of all the nations at war. But here they do not consider going to war with each other or their neighbors. It shows what is possible. We may not love them as we should but at least we share with them the blessings of our land.

No dictator or conqueror has ultimately kept his wrongly gotten gains. But the world keeps trying his blind way. God says that "the meek shall inherit the earth." This assurance was first given (Psa. 37: 11) when war was a regular business with nations. Such a statement must have seemed wholly visionary then as well as when Christ repeated it in Matt. 5: 5. Let us keep a burning, zealous faith, for God has the last word.

Meanwhile he keeps pleading, "Love thy neighbor as thyself," and "How long will it be ere they believe me?"

Philadelphia, Pa.

Credulity Versus Skepticism

BY PAUL THOMPSON

"The simple believeth every word" (Prov. 14:15).

EXAMPLES of our text can be seen times without number in our day. Who is it but the simple-minded people that "fall" for the outlandish advertising of the modern billboards? Who is it but simple folk that are most susceptible to war propaganda? Who is it but simpletons that believe everything they hear?

The rest of our text tells us that "the prudent man looketh well to his going." And he who is prudent will not be an easy mark for advertising, propaganda, or gossip, for he will not believe every word he reads or hears, even though a devoted friend may write or speak it.

Now, I do not suppose anyone wants to be a skeptic and distrust everything and everyone with whom he comes in contact. If one is afraid to believe anything he will never get his little boat out of the harbor. Nor does anyone want to be gullible, for to be so is to be cast about by every wind of doctrine and never reach a destination even though he may manage to lift his sails to the wind.

Again the middle-of-the-road course is best. One must have a believing mind, but one must be intelligent enough to weigh matters. He must be wise enough to know what is true, so he may hold to that which is good and cast into the fire that which is false. To believe after having secured adequate proof is the mark of a wise man.

Now, this is a hard philosophy; it is the way of the straight gate and narrow way. But one can get help from religion. When the light of Jesus Christ has illuminated the mind and soul of an individual he will be better able to get a right perspective of reality.

Burnettsville, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Two professors of economics had lectured in an adjoining state and were riding home together. An argument started, which proved to be many miles long.

At length they reached their home city. They were driving through a group of dirty, ragged children in a slum district when one of them suddenly said: "That's what we should be talking about, instead of the insignificant technicality we've been wrangling over!"

"You're right, old chap!" replied the other, and both lapsed into embarrassed silence.

Later that evening the trip was reported by one of them as part of another lecture. "After all," warned the professor, "hair-splitting may be good mental calisthenics, but we should never forget the vital human problems science has set itself the task of solving."

Kansas City, Kansas.

SEVERAL SOMETHINGS ABOUT RACE

BY GRACE HILEMAN MILLER

"I do wish that I could do something about this race prejudice problem. It seems to be getting more and more acute!" exclaimed Rebecca Kline to her neighbor, Mary Cassel. Some startling statements about race problems at home had appeared in the evening paper.

"Rebecca," answered Mrs. Cassel somewhat resolutely, "I have decided that there is something each one of us can do that is vital."

"What is that something, Mary?" asked her neighbor.

"Rid our own hearts of every bit of race prejudice; teach our children that God looks upon the heart, not the color of the skin, and that God is no respecter of persons; also look for opportunities to befriend people of minority groups."

"W-e-ll, you've several somethings there, but all little things—"

"Yes, but little drops of water make the mighty ocean and little grains of sand make the land. Little hates make the world wars, or grow into world wars. You have a chance to do several somethings, Rebecca Kline, in your work with children—"

"Say, I just thought of something! All the mission study books emphasize world friendship projects and utter absence of race prejudice. Really, many of them teach understanding of the people of different races. That kind of teaching is needed: I have been shocked several times at remarks children of my class have made about the Japanese children and the Negroes."

"I believe, Rebecca," said Mary Cassel, "the first thing is to think through very carefully how race prejudice comes about and is fostered; second, to see its utter folly and harmfulness. Then we are ready to live unprejudiced lives ourselves and to help others to do the same."

"But, Mary, how can we apply it to our own community, to the children of our community, our Sunday school, if you please?"

"That's easier said than done, I grant you, but it can and must be done if we are going to get results," said Mary thoughtfully. "The first step is to help our children to feel that color or nationality makes no difference with God and should not with us—"

"Teach the children that Jesus loves all the little children of the world—the black and yellow, brown and white—and that all are precious in his sight."

"Exactly. And the next step is to help them to see the good in their neighbors, the Negroes and the Mexicans. Seek opportunities for them to make friends with children of minority groups."

"Perhaps, Mary, we women should begin by being friendly and neighborly with women of these groups. Perhaps we should make an effort to get them into our women's class socials."

"Yes, that is true. What do you say that we begin right now and each take some of these women to our women's class Christmas party?"

"What if they do not accept our invitation?"

"Try, try again."

This is how it happened that Mrs. Cassel took a Negro woman to the class meeting, and Mrs. Kline succeeded in persuading a Mexican woman to accompany her. What they did was the beginning of friendships cutting across race lines in this Sunday school.

La Verne, Calif.



PEOPLE ARE GENTLE OR WARLIKE DEPENDING ON THEIR TRAINING.

It is interesting to know that character is not inborn but the result of one's upbringing. The Scriptures say: "Train up a child in the way he should go: and when he is old he will not depart from it." "People are gentle or warlike depending on their training," says the artist in the picture from *The Races of Mankind* by Ruth Benedict and Gene Weltfish. It is used by permission of the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City.

I Am Worldly Amusement

BY HELEN HOAK EIKENBERRY

In these days of conflicting emotions and shifting ideals I have reached a position of unprecedented importance. I am the "kick" of life in depressing times. I seem to make life endurable for the fainthearted. I can release them from smothering restraints and fears. I kindle imagination and bravado, remove all barriers to free expression of the impulses and lead in the aimless rush for pleasure. Today you are likely to know me as "escape" or "morale builder." Actually, I am the wild frenzy of a restless people, the headache of the nation, the greatest deceiver of the thoughtless. They accept my substitute for happiness—excitement. I lead them on and on, a feverish people, away from home and church, and there is no place where they may stop. They would forever flee the realities of life. They know not what they seek, or where the search will end, and they are never satisfied. I am the glittering god who entices them.

But there is the Christian home, where I have no power. I am not allowed to enter; I cannot induce young or old to follow me. Even I am struck with the cheapness of my baubles when I would wave them before these Christians. They will not join in the rush for pleasure, for they seek no escape from the earnestness of life. They of the Christian home are a strong people, knowing what they want and possessing it. Life to them is not synthetic, for they seek beneath the glamour for reality. They are not afraid. I own that they are a happy people—quietly, steadily, surely happy—without effort. Such happiness is perhaps what the restless seek, but they know it not. Nor do they know how to find it. I have sought with many devices to attract these confident ones as they emerge each day from the Christian home, but their eyes are turned to something ahead; their feet are firm and cannot be turned aside.

I am the god of the synthetic age, but theirs is the God of every age.

Sterling, Ill.

Brethren Service News...

Don Royer, Brethren minister from Denver, Pa., entered West Street prison in New York City on Jan. 17 to begin serving a two-year sentence for failure to report for induction into the army under a 1-A-O classification. Don was a former member of the National Youth Cabinet, had worked for the Brethren Service Committee at Abbeville, S. C., had been a student at the University of North Carolina and at the time of his arrest was a staff member and student at the School of Living at Suffern, New York. His draft board has refused to classify him 4-D as he requested and he did not apply for assignment to Civilian Public Service because he felt that his preparation for and work in the ministry were of primary importance and could not rightfully be denied him by the government.

Edwin Todd, William Satterthwaite, and Dean Egge will leave Miami by plane on Feb. 19 for the Virgin Islands to join the new C.P.S. unit there. The new unit is under the direction of Howard Gustafson, who arrived in St. Thomas, V. I., with his wife, Nellie Gustafson, on Jan. 13. The new men will serve as mental hospital attendant, manual arts teacher, and house manager respectively. The sixth person who will soon be chosen to complete the unit will serve as laboratory technician in the local hospital. The unit is located in the city of Charlotte Amalie, on St. Thomas, largest of the Virgin Islands and is sponsored by the Municipal Council of St. Thomas in co-operation with the Brethren Service Committee.

December giving to the Brethren Service Committee amounted to \$51,015 according to the report from the treasurer. This was an increase of about \$5,000 over the giving for the same month in 1942. However, giving in January fell to \$37,000. The report shows that gifts to the Brethren Service Committee in February will have to double the January figure if they are to match the \$72,000 that was contributed in February of 1943.

The President's War Relief Control Board approved the Brethren Service Committee as a qualified relief agency on January 18. Application for this approval had been made on Jan. 6 as a step in getting the committee recognized by the government in order that it might be permitted to carry on a foreign relief program as soon as private agencies are permitted to operate in the present war areas.

Leland Brubaker and Marvin Senger of the heifer project committee recently conferred in Cincinnati with Ralph R. Will, director of the Farm Security Administration in Puerto Rico, on the proposed shipment of heifers to that island. At the suggestion of the B.S.C., it was agreed that the shipment would be postponed owing to shipping difficulties and winter weather conditions. Plans were made to carry out the shipment about the first of May—the F.S.A. to help make the necessary shipping arrangements.

It has recently been discovered that the Falls Cities Co-operative Milk Producers Association of Louisville, Kentucky, is making plans somewhat similar to the heifer project of the Brethren Service Committee, but on a more limited scale. The two groups are now exchanging information about their respective projects.



The Heifer Project

This is one of the calves being raised by the Brookville Church of the Brethren for the heifer project. She is one of the good Jersey calves which we hope will eventually find her way overseas to help some needy family.

From C.P.S.

Approximately \$300 has been given by the men of Camp Marienville, Pa., as their contribution to the heifers for relief project of the Brethren Service Committee. A check of \$179.38 was recently sent to the Eastern regional office at Elizabethtown, Pa.; this amount represents the tithes and offerings of the campers given in the regular worship services of the camp. A check for about \$110, which is to follow soon, is the accumulated profit of the camp store.

After several meetings of the camp council and the camp assembly it was almost unanimously decided that the project which best expressed the Christian ideals of the men was the heifer project. Camp Marienville was recently merged with Camp Kane. It was open for slightly more than a year under the direction of S. Loren Bowman, now pastor of the Mt. Vernon church, Stuarts Draft, Va.

The Committee on Resettlement of Japanese Americans recently issued a report in which its first year of work was summarized. The report showed that seventeen thousand evacuees have been resettled and that working committees have been established in twenty-one important cities. The Brethren hostel in Chicago is one of the most active units in this work. The committee is sponsored by the Federal Council of Churches and the Foreign and Home Missions organizations.

Life insurance may serve the church. An increasing number of people are purchasing life insurance contracts and making the church the beneficiary. In some cases the wife is made the direct beneficiary and the church the second beneficiary. In other cases women or men buy policies making the church the direct beneficiary. In purchasing such contracts be sure to use the correct name of the beneficiary, such as Brethren Service Committee, Inc., Church of the Brethren, 22 South State Street, Elgin, Illinois.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ Calendar for Sunday, February 13

Sunday-school Lesson. Jesus on the Mountain and in the Valley.—Mark 9: 2-8, 17-27. Golden Text, I believe; help thou mine unbelief. Mark 9: 24.

Christian Workers. Parables of Prayer.

B.Y.P.D. Brotherliness Toward Negroes.

• • •

Gains for the Kingdom

Two baptized in the Hartville church, Ohio.

Seven baptized in the Marsh Creek congregation, Pa., Bro. S. Clyde Weaver, evangelist.

Twelve baptized in the Painter Creek congregation, Red River house, Ohio, Bro. John B. Grimley, evangelist, Bro. Paul C. Lantis, pastor.

• • •

Our Evangelists

Bro. Moyne Landis of Pierceton, Ind., Feb. 14-27 in the Elkhart City church, Ind.

Bro. C. W. Gible of Manheim, Pa., March 5-19 in the Rouzerville house, Antietam congregation, Pa.

Bro. Harry K. Zeller, Jr., of Elgin, Ill., Feb. 15-27 in the Frederick church, Md.

Bro. S. Clyde Weaver of East Petersburg, Pa., Feb. 20—March 5 in the Lititz church, Pa.

Bro. Niels Esbensen of Hartville, Ohio, Feb. 14-27 in the Harris Creek church, Ohio.

• • •

Personal Mention

Bro. David S. Baker of Clayton, Wash., would like to secure a copy of Denominational Handbook by Phelan, a book now out of print.

To Elder John C. Zug of Palmyra, Pa., for a very attractive official directory of the Eastern District of Pennsylvania, we express a thank you from the Messenger offices.

Brethren Jefferson Mathis and **Galen Lehman** dropped in to wish us well this week as they were passing through. Among other things, they are interested just now in the Winger Memorial Fund for Manchester College.

Mrs. Charles Quaas from the Robins church, near Cedar Rapids, Iowa, was a first-time visitor at the Publishing House this week. Part of her interest here she said was **Bro. Ray Senger**, who has been an important part of the House for many years.

To Brother and Sister C. E. Schneck of Greenville, Ohio, will go the best wishes of all who know of their plans to celebrate their fifty-ninth wedding anniversary on Feb. 12. Tomorrow there is to be a family dinner and open house at their home, 406 Central Avenue.

Bro. Sam H. Flora, Jr., of Winston-Salem, N. C., has taken up his work as pastor of the North Baltimore church. His address is 5805 Reisterstown Road, Baltimore, Md. Please note the committee of elders' report concerning the North Baltimore church as printed on page 13.

Elder James A. Sell, who was born Nov. 23, 1845, and is therefore now in his ninety-ninth year, must sit in darkness on account of his blindness; but his mind is clear and active. He composed a poem on his ninety-eighth birthday. One writes that he is always cheerful, and never complains. His present address is 230 West Plank Road, Altoona, Pa.

Mrs. Otho Winger came to journey's end the afternoon of Jan. 29. Although she had been in failing health for some time, her passing will be a sad surprise to many. To **Bro. Otho Winger**, who has given so much in life and talent to the church, will go the sincere sympathies of the entire brotherhood. A suitable account of **Sister Winger's** life will appear in an early issue of the Messenger.

Bro. Arthur M. Baldwin, 733 G St., San Bernardino, Calif., in addition to continuing his visits to Camp Haan, has also kindly consented to visit the following camps: March Field, Marrow Field, Camp Highlands, Victorville, San Bernardino Air Depot and Base General Supply Depot of San Bernardino. Please send names and addresses of servicemen and servicewomen to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Bro. J. H. Breitigan, president of men's work in the Eastern District of Pennsylvania, sends us the photograph of two of the White Oak congregation's sixteen registered Holstein calves being raised for the Heifers for Relief project. He tells us that eleven of these heifers are being raised on **Bro. Milton L. Hershey's** dairy farm for individuals or Sunday-school classes. **Bro. Milton Hershey** is a minister in the White Oak congregation and chairman of the heifer committee for Eastern Pennsylvania. This record of White Oak, one of the oldest congregations in the brotherhood, may offer a challenge to other Brethren congregations. Eastern Pennsylvania, we are informed, has set a goal of 300 heifers. We hope to give you further information on this worthy work in another department of the Messenger in due time.

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Brother and Sister H. M. Frantz of Elizabethtown, Pa., fulfilled a lifelong ambition, they informed us, when they visited the Publishing House this week. They told us further that they were much impressed by its size and industry. Their interest in their daughter, Mrs. D. W. Bittinger, who recently moved to Elgin, was responsible for the fulfillment of this longtime ambition of theirs. Bro. Frantz tells us that he has subscribed to the Messenger for fifty-two years, or ever since Elder Daniel P. Ziegler, father of Kathryn Ziegler, missionary to India, sold him his first subscription at the early age of fourteen.

Miscellaneous

A copy of Otho Winger's History and Doctrines of the Church of the Brethren is desired. Write Brethren Publishing House, Elgin, Ill., if you have a copy to spare.

To expedite the delivery of Gospel Messengers, agents and others sending in addresses are urgently requested to include the zone or delivery number if such is available. An address is not complete without this new information.

Western Canada favored us with a copy of the Broadcaster for the month of January. This news sheet indicates activity and sincere interest in kingdom building in the Church of the Brethren in Canada. They extend good wishes to all for a spiritual 1944.

The Juniata Annual Conference, to be held on the grounds of Juniata College, Huntingdon, Pa., is being planned along the lines of last year's meeting, or a delegate Conference scheduled to run from Wednesday, June 7, to Sunday, June 11. The Juniata gathering will be the 158th recorded Annual Conference.

Three new slide or film lectures are ready. For All of Life is a set of 2 x 2 kodachrome slides with lecture showing how the Christian gospel touches many areas of life. Brethren Service is a full set of 2 x 2 slides with lecture presenting materials gathered by John Metzler. The set emphasizes activities other than Civilian Public Service, but includes some such material. He Went Straight Home presents fifty-two pictures on a film strip. It is sponsored by the Women's Work Council with the hope it will help in temperance education. Send 25c to help defray outgoing charges on For All of Life and Brethren Service; 10c in the case of He Went Straight Home. In any case the user pays the return costs. Order from: General Boards, Department of Visual Education, 22 S. State St., Elgin, Ill.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Gish Fund Books

The following books are no longer available on the Gish Fund list:

- 272. We Won't Murder, French
- 279. A Preface to Christian Theology, Mackay
- 283. This Is the Victory, Weatherhead
- 308. The Christian Faith, Ferré
- 316. Source Book on Christian Education, Sweets
- 318. The Lord's Prayer, Tittle
- 319. You Are My Friends, Laubach
- 322. The Gospel of John, Erdman
- 328. Paul's Ways in Christ, Smith

Achievement for Christian Service

"Before every opportunity comes a severe trial." These words were spoken by Martin Luther, and came out of the background of his experience. Summing up all evidence of present need and adding to it the absolute minimum need of tomorrow, we are not just amazed at its implications; we are staggered. Already we are on the threshold of a great opportunity. The church is called upon to achieve financially, this month, yes, and next month, and next year, and the next.

Plans are maturing for five missionaries to go to China, five to Africa, and three to India. They go to manifest and promote personally our common interest in the kingdom to the peoples of these countries. Let us thank God these are able to go.

Yes, doors closed by war are beginning to open. Our response now is indicative of our interest in really establishing a kingdom of righteousness. Do we earnestly want such a kingdom? Then let us say so by putting our lives into it. Achievement offering? Yes, indeed! But also it is an opportunity to register our high and continued interest in our world, which needs God and his righteousness so very much.—Leland S. Brubaker.

329. Great Women of the Bible, Macartney

These books will be removed from the list as the present supply of each becomes exhausted:

262. Alcohol Education Visualized

298. How Shall I Say It? Stover

These books have been added:

342. The Church and Its Young Adults, J. Gordon Chamberlin (\$1.00)65c

343. Changing Emphases in American Preaching, Ernest Thompson (\$2.00)\$1.00

344. The Old Testament Speaks, Carl Knopf (\$2.50)\$1.50

345. Personalities of the Passion, Leslie Weatherhead (\$1.50) 85c

346. A Man in Christ, James S. Stewart (\$2.00) ..\$1.00

No. 345 is the Gish Fund's 1944 Lenten book. A review of it appeared in this column on January 8, 1944. Reviews of the other books will be published as soon as possible.

A Man in Christ. James S. Stewart. Harper, 1943. 332 pages. \$2.00

In this volume on Paul's religion, the author, a Scottish preacher, has rendered a notable service. His aim has been to disentangle Paul's personal religion from the systems, theories and dogmas beneath which later generations have buried it. In this he has done well.

The author's point of view is that the key which unlocks the secrets of Paul's soul is not any one of the great doctrines of justification, sanctification, or even reconciliation, but his overwhelming experience of Christ and his union and communion with this great living Presence. Paul's indebtedness to the Old Testament and Judaism, his relation to the mystery religions, his conversion, union with Christ, reconciliation, justification and the oneness of the historic Jesus and the exalted Christ are presented in such a way as to show the unity of Paul's thought and to make his ideas vital to the modern reader. The author is incisive in thought, moving and passionate in style. This book easily takes front rank among the best contributions in the interpretation of Paul's religion.—Foster B. Statler, Mt. Morris, Ill.

Our Mission Work

FROM WEIHSIEN TO MORMUGAO

BY V. GRACE CLAPPER

September 15, 1943, had arrived at last and it was a red-letter day for two hundred eighty-five American citizens who had been interned at Weihsien, the majority of them since March 25, 1943. On that September day the big gates of the former Presbyterian mission compound, which had been converted into a concentration camp, swung open wide and these internees filed out, properly numbered and tagged like so many pieces of baggage. Liberty was their goal but it was yet a long way ahead, even though in sight. The camp was two miles distant from the Weihsien depot, and the would-be repatriates were transported thither in large buses. All were congregated outside the walls of the camp to await their turn. Remaining American friends, together with British friends and those of other nationalities, sat upon or hung over the walls of the compound (the barbed wire had been removed for this special occasion) or stood on elevated ground inside and gazed with longing eyes upon their departing friends and the "field of liberty" beyond the wall. While waiting for buses, we sat upon our baggage or upon the ground, or visited under massive trees. Never before did the countryside look so good and so beautiful to us, now that we were outside that wall that was topped with barbed wire and surrounded by electrified wire ten feet from the base. The Salvation Army band furnished us with music, the strains of which falling on our ears created mingled feelings of joy and sorrow both inside and outside the wall, for most of the time it was the familiar tune, *It's Only Going Home*.

By early afternoon we were conducted safely to the depot, and soon were all aboard for Shanghai! Individual lunches, the best the camp could afford, had been prepared for us by our friends who remained behind. They had arisen as early as 3:00 a.m. to prepare two hundred eighty-five lunches. These consisted of camp bakery bread and meat sandwiches, no butter of course, hard boiled eggs, not too fresh, apples and pears, which the Japanese had thoughtfully provided for this special occasion. These were not Wenatchee apples or Bartlett pears, however. Some managed to have a few extras such as cookies, peanuts, tinned fruit, etc. Well do I remember that I had a one-pint thermos bottle of real coffee which I had brought along from Peking. I had saved it for celebrating some special occasion. This was the special occasion. Minor Myers had saved a tin of evaporated milk for the same purpose, so we had real cream for real coffee, and was that coffee good! But one pint of coffee for three people with other people hungry for coffee sitting all around us did not go far! But we swallowed it down, salving our consciences by thinking it is all right to be selfish this one time. Other folks had to do the same with their luxuries.

As night came on and the crowded day at last came to a close, we longed for a place to lie down and stretch out, but the train was crowded to its utmost capacity and there was no space for such luxurious relaxation. Our crowded condition averted one danger—that of falling over, or off the seat when dozing. Around ten o'clock some of the passengers got their tired brains to working and improvised first-class berths by stacking

luggage between two seats facing each other and thus made a bed for three people. But what about the other three people who occupied those seats during the day? If you had a peep into the inside of the train about 2:00 a.m., you would have found the other half without any difficulty, for there they lay, stretched out in the aisle, on the platforms, up in the crevices of the baggage racks or sitting straight up, back to back, dozing away. A more motley array of human freight you never saw. In a few words it was a "Three Nights' Three Deep Slumber Party" (minus the slumber)! One of our good doctors came around distributing sleeping pills to the weak and overtired passengers, and some who got the pills slept!

Three times while en route to Shanghai we were held up on account of wrecks along the way, tactfully timed and placed by China's invisible army. The train would stop just anywhere without any apparent reason, and stand still on the tracks for hours in a stretch, while we paced restlessly to and fro on the platform, wondering if we would ever get to Shanghai at that rate. But when we finally got started and after a few hours saw the freight cars turned over alongside the railroad, the secret was out. On the morning of September 17, we arrived at Ping Pu and were ferried across the river to Nanking, where we had another long wait. Our baggage was piled up in heaps in the depot, and we sat on it, or lay on it, depending on what we could make out of it. Some found good locations right on the top of a stack of baggage and took a much needed rest. Dry buns were distributed among us, and we chewed on them for pastime. They really tasted good compared to our camp lunches which by this time had outlived their day. Waiting and standing in line had become such a habit with us that we seldom asked any

(Continued on Page 12)

What to Pray For

Week of February 12-19

When Harold and Gladys Royer returned to Africa in 1940 they were located at Lassa and they lived there until they were called over to Garkida to take charge of the great leper colony located a few miles out from the Garkida station. The interesting article by Modena Studebaker in the December 18, 1943, *Gospel Messenger*, Life at Garkida Leper Colony, tells about the work which the Royers are doing. Reread it and then pray that sufficient strength be given to the Royers.

It may be recalled by many readers that last year in the *What to Pray For* paragraph the statement was made that recordings of Ralph and Nora Ann's voices were sent to the parents in Africa as a Christmas gift and that it was hoped these might arrive in good condition. Now we are glad to quote a line from the Royers' letter: "Just at dinner time this evening a package came with a record of our children's voices, singing and speaking. As you might imagine we played it over and over and enjoyed it very much." All those who have children know how tears and smiles must have been intermingled as the parents heard the voices of their children from whom they had been separated for three years.

Turn again to the special Africa number of the *Gospel Messenger*, December 4, 1943, and read the story of Thlawur, a Margi Girl. Gladys Royer wrote it for us. Harold's article on page 9 reveals many things for which the home church should be praying.

The Church at Work

ENRICHING CHURCH FELLOWSHIP

Lonesomeness is serious, for normally individuals congregate. Jesus in his teaching gave the minimum formula, "Where two or three are gathered together." He emphasized the quality of togetherness "in my name." In a local sense the true congregation incarnates this revelation of Christ; in a world-wide sense the denomination makes possible the more inclusive fellowship. Consider the disciplines which the church has discovered which enrich fellowship, though of course they do much more—

The baptismal service, whatever else it means, is a public testimony on the part of the person being received into the church that he is accepting Christ and his way in the fellowship of believers. It reveals to all people of the community that a decision has been made. It announces that more can be expected of the one baptized. It proclaims that there is a new person in the fellowship.

The church and the church school offer opportunities for individuals to exchange, under leadership, achievements in thinking and experience. The minister as shepherd leads by presenting to the group ideals and objectives difficult to achieve. He clarifies how a group can do great thinking. He presents the history of the church, reveals the needs of the day, and calls for a response. Gradually the church, individual by individual, comes to a common mind and common action. The minister is aided by church school teachers and other leaders of the church.

The business meeting offers a democratic method for every individual to propose plans to achieve the common action which is the product of coming to a common mind. Every member of a church, however young, should take seriously the responsibility of attending business meetings in order that a richer fellowship may be realized.

The election of representatives is a means of enriching fellowship. Representatives incarnate the ideals of the church from which they are sent and should express their hopes and aspirations back to the local fellowship. The election of men and women for these experiences demands the highest form of insight both on the part of those electing and the persons elected. In the Church of the Brethren the democratic choice of representatives has been one of the most effective techniques in creating brotherhood.

The ministerial visitation, as the deacons' visit of the past, has favored brotherhood and peace. Fundamentally, the basis of peace rested on the continuing acceptance of Christ. The question was always asked, "Are you at peace?" And if the individual could not achieve it, the deacons would help. They would offer the facilities of the church to obtain that peace. The coming of the full-time minister to the church has lessened the need for what was termed the deacons' visit, but it is clear that it is essential, out of the experience of the past, that individuals be continually

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

reminded of their obligation to live at peace as a testimony of the Christian faith.

The annual visit business meeting generally preceded the communion service. Some of these meetings gave opportunity for some of the finest experiences in developing a deepening fellowship. True, there were many hard problems to solve, but solved they had to be. True fellowship cannot be had without peace. The whole body must suffer until there is peace. Discipline is necessary to keep purified the total body.

The examination service leads toward a climax. Logically the Brethren move from baptism through teaching and preaching, business meetings, visitation, to the examination service before the communion. There seems to be one evident trend running through the disciplines of the church. After about everything else had been said by those speaking, someone would usually say in these meetings, "If anyone is not at peace he should be at peace by the time of the love feast."

The love feast is very essential to the deepening of fellowship. Moving through the church activities to

the time of the love feast, it is not difficult to cross the threshold into the sanctuary and partake of the body of Christ. Thus having thought it through and then after asking forgiveness for all one's sins making a vow that from now on

there shall be peace give one great joy to sit at the table with others who have gone through the same process. So through the feetwashing, the meal, the bread and the wine, and all that these sacred rites reveal, we come to a highest spiritual experience.

Others may outline other techniques for developing Christian fellowship, but these are some of the sacred experiences of the Church of the Brethren which have kept us together in days when preaching was held only once a month. They were effective when we were without church schools and had little education. Now with our organized church, with our opportunities to understand how to live more perfectly, these disciplines can become far more meaningful in building the body of Christ in a day when all of society finds it very difficult to be at peace. The testimony of the church is summed up in these words: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

ADULT DISCUSSION OUTLINE

The Meaning of Lent

Sunday, March 5, 1944

Since the first century many Christians have observed the period before Easter in some special way. Beginning Ash Wednesday (forty weekdays before Easter) sacrifice and self-discipline are stressed in order to bring the individual into a closer relationship with God. This observance takes the form of abstaining from meats or other foods at certain times, cutting down on extravagances and social activities, spending time in devotional reading, meditation and prayer, etc.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

Except for a few pre-Easter services and some emphases on evangelism the Church of the Brethren has paid little attention to this season in the Christian calendar. The discussion at this meeting will naturally revolve around two questions: What are the values in the observance of Lent to others? Should the Church of the Brethren observe Lent in any way?

Values in Lent

Below are listed possible values in the observance of Lent. Discuss, adding to or subtracting from the list:

- Calling to our attention the suffering and sacrifice of Jesus.
- Strengthening of character through self-denial and discipline.
- Encouragement in placing first things first.
- Cultivating a taste for better things.

Discuss also some dangers in observing Lent—allowing self-denial to become formal and meaningless, developing an attitude which regards a strict observance of Lent sufficient to cover obligations for the whole year.

What Attitude Shall Brethren Take?

We can ignore it, pattern after other denominations, or study the values in Lent and attempt to appropriate them according to Brethren patterns.

Possibilities for Action (add others):

- set aside a time for a sacrificial meal and give the money saved to the work of the church.
- set up a system of voluntary rationing.
- place books and pamphlets in the homes for Lenten reading (Walking With God Today).
- emphasize evangelism in the Sunday school and through special meetings.

See next week's Church at Work section for additional suggestions on this topic.

From Weihsien to Mormugao

(Continued From Page 10)

questions about waiting. We automatically fell in line whenever we happened to see a new line forming, and we did not know whether a stick of candy or a cholera inoculation was in store for us. When Hazel and I saw a line forming on a street of Rio de Janeiro we got into it and landed in a bus. So it seems that "queues" are becoming fashionable outside as well as inside internment camps. Well, while we were listlessly waiting at Nanking, the customs officers arrived, and it was time to get in line again. Going through customs is lots of fun if one does not mind unpacking and repacking trunks and suitcases.

Trudeau, N. Y.

Correspondence . . .

International Appreciation Program

The editor was present when the program described below was given in the McPherson, Kansas, Church of the Brethren, Jan. 16, 1944, as a part of the school of missions. The large auditorium was filled with appreciative members of the three races, and at least seven nationalities were represented. Professor Fisher's introductory remarks were well received and the entire program was declared by all to have been an unusual success. The Messenger is glad to present it with the hope that other churches of our fellowship might present similar programs.—Ed.

Introductory Remarks:

On the first evening of our local School of Missions some of us attempted, by means of costumes, to represent the people of other nations and races. How successful we were in that endeavor we should rightfully

leave to our audience, but it stands to reason that we were not 100% successful. Now this evening we have present with us personal representatives of some of those races and nations which we tried to represent on that first evening of our School of Missions. These people can and will speak for themselves—or, rather, they are going to sing and play for us, and we shall be their debtors because they will have brought to us some of the music and beauty not only of their own individual temperaments, but of their racial and national backgrounds as well.

We are all Americans. What is an American? In the last analysis the distinction of being an American is something spiritual. It is not the color of one's hair and eyes; it is not even the color of one's skin. It is not whether one's ancestor's came over the Atlantic Ocean on the Mayflower, or whether they came over in the hull of a slave trader. Or whether they came across the Atlantic Ocean at all; maybe they came across the Pacific Ocean. Or maybe they came from Mexico to Texas across the Rio Grande. An American is a person who believes with all his heart in human freedom, equality of opportunity, and the eternal value of human personality. All of us here tonight are Americans; some of us are seventh generation Americans; some of us might conceivably be twelfth or thirteenth generation Americans; and some of the people performing on this program are first generation Americans.

There is one dominant ideal running through this evening's program. That ideal is goodwill, co-operation, understanding—call it what you will—mutual respect and appreciation among various races, denominations of religion, and nationalities, not only in our beloved America but in the whole world. This program is, therefore, interracial, international, and interdenominational.

Let us permit this occasion to become a symbol of co-operation in all of our thoughts and actions. We need and shall have goodwill and understanding, not only in music and in our social life, but in our economic, political, religious, and cultural life as well.

As late as fifty years ago such a meeting as we are now experiencing would hardly have been possible. It is largely because of the existence of the telephone and the automobile that we are all here together at this moment. What miracles we shall be able to perform when a helicopter sits in every family's back yard! This gathering of persons of different national and racial origins is only a small token of what is going to take place in the world we live in, in the comparatively near future. In the past we have stood for world peace and brotherhood, for international goodwill and understanding; it is time right now, this very minute, that we take steps in that direction.

Program.

Invocation, Bernard King.

America the Beautiful, Congregation.

Introductory Remarks, Nevin Fisher.

Silent Night! Holy Night! (in Spanish and English), Belen Rivas (Mexican-American; Catholic).

Ich Bete an die Macht der Liebe; God Made My Heart, Male Quartet of the Eden Mennonite church (German-American).

A Mighty Fortress Is Our God, Congregation.

The Old Rugged Cross (in Italian and English), Marie Scittine and Mary Mannoia (Italian-American).

Hosianna (in Swedish); How Beautiful Upon the

Mountains, Choir of the Trinity Lutheran church (Swedish-American).

Trees, Henry White, pianist (Negro-American).

In Christ There Is No East or West, Maye Oye, Ruth Uchida, Ichita Tonokawa (Japanese-American).

My Country, 'Tis of Thee, Congregation.

We Would Be Building, Congregation.

Benediction, Bernard King.

McPherson, Kansas.

Nevin W. Fisher.

The North Baltimore Church

The North Baltimore church (formerly Woodberry) met in council Nov. 8 to reorganize for the new year. At the invitation of our Presbyterian neighbors we are holding Sunday school at 7 p. m., followed by preaching at 8 p. m., in the Presbyterian church located at 37th Street and Falls Road. Dr. Euclid Philips, pastor, and his people are lending encouraging help to our work. Our folks lead the prayer meeting every other Wednesday evening.

The Sunday school, under the leadership of Bro. Edward Miller, the women's work with Sister Mary Smith as president, and other departments are planning a year full of interesting and helpful services for the church.

We were fortunate indeed to secure the full-time services of Bro. Sam H. Flora, Jr., of Winston-Salem, N. C., as pastor. Bro. Flora entered upon his duties the second week in January. The folks of North Baltimore have received him wholeheartedly and he is getting off to a good start.

Our committee and the good people here are very grateful to Bro. C. D. Bonsack for several visits in recent months. His inspiring sermons and wise counsel have been a great help in planning the future. Bro. A. Stauffer Curry, field director of the Southeastern Region, filled the pulpit on Sunday, Jan. 16. Bro. Curry and Bro. Chester Harley, district field director, remained with us several days, assisting the committee in mapping out a larger field of service for the church.

Committee of elders of the Eastern District of Maryland: F. E. Williar, Earl Mitchell, Berkley O. Bowman.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cheal-Steward.—Clifford Cheal of Sunfield, Mich., and Ila Steward of Vermontville, Mich., at the home of the bride by the undersigned on June 6, 1943.—Harley V. Townsend, Woodland, Mich.

Drabenstot-Dilling.—Glenn Drabenstot, located at Skagway, Alaska, and Dorothy Dilling of Huntington, Ind., by the undersigned at the parsonage on Dec. 25, 1943.—Galen T. Lehman, Huntington, Ind.

Flory-Humphreys.—John Samuel Flory, Jr., of Oak Park, Ill., and Helen Hunt Humphreys of Stuarts Draft, Va., July 29, 1943, by the undersigned.—Rufus D. Bowman, Chicago, Ill.

Gierman-Figg.—Maynard Gierman of Lake Odessa, Mich., and Helen Figg of Sunfield, Mich., in the Sunfield church on June 27, 1943, by the undersigned.—Harley V. Townsend, Woodland, Mich.

Groman-Starner.—By the undersigned in the Walnut church on Dec. 5, 1943, Warren Groman and Anabelle Starner, both of Fort Wayne, Ind.—C. C. Cripe, Argos, Ind.

Hollen-Miller.—Francis Adam Hollen and Vera Winnifred Miller, both of Bridgewater, Va., at the home of the bride on Dec. 25, 1943, by the undersigned.—C. G. Hesse, Bridgewater, Va.

Reeves-Miller.—Harry Reeves of Denver Colo., and Ruth Miller of Weiser, Idaho, Aug. 22, 1943, at the Weiser church by the undersigned.—A. J. Ellenberger, Weiser, Idaho.

Roller-Eller.—Charles Michael Roller of Bridgewater, Va., and Kathryn Arlene Eller of Salem, Va., at the Oak Grove church on Dec. 5, 1943, by the undersigned.—C. E. Eller, Salem, Va.

Stombaugh-Kuszmaul.—Paul Stombaugh and Lois Kuszmaul, both of Bryan, Ohio, in the Lick Creek church on Dec. 10, 1943, by the undersigned.—Dewey Rowe, Bryan, Ohio.

Fallen Asleep . . .

Bardell, Solomon, was born March 18, 1857, and died at the home of his son on Jan. 3, 1944. Bro. Bardell was the oldest of a family of thirteen children. He was preceded in death by his wife, Aurelia J. Rice Bardell, one son and one daughter. He is survived by six children, eighteen grandchildren, seven great-grandchildren, two brothers and three sisters. He was a member of the Church of the Brethren for fifty years. Funeral services were conducted in the Bunkertown church by the undersigned and interment was made in the Bunkertown cemetery.—H. D. Emmert, Bunkertown, Pa.

Burkett, Fred, was born on July 25, 1871, to Henry and Mary Short Burkett near Ottawa, Kansas, and died at his home in Newberg, Oregon, on Jan. 6, 1944. He was married to Nora D. Kelley in Garnett, Kansas, in January 1897. To this union seven children were born, six of whom survive. He leaves his wife and children, twenty-eight grandchildren and four great-grandchildren. He was a faithful member of the Newberg church, being the church treasurer at the time of his death. The funeral service was held in the Hodson funeral home in Newberg, conducted by the writer, assisted by Bro. D. C. Snider of Salem, Oregon. Burial was in the Newberg cemetery.—Ralph R. Hatton, Portland, Oregon.

Carey, Thomas, was born in Manistee, Mich., July 5, 1862, and died in Muncie, Ind., Jan. 2, 1944. His parents came to Onokama, Mich., when he was two years old. He is among the last of the pioneers of our village. He was a typical lumberjack, beginning his career as a lumberman at the age of fifteen. He was reared as a Catholic, but came in contact with our Sunday school, and in May 1911 was baptized into the Church of the Brethren. Thereafter he seldom missed services. For a number of years he was an active trustee of the church. Two years ago he and Sister Carey retired and moved to Muncie to be closer to some of their children. He leaves his wife, Josephine, and seven children. Burial was in the Onokama cemetery.—J. Edson Ulery, Onokama, Mich.

Cassel, Rudolph, was born in Miami County, Ohio, Nov. 4, 1865, and died Jan. 9, 1944. He was a son of Simon and Elizabeth Casel. He was united in marriage to Lillie Jackson on March 13, 1887, and to this union three children were born, all of whom survive. His companion died April 7, 1911. Besides his children, he leaves six grandchildren, two great-grandchildren, one sister and two brothers. Funeral services were in charge of the writer at the home in Pleasant Hill. Interment was in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

Copeland, Robert Scott, son of Frank M. and Charlotte Copeland, was born near Argenta, Ill., Aug. 26, 1922, and died at Aiken, S. C., Dec. 1, 1943. He was the seventh of ten children, all of whom survive him except a brother who died in 1929. Scott's entire school life was spent in Cerro Gordo. He graduated from the Cerro Gordo high school in 1940. He enlisted in the air force in 1942 and received his wings on Oct. 14, 1943. After spending ten days with his parents, he went to a camp at Aiken for further training. It was here that he met with an accident which resulted in his death. He was baptized into the Cerro Gordo church at the age of eleven years. Funeral services were conducted at the Cerro Gordo church with the undersigned officiating. Interment was made in the Cerro Gordo cemetery.—W. Harlan Smith, Cerro Gordo, Ill.

Douglass, Rosa, was born to John and Barbara Wolf near Bringham, Ind., and died at her home on Dec. 25, 1943, at the age of sixty-two years. On Oct. 28, 1903, she was united in marriage to Earl Douglass, who survives her. She also leaves three children, three brothers and two sisters. Funeral services were held at the local church, of which she was a member, with Bro. Ray E. Zook in charge. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

Fasnacht, Minnie L., was born Feb. 4, 1889, at Ephrata, Pa., where she lived her entire life. Her father, Henry Adams, died twenty years ago. Two brothers are also dead. She leaves her mother and one brother. On Dec. 24, 1907, she was married to Paul Fasnacht, who died twelve years ago. They were the parents of one daughter and six sons, all living. She also leaves fifteen grandchildren. After three months of failing health, she died on Nov. 6, 1943. Sister Fasnacht united with the church at Springville in 1910. Thirty-three years of Christian living developed in her a beautiful Christian character which expressed itself in cheerfulness and helpfulness. Funeral services were conducted at the church in Ephrata and burial was in the Mohler cemetery. The service was in charge of her pastor, the writer.—C. C. Sollenberger, Ephrata, Pa.

Geitz, Isaac, was born June 4, 1858, and died Dec. 19, 1943. He was a member of the Church of the Brethren for some time. He is survived by two grandchildren, two great-grandchildren, one half brother and one half sister. Funeral services were conducted in the Middle Creek church by the home ministers. Burial was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Good, Samuel D., was born in Rockingham County, Va., March 13, 1856, and died Dec. 30, 1943. On May 28, 1881, he was united in marriage to Mary Miller, who preceded him in death on Sept. 28, 1921. To this union were born ten children, six of whom died in infancy and one in 1925. Bro. Good was a member of the Church of the Brethren and lived most of his life in Paulding

County, Ohio. He leaves a sister, one daughter, two sons, five grandchildren, six great-grandchildren and two great-great-grandchildren. The writer officiated at the funeral service.—Dewey Rowe, Bryan, Ohio.

Hoover, Saylor Cornelius, died Jan. 12, 1944, in the Casualty hospital in Washington, D. C., after an illness of a few hours. He was aged forty-two years, four months and twenty-eight days. He was a member of the Timberville, Va., Church of the Brethren. Surviving are his wife, two sons, two daughters, his parents, one sister and five brothers. Three brothers preceded him in death. The funeral was held at his home near Timberville, with the writer officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Ishey, Sophia M., widow of Christian Ishey, died at her home in Harrisburg, Pa. She was aged eighty-one years. Sister Ishey was a member of the Church of the Brethren. She leaves two daughters, two sisters, four grandchildren and one great-grandchild. Funeral services were held at the home with Bro. R. R. Baugher officiating. Burial was in the East Harrisburg cemetery.—Mrs. E. M. Byrem, Camp Hill, Pa.

Miller, Mary Frances, daughter of Jacob and Betty Miller Cline, was born Sept. 8, 1879, near Timberville, Va., and died June 13, 1943, at Waynesboro, Va., after an illness of four years. In 1901 she became a member of the Church of the Brethren and remained faithful until death. On Feb. 7, 1906, she was united in marriage to H. Thomas Miller of the Mill Creek congregation. No children were born to this union, but the nieces and nephews always enjoyed visiting in their aunt's home and she was interested in the welfare of each one. She was a kind neighbor, a good wife, and especially noted for her honesty and integrity of character. She leaves her husband, who cared for her so faithfully during her illness, and three sisters. Funeral services were conducted by Brethren D. B. Garber and John S. Flory. Interment was in the Mill Creek cemetery.—Mrs. Fannie Holsinger Good, Harrisonburg, Va.

Mummert, Ezra, son of the late Elder Moses and Mary Mummert, died at the home of his sister near Spring Grove, Pa., Dec. 26, 1943, at the age of seventy-one years, one month and fourteen days. Bro. Mummert was a faithful member of the Pleasant Hill church. He is survived by one son. His wife preceded him in death three months ago. Funeral services were conducted at the Pleasant Hill church by the writer and Bro. James C. Sellers. Burial was in the cemetery adjoining the church.—S. M. Lehigh, Hanover, Pa.

Orr, Rachael Rebecca, was born at Hollidaysburg, Pa., April 2, 1859. At the age of six she came with her parents, George and Elizabeth Sell, to Missouri. She saw the sod give way to the plow and the animals of the prairie yield to the newly improved farms. In her life she experienced the effects of four wars. On Oct. 24, 1877, she was married to Henry C. Orr. Three girls and five boys were reared to maturity. She united with the Church of the Brethren at an early age and was a faithful member. Her husband was the chairman of the official board for many years. During her latter years she was unable to hear any part of the service because of deafness; however, she was an ardent church attendant until the very last. She died suddenly at the age of eighty-four years, eight months and five days. Interment was in the church cemetery. The funeral services were conducted by her pastor.—X. L. Coppock, Plattsburg, Mo.

Quear, Jacob E., died Jan. 5, 1944, at St. Luke's hospital in Denver, Colo. He was born Feb. 11, 1872, at Cicero, Ind. On Sept. 17, 1892, he married Fannie Lee Darrow and to this union were born a daughter and a son, the latter dying in infancy. In 1922 he became a member of the Church of the Brethren at Denver, Colo., during a revival conducted by his son-in-law and daughter, Brother and Sister Oliver H. Austin. Bro. Quear was a man of integrity of character and pleasing personality. His cheerfulness made many friends for him. Surviving are his wife and daughter, two sisters and three brothers. The funeral was conducted by Bro. I. J. Sollenberger. Interment was in the Crown Hill Memorial Park at Denver.—Zelma Dove, Denver, Colo.

Shriver, Joshua B., died at his home near Westminster, Md., Dec. 28, 1943, aged eighty-one years. He was the son of the late Samuel and Elizabeth Stoner Shriver. His wife, the former Elizabeth A. Lauer, preceded him in death some years ago. He leaves six sons, sixteen grandchildren and nine great-grandchildren. Funeral services were held in the F. A. Sharrer and Son funeral home in Westminster. Interment was in the Meadow Branch cemetery.—William E. Roop, Westminster, Md.

Stuller, Harvey, died at his home in Baltimore County, Md., Dec. 12, 1943, aged seventy years. He was a son of the late Joshua and Debby Correll Stuller. He is survived by two sisters, a number of children and grandchildren. Most of his life was spent on a farm. He united with the Church of the Brethren early in life and remained faithful until the end. Funeral services were conducted in the Lawson funeral parlor and the Meadow Branch church by Bro. G. A. Early and the undersigned.—William E. Roop, Westminster, Md.

Wonderlich, Mary Ursula, oldest of the children of Jacob and Caroline Green Remley, was born in Richland County, Ohio, Oct. 21, 1850, and died Nov. 19, 1943, at the home of her daughter near Richland, Iowa. In 1854 she came with her parents to Washington County, Iowa, moving two years later to Keokuk County, where she had since resided. In early life she united with the Baptist Church, later transferring her membership to the Church

of the Brethren. She lived a life of devotion to the cause of Christ. In 1867 she was married to Levi M. Bales, who died in June 1877. To them were born four children. In 1879 she married Elder Charles Wonderlich, who died in April 1922. To this union five children were born. Surviving are two daughters, two sons, twenty-one grandchildren, sixteen great-grandchildren, two sisters and one brother. She was preceded in death by five daughters, six sisters and two brothers. Funeral services were conducted at the Church of the Brethren by Brethren H. N. Butler and D. F. Shelly. Burial was in the Brethren cemetery.—Mrs. Stanley Williams, Richland, Iowa.

Yost, Peter H., died Dec. 29, 1943. He was the eldest child of Henry and Sarah Livengood Yost and was born Feb. 4, 1864, near Accident, Md. On Feb. 4, 1890, he was united in marriage to Lydia Bauernmaster. Bro. Yost was a very successful farmer, stockman, and maple sugar producer. He was a hard worker and a good manager but never so busy as to neglect his duties as a citizen and a churchman. He served as a deacon in the Maple Grove church for forty years; then he retired from farming and moved to Meyersdale, in which church he and his wife placed their letters. He was a regular attendant at all services of the church until ill-health prevented. He is survived by his widow, three sons and one daughter. Funeral services were held in the Maple Grove church by Bro. DeWitt L. Miller; interment was in the Grantsville cemetery.—W. A. Shoemaker, Meyersdale, Pa.

Young, Mary Kurtz, was born April 4, 1866, near Hartsville, Ohio. She united with the East Nimishillen church when fourteen years of age and lived a faithful Christian life thereafter. On Jan. 15, 1888, she was united in marriage to Allen H. Young. To this union were born a son and a daughter, both of whom preceded her in death. She died Dec. 24, 1943. She is survived by two grandchildren, three great-grandchildren, and two brothers, one of whom is Dr. D. W. Kurtz. Funeral services were conducted by Bro. L. R. Holsinger at the Springfield church, where she held her membership for many years. Burial was in the Maple Hill cemetery.—Marie Rininger, Mogadore, Ohio.

Zook, Sadie F., died at her home in Martinsburg, Pa., Nov. 16, 1943. She was a daughter of John H. and Hannah Fishel Zook and was born at Curryville, Pa., Aug. 31, 1883. She spent all her life in Martinsburg and Curryville. Surviving are three brothers. She lived a devoted Christian life, being a member of the Martinsburg church for many years and a constant reader of the Gospel Messenger. She was an invalid for fifteen years, but a patient sufferer. Funeral services were conducted in the Martinsburg church by her pastor, A. R. Coffman. Interment was in the Diehls Crossroads cemetery.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

Church News . . .

California

Glendale.—The Sunday school started the new year with plans for increasing the attendance. By the end of December the attendance of the entire school had increased eighteen per cent; the primary department made the largest gain. Our love feast was held on Nov. 28 with Bro. W. E. Trostle officiating. Through the co-operation of the entire church, the one hundred per cent Messenger club was achieved by Nov. 1. The women's work is very active; both the senior aid and the junior aid hold weekly meetings. Once a month these groups combine for a special meeting. The junior aid is a new organization, ending its first year of work with an average attendance of fourteen. A bazaar and community dinner were held by these groups on Dec. 9. The giving for Brethren Service has increased. For many months the junior high school group has led in this giving; other groups have recently caught their enthusiasm and increased their giving considerably. The church members recently made up \$100 to assist in the hospital expenses of one of our members. The youth fellowship group gave a buffet dinner and a program, the proceeds of which went to the youth fellowship budget. On the morning of Dec. 19 the ladies' choir presented an arrangement of Handel's Messiah. That evening the children's program was given and a white gift service held. We expect to have Dr. and Mrs. A. R. Cottrell with us on Jan. 13.—Eugenia Brubaker, Glendale, Calif., Jan. 10.

Los Angeles, Belvedere.—On Dec. 5 we held our council meeting and elected church officers. Bro. J. W. Lear was elected elder. Ralph Robinson was chosen as a deacon. On Dec. 12 the district B. Y. P. D. brought our morning program; these young people are also the representatives from La Verne College. The young people prepared the noon meal for them; a discussion meeting was held in the afternoon. On Dec. 19 Robert Sollenberger brought the morning message and in the evening showed pictures of the Santa Barbara C. P. S. camp. The Christmas program was presented on the morning of Dec. 26. At noon a farewell dinner was held for our pastor and wife, Brother and Sister Hugh Cloppert. In the evening Bro. Cloppert preached his closing message, leaving us much to think about during the coming year. We have been greatly blessed by the ministry of the Clopperts and wish them God's blessing in their new home and church. An anointing service was called for and was conducted by Bro. Cloppert, assisted by Bro. W. M. Platt. The young people sang Christmas carols to a few shut-ins. On New Year's Eve the church held a watch party and reception for our new pastor,

Bro. Walter F. Critchfield, and family. On Jan. 2 Bro. Lear brought our morning message and had charge of the installation service for Brother and Sister Critchfield. On Jan. 9 the B. Y. P. D. sponsored a farewell party for two of our boys who are going into service. One of the boys was baptized in the evening.—Lucille Robison, Montebello, Calif., Jan. 12.

Modesto.—Our church year is well started under the able leadership of our pastor and newly elected officers. We are especially grateful for the splendid work of our minister of music, Elias Brightbill. We were the host church for the district meeting of Northern California. In spite of the transportation problem the meetings were well attended. Prior to Thanksgiving the men of our church were hosts at a turkey dinner for the church members and friends. Under the able leadership of Mrs. Olive Brightbill we are undertaking to establish a junior church. We have every confidence that our new church building will be fully paid for before its second anniversary.—Mrs. Lenora Pobst, Modesto, Calif., Jan. 13.

Pasadena.—Bro. C. C. Kindy is our new presiding elder and Bro. I. V. Funderburgh the newly elected pastor. The men's work president is Ernest G. Toland and the women's work president, Maud Newcomer. The B. Y. P. D. president is Dorothy Gilbert and the adviser, Olive Buntain. Our love feast was held on Oct. 10 with our pastor officiating. Because of the district conference the Sunday evening service of Oct. 17 was withdrawn. Our business meeting was held on Nov. 19, at which time church officers were elected. The children assisted with the morning worship of Nov. 21. In the evening the men's brotherhood had charge of the service, with O. Earl Cook presiding. The morning service on Nov. 28 was followed by a fellowship dinner at the church. The men's brotherhood met on Dec. 10 to dine, fellowship, reorganize, and make plans for future work. A Christmas program by the children was presented at the vesper hour on Dec. 19. The special Christmas gift offering consisted of clothing and \$134.60, which were sent to the Brethren Service Committee. On the evening of Dec. 26 the choir presented the cantata, The Heavenly Child. On Jan. 2 Dr. A. F. Newcomb, director of the Alcohol Education Association, gave an illustrated talk. In the evening a candlelighting service was presented by the young people. The school of world friendship began Jan. 9 and will continue for seven weeks under the direction of the dean, E. A. Calvert. Special speakers will bring messages for the general session at the 7:30 hour. Dr. Charles H. Charlton, district superintendent of the American Sunday-school Union, was the first guest speaker. Our young people have mailed The Upper Room to all the young men and women from this church who are in service. They have also typed and addressed letters for the pastor to send to these people. Gladys Smith prepares the stencil and also prints the church bulletin each week. Other members of the B. Y. P. D. provide nursery care for young children during the worship hour each Sunday. The ladies' aid and missionary societies are busy sewing and doing other relief work.—Maud Newcomer, Pasadena, Calif., Jan. 11.

Reedley.—Our harvest-Thanksgiving offering was given on Nov. 21. We were indeed thankful for a bountiful year. At the evening service on Nov. 21 Elder Floyd Yearout of Fresno and Elder Paul Longenecker of Lindsay installed Pastor Bruce Flora and wife into the eldership. Gypsy Smith, the world-famous evangelist, was in Reedley Dec. 5-19. The ministerial union, to which we belong, sponsored these meetings. Drs. Raymond and Laura Cottrell were here Dec. 26-29. Their messages were much enjoyed by the congregation. On Jan. 2 our pastor used as his subject, New Beginnings, and climaxed the sermon with a baptismal service. Our Christian Workers' meeting is creating a renewed interest in the Sunday evening service. Bro. LeRoy Clark is the teacher. Elder and Mrs. M. N. Wine, long-time members of our church, moved to Fresno on Jan. 8. They will be missed in our church program. Rev. Peter Grabill of Houston, Texas, preached for us on Sunday evening, Jan. 9. The attendance at our church services is increasing; the spirit of co-operation and fellowship is most wholesome.—Mrs. Dorothy Flora, Reedley, Calif.

Colorado

Denver.—Our church is completely out of debt as we enter the new year and there is a good sum on hand for the improvements which we hope to make on our church building. The women's work has been accomplishing a great deal; they prepared four boxes of old clothing and made 160 new garments for relief work. During the nine months ending Nov. 30 we have given \$111 for the Conference Budget and \$382.33 for Brethren Service. Bro. Jacob E. Quear, father of Mrs. Oliver H. Austin, died Jan. 5. Our sympathy is extended to Mrs. Quear and to Pastor and Sister Austin. Bro. H. C. Long was retained as elder for the coming year. It was voted at our last council meeting that our church should adopt the ministerial pension plan.—Zelma Dove, Denver, Colo., Jan. 13.

Indiana

Baugo.—Our church began a revival meeting on Nov. 14. Bro. John Frederick was our Sunday evening speaker because our evangelist, Bro. B. M. Rollins, could not be present until the following evening. Bro. Rollins was called home on Tuesday because of illness and returned the following Saturday evening. Bro. George Phillips of Elkhart spoke during his absence. We had a very good meeting. Seven persons were baptized on the following Sunday by Bro. Harvey Bowers. Bro. Ben Cross of Michigan City was with us on that day and gave a splendid ser-

mon. The children and young people gave a Christmas program. Our church furnished chickens for the Christmas dinners of the C. P. S. camps.—Mrs. Treva Nunemaker, Wakarusa, Ind., Jan. 14.

Flora.—Brother and Sister I. D. Leatherman of Indianapolis were with us Nov. 28—Dec. 5 for evangelistic meetings. The attendance was good and three persons were added to the church by baptism. We observed our love feast on Dec. 6 with Bro. Leatherman officiating. Union services were held during the universal week of prayer. The Altruist Sunday-school class is planning a church fellowship meeting for the evening of Feb. 21.—Mrs. E. H. Brubaker, Flora, Ind., Jan. 12.

Monticello.—Our aid society sponsored a family night and bazaar at the Pike Creek house on Nov. 24. This group also sponsored a play, No Room in the Inn, which was given at both houses at Christmas time. The aid society of the Guernsey house gave New Testaments as Christmas gifts to our boys in service. We have a one hundred per cent Messenger club again this year. Pastor Jay Johnson and the deacon board are planning to begin a Bible study and prayer meeting in the near future. The young people are practicing a play, The Lost Church, to be given Jan. 30 at Guernsey and Feb. 6 at Pike Creek. A father and son banquet will be held on Jan. 26 at the Pike Creek house.—Edna Sickler, Monticello, Ind., Jan. 18.

Peru.—In our October evangelistic meeting conducted by Bro. Wayne Carr, eight were added to the church by baptism. Our love feast on Nov. 4 had the largest attendance in the history of our church. We observed peace Sunday on Nov. 7. Missionary Sunday, Nov. 24, was in charge of the men's organization; the offering was for home missions. We had a morning service on Thanksgiving Day. Sister Ivory Killian was the speaker and Rev. Ralph Jackson and wife of the A. M. E. church furnished special music. Brother and Sister Charles R. Oberlin were both ill at that time but are now with us again. Bro. Perry Coblenz had charge of the services in their absence. The choir gave a cantata on Dec. 19. The Bloomfield church is almost ready for occupancy. The ladies' aid is sewing and gathering used clothing for relief. The men's organization financed the purchase of Christmas gifts for our young people in service.—Mrs. H. F. Peters, Peru, Ind., Jan. 19.

Pike Creek.—We had our harvest meeting on Nov. 21 with a basket meal at noon. Bro. Edward Frantz was the guest speaker and brought two inspirational messages. On Dec. 10 we met for our council and election of church officers. Bro. Thomas A. Shively was retained as elder. The children gave a short Christmas program on Dec. 19. The ladies' aid recently packed a box of clothing for relief work. The aid has elected officers for this year; Martha Hessong is the president. Our church has purchased three heifers and is raising them for relief.—Marjorie Hessong, Peru, Ind., Jan. 14.

Iowa

South Waterloo.—The church council was held on Jan. 4. Splendid reports were given of every phase of the work. The election of officers was held. We have a one hundred per cent Messenger club. During the past year the men's work has sponsored the redecorating of the church basement and kitchen and painted the parsonage. The church drives and the cemetery drive were resurfaced with crushed rock. Practically all of this was donation work. In addition to quilting, the women's group canned 200 quarts of food for Bethany Hospital and 350 quarts and a barrel of pickles for McPherson College. During the year a large basement room has been given to the young people for recreation; ping-pong, checkers, shuffleboard, table tennis and other games may be found there. Pastor W. H. Yoder announced that a varied program of interesting numbers will feature the evening services from time to time. On Sunday evening, Jan. 16, a book, The Apostle, was reviewed by Mrs. Homer Miller. This book, along with many others, will be found in the church library. Plans are being made for an Easter service and love feast.—Mrs. R. C. Hollis, Waterloo, Iowa, Jan. 18.

Oregon

Grants Pass.—Our church at work conference was held in the Ashland church on Nov. 7 with a large attendance. Sister Eliza Miller was with us on Nov. 17 and gave an interesting talk about the mission work in India. An offering of \$12 was taken. We are now enjoying the services of our pastor, Bro. I. M. McCune, and his daughter, Mrs. Olea Brandt. A large shipment of clothing for relief was sent by our aid society. The Thanksgiving offering amounted to \$16. Several of our number attended the Thanksgiving services held in the Baptist church. We met in council on Dec. 5 and elected church officers for the coming year. Several of our young people attended the young people's rally held at the C. P. S. camp at Waldport during the latter part of November. Our love feast was held on Dec. 12 with Bro. McCune officiating. A Christmas program was given by the children on Dec. 19; Mrs. Brandt brought the sermon in the evening. The Christmas offering amounted to \$66. The deputation team from La Verne College presented a splendid program during the morning service on Dec. 26. The offering for the college was \$21.40. Midweek prayer meetings are being held. The last one was held at the home of Brother and Sister Christlieb. Bro. Christlieb, who has been our church treasurer for more than twenty years, was given a Bible in appreciation of his faithful work. Two young men from Camp Waldport attended our church services on Jan. 9.—Teckla Olsen, Grants Pass, Oregon, Jan. 10.

Lent and Easter

WITH CHILDREN

For the Classroom:

WHILE THE EARTH REMAINETH, Jeanette Perkins. A guide for a six-session primary unit on changing and continuing life15c

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EASTER PLAYS. See page 20, January 29, 1944, Gospel Messenger.

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Pennsylvania

Bunkertown.—We held our council meeting in October with our pastor and elder, Bro. H. D. Emmert, presiding. Bro. David Shallenberger and wife and Bro. Oscar Graybill and wife were installed as deacons at this meeting, and Bro. Glenn Gingrich was licensed to the ministry. The church and Sunday-school officers have been elected and installed. Thirteen of our young men are in service; the Sunday school sent a gift to each of them. Our people are enjoying the Messenger and we again have a one hundred per cent club. We had an inspiring Christmas candlelight service with the carols sung antiphonally by the adult and junior choirs. The children gave a program preceding the candlelight service. A group of our people went Christmas caroling and delivered baskets of fruit to cheer our shut-in members.—Marian Shallenberger, McAlisterville, Pa., Jan. 14.

Chambersburg.—Elder Rufus P. Bucher of Quarryville, Pa., will be the evangelist to assist in our campaign of evangelism beginning Jan. 30. This will be the second evangelistic engagement of Bro. Bucher in Chambersburg. Our Sunday evening services on Jan. 16 were omitted, and the Chambersburg, Shippenburg, Antietam and Welty congregations joined in the mass missionary meeting held in our church in Waynesboro. Missionary Minor M. Myers, recently returned from China, spoke impressively on the subject, Being an Internee. The five churches united in a splendid offering for China relief.—Ralph G. Rarick, Chambersburg, Pa., Jan. 17.

Harrisburg.—Pastor H. B. Helsey conducted an evangelistic service in Greensburg, Pa., during the first part of October. On Oct. 10 Sister Laura Cottrell brought an inspiring message at our evening service. On Dec. 12 the missionary society gave a Christmas program. On Dec. 19 the children gave a Christmas program; in the evening the choir rendered The Messiah by Handel. Because of the bad weather on that day, the choir repeated this program on the following Sunday. On Dec. 29 we held our council meeting; plans were made to have the burning of our church mortgage on Feb. 27. President A. C. Baugher of Elizabethtown College will be the speaker. The children's missionary offering for 1943 amounted to \$61.04. We have received three members by baptism and three by letter.—Mrs. E. M. Byrem, Camp Hill, Jan. 11.

Lebanon.—Bro. S. Earl Mitchell, pastor of the Westminster, Md., church, held a revival meeting for us. New souls were won into the kingdom and the members profited by the splendid sermons. Dr. Clyde Lynch of the Lebanon Valley College was our speaker on rally day. The offering was applied to our church mortgage. In the afternoon and evening we had a board of Christian education conference with the Midway and Annville churches. New Sunday-school and church officers were elected at our last council meeting, and new members were received. The officers were later installed during a candlelight service. On Oct. 17 we held our love feast with Bro. Irwin Hoffer officiating; there were 206 communicants. On Oct. 24 we held our tenth anniversary program; Bro. Charles C. Ellis spoke at the morning and evening services. Delegates were sent to our district meeting. The mothers and daughters decided to send blankets and comforters to the Friends Service Committee. Donations of food are being received for the C.P.S. camps. The men planned a special service for the night before Thanksgiving; Rev. Charles Etter was the speaker. At Thanksgiving time the children sent six large plates of fruit to shut-ins.—Rosalie Reinhold, Lebanon, Pa., Jan. 17.

Ligonier.—On Dec. 26 a cantata, The Holy Infant, was rendered in our church; singers from the other churches also helped. The Sunday school decided to treat only the children and to send a sum of money for the hungry children of the mission fields. The Helpers class sent Christmas cards to the boys in service and to the older folks of the church. The Sunday school sent a mimeographed letter to all the boys of our community who are in service. On Jan. 3 our council was conducted by Elder John Clawson; Bro. Herman Kinsey was elected to take care of the C.P.S. offerings. A donation of \$10 was given to the W.C.T.U. and \$25 to the American Bible Society.—Mrs. W. E. Wolford, Ligonier, Pa., Jan. 10.

Virginia

Mt. Zion.—An inspiring love feast was held at our church on Oct. 23, conducted by Bro. William Kinsey of New Windsor, Md. The attendance was good, yet we missed many of our boys who are in service. On Nov. 1 Bro. I. N. H. Beahm of Nokesville, Va., began our series of services at the Ida Grove church, continuing for ten days. The attendance and interest were excellent; four persons were baptized. Thanksgiving was observed with evening services at Mt. Zion; our pastor brought the message. Nov. 26-28 we held a training institute in the Luray church. Dr. J. S. Flory of Bridgewater and Sister Dessie Miller of Harrisonburg were the instructors. Our churches of the county co-operated; the seventy people who attended were very appreciative of the course. The B.Y.P.D. remembered the boys in service again this year with cards and gifts. They also visited the shut-ins and sang Christmas carols for them. They sponsored a Christmas cantata, The Bethlehem Story, which was given in the Luray and Mt. Zion churches. Pastor H. C. Eller showed a set of excellent pictures presenting the work of the American Bible Society. The new church at Luray is still unfinished, but we expect to complete it in 1944.—Mrs. H. E. Wakeman, Luray, Va., Jan. 14.

GOSPEL MESSENGER

Volume 93

FEBRUARY 19, 1944

Number 8

Pines at Sundown

BY WILBUR DUNBAR

From a restful chair I see you, naked pine . . .
flag topped, proud . . . against a dark'ning sky.
Those stars and bars point heavenward . . . then
dip earthward . . . the clouds float by . . . you sail
on.

*Little pine, today we saw you . . . row upon
row. Soiled fingers felt your slender spine . . .
eager nostrils gulped your air. We heard rushing
wings of vastness . . . that was you . . . grow on.*



The sun is set. Now I see you, naked pine . . .
your color's lowered, the field of blue's no more. You
stand rigid . . . lined against the black . . . bleak
and lonely . . . all honor gone . . . pass on.



*The stars are out. Little pine, again I see you
. . . your twig a forest mast . . . your grass ban-
ner a lofty flag. Now, I know you, Great White
Pine . . . live on.*

North Manchester, Ind.

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Around the World...

More than one of every four children in the United States fourteen through seventeen years old is at work, according to the latest figures of the Children's Bureau.

To build for lasting peace it is essential that we develop a world-wide educational program, Pearl Buck, author, told 1,600 teachers and supervisors at a recent conference in New York.

The critical coal shortage in India has forced temporary employment of women in the mines. Women miners are paid the same wage as men and are protected by welfare measures.

Casualties for all the armed forces in the United States since the start of the war totaled 146,186 on Jan. 31. This figure includes 33,153 dead, 49,518 wounded, 33,617 missing and 29,898 taken prisoner.

The third in a series of international conferences designed to bring about better understanding between American college students and students of other nations was held at Bucknell University early in January. Taking part in the discussions were students from India, Burma, the Malay States and the Netherlands Indies.

Excessive encroachment of the power of centralized government into private affairs, under the guise of idealistic social planning, is a danger against which the United States must stand on guard in the generation that follows the termination of the war, said Dr. Harold W. Dodds, president of Princeton University, at a recent conference in New York City.

Prof. Arthur H. Compton, of the University of Chicago, received the annual award of the League of Fraternal and Benevolent Organizations of the Jewish Education Committee of New York for his "effective promotion of justice, amity, understanding and co-operation among the peoples of all creeds in our beloved land and in other lands."

Bill S. 637, introduced by Senators Elbert D. Thomas of Utah and Lister Hill of Alabama, last February 4, calling for \$300,000,000 to strengthen the schools of America through equalizing teachers' salaries and giving federal aid to tax-poor states, continues to be pending legislation in the Senate. Last October the bill was debated for five days and defeated.

Provisions of the bill include:

(1) Apportionment to the states is according to financial need as measured by the number of persons five to seventeen years old and the total income payments in the respective states. The poorer the state the larger the share of aid it will receive.

(2) Control of the schools is reserved strictly to the states and local school systems and forbidden to any federal officials or agencies.

(3) Funds are available to public elementary schools and public secondary schools.

(4) The distribution of funds within a state is to be determined by regular state authority.

(5) A school district must continue to pay from state and local funds average salaries to teachers at least equal to those paid on Feb. 1, 1943.

(6) In states that maintain separate schools for minority races, there is to be allotted for the minority schools a proportion of the funds that is not less than the proportion that the minority group is of the total population in the state.

The National Education Association strongly urges support of this bill for federal aid to public elementary and secondary schools.

In the meantime a campaign is being carried on in the House of Representatives to get a hearing before the House committee on education and a favorable report on a companion bill H. R. 2849. This bill was introduced last June by Congressman Ramspeck of Georgia.

* *

A new interracial church has been opened in San Francisco. Dr. Alfred G. Fiske, professor of philosophy at the state college, is the white pastor. One of the leading Negroes of the country is expected to become the Negro pastor. The choir consists of black, white, Chinese and Filipinos.

Mrs. Felix M. Warburg has given the imposing mansion in which she and her husband, the late Felix M. Warburg, banker and philanthropist, made their home for many years, to the Jewish Theological Seminary. The six-story Gothic structure on Fifth Avenue, New York City, will be used as a museum to house the unequalled collection of Jewish religious and art treasures belonging to the seminary and will also serve as the headquarters for the seminary's Institute for Religious Studies.

The first hostel for Japanese-Americans operated by the United Lutheran church has been opened in Minneapolis.

The Saturday Evening Post has urged editorially that arrangements be made at once to feed the children in the occupied countries of Europe.

A plan to give public schools in Puerto Rico religious instruction is being seriously considered, the commissioner of education of the island announced recently.

Since 1933, 260,000 refugees have reached the shores of the United States, according to the annual report of the president of the National Refugee Service, William Rosenwald.

The first Portuguese passenger vessel on a trans-Mediterranean voyage since the war began left Lisbon Jan. 23 with 180 Jewish refugees aboard. At Cadiz, Spain, 650 other refugees joined the group on the ship. All passengers were bound for Palestine.

Seventy-seven junior colleges have suspended or closed permanently as a result of the war, according to reports made at the annual conference of the American Association of Junior Colleges held recently. Fifty-one of the two-year institutions closed in 1943.

Williamsburg, Virginia, will be established as a major center for the study of early American history. William and Mary College and Colonial Williamsburg will pool their resources in a broad program of research and publication through an Institute of Early American History and Culture.

The Bible in the King James Version has been prepared for distribution to the blind as the latest talking book to be issued by the American Foundation for the Blind. The Old and New Testaments, from Genesis to Revelation, have been completed on 169 phonographic disks, each of which plays for a half hour, making the total reading time of the Bible eighty-four and one half hours.

Gospel Messenger

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

FEBRUARY 19, 1944

Number 8

... Editorial ...

The Value of Clean Ears

WASN'T that a strange way Jesus had of clinching an argument? There was no citation of authorities, no gathering up of the various steps of a long and difficult process of reasoning into a closely articulated summary, no gradual approach to a logical climax; nothing of that kind at all. Only this: "He that hath ears to hear, let him hear."

The explanation is that Jesus' teaching was not in the form of an argument. He did not prove propositions; he stated them. He made his appeal to such as had the capacity to see that they were true.

If he had been expounding a philosophy, he would have had to adopt a different course, but he was explaining the true way of life and that required him to deal with the simplest, most elemental truths—spiritual axioms, so to speak.

We do not try to convince people that two times two are four or that the whole is equal to the sum of all its parts. If we meet those who cannot accept these truths, we simply pass them by. If they should become violent we lock them up where they can't hurt anybody.

What Jesus said about the way of life and salvation is clear, easy to understand, practically self-evident, but some people's ears are so full of theological cotton or the wax of worldliness that they cannot hear. He that hath ears to hear, let him hear.

E. F.

How to Teach the Bible

It has been said, "Nothing more striking has come out of the present war than the gallantry and self-dedication of youth." But it should be added that this has come in spite of the perplexity and confusion felt by many called upon to face life's newest crisis.

The present intellectual and spiritual dilemma serves to point up an old and recurring situation. We are still living in a world in which many

things must be taken on faith. Too often for comfort the weightiest of decisions must be made without the benefit of personal experience.

It is just here that the Bible can be most useful. Amongst other things, it is an encyclopedia of human experience. If one searches its pages carefully he is sure to find the right answers.

But how can the Bible be presented so that its values will be accepted by those who need its help the most? For example, how can it be made a living book for the perplexed young people of today? In answer to these questions, the following is a summary of some suggestions made by one whose lifework is the teaching of college young folk—

1. The Bible should be taught as religion, or as God's revelation of how men should live.

2. It should be taught with enthusiasm, or with the glow of a conviction born of experience.

3. The Bible is not just a guide, but the Guide for present-day living.

4. It should be pointed out how God's great purposes go marching on. Our sacrifices will make a difference—at least in the time schedule.

5. Put emphasis on the fact that the message of the Bible is the simple yet wonderful story of redeeming love.

H. A. B.

Where We Worship

It is true that Jesus would not have us put undue emphasis on the place where we worship. Neither in a certain mountain, nor yet at Jerusalem, is the only place where men can worship the Father. Yet, it is important to assemble for corporate worship, that it be in a quiet and suitable place, and that those who gather do so in the right spirit.

Thus there is point to the suggestion that we give thought to the place where we gather to worship. To check the local church facilities may lead to a new sense of interest and reverence; it

may also reveal improvements which could easily be made. In general, there are at least four areas where thought might be appropriately given.

First, there is the auditorium. Is it large enough? Is it attractive? Is it arranged so people can see and hear? Sometimes there are unnecessary posts that obstruct the view or there is a deep balcony which ruins the acoustics. Cramped vestibules interfere with the wholesome Brethren habit of visiting after services. We are well aware that there are those who think too much time is thus spent. And yet, it is also known that it is the friendly church which attracts the crowd. Frankly, we have sometimes gotten more out of the social aftermeeting than the sermon. However, it is not a case of one or the other. We favor both good sermons and the room to cultivate the sociability which marks the friendly church. One or two official handshakers planted at the main entrance cannot begin to generate the fellowship that follows spontaneous greetings on the part of all.

Second, look well to the accommodations for the Sunday-school classes. Are there rooms as needed? Are there chairs, tables, pictures and maps? Are there cupboards for the storage of books and supplies? If there is a fellowship room for the more informal gatherings, is it tastefully furnished and are you making the most of its possibilities? Last but not least important of the special rooms is the kitchen. Whether it is used much or little, equipment and arrangement are important.

Third, consider the church grounds. Much depends upon first impressions, if you desire to appeal to the people of a community. But how often church grounds are neglected, or at least not beautified. One reads of Jesus going apart to a garden or a mountain to pray. Where it is possible, the church grounds may well be improved to suggest a place apart, a convenient retreat from the noisy world for meditation, prayer, worship.

Fourth, it is well to have some special provision for the pastor. It is a wonderful convenience if he can live close by and in a property considered as a part of the total church plant. In the city this is typically a house and lot; in the small town there can be more room; in a rural setting the provision for the pastor may well be a house on a small farm.

Wherever you worship there are the various physical facilities which will make a difference. Among them are the four we have mentioned: the auditorium, the rooms for auxilliary interests, the church grounds, a convenient home for the pastor.

H. A. B.

Thinking About the News...

Atrocities

We had trouble buying a Chicago newspaper the other day. The Japanese atrocity "release" had caused them to sell out early. But we finally got one and I read it sadly. I had hoped I would not have to read this sort of unkind castigation and broadcast again. The details were gruesome but as old as war and newspaper reporting.

Everyone was angry, the paper said. Some of the senators, who had a flair for publicity, really outdid themselves. With appropriate epithets their opinions varied from a wish to exterminate all Japanese, to a desire to preserve them and hold them responsible for a million years. Some applied these wishes to the entire yellow race.

As I read this I remembered several things which softened the glaring headlines at least a little bit.

1. All of this had been written once before in the other war for democracy. The accusations were not different; only the geography and the dates were not the same. The other time the accusations had turned out to be exaggerated or untrue.

2. Missionaries who have come back recently from the Orient, and who still love Oriental peoples, have testified that they had not experienced, or heard authentically, of unreasonable suffering. In fact, many have reported unusually sympathetic handling.

3. The timing of these releases is planned. The reactions are planned for and expected.

4. Japanese refuse to be captured, choosing rather to take their own lives. The few who have surrendered give evidence that the stories they have heard about our reported atrocities toward the Japanese are worse than these now publicized about their cruelty.

It is to be hoped that Christian readers who follow these headlines will read with patience and forbearance, remembering even where mistreatment has occurred, and mistreatment is a part of war, that Jesus' words concerning forgiveness and loving one's enemies were written for this day as well as for his day.

* * * *

The Senate Education and Labor Committee reported favorably on a \$1,000,000,000 veterans' education bill. A billion dollars is a lot of money and it will seem like more when the tremendous expenditures for active war diminish. This large federal subsidization is a new departure in the field of free education and while it seems desirable and worthy, it carries within it elements of danger. There is an old saying to the effect that he who pays the piper calls the tune and those who are interested in the freedom of education are not quite certain they want the tune to be called from Washington. Christian educators should stand ready to pray about this bill and to speak on it and to help form it when the time for action is ripe.

D. W. B.

WHY DO YOU LIVE ON A FARM?

BY MILDRED JENSEN LOOMIS

"BECAUSE I like to."

"Because you can always eat on a farm."

"Because you are your own boss."

"Because it's the best place to raise a family."

"Because you're close to nature."

These were the answers which neighbors gave recently to the question, "Why do you live on a farm?" Have they stated the whole argument for country living? What would you say?

In these days when most of the world lives in cities*, those of us who believe in the country and still live on farms ought to give serious thought to this question so that we really see and understand definite reasons for our way of living. The more thought we give to these reasons the better able we will be to express and explain them, and so possibly help others to withstand the lure of the city and to choose the country instead.

Take the first answer. "Because I like to" can be the reply to almost any question, such as "Why do you live in the city?", "Why do you work in an office?" or "Why do you eat candy?" Obviously we can *like* to do many things, some of which are not so good for us. Is liking to do a thing sufficient reason for doing it? In the immensely important matter of where we shall work or how we shall live should we also apply the test: What is good for us? Fortunate indeed is the one who finds what he likes is also good for him—or is able to come to like what is good for him!

How would one go about finding out the good way for a human being to live? Let the basic needs of the human organism help decide where and how a person shall live. What a myriad of needs to fulfill here! I, a human being, am physical. I need muscular activity and lots of it. I have hands and brain which want to be active and which need to be used in order to develop. I am a biological creature and have urges to reproduce my kind. More than that, I have deep emotions and feelings which drive me toward intimate companionship. There is a strange yearning for things beyond myself—desires to know and understand things outside myself and to identify and lose myself in them. I have the amazing ability to choose one path or another—a will with which to decide. Moreover, I am not just *one* of these things at a time. I am all of them combined in a unit which finds, as the

years go on, that these parts are so related that the whole functions and develops best when all these parts are utilized. So let us set up an ideal pattern of living for this strange creature, a human being. (Some people today live in a fashion as foreign to their nature as a squirrel cage is to a cow.)

First, what shall we provide for his physical nature? Where shall he satisfy his primary needs for space, activity, sun and air? A farm is the best place for that. Think of sitting at an office desk for eight hours every day with only the finger and forearm muscles being used. Is it when most of the body-muscles have lost their tone through disuse that they cry out for the lift of cigarettes and strong drink? And is it the tone of my neighbor's muscles after a morning's corn husking or the well-being he feels when the breeze cools his perspiring body in the harvest field that helps him like the farm?

A physical being needs food too, and the second reason given for living on a farm was that we can always eat. Here is testimony to the basic security of country living—something which many a wage-earning city family is never sure of. Our eating is a sacrament—a sacrament because we have been agents in the creative process of placing mysterious bearers of life into the equally mysterious soil and in assisting the organic power to come forth in plant, which on fruition is brought to the table for the renewal of our own life and strength. Do we note and respond to the inscrutable in this process, or is food merely crude material or something for sensuous enjoyment?

And is our food the creative and artistic product of our hands, or is it bought from stores like that of the city dweller? Do we insist on baking crisp brown loaves because we believe in the value of creative tasks and the superior nutrition of homemade bread? Do we still have the joy and nutrition of our own cheese and butter? Do we do our own butchering? Do we still proudly exhibit our family orchard and berry patch, or are we so busy making money on big crops that there is no time for these? Does our home produce as much as possible of the food we need or is it mainly a consuming unit?

But as a human being is more than physical, an ideal living pattern must provide for mind and will. Does the farm do that? Farm life has oftentimes been disparagingly called the simple life, with the implication that the city held more for mental development. But in our day of specialization it can be clearly seen that the

*In 1890 only 25% of our people lived in cities; now it approaches 75%, according to O. E. Baker in *Agriculture in Modern Life*.

average job in the city requires little mental range, for it is largely the repetition of simple things like operating a press or an elevator, entering figures on a ledger, making change, filing or typing letters. One with high mentality soon tires of monotonous jobs like operating a street-car, and looks for another. But in operating a small farm there is constant mental challenge to understand and cope with many interesting problems. One must know soil chemistry, types of crops, animal physiology and disease, weather, markets, ownership, inheritance and tax laws, etc. In fact his work brings him contact with nearly every problem in the physical and social realm.

Similarly for the exercise of the will. A farmer must constantly choose when and what to plant, when and where to sell, to increase or decrease his production. He chooses his tools and materials; he plans his work and decides his pace, whereas in most cases the city worker is performing what someone else planned and designed. He merely works there. The farm is the scene of individual liberty and independence. These are precious qualities of life necessary to individual development. They are elements fast fading from modern life and something to which the younger generation should be encouraged.

In planning an ideal life for a human being, we must provide for the biological aspects of his nature. The need for intimate companionship, for a mate and family is basic. What are the facts concerning the farm home as suitable environment for vital family life? On the farm a child is more likely to be a welcome addition instead of an economic liability as he is to most city families. Useful work awaits the farm child at an early age. He learn to use initiative and to shoulder responsibility.

Ralph Gwinn emphasizes the quality of farm life as an important factor in character development in children. The farm child sees and understands the processes about him. He sees and understands causes and effects. He sees and understands reasons and purposes, and so is able to make these purposes his own. He has faith that his present action will have an effect on his own well-being and that of others. This faith and this action are the foundation of character. His character grows through millions of activities based on such faith.

In the city, on the other hand, the child does not see causes and results. He rarely gets satisfactory answers to his questions about the why and wherefore of things about him and gives up asking. By nine or ten he is sure life is a series of unrelated events, for he sees no causes

or sequences. Since he understands no purposes he is unable to decide purposes for his own conduct. He has no basis for faith in the outcome of his own actions, and he becomes a person who reacts to isolated events.

On the farm a child's emotions are strengthened and deepened by participating in the life and death cycle of pets and animals. Affectional ties grow strong as the family group shares mutual tasks and goals. In the city he is likely to move every year or so, but the stability of the farm home helps the child to become rooted and to develop a love for a place and a community to which he belongs.

A word should be said for the aged members of the family. In the country there is always something suited to their pace and energy which they can do. One of the saddest results of our city culture is the growing number of old people relegated to impersonal institutions. It is up to education and all of us who have pride in the farm to emphasize that raising a family is one of the deepest of joys and the most honorable calling for men and women. Then we may find more young people staying on the farm and many others returning to it from the cities, for the farm is indeed the best place to raise a family.

Finally, a human being has what no other organism has—a desire to get outside himself, to lose his self in something greater than he is. We say he is religious or spiritual. For this special quality we must also provide in planning a way of living which is suitable to his nature. In what types of things may a human lose his self? To what things outside himself can a man feel his own self subordinate? There may be many, but three predominate. He can lose his own sense of importance in advancing the new life which he creates; he can submerge himself in great truths and ideas; he can identify himself with the organic power in nature. All of these are available on the farm.

To have brought new life into the world in a child and to nurture and develop the life for which one is responsible is to use one's powers for ends beyond one's self. It is in the daily creation of tangible objects that one becomes aware of forces surging through him that make him humble himself before the central stream of energy in the universe.

Nor does being a farmer prevent one from losing himself in all the great ideas of the world and becoming part of all the social, political and educational truths that can advance our civilization. (Perhaps we need to awaken to more of

these.) The fact is that since we deal with the land, the primary source of all life and all production, we are related to the most vital of all social and economic problems.

There is one area peculiarly the province of the man who tills the soil; that is the submergence of the self in the organic forces of nature. Since the farmer's life is shaped by primary organic forces which go on in spite of him he comes inevitably to sense his kinship with them. This he often does subconsciously. But he can make a conscious response. When he really *thinks* about these forces—the power in the seed, the mysterious energy in the soil, the interrelated forces in weather, the silent persistence of growth all about him—he must submit himself to them by saying: "Try as I will, I do not understand them. But I can do no other than assist them. I stand in reverence before them and bow before their source." A farmer cannot fail being a religious man whether he names this source God or some other term. He must recognize these powers as greater than his self.

Rather sketchily we have considered what manner of living provides for the physical, manual, mental, biological, emotional and spiritual needs of a human being and found that farming has an adequate answer in every case. When an organism is functioning completely it will have a sense of well-being. Is that the real reason my neighbor likes farming? Speaking for myself, I know it is why I do. On our farm and in my productive home I have a sense of being more fully used—a sense of wholeness—that is basic to good living.

Why do you live on a farm? Can you persuade your neighbor, in terms of a life to be lived, to

stay at his farming instead of getting a job in town? If you are farming and like it you are indeed blessed for you like what is good for you—good in the sense that it is using all the energies and capacities with which God has endowed you, and is therefore developing you as a person.

Brookville, Ohio.

The Obligation in Baptism

BY GALEN B. ROYER

Part II. The Saved One's Obligation

HAVING thought about God's part we come to the saved one's part, his obligation because he has been saved. This very imperatively means you, Brother Loyal Church Member, as well as me. It includes also all two- and five-talented Christians.

Bro. Loyal Church Member was quite ready to speak. "I do not object being called one-talented. The church has not called me to the ministry or any position in the Sunday school, or to help anywhere else. So I suppose I am considered by all just one-talented. But to me and many others both obligation and duty in religion are very loathsome words. Their demands are very contrary to human nature. They taste of a power that binds, that pushes back freedom. I positively do not like your theme."

What you say about obligation and duty in religion is correct. Of course love will remove the unpleasant element though its absence does not remove either obligation or duty. Instead, he who is false to either or both is false to himself and breaks a thread in the texture of his life which, unless he repents and seeks to lead a life in harmony with his Savior, the Holy Spirit will unexpectedly bring back vividly to him. But let us proceed.

We have been baptized into the name of the Trinity, and though the baptismal covenant on the part of God, as we have seen, is purely voluntary (2 Cor. 5: 18), yet out of great love and at a great price (Rom. 5: 10), he rescues greatly despairing sinners such as we were, who gladly accept all particulars on the terms of faithfulness until death. The articles then included in *the name* become of first importance and dare not be considered lightly for at least two reasons:

First, having free wills we must beware lest we sin against knowledge—the neglect to search and know God's will revealed by his Son, or sin in willful disobedience in doing otherwise than what we know is commanded for us to do. Either course is sinning against the Holy Spirit, who is to guide "into all the truth" (John 16: 13).

Secondly, Jesus said that many will say on that day that they have prophesied, cast out demons,

The Golden Key

BY ORA W. GARBER

Within the heavenly treasure house
Are riches kept in store
To be dispensed to needy souls
Who stand outside the door—
Some of them asking for the first,
Some having asked before—
While God the loving Father waits
To give them more and more.

Why live in poverty of soul
While God is waiting there,
Is eager all the wealth of heaven
With us, his loved, to share?
O timid soul, accept his love,
Take courage now and dare—
Unlock the storehouse with this key,
The golden key called prayer.

Elgin, Ill.

done many mighty works in his name. Then he continued, "I will tell them plainly, I never knew you; begone from me, ye doers of wickedness" (Matt. 7: 22 ff., Weymouth). Jesus did not dispute that they did what they claimed. Such words of warning should produce careful self-examination.

Jesus definitely declares, "He who believes it [the good news] and is baptized will be saved" (Mark 16: 16, A. V.). But saved from what? From past sins, the fullness of heeding self in plans, selfish aspirations and desires. Then saved for what? In the case of the penitent thief, for paradise with Jesus on the same day. But how about the saved who continue here for a while? Did God save you and me simply to enjoy a little of his grace, to try to be and do good after our own choosing, and in a measure loaf in the corridors of heaven on earth?

Whatever meaning beyond our ken which Jesus has in *the name* we know from John 3: 16 that the baptismal rite on the part of the believer is an open confession of accepting (a) God's love, (b) his grace of forgiveness and personal salvation, and (c) though we may not have thought of it at the time, the obligation to be fishers of men, to devote our lives to his world-wide purpose of seeking all who, when they hear, will want eternal life, the same supreme gift we so eagerly sought when we heard and were baptized. That this devoted life is supreme is evident in the fact that Jesus is not interested one iota in our plans for this life, but is greatly interested and fondly hopes that since he saved us we will wholly be interested in his plan of going and seeking to save others.

In accepting the career God has planned we can be assured by his love that he is seeking our welfare alone. He has stipulated only what he knows is for our good, those agreements he knows we can fulfill perfectly when we abandon self and lean hard on faith. The baptismal covenant would be a farce if it contained anything he knows we cannot obey. Hence, the articles included in *the name* become the rule of faith for each Christian's life.

It is true God does not hold you or me under legal compulsion to keep any part of the covenant. A higher and stronger law than obligation, the changeless law of right, binds us for our own welfare as well as the welfare of others. Right, the very essence of God, is above all, over all. God has done right in providing salvation for each of us. Right holds each one under obligation to keep his part of the covenant, to keep saved by saving others.

Bro. Loyal Church Member was thoughtful for a while and then said, "You surprise me. I have been led to believe that all of Christ's teachings are so far beyond human attainment that there is

no use trying. And my experience is that the harder I try to improve in daily living the greater the struggle grows. Wherein am I mistaken?"

All which pertains properly to self-denial in character building cannot be perfectly attained in this life. Real Christian self-denial never dares give up the struggle. The higher the attainment in Christ the greater the consciousness of the intensity of the struggle, until like Paul one feels like saying, "Christ came into the world to save sinners; and I am foremost among them" (1 Tim. 1: 15, A. V.), and then fall upon God's forgiving grace.

On the other hand, when we love Jesus with the love his sacrifice for us should beget, we can and will keep perfectly his word where it is commanded. By the Father's own example of sending sunshine and rain on the evil and good alike we are commanded to love our enemies and pray for those who persecute us—treat them as loved neighbors for thereby we become sons indeed of our Father. "You must be perfect as your heavenly Father is perfect" (Matt. 5: 48, Moffatt*). He expects it of us. Though Paul admittedly is able to give only a partial analysis of love, every item in his category each saved one should do and can do if he wills to overcome self, for then God will help him.

It is worthy of note that some Christians voluntarily endure censure and hardship to love their enemies; they do not resist any wicked man or return evil for any injury whatever. Since some do this, all Christians can when they will.

Not some but all Christians are commanded to go and proclaim the gospel. They can go when they have enough faith in and enough love for their Savior to obey him. On resurrection day Jesus appeared to the first assembly of his disciples to convince them he was alive and that his work is to be carried on. He laid upon them and all saved ones after them this unconditional obligation and duty, "Just as the Father sent me forth, so now I send you" (John 20: 21).

Apparently to our Savior this was not enough. Declaring complete authority and power in heaven and earth, he directly commanded as his last word, "Go make disciples of all the nations."

Christianity calls this command the Great Commission, thereby implying optional obedience and not permanent appointment. Some speak of it as a challenge or a precious privilege. All these water down the force of the command, until it means nothing to nearly all.

Nevertheless, each Christian who goes obeys Je-

*The Bible: A New Translation by James Moffatt, Harper & Brothers Publishers.

sus perfectly. Though he may have only one talent, though his self-denial remains a struggle full of mistakes, yet his going is perfect obedience. And this going will enrich his spiritual life with power. This is evidenced by every soul-ingathering occasion. Bible reading and prayer may give us new light but only by arising from our knees and going in faith is faith increased and spiritual power given by him who said, "Lo, I am with you."

Huntingdon, Pa.

"As a Roaring Lion"

BY CHESTER E. SHULER

A LARGE menagerie which had disposed of many animals for the duration found its supply of straw excessive. The management offered the excess for sale at a low price, and a thrifty farmer bought and hauled it home. But that evening his horses absolutely refused to enter their stalls. They snorted, trembled and balked. Nothing would induce them to enter until the farmer had finally removed all of the new straw with which he had so comfortably bedded their stalls. Later he learned that some of the straw had been slightly used in the lions' cages. The horses, although they had never seen a lion in their lives, instinctively sensed an enemy and were on the alert to protect their safety.

The Bible has a similar word of warning for Christians. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5: 8). The thoroughly consecrated Christian whose heart's desire is to do God's will has a divine instinct. It warns him of the presence of the enemy and of evil in any form. If the horses had been near an actual lion and had refused to obey their instinct quickly and implicitly, they might have lost their lives. For the Christian, quick and entire obedience to the divine instinct, when it warns of evil or the Evil One, is his only safeguard. Failure to heed weakens his defense; repeated failures may make the defense too weak to withstand the enemy. Then, too, Satan does not always go about "as a roaring lion." Sometimes he is "transformed into an angel of light" (2 Cor. 11: 14), which makes him all the more difficult to detect; it requires all the more a divine instinct to avoid disaster.

Our enemy is very wise and cruel. He seldom attacks where we are really strong, but oftenest where we think we are strongest. An ancient general, when unable to prevail upon a certain city to billet his troops, persuaded them to admit just a few weak, maimed soldiers. These soon recovered and opened the city gates to the whole army. Small

temptations are often the most dangerous. Divine instinct, heeded faithfully, will protect here as well.

Harrisburg, Pa.

The Moderator Speaks on the Pension Plan

BY W. W. PETERS

A nonmember observer of the Church of the Brethren once disclosed to me what he considered an interesting, and I trust a true, Brethren characteristic. He said, "I note you people are conservatively deliberate in reference to certain recommended changes in your church government and practices but that you move rapidly and with vigor when once you are convinced a change is right and good and should be made." Higher education, foreign missions, and young people's work were given as examples.

Now another change is on the horizon in the action of the Annual Conference at McPherson, Kansas, last June, when the pension plan for ministers and missionaries was adopted by an overwhelming vote of the delegates.

This represents a move in the direction of added assurance of the confidence of the church in the ministry and of the assurance to the ministers and missionaries of old-age security. The strength of our churches is very much dependent upon the strength of the ministerial leadership. We need to attract strong men to the ministry and to support them both materially and spiritually while they are in the service of the church.

What better and more stimulating service at the beginning of the new year could a church render for the encouragement of her ministry than to participate in the pension plan? By such an act the minister would feel that he had the interest, loyalty, and devotion of the church. By being able to build up a retirement income the minister would feel justified to continue longer and more wholeheartedly in the service of the church. He would not need to divide his interests by attempting to add to his income through other types of work. A consciousness that when one retires he will have a permanent income adds a feeling of security to life that makes it possible for a minister to render a more positive and constructive service.

The Pension Board should have the high honor and privilege of reporting that at least 50% of the churches in the brotherhood are participating in the pension plan by the time of the next Annual Conference in June.

The pension plan is mutually beneficial to the church and the ministers, and either should feel free to take the initiative in getting the plan under way. The church, however, can, if it desires, pay all of the premium and the minister can do the same thing. A minister who is engaged in work other than that directly connected with the church can become a member of the pension plan. If you have questions, write the Pension Board at Elgin.

It seems to me that the glory of the church is that it can speak in an atmosphere of freedom and as a free institution. There is danger that some of this freedom would be lost if we allowed the ministry to be supported in the period of retirement by government aid.

For the above reasons, therefore, it seems highly desirable that many more of our churches and ministers should take advantage of the pension plan.

McPherson, Kansas.

Home and Family

WHAT'S WRONG WITH THE BENNETTS?

BY HELEN HOAK EIKENBERRY

In Two Parts—Part One

Something was wrong in the Bennett family—quite wrong. Jim, the seventeen-year-old, was keenly aware of it. Here he was, grown up, practically. But did the rest of the family realize it? They certainly did not! There was Dell, fourteen, the age when young girls should be looking up to their big brothers. Why, they ought to be heroes to their kid sisters! But was he a hero in Dell's eyes? No! She was a girl who counted the advice of a seventeen-year-old brother as not worth a cent. She was turning out to be one of that superior, snippy sort of girls who always belittle a boy's intelligence. How could a fellow expect to rate very high with the school crowd when he had a kid sister going about the halls snickering at him? Besides being a terrible drag on his personal morale, it was actually encouraging other underclassmen—girls especially—to take up the practice, and... well, look what it was doing to him socially! Dell could, by spells, be a very nice girl, but as a fellow's sister she needed to be taught her place.

Nobody could have a better mother in some ways, Jim observed. She certainly worked hard enough. She was the best kind of a cook too, the kind that believed in old-time, abundant meals. He never had to be ashamed of wilted shirt collars, or of buttons off, and things like that, either. Mom always had his clothes in A-1 condition. But something was wrong with Mom too. She could understand about boys' stomachs needing apple pie, but you just knew she did not understand about boys' ideas, and the things they ran into these days with the high school crowd. You would have a terrible time trying to make her see that anything was different from what it was thirty years ago! That was the trouble with Mom. She was still seeing everything as it was thirty years ago. And Jim could not see it that way, could not possibly. Well, something like that just kind of shut a fellow off from his mother.

His father, J. D. Bennett, was a father to be proud of, a very prominent citizen, in fact. Men would say to Jim, "So you're J. D. Bennett's son! Well, well! I know your father, my boy! Known him for years! Worked with him in the Citizens' Association. Yes, sir, we've been great friends for years! A fine man, your father!" It seemed as if the whole community knew him that way. Somehow, they knew him better than Jim did. There was never time for being pals. Good citizens, like J. D. Bennett, were too busy with civic affairs, of course, to have much time for play, or for his children. "That's what's wrong with Pop," thought Jim. "He is a first-rate fellow if you get to know him. But why does he always have to be so busy?"

Dell was vaguely aware of something wrong in the family too. Jim was a happy, handsome boy, and she was pleased to have such a popular brother. But why could he not treat her in a courteous way, as he did other girls? He just seemed to act all the time as if she was a—well, a pain in the neck. In fact, he even went so far as to say so on more than one occasion! She did not think it was the least bit necessary for a

big brother to hold a sister in contempt as he did. Sometimes at home he could be quite sweet, but out where it showed he was smart-acting, a very smart-acting boy. She resented it!

Mom was all right, a person everyone respected, except that she was so old-fashioned in her ideas. She remembered just how they did everything when she was a girl. But she did not understand much about girls, not the ones today, anyway. Why, she picked out Lena Watson as an ideal friend for Dell! What if Mrs. Bennett and Mrs. Watson did work together on club committees, and had the same ideas, and both liked the way things used to be done? Lena was no fun at all, and she and Dell didn't see eye to eye on anything. Lena was just plain spoiled, and everyone called her an old maid, too. Dell could not tie herself down to a girl like that! Mom certainly adored Dell for a daughter, and loved to plan nice things for her. Though it was dear of Mom to do it, she ought somehow to be set right on a few points, by a girl. But... how to do it?

Pop was as important as any man in the community. The name of Bennett was one of the best, because he made it so. When a man had a fine business like his, it gave his family a little more of the finer things than the average family had, and won the respect of people too. But look how much time and work it took, how much more you were expected to do for all the clubs and societies! It wasn't worth it if you had to miss all the fun, and that's what Pop had to do! Oh, but wouldn't it be grand if they could just have Pop Bennett all to themselves once?

Mrs. Bennett had a feeling that, in spite of all her efforts, something was lacking in the home. There ought to be gaiety, pep! With a fourteen-year-old girl and a seventeen-year-old boy in the house there certainly ought to be something stirring! But each seemed inclined to mind his own business, and things were getting dull, very dull, and uninteresting. Jim and Dell were respectful youngsters, and they caused her almost no trouble at all, but she realized that they did not confide in her. A mother was the one children told things to, but she heard nothing. This made Mrs. Bennett feel very uncomfortable, and she wondered

The Spirit of Success

BY ROBERT L. BYRD

I saw a youth go forth with sparkling eyes—
His face lit up, methinks, with light divine—
Stride forth with quickening step to win the prize
That lay perchance beyond the timber line.

I saw him conquer, single hand, the foe;
I saw the stones pass by that marked each mile.
Each storm that broke seemed but to make him grow
More strong and fitted for his task, the while.

And then I mused, "Whence come such zest and
power?

Such firm determination—will to win?"

And silence spoke the answer in that hour:

"'Twas faith in God, and self, and fellow men."

Junior, W. Va.

whose fault it was. Her husband, wonderful provider that he was, gave little of his time or personality to his family, and they all needed him so much. She reflected that, with everyone going his own way, as were the Bennetts, they just could not expect to be happy.

J. D. sensed that he, as head of the family, was held in awe much more than he desired to be. What was there about him to make his own family stay aloof from him? He never indulged in anger, nor was there any cause for it in his well-ordered home. He was not a dictator. In fact, his advice was rarely offered. Well, he and Clara would just have to sit down as they used to and talk things over, to see if they could not get to the bottom of the trouble. Or was he just imagining things? Well, a little talk would not hurt anyway, and when was the last time they sat down to really talk things over? He didn't know. He wondered if Clara was in closer touch with the children than he seemed to be.

One evening when the family came into the dining room for dinner a large white card was conspicuously hung on the door. Mrs. Bennett was sure it was not there on her last trip to the dining room with food from the kitchen. All gathered about it to read the lettering. However, Jim was not really curious. This is what it said:

What's Wrong With the Bennetts?

This subject will be discussed by members of the Bennett household at seven tonight in the living room. J. D. Bennett, civic leader, will preside over the anticipated frank discussion. Everybody come prepared to express personal views and take active part.

"But I have an engagement at seven with the Homeowners' Association," was Mr. Bennett's first thought. His second thought was, "This is once the Homeowners will meet without J. D. Bennett. This family council idea is just what we need. Now we're getting somewhere. Should have been doing this right along."

Mom and Dell were looking at J. D., because they thought he had posted the notice. Jim was looking at him to see what he thought of the idea.

"I accept the chairmanship," boomed J. D. "I had a similar idea myself, but this is much better. Remember, everybody on hand at seven o'clock! Say, who had this brilliant idea, anyway?" His eyes went around the group, now seated at the table.

"I—I—did, sir," gulped Jim.

"What's the sir for? Since when am I sir in my own house, and to my own family? Pop is the name I'm accustomed to answering to...or isn't that so any more?"

"Oh, yes, sir, certainly—Pop!" A smile went the rounds of the table.

"I believe I'll enjoy this meal a little better if I call Fred Wilson right now, and ask him to make the report for our committee tonight. Excuse me for just a moment."

"Say, Fred," they heard him shout over the phone. "You'll be there tonight, of course? Well, you make that little report for our committee, will you?...No. I'm feeling all right. Just can't make it, that's all. Another very important meeting. This one can't get

along without me. Fact is, Fred, I expect to get called up on the carpet...All right. Thanks for taking care of it for me." A mighty cheerful tone for one about to be called on the carpet.

"Guess it's about time for Fred to be taking a little more responsibility," J. D. observed, returning to the table. "No use for him to sit back. That fellow is full of good ideas!"

The meal was progressing so pleasantly that there were doubts as to whether there was anything wrong with the Bennetts after all. Still, things might go back the old way again if they did not have an understanding about everything, now, tonight.

Sterling, Ill.

To be continued

"Willing to Have His Eyes Unveiled"

BY GRACE HILEMAN MILLER

We have all had experience with the person so set in his ways that no one can change him. If he happens to be in the right, this characteristic is an asset; if in the wrong, it is decidedly a curse.

On the other hand, how refreshing to work with people willing to "open their eyes and behold wondrous things in the law of God" as the psalmist exhorts.

Recently, at a funeral service of one of the pillars of his church, a pastor stated: "Brother — was conservative in his thinking and in his life, but was always true to his convictions; he was always ready to think over rather than denounce ideas different from his own. I have seen him more than once accept little by little a way of thinking entirely contrary to his first views on certain subjects. He was willing to have his eyes unveiled and to change his action in accordance with new insight into the laws of God."

The pastor went on to say that another very fine characteristic about this man was his tolerance of people with whom he could not agree and his kind way of being firm in his convictions when they were in direct opposition to those of his associates.

The person unchangeable in his ideas is far from radiant in Christian living and far from happy in his own heart. He is disagreeable to those around him in comparison with the person who is willing to have his eyes unveiled to discover new truth, or who is tolerantly firm when new truth confirms his first conviction.

Rigid intolerance is never constructive in the church or in the world at large. A humble desire to be sure of God's will about the matter at hand and to act according to that will always builds rather than destroys.

La Verne, Calif.

His Father's Answer

BY JULIA GRAYDON

As Christ prayed alone on the Mount of Olives, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done," he faltered and shrank back. Was the Father near, the Father who sent him into the world? He does not appear but he sends his messenger. "And there appeared an angel unto him from heaven, strengthening him."

You cannot see your heavenly Father but he will send his messenger to cheer your heart and help you over the hard places. He is only waiting for your prayer; so keep on praying.

Harrisburg, Pa.

Brethren Service

REPORTS OF THE C.P.S. ADMINISTRATIVE CONFERENCE

From Jan. 17 to Jan. 25, Brethren Service headquarters at Elgin was the scene of a series of conferences for the men who administer Civilian Public Service camps and special units. Brief reports on these conferences follow:

Conference for Assistant Directors of Hospital Units and Special Projects and Area Supervisors, Jan. 19-25. Most of the sessions were spent analyzing the job that assistant directors must perform. The minutes of these sections reflect a detailed study of techniques and responsibilities—designed to help the men carry out more satisfactorily this phase of the C.P.S. program. (About 48 per cent of the men in Brethren C.P.S. are now in hospitals and special units.)

Civilian Public Service Advisory Council, Jan. 19-22. Elected by the men in C.P.S. camps as their representatives, the council met with the Brethren Service Committee on Jan. 21 and spent the other three days preparing recommendations for the committee and a report to the men in the camps.

The issues raised with the Brethren Service Committee by the council were as follows: allotments for C.P.S. dependents; more detached service opportunities; increased educational program; wages for C.P.S. men; health and accident compensation; camper orientation program; transfers for personal welfare of the men; establishing a demobilization research and planning unit; more democratic government of C.P.S. units; problem of permanent conscription, racial discrimination in C.P.S. units; aid to C.O.'s in prison and relation between the B.S.C. and Selective Service. The council also conferred with Harold Row and M. R. Zigler of the B.S.C., with Joe Weaver of the N.S.B.R.O. and with various other men attending the administrative conferences. They also met with Colonel Kosch of Selective Service in a general session.

The council, in its report to the men in camp, felt the session had revealed that the men in camps shared the same general objectives that were held by the Brethren Service Committee. They felt that the common problem they faced was to implement these objectives successfully. The report provided that a new council should be elected within three months. This new council is to canvass sentiment in C.P.S. units and meet with the B.S.C. in about six months. It was suggested that this next conference might be devoted largely to the planning of postwar activities.

It is the plan of the council that no man should be eligible to succeed himself. It was felt, however, that it would be most useful if the next council could have the experience of this meeting to help them in their preliminary thinking. It was therefore provided that the present council would elect a permanent chairman who would co-ordinate interim activities of the council and would attend the next council meeting as an ex officio member. Robert Rohwer, of the Wakulla, Florida, unit was elected to this office.

Glen Evans, of C.P.S. No. 56, Waldport, Oregon, was designated as alternate for this job in case Robert Rohwer were unable to serve.



C. P. S. Advisory Council

Council members were elected as follows: three from regular C.P.S. base camps and one each from hospitals, farm units and special camps. Above, left to right: James Cassel, Magnolia; Charles Pieh, Sykesville (hospital); Robert Bowers, Wellston; Jesse Clem, McHenry Co., Ill. (farm unit); Glen Evans, Waldport; and Robert Rohwer, Wakulla, Florida (special camp).

Facts About Florida

The Crestview, Florida, unit of C.P.S. Camp No. 27 (subject of this week's feature article on the next page) was established in March 1942 and moved in November 1943, to Wakulla County, 150 miles east. The camp of twenty-five, now temporarily quartered in tents, trailers, sheds and warehouses at a Forest Service guard station, is operating a sawmill to make lumber for construction of permanent camp buildings in the Apalachicola National Forest twelve miles south of Tallahassee. Formerly operating with the U. S. Public Health Service as the sole technical agency, the new Wakulla unit is now a co-operative project of both the Public Health Service and the Forest Service. In return for assignment of some of the men to maintaining and protecting the forest (the largest single natural resource of the area), the Forest Service is furnishing timber for the construction of camp buildings and sanitary units.

During the year and a half of the existence of the Crestview unit, forty-three men were encamped there. Of these, twenty-two went to other camps or to new fields of activity: Marion Albrecht, Roland Bartel, Orville Beehler, B. Tarrt Bell, John Brelsford, Edward Burrows, Melvin Funk, Robert Geigley, Miller Hershberger, Mark Hostetler, Robert Jaberg, Earl Kime, Dennis Lehman, Edward Martin, Paul Miller, Elbert Reish, Herman Ropp, Bradford Rowland, Stanford Sobel, Edson Sower, Delmar Stahly, and Galen Widmer. At the closing of Crestview, twenty-one men moved to Wakulla County: Charles Baker, Smedley Bartram, Donald Bortner, Hugh Boyd, Wilmer Brandt, Wilmer Eley, James Godbey, John Hartman, Lewis Joachim, Curtis Johnson, Herbert Kimball, Robert McKay, Tom Polk Miller, Wilbur Mullen, Phillip Nordstrom, Robert Rohwer, Dwayne Scheppe, Ford Secrist, Milton Smucker, George Snyder, and Virgil Wilkinson. Four new men arrived just in time to help move the last loads from Crestview to Wakulla: John Dellinger, Milburn Pehl, Robert Stone and James Wingate. Curtis Johnson, now business manager, is the only one of the original four campers who was in Crestview during its entire existence. Director Ralph Townsend and Dietitian-Nurse Mildred Townsend have furnished leadership throughout.

A Project in Public Health

This report of the activities of Civilian Public Service Camp No. 27 at Crestview, Florida, has been prepared by Tom Miller, Virgil Wilkinson, T. Smedley Bartram, Milton Smucker, George Snyder, Curtis Johnson and James Godbey, all of No. 27.

Veterans of the Crestview experience, looking back upon the history of the camp, find memories flooding to fill their minds: the way Main Street looked on that windy day, March 20, 1942, when the first four assignees arrived; the yellow building that Rev. D. D. Funderburg pointed out as the health department of Okaloosa County; the sand road south of town, meandering among the scrubby turkey oak and occasional pines to a lonely brown tent—the whole panorama of events and environment until the exodus in November 1943.

Dan West, George Reeves and Colonel Kosch had come in December and January to survey the possibilities of establishing a camp under the Florida State Board of Health. Then in February 1942 Dan West, W. Harold Row, Henry Fast and Ralph Townsend came to establish the camp. Okaloosa, Walton and Santa Rosa counties were chosen as the area of work, with Crestview, the county seat of Okaloosa County, the location for the camp. Poverty is widespread and disease incidence high in this area of west Florida. Only six months before the first C. P. S. men arrived, the Okaloosa County health unit was opened—the first time that the area had had any health organization.

By far the most prevalent disease was hookworm, which saps the blood of individuals and causes such stunted, weakened physical bodies that there is little or no resistance to other diseases. A Rockefeller Foundation study had indicated that more than 70% of the persons in Okaloosa County had hookworm. Public health authorities pointed out that infection was due to improper sewage disposal; for the most part families had either no privy at all or an insanitary one. The Crestview project was to work with the state and county health departments in the production of inexpensive sanitary pit privies—a major step in the eradication of



Buildings and Grounds of Camp Crestview

the disease which was literally sapping the lifeblood of the inhabitants. Supplementary sanitation work in installing deep-well pumps, screening houses, and building septic tanks was anticipated.

The early months were occupied with planning and building camp living quarters. The first building accommodated the office, dining room, kitchen, infirmary and director's quarters; the second and third buildings were dormitories for assignees—eventually numbering as many as twenty-three. Laundry and shower facilities were included in one of the dormitory buildings. Later on we built a work shed and a tool shed.

Some of the series of problems that followed seemed insurmountable. There was no truck to carry the finished sanitary units out into the community for installation until January 1943, so it was necessary to resort to building at the desired location of the unit. At various times we were unable to get the necessary lumber for construction of the buildings. At one such time we experimented with the use of palmetto leaves for thatching the roof. The experiment was fairly successful, but by that time we were able to get lumber again, so the work shed was roofed with the less glamorous but more weatherproof roofing paper over solid wood sheathing. There were several times, however, when the closing of the local health department seemed imminent; this would have made it very hard to continue the work. The imperative to "keep on keeping on" in the face of such obstacles was hardy training for the faith of that early group.

As early as May 1, 1942, the possibilities of small side units in adjoining counties were investigated. In July, five campers set up tents and began sanitary unit construction on the schoolyard at Bagdad, two miles from Milton, the county seat of Santa Rosa County. Community resentment at C. O.'s camping there resulted in the group moving to the county prison farm, where they lived in two small cottages which had formerly been the county poor houses. They had their ups and downs, too. A sample of the ups was the monthly week-end trips to Crestview. One of the worst downs was the refusal of the local sawmill owner to sell lumber when he learned that it was being built into privies by conscientious objectors—this necessitated hauling lumber from more distant sawmills. Nearly every member of Camp Crestview spent some time as a part of the Milton unit before it closed in September 1943. All agreed that the venture had been worth while.



The main work project at Crestview (C. P. S. No. 27) was the construction and installation of sanitary units for needy families, public schools, etc. Built on the camp grounds, the units were usually hauled by truck to the homes which had asked for them through the county office of the state Department of Public Health. Families were asked to pay the cost of the materials for the units. Picture at left shows the camp truck delivering finished product.



Poverty Is Widespread

"...the house was warped, the floor was not level; huge cracks defied our best attempts to fit the doors..."

C. O.'s at Crestview worked a total of 4,743 man-days on the project; 3,082 man-days were spent in building and installing 577 privies, an average of 5.34 man-days each. Production rates varied from a figure somewhat greater than this to less than 5 man-days per sanitary unit in the last few months. Sanitary unit construction remained, throughout the life of the camp, the main job of the project.

Seven hundred seventeen man-days drilled and equipped 57 sanitary wells; 457 man-days built 38 septic tanks, including the laying of drain fields; 156 man-days screened 31 houses against malaria. One man helped the state veterinarian in testing 817 cattle for Bangs' disease and tuberculosis; another made 53 wire baskets to be used in the kitchens of schools and restaurants for sterilizing dishes and eating utensils.

Many tuberculosis patients in this area, unable to afford hospital care, must stay in the same house or room (frequently ill-ventilated) with the rest of the family. To overcome this condition the health department provides small one-room screened shelters in which the patient may live at a distance from the house. The campers built three of these isolation cottages.

Experiences such as these were much more meaningful than can be surveyed by statistics. Excerpts from the diary of Milton Smucker bring these memories to life:

"Brad Rowland and I left early, loaded down with six screen doors, several rolls of screen wire, and screening tools along with the regular well-drilling equipment. We arrived at Wilbur Martin's about 5:00 p. m. Tuesday. As Mrs. Martin was rather eager to get the screens on, because of both flies and mosquitoes, we put in several hours of work on screening before dark.

"After supper we sat by the fireplace, as the evening was chilly. The conversation soon turned to the other boys from camp who had installed the privy about a week before. Previous to that the Martins had had no sanitary facilities. Mrs. Martin had something to say about each of the boys; she told us about them and asked again what their names were. We then retired to the outer room and went to bed by lamplight.

"Wednesday we finished the screening by noon. The house was warped in places, the floor was not level, and

huge cracks defied our attempts to fit the doors. However, with patience, we got them on and operating properly. The Martins were glad for them, as the doors kept the dog and cats out as well as the insects. After a good dinner (her cornbread was delicious) we started on the pump. We made about thirty-one feet by dark.

"Thursday we turned the pipe down to fifty feet and struck water. We installed the pump and found we had a good well. We were as much pleased as the Martins because we didn't care too much for the water from the old open well. Chicken feathers, leaves, mosquito larvae and worms were quite often found in a bucketful of water. The little girl had had malaria and the Martins attributed it to the drinking water."



70% Infected With Hookworm

"...literally sapping the lifeblood from the inhabitants... Public Health authorities pointed out that infection was due to improper sewage disposal."

The Crestview camp was experimental in many respects: it was the first in C. P. S. with the Public Health Service as the technical agency; it was one of the first to work directly with a problem of obviously vital social implications, both immediate and long-time in scope; it was one of the first to work as close as it did to the people of the community. One of the constant concerns of the camp group was that this closeness of contact become an opportunity for understanding between the campers and the local population. Native reluctance to accept strangers as well as the special foreignness of our position, made this a slow process. During our stay, however, we did observe a growing friendliness and tolerance and, upon our leaving, a definite expression of regret that we had to go.

Partly responsible for this was the extracurricular work we found time to do. In the evenings and free time campers helped with odd jobs local people needed done—building chimneys, raking lawns, painting, working with a church library, building lean-to rooms for homes, etc. These, with our church relationships, helped to make us accepted members of the community. Two of the fellows who recently returned to Crestview for a week end found genuine cordiality in the welcome of old friends, in various statements of what people had

found community sentiment to be. In the words of one of them, "It felt more like being back home than I have experienced in my home community during the war."

Community acceptance of the group was, however, not universal; among the non-accepters were some local politicians with access to the columns of one of the two weekly newspapers. In April 1943 this paper began a barrage of invectives which remained more or less regular until the final closing of the unit in November. Campers got the habit of awaiting the amusement that the Friday arrival of the paper usually brought. Among personal friends of the camp the printed (though sometimes unprintable tirades) had no apparent effect; it was of course impossible to determine their influence on others. It was no doubt largely due to these articles that Selective Service thought it necessary that the camp should be moved from Crestview.

The camp was experimental also in its internal affairs—education and administration have both differed from the more general C. P. S. pattern. The very nature of the work at Crestview comprised a major part of the education that the campers received. The construction of the camp buildings during the first few months meant experience in carpentry, plumbing, and masonry; the project work meant experience in these same fields, besides a practical knowledge of environmental sanitation and other phases of public health work. To sup-



3,082 Man-days—577 Sanitary Units

"...a major step in the eradication of hookworm disease is the production of inexpensive pit sanitary units."

plement this practical experience several off-project courses were given. The objective of these courses was either to help us with the work in the Crestview community or to train us for relief and reconstruction work (about three fourths of the men were interested in preparation for such work). The courses included Environmental Sanitation, Epidemiology, First Aid (Standard and Advanced), Electricity, Mechanical Drawing, Community Study and Co-operatives.

Our knowledge of the community was also furthered by a visit to Escambia Farms (Farm Security Administration's rural co-operative community) and by visits to the camp of such local leaders as the local FSA administrator and the home demonstration agent, the nurse, sanitarian and director of the county health department, the country welfare director, the county

school supervisor, and the Assembly of God, Church of Christ and Baptist ministers. From greater distances came such inspiring visitors as Desmond Bittering, Morris Mitchell, Constance Rumbough, Ralph Templin and several representatives of the Mennonite Central Committee.

Administrative innovations depended on several factors. The size of the group, the unfailing intent of the director to be himself a part of the group and to encourage the group to assume administrative and policy-forming responsibility, the fact of the campers' having volunteered from other camps for the Florida project—these elements all helped find a closer approach to a knowledge of what the pacifist idea—the democratic, the Christian idea—means when translated into everyday living with people.

What the Crestview unit accomplished for the health of the community is probably impossible to calculate. It appears fairly certain that the impetus given the public health program will result in its being continued there in some form; the health department plans to use the buildings in the carrying on of whatever work it can best devise out of its own resources. For the Brethren Service Committee the year and a half at Crestview provided a laboratory situation from which to learn much of value for future ventures into community rehabilitation. The Wakulla unit in its new location has a solid background of experience which should enable it to work much more effectively at the community problem here; the Crestview experience should likewise be valuable in setting up a permanent work camp in this or similar areas.

The postwar world, with its multiple fields of human need, will afford wide opportunities for groups of young people, seeking knowledge of Christ and of their fellow men, to spend some time—a year of service or a summer of service—in an action program of the work camp type. It is our hope that Crestview will be found to have yielded data for the building of this invaluable kind of pacifist testimony.



717 Man-days—57 Sanitary Wells

"...chicken feathers, leaves, mosquitoes, larvae and worms were quite often found in a bucket of water from the old well—the little girl had had malaria and the Martins attributed it to the drinking water."

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, February 20

Sunday-school Lesson, Jesus Teaches True Greatness.
—Mark 9: 33-39; 10: 13-16, 42-45. Golden Text, The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10: 45.

Christian Workers, Parables Concerning the Lost.
B.Y.P.D., Brotherliness Toward Jews.

. . .

Gains for the Kingdom

Three baptized in the Rice Lake church, Wis., Bro. C. A. Bryan, pastor.

Two baptized and one awaiting the rite in the Coulson church, Va., Bro. George W. Slagle, evangelist.

Three baptized and one received by letter in the Morrellville church, Pa., Bro. Glen M. Baird, pastor.

Thirteen baptized in the Ephrata church, Pa., Bro. C. C. Sollenberger, pastor, Bro. Rufus P. Bucher, evangelist.

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Personal Mention

Brother and Sister Ira Martin of Waterford, Calif., should be added to the list of those who have attained to fifty years of happy wedded life. Our congratulations.

Bro. J. W. Wright, of Nokesville, Va., writes that he wishes to express his sincere appreciation to Messenger readers for their many kind remembrances during the illness and recent passing on of his wife.

Sister Naomi K. Black writes from a sanitarium in Harrisburg, Pa., to tell us that she can travel all over the world through the Gospel Messenger without leaving her room. She reads it from cover to cover, she says, and finds much spiritual help in it.

The E. Paul Weavers are returning from the Africa mission field soon. At least that is the interpretation which is put on a cablegram reading, "Going to Jennie Weber's." A good many Messenger readers will recall that Mrs. Jennie Weber has often befriended our missionary folk passing through London, England.

The annual spiritual emphasis week of the Moxham Church of the Brethren, Johnstown, Pa., of which John Dwight Ellis is minister, will be held March 5 to 12. In recent years the officials of the Moxham church have set aside one week in Lent for the deepening of the spiritual life of the membership. This year Dr. Paul H. Bowman, President of Bridgewater College, will be the guest minister.

"**The book** will make your father live again in the hearts of those who knew him, and especially those who were privileged to sit under his instruction." So writes Bro. Omer B. Maphis of the new book entitled Emanuel B. Hoff—Bible Teacher. The regular price of this book is \$1.50 per copy. As a Messenger subscriber you can secure a copy for \$1.00 if the order is accompanied by the address label clipped from your Messenger.

Bro. L. A. Walker put us in debt by sending us a very attractive and what appears to be a very useful year-book of his local congregation, Adel, Iowa.

Brother and Sister Amos M. Wolfe of Manchester, Md., celebrated their golden wedding anniversary on Jan. 11 with their children and friends wishing them many more years of married life.

Brother and Sister Thurston Beckwith of Fruitland, Idaho, were recent visitors at the Publishing House. The editors regret that they happened to be busy elsewhere at the time and so did not have the pleasure of meeting Sister Anetta Mow's Idaho friends.

Edwin Todd, William Satterthwaite and Dean Egge stopped in to wish us well and to hear a bit more about how the Messenger is made, as they were passing through Elgin on their way to St. Thomas, Virgin Islands, where they will become a part of the new C.P.S. unit which is being set up for the service of the people there. Their progress can be followed through the department of Brethren Service.

Sister Eliza B. Miller, missionary to India for forty years, who retired from active foreign work in 1940, underwent a major cataract operation at the Mayo Clinic, Rochester, Minn., late in January. We rejoice that the recent operation was as successful as a former operation on the other eye. Sister Miller has returned to convalesce in South Waterloo, Iowa, where she lives in the home of Brother and Sister U. C. Miller.

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Miscellaneous Items

All material intended for the program booklet for the district conference of Middle Pennsylvania to be held at Everett must be in the hands of the secretary not later than March 1.—Joseph H. Clapper, Secretary, Hopewell, Pa.

Yearbook or Almanac for the Church of the Brethren for the years 1906, 1910, and 1911 will be appreciated in the office of the General Ministerial Board, 22 S. State St., Elgin, Ill. Copies of the publication for the above-named years are needed to complete the files.

Wanted: a few Brethren families to buy farms located within one and one-half mile of the Thornapple church in Michigan. Farms range from 40-160 acres, good land, suitable for general farming, dairying and vegetable growing for canning factories. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

All who order materials should have present conditions in mind. Either because they are lost in the mails, or because of some error in filling the order, some customers are not getting their materials. If your order does not reach you in four weeks after the order is placed we suggest that you write us so that we can investigate.—Brethren Publishing House, Elgin, Ill.

Wanted: married man with farm experience and clean habits to work on grain and livestock farm in Northern Illinois close to town, church and school. Good house with furnace, water, electricity. Milk, meat, potatoes, garden, chicken feed furnished. Private garage and good modern equipment to work with. Good wages. Write Brethren Service Committee, Elgin, Ill.

With Our Schools . . .

Juniata College

The second attraction of the concert series, a production by the Nine O'Clock Opera Company, was presented in Oller Hall on Jan. 13.

Dr. Rufus D. Bowman visited the campus on Jan. 31 and Feb. 1, interviewing preministerial students. During his stay he spoke to the Dunkard Club on problems and possibilities of the Church of the Brethren.

The women's choir, under the direction of Prof. Charles L. Rowland, presented the third Sunday evening vesper service in Oller Hall on Jan. 16. A Five-fold Amen, composed by Prof. Rowland, closed the program.

Eight freshmen enrolled in Juniata College at the opening of the spring semester, and one transfer student was received. Three former students, whose college work had been interrupted for various reasons, resumed study in the new semester.

Five students were graduated from Juniata College at the close of the fall semester in commencement exercises held Jan. 24. Bachelor of science degrees were conferred upon four, and a bachelor of arts degree upon one. President Calvert N. Ellis addressed the graduates.

On Jan. 10 the faculty inaugurated a series of discussions on the general theme, America in the Postwar World. Arranged in response to a request from the faculty itself, the panels are being held on the second Monday night of each month, January through March. Relief in the Immediate Postwar Era was the topic of the first meeting.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Religious Progress Through Religious Revivals. Frank Greenville Beardsley. American Tract Society, 1943. 177 pages. \$1.50.

We are indebted to Dr. Beardsley for the inspiration and information he has given us in this new book. One feels deeply stirred as he reads again of the great religious awakenings that came so timely when our world was in the shadow of great moral depressions. One feels at the close of his opening chapters like praying earnestly, "O Lord, do it again."

It is stimulating to follow the great evangelists of the nineteenth century in their passion and persuasive power. Although we might not approve of their methods we are convinced that they had a passion and a conviction that brought telling results—a passion that some of us would do well to recapture. Although Dr. Beardsley keeps the conversion of sinners in the first place as the result of these religious revivals he does not neglect to show us that converted men must change their behavior. He makes clear in the closing chapters the fact that moral and social reform naturally followed in the wake of religious revivals. The revival of interest in education, the organization of Sunday schools, the abolition of slavery and dueling, the campaign against intemperance all naturally followed the revival of religion. This gives a realistic approach to the meaning of salvation. I heartily recommend this book to ministers and church leaders.—H. L. Hartsough.

One of the New Gish Fund Books

The Church and Its Young Adults. J. Gordon Chamberlin. Abingdon-Cokesbury, 1943. 142 pages. \$1.00.

Here is one field in which comparatively little has been written. Ministers and other local church leaders will welcome this new book "that prods the imagination with practical suggestions for creative leadership and churchmanship." Dr. Ralph W. Sockman states in the introduction, "This is a book for the times—and for tomorrow."

The author has organized his material under three chapter headings: Young Adults, A Universal Dynamic, and Creative Churchmanship. The first chapter is especially helpful in pointing up the characteristics of and the needs experienced by young adults. The second chapter brings together pertinent materials from the recent ecumenical conferences; though helpful the discussion seems to be quite general in nature and lacks in specifics. The final chapter abounds in suggestions for action projects. The book is quite worth while though some may feel it lacks in specific program suggestions.—Raymond R. Peters.

Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, but does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

Judith (fiction; based on Quaker life). Janet Whitney. 340 pages. \$2.75.

Jonathan's Doorstep (fiction). Helen Clark Fernald. 280 pages. \$2.25.

Forty Gospel Hymn Stories. George W. Sanville. 90 pages. \$1.00.

Prayers of the Spirit. John Wallace Suter. 50 pages. \$1.00.

Early Missionary Endeavors Among the American Indians. John Mueller and Wilfred Bockelman. 122 pages. 50c.

Interviews With God (devotional). W. E. Schramm. 127 pages. 60c.

A Knock at Your Door. W. E. Schramm. 87 pages. Cloth 75c; paper 35c.

To Stem This Tide. Charles S. Johnson and associates. 130 pages. \$1.00.

Every Day a Prayer (devotional). Marguerite Harmon Bro. 393 pages. \$1.50.

Contemporary Thinking About Jesus. Thomas S. Kepler, compiler. 406 pages. \$3.50.

Little Black Sambo (with animated pictures). Helen Bannerman. \$1.00.

More Handles of Power. Lewis L. Dunnington. 220 pages. \$1.50.

Dictionary of Bible Topics. Theodore Graebner. 274 pages. \$2.00.

Ruth—Romance of Redemption. J. Vernon McGee. 193 pages. \$1.50.

Seed Thoughts. W. G. Heslop. 121 pages. \$1.00.

Three Cheers Ross H. Stover. 141 pages. \$1.25.

Messages on Philipians. Walter L. Wilson, 43 pages. Paper 35c.

Great Sermons by Great American Preachers. Compiled and edited by Theodore Engstrom. 234 pages. \$2.00.

From Dot to Dot in the Life of Christ. Sylvia Stewart. 35c.

Our Mission Work

FROM WEIHSIEN TO MORMUGAO

BY V. GRACE CLAPPER

Part 2

We arrived in Shanghai around ten o'clock on September 18, and were taken to the former St. John's University for the rest of that day and the night. Eight large buses conveyed us to the university, and we were told that we arrived by a circuitous route in order that we might be shown off. Whether fact or rumor we did not know, but we do know that the Chinese populace turned out en masse to take a last look at these "troublers of Israel."

The spacious campus of St. John's was covered with soft green grass, and many of the tired, weary guests (?) threw themselves on the grass and stretched out for a much-needed rest. The baggage was strewn over the campus, presenting a picture which cannot be duplicated just any time anywhere, but which is nevertheless common in a world such as we are living in today. That acre or more of baggage represented all that was left of the earthly possessions of two hundred and eighty-five people who had lived in China half their lives, or at least long enough to call China home. We were indeed a tired, hungry multitude, and when lunch was finally announced we lost no time getting to the dining room, where one bowl of delicious hot stew was served with bread and tea. We all wished the second bowl might be served but we were thankful for one. After lunch it was customs again, so there was no rest for the weary until nightfall, when we were served a light supper and assigned to the various dormitories and classrooms supplied with camp cots. Here we were glad to settle down for the night. Everybody was stirring early in the morning of the 19th, making final preparations for boarding the ship which was to be our home from then on until October 15. It was already lying in the harbor at Woosung, ready to take on its new "cargo." After breakfasting we were conducted to a launch boat which in turn conducted us to the Teia Maru. The open deck of the launch was enclosed by yards and yards of red and white bunting (we're sure it was a mere oversight that the blue was omitted). This served a double purpose in that it beautified the launch and kept curious eyes from gazing upon the scuttled Contra Verda lying in the harbor. It will be remembered that the first shipload of repatriates was carried by this Italian ship.

The Teia Maru was formerly a French liner named the Aramio. It is a beautiful boat and surely looked good to us after our wearisome train trip. In normal times it carried about seven hundred passengers, but on this trip it had to make arrangements for carrying fifteen hundred. Accordingly, social halls, lounges, smokers, nursery, etc., had to be converted into dormitories. Hazel was tucked away in a large room nicknamed The Sardine Box with two hundred and forty-nine other women passengers. Minor was one of two hundred and fifty men who lived in the hold of the ship, while I was located in the small nursery room with only thirty roommates. There were four dining rooms and three sittings for each meal, making twelve meals per day for the working staff who also served coffee, tea, sandwiches and drinks in midafternoon and at night. The food was quite satisfactory the first few days and throughout according to Japanese standards.

The lunches and dinners were quite tasty even though monotonous, but the breakfasts were not so satisfying. They consisted of highly sweetened coffee without milk, cold boiled eggs (camp lunch brand), and rice gruel with a dash of sugar and some "extras" thrown in. Some called the last named "Lutheran Diet," but unless the reader is a student of church history, he is probably not interested in making denominational distinctions in diet. But seriously, in the light of Gen. 9:3, why should one be fastidious in such matters? Plain jello was the main dessert, the only variation being in the color. Fruit was almost an unknown quantity, and vegetables were almost nil, in spite of the fact that tons of decayed vegetables were reported to have been thrown overboard here and there along the way. The table linens were spotless the first day, but no napkins were furnished. Those who ate at the first sittings had the advantage of clean dishes. Passengers had access to bathrooms and lavatories with cold tap water, but the bathtubs and the showers were kept under lock and key. A working staff of thirty men took care of four dining rooms, cabins, stairways, lobbies, bathrooms and dormitories, so you may draw your own conclusions about sanitary conditions in general, but everybody was so glad and thankful to be on the way home, that one heard little complaining. Every passenger was given a cake of toilet soap. Mothers of small children and the sick were given several cans of condensed milk, and the children were presented with toys.

We stopped not *at*, but *near* Hongkong, Manila, Saigon and Singapore, picking up more passengers at each stop, the last of the fifteen hundred being taken on at Singapore. We noted two incidents on the voyage which were fair examples of the "co-prosperity sphere in the Far East" (minus the prosperity and the emphasis off the "co"). Our boat was anchored down the Mekong River from Saigon, Indo-China. Some natives in sampans containing bananas, pineapples, etc., pulled up alongside of the Teia, hoping to sell to the Teia passengers. Presently they were spied by a Japanese naval launch scurrying in among the sampans. Some uniformed men jumped onto the native boats, treated the natives roughly and dumped the fruit into the river. To attempt to describe the feelings of the Western spectators of this scene would be unwise and would not look good on paper, so we leave that to your imagination. At Singapore, a larger launch pulled up to the Teia Maru. It apparently had legal business with the big ship, since its operations were unmolested. A young Malayan, possibly a returned student, was on the deck of the small boat surveying the Americans on the decks of the Teia. After waving a friendly gesture with his hand he stopped and began writing with chalk on the flat surface of the boat, the following words: (1) "Victory," (2) "Dictators must go." (3) "J's all finished." At this point a Japanese officer was observed approaching. He very deliberately erased what he had just written and continued to write in the same indifferent attitude "2 times 2 make 4," erased that also and walked away as though all unaware of the spectators looking down from the upper decks of the Teia.

On the morning of October 15 we awoke to find we had sailed into midsummer heat during the night and were anchored in the beautiful, quiet harbor of Mor-

mugao, Portuguese India. Here we were to await the arrival of the Gripsholm and exchange boats and places with her fifteen hundred Japanese repatriates. Personally I shall always remember Mormugao harbor, not only because we met the Gripsholm there, but for its gorgeous sunsets and awe-inspiring storm clouds which disappeared without a single breath of storm. It is also the burial place of Frances of Assisi, and the place was held sacred by all the Catholics on board. And so we came to Goa (Goa is simply another name for Mormugao harbor, really the name of a little town some distance from the harbor).

I am sure every woman passenger on the Teia felt greatly indebted to the men passengers who had to work like Turks, taking care of all our hand baggage until we reached the Gripsholm. It is interesting to know that the Japanese passengers had eight thousand pieces of hand luggage while we Americans had only three thousand, and still more interesting is the fact that the American male internees handled those three thousand pieces of baggage thirty-three times from Shanghai to the Gripsholm at Goa.

On the whole it was a wonderful voyage from every standpoint, and inconveniences were to be expected in a time like this. Someone said he never before saw so many missionaries reading their Bibles so much of the time. The missionaries perhaps get more credit than they deserve here, for the Bible was the only book we were allowed to bring and we had access to no others on the Teia. Perhaps the Japanese deserve more credit here than we are inclined to give them, even though we considered the lack of books an inconvenience. Even the weather seemed to be in our favor all the way. We crossed the equator twice on this lap of the voyage and were surprised at the coolness of the atmosphere in the tropics. Many were the prayers made in behalf of the captain of the Teia, the hand that steered our ship through such dangerous waters in such a perilous time. They were all answered and "so he brought us into our desired haven."

Trudeau, N. Y.

What to Pray For

Week of February 19-26

It was in the fall of 1911 when Anna Hutchison first sailed for China. Then she sailed three other times—in 1919, 1928, and 1937. In 1941 she returned to the United States. This means that thirty years of service have been rendered in China during four different terms. It was most difficult to return this last time. Hearts were heavy for beloved Chinese friends, and the following three years have only added to the sympathy which missionaries have for those who have been passing through the tortures of war.

Also in September 1936, Velma Ober started to China. She soon found herself in the midst of stress and strain, for China was coming under the heel of an aggressor. Her five years in China were years when she learned deep and vital lessons firsthand. Many things besides the Chinese language were learned. And then in order to spare the lives of their Chinese Christians the missionaries departed. Velma returned home in 1941.

Since then she has attended school at Bethany and has been among many local churches. The star of hope that she might return to China has kept shining, and if plans can be carried through, she may see the fulfillment of

her hope within the coming year. No easy task awaits those who return. The brotherhood should humbly petition the Father's blessing upon the future work in China. All missionaries of all denominations who go to China in the days ahead will find a great field calling for co-operation and unity in living and preaching Christ's word.

Monthly Financial Report

During the month of December contributions for the Conference Budget and all general Boards and agencies in the Budget totaled \$41,893.87 and the total received for the year beginning March 1, 1943, was \$221,626.07. Contributions for the Brethren Service totaled \$50,014.52 for the month and the total received for the year was \$282,641.20, detail as follows:

	Receipts for December	Total receipts since 3-1-43
World-wide Missions	\$13,091.18	\$ 39,614.83
Women's Work Project	1,445.99	9,602.56
Home Missions	8,808.94	12,571.89
Foreign Missions	1,535.95	8,035.30
Junior League Project	593.08	1,785.04
Intermediate Project	6.16	181.75
India Mission	611.23	2,904.54
India Native Worker		43.00
India Boarding School	5.00	184.91
India Share Plan	85.75	1,532.70
India Missionary Supports	2,125.63	18,101.91
China Mission	218.61	2,061.90
China Native Worker		100.00
China Girls' School		5.66
China Share Plan	65.23	261.07
China Missionary Supports	878.31	10,817.29
South China Mission		145.00
Minerva Metzger Memorial		25.00
Sweden Mission	5.00	5.00
Africa Missionary Supports	1,743.54	9,817.57
Africa Mission	1,047.50	3,303.32
Africa Share Plan	81.25	647.50
Africa Leper	94.41	456.44
Conference Budget Undesignated	9,131.95	88,155.38
Conference Budget Designated for—		
Bethany Biblical Seminary (at Elgin)	138.25	1,706.53
Bethany Biblical Seminary		
(at Chicago)	137.00	650.35
Board of Christian Education .....	.27	3,421.85
General Education Board	2.50	285.52
General Ministerial Board	22.67	70.51
Student Loan Fund		5.00
Ministerial and Missionary Service		
Fund	65.60	182.68
Conference Budget Share Plan	50.00	149.40
Youth Serves	97.13*	4,794.67
	\$41,893.87	\$221,626.07
Brethren Service—		
Brethren Service Fund	27,628.74	162,082.69
China Relief	4,036.74	16,230.17
Civilian Public Service	13,286.51	86,772.76
European Relief	344.15	1,147.40
General Relief	4,385.96	14,307.50
Postwar Reconstruction	272.50	1,305.16
Refugee Fund	59.92	430.52
Rehabilitation Fund		365.00
	\$50,014.52	\$282,641.20
Grand total all contributions	\$91,908.39	\$504,267.27
* Debit.		

The following shows statement of condition of the following Boards as of December 31, 1943:

General Mission Board

Income since March 1, 1943	\$124,054.18
Income same period last year	141,157.83
Expense since March 1, 1943	142,832.80
Expense same period last year	110,674.74
Mission surplus December 31, 1943	59,230.70
Mission surplus November 30, 1943	55,777.59
Increase in surplus December, 1943	3,453.11

Brethren Service Committee

Income since March 1, 1943	\$282,641.20
Income same period last year	231,544.31
Expense since March 1, 1943	317,070.40
Expense same period last year	258,628.26
Brethren Service surplus December 31, 1943	78,267.87
Brethren Service surplus November 30, 1943	58,955.55
Increase in surplus, December, 1943	19,312.32

The Church at Work

PRE-EASTER EMPHASES IN THE CHURCH

"Did not our hearts glow within us when he was talking to us on the road?" (Luke 24:32, Moffatt).*

Spiritual Undergirdings

The season leading up to Easter brings with it a renewed emphasis on spiritual values. Many have found that in setting aside a special time for this emphasis they have gained a new foothold in Christian growth. Self-denial and personal worship have been the keynotes of this emphasis.

Self-denial for its own sake has little value. On the other hand self-denial for a worthy purpose is at the heart of dynamic Christian living. Add to the practice of self-denial the purpose of participating in missions, Brethren Service or other worthy projects and we will be enabled to increase the extent of these worthy causes far beyond the present program.

The values of such self-denial lie not only in the greater effectiveness of a given cause. More important is the value which accrues to the one who has learned to give up the less important so that he might have the joy of participating in something which stirs his imagination and challenges the best within him. Such participating brings real satisfaction.

An emphasis on personal and family worship during Lent is helpful. Such practice during this special season will tend to develop the habit of personal worship and to deepen the spiritual life of the individual. See the list of devotional literature below.

Sharing the Christian Message

The Lenten season has become not only a time of refreshing for the individual but also an occasion for reaching out to invite others to become Christian and enjoy the fellowship of the church. This is a much-needed emphasis in our church today. The Church of the Brethren has grown very little numerically within the last two years. There are those who say that we have become cold and formal and lost our zeal for sharing the Christian message with others. Certainly we need to make our services and programs—Sunday-school, Sunday morning worship, special pre-Easter meetings or whatever they be—heart warming and evangelistic so that our neighbors and friends will be attracted to the Christ whose representatives we are.

Individuals can do much to touch the unreached. Personal visitations and invitations to friends mean more than invitations from the minister whom everyone knows is expected to invite people to church. Family groups can work together in discussing and planning to invite neighbors and friends into the church fellowship. Neighborhood family groups might get together for such discussion, planning and worship. A next step might be to invite in non-members for a time of fellowship either in the homes or in the church.

Whether it be by individual, family, group or total church effort, we need to make this Easter season one in which the church and the Christian message will be felt in every community where a Brethren church is located.

In reaching out to others we will gain new strength for ourselves enabling us to hold forth the Christian message of hope and courage so much needed in our world today.

*The Bible: A New Translation by James Moffatt, Harper & Brothers, publishers.

Devotional Reading for the Individual or Family

Pamphlets

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Abundant Living, Jones. \$1.00. Daily Bible readings, meditations and prayers.

Basic Belief, Frantz. \$1.25. Short talks in simple terms on basic beliefs.

The Glory of God, Harkness. \$1.00. A book of meditations, poems, prayers.

Personalities of the Passion. \$1.50. A Gish Fund book, price to ministers 85c.

Order from the Brethren Publishing House. Write to the Board of Christian Education, 22 S. State St., Elgin, Ill., for suggestions.

ADULT DISCUSSION OUTLINE

The Simple Life

Sunday, March 12, 1944

Caught between the greed of the fabulously rich and the extreme poverty of the peasants it was natural that our church founders should be impressed by the teachings of Jesus regarding the dangers of riches. Out of their thinking came the ideal of the simple life for the Church of the Brethren. The application of this ideal has taken various forms throughout our church history. However out of place it may seem in our complex modern world we still point to the simple life as one of the major tenets of our church.

What Is the Simple Life?

Is it a matter of denying oneself of material things—food, dress, clothes, cars, homes, etc? May it have a bearing on the organization of time and energy—cutting down on the number of activities or directions in which we try to go?

Can the standard or measure of the simple life be the same for all? For example: For our Christian friends in China and in the city of Chicago? One person accustomed to several servants in the home felt that he was adopting the simple life when he had only one. Another would consider one servant the height of luxury!

These and similar questions may be discussed. But we have not yet reached the heart of the matter. Cutting down on material things or activities may be rather pointless. Surely Jesus' teachings had more in mind.

Purpose in the Simple Life

What has been the destiny of individuals and nations which have been steeped in luxury?

Why did Jesus teach regarding the dangers of riches? What was the case in point with the rich young ruler? What was Paul's pattern for the simple life (Heb. 12: 1; 1 Cor. 9: 24-27)?

A life centered around a great purpose cannot be cluttered with meaningless things—material, mental, or social. What did Jesus teach as the one great goal for the Christian (Matt. 6: 30-34)?

Define the meaning of the simple life as you interpret it from the teachings of Jesus and Paul and the ideals of our church.

Correspondence . . .

In a Dream

In a dream I was fighting against the enemy and a messenger appeared unto me saying, "You must not destroy your fellow man; gain his goodwill by showing to him where he is wrong."

The messenger also appeared unto me when I came face to face with the blackest human being I have ever seen, and said, "Go join yourself to him to teach him the way."

Immediately I went forward to meet him with outstretched hands. As I drew closer to the man I spoke to him, calling him brother.

He began to say, "My officer will not like for me to treat you so friendly and I fear he will destroy me."

In reply I said, "Fear not man; God will take care of you."

"Who is God?" he answered.

I asked, "Do you not know God?"

His reply was, "I have a God, but he does not guard me or protect me."

"Then your God is a god of this world, of darkness; but my God is a God of mercy, love and light."

"Tell me more of your God that I may know him," said he, "that I may lead others to the light."

Thus the way was opened to bring him to a knowledge of God. So shall it be when man returns to God. All evil will disappear and man will be at peace, and not till then, for the Word of God is the weapon we must use to destroy evil.

Warrensburg, Mo.

M. J. Davisson.

Spiritual Power

It is a law in nature that if we would reap we must sow. He that soweth sparingly shall also reap sparingly. If we would receive results from the natural kingdom we must obey the laws governing that kingdom. Likewise in the spiritual realm we must obey the laws governing that kingdom to get results.

What is the law governing the use of nature? It is in making use of its force. God's power is all around and about us for us to work out and apply to our account. One day man made a wheel and placed it on a tower and God's power began to serve man in drawing water out of the well for man. But man had first to obey God's laws to turn God's power to his account.

In similar manner man made a water wheel and placed it in the way of God's power and thus set machinery to spinning. But first man had to place himself in the right relation to God's divine law to get results.

Let us look now into the spiritual realm. How can I get spiritual power which I so much need to be of service in God's kingdom? Here again law operates no less than in the natural realm. Obey the spiritual law and the power will be forthcoming.

One element of that law is expressed thus: "To as many as believed on him, to them gave he power to become the sons of God." "The exceeding greatness of God's power to those who believe" (see Eph. 1:19).

Another element was manifested when Jesus cast the evil spirit out of the lad after the disciples could not. To them he said: "O faithless generation, how long shall I be with you?"

Here we have the secret of a great Christian pro-

gram: faith and belief. This means belief in all of the Sermon on the Mount. They tell me that no government in all civilization demands such things of its subjects as "love your enemies," and "to him that smites you on one cheek turn the other also." But we must remember that Christ's Sermon on the Mount is an inspired outline of the kingdom of God. Every demand that is made in that sermon is in harmony with his desire for our individual development.

You tell me that you cannot forgive an enemy. You cannot in your own power; but through the spirit of the Lord one can do all things.

We cannot live after the flesh and have spiritual power. Neither can we get it on our own terms but rather according to God's law. Self-seeking leads to defeat. If we want power to preach, as a Moody, Spurgeon or a Whitefield, we must remember the way those men received power. They first gave themselves to God; then God's power flowed through these men into other lives. This is the doctrine of the universe: one must get into the channel of power to receive power.

We now come to the doctrine of giving and receiving. God gave to man all that he has; everything to satisfy his desires. Where is there a person of reasonable intelligence who could have a thought so ungrateful as to feel that God is not worthy of some returns for his many blessings to man?

It must be remembered that Jesus said unto his disciples, "If any man will come after me, let him deny himself, take up his cross and follow me." It is impossible to live after the flesh and receive power to work in the kingdom of God.

Lena, Ill.

Ezra Lutz.

Martin Suck Golden Wedding

On Dec. 12 Brother and Sister Martin Suck celebrated their golden wedding anniversary. The family attended church services together; then sixty guests were served dinner in the church basement by members of our women's work group. The children and their families were all present except one grandson who is in the service. Also present were Bro. Suck's brothers, Henry Suck of Grand Island, Nebr.; Albert Suck of Palmer, Nebr.; a sister, Christena Wegner of Scotia, Nebr.; and the wife of a deceased brother, Mrs. Jacob Suck, of Palmer, Nebr. Open house was held in the afternoon for friends and relatives. The couple received many beautiful and thoughtfully chosen gifts.

Brother and Sister Suck were united in marriage at the farm home of the bride near Dysart, Iowa, by her uncle, Joe Fike, a minister of the River Brethren Church. The bride, who was born Sept. 4, 1865, was the daughter of Mr. and Mrs. Henry Knupp of the Garrison community. The groom was the son of Mr. and Mrs. Adam Suck and was born in Reichensochen, Germany, April 1, 1866. He landed in America May 6, 1883, at the age of fourteen years, and came at once to the Garrison community. At the age of twenty he united with the church and has always been a loyal and faithful worker. In 1916 he was called by the church to be a deacon.

To them were born seven children, three of whom died in infancy. Those living are John and Adam of Garrison, Mrs. Earl Epperson of Waterloo, Iowa, and Mrs. Elmer Borneman of Leaf River, Ill. They have eleven grandchildren and three great-grandchildren.

Brother Suck gave a short talk to his children in the afternoon and tried to impress them with the importance of a Christian home. He told how he valued and remembered the things he learned as a child.

Vinton, Iowa.

Mrs. U. H. Hoefle.

Isham Sixtieth Wedding Anniversary

Mr. and Mrs. Ira Isham celebrated their sixtieth wedding anniversary on Jan. 1 at their home in the town of Albany, Wis.

Ira Isham, now eighty-two, and Clara Belden, now seventy-nine, were married Jan. 1, 1884. They have resided in the town of Albany most of their married life. They are active members of the Chippewa Valley congregation.

They are the parents of eight children, seven of whom are living. They are: Mrs. Joe Hoover, Mrs. Howard Peden, Mrs. Richard Lawrence of Mondovi; Mrs. Landis Mikesell of Eleva; Mrs. George Mikesell of Eau Claire; Mrs. Ruth Young and George, at home.

There are twenty-six grandchildren and twenty-eight great-grandchildren.

About forty guests, including all the children, were present for a fellowship dinner. The aged couple are enjoying fairly good health. May God's goodness continue to overshadow them that they may enjoy more occasions like this.

Mondovi, Wis.

Mrs. Howard Peden.

Stroup Golden Wedding

Brother and Sister William S. Stroup celebrated their golden wedding anniversary on Nov. 21, 1943, with open house at their home in South Bend, Ind. Around eighty friends and relatives gathered in the afternoon to offer congratulations and to wish them well.



William S. Stroup and Mabel Etta Price were united in marriage at New Troy, Mich., on Nov. 19, 1893, by Elder David Miller. They were baptized in June 1894 by Elder Daniel Whitmer in the Portage congregation, attending services at the South church seven miles west of South Bend. In the summer of 1895 they were called to serve the church as deacons. In 1918 they moved to Wisconsin, placing their membership in the Stanley church. After six years there they returned to Indiana, settling in South Bend. They placed their let-

ters with and served in the Second church, which was started as a mission point in 1900 by the old Portage congregation. Bro. Stroup served on the building committee when the present building was erected in 1902. Bro. Stroup is seventy-seven and Sister Stroup is sixty-seven. They are the only former members of the old Portage congregation now living in this vicinity.

To this union were born one daughter, Hazel, who died in 1899, and five sons. They are Wilbur and Theodore of South Bend, Jesse of Weston, Oregon, Russell of Camp Barkeley, Texas, and Louis of Mishawaka, Ind. All the sons are members of and were married in the church; two now serve as deacons. There are twenty-three grandchildren.

Mishawaka, Ind.

L. R. Stroup.

John Edmund Faulkner

John Edmund Faulkner was born near Ridgely, Md., March 12, 1884, and died Oct. 8, 1943. He was in his sixtieth year.

Bro. Faulkner was married to Dora Replogle of Ridgely, thirty-seven years ago. He united with the church about the same time, and had been a faithful member. They moved to Carlisle about 1907 and attended the first meeting held in Carlisle by the Church of the Brethren. He was elected to the deacon's office on April 9, 1914, and since he was a charter member he also had an active part in the organization of the local congregation in 1913. He was active in his office until a short while before his death. For many years he was the church clerk, and he also served for a time as Sunday-school superintendent.



Surviving are his widow, two daughters—Mrs. Mildred Whistler, Norfolk, Va., and Mrs. Ruth Boyer at home—and two sons—Wilson in the

service of the country and Franklin at home. There are also two grandchildren.

Bro. Faulkner was a man of deep conviction and stood for what he believed was right. His sound counsel and good judgment will be missed greatly by the church. He was true to the faith and practice of the church which he loved. He was greatly devoted to his home and family.

Funeral services were conducted by his pastor from the Shulenberg funeral home. Interment was in the Westminster cemetery.

Carlisle, Pa.

H. M. Snively.

Anna Wolfe—Granddaughter of Elder George Wolfe

Anna Wolfe, the oldest daughter of John and Amanda Wheeler Wolfe, was born on a farm two and one-half miles northwest of Liberty, Ill. She lived on the same farm for approximately sixty years, until the family moved to the village of Liberty. She made her home in Liberty until a short time ago, when because of her physical condition she was taken to St. Joseph's Home in Quincy,

where she peacefully passed away on Dec. 18, 1943. Had she lived until April 15 next year, she would have been a hundred years of age. She was the last of her generation of the Wolfe family. Her life was devoted to the care of her family and those in need. Whatever she had, she was always ready to share with some unfortunate person.

Her grandfather, Elder George Wolfe, organized the first Church of the Brethren in Union County, Ill., in 1811. In 1831 he and his family with several others came to Liberty Township. A short time thereafter, Elder George Wolfe organized a Brethren congregation that has continued as this church. The first church house was near what is now Siegel school, but the congregation outgrew this small building and the present church was erected in 1874. The first minister was David Wolfe, an uncle of Anna Wolfe. Anna Wolfe was baptized shortly after the new building was erected. In 1933, when the church centennial exercises were held, it was stated that from the time Anna Wolfe joined the church up until that time, she had never missed a communion service.

She was always loyal to her friends, to her family and to her God.

Funeral services were held at the Liberty church, with burial in the old cemetery northwest of Liberty.

Liberty, Ill.

Dewey B. Cave.

Deardorff Sixtieth Wedding Anniversary

On Christmas Day, 1943, a dinner was served to twenty-five relatives and friends at the home of Mrs. Howard Rinehart in celebration of the sixtieth wedding anniversary of her parents, Elder J. W. and Sister Elizabeth Deardorff. After this dinner those present went to the home of the Deardorffs for a reception.



The felicitations of some forty additional guests were received by this couple.

Jacob Warren Deardorff was born June 14, 1863, in Henry County, Ind., where he attended the public school through the fifth grade. Elizabeth Howard was born July 5, 1861, in Ross County, Ohio. On Dec. 21, 1883, they were united in marriage; to this union were born a son and a daughter, Irvin Deardorff and Mrs. Goldie Rinehart, both of this community at present.

Bro. Deardorff joined the church in 1876 in the Nettle Creek congregation in Indiana. In the early part of 1886 Sister Deardorff was baptized at the Nettle Creek church. That same year Brother and Sister Deardorff along with five others were installed in the deacon's office. Only one of the others, D. E. Bowman, of Hagerstown, Ind., now survives. They served there several years while L. W. Teeter was their elder.

Bro. Deardorff engaged in farming, tile draining, etc. Later he was engaged as a salesman of pianos and organs by Harding & Miller of Evansville. In 1898 they moved to North Dakota and took up a homestead, living there ten years. While there he was called to the ministry and later ordained as elder on Aug. 6, 1905. They came to Modesto, Calif., arriving there Dec. 16, 1908. The next February they bought forty acres of land near the present

site of Empire. Here they built a small dwelling house. In this house was organized the Empire church, March 14, 1909, with eleven charter members. Elders Levi Winkelbleck and J. W. Deardorff were present; the latter, elected as elder-in-charge, served for several years in this office. He assisted in the organization of the Patterson church several years later. In 1918 he moved to Waterford, where he was chosen to assist Elder Levi Winkelbleck in the Waterford church. Later he served for several years as elder of this congregation. He still is a counselor and an inspiration to the members both young and old.

Waterford, Calif.

C. H. Cameron.

Another Departed Saint

Mary A. Nedrow, wife of the late John M. Nedrow, died in the Community hospital of Somerset, Pa., Dec. 20, 1943, at the age of eighty-nine years and two days. She was the mother of fourteen children, nine of whom survive. She united with the Church of the Brethren early in life. She and her husband later were elected to the deacon's office, in which capacity both served faithfully.

Mother Nedrow was a remarkable woman. As a girl she had practically no opportunity to acquire an education but she had been taught to work. While the children were small she worked in the garden and in the harvest fields and spent many days helping father clear the land, by picking brush. She even helped to roll the logs together and burn off the clearing. In the winter she spun the wool, knit the stockings and mittens, and made most of the clothing for her household.

From my earliest recollection, the family altar was not neglected, and seldom, if ever, did our precious mother fail to ask God to "bless our dear children."

By persistent effort she learned to read quite well and for many years it was her practice to read a chapter from the Bible daily before preparing the morning meal. Her favorite scripture was Psalm 103.

All of the surviving children are members of the church; three sons are ministers and one daughter, the wife of Elder H. B. Heisey, served as a missionary in India. Besides her nine children, she leaves two sisters, forty-eight grandchildren and fifty-one great-grandchildren.

The funeral services were conducted by Elder Galen R. Blough, pastor of the Somerset church, who read as a fitting tribute, Prov. 31:10-31. Burial was in the family cemetery on the farm originally owned by her father.

Ithaca, N. Y.

Robert A. Nedrow.

Hubert F. Sours

Bro. Hubert F. Sours died Dec. 31, 1943, at the Page Memorial hospital in Luray, Va. He was aged seventy-five years, four months, and six days. He was the son of the late Henry and Mary Smelser Sours, who lived on a farm near Luray; here Bro. Sours lived his entire life and raised a family of five boys.

He became a member of the Church of the Brethren when a young man and remained faithful for more than fifty years. He served as church clerk for thirty years and as Sunday-school superintendent for twenty years. He was elected to the ministry Dec. 27, 1919, and served in that capacity to the best of his ability. He enjoyed good music and led the congregational music for a number of years at Mt. Zion, his home church. Bro. Sours was very faithful to his church duties and as long as health permitted, he was a regular attendant at church and Sunday school.

He was married twice, his first wife being Mary Printz. To them one son was born. His second wife was Mary Catherine Shirey, who died on July 11, 1936. Four sons were born to them, all of whom survive. He also leaves six grandchildren and a number of nieces and nephews.

The funeral was held at the Mt. Zion church, with interment in the cemetery near by. Officiating at the services were Elders H. C. Eller, H. E. Wakeman and E. L. Cave of Shenandoah, Va.

Luray, Va.

Mrs. H. E. Wakeman.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beal-Fordyce.—Earl Beal of Bellville, Ohio, and Irene Fordyce of Mt. Vernon, Ohio, by the undersigned on Dec. 24, 1943, at the Owl Creek church, Ohio.—W. H. Miley, Shiloh, Ohio.

Bules-Sellers.—By the undersigned in the Mt. Pleasant church on Jan. 30, 1944, Dale E. Bules and Velma Sellers, both of Bourbon, Ind.—N. H. Miller, Bourbon, Ind.

Cripe-Myers.—By the writer at his home on Dec. 31, 1943, Alice Mae Cripe and Charles Myers, both of near Thomas, Okla.—Albert Williams, Thomas, Okla.

Henderson-Reppert.—Joseph Henderson and Lurene Reppert at the Stanley church, Wis., Jan. 9, 1944, by the undersigned.—Raymond Ridsen, Stanley, Wis.

Kanel-Randolph.—By the undersigned at the parsonage on Jan. 29, 1944, Bernard Dale Kanel and Norma Jeane Randolph, both of Morrill, Kansas.—W. A. Kinzie, Morrill, Kansas.

Keith-Turner.—On Jan. 11, 1944, in the parsonage at Glendora, Calif., Morris Joseph Keith of Blythe military camp, Calif., and Joyce Faye Turner of Azusa, Calif., by the undersigned.—Galen K. Walker, Glendora, Calif.

Kimoto-Kumimoto.—James K. Kimoto of San Francisco, Calif., and Violet Kumimoto of Livingston, Calif., at the Japanese-American hostel in Dayton, Ohio, by the undersigned on Jan. 16, 1944.—L. John Weaver, Eaton, Ohio.

Lageson-Burkhart.—By the undersigned at the parsonage in Los Angeles, Calif., Jan. 21, 1944, Clinton Ardell Lageson and Orella Lucille Burkhardt, both of Los Angeles.—Fred A. Flora, Los Angeles, Calif.

Leigh-Kimmel.—Leroy Leigh and Ruth Kimmel, both of Lake Odessa, Mich., in the Sunfield church on Aug. 15, 1943, by the undersigned.—Harley V. Townsend, Woodland, Mich.

Lyon-Boyer.—By the undersigned at the minister's home on Jan. 17, 1944, Harold N. Lyon of Moscow, Idaho, and Helen Boyer of Potlatch, Idaho.—A. R. Fike, Moscow, Idaho.

Magoffin-Steig.—By the undersigned at the home of the bride's aunt in Alhambra, Calif., Harold Robert Magoffin of Twin Falls, Idaho, and Bonnie LaVonne Steig of San Gabriel, Calif.—Fred A. Flora, Los Angeles, Calif.

McCann-Baker.—On Jan. 16, 1944, in the Glendora church, Calif., Lowell McCann of Glendale, Calif., and Kathleen Baker of Glendora, Calif., by the undersigned.—Galen K. Walker, Glendora, Calif.

Oberman-Hershberger.—Victor Oberman of Grand Haven, Mich., and Carolyn Hershberger, formerly of Woodland, Mich., at the home of the bride on Feb. 14, 1943, by the undersigned.—Harley V. Townsend, Woodland, Mich.

Pontius-Roush.—Homer M. Pontius and Mary K. Roush by the undersigned in the Bunkertown church, Pa., Sept. 25, 1943.—H. D. Emmert, Bunkertown, Pa.

Fallen Asleep . . .

Baughner, Noah Myers, was born near Westminster, Md., on Sept. 8, 1902, and died at his home in Waynesboro, Pa., on Jan. 5, 1944. He was the son of Daniel and Mary A. Myers Baughner. After completing his school work in Carroll County, Md., he went to Elizabethtown Academy and College. He took further work at the University of Pennsylvania and Western Maryland College, receiving the degree of Master of Arts from the latter school in 1941. During 1924-25 he did substitute teaching at the Lancaster, Pa., boys' high school. He came to Waynesboro in 1925 and took charge of the commercial department of the high school. Since 1937 he had served efficiently as principal of the junior high school. He was held in high esteem by the pupils and teachers. In July 1917 he united with the Church of the Brethren. His exemplary Christian life won for him the confidence of all with whom he worked. In 1925 he was married to Nellie Foust, who survives him with two sons. Their daughter was killed three years ago. Surviving also are his mother, three sisters, and two brothers. Services were conducted in the Waynesboro church by his pastor, Bro. George L. Detwiler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Brumbaugh, Maggie Mae, died at the home of her daughter on Dec. 13, 1943, after an illness of more than a year. Mrs. Brumbaugh was born in the Piney Creek section on May 11, 1866, to John and Hannah Brumbaugh McGraw and was a lifelong resident of Woodbury Township. She was united in marriage to Emory S. Brumbaugh, who preceded her in death. She is survived by one daughter, two grandchildren and one great-grandchild. She was a member of the Williamsburg Church of the Brethren. She was a faithful worker until her health failed. Funeral services were held at the Shelly home by Bro. F. J. Byer of Hollidaysburg. Interment was made in the Shellytown cemetery.—Naomi E. Sollenberger, Williamsburg, Pa.

Carver, Dora B., aged sixty-six years, died suddenly at her home. She was born in Huntington County, Ind., Nov. 3, 1877, to Ezra T. and Ella Bucher Williams. She was married to Clyde F. Carver in 1912. Her husband died twelve years ago; a daughter also preceded her. Surviving are one son, three brothers and five sisters. Sister Carver was a member of the Church of the Brethren. Funeral services were conducted by Bro. Elmer Gilbert. Burial was in the Clear Creek cemetery.—O. R. Reichley, Huntington, Ind.

Culler, John, died at Goshen, Ind., on Jan. 12. He was born near Louisville, Ohio, on Oct. 12, 1848, to David and Katherine Bowser Culler. In his early youth he united with the Mt. Pleasant church near Louisville. He attended Ashland College for one year. He was united in marriage to Amanda Kurtz of Hartsville, Ohio. For eighty years he lived a faithful and exemplary Christian life and for many years was a deacon in the Freeburg and Center churches. He was a great reader and a clear thinker. His companion preceded him in death in 1920, and for the last ten years he lived at Goshen with his niece. He retained his faculties and a very clear memory almost to the last. He leaves two sons, two grandsons, and one great-grandchild. Services were

held at Goshen, conducted by Elder M. D. Stutsman; final services were conducted at the East Nimishillen church by Elders Milton Taylor and Eldon Petry.—Arthur J. Culler, Cleveland, Ohio.

Flory, Sarah Ellen, daughter of John C. and Christena Metsker, was born in Henry County, Ind., Sept. 5, 1856. She came to Kansas with her parents in 1860 and located near Lawrence, where she spent the remainder of her life. She was united in marriage to Cyrus W. Flory on Feb. 24, 1876; he preceded her in death twelve years ago. Seven children were born to this union. She leaves two sons, three daughters, sixteen grandchildren, eight great-grandchildren, and one sister. Mrs. Flory united with the Church of the Brethren early in life and remained faithful. She died Jan. 14, 1944. Memorial services were held in the Washington Creek church by the undersigned, assisted by Bro. W. A. Deardorff. The body rests in the family lot near the church.—W. A. Kinzie, Morrill, Kansas.

Galloway, William J., was born on July 6, 1889, and died Dec. 23, 1943. He is survived by his wife, Mrs. Katie Galloway, and one sister. Funeral services were held at the home of the deceased and interment was made in the Rose Hill cemetery. The writer officiated.—Luther H. Harshbarger, Ambler, Pa.

Garber, Fannie, died at her home in Williamsburg, Pa., on Dec. 2, 1943, after an extended illness. She was born at Clover Creek on Oct. 23, 1876, to Samuel and Eliza Smith. She was married to David W. Garber on Feb. 14, 1907. She is survived by her husband, one son and three sisters. She was educated in the Woodbury Township schools and was an active member of the Williamsburg Church of the Brethren. Funeral services were held in the Williamsburg church by Bro. F. J. Byer of Hollidaysburg. Interment was made in the Presbyterian cemetery.—Naomi E. Sollenberger, Williamsburg, Pa.

Gillett, Mary Carrick, daughter of George and Sarah Gilbert, was born in Grundy County, Ill., Dec. 15, 1863, and died Jan. 10, 1944. She is survived by her husband, Willard Franklin Gillett, whom she married on May 16, 1883, eight children, thirty-two grandchildren and twenty great-grandchildren. One daughter preceded her in death in 1906. She and her husband pioneered to the Imperial Valley. Their son was the first white boy born in this valley. In 1900 they and three other families left Arizona in wagons to secure land and to work on the canal systems. Sister Gillett was a woman of great faith. During the last three years she spent most of her time in bed, but she seemed to draw closer to her Lord. Her husband was her constant nurse during this illness.—Elva G. Schrock, Long Beach, Calif.

Keim, William Harshbarger, died Jan. 1, 1944. He was born Oct. 7, 1890, at Salisbury, Pa., to Elder and Mrs. H. H. Keim. At the age of six months he moved with his parents to Ladoga, Ind. In 1910 the family moved to Newberg, Oregon, and later to Ridgefield, Wash. On Oct. 7, 1913, he was united in marriage to Grace Brubaker and three children were born to them. Their home has been in Nampa, Idaho, since May 1917. William was associated with his father and brothers in the meat packing business from the time of its establishment. He served on the Nampa school board from September 1930 until the time of his death. He was a lifelong member of the Church of the Brethren, which he loved and supported joyfully and willingly. His death came after a prolonged illness which began in 1940. He bore his affliction with much patience. The family, the church and the community have lost a good and righteous man. He is survived by his wife, two grandchildren, his parents and five brothers and two sisters. The services were conducted in the Nampa church by the undersigned. Interment was made in the Kohler Lawn cemetery.—Francis H. Barr, Nampa, Idaho.

Kelley, Enoch D., of Liberal, Kansas, died in the hospital at Halstead, Kansas, on Dec. 24, 1943, after an illness of five weeks. Bro. Kelley was born in Maryville, Mo., on April 4, 1867. He came to Newton, Kansas, with his parents when he was seven years old and grew to manhood in that community. He was married to Maude Sherley on Dec. 22, 1897. They lived for ten years in the Monitor community near McPherson, then moved to a farm near Liberal, where they resided until Mr. Kelley retired to the city of Liberal in 1942. Three sons were born into their home, one of whom died in infancy. He leaves two sons, his widow and three grandsons. He was a likeable man with carefully chosen habits. His conduct was above reproach and reflected his careful living. He was a member of the Church of the Brethren. Funeral services were conducted by the writer, assisted by Bro. Bernard N. King. Interment was in the McPherson cemetery.—J. J. Yoder, McPherson, Kansas.

Kimmel, Dale Owen, son of Mr. and Mrs. Dan Kimmel, was born June 15, 1923, and died Jan. 3, 1944. He was killed instantly in an accident on the highway while transporting gas from the refinery to a local station at Sheldon, Iowa. He grew to manhood in the Kimmel home near Sheldon. At the age of twelve he united with the Church of the Brethren. He is survived by his parents and one sister. Funeral services were conducted by Bro. Joshua Schechter, assisted by Brethren C. E. Kimmel and J. E. Rolston.—Mrs. R. H. Glessner, Sheldon, Iowa.

Kreitzer, Hannah Boyer, was born in Stephenson County, Ill., April 1, 1857, and died at her home in Sabetha, Kansas, Jan. 13, 1944. She was married to Samuel Kreitzer at Lena, Ill., on Dec. 9, 1875. They came to Kansas in 1880 and settled near Sabetha, living in this vicinity ever since. Her husband preceded her in death in 1913. She was the mother of eight children, two of whom died in infancy. Early in life she united with the Church of the Brethren, in which faith she continued until her death.

Sister Kreitzer was a very sincere and devoted Christian woman; she was loved and respected by all who knew her. She leaves six children, eighteen grandchildren and eight great-grandchildren. She was the only surviving charter member of the Sabetha church living in this vicinity. Funeral services were conducted by her pastor, the undersigned, in the Sabetha church; interment was made in the cemetery near by.—Charles A. Miller, Sabetha, Kansas.

Landis, Martha, daughter of John and Malinda Boomershire, was born near Brookville, Ohio, March 1, 1859, and died near Clayton, Ohio, Nov. 20, 1943. She was married to Gamon Landis in December 1880. To them were born one daughter and two sons. Her husband, one son and her twin sister preceded her in death. She leaves one son, one daughter, five grandchildren, four great-grandchildren, five brothers and two sisters. She united with the Church of the Brethren in 1907. Funeral services were held at the Brookville church by her pastor, Bro. Roy B. Teach. Burial was in the Parish cemetery at Arlington.—Ezra J. Kimmel, Brookville, Ohio.

Largen, Henry M., was born at Darlington, Ind., eighty-five years ago and died at the home of a son in Bringham, Ind., on Jan. 3, 1944. His wife was the former Jane Faustet, who died in 1909. He leaves five children, one stepson and several grandchildren. The funeral was conducted at the church in Flora, Ind., with Bro. Ray E. Zook and Rev. Howell of Bringham in charge. Burial was in the Moss cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

Leister, Mary Alice, was born Dec. 9, 1865, and died at her home in Cocolamus, Pa., Jan. 5, 1944. She is survived by one brother, three sons, three daughters and sixteen grandchildren. Sister Leister was a faithful member of the church for many years, a good wife and a kind mother. Her affliction of recent years made it impossible for her to attend the services of the church regularly. Funeral services were conducted in the Bunkertown church by Bro. John E. Rowland, assisted by the undersigned. Interment was made in St. John's cemetery.—H. D. Emmert, Bunkertown, Pa.

Likens, Wreatha L., died in a hospital at Lynchburg, Va., on Jan. 15, 1944, aged forty-three years. She was a daughter of Mr. and Mrs. Otho Warnick of Luke, Md. She was a member of the Church of the Brethren. She is survived by her husband, two sons, one daughter, her mother and several brothers and sisters. Funeral services were held at her late home near Winchester, Va., by Bro. Cephas Fahnstock. Interment was in the Mount Hebron cemetery.—Margaret Fahnstock, Winchester, Va.

Lines, William Franklin, was born near Monticello, Ill., on Nov. 11, 1873, to Henry and Mary Lines. He died at the Swedish hospital in Minneapolis, Minn., on Dec. 28, 1943, after a very brief illness. At an early age he was left an orphan, and when eight years old he was taken into the home of Jerome Flory, where he lived until his marriage. In 1897 he located with the Florys north of Cando, N. Dak. He united with the Snider Lake church in 1903 and always held faithfully to the beliefs and practices of the church. On April 3, 1904, he was united in marriage to Anna Woodard of Cando. He engaged in farming most of his life. In 1914 he and his wife moved to St. Cloud, Minn. In 1919 they located on a farm near Monticello. In 1921 they moved to Minneapolis, where they were faithful workers in the church. In 1926 they moved to a farm near Gowrie, Iowa, which remained their home until the past two years, during which they have spent their winters in Minneapolis. Three nephews were taken into their home at the time of their mother's death in 1933. Bro. Lines was preceded in death by a brother. He leaves his wife and three nephews. The funeral was conducted at a funeral home in Minneapolis by the writer, assisted by the Rev. August Lawrence of the Ebenezer Lutheran church. Interment was in the Crystal Lake cemetery in Minneapolis.—Lyle M. Klotz, Minneapolis, Minn.

Martin, Charles F., was born near Winston, N. C., where he grew to manhood. At the age of twenty-one he moved to Laurel, Iowa, and on Nov. 29, 1894, was united in marriage to Ida Mae Paul; to their union were born four children, all of whom, with his wife and eleven grandchildren, survive him. Bro. Martin came to Minnesota in 1900, locating on a farm near Reading, where he and his family rapidly grew into the life of the community. In June 1920 he united with the Church of the Brethren, to which he remained faithful until he died on Dec. 23, 1943. Rev. Wildon of the Baptist Church and the writer officiated at the funeral. Interment was in the Summit Lake cemetery.—Joshua Schechter, Reading, Minn.

Maust, Sarah, died on Jan. 2, 1944, at the home of her daughter in Chicago, Ill., at the age of eighty-four years, ten months and seventeen days. She was born near Meyersdale, Pa., to Christian and Margaret Shaffer Gnagey. Her husband, Daniel Maust, preceded her in death five years ago. They had lived together for more than sixty years. Surviving are two daughters, a foster son, one brother, one sister, eight grandchildren and eleven great-grandchildren. Sister Maust was a long-time member of the Church of the Brethren and a devout Christian. Her companions during the past years were her family and her Bible, which she loved. Funeral services were conducted in Chicago by Brethren Harper Will and A. C. Wieand; further services were conducted in the Somerset church by the pastor, Bro. Galen R. Blough. Interment was made in the Husband cemetery at Somerset.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

McNaull, Mary Schoolroy, died on Dec. 2, 1943, at the Samari-

tan hospital in Ashland, Ohio, after an illness of several weeks. During her illness she requested the anointing service, which was administered by Brethren C. A. Helm and Fels Lam. She was born near Ashland, Ohio, on Oct. 19, 1896. On Feb. 16, 1921, she was united in marriage to Frank McNaull. In addition to her husband, she is survived by two children and two brothers; a daughter died in infancy. She was an active and devoted member of the Ashland Dickey church. Funeral services were in charge of Bro. Fels Lam, assisted by Brethren C. A. Helm and T. S. Moherman.—Hetta Bailey, Ashland, Ohio.

Merkey, Katie S., daughter of the late Samuel and Elizabeth Gettel Merkey, was born June 26, 1878, in Berks County, Pa., and died at the home of her brother near Bethel, Pa., on Oct. 9, 1943. She was a member of the Church of the Brethren for a number of years. She is survived by one daughter, one brother, five grandchildren and two great-grandchildren. Funeral services were conducted in the Ziegler meetinghouse by Brethren Ira D. Gibbel and George G. Snyder. Interment was made in the adjoining cemetery.—Stella D. Merkey, Myerstown, Pa.

Messick, Sallie K., the daughter of John and Lillian Lokey, was born Feb. 2, 1860, at Rock, Va., and died Jan. 9, 1944, at her home near Winchester, Va. On Dec. 19, 1931, she was united in marriage to Bro. David Messick, a minister of the Church of the Brethren, who preceded her in death two years ago. She was a member of the church. She is survived by one brother. Funeral services were conducted at the Timberville church by Bro. Cephas Fahnestock, assisted by the pastor, Bro. Samuel Lindsay. Burial was in the adjoining cemetery.—Margaret Fahnestock, Winchester, Va.

Miller, Anna Rebecca, died suddenly on Nov. 29, 1943, at her home near Nokesville, Va. She was born Aug. 4, 1872, to Conrad and Hannah Rodeffer in the Greenmount community near Harrisonburg, Va. In 1900 she was united in marriage to Bro. Luther Miller, and their home was blessed with two sons. One son and one granddaughter survive, in addition to her husband and two sisters. At the age of fifteen she united with the Church of the Brethren, and lived a life of constant devotion and loyalty. She rendered many years of faithful service as a deaconess, Sunday-school teacher, children's leader, and ladies' aid worker. At the time of her death she was the local women's work president. Funeral services were conducted by her pastor, the undersigned, assisted by Elder A. K. Graybill, in the Valley church; burial was in the church cemetery.—Olden D. Mitchell, Nokesville, Va.

Miller, Frank, was born Oct. 26, 1866, and died Jan. 2, 1944. He was a member of the Big Swatara church, but since 1935 was a resident of the Neffsville Brethren Home. One sister survives. Funeral services were conducted at the Hanoverdale church by Brethren Thomas Patrick and Hiram Frysinger. Interment was in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Moyer, Harrison C., son of John and Laura Moyer, was born June 22, 1895, in Montgomery County, Ohio. During his boyhood he resided in the Lower Miami church district. He was a graduate of the Jefferson Township high school and took a two-year course at Manchester College. He taught music in the Farmersville school and in the elementary schools of Jefferson Township. After a few years he took up the work of a mortician and located in Miamisburg, where he resided until his death. When he was seventeen years of age he united with the Church of the Brethren and was closely associated with the church all his life. He was much interested in church music, and with his brothers formed the Lower Miami quartet. During the past four years he took an active part in Sunday-school work, teaching the young people's class and later serving as the Sunday-school superintendent, which office he held at the time of his death. He was married to Glenna Stebbins on March 25, 1922, and to this union one son was born. Bro. Moyer had an excellent character and fine personality. He was a lovable father and husband. On Jan. 11 he received the anointing service. He died on Jan. 12, 1944. He leaves his wife and son, a sister and four brothers. The funeral services were conducted in the Lower Miami church by Bro. Jesse Noffsinger and the writer.—John M. Garst, Dayton, Ohio.

Napp, Cora E., wife of Levi B. Napp, was born Aug. 9, 1890, in Berks County, Pa., to the late Jacob and Priscilla Brown Kline and died at her home on Oct. 15, 1943. She was a member of the Church of the Brethren for a number of years. She was united in marriage to Levi B. Napp and to this union were born six children. She is survived by her husband, three daughters, two sons, and two sisters. One child preceded her in death. Funeral services were held at the Schucker funeral home in Rehrersburg with Brethren Jacob P. Merkey and George G. Snyder officiating. Interment was made at the Merkey meetinghouse cemetery.—Stella D. Merkey, Myerstown, Pa.

Newsom, Katherine, daughter of Samuel and Susan Newsom of Tailorville, Ill., was born Nov. 15, 1864, and died Dec. 29, 1943, at the general hospital in Los Angeles, Calif. Funeral services were held in the First Church of the Brethren in Los Angeles, with Pastor Fred A. Flora conducting the services. Interment was made in the Oakdale cemetery at Covina, Calif. In her earlier life Sister Newsom was an active church worker, working among the Jewish people in Chicago and in the missions of Santa Ana and Los Angeles. She also served as a matron at Bethany Biblical Seminary and at La Verne College. She taught school in Colorado and Texas. Sister Newsom was a faithful worker and a consistent Christian.—L. C. Hosfeldt, Los Angeles, Calif.

O'Bryant, Emma Jane Cummings, was born May 7, 1864, and

died at the home of her daughter in Gratis, Ohio, on Jan. 6, 1944. On Oct. 24, 1884, she was united in marriage to Daniel O'Bryant. She is survived by her husband, one son, one daughter, six grandchildren, nine great-grandchildren, and one sister. Mrs. O'Bryant and her husband united with the Twin Valley church more than forty years ago and were faithful in their interest and attendance until failing health made it impossible. Funeral services were conducted in the Gratis church by Bro. William Deaton, assisted by the undersigned. Burial was in the Twin Valley cemetery.—R. F. Helstern, Brookville, Ohio.

Perkins, Emma R., was born at Hudson, Iowa, on Nov. 26, 1874, to James and Barbara Perkins, and died Jan. 16, 1944. The family moved to Clarksburg, Iowa, while she was a small child. In July 1939 she entered the old folks' home at Marshalltown, where she remained until her death. She is survived by one sister and two brothers. She was a faithful member of the Church of the Brethren. Funeral services were conducted at Clarksburg with Mrs. Martha Keller of the Greene church officiating.—Estella Eikenberry, Greene, Iowa.

Puterbaugh, Susan Salome, daughter of David and Elizabeth Myers Shively, was born in Miami County, Ind., March 21, 1860, and died at the home of her daughter near Argos, Ind., Jan. 20, 1944. In 1882 she was united in marriage to Levi Puterbaugh, and three sons and one daughter were born to them. The eldest son and her husband preceded her in death. In 1896 she united with the Church of the Brethren and became a sincere Christian woman. She was an efficient Sunday-school teacher most of her life. She had a cheerful disposition and was always singing about her work. In 1912 she and her husband took an extended trip through the western states, where he was engaged in a preaching mission. For the past twenty-five years she spent most of her time in Sebring, Fla. Her daughter, two sons, one sister, six grandchildren and eight great-grandchildren survive her. Funeral services were conducted in the Christian church in Argos by Bro. H. A. Claybaugh and the writer; burial was in the Walnut cemetery.—C. C. Cripe, Argos, Ind.

Rench, David Henry, was born in Jay County, Ind., Nov. 5, 1873, and died at Modesto, Calif., Sept. 27, 1943. His parents, Samuel and Lydia Rench, moved to Kansas, where his mother died when David was five years old. From there his father and the children moved to Oklahoma, where, on Nov. 14, 1895, David was married to Vina E. Penny. To their union six children were born, two of whom died in infancy. From Oklahoma they moved to Fruita, Colo., seventeen years later to Washington, and five years later to Waterford, Calif., where they lived for nine years. He leaves four children, eighteen grandchildren, two brothers and one sister. His wife died Jan. 8, 1944. He joined the Church of the Brethren at the age of nine years at Conway Springs, Kansas, and was installed as a deacon in 1897 at Wellston, Okla. Funeral services were held in the Waterford church with interment in the Wood Colony cemetery; his pastor, the undersigned, officiated.—C. H. Cameron, Waterford, Calif.

Rench, Vina Edith, was born in Millersburg, Ind., July 25, 1872, and died at Modesto, Calif., Jan. 8, 1944. To her parents, John and Sarah Jane Penny, were born four children, two of whom died in infancy and one in 1941. On Nov. 14, 1895, Vina was united in marriage to David Henry Rench, who died four months ago. To them were born six children, two of whom died in infancy. Surviving are two sons, two daughters and eighteen grandchildren. Sister Rench joined the Church of the Brethren in 1888 at Grenola, Kansas. She and her husband were installed in the office of deacon in 1897 at Wellston, Okla. She loved her church and was faithful to it. Services were conducted in the Waterford church with interment in the Wood Colony cemetery; her pastor, the undersigned, officiated.—C. H. Cameron, Waterford, Calif.

Replogle, Emma H., aged eighty-three years and a member of the Germantown church of Philadelphia, Pa., died Dec. 28, 1943, after several years of failing health. Mrs. Replogle was a devoted mother and a conscientious Christian. In later years her eyesight was greatly impaired and her general health would not permit her to attend the regular church services, so she spent her time in listening to sermons and religious teachings on the radio, and in prayer. She was a widow for many years and made her home with her daughter in Philadelphia. She was married to Mark A. Replogle in 1882. She leaves three children, three brothers and two sisters. Funeral services were held at the C. C. Schick funeral home with Bro. B. F. Waltz officiating. Interment was in the Northwood cemetery of Philadelphia.—Jacob P. Harley, Philadelphia, Pa.

Reppert, Erma K., was born on Sept. 21, 1914, and died Nov. 1, 1943, after a brief illness. She is survived by her mother, Mrs. Edna K. Reppert, and one sister. Miss Reppert was a member of the Church of the Brethren since Jan. 25, 1926. For many years she was an active member of the Ambler church, being a teacher, the director of children's work, the assistant organist, and a member of the choir. She was also a member of the Kensington choral society. All of her work was characterized by a keen interest in the spiritual welfare of her fellow men and a faithful devotion to her duty. Funeral services were held in the Ambler church and interment was made in the Church of the Brethren cemetery. Her pastor, the writer, assisted by Brethren W. G. Nyce and I. S. Hoffer, officiated.—Luther H. Harshbarger, Ambler, Pa.

Sellers, A. Beam, son of the late Nelson and Anna Beam Sellers, died at his home in Somers, Pa., Dec. 28, 1943, at the age of sixty-six years. He was one of the leaders of the church,

being the treasurer and a Sunday-school teacher for many years. He was a gifted writer, having written many lovely poems. He is survived by his wife, Marian Ferner Sellers, and one son. Funeral services were conducted in the Sellers home by the pastor, Bro. Galen R. Blough. Interment was made in the Union cemetery at Meyersdale.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

Senseman, Charles F., son of William and Martha Senseman, was born near Pleasant Hill, Ohio, July 27, 1881, and died Jan. 4, 1944. He was united in marriage to Susie Senseman on Feb. 9, 1908, and to this union four children were born, all of whom survive. He also leaves three grandsons, one brother and two sisters. He united with the Church of the Brethren in October 1904 and was elected to the deacon's office in 1922. He was a faithful Sunday-school teacher. Funeral services were held in the church at Pleasant Hill and interment was in the Pleasant Hill cemetery. Services were in charge of the writer.—Oliver Royer, Pleasant Hill, Ohio.

Shaver, Lena Belle, of Lindside, W. Va., died Jan. 7, 1944, aged seventy-three years and ten months. She was the daughter of Elder A. L. and Mary Fleishman. She was married to John Shaver on Sept. 25, 1915, and theirs was truly a Christian home. Sister Shaver had been a member of the church for fifty-five years and in all those years missed but one love feast in her home church. She was always ready to share in the work of the church; she was a teacher of the primary Sunday-school class for many years and was active in the women's work, being one of the charter members of that organization. She leaves her husband and one brother. Funeral services were conducted by her pastor, Bro. Eugene H. Kahle, at her home church, Spruce Run, assisted by Rev. O. F. Surface of the Methodist Church. Burial was in the Bradley cemetery near her home.—Mary R. Broyles, Lindside, W. Va.

Shimer, Katie B., the daughter of Scott and Rebecca Hoover Shimer, was born at Saxton, Pa., Jan. 9, 1885, and died in Harrisburg, Pa., Jan. 4, 1944. She united with the Church of the Brethren early in life and remained a faithful member until her death. She is survived by five sisters and two brothers. Funeral services were conducted in the Raven Run church by the pastor, Bro. S. I. Brumbaugh. Interment was in the Brumbaugh cemetery.—Mrs. Flora Perrin, Saxton, Pa.

Speicher, Alton, son of the late Ephraim and Annie Simpson Speicher, died in Somerset, Pa., Dec. 11, 1943, at the age of thirty-nine years and six months. He was a member of the Sipesville Church of the Brethren. Surviving are three sisters and five brothers. Funeral services were conducted in the Somerset funeral home by Bro. Galen R. Blough. Interment was made in the Sipesville cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

Staybrook, David Lytle, was born to Jacob and Elizabeth Staybrook near Lewistown, Pa., Oct. 16, 1860, and died Nov. 25, 1943. At the age of nineteen he came to Champaign County, Ohio, and for many years lived near Springhills. For the last thirty-five years he lived in Logan County. On Feb. 14, 1892, he was united in marriage to Viola Bean and in 1942 they had the happy privilege of celebrating their golden wedding anniversary together. Three children were born to them, one of whom preceded the father in death. A son, a daughter, the widow, one brother, two sisters, thirteen grandchildren and one great-grandchild survive. Bro. Staybrook was a successful farmer, upright in character and of a genial disposition. He was a member of the Stony Creek church, where the funeral services were held with the writer officiating. Burial was made in the Philadelphia cemetery.—I. E. Oberholtzer, Bellefontaine, Ohio.

Stouder, Joseph D., was born April 28, 1879, in Elkhart County, Ind., to Mr. and Mrs. David Stouder. He died on Jan. 8, 1944, after an illness of one year. On Dec. 31, 1903, he was united in marriage to Susie Pippenger and to this union were born three daughters and twelve sons. He is survived by his wife, nine sons, three daughters and twenty-seven grandchildren. He united with the Church of the Brethren many years ago and always loved the church. He was a good husband, a kind and sympathetic father, and a good neighbor and friend. Funeral services were conducted in the Union Center church by Rev. L. E. Foudy and the undersigned. Burial was in the adjoining cemetery.—David Milier, Nappanee, Ind.

Trimpey, John Park, Jr., son of John and Opal Peck Trimpey of Somerset, Pa., died at the home of his parents on Nov. 29, 1943, at the age of eight months. He is survived by his parents, five sisters and one brother. Funeral services were conducted at the parental home by the pastor, Bro. Galen R. Blough. Interment was made in the Pike cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

Weaver, Cornelius, son of Benjamin and Sarah Weaver, was born in Elkhart County, Ind., Oct. 19, 1868, and died at the home of his son near Rochester, Ind., Nov. 14, 1943. He spent most of his life in Marshall County, Ind., in the vicinity of Bremen. In 1894 he was united in marriage to Cassie Stuntz and to them were born two sons. His wife preceded him in death eight years ago. He is survived by his sons, three brothers, two sisters and five grandchildren. Funeral services were conducted by the writer in the funeral home in Bremen, and burial was in the Bremen cemetery.—C. C. Cripe, Argos, Ind.

Wolfkill, Virginia Lee, daughter of Edgar S. and Mary Wolfkill, was born March 22, 1942, and died at her home in Shady Grove, Pa., on Dec. 6, 1943. She is survived by her parents, one sister, one brother, and her paternal grandparents. Funeral

services were held in the Shady Grove church by Brethren Lowell Gearhart and Welty Smith. Interment was made in the Brown's Mill cemetery.—S. Omar Nicarry, Chambersburg, Pa.

Wringer, John Adams, died at his home on Jan. 8, 1944, following an illness of two years. He was born at Mill Creek, Ind., on June 7, 1868, and lived there all his life. He was married to Adeline Kornoely, who survives. He was a faithful member of the Church of the Brethren for thirty years. He leaves his wife, two stepdaughters and one brother. Funeral services were held at the undertaker's parlor with Bro. Ben R. Cross officiating. Burial was in the Sauktown cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Young, Mary Belinda, died Jan. 3, 1944, at her home in Westminster, Md., aged eighty-two years. She was a daughter of the late Jeremiah and Mary Ann Royer Geiman. Surviving are four children, five grandchildren, two sisters and a brother. Services were conducted in her late home by Brethren G. A. Early and S. Earl Mitchell. Interment was in the Meadow Branch cemetery.—William E. Roop, Westminster, Md.

Church News . . .

California

Covina.—On Nov. 1 Pastor Paul Hersch conducted a consecration service for a number of babies. Nov. 7 was the date of our love feast; our pastor officiated. A Thanksgiving offering was taken on Nov. 21 for home mission work and for the building fund. A Christmas program was presented by the Sunday school in the morning of Dec. 19. In the evening the B. Y. P. D. conducted an appropriate service. Last fall the B. Y. P. D. had for their evening program a discussion of the doctrines of our church. Later some of the pastors of the other denominations spoke of the doctrinal background of their churches. At the evening worship hour our pastor is guiding our study in the Gospel of Luke. Previous to this study we have a half hour of hymn singing. The ladies' aid meets once a week. Before Christmas the aid had a bazaar. The women have been quilting, knotting comforters, doing fancy work, and other sewing to help in relief. We recently gave a donation to the church treasury. The Home Builders meet once a month. Bro. Alva Long of La Verne filled our pulpit on Jan. 9 when our pastor went to Long Beach for an exchange of pastors. A community workers' conference was held at the Baptist church and was well attended by our group. Our pastor is secretary of the ministerial union; this organization is investigating the possibilities of a weekday religious education school in Covina. New chairs have been purchased by one of the Sunday-school classes for the social room. Since the last report one has been received by baptism and two by letter.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 18.

Colorado

Haxtun.—Our world-wide missionary offering was taken on Dec. 26. At this service an interesting Christmas program was given by the children. The Sunday evening adult class is having some interesting lessons and discussions on the Book of Matthew. On Jan. 13 our ladies' aid had an all-day meeting. On Jan. 16 we had a basket dinner at the church, followed by our business meeting. It was the sentiment of the church that the district meeting be entertained in the local churches rather than at a camp, and that our church would be willing to entertain the same. There was a discussion on buying new hymnals but nothing definite was decided. Our B. Y. P. D. has been meeting with the Methodist young people's league this month at their church. The two groups have been having joint meetings for a while.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 18.

Illinois

Lena.—The Sisters of Service furnished materials for a new partition in the church basement and several of the men erected it. The women also bought paint for the outside of the church. This will be applied as soon as the weather permits. The old steeple has been removed and the chimneys are soon to be repaired. Our church was hostess to the other churches of the town for the World Community Day of Peace on Nov. 11. A good crowd was present and several inspiring talks were given. A lunch was served at noon by our women. An excellent play, White Christmas, was given on the evening of Dec. 19. It was produced by the older youth fellowship group. On Thanksgiving our intermediates were in charge of a special service. On that day the primary department filled and delivered several baskets to shut-ins and older people. Food gifts were also given by the aid society. Our aid sponsored a C. P. S. project of pajama making. We will soon have eight pairs ready. The quilters are busy on their sixth quilt this winter. We have pledged \$25 to Bethany Hospital. There has been an exceptionally fine spirit of co-operation here during the past year under the leadership of Pastor and Mrs. Ernest Shull. Our giving program has increased.—Mrs. Lelo J. Gnagey, Lena, Ill., Jan. 23.

Indiana

Akron Co-operative Brethren.—In December an impressive service was held for the installation of two deacons and their wives. Bro. R. F. Porte of Warsaw helped our pastor, Bro. Lewis

Overholser, conduct this service. We held our members' meeting on Jan. 19; it was decided to establish a building fund and to elect a building fund treasurer. We expect to use this money at a later date to build an addition to our church. We plan to dedicate this fund sometime in the near future. Starting Feb. 20, Bro. Charles Bame will conduct a two weeks' evangelistic meeting at our church.—Velma Bright, Akron, Ind., Jan. 23.

Fairview.—We met in council in December and elected Albert E. Harshbarger as pastor and elder. The officers and Sunday-school teachers were installed on Jan. 2. We decided to have our pastoral year start in September instead of January. Our young people are sponsoring a library; the ladies' aid gave them a contribution and several books were secured which are being read very extensively. The young people held a Christmas party. They also had a New Year's watch party and taffy pull at the pastor's home; at midnight a sacred service was held. Several members of the church have written to each boy in service every week. We sent the boys overseas a fruit cake for Christmas, and the church folks contributed sugar to make candy for the twenty boys in the States. The women made the candy. Our women quilt every week; the aid society is going to have monthly meetings in 1944 instead of bimonthly as in 1943. We started redecorating our church last week. The Sunday-school rooms in the basement have been completed and the women have given \$64 for equipping them. A Christmas cantata was given on the evening of Dec. 19. The offering was given to the children's missionary project. This offering, plus what the children have given during the year, amounted to \$52. On Christmas Day Brother and Sister Orley Dunk celebrated their forty-fifth wedding anniversary; they held a housewarming and oyster supper for the church people in their newly remodeled home. Our heifer project is advancing nicely financially, but we have as yet secured no calves.—Annetta Wagoner, Lafayette, Ind., Jan. 19.

Huntington.—Our attendance records show that the average attendance for Sunday school during the fall quarter was 140 as compared to 125 for last year. Many of our members are working seven days a week. During the evangelistic meetings held by Bro. Neils Esbensen the attendance was exceptionally good. Six were added to the church by baptism and three by letter. Mrs. Roy Gilmer assisted in the services by directing the music. We are entering a three-way contest with the Salamonie and Andrews churches; it will end on Easter Sunday. An attendance chart showing the church attendance of each resident member for both morning and evening will be kept in the church foyer for the time of the contest. A goodly number enjoyed the Christmas program directed by our pastor's wife. This year our church was host to all the city churches for the union Thanksgiving service. This is the first year our congregation will enjoy the benefits of a one hundred per cent Messenger club. We have redecorated our church and installed a new furnace and stoker. The plans for decoration were made by Prof. Max Allen of Manchester College. Our average weekly contribution for the fall quarter was \$136.83. The Charles Bonebrake family, for many years leaders in our church, has moved from Huntington.—Mary Winger Gerdes, Huntington, Ind., Jan. 15.

Lower Deer Creek.—On Dec. 22 a pageant, Why the Chimes Rang, was given at the church by the young people. At the close of the pageant every Sunday-school class in the church was represented by a member who carried the white gift offering to the altar during a candlelighting service. Several young people were baptized in 1943. Our attendance has been good and the offerings are increasing. The ladies' aid is very active; during the past year they have served four sale dinners, one dinner for silo fillers, and three corn husking dinners; quilted six quilts; sent thirty-three garments and two baby blankets to Brethren relief projects; canned 232 quarts of food for Brethren Service; made two men's shirts for C.P.S. camps; given \$100 to the church for our basement fund; and purchased twenty-six Christmas gifts for our boys in service. The women's district cabinet and the women from several neighboring churches had an all-day meeting in our church on Nov. 16. On Dec. 29 we entertained the men's organization, the young people, and the friends of our community at a church social. After an enjoyable evening we surprised our good pastor and wife, Brother and Sister Clarence Sink, with a pound shower. Our men husked a field of corn, the proceeds of which went into the treasury of their organization.—Mrs. Owen Cripe and Mrs. Ralph Replogle, Camden, Ind., Jan. 23.

Middlebury.—On Dec. 19 the children presented their Christmas program; some of the older ones helped present a play, A Barrel for the Poor. In connection with this play a barrel was filled with gifts from the congregation and was sent to a mission in West Virginia. Christmas boxes were sent to all those from our church who are in service. The men's work presented Pastor Harold W. Miller with a Christmas gift of \$25. On Dec. 28 Bro. John Metzler showed pictures of the work of the Brethren Service Committee. We have one boy in the Puerto Rico C.P.S. unit. Our church has sent one heifer to Puerto Rico. Our worldwide mission offering was \$155. Each member of the intermediate class has pledged to support a Chinese baby during 1944. This class has challenged the other classes to do likewise. Our revival began on Jan. 14 with Bro. C. D. Bonsack as the evangelist. The meetings were closed in three days because of a scarlet fever epidemic. We have had much sickness in our community, thereby lowering our attendance greatly.—Mrs. Gladys L. Schrock, Goshen, Ind., Jan. 24.

Iowa

Garber.—Our love feast was observed on Nov. 4. On Nov. 28 we held an all-day meeting with a Thanksgiving and birthday program. The offering of \$14.65 was sent to the district mission board. On Dec. 9 the men's and women's organizations met to work on the church and the parsonage. A basket dinner was served at the parsonage. Our Christmas program was given on Dec. 26. Our regular monthly all-day meeting was held Dec. 16. On Dec. 18 the men of the church and community cut wood for the church and parsonage. A basket dinner was served by the ladies. Our average attendance for the three months ending Dec. 1 was one more than the number enrolled.—Mrs. Max Hartsough, Garber, Iowa, Jan. 24.

Kansas

Morrill.—We met on Nov. 23 for a harvest meeting and basket dinner. Our guest speaker was Bro. James H. Elrod of McPherson. On Dec. 19 the golden wedding of Pastor and Mrs. W. A. Kinzie was celebrated in the church parlors. Following the program, a plate-glass mirror was presented to the honored couple by the church members. In the evening of Dec. 19 our choir, with the help of others, presented the Christmas story in song. On Jan. 9 Bro. Earl M. Frantz, the fieldman for McPherson College, brought our morning message. An offering was taken for the college.—Mrs. Paul Eisenbise, Morrill, Kansas, Jan. 18.

Navarre.—Brother and Sister J. F. Burton of Topeka held a series of meetings here, beginning Oct. 31. On that evening Bro. David Ensign was formally installed as our pastor. The love feast was held on Nov. 13 with a fair attendance. The meetings closed on Nov. 14. Our birthday Sunday was Dec. 5. The offering of \$64 was divided between McPherson College and the old folks' home at Darlow. Bro. Earl Frantz of McPherson spoke to us on Dec. 12. On Christmas Eve a play, Peace I Give Unto You, was presented by the young people. During the Christmas season our offering for foreign relief work amounted to \$81. The ladies' aid has served lunch at several recent sales, which greatly replenished the treasury. Boxes are being prepared to be sent to C.P.S. camps and for relief work. Our attendance has been fair. We have begun a Bible study during our Sunday evening services. Our pastor is also serving the Holland church. Copies of Abundant Living by E. Stanley Jones have been sent to our boys in service. Shingles have been purchased for reroofing our church, which will be done as soon as the weather permits. The interior of the church will soon be repaired and redecorated. A pulpit scarf has been presented by Mrs. Alta Emig in memory of Bro. Earl Stott.—Mrs. Martha Eisenhower, Navarre, Kansas, Jan. 19.

Paint Creek.—At our church council Elder G. A. Zook was chosen elder; since Bro. Zook resides at McCune, Elder J. A. Strohm was chosen foreman. Bro. Zook has been bringing our message once each month. At Thanksgiving time we sponsored a community program and basket supper at the church. A special invitation to this meeting was given to our neighboring Baptist church. The young people of the two churches gave a splendid program. At Christmas time this church invited us to worship with them and help with the program. We are glad to have Bro. J. A. Strohm and family back with us. Bro. Strohm now brings us a message each Sunday morning. On Jan. 18 Bro. Zook and Bro. Cleo Beery of Parsons were with us and Bro. Beery brought an inspiring message. Our attendance during the last month has been small because of the bad weather and illness.—Mrs. Ruby Dare, Uniontown, Kansas, Jan. 25.

Wichita.—Since the coming of our pastor, Bro. L. Avery Fleming, and his family, the attendance and interest have been good. Thirty-six members have been received into the church by letter. Our pastor has been elected elder of both the Wichita and the Conway Springs congregations. The B. Y. P. D. has assumed the responsibility for publishing The Compass, a monthly mimeographed paper for those in service. The exterior of our church building is being repainted and covered with white asbestos shingles. The interior is being redecorated and repaired. The men's work has assumed responsibility for refinishing the basement rooms. The building fund for our new house of worship is almost \$10,000. Various church organizations are contributing regularly to the fund. One of the women's organizations, the Busy Bees, contributed \$180 during the past year. Special guest speakers in our church during the past six months included Mr. Lorin E. Sibley of the Apprentice Training Service; Mrs. Ann Royer of the Wichita Guidance Center; Duane Ramsey, one of our young ministers; and two of our young men in Civilian Public Service. Dr. R. B. Michener, a former missionary to Africa, spoke to the young people on the evening of Jan. 9. Jan. 16 was observed as McPherson College Day. President W. W. Peters and the McPherson College mixed quartet were the guests of the church and brought messages of inspiration. A special offering of \$91.65 was presented to the college. In the evening Bro. Peters assisted our pastor in a special licensing service for Bro. Dale Brown of McPherson College. Dale is the sixth young man the Wichita congregation has elected to the ministry in the past three years. The church recently held farewell suppers in honor of Brother and Sister Alfred Alling, who have moved to a farm near Madison, and Brother and Sister J. D. Highbarger, who moved to a farm near Altamont. These fine members have served the Wichita church for many years. Bro. Charles D. Bonsack of Elgin, Ill., will hold a series of meetings for us Sept.

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10-24. Brethren and friends who travel through Wichita are cordially invited to stop and worship with us.—Salome Terwilligar, Wichita, Kansas, Jan. 19.

Maryland

Beaver Creek.—We held our evangelistic meeting during the last week in October and the first week in November; it was conducted by Bro. Chester Harley, who brought very inspiring messages. Three were received by baptism. Bro. Harvey Martin is preaching here every Sunday morning. The attendance in the Sunday-school and church services has been good. The mothers and daughters recently reorganized with Helen Grossnickle as president. This group gave \$25 to the C. P. S. camps, plus fruits, vegetables, apple butter and other things.—Mrs. Mabel Kline, Hagerstown, Md., Jan. 19.

Frederick.—On Nov. 7 a special service was held for the consecration of babies. The evening service was a candlelight recognition service for the church school teachers and officers. Pastor Ralph Shober is a member of the General Mission Board and attended the meetings held in Elgin, Ill., Nov. 8-12. We observed the love feast on Nov. 7. Pastor Shober officiated and was assisted by Elder J. H. Hollinger. On Nov. 21 the five Eppley sisters of Mechanicsburg, Pa., brought a splendid program of sacred instrumental and vocal music. Our Red Cross sewing class has begun its work for the winter. On Nov. 28 our church co-operated with the Protestant churches of this city in a church loyalty canvass. About twenty teams made visits into the homes of our 225 families. The young people sponsored the making up of thirty-nine Christmas boxes for our boys and girls in service. The contents included a recent copy of the Gospel Messenger and a small gospel. The young men's Bible class is sponsoring a monthly news letter to these young folks in service. Each Sunday, following the devotional period of Sunday school, a letter is read from one of these young people. On Dec. 12 the home enrichment department was in charge of the evening service; Mrs. Gaither P. Warfield, formerly of Poland, was the guest speaker. The young people sponsored a candlelight program on Dec. 19. Our children's Christmas program was given on Dec. 26. On Jan. 16 a service dedicating an honor roll board was held. This board contains the names of fifty-nine of our young men and women and was given by the Builders class.—Mrs. John W. Wolfe, Frederick, Md., Jan. 19.

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Myersville.—Our love feast was held on Nov. 14. The women's work has been active under the able leadership of Sister John F. Graham. The women have again secured a seventy-five per cent Messenger club. At Christmas time they sent boxes of clothing to the boys in service. They recently presented a play, *The Two Builders*, as a part of a home builders program. They earned a profit of \$52.38 from serving lunch at a public sale. The junior class decided to save nickels for China relief; this fund has reached \$6.10. The children presented a Christmas program on the morning of Dec. 19 and the young people gave a pageant in the evening. Pastor John Graham and family have been with us for nearly two years; under his capable leadership our members have shown a fine interest in the church work; the attendance and the offerings have been splendid.—Margaret Leatherman, Myersville, Md., Jan. 30.

Michigan

Detroit.—Promoting church work in a city where ninety per cent of the industries are making war weapons is very challenging. However, our church attendance and activities are progressing. The fall festival, sponsored by the women's council, was a success. Sewing for relief is the main project of the women's group. They started a movement to give money to purchase New Testaments for boys in service rather than send Christmas greetings to friends; \$89.25 was given to the Detroit council of churches for this work. A father and son banquet was held in November with Rev. Andrew Kirth of the Redeemer Presbyterian church as guest speaker. At this time the men contributed \$262.45 to the heifer project. Jack Wisner is the president of the men's group for 1944. On World Community Day the ladies had an all-day program; Mrs. Goddard of the Detroit council of churches gave the main address. A pageant and panel discussion were directed by Nettie Senger. On Thanksgiving Sunday a harvest service was held and a potluck dinner served. The silver Christmas tea was held at the parsonage and music was furnished by the Eastern high school. A pageant, *The Prophecy Fulfilled*, was given at Christmas time. Nine baskets were given to needy families. Our church participated in a city-wide canvass and census; volunteer workers visited every family and invited them to church services. The Thanksgiving offering for war relief was \$404.47, and the Christmas offering for the same need was \$267.71. Three age group meetings are held on Sunday evenings; the attendance is the largest in several years. Once a month the young people conduct religious services at the juvenile detention home. Bro. Arthur Taylor, the Michigan fieldman, addressed the midwinter workers' conference. On Jan. 16 a dinner and an afternoon program were given in honor of our boys in service. Previous to this day, letters had been sent to the boys asking them how they spent Christmas. Many letters were received and enjoyed by everyone. A round robin letter was written to them. All of the boys are being remembered on their birthdays. A second gold star has been added to the honor roll. Our pastor attended the Michigan pastors' conference in Ann Arbor in January.—Mrs. John Kirk, Detroit, Mich., Jan. 28.

Muskegon.—On Oct. 24 Bro. Elvert F. Miller, pastor of the Flint church, gave us two splendid messages. On Nov. 14 Bro. Arthur Taylor preached for us and also talked with the officers and workers. Sister Minnie Babcock and Brother and Sister Harry Thomas were with us on Oct. 31 and had charge of the services. Our revival meetings were held Nov. 21—Dec. 5 with Bro. Hiram Peters as the evangelist. The church was strengthened by his messages and five persons were baptized. Our love feast was held on Dec. 5 with Bro. Peters officiating. Brethren R. J. McRoberts and Cornelius Hagle assisted. On Dec. 18 we met in council with Bro. McRoberts in charge. On Dec. 19 a Christmas program was given by the children. We are studying the Gospel of Luke in our Sunday evening services. The ladies' aid meets once a month.—Mrs. Ralph Sells, Muskegon, Mich., Jan. 27.

Missouri

Mountain Grove.—We met in council on Dec. 12 with Elder A. W. Adkins in charge. Two letters were received and one granted. Bro. Adkins, assisted by Elder A. M. Peterson, installed Bro. Chester Earhart and wife into the deacon's office. Bro. Paul S. Bowman from Bethany Seminary gave us the morning sermon on Jan. 2. We have no preacher now. On Jan. 16 Bro. Frank A. Garber of Leon, Iowa, gave us the message. We were sorry to lose by death in October a pioneer member, Bro. J. M. Neher.—Mrs. Anna Earhart, Mountain Grove, Mo., Jan. 24.

Ohio

Ashland Dickey.—After faithfully serving the Dickey church for eleven years as pastor, Bro. C. A. Helm resigned Sept. 1. During September the pulpit was filled by supply ministers. In October we were fortunate to secure the services of Bro. Fels Lam and wife of the Brethren Church. Bro. Lam is a seminary student at Ashland College. In October a reception and shower for Brother and Sister Lam was held in the parsonage. On Nov. 7 Bro. Ernest Muntzing of Harrisonburg, Va., began a series of meetings for us. In spite of transportation difficulties, bad weather, and serious illness, we had a good attendance and a season of spiritual uplifting. Six members were received by baptism and one by letter. The meetings closed on Nov. 21 with a fellowship dinner at the noon hour and Bro. Muntzing's last message in the evening. On Sunday evening, Dec. 19, the B. Y. P. D. presented a Christmas pageant. During 1943 we have had to report the loss of some of our most devoted workers. We

sincerely regret their going, but we are thankful that we have a promising group of young people who are preparing to take up the work of the church.—Hetta Bailey, Ashland, Ohio, Jan. 17.

Canton, First.—On Nov. 27 the women's work held a bazaar, netting \$95. On Nov. 28 we had the youth cabinet of Northeastern Ohio at our morning service. Our thank offering amounted to \$96.09. On the first Sunday of each month a different class has charge of the devotional opening of Sunday school. On Dec. 12 our young people distributed sacred art calendars. The choir presented The Carpenter of Nazareth. Bro. Leland Brubaker of Elgin, Ill., gave a fine message at a mass meeting held in our church on Dec. 16. On Dec. 19 we had our Christmas program. Our church gave a number of baskets of food to the needy and also sent gifts to the sick and shut-ins. Our white gift offering was \$601.99. On Dec. 26 we had with us Bro. Roland Showalter, who spoke in the absence of our pastor. Bro. Showalter is one of our own boys. Five were received into the church by baptism and nine by letter on Jan. 9.—Plezzie Maust Meyers, Canton, Ohio, Jan. 19.

Circleville.—The average attendance in our Sunday school for 1943 was sixty-six. Brother and Sister Harold R. Myers have resigned as pastors of our church and will leave on March 1. He is preaching at the Charleston church every other Sunday evening, while Bro. D. R. Murray of Columbus fills the pulpit here. Sister Emma Imler died on Thanksgiving Day; she was a faithful worker in our church. Bro. Oliver Royer conducted our council meeting on Dec. 13. We are trying to pay the debt on the parsonage this year.—Opal Adams, Circleville, Ohio, Jan. 25.

Middletown.—Beginning in November, Pastor C. W. Warstler conducted week-end evangelistic services for one month. Seven were received by baptism. Our Sunday-school and church attendance has continued to increase. We believe that our church is reaching more and more people in Middletown and its vicinity. A Christmas program was given by the primary, junior, and young people's departments on Dec. 26. The church choir has been working to improve the music of the church. The choir went Christmas caroling to the homes of shut-ins. We are working for a one hundred per cent Messenger club and have nearly achieved that goal. We have completed an enrollment of the entire Sunday school on a special enrollment card, which will give us a file of all Sunday-school scholars. The church sent Christmas cards to all our men in service. We plan to have a week of meetings previous to Easter. During the same season we expect to hold our love feast. Our pastor's wife continues to remain in about the same state of health. We are praying that she will soon regain full use of her eyes and that her health will improve.—Mrs. Herman Lawrence, Middletown, Ohio, Jan. 15.

Painter Creek.—We have a one hundred per cent Messenger club again this year, and have also adopted the ministerial pension plan. The men have been busy with their popcorn project, which yielded nearly thirty-eight tons, and are now caring for seven heifers for the Brethren Service project; these calves have been donated by our people. The women's work prepared and served the father and son banquet. Bro. John Weaver of Eaton was the guest speaker. The women are sponsoring a drive for old clothing for relief. The W. H. O. class presented an impressive play, The Empty Room, at Christmas time. The B. Y. P. D. went caroling to the shut-ins in our community. They will give a missionary play on Achievement Day. At a recent council meeting it was decided to refinish the floors of our church, paper the classrooms, paint the children's department and start a parsonage fund. Bro. Roy K. Miller of Brownsville, Md., will conduct our revival meetings Feb. 28—March 12. The interest in the work here has been growing.—Mrs. I. R. Loxley, Arcanum, Ohio, Feb. 1.

Painter Creek, Red River.—The work has been growing under the leadership of Pastor Paul C. Lantis. The attendance has increased during the past year and a program of regular worship has instilled renewed interest and confidence in our community. The Sunday school gave special programs for Thanksgiving and Christmas. We are raising two calves for the relief program. On Nov. 28 Bro. John B. Grimley of Pittsburg began our evangelistic meetings. The messages were challenging, the flannelgraph stories for the children were interesting and the the attendance

and response were fine. On Dec. 19 our pastor baptized twelve in the baptistry at the Painter Creek house.—Mrs. I. R. Loxley, Arcanum, Ohio, Jan. 25.

West Dayton.—The missionary committee has sponsored two teas. Mrs. Ernest Wampler was the speaker at the first and Mrs. Rachel Keltner at the second. Generous offerings were lifted at both meetings. The missionary and aid societies prepared nine boxes of clothing for relief in the home mission field and in the war-stricken areas. Our quota for the district women's work project has been met and passed. The December meeting of the deacon board was held at the home of the pastor; plans are being made for some very constructive work in the near future. The choir presented a fine program of Christmas music on Dec. 19. The young people had a watch night meeting on New Year's Eve, beginning with a social hour and ending with a worship period. Mr. and Mrs. Wykoff, the adult advisers, are doing fine work with the young people. Christmas boxes were sent to all our boys in service. Two of these boys have been reported missing in action within the last few weeks. The men's work from the five churches in and near Dayton recently held a father and son banquet in our church. Bro. D. F. Warner, a former pastor here, was a recent guest speaker. On Nov. 14 Dr. Ellis Studebaker of Bethany Hospital gave an illustrated lecture on hospital work; a generous offering was lifted for Bethany Hospital. At the last business meeting our church decided to adopt the ministerial pension plan.—Allie K. Gnagey, Dayton, Ohio, Jan. 19.

Wooster.—On Oct. 14 a Sunday-school workers' meeting was called. The installation of officers and teachers took place on Oct. 24; in the evening a fellowship service was held at the home of Sister Katie Price, who has been a shut-in for some years. We have ten boys in service. Nov. 7 was rally and home-coming day. Brother and Sister W. D. Fisher, our former pastor and wife, were with us and Bro. Fisher brought the morning message. After the fellowship dinner Bro. Edward Shepher of Sugar Creek gave the discourse; he also presided in the evening at the love feast. The communion was received in the afternoon by four members who are confined to their homes. Before the new year began the Good Will circle sent spiritual calendars to its absent members. A Christmas program, concluding with a candlelighting service, was given by the children and young people on Dec. 19. A group of carolers sang for the shut-ins. Eleven plates of holiday food were delivered. Bro. W. Glenn McFadden and family from Troy were with us on Dec. 26 and Bro. McFadden filled the pulpit. The week of prayer program held by the churches in and near Smithville was participated in by our church and pastor. Brethren G. H. Sheets and D. R. McFadden recently exchanged pulpits. The aid society has been preparing clothing for relief. The women also have some quilting to do.—Miriam Hoff Fetter, Smithville, Ohio, Jan. 17.

Pennsylvania

Big Swatara.—We met for our Thanksgiving service at the Paxton church. Bro. Jeremiah Cassel of Manheim brought the message. Evangelistic meetings were held at the Hanoverdale church Nov. 28—Dec. 12, with Bro. Michael Kurtz as evangelist. Six persons united with the church. The church met in council on Dec. 19. Bro. Norman Patrick was ordained as an elder and Bro. Hiram Frysinger was elected elder in charge. Christmas was observed by a service at Hanoverdale on Christmas morning with Bro. Harry Dohner of Akron as speaker, and by a program on Dec. 19 by the B. Y. P. D. Dr. and Mrs. Weaver of Manheim spoke to our young people on Sunday afternoon, Nov. 28. The B. Y. P. D. fall service projects included making apple butter for Camp Kane, husking corn for two families, and collecting used clothing and making children's new garments for relief.—Irene K. Frysinger, Harrisburg Pa., Jan. 20.

Center Hill.—Pastor W. K. Kulp has labored earnestly and enthusiastically in the work of the kingdom during the two years he has been here. Since his coming our church attendance has increased exceedingly; the attendance and interest in the weekly prayer meeting services have also increased. Every Sunday evening our pastor is in charge of the Bible instruction for the adult group. Last fall the women of our church canned food for the C. P. S. camps. On Dec. 12 we gave \$75 to the West Kittanning

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Brethren church to help construct a new building to replace the one which burned some time ago. Several offerings have been lifted in the past few months for home and foreign missions. Oct. 17-24 we had union services for prayer and praise in which four of our local pastors participated. On Christmas Eve the young people went caroling to the sick people in our community. Our church presented a five-piece breakfast set and a gift of money to our pastor and wife. At the present time the women's organization is quilting to help raise money to meet the annual quota.—Margaret Claypoole, Kittanning, Pa., Jan. 25.

East Fairview.—Our evangelistic services were held during two weeks in October with Bro. D. I. Pepple as the evangelist. As a result of these meetings nine persons were baptized. The B. Y. P. D. president is Harold Merkey. The women's work president is Mildred Blanck and the men's work, Robert Turner. The men have started a heifer project and have purchased ten calves which are being fed and cared for by Bro. Lester Stehman. We met in council on Dec. 6 and a report of the annual visit was given. The church called Brother and Sister Robert Turner and Brother and Sister Willis Stehman to the office of deacon. The young people packed Thanksgiving baskets for the sick and aged, and the ladies' aid society did the same at Christmas. The young people and musical organizations of our church rendered the Christmas program. We are glad to report that Sister Henry Hess is able to be about again. She expresses her sincere thanks to the many friends who remembered her in her sickness. The Chiques young people gave a program at our January meeting. Since the last report four of our members have died. On Jan. 9 Bro. Elmer Ebersole brought the morning message.—Jerome H. Brubaker, Mount Joy, Pa., Jan. 24.

Fredericksburg.—Bro. Norman Patrick was the speaker at our harvest home services. Ira Gibbel was elected president of the B. Y. P. D. Bro. Forrest Weller conducted an interesting Bible institute for us one day in October. On Oct. 23 our church was saddened by the death of Sister Katie B. Heisey. Our love feast was held Oct. 30, 31 at the Meyer house with Bro. Christian Gibbel officiating. Visiting ministers included Brethren Harvey Frantz and Ira Gibbel. The young people enjoyed a hike to the mountains in October. On the evening of Nov. 11 the Fredericksburg and Little Swatara congregations united in a prayer meeting. This was sponsored by the aid societies of the two churches. Bro. Aaron Heisey brought our Thanksgiving message. At our council on Dec. 6 the church decided to purchase new hymnals for the Union house. Bro. Norman Patrick brought the message on Christmas Day. The Sunday school presented a Christmas program on Dec. 26. Sister Anna Lineaweaver was elected president of the aid society.—Mrs. Light M. Bomberger, Lebanon, Pa., Jan. 17.

Johnstown, Morrellville.—Our love feast was held on Nov. 21 with one hundred members present. We met in council on Nov. 1, at which time Pastor Glenn Baird was elected elder and other officers were chosen for the coming year. A B. Y. P. D. has been organized, having weekly meetings with an average attendance of eighteen. Dec. 6 was the day set for our cash rally; \$1,124.30 was received in the offering that morning. Amounts came in later to bring the total to nearly \$1,300. This amount was paid on our building indebtedness. Our candlelighting Christmas Eve service began at eleven o'clock and was a beautiful and inspiring service. The young people presented the stories of the Christmas carols. The young people had a watch service on New Year's Eve. Bro. Don Snider and wife were with us on Jan. 16 and he spoke to us. He also showed pictures of the work of the Brethren Service Committee.—Mrs. Philip Myers, Johnstown, Pa., Jan. 17.

Lebanon.—Dec. 12 was Bible Sunday. In the morning service all the old Brethren hymns pertaining to the Bible were sung. At the evening service the mothers and daughters gave a play, *The Bible Takes Its Place*. On the morning of Dec. 19 the children entertained with readings, recitations, songs and plays. They also had charge of the opening devotions and the ushering. In the evening of Dec. 26 the junior and senior choirs gave a musical program. We planned a watch night service for Dec. 31.—F. Rosalie Reinhold, Lebanon, Pa., Jan. 31.

Little Swatara.—Our love feast was held Oct. 16, 17 at the Ziegler house. The visiting ministers were Brethren Thomas Patrick, who officiated, and W. F. Garber and A. Lester Bucher, who brought us spiritual messages. Bro. A. C. Baugher was with us in a two-session Bible institute at the Frystown house on Oct. 24. Nov. 14-28 a revival meeting was held at the Merkey house with Bro. W. F. Garber of Palmyra as the evangelist. He brought inspiring messages, and as a direct result twelve persons were baptized. We met in council on Dec. 18 at the Frystown house. Christmas morning services were held at the Ziegler house. The Christmas program of the Sunday school was given on Dec. 26 at the Ziegler house.—Stella D. Merkey, Myerstown, Pa., Jan. 20.

Marsh Creek.—Bro. S. Clyde Weaver held a two weeks' revival meeting in the Gettysburg church, beginning Nov. 15. Seven were received by baptism and two by letter. Several adjoining churches brought special music. Our church gave a liberal offering of canned fruits and vegetables to the C. P. S. camps. Bro. A. C. Baugher will be with us in a Bible institute on March 19. We hope to have a one hundred per cent Messenger club.—Mrs. Walter Keeney, Gettysburg, Pa., Jan. 24.

Mechanics Grove.—We held our love feast in November with Bro. F. A. Myers of Lancaster officiating. He was assisted by Brethren Norman Baugher of Lake Ridge, N. Y., Samuel Longenecker of Jennersville, and our local ministers. Bro. Baugher gave us a helpful message on the following Sunday morning. Bro. Carl Myers, a student at Elizabethtown College, preached for us on Nov. 28. Bro. James Eshleman was ordained to the ministry on Dec. 22. Brethren Norman Musser of Mountville and Diller Myer of Bareville conducted this service. Bro. Eshleman is attending the Bible training school at Bethany Seminary. A number of new books have been added to our Sunday-school library. During one of our recent Sunday services an offering of \$234.40 was received for missions. Our young people are partially supporting two of the children of Brother and Sister Chalmers Faw of the Africa mission field. We have received two members by baptism and one by letter. Our Christmas activities included sending boxes to the boys in service, baking cookies for the veterans' hospital in Coatesville, caroling, and giving Bibles to some children in the community who had none in their homes. The church greatly appreciates the services of Lester Schreiber, who writes monthly letters to the boys in camp. Bro. Schreiber has full charge of our services when Pastor Rufus Bucher is away in evangelistic work. Bro. Frank Crumpacker spoke to us on Jan. 7. Two delegates will represent us at the Bible conference at Elizabethtown College Jan. 28-30.—Martha A. Bucher, Quarryville, Pa., Jan. 25.

Newville.—We met in council on Dec. 13 with our elder presiding. Our treasurer reported the financial situation of the church to be very good. We re-elected Bro. H. M. Snively as elder for two more years and also elected the rest of our church officers. The Sunday-school board was given the privilege of organizing a young adult class. A committee was formed to see about getting an honor roll. On Nov. 14 Bro. Sanger and wife from the Midway congregation began a two-week revival here. There were fine interest and good attendance. Each evening other churches were in charge of the worship period. Our love feast will be held on May 21.—Luella Cohick, Newville, Pa., Jan. 17.

Roaring Spring.—On Dec. 19 the children gave a Christmas program and on Dec. 26 the B. Y. P. D. presented a play, *The Golden Flame*. The offering was given to the B. Y. P. D. and they used it to pay their quota to the Middle District young people's organization. We held our council meeting on Jan. 12 with Pastor H. Q. Rhodes in charge. On Jan. 13 sixteen people from our church attended the evangelistic meeting conducted by Bro. M. J. Brougher in the New Enterprise church. Some from our group furnished special music. There are 131 homes in our church receiving the Gospel Messenger and it is enjoyed by all. Bro. Don Snider was with us Jan. 23 and gave an illustrated message on Brethren Service.—Mrs. Miriam Miller, Roaring Spring, Pa., Jan. 30.

Shippensburg.—Our council meeting was held on Nov. 1 with Elder S. A. Meyers presiding. The members voted to adopt the ministerial and missionary pension plan. The committee on Sunday-school rooms was instructed to complete its plans with Bro. C. H. Deardorff, the church architect. On Dec. 8 Sister Ida Shumaker gave one of her inspirational addresses in our church. While Pastor J. Linwood Eisenberg was holding meetings in the Welty church, our pulpit was filled by Elder Meyers on Dec. 5 and by Bro. J. Henry Long, a senior at Elizabethtown College, on Dec. 12. At the district meeting our pastor was elected a trustee of Elizabethtown College and a member of the Standing Committee for 1944. The Sunday school is sending the offering for the first Sunday of each month to missions. A special Christmas offering was received for relief.—Mrs. J. J. Railing, Shippensburg, Pa., Jan. 14.

Somerset.—Our regional field director, Bro. Don Snider,

brought the sermon at our morning service of Oct. 24. On Oct. 31 the Boy Scouts attended our morning service. Sister Maude Shafer brought the message on Sunday evening, Nov. 14, in the absence of our pastor, who was conducting the installation service for the young people of the district. Bro. H. H. Nye of Juniata College was with us on Dec. 5 and delivered a splendid message. Boxes of candy and cookies were sent to each of our boys in service as a Christmas remembrance. The Eveready class is pleased with the success of its annual Christmas bazaar and entertainment. On Dec. 17 the fathers and sons of the church met for an evening of fellowship. They enjoyed a splendid program. The dinner was served by the women. Bro. Blough brought a Christmas message at the morning service of Dec. 19, and in the evening a fine program was presented by the Sunday school. Seventy-five per cent of our families are now receiving the Gospel Messenger. The union week of prayer services were held in the various churches of our town during the week of Jan. 2, with the closing service in our church on Jan. 9. Our council was held on Jan. 10. Reports were given of the work done by various organizations. Our building fund treasurer reported that the Christmas offering, which is used for the building fund, was \$721, and that our church debt has been decreased by \$3,700 during the past year.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Jan. 12.

Waynesboro.—On Nov. 21 our regional field secretary, Bro. Galen Kilhefner, presented the message at our morning and evening services. He also led the discussion at the fellowship forum in the evening. Universal Bible Sunday and the two-hundredth anniversary of the printing of the first Sower Bible were observed on Dec. 5. We had on exhibit several old Bibles, among which was a first edition of the Sower Bible. In the afternoon of Dec. 19 our church choir rendered part one of Handel's Messiah. In the evening of Dec. 26 our Sunday school presented the pageant, Christmas Come True. We united with the other churches of our community in the prayer service on New Year's morning, in the evening services during the following week, and in the hymn festival on Sunday evening, Jan. 9. The service on Jan. 7 was held in our church with Bro. J. Linwood Eisenberg as the speaker. Pastor George L. Detweiler was the music director at the hymn festival. On Jan. 16 Bro. Minor M. Myers, a missionary to China, was our guest speaker. He spoke in the morning service, and several near-by congregations joined us in a mass meeting in the evening when he spoke again. The offering at the latter service was for China relief. On Sunday evening, Jan. 23, our newly organized chapel choir was presented in a service of consecration and dedication.—Sudie M. Wingert, Waynesboro, Pa., Jan. 27.

Windber.—Our church met in council on Jan. 13; Bro. I. Clifford Paul of Toledo, Ohio, has been called to our pastorate and we are looking forward to welcoming him and his family early in February. Since our former pastor, Bro. Newton D. Cosner, accepted the pastorate of the Akron, Ohio, church, Dr. A. G. Faust of Pittsburgh has delivered a series of messages for us on the history and doctrine of our church. Other guest speakers have been President Calvert N. Ellis of Juniata College; Wilmer Kensinger of Martinsburg; George W. Wright, our elder; and Jacob T. Dick of the Shade Creek church. Bro. L. C. Penrod, a member of our official board, gave us inspiring messages on several Sundays. Our church co-operated in the Universal Week of Prayer by joining in the union cottage prayer meetings held during the first week of January. We also joined in the preaching mission sponsored by the Windber ministerium; Dr. McNight of Pittsburgh was the speaker. Our B.Y.P.D. has been carrying on its program of devotions and recreation, although sixty of our young people are in service. Bro. Maurice Knavel of Rummel led the Wednesday evening discussions during December. The junior church meets on Sunday mornings; our lay members and speakers from near-by congregations bring messages quite frequently. On Dec. 19 the Christmas pageant was presented by the children, assisted by a chorus of young people. Jan. 25 will be church get-together night with Elder Wright presiding. On Sunday evening, Jan. 30, Bro. Ernest Wampler, a missionary and relief worker in China, will speak in our church; the Shade Creek, Scalp Level and Rummel churches are invited. Our women's work will entertain the women of all the Protestant churches of Windber in the World Day of Prayer services on Feb. 25. A reception is being planned for our new pastor and family.—Mrs. Calvin L. Blough, Windber, Pa., Jan. 22.

Virginia

Blue Ridge.—Our church held a home-coming and anniversary program on Nov. 21. Pastor M. G. Wilson delivered the morning address and Bro. C. D. Bonsack was the guest speaker in the afternoon. A large crowd attended the fellowship dinner at noon. On the evening of Dec. 19 the choir rendered a program of Christmas music, with Bro. Wilson as the reader. The women's work reported a fine year. A successful Christmas dinner was held on Dec. 2; \$350 was contributed to the church building fund. The new officers of the women's group were elected and under the leadership of our president, Lucy Rieley, the outlook for the new year is promising. Eight members attended the women's district meeting at the Central church in Roanoke on Jan. 27. The men are showing an interest in the helper project. Several calves will be raised by them. A tea was held in the church basement on Jan. 16 for the Sunday-school workers of the eastern section of the First District. Mrs. M. G. Wilson, the district children's director, planned the interesting program. We

are happy to have several young couples join us in our church work.—Mrs. R. M. Foster, Blue Ridge, Va., Jan. 31.

Brick.—Since our last writing twelve have been baptized. We were glad to have Bro. Wang Tung with us for an evening service some time ago. Roy Braggs, the secretary of Allied Youth, was with us one evening in November. The B.Y.P.D. has re-organized; the attendance is smaller than usual because several boys are in service. The ladies' aid is busy and the attendance is good. The Home Builders class prepared a Christmas play, but because of the flu quarantine it was not given. Our treasurer has been authorized to give \$25 to help support the teaching of the Bible in the public schools of Franklin County. We had a one hundred per cent Messenger club last year and expect to have one this year.—Mrs. Melvin Flora, Rocky Mount, Va., Jan. 31.

Cloverdale.—On Sunday morning, Dec. 19, the children gave a Christmas program. The B.Y.P.D. program, featuring Christmas carols and a candlelighting service, was presented in the evening. The Christmas cantata, scheduled for Dec. 26, was postponed until Jan. 2 because of the illness of the director and several members of the choir. The cantata, The World's Redeemer, was sung while appropriate slides were shown. Fifteen of our members, including Pastor M. G. Wilson, attended a meeting for children's workers at the Blue Ridge church on Jan. 16. It was sponsored by the district children's workers cabinet. A set of slides on how to become a better teacher was shown and books which were recently purchased by the district were reviewed. These books are to be circulated among the churches of the First District.—Helen C. Flora, Roanoke, Va., Jan. 20.

Daleville.—The combined choirs of the Cloverdale, Troutville and Daleville churches gave a hymn festival in each of the three congregations; it was directed by Bro. C. S. Ikenberry. Elder C. D. Bonsack of Elgin, Ill., began a two-week revival service on Nov. 14. He and Pastor Edgar Martin visited in seventy-seven houses. Nine were added to the church by baptism. On the evening of Dec. 3, following the ladies' aid birthday dinner and bazaar, the junior choir gave a program of Christmas carols. This was followed by a Christmas play given by the B.Y.P.D. On the night of Dec. 19 the B.Y.P.D. sponsored a play and pageant, Christmas Is a Miracle. The same play was given at the Pleasant Dale church on Christmas Eve by the young people of that congregation. The young people sent packages to our boys in service overseas. The name of one person in service is announced each Sunday and many members write letters to that one. The solicitation for funds for our new church building is progressing and \$13,000 has been subscribed. The men's organization is sponsoring a one hundred per cent Messenger club. The women's work is progressing nicely under the leadership of Dorothy Huff. Our special project now is to raise funds to equip



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the new church kitchen; \$132.62 has been raised for that purpose. A training school will be held at the Cloverdale church sometime in February. Bro. Warren Bowman will be one of the leaders.—Mrs. J. W. Ikenberry, Daleville, Va., Jan. 29.

Lynchburg.—Our two weeks' revival services were conducted during the latter part of October by Sister Elizabeth Broughman of Buchanan. As a result of these fine meetings eight boys and girls were baptized. On Thanksgiving Day a special morning service was conducted. Our church sent to each of our boys in foreign service a box containing many useful gifts, and the young people made candy for our boys in the States. They recently sent cookies to all of our boys in service as a Valentine remembrance. At Christmas time a fine response was made to the white gift service. On the evening of Dec. 19 the young people presented the play, Christmas Is a Miracle. On Christmas Eve they had a caroling party. Our children gave a splendid Christmas program on the evening of Dec. 22, and each one received a gift from the Sunday school. Our young people won the 1943 softball city championship. Our women's Bible class and women's work group have been active in the work of the church. They have contributed generously to the church budget, as well as helping finance some important projects, one of which was the building of new kitchen cabinets; the men did this work. On Jan. 23 we had a called council meeting with Elder J. S. Showalter of Roanoke presiding. Our church body decided to relieve the mission board from further help toward our pastor's salary, thus becoming entirely independent in a financial way. Reports from the different organizations showed growth in our whole church program.—Mrs. David Weaver, Lynchburg, Va., Jan. 31.

Nokesville.—Our parsonage debt was paid in full in December, less than three years after the beginning of the parsonage fund. Over \$5,000 was given, plus much donated labor. In the same period our giving to district missions and the Conference budget has more than doubled, and the giving to Brethren Service has increased from ninety dollars to seven hundred fifty dollars a year. Our giving to local work has also increased. We are now working on our church building fund; over \$7,000 has been pledged by less than half of our members. The church has approved plans for the new building. The young people are sending letters to all young people connected with our church in any way. Seventy-five letters were sent out this month. The young married people are sending the Upper Room, church bulletins, and a letter to thirty young married couples and to all married men in service who have an interest in our church. The men's work has been completely organized and they have started several projects. Several surrounding denominations are holding a leadership training school at our church.—Hazel Bowman Shepherd, Nokesville, Va., Jan. 27.

Summit.—During the last two weeks of October Pastor Jacob Replogle conducted our revival meeting. He also conducted Bible study each evening preceding the sermon. As a direct result four were baptized and the membership greatly strengthened. On Jan. 3 we held our council with Bro. John T. Glick presiding. Bro. Clarence Hesse of the ministerial board was in charge of the election of deacons; Brethren Joseph Craun and Orvin Cline were chosen. Four letters have been granted since our last report. One anointing service has been held. Mrs. Emory Craun has been elected president of the ladies' aid. Bro. Roy Wright has asked to be relieved of the duty of church treasurer after thirteen years of faithful service. The young people have been participating in exchange programs. On Jan. 9 they were guests at the Lebanon church and on Jan. 16 the Elk Run young people gave a program at our church. Several of our number attended the spiritual life institute at Bridgewater College.—Mrs. John T. Glick, Bridgewater, Va., Jan. 21.

West Virginia

Maple Spring.—Two truckloads of food were sent to Camp Lyndhurst late in the fall. Our yearly goal for Brethren Service work was reached in nine months. A carload of young people attended the round table discussion held Dec. 5 at Wiley Ford. Bro. Joe Miller of Broadway, Va., spoke to the young people on the evening of Jan. 23.—Geraldine Slaubaugh, Eglen, W. Va., Jan. 27.

Tear Coat.—Bro. O. F. Bowman and family have moved here and are serving as our pastors. Twenty of our boys are in service. Our pastor corresponds with them and supplies them with devotional books. The love feast was well attended; one person was baptized prior to this service. On Oct. 24 Rev. Stein Hackman filled the pulpit in the absence of our pastor. Bro. J. D. Beery, one of our oldest members, recently donated a nice lot for a parsonage. The ladies' aid society has been active; eight new members were recently added to the aid. This group sent Christmas presents to the boys in service. The women held a bake sale in Romney on Dec. 4, clearing \$40. The B. Y. P. D. social was held on Nov. 19. On Nov. 21 we organized our B. Y. P. D. for the coming year. We hold meetings on the second and fourth Sunday evenings of the month. Five of the group attended the district B. Y. P. D. round table at Wiley Ford on Dec. 5. The young people and our pastor met at the home of one of our aged members and placed her wood in shelter. We had devotions and supper with her. At Christmas time we prepared boxes of fruit for some aged members and sent greetings to the boys in service. On Dec. 1 Sister Ida Shumaker was with

us. She addressed the women's group in the afternoon and the entire church in the evening. In the morning of Dec. 26 the children rendered a Christmas program. In the evening the young people and adults presented the pageant, He Came to Bethlehem.—Mrs. Ivan F. Shanholtz, Augusta, W. Va., Jan. 20.

Wisconsin

Chippewa Valley.—We have had a prosperous year; though our crowds are small, they are loyal and faithful. Our offerings have been good. The children gave a fine Christmas program. We are sorry to report that some of our families are moving away because of work in other localities. We again have a one hundred per cent Messenger club.—Blanche M. Scott, Mondovi, Wis., Jan. 27.



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GOSPEL MESSENGER

Volume 93 ————— FEBRUARY 26, 1944 ————— Number 9

In the Gospel Messenger for Oct. 2, 1915, there appeared an editorial entitled "On Taking Up the Pen." That fact explains the choice of title for the present writing.

When Supreme Court Justice Holmes retired from the bench not many years ago, he took occasion to remark that the race horse does not come to a quick, full stop on reaching the goal post but canters on a little way beyond it. Exactly where the goal post is or was in this instance is not too clear but the writer is sure that by this time he has reached it. Two years ago he surrendered responsibility for the paper's management and now the tenuous editorial connection which remained is gone. If he "canters on a little farther" in the role of an occasional contributor, as grace and strength are given, it will be because of the new editor's gracious invitation and the forbearance of the reader.

In "A Personal Word" of Feb. 28, 1942, reference was made to "the unhappy circumstance that your retiring editor took up this work in the midst of a world war and lays it down in the midst of another greater one." Speaking of this and other themes which might invite reflection, he went on: "To some of these he may wish to give attention later, and yet he is not sure. He may prefer to let the record stand, as it will stand anyway, without comment of his own."

The mood of that last sentence still possesses him. He has no mind to attempt an appraisal of the church paper's contribution to the kingdom during the years of his service with it, least of all to chart its course in the years ahead. He is glad to leave that responsibility where it belongs. With some hesitation and only at the editor's request, he gathers a few items from the church experience of this period, which would seem to claim a place on the church paper agenda.

1. Most conspicuous of all, if not the most significant, is the change in emphasis from government regulation to individual choice. This was the period in which the church gave up the attempt to control the conduct of its members by Conference ruling, most notably in dress and in methods of entertainment. Such a transition was inevitable as isolation from the world life about us became more and more impossible. We have hardly yet begun to realize the responsibility which this change entails, our obligation to find better ways of teaching the meaning of Christian living. The membership must be made to understand that there is no substitute for self-discipline. We have suffered much from the general trend toward moral laxity and will yet suffer more. There is no danger of over-stressing the urgency of the need in this field of endeavor. The times are rotten ripe for it.

2. What to do about organizing our forces in the best way is a problem that never does get solved. So many things need attention and every interest feels that it should

On Laying Down the Pen

have its own properly officered agency or commission. This invites overlapping and waste, sometimes conflict and confusion. Some years ago the situation threatened to get out of hand and an effort was made at simplification, with only limited and temporary success. Now the church is trying it again. May heaven smile upon this well-meant endeavor. The church paper can serve here as a medium of expression, a convenient forum for the exchange of opinion and counsel, but its greatest opportunity at this point

will lie in keeping the objective clear: the largest possible output of Christian character. Discussionists so easily forget what boards and officers are for. Fascination with the musical hum of machinery may crowd out interest in the product.

3. "The unhappy circumstance" mentioned in the third paragraph is a very sobering fact. The most disturbing factor in it is the evidence that the church does not quite know its own mind on the issue involved. Its official pronouncements are clear enough but practice and private questionings tell another story. It is therefore faced with the necessity of finding itself, unless indeed it chooses to drift on in confusion. It is hard to see how it can serve this hour of need in that way, the more so since world statesmen seem



Continued on page 4



Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.

FEBRUARY 26, 1944

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Number 9

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Around the World

The following items about religious groups in areas around the world are made available through United Nations Information Office.

In the Far East Catholic churches are being used as munition dumps. Marist missions in the Solomon Islands have been ransacked. Buildings have been destroyed after being stripped of metal, sacred vessels and altar linen.

In Silkenborg, Denmark, 4,000 persons marched through the streets to honor the memory of Kaj Munk, well-known pastor whose bullet-riddled body was found near the town.

In Holland, the church is the only body which "is raising its voice openly" in protest against abuses of occupational authorities, said Jacob A. W. Burger, minister without portfolio in the Netherlands government, at a meeting in St. Paul's Cathedral in London.

In Norway, Pastor Tori was arrested before the conclusion of his service. In his clerical robes he was taken away on a waiting motorcycle to Kongsvinger Fortress, with the explanation that his misdemeanor had been praying for prisoners and banished bishops and pastors.

In France, one paper after another, showing a Christian outlook, has been suppressed.

In Yugoslavia, seventy-two priests have been imprisoned because they circulated copies of a sermon of the Archbishop of Zagreb. The archbishop has repeatedly been denounced but not yet arrested. He is one of the most popular figures in Yugoslavia.

In Belgium, some pastors were released from prison when parishioners gathered at the prison to sing songs of faith, to shower letters and parcels through the bars, to cry in concert, "Liberate our pastors or imprison us for we share their convictions. They are no guiltier than we."

★ ★

Use of the mails for race-hate and anti-Semitic propaganda will be made a criminal offense if Congress approves the Lynch Bill (H. R. 2328).

Crime among adults—in direct contrast to a reported rise in juvenile delinquency—is decreasing in Pennsylvania. It is at its lowest level in eight years.

The question of admitting women to the eldership of the Church of Scotland is being considered by special committees of presbyteries all over Scotland.

The Chicago City Council, with more revenue as its excuse, voted to permit saloons to keep open until 4 a.m. on payment of an additional \$700 per year license fee.

In the Japanese-American unit with the fifth army in Italy, whose members are fifty per cent atheist and twenty-five per cent Buddhist, thirteen have become converts to Christianity.

The second annual observance of Religious Book Week will be held May 7-14 it is announced by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, sponsors of the project.

Support of the American Federation of Labor for the Wagner-Taft resolution asking the United States government to aid in keeping open Palestine for the free entry of Jews now and in the postwar period has been pledged by President William Green.

Prospective candidates for the Methodist ministry met in Jerusalem recently for a conference under the leadership of senior Methodist chaplains. Twenty-one candidates were present, some of them coming from places as far distant as Bagdad or Benghazi.

Germany is upholding the Geneva convention for treatment of war prisoners, it is reported by Hugo Cedergren, associate director of the World Young Men's Christian Association, who in November visited a number of German camps housing American prisoners of war.

A program for improving racial and religious understanding through various educational activities has been prepared in Massachusetts, Dr. Julius E. Warren, commissioner of education, reports. Specific steps have been taken by the department of education to prepare teachers for this intercultural education.

Extension and improvement of religious services in the USO in the past year were prime considerations, according to Chester I. Barnard, president of the organization. Cooperation with chaplains and churches, and the increasing distribution of religious literature in clubs were specific factors in the program.

The Best Sermons of 1943 will be published July 15 (tentative date) by the Ziff Davis Publishing Company. Over 15,000 ministers, priests and rabbis have been invited to submit sermons. The final date for acceptance is February 28. An advisory committee to assist in the final selection of fifty-two sermons to be used in the book includes: Dr. Joseph R. Sizoo, Dr. Ralph W. Sockman, Dr. Paul Scherer, Dr. David de Sola Pool, Dr. Jesse M. Bader, the Very Rev. Ignatius Smith, and the Rev. John F. Cronin.

The General Forum

Choosing the Way of Meekness

Matthew 21:1-5

There are only two great philosophies of life. The first is: "Assert yourself. Be strong. Be a superman. The only vice is weakness, and the only virtue is strength. The world is yours if you can get it." This is the attitude of a person when he is being truest to his natural self. The second is: "Renounce yourself. The way to find life is to lose it. Whosoever shall save his life shall lose it. And whosoever shall lose his life for my sake and the gospel's shall find it." These two attitudes toward life have always been in mortal conflict and are now. The first was most clearly stated and vigorously promoted by the German philosopher, Nietzsche. He died in a mental hospital. The second was most winsomely presented to the world by Jesus. Him they nailed on a cross.

The Lenten season is a good time to look deeply into our basic life premises. It is clear that Jesus did. His deliberate choice of an ass rather than a chariot and horses to enter the capital city indicates his clearly formed ideas of the kingdom. "Thy King cometh unto thee: . . . lowly, and riding upon an ass" was exactly the thing that he wanted the people of Jerusalem to understand from this symbolic act. He could have walked, but he was making a final bid for kingship of the kind he wanted. He could have ridden a chariot, but that would have denied the basis of his kingdom. This symbolic entry into Jerusalem confirms his choice of the way of meekness.

What is this way of meekness which seems to be the silver thread tying together the events of Passion Week? It is the way of lowliness, of gentleness, of humility. It is the way of forbearance, of patience under injury, of the forgiving spirit, of peaceableness of disposition and life.

Let us observe that the way of meekness is the way of God as he is revealed in Jesus Christ, and therefore, that we fit better into the scheme of God when we choose the way of meekness.

Jesus early chose this way and steadfastly followed it. His temptation must have been an intense inner struggle. Should he use the tremendous powers which he had

become aware that he possessed to establish the kingdom? Should he accept the dominion of all of the earth by the devil's method? Or should he in lowliness and meekness attempt to establish a spiritual kingdom? He chose the latter. The temptation was over only for a season.

John tells us that after the feeding of the five thousand the crowds wanted to come and take him by force and make him king. What could be done against the nation's enemies by a man who could perform such miracles! But Jesus would have none of it and withdrew into the mountains by him-

with the very nature of what is most real, or with God's will, when we choose the way of the meek.

Consider what a difference it would make in most of our homes if we deliberately chose the way of gentleness and of forbearing and patience under injury there. How would your home be different if instead of going on the principle of self-assertion you went on the principle of self-denial and renunciation?

Our churches would be different and our brotherhood more united were we to learn well the lesson of Jesus coming riding on an ass. No local church can long survive or

The Way of the Meek

JESSE H. ZIEGLER

About a year ago Bro. Jesse H. Ziegler of the faculty of Bethany Biblical Seminary preached a series of pre-Easter sermons on the general topic, *The Way of the Meek*. He has since yielded to our insistence that he put the gist of what was said in article form for *Messenger* use. There will be seven in the series, each a unit in itself, but still part of a more inclusive project.—Ed.



self. He had chosen the way of the spirit.

His entry into Jerusalem still further illustrated the choice of the way he would go. In terms of modern transport, instead of riding in an armored car escorted by motorcycles, he rode in a Ford pick-up truck. He meant to make a bid for Jerusalem, but he wanted to keep clear that it was on the basis of meekness.

In the upper room "he took a towel and girded himself, and began to wash the disciples' feet and to wipe them with the towel where-with he was girded." He was living out the way of meekness. During the fearful night of the trial of Jesus, although he said he could call a legion of angels, he received vicious and unjust treatment meekly, for this was the way he had chosen.

If Jesus was the perfect revelation of God—and we proclaim that such is our faith—then we must see in the way of meekness the way of God. Jesus chose it in the beginning and steadfastly lived according to this way. It follows naturally that we are most in harmony

make progress if some individual or group comes riding in a chariot instead of on an ass. The spirit of meekness, of humility, and of patience under injury are absolutely essential in the local fellowship. Likewise in the brotherhood meekness and longsuffering will maintain harmony and fellowship. Power politics and the spirit of pride in learning or degrees will destroy fellowship and prevent the development of the spiritual kingdom.

From Bede's *Ecclesiastical History* we learn that the reason why at an early time the English Christians did not join with the Church of Rome was that the British bishops were haughtily received by Augustine when he came to England. Schism developed. We may well take heed.

Think what the way of meekness would mean for the postwar world. Prominent nationalists have ideas about the place of our nation after the war. They are playing up the idea of the American Century. After the military victory we should proceed to act like an Ori-

ental patriarch to the rest of the nations. We would hand out the food and the resources according to our judgment and their good behavior, and we would administer the spankings if and when we deemed it necessary. If we adopt this idea I can see nothing but sweat and blood and tears for the next hundred years—sweat and blood and tears until the vital fluids of our nation's life shall have been exhausted.

I also crave an American Century after the war is over. But I would have America choose the way of meekness, the way of self-renunciation, the way of sharing in the woes of the rest of the world. Rather than armies to police the postwar world I would have her send armies to teach and to save the world. Let it be the American Century, but a century in which American boys will leave behind their armored trucks and go with trailer trucks of food. Let it be a century in which we leave behind our inflated egotism and our prejudices against color and accept the colored peoples of the earth as our brothers under God. Let it be a century in which America sends armies of Christian men and women all over the world armed with the Christian's armor, bent upon the establishment of that spiritual kingdom "not by might, nor by power, but by my spirit, saith the Lord."

Many people have seen in the shouts of the crowds as Jesus entered Jerusalem on Palm Sunday that which caused them to call it a triumphal entry. It was not to Jesus. He meant it to be symbolic of meekness and the establishment of his spiritual kingdom. The crowds saw in it only the possibility of the establishment of the kingdom of David—by force.

It is not yet too late to transform that entry into a triumph. We today see the significance of Jesus' choice of the way of meekness. If we should make that same choice for the way for our homes, our churches, our nation—then we might still say, "It was a triumphal entry!"

Bethany Biblical Seminary.

If we work upon marble, it will perish; . . . if we rear temples, they will crumble into dust; but if we work upon immortal souls, we engrave . . . something which will brighten all eternity.—Webster.

On Laying Down the Pen

Continued From Page 1

bent on ignoring the prime prerequisite for making peace. Whether the twentieth century is to be known to future history as the century of the great world wars (two or three or four) or by some happier designation, one thing is sure. Wars will not cease until the nations rely less on armed might and more on friendliness. That is the way the Prince of Peace will rule. How can his church bear most effective witness to this truth? That is the question. It deserves an answer.

4. Whether realizing it or not, the church has been busy in these years rethinking its doctrinal foundations. The contributing factors have been various: the progress of education within its own ranks, missionary activities in other lands, contacts with other Christian bodies and agencies of many kinds. One result has been a marked increase in co-operative endeavor with other churches. Progress has been made toward healing our own schisms of sixty years ago while efforts at further division have had almost no success. The mergings of several sister denominations have made their impact upon us. A more vital aspect of all these influences has been the challenge in them to re-examine our basic beliefs, to see more clearly what these are and how many ways there are of nourishing them. We

are learning to "distinguish the things that differ." This healthy process must go on until "we all attain unto the unity of the faith and of the knowledge of the Son of God."

* * * * *

That first editorial of Oct. 2, 1915, was largely given to the significance of the paper's name. We know of no more fitting emphasis for this concluding one. So many distortions of the gospel message have gone out into the world that the Gospel Messenger can have no higher mission than to be the bearer of that message in its simplicity and beauty and purity and power. For the gospel of Christ and that alone is the power of God unto salvation to every one that believeth. It is indeed a great satisfaction to lay down the editorial pen in full confidence that under the able and consecrated Bittering and Brandt guidance the paper will continue to serve the church and the world by being true to its name.

The closing word of your humble servant, quoting again from that "Personal Word" of Feb. 28, 1942, is "a word of appreciation, appreciation too deep for adequate expression, of the very generous response of Messenger readers. . . . A thousand thanks to all for the rare opportunity they have given him to serve in so significant a way, the cause which he loves more than anything else in the world." E. F.

Thinking About the News...

Lads and Lassies

When two New York school children recently killed one of their teachers public attention was focused on the childhood of New York and of America in general.

A recital of the things the children are doing makes amazing reading at home, and it must read even more interestingly abroad. In New York the teachers were forced to appeal for police protection from "terrorism." Flying erasers and ink wells resulted in teacher injury and eye blackening, they said. Pupils even carried ice picks and razor blades and knew how to use them.

Some of the results of this uprising of youth are: a twenty per cent rise in venereal diseases among adolescents, both boys and girls; an increase of from fourteen per cent to more than forty per cent in juvenile delinquency; a rise of as much as sixty per cent in vagrancy among adolescent girls; a complete breakup of many homes.

All of this is understandable and to be expected. It is a by-product of war. Unfortunately this type of war cost is so eternal; these little lads and lassies, forgotten in the rush toward victory, will be the men and women of tomorrow. They will not know what to do with the victory that is to be given them nor how to build any kind of country, much less, the kind of a country and world we need and want. They will know little or nothing about the church.

But the lads and lassies are not to blame. It is the father, the mother, the swing-shift. Yes, it is possible that we could win across the seven seas and lose at home.

D. W. B.

Two Battlefronts

W. GLENN McFADDEN

In answer to the teaching of Jesus to "love your enemies, and pray for them that persecute you," and in general to meet physical violence with moral and spiritual force, there always comes the comment: "But what would happen to the world if we used that method against the aggressor?"

An answer is suggested by such books as Henry P. Van Dusen's recent book, *What Is the Church Doing?* He gives evidence, gleaned from sources close to the Christian church all over the world, which inspires and assures the reader that the aggressor is being met by moral and spiritual forces and is being effectively resisted.

Today in Norway the church is meeting the persecution of nazi-controlled government with spiritual force, not with arms. In many proclamations read in the churches the leaders have said courageously that their allegiance is to God and not to any state government. And this method of meeting the aggressor has not been ineffective! Quisling's newspaper is reported to have said: "The Christian front is the hardest to conquer." Why is this so? Probably because they are not acquainted with such "weapons" as spiritual resistance.

In Germany the story of Martin Niemoeller is now well known among all informed Christians. With him there were others who stood out against the pagan state government. One of these was Cardinal Faulhaber, archbishop of Munich, who in a New Year's message to his people spoke of the threat against Christianity and the church and the pressure brought against people to forsake the church. He concluded his message with these words: "No, and three times, No, I will not leave the church!...I will not let myself be blinded by slogans. I will not let myself be forced by violence....I will not let the light be blacked out from me!" We are certain that the light is still burning in Germany and will continue to burn as long as there are such men as the two mentioned.

The news from China has inspired all of us. It does not need restating here. Many accounts of it have appeared in the pages of the *Messenger*. We feel that in China there is a church that is strong enough to propagate not only itself, but also an extended missionary program when and if necessary.

From Japan stories of a new unity in the churches are encouraging for the most part, but the impression is that they are having difficult times. But there is also the impression from the news that such men as Kagawa are still active, and if we know the lessons of history at all, we can be sure that persecution is enriching the Christian spirit in that country.

An interesting story also comes from Holland where the Christians have taken a firm stand against

God of the Brokenhearted

MYRA BROOKS WELCH

God of the brokenhearted,
God of the vacant chair,
Between your footstool and your stars
Destruction rides the air.
But yet your love is over all,
A shining diadem,
And trembling fingers still may touch
Your widespread garment hem.

God of the lonely jungles,
God of the fickle sea,
God of the voice that calmed the waves
On stormy Galilee,
When will the earth be quieted?
The storm has raged so long!
When will the world's sad heart resume
Its old unbroken song?

God of the homeless millions,
God of the underfed,
God of the lonely Christ who had
No place to lay his head,
We thank you that he blazed the trail
Through unbelief and sin
To Calvary and lasting peace
Which takes the whole world in.
La Verne, Calif.

anti-Semitism. When the Jews were forced to wear the star of David as a mark of race and also of inferiority, a great number of Christians also appeared on the streets of the cities wearing the same mark.

Such stories coming through from the countries which we might have thought of as being "blacked out" as far as the church's influence was felt have strengthened our faith in the power of the spirit of love and nonviolence in the world today. We feel that our meetings in small groups in our churches on Sunday mornings have more significance and are really a part, a vital part, of the great church of Christ around the world. In a global war a global church is also manifesting itself. We feel a new fellowship with all who are persecuted for his name's sake! And in this fellowship we feel a new power—a power which, through faith, we believe will some day be supreme.

Troy, Ohio.

The Gospel of Slavery

PAUL THOMPSON

Is man really free? We like to think so. Yet one does not need to contemplate the matter long until he discovers that his freedom is very definitely limited. Most of the meaningful experiences of life deprive one of freedom and bind one down. This is true of business partnerships, one's vocation, intimate friendships, even marriage. So I think we may speak too much of freedom and not enough of the other half of the same truth—slavery.

One of my college professors who was given to daily blackboard aphorisms impressed me with this inscription: "All are slaves; the important thing is, who is your master?" Paul says about the same thing in Romans: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?...Being then made free from sin, ye became the servants of righteousness." This sounds like slavery, does it not? One is either a slave to Satan and his evil ways, or a slave to God and his righteous ways. There is no alternative; freedom from one depends upon slavery to the other.

Now since one must be a slave of either Satan or Christ, would it not be better to be a slave to Christ? For Christ is a merciful Master who deals righteously with those who serve him.

I think many of our conflicts break out right here. We want to serve Christ, and yet we demand free will in order to do as we please. One cannot serve Christ that way, can he? A man serves Christ when he denies his own will and submits himself as a slave to the will of Christ. Christ's will cannot be done on earth so long as his disciples demand their own freedom.

It is a happy experience to be a slave to Christ, for then the human soul gives Christ the right to plan its ultimate destiny, and that destiny will be better than any human mind can plan for itself. If you want peace to sweep over your soul, then you must yield yourself as a slave to Christ, doing what he bids and accepting the destiny he wills for you. When once you reach this stage of submission, you will catch a glimpse of the vision.

Burnettsville, Ind.

Home and Family

A Life Transformed

ADA CASSELL SELL

It came to pass that Miriam led her son through the streets of Jericho on her way to the house of one Zacchaeus, the publican. She had almost completed five years of service for her master and it was with great joy that she counted but two more days of the time she intended to serve this rich taxgatherer.

Service for Zacchaeus had been distasteful to Miriam. His small stature and great wealth stood as an unreasonable paradox in her mind. Then, ever as she prepared food for his household, she could not refrain from thinking on this wise: "Who has been filched of his rightful inheritance this day? What persons have been falsely accused this very week so as to add to the coffers of the sinful Zacchaeus?"

The rich publican read the scorn in her eyes but cared not. Money was his love; nothing else mattered.

Miriam's little son, Isaac, played with the children of the other servants. Miriam pursued her usual routine except on those days when it became her turn to visit the market place to secure provisions. This time, as usual, she called Isaac and the two proceeded on their way.

On the way Miriam met those of her acquaintance who had the good news that Jesus of Nazareth was in the city and would pass along a street adjoining the market place. How wonderful! She would make haste to procure the needed food supplies; then no one could reprimand her if she held Isaac's hand and they joined the crowds that were as usual forming to see Jesus. Many of Miriam's friends and relatives had been healed by this holy person. Indeed, it was her own uncle who had received his sight after Jesus said, "Receive thy sight; thy faith hath saved thee." Uncle Reuben had started a praise meeting then and there. He had followed Jesus, glorifying God, and all the people who saw the former blind man giving every sign that his sight was perfect gave praise unto God. How Miriam had wept for joy to see Uncle Reuben marvel at the blue sky, the green foliage, and the flowers in the beautiful suburban gardens!

How joyfully her uncle had em-

braced the healthy rosy-cheeked, blue-eyed Isaac, seeing beauty in his face and sturdy body that would pass unmarked by those who had always enjoyed sight. Uncle Reuben's hand lingered caressingly among the lad's curls. He not only enjoyed his new-found sight; he reveled in it, praising God often. It was in Miriam's mind to ask Jesus of Nazareth to heal her nervous condition, a difficulty she had suffered as a result of working for the greedy Zacchaeus.

Returning from the market, Miriam felt the tug of her son's hand. Then she saw that the boy's gaze was fixed on a small man near by.

"Zacchaeus!" murmured Miriam. She hoped her master would not see them.

"Mother! He's climbing a tree!"

"That he is, Isaac; but be very quiet, son."

"Look how far up he has gone! There are no figs or olives on that tree!"

"No, son, and I wonder why he has done such a foolish thing. It is quite beyond my comprehension. Let us hope we will not be seen by Zacchaeus."

"Mother!" said Isaac. "He waits to see Jesus, too."

"You're right, son! Zacchaeus has been curious about Jesus. That I have been able to discern." Miriam marveled at the child's uncanny intuition.

"There's Jesus!" said Miriam. "Why, he's looking up and calling to Zacchaeus!"

The sweet voice carried to Miriam and Isaac. She heard him say, "Zacchaeus, make haste and come down; for today I must abide at thy house."

Miriam began to worry. She had better get back and help get dinner for this wonderful guest! Yet horses could not have dragged her away. She had to know the sequel.

"See how Zacchaeus is hurrying to get out of the tree, mother! And he looks so happy; he greets Jesus joyfully!"

"Yes, son! Let's listen to his words!"

They came to them clearly, even if some bystanders were openly showing disapproval of Jesus for arranging to visit this sinner. Of all the places he might have visited, to choose Zacchaeus! But Jesus was calm, not trying to please the people. Zacchaeus was saying:

"Behold, Lord, the half of my

goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

"O-o-oh! Did you hear that, mother! If he ever keeps that promise—"

"He will, son. Zacchaeus is changed."

"This day is salvation come to this house," Miriam heard the Master say.

Then Zacchaeus guided Jesus along the streets toward his house. Meanwhile Miriam and Isaac made haste to get home by the short way.

Great was the stir at the house when Miriam told her fellow servants what had transpired, while of course Isaac gave his version to the young children. What haste everybody made to have a fine meal to serve Jesus!

"I don't believe he knows what he is eating; everything seems the same to him. He has his mind on higher things!" whispered Miriam to another who helped her with the serving.

At last Jesus departed, having won the hearts of all. Then Miriam was summoned to Zacchaeus' presence.

"Am I to understand tomorrow is to be the last day of your service here?" asked Zacchaeus.

"I would like to stay if you don't mind, good master."

"Surely, Miriam. It is no wish of mine that you should leave."

"I do wish to stay, Zacchaeus!" pleaded Miriam earnestly.

"Please let us stay!" begged little Isaac.

"So shall it be. Here, lad, take this coin and get yourself sweetmeats. Everyone is to have double his wages. You may tell the other servants, Miriam."

"Is it true you have given one half of your wealth to the poor?"

"Yes, Miriam; that is what I intend to do."

"How good of you, Master Zacchaeus! Did Jesus of Nazareth make you want to do this?"

"Yes, that is true; being with Jesus changes one's life. I will never be the same. Praise be to God! Deliver these letters, too, Miriam; they are to men and women I—I—"

"Accused falsely?" whispered Miriam, instantly ashamed when she realized what she had done.

Continued on Page 12

Brethren Service

Brethren Service News . . .

South American Notes

Rev. and Mrs. Vernon Miller will go to Quito, Ecuador, to direct the activities of the Boys' Club which has been established there by the Brethren Service Committee. It is their plan to leave in the early part of the summer when Bro. Miller finishes his training at Bethany Biblical Seminary.

Vernon Miller is the son of Rev. Leo Miller, now of South Whitley, Indiana, and formerly the pastor at Fort Wayne. He graduated from Manchester College in 1941 and has served as assistant pastor in the Washington City church and at the Elgin, Illinois, church. He spent the summer of 1941 in the Friends' work camp in Mexico. Mrs. Miller, who is from Indianapolis, is also a graduate of Manchester.

Kurtis Naylor, who has been directing the Boys' Club since its establishment in September, reports that the membership has grown until it now numbers over 1,200. The club is carried on in a modern clubhouse and offers many types of recreational facilities for the boys. It was established to help solve Quito's difficult juvenile delinquency problem; it is so badly needed because the schools are crowded and many of the children are turned away to spend their time in the streets. It is sponsored by a committee of about twenty outstanding men in the city of Quito, some Ecuadorians, some Americans. It is jointly financed and operated by this group of men and by the Brethren Service Committee.

Wilma Schrag of Pioneer, Ohio, has arrived in Quito to take up her work in the American School of Quito. Miss Schrag was sent to South America through a co-operative arrangement with the Brethren Service Committee and the American School. She is to help the school carry on its important work in the training of Ecuadorian youth.

Paul Bowman, Jr., who until recently was serving at the Brethren Service project in Quito, is now located in La Paz, the capital of Bolivia. He will serve as the Brethren Service Committee representative in that country in addition to his duties as teacher at the American Institute of La Paz, a secondary school and junior college.

The Bowman family left Quito about the first of December after eighteen months of work for the Brethren Service Committee in Ecuador. After spending a month in Lima, Peru, Paul Bowman went to La Paz on Dec. 26. Mrs. Bowman and their newly born son, Richard, arrived in La Paz about February 1.

Frances Landis writes from Callao, Peru, that in the coming year she will be teaching home economics, English and arithmetic in the Callao High School. The town of Callao is just outside of Lima, Peru, and the school is supported partially by the Methodist Board of Foreign Missions. Mrs. Landis was sent to Peru by that board in co-operation with the Brethren Service Committee.

New Pamphlets

The following new pamphlets have recently been printed and can be ordered from the Brethren Service Committee, Elgin, Ill.

Brethren Serve. A brief pictorial survey of the entire work of the Brethren Service Committee. Sixteen pages. Free.

Special Projects. Shows the many interesting ways in which C.P.S. men are used in work of national importance. Twelve pages. Free.

Congress Looks at the C. O. A reprint of all of the discussion in the United States congress which has dealt with the problem of the conscientious objector, from the beginning of the war down to the autumn of 1943. Ninety-six pages. 50c.

They Serve Without Weapons (revised). Interesting facts about the C.P.S. program. Eight pages. Free.

More Christian Aid to China. The relief needs in China today. Six pages. Free.

Of National Importance. Answers to the most common questions about the Civilian Public Service program. Twelve pages. Free.



Brethren C.P.S. Camp Directors

Seated, left to right: Earl Garver, Ora Huston, Joe Weaver (N.S.B.R.O.), Harold Row (national director), Milo Yoder, Vernon Nichols. Standing: Dick Mills, Ora DeLauter, Graham Hodges, D. C. Gnagy, Mark Schrock, Ralph Townsend.

C. P. S. Directors' Conference

The directors of Brethren C.P.S. camps met during the January C.P.S. administrative conferences. They were in Elgin from Jan. 17 to Jan. 25.

Discussions during the conference pointed up the new emphasis of personnel guidance in the C.P.S. program. In order to aid in personality and character growth, a directed effort will be made to stimulate the men's religious life and to provide greater opportunity for their personal daily development. Dr. A. T. Boisen, Elgin State Hospital, and Dr. Russell Dicks, chaplain of Wesleyan Memorial Hospital in Chicago, were resource leaders for several of the sessions. In a special meeting with the B.S.C., the directors presented a plan for the democratic selection of directors for C.P.S. camps.

Directors of Brethren C.P.S. camps as of Feb. 1, are as follows:

Ora Huston, C.P.S. No. 7, Magnolia, Ark.; Vernon Nichols, C.P.S. No. 16, Kane, Pa.; Mark Schrock, C.P.S. No. 21, Cascade Locks, Oregon; Ora DeLauter, C.P.S. No. 24, Williamsport, Md.; Ralph Townsend, C.P.S. No. 27, Tallahassee, Fla.; Milo Yoder, C.P.S. No. 34, Bowie, Md. (formerly Beltsville); D. C. Gnagy, C.P.S. No. 36, Santa Barbara, Calif.; Graham Hodges, C.P.S. No. 42, Wellston, Mich.; Rufus King, C.P.S. No. 43, San Juan, Puerto Rico; Richard Mills, C.P.S. No. 56, Waldport, Oregon; Earl Garver, C.P.S. No. 121, Bedford, Va. (formerly Lyndhurst).

Calendar for Sunday, February 27

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson, Jesus Presents Himself as the Messiah.—Mark 11:1-10, 15-18. Golden Text, Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. Mark 14:61-62.

Christian Workers, Parables of Judgment.

B. Y. P. D., "Love Your Enemy."

Gains for the Kingdom

Four baptized in the Canton church, Ill., Bro. F. H. Crumpacker, evangelist, Bro. J. E. Smeltzer, pastor.

One baptized and two received on former baptism in the Center church, Ohio, Bro. M. M. Taylor, pastor.

Seven baptized in the Gettysburg church, Pa., Bro. W. A. Keeney, elder, Bro. S. Clyde Weaver, evangelist.

Seventeen baptized and two re-consecrated in the Knob Creek congregation, Tenn., Bro. F. W. Isenberg, pastor, Bro. S. Clyde Weaver, evangelist.

Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Edward Frantz of Elgin, Ill., April 3-9 in the Linville Creek church, Va.

Bro. Charles D. Bonsack of Elgin, Ill., March 9-19 in the Timberville church, Va.

Bro. D. R. McFadden of Smithville, Ohio, Feb. 20—March 5 in the Salem church, Ohio.

Personal Mention

Bro. B. F. Wampler of Carthage, Mo., writes: "We are praying more and more the war will end in 1944." This is a prayer in which all join.

Bro. George D. Weybright of R. 2, Syracuse, Ind., who recently advertised in the Messenger pages for help on his poultry and dairy farm, has secured the help needed and is referring subsequent replies to the Brethren Service Committee, Elgin, Ill.

Brother and Sister Miles Blickenstaff, from Yakima, Wash., came into the office to wish us well on a recent Thursday. Bro. Blickenstaff informed us that he had been to Bethany Hospital for a needed

operation and that though he still needs a cane he is able again to go and come as he wishes.

Brother and Sister Amos Eller of Cerro Gordo, Ill., will observe their fiftieth anniversary with an open house on Sunday afternoon, March 5. They have served the church at Cerro Gordo as deacon and deaconess since 1923.

Elder Frank Fisher of Mexico, Ind., came to journey's end after a long and useful life on Jan. 18. Perhaps the most outstanding service of his life was the twenty-five years he and Sister Fisher gave to the Mexico Welfare Home. An account of Bro. Fisher's life will appear soon.

Miscellaneous Items

Wanted: One or two looms for making rag rugs at C.P.S. Camp Wellston. To be used on the loan basis or to be purchased. Write Brethren Service Committee, Elgin, Ill.

Wanted: Farm hand, married, to work on dairy farm in Virginia. Sufficient units to secure agricultural deferment. Write Brethren Service Committee, Elgin, Ill.

Ministers in the Church of the Brethren total 3,057 according to figures supplied by the office of the General Ministerial Board and drawn from the 1944 Yearbook. Of these, 54 are missionary or native ministers in foreign lands, while in the United States we have 2,669 ordained ministers and elders, 71 sisters in the ministry, and 263 brethren who are licensed.

A World Day of Prayer was celebrated this week around the world around the theme, "And [the Lord] wondered that there was no intercessor" (Isa. 59:16). It would be better if we did not stop praying with one day only but made it a world year of prayer. Repentance and earnest asking for forgiveness should be at the center of our entreaties.

This Messenger with its three columns and general use of eight point type is an experimental answer to the problem of how best to use the limited amount of paper available. Three columns make possible more variety in make-up, and the use of eight point type makes room for more words. The careful reader will note other changes in the interests of conserving space and of trying to make an attractive paper. The editors invite your reactions and suggestions. See sample suggestions elsewhere on these pages.

... Kingdom

Brotherhood

Brotherhood

The price of the devotional book, Daily Companion, by James Moffatt, is \$2.00. This information was omitted in a recent advertisement.

From McPherson College and La Verne College there came to our desk on the same day copies of regional conference programs to be held at the two colleges. From the roster of speakers at each place we would judge that the conferences abounded in rich fruitage. They brought about something of an exodus from Elgin too. Readers will probably hear more about these conferences later.

Kirby Page will be holding eleven spiritual retreats throughout the United States this summer for consideration of the theme, The Will of God for These Days. There is no registration fee, and expenses will be minimum. The dates and places are as follows: May 22-28, Quaker Hill, Richmond, Ind.; May 29—June 4, Pinebrook Farm, 35 miles west of Detroit; June 5-11, Y.M.C.A. camp, Boone, Iowa; June 12-18, College Camp, Lake Geneva, Wis.; June 19-25, Lake Louise, Boyne Falls, Mich.; June 26—July 2, Washington Island, Wis.; July 3-9, Iowa Wesleyan College, Mt. Pleasant, Iowa; July 19-25, Big Bear mountain camp, southern California; Aug. 7-13, Idyllwild mountain camp, southern California; Aug. 15-21, Pacific University, Forest Grove, Oregon; Aug. 28—Sept. 3, Zephyr Cove, Lake Tahoe, Nevada. He feels that Brethren people should attend. Further information can be had from Kirby Page, Box 247, La Habra, Calif.

With Our Schools . . .

La Verne College

The annual trustee meeting was held on Feb. 12. The faculty entertained the group at luncheon.

Dr. A. R. Cottrell of the India mission field spoke to the Student Christian Movement group on Feb. 7 and in chapel on Feb. 10.

The original Don Cossacks Chorus under the direction of Serge Jaroff appeared on the artist course on Jan. 28.

The Pacific Coast Regional Conference convened with the college and local church, Feb. 13 to 18. A more extended account will probably appear elsewhere.

President C. Ernest Davis attended the Washington winter assembly and district meeting at Wenatchee, Jan. 13 to 16. He was able to visit the Portland church and the Waldport C.P.S. camp en route, speaking at both places.

George Bernard Shaw's Arms and the Man was presented by the Senior Class on Jan. 22.

The first discharged C.P.S. men to come to college are Richard Allstot of Tonasket, Wash., who returned this semester and Ralph Hanchett of Empire, Calif., who enrolled for the first time. Allstot was formerly at Cascade Locks and Hanchett at the San Dimas-Glendora camp.

The Kneeland oratorical contest was held on Feb. 5 at the church, with seven contestants. Building for World Peace at Home was the theme of the contest. A tie for first place developed between David Holl of Albany, Oregon, and David Waas of Glendale, Calif. Third place was taken by Bernard Finley.

Giving Throbs

The Chicago Chinese Sunday school sent \$270 for mission and relief work in South China. This contribution grew out of the plan to omit exchanging Christmas gifts and the annual Christmas banquet in order that more could be given.

The White Oak congregation, Eastern Pennsylvania, with a \$560 remittance, is among the first to send in the Achievement Offering.

From the Cumberland, Maryland, congregation, Western Pennsylvania, comes \$6, the tithe of one of the members for November.

A family bereaved by the death of a child sends \$2,000 for missions as a memorial, and names will be recorded in the General Boards book of remembrance.

A man, aged seventy-eight, who has been a good giver, sent \$500, saying that he is ill with flu and heart trouble and this may be his last gift.

A family with a son in a C.P.S. camp, seeing the service rendered by the church, contributes \$1,000.

An Ohio man of small means, needing income, contributes \$600 on the annuity basis.

A family, rejoicing in the Lord and seeking the guidance of the Holy Spirit, contributes over \$3,000, in addition to full local church support.

The Alumni Association staged an alumni talent show on Feb. 12 as a benefit for the men's dormitory fund. Graduates reappeared in roles in which they had scored notable successes while in college. It may possibly be made an annual affair.

New Era banquet speakers this year were Ellis M. Studebaker and Leland S. Brubaker. Dr. Studebaker spoke on The Contribution of the Christian College to American Life and Dr. Brubaker on America in the Postwar World.

Our music faculty is active. Professor Ralph R. Travis gave an organ recital on Jan. 30. Professor Ralph R. Uniacke appeared in a violin recital on Feb. 2. Professor Daryl Dayton, member of the Pomona College music faculty and husband of Margaret Dayton, our teacher of voice, gave a piano recital on Feb. 9.

The students enjoyed chapel on Feb. 3, when three of last year's students, all home on furlough from C.P.S. camp at Waldport, Oregon, told of their experiences in camp. Those speaking were Lloyd Brandt, Charles Davis, and Marvin Snell.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Old Testament Speaks. Carl Sumner Knopf. Ronald Press. \$2.50.

This is not a new book but a reprint of a book that has been tried. The author was a teacher of Semitic archaeology and history. He was during his lifetime a most effective leader of young people's camps and summer assemblies. He possessed the gift of making the Old Testament live. The same quality characterizes this book. It is an ideal text for a matured high school group or a class of young people of college age. It combines a deep reverence for the canonical Scriptures and a conviction that scholarly historical research has something to offer toward understanding them. I do not know of any book which handles the problems of the dating of the books, authorship and allied questions so fairly, authoritatively and yet so reverently. Reverence is the habit of his mind and not something assumed for purpose of discussion. Since it is such a satisfactory text for a class, it is an excellent book for any individual student who wants a better acquaintance with the Old Testament. The book has a set of maps and a number of carefully selected illustrations which add to the value of its pages.—F. E. Malott, Chicago, Ill.

Changing the Messenger

What Do You Think?

A time like this seems opportune to suggest changes for the Messenger: A new editor has arrived; paper restrictions force short issues; the format is changed to make the best use of what paper we are allowed. So readers write in making many suggestions. We welcome them and have decided to share some of the writings with you.

We hope that enough letters will be written that we may form a consensus of reader opinion for changes in our beloved paper. We submit below, therefore, some opinions, gleaned from the many and set one against the other.

"Make more of it like Brethren Service, with pictures, short and pointed paragraphs, and a variety of news."

"Do away with Brethren Service; it is too long and many of our people are not interested anyhow."

"Give us more doctrinal articles like The Obligation in Baptism and the Studies in Brethren Evangelism."

"Do away with all continued articles and all long articles on doctrine and theology. They do not appeal to youth."

"Open the pages to both sides of an argument; our brethren deserve complete freedom of expression within the channels of our own church publications."

"Vindictiveness and unkind argumentation have no place in a religious journal."

"Let us get back to the church of our fathers."

"Let us press out with fervor to the challenge of service in the world of our day."

"Let us limit obituaries to twenty-five words and church news to fifty words."

"Let the Messenger be truly a messenger carrying news of our people across the brotherhood."

"Let the Messenger deal with current events of the day. Tell us what Christians should think about the news; the newspapers give us mostly propaganda."

"Stay away from the news. Deal with spiritual things."

It is the desire of the editors that the spirit of a kind Father shall shine through the Messenger to bring us all to a more perfect day. Now what do you think is the best way?

Our Mission Work



Audu the Faithful

CHRISTINE M. KULP

About ten miles south of the Lassa mission station, there is a group of mountains called the Mandara Mountains. In the foothills near the base of these mountains live a tribe of Africans called Higi. Like most of the pagan tribes of Northern Nigeria the Higi built their homes in the hills, for protection from the Fulani slave raiders. In recent years, since the Nigerians have the protection of the British government against slavery, most tribes have left the hills and have built their villages in the fertile valleys nearer their farm land. The Higi, however, being a very conservative people, have been slow to change their village sites.

Hamadu, a Margi man of the clan of Mamza, sought and gained a daughter of the Higi in marriage, and they made their home with this hill tribe. When their son was born, Hamadu was not willing that he should grow to manhood among the Higi. So while he was still a little lad Audu was given to a brother of Hamadu to be raised by him. This brother was Makarama Njida, brother to the chief of Dille, the village in which he lived.

Audu was about twelve years old when he first visited the Lassa station with his uncle. Njida brought Audu to me saying, "Here is your son, mother. Train him as you would your own son; if he disobeys, beat him; make of him a good man."

I answered, "I am sorry to disappoint you but I do not want your boy."

"But you must take him!" Njida shouted with great eagerness. "I made a vow that he would be yours."

"For what reason did you make such a vow, Njida?" I asked.

"He was very ill, and I thought he would die," said Njida. "I said to God, 'If you will let this son of my beloved brother live, I will give him to your people, the missionaries. I am not worthy to raise such a boy, but they will make of him a good man.' So you see you must receive him."

Very reluctantly I said that Audu could go to the kitchen and work with the cook. I knew that a little fellow who could not even lift a teakettle would be of little service to me. And, of course, having no previous contact with white people, he was afraid of me. So I paid little attention to him except to see that he went to school clean when the bell rang.

To be continued

Huntingdon, Pa.

What to Pray For

Week of February 26—March 5

In our Prayer for Missions calendar the statement is made for this week that the children of missionaries deserve the prayers of the brotherhood.

The names, birth dates, and addresses of the children of missionaries now on the field and on furlough are here listed:

India

Alley, Thelma, Oct. 29, 1926, Woodstock School, Landour, India

Alley, Nina, April 14, 1930, Woodstock School, Landour, India

(Four oldest Alley children are in U. S. A.)

Blickenstaff, Rosemary, March 10, 1941, Bulsar, India

Blickenstaff, Lynn Rogers, Aug. 31, 1943, Bulsar, India

Bollinger, Virginia, Dec. 7, 1925, Woodstock School, Landour, India

Bollinger, Richard, April 10, 1928, Woodstock School, Landour, India

Brooks, Betty Jeane, Oct. 23, 1925, Woodstock School, Landour, India

Brooks, Margaret, April 3, 1931, Woodstock School, Landour, India

Fasnacht, Robert Paul, July 14, 1940, Umalla, India

Kinzie, William, July 5, 1937, Anklesvar, India

Kinzie, John, May 27, 1939, Anklesvar, India

Kinzie, Alexander, Aug. 17, 1941, Anklesvar, India

Shull, Esther Ruth, Dec. 12, 1939, Palghar, India

(Lorita and Gordon Shull are at Manchester College.)

China

Angeny, Carol Louise, Jan. 19, 1942, Camp Holmes, Philippine Islands

Cunningham, Lloyd (Larry), April 17, 1939, Camp Holmes, Philippine Islands

Flory, James Albert, April 3, 1942, Camp Holmes, Philippine Islands

Parker, Donald, May 13, 1934, Castañer, Adjuntas, Puerto Rico

Parker, Robert, Sept. 28, 1935, Castañer, Adjuntas, Puerto Rico

Wampler, Joseph, Jan. 27, 1933, Greenville, Ohio

Wampler, Donald, July 24, 1935, Greenville, Ohio

Africa

Faw, Myrna, June 27, 1935, Jos School, Africa

Faw, Linda, Feb. 25, 1939, Garkida, Africa

Faw, William, Aug. 20, 1940, Garkida, Africa

Faw, Verda, Sept. 19, 1941, Garkida, Africa

Faw, Margaret, Sept. 13, 1942, Garkida, Africa

Kulp, Philip, Oct. 29, 1929, Huntingdon, Pa.

Kulp, Naomi, Oct. 18, 1932, Huntingdon, Pa.

Petre, Rebecca, March 23, 1940, Chibuk, Africa

Petre, Samuel, March 18, 1941, Chibuk, Africa

Petre, Rufus, June 29, 1942, Chibuk, Africa

Royer, Ralph, July 26, 1932, Dallas Center, Iowa

Royer, Nora Ann, Dec. 14, 1934, Dallas Center, Iowa

Studebaker, Marilyn, Feb. 6, 1936, Jos School, Africa

Studebaker, Shirley Jean, Oct. 25, 1943, Garkida, Africa

Weaver, Nelda, June 29, 1938, Lassa, Africa

Weaver, Bruce, May 14, 1941, Lassa, Africa

The Church at Work

Can We Train Sunday-school Teachers?

Milton C. Early, Omaha, Nebraska

I am convinced that it is possible to train teachers for our Sunday schools! It has been refreshing to witness one of the most successful Christian leadership training schools ever experienced in this city.

Perhaps it would be wise to give something of the background before describing the school. A number of churches have regularly participated in a number of community enterprises. They are located in one of the suburban areas of a large city. The churches have felt the need from year to year of training their teachers and have set up a regular school of leadership training. Up to this year the results have not been entirely satisfactory.

Last year at the close of the school it was suggested that instead of the ministers planning for and promoting the school, a committee of laymen representing the different churches be organized for this purpose. This was done with the following results.

The committee met several times and planned a school to meet two hours an evening for six evenings. The school was composed of a methods course and a Bible content course. The methods course was divided into two sections. The first hour was used by a teacher who taught a class of children in the presence of those who were taking the course. The first week it was a class of primaries, the second week a class of juniors, and the third week a class of intermediates. The second hour was led by a layman from one of the churches who is well trained in the field of methods of teaching and is at the present time employed as a teacher in one of the local high schools. The Bible course was a content course on Romans, designed for those who desired a course specifically from the Bible, and was led by one of the local ministers from another part of the city.

On the last night of the school a panel was held for the purpose of discussing the findings of the school and evaluating the courses taught.

Already the pastors are reporting that changes for the better are in evidence as a result of their teachers and superintendents having attended the school.

Can teachers of our Sunday schools be trained? It is my con-

viction that they certainly can be. This method of demonstration school can be highly recommended and once it is tried the teaching problems will become less and less apparent.

A school such as this, however, requires a great deal of confidence, faith and prayer, and it may take several years of experimenting before you will perfect it as you would like. For several years this school has been carried on but not until this year's program was ventured upon did the teachers and pastors feel they had received the help they desired. Upon this basis the Benson Christian leadership training school was a success in the city of Omaha.

Successful Workers' Conferences

Mrs. A. G. Perkey, South Bend, Indiana

It is possible to have one hundred per cent attendance at a workers' conference. It has been done. Here is the secret—

Make that workers' conference so important, so interesting, and so helpful that teachers feel they will be missing something if they do not attend. Of course, that means they must be well planned by an enthusiastic superintendent or leader. And I believe it means dividing your conference into interest groups—children, youth, and adults. These conferences can be held simultaneously or at different times.

If the children or youth group does not have a superintendent other than the general superintendent, then some interested leader in that department should be chosen to be chairman. Little wonder that a teacher of beginners does not come again after attending a workers' conference in which most of the evening was spent discussing adult problems of no special interest to her and no time was given to solving her particular problems.

However, I do think, in addition to the monthly interest group conferences, teachers of the entire school should meet for fellowship, inspiration, and general plans, perhaps in a supper meeting once each quarter.

All meetings should begin and close on time. For a program plan the following might be suggestive:

5 minutes—Devotions: memorized scriptures, poems, prayer, selected gems for meditation.

15 minutes—Inspirational talk, book review, or discussion of

pictures, stories, songs, or worship centers.

15 minutes—Discussion of problems or questions. Illustration: A primary teacher overhears a six-year-old child say, "What I wouldn't like to do to those Japs and Germans!" After discussion of the problem it was decided to do some specific teaching of friendliness to people of other races not only in that primary group, but also in the junior department. The 1944 home mission study books for children are especially fine for meeting this problem.

15 minutes—General plans: projects, parties, special programs.

10 minutes—Evaluation of work; plans for improvement.

It is desirable to hold workers' conferences in the church whenever possible. This presents an opportunity after your conference for making any suggested changes in room arrangements, finding materials for use in class and project work and discovering needed supplies that can be provided before another Sunday program.

ADULT DISCUSSION OUTLINE

Self-Examination

Sunday, March 19, 1944

The question of self-examination has a definite place in this series of adult discussion themes leading up to Easter. The traditional emphasis on self-examination preceding the love feast is symbolic of its place in life as a pre-requisite to the practice of brotherhood and communion with God.

Purpose of Self-Examination

Paul suggests several reasons for self-examination. Find them in 1 Cor. 11: 29-32.

How does the person who fails to examine and discipline his own life cut himself off from communion with others and with God?

Helps in Self-Examination

Self-examination is not easy. The gift to see ourselves as others see us is a rare one.

How can we avoid the danger of self-justification or rationalization? What measuring stick shall be used? Can friends help us to see ourselves as we really are? Discuss Rom. 12:1-3 in this connection.

How can we avoid the other ex-

treme — self-condemnation to the point of becoming discouraged and disheartened? Read 1 John 3:1-3.

The comparison between what we say we believe and what we actually do to carry those beliefs into everyday life may serve as a means of self-examination. The discussion might center around a listing of great beliefs accepted by Christians and checking the list to find how many are fully carried out by those who profess to believe them.

A Life Transformed

[Continued From Page 6]

"Yes, Miriam. Four times what I took from each."

"Your fortune has suffered greatly, sir."

"But my soul is cleansed and lighter, daughter."

"Praise God!" said Miriam. "I am proud and happy to serve you. Your face is radiant! It is your shining hour. I only hope Jesus will abide here again."

"He promised, Miriam."

Altoona, Pa.

Correspondence . . .

Report of Sisters' Aid, First Church, Los Angeles

The following is a report of the sisters' aid society of the First Church of the Brethren, Los Angeles, Calif., for the year ending December 1943.

The sisters' aid gave out 117 articles of all types of clothing, and shoes. Some that were not counted were given to missions and individuals. Eleven comforters were given to the Red Cross. We baked cookies one time for the Rescue Mission victory club.

We got a service flag for the church, which has eighteen stars on it, representing the boys and men in service. We made curtains for Fellowship Hall to be used for separating the smaller classes. We also made curtains for the baptistry, and had a couch fixed for the janitor's house in the rear of the church, the church paying the expense of these things.

We have received funds for the treasury amounting to \$51.63, and have expended \$24.21, leaving a balance of \$36.95 in the treasury at the present time.

Grace Bennett, Secretary of the Aid.
Los Angeles, Calif.

Ludwick Golden Wedding

On Sunday, Jan. 2, Bro. and Sister E. A. Ludwick celebrated their fiftieth wedding anniversary at their home near the Dickey church. There was a family dinner at noon, and open house was held in the afternoon and evening.

Brother and Sister Ludwick have spent almost their entire married life in the vicinity of the Dickey church, of which they have been and still are faithful and devoted members.

They were united in marriage Dec. 31, 1893, by Bro. D. N. Workman. Their four daughters and one son are all members of the Dickey church. They also have fifteen grandchildren and one great grandchild.

The Sunday school of the Dickey church

remembered the couple with a gift of yellow chrysanthemums in honor of the occasion.

Ashland, Ohio.

Hetta Bailey.

Charles Walter Martin

Charles Walter Martin, son of Z. T. and Elizabeth Martin, was born July 28, 1872, and died Jan. 21, 1943, aged seventy years, five months and twenty-seven days. He had been a true and faithful member of the Church of the Brethren for fifty years. In 1900 he was united in marriage to Anna Belle Morgan of Huntingdon, Pa. To this union was born one son, Charles Taylor Martin. His wife died at the birth of the son. In 1903 he was married to Allie Bell Rotruck. To them was born a son, Solomon David Martin. Surviving are his wife, two sons, two brothers, Minor T. Martin, Oakland, Calif., and Homer A. Martin, Hollywood, Calif.

He was elected to the ministry of the church more than forty years ago. He always tried to serve his church in whatever way it was possible. He gave freely of his time and money. He taught in our public schools for twenty-one years.

He will be missed in the church and in the home. Funeral services were held in the Knobley church by Elder B. W. Smith. The body was laid to rest in the church cemetery.

Burlington, W. Va. Leona Whitacre.

Eli B. Hoover

Eli B. Hoover was born near Loysburg, Bedford County, Pa., Nov. 11, 1873, and departed this life Oct. 30, 1943, at his home near Martinsburg, Pa., at the age of sixty-



nine years, eleven months and nineteen days.

He was the son of the late George and Elizabeth Baker Hoover. He was one of a family of ten children, four of whom survive him. His birthplace was the farm and he spent practically all his life farming, having ridden the grain binder fifty years in succession. He was active up to the time of his death.

He was united in marriage to Elizabeth Guyer March 16, 1897, in the New Enterprise church, Elder D. T. Detwiler officiating. To this union six children were born: Mabel, wife of Irvin Rhodes; Esther, wife of John Carper; Fred; Grace, wife of Harold Nicodemus; Aaron; Ruth, wife of Walter Henricks. All survive him. He is also survived by fifteen grandchildren. His wife died Dec. 4, 1918. He was united in marriage Feb. 28, 1926, to Mrs. Elizabeth Smith, who survives him.

Bro. Hoover united with the Church of the Brethren early in life. Some twenty-five years ago he was elected to the deacon's office, in which capacity he served faithfully until death called him to a

higher office. He moved into the Smithfield church thirty-five years ago. He served frequently as delegate to district meetings and as Sunday-school superintendent for many years. He was a strong supporter of the church financially. His purse strings were always open for every needy cause. He was a liberal supporter of missions. He loved the services of the church and was a faithful attendant. He served his community as auditor and school director. He was an honored citizen, loved and trusted by all.

Funeral services were held in the Martinsburg church by his pastor, A. Emmert Frederick, I. B. Kensinger and the undersigned. He was laid to rest in the Fairview cemetery.

Woodbury, Pa.

D. I. Pepple.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Campbell-Foster.—Henry A. Campbell of College Park, Md., and Jeanne Foster of Center Point, Ind., at the Center Point Methodist church on Dec. 25, 1943, by the undersigned.—Alfred H. Campbell, Center Point, Ind.

Cupp-Crousehorn.—Clarence A. Cupp and Vada L. Crousehorn, both of Dayton, Va., at the home of the undersigned, Jan. 16, 1944.—I. J. Garber, Bridgewater, Va.

Ellis-Bailey.—Rev. John Dwight Ellis and Josephine L. Bailey, Oct. 30, 1943, in the home of the bride in Geistown, Pa., by Rev. H. A. Bailey.—Mrs. John Ellis, Johnstown, Pa.

Potts-Herring.—Donald Elton Potts and Darleen Alma Herring, both of Fort Wayne, Ind., Jan. 22, 1944, at the parsonage by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Royer-Zell.—On Feb. 4, 1944, by the undersigned at the parsonage, John E. Royer of Myerstown, Pa., and Dorothy A. Zell of Lititz, Pa.—James M. Moore, Lititz, Pa.

Rule-Fultz.—Junior Rule and Joan Fultz, both of near North Manchester, Ind., Dec. 12, 1943, at the Eel River church.—T. G. Weaver, Mexico, Ind.

Fallen Asleep . . .

Bollinger, Lizzie W., wife of the late Andrew Bollinger, died in Manheim, Pa., on Jan. 12, 1944, in her eighty-fifth year, following a brief illness. Bro. Bollinger preceded her in death in 1927. She is survived by one grandson and four step-children. She was a faithful member of the Church of the Brethren. Services were conducted at the East Fairview church by the writer, assisted by Brethren Harry G. Fahnestock, J. Norman Weaver and H. L. Hess.—H. A. Merkey, Manheim, Pa.

Bowman, Margaret Almeda, daughter of Michael and Ellen Shaffer, was born Jan. 31, 1869, and died Dec. 25, 1943, from severe burns received when her home burned that morning. She was united in marriage to John R. Bowman on March 3, 1889, and to this union were born six children, one of whom died when a child. Besides the children, she leaves her husband, fifteen grandchildren, five great-grandchildren and three brothers. For more than thirty years she had been a member of the Church of the Brethren. She made no display of her religion, but quietly lived a helpful life. Funeral services were conducted at the Maple Spring church by Bro. D. B. Spaid, assisted by Bro. Olonzofike.—Geraldine Slaubaugh, Egion, W. Va.

Brehm, Viola S., wife of Harry E. Brehm, died at her home near Manheim, Pa., at the age of fifty-one years. She was a patient sufferer for seven months. Until the time of her affliction she seldom missed church services. Surviving are her husband, three daughters and two

sons. Services were conducted at the East Fairview church by the writer, assisted by Brethren Harry G. Fahnstock and J. Norman Weaver.—H. A. Merkey, Manheim, Pa.

Carter, Sarah Ann, known to most as Grandma Carter, died Jan. 4, 1944, at the home of her daughter in Guernsey, Wyo. She was a resident of Haxtun until two months ago when she went to Guernsey. She had been bedfast most of the time during the last three years. Her husband, Samuel T. Carter, and one daughter preceded her in death. She leaves five children. Funeral services were conducted at the Radford funeral home in Haxtun by Bro. E. F. Weaver. Interment was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Cave, John Henry, died at the Rockingham Memorial hospital in Harrisonburg, Va., on Nov. 8, 1943. He was born March 14, 1886, at Ida, Va., to Joseph W. and Barbara Ann Cave. When a young man, he became associated with the Raleigh Hotel in Washington, D. C., and held a position there for thirty-four years. When his health began to fail he came back to Ida to spend his remaining years. Bro. Cave became a member of the Church of the Brethren in early life and liked to attend the services. He seldom missed the love feast at Mt. Zion. He loved music and enjoyed singing. He was married twice, his first wife being the former Carrie Jenkins, deceased, and his second wife, Ida Woodward, who survives. He also leaves two sons and a daughter, two sisters and two brothers. Funeral services were held at the Mt. Zion church with Elders H. E. Wakeman and H. C. Eller officiating. Burial was made in the church cemetery.—Mrs. H. E. Wakeman, Luray, Va.

Dively, Fred M., died at his home on Jan. 2, 1944, after an extended illness. He was the son of Martin and Rachel Lingenfelter Dively and was born Jan. 1, 1865. He was a faithful member of the Lower Claar church and a deacon for many years. He attended the church services as long as his health permitted. Bro. Dively was married three times. His first marriage was to Mary Musselman; one daughter, now deceased, was born to them. The second marriage was to Josephine Claar and three daughters and one son were born to this union. The third marriage was to Ida Dively. Three daughters and one son were born to them; one daughter survives. He is survived by his wife, four daughters, one son, two brothers, two sisters, fourteen grandchildren and twenty great-grandchildren. The funeral services were held at the Upper Claar church by his pastor, Bro. D. I. Pepple. Burial was in the church cemetery.—Mrs. Chauncey Black, Claysburg, Pa.

Finks, Thomas Jefferson, was born Feb. 27, 1856, and died at his home near Syria, Va., Jan. 1, 1944. In 1880 he married Sarah A. Jenkins and thirteen children were born to them. His wife died forty years ago. He leaves seven sons, one daughter, twenty-seven grandchildren and thirty great-grandchildren. Bro. Finks was an invalid for eight years before his death. He was much interested in the progress of the church and in the welfare of the people in his community. Several years ago he joined the church. Funeral services were conducted by his pastor, Bro. R. A. Haney, at his late home. Burial was in the family cemetery.—Mrs. R. A. Haney, Brightwood, Va.

Flora, Annie L., daughter of David and Nancy Peters, was born Jan. 5, 1856, in Franklin County, Va., and died Dec. 7, 1943, after a lingering illness. She was united in marriage to Bro. George B. Flora on April 10, 1873, and to this union were born twelve children. She united with the Church of the Brethren in girlhood. She and her companion, who preceded her in death sixteen years ago, were faithful workers in the Brick church for a number of years; she ably assisted him in serving the church as minister. She was active in her younger years in the work of the church. She reared her children to Christian manhood and woman-

hood. She is survived by one brother, one sister, twelve children, forty-seven grandchildren and several great-grandchildren. Funeral services were conducted in the Brick church by Bro. G. W. Bowman, Jr., assisted by Brethren J. W. Barnhart, J. B. Peters, and Rev. L. W. Gammon. Interment was in the church cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

Geib, Jonas, died at his home in Reistville, Pa., on Dec. 10, 1943. He was born on Sept. 4, 1877. He was a farmer by occupation. He was preceded in death by his wife, Maria Bucher Geib, on May 31, 1933. They were both members of the Heidelberg church. Bro. Geib was serving as janitor of the church at the time of his death; he was also the caretaker of the adjoining cemetery. Funeral services were conducted in the church and interment was in the cemetery he so faithfully cared for. He leaves four brothers and sisters.—Candace Royer, Myerstown, Pa.

Hayslip, Viola, daughter of Isaac and Sarah Copas, was born April 9, 1874, and died Dec. 25, 1943. On May 28, 1891, she was united in marriage to Elisha Hayslip, who preceded her in death. She was a member of the Church of the Brethren for a number of years and lived a quiet Christian life. She had ill-health for several years but was patient in all her suffering. She is survived by one sister. Funeral services were conducted at the East Liberty Methodist church by the undersigned. Interment was in the East Liberty cemetery.—Fred E. Woodie, West Union, Ohio.

Houston, Russel G., was born in Mona, W. Va., and died at the age of fifty-four years. He was the son of the late Coleman and Minnie Bell Houston and a lifelong resident of Monongalia County, W. Va. He was united in marriage to Leone M. Wolfe on Dec. 18, 1913, and to this union were born two sons. In 1913 he united with the Morgantown church. Four years later he became afflicted with rheumatism and suffered the pains of this disease until his death. He was anointed twice during his illness. He was an inspiration to his co-workers, his neighbors and his family, because of his patience and Christian tolerance. He leaves his widow, two sons, one brother, six sisters and two grandchildren. He attended Sunday school and church regularly as long as he was able to go. He was always cheerful and happy and tried to make others so. Funeral services were conducted at the Jenkins funeral home by his former pastor, the writer. His body was laid to rest in the old East Oak Grove cemetery.—Obed Hamstead, Morgantown, W. Va.

Landis, Lillian, wife of Bro. George W. Landis of Hatfield, Pa., died at her home on Dec. 7, 1943, at the age of forty-three years. She had been in ill-health for some time. She is survived by her husband, three daughters, her mother, three brothers and one sister. She lived a quiet Christian life and was interested in the work of the church. She was a member of the Hatfield church from her youth until her husband was called to the ministry at Springfield nine years ago; she continued her faithful service there. Funeral services were conducted at the Hatfield church by Elder Norman Frederick. Interment was made in the adjoining cemetery.—Miriam K. Steely, Quakertown, Pa.

Lozier, Lizzie Heisler, the daughter of George and Elizabeth Heisler, was born March 17, 1872, in Kosciusko County, Ind. After a few weeks of illness, she died on Jan. 12, 1944. On Feb. 1, 1891, she was united in marriage to Lawrence H. Lozier and to this union were born six children. One daughter preceded her in death. She is survived by her husband, five children, sixteen grandchildren, one great-grandchild, one brother and one sister. The Loziers have lived in the community around Warsaw, Ind., for the past thirty years. In early life Sister Lozier joined the United Brethren Church. In 1933 she united with the North Winona Church of the Brethren, which had since been her church home. Funeral services were conducted in this church by the writer and

Rev. Reginald Shepley of the Baptist Church. Interment was in the Oakwood cemetery.—J. S. Zigler, Warsaw, Ind.

Miller, Sarah Catherine, widow of Charles B. Miller, died at her home in Roaring Spring, Pa., Jan. 3, 1944, after a long illness. She was born Oct. 9, 1870, at Shawnee, Kansas, to Jeremiah and Catherine Myers. She leaves seven sons, twelve grandchildren, nine great-grandchildren, two brothers and a sister. Her husband, one daughter and one son preceded her in death. She was a good Christian mother and a faithful worker in the church. Her pastor, Bro. H. Q. Rhodes, conducted the funeral in the Brethren church. Interment was in the Albright cemetery.—Mrs. Miriam Miller, Roaring Spring, Pa.

Mitchell, Edgar Lee, was born May 11, 1874, at Hope, Kansas, and died Jan. 12, 1944, at his home in Abilene, Kansas. He united with the Church of the Brethren in early life and was active in the work of the church in Kansas and in Montana, where he lived for many years. He farmed most of his life. In 1898 he married Clara Larsen, who survives him with four children. The Mitchells had lived in Abilene since 1927 and he had been a member of the Navarre church for many years. Funeral services were conducted in the Abilene Brethren in Christ church by the pastor, Rev. G. E. Whisler, assisted by the undersigned. Interment was in the Navarre cemetery.—David Ensign, Navarre, Kansas.

Nauman, Rosa M., wife of Elmer M. Nauman, died at the age of eighty-four years. She was sick for two years and confined to a wheel chair for one year. She is survived by her husband and five stepchildren. Services were conducted at the East Fairview church, where she was a member, by Brethren H. L. Hess, H. G. Fahnstock, Allen G. Becker and the writer.—H. A. Merkey, Manheim, Pa.

Newschwager, John E., died at the Lancaster general hospital on Jan. 7, 1944, following an illness of four months; he was aged twenty-four years. He is survived by his wife, Arlene Brehm Newschwager, his parents, and eleven brothers and sisters. He was a member of the Mennonite Church until last fall when he joined the Church of the Brethren. Services were conducted at the East Fairview church by the writer, assisted by Bro. J. Norman Weaver, and Bro. Elmer Martin of the Mennonite Church.—H. A. Merkey, Manheim, Pa.

Ott, Clarence W., of Ames, Iowa, died at the Mary Greeley hospital in Ames on Jan. 1, 1944. He was born Feb. 16, 1892, at Franklin Grove, Ill., to J. Edward and Amanda Harshbarger Ott. He was married to Mattie Erb at Yale, Iowa, on Dec. 24, 1916. Surviving are his wife, one daughter, one son, one brother and one grandchild. The funeral was held at the Adams chapel in Ames and burial was in the Coon River cemetery near Panora, Iowa. The services were conducted by the writer.—W. B. DeVilbiss, Ottawa, Kansas.

Petticofer, Minnie Bomberger, was born near Manheim, Pa., Aug. 31, 1883, and died Jan. 23, 1944. She is survived by her husband, Barton Petticofer, six sons, nine grandchildren, three sisters and four brothers. She united with the Church of the Brethren at the age of twelve years and remained faithful throughout her entire life. Services were conducted by Elder James M. Moore in the Lititz church and burial was in Graybill's cemetery near East Petersburg, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Reppert, Jacob J., son of Benjamin and Barbara Reppert, was born in Delphi, Ind., April 10, 1882, and died at the Good Samaritan hospital in Oroville, Calif., Nov. 30, 1943, after an illness of three months. At the age of eighteen he united with the Church of the Brethren and in 1918 was elected to the ministry. During the past two years he and his wife lived in Paradise, Calif., where he served as elder.

Besides his companion, he leaves two daughters, one son, one stepdaughter, two stepsons and several grandchildren. Funeral services were conducted by Brethren L. W. Smith and Paul Daugherty. Burial was at Elk Creek, with graveside services by Bro. Elmer Silver.—Mrs. L. W. Smith, Paradise, Calif.

Royer, Irvin, son of John and Elizabeth Royer, was born Dec. 7, 1874, and died Dec. 16, 1943. He united with the Church of the Brethren in his boyhood and was a devout Christian until death. In younger life he served the church in many different ways and was a deacon for forty years. On April 3, 1904, he was united in marriage to Elmina Belle Baker, who, with one son, two daughters, and nine grandchildren, survives. His older son and one grandson preceded him in death.—Mrs. Elmina Royer, New Madison, Ohio.

Smallwood, Mary Elizabeth, died at Pleasant Valley, Va., on Jan. 24, 1944, at the age of forty-eight years, four months and twenty-seven days. On Aug. 8, 1912, she became a member of the Timberville Church of the Brethren. She is survived by one sister. The funeral was held at the Higgs funeral home in Harrisonburg, Va., with the writer in charge. Burial was made in the cemetery at Pleasant Valley.—Samuel D. Lindsay, Timberville, Va.

Stull, Alice, died Dec. 27, 1943, following a lingering illness. She was born in Carroll County, Ill. She was united in marriage to E. L. Stull of Polo, Ill., on Dec. 15, 1886. To this union were born twelve children, nine of whom survive. Brother and Sister Stull had the happy privilege of living together more than fifty-seven years. She and her husband united with the Polo church in April 1920. She was a faithful member and regular attendant as long as her health would permit; she was glad to do what she could in the work of the church.—M. E. Clingenpeel, Polo, Ill.

Swanson, De Witt, was born Nov. 6, 1866, at Boone Mill, Va. He died after a short illness. He had never fully regained his health since having an operation two years ago. He was a member of the Church of the Brethren for more than thirty years, moving his membership from the Methodist Church in order to be in the same faith with his wife. On Oct. 8, 1899, he was married to Sophie Jane Sink, who survives him with two sons, two daughters and four grandchildren. Most of his life was lived in Franklin County, where he was a respected citizen and a friend to many. Funeral services were conducted in the Brick church by Brethren J. W. Barnhart and J. B. Peters. Interment was in the Mountain View cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

Van Art, James Oscar, son of John and Lucinda Kinzer Van Art, was born Aug. 14, 1873, at McAlisterville, Pa., and died at his home in Stanley, Wis., Dec. 31, 1943, after two years of failing health. He was united in marriage to Mertie Leora Stong on Feb. 1, 1903, at Newville, N. Dak., and to this union three sons and six daughters were born. In 1918 the family moved from North Dakota to their farm home at Maple Grove, Wis., where they lived four years; then they moved to High Bridge, living there twenty-one years. In May 1943 they came to Stanley to spend their later years. Bro. Van Art leaves his wife, nine children, fifteen grandchildren and two brothers. He united with the Church of the Brethren in 1914 at Newville and remained a faithful Christian. He spent many hours reading his Bible and in fellowship with old friends. Funeral services were conducted in the Stanley church by Rev. Lawrence Oman. Interment was made in the Oakland cemetery at Stanley.—Mrs. Jacob Winkler, Stanley, Wis.

Wilfong, Ella Jane, daughter of Jonas and Margaret Wilfong, was born Sept. 1, 1867, and died in the University hospital at Charlottesville, Va., on Jan. 17, 1944. For fifty-two years she was the wife of James N. Wilfong, and to them were born seven children. She was a member of the

Church of the Brethren, to which she remained faithful until death. Funeral services were conducted by her former pastor, Bro. J. W. Pugh, assisted by her present pastor, the undersigned.—Wilmer Crummett, Boyer, W. Va.

Church News . . .

Indiana

Salem.—We are making plans to put a new floor in our church. We plan to have a week of pre-Easter meetings with the love feast on April 8. We expect Bro. N. H. Miller of Bourbon to be with us for these services. Bro. John Metzler was with us recently and presented an illustrated lecture on Brethren Service work. The ladies' aid reorganized with Mrs. Helen Feheringer as president. This group has been making rugs and serving sale dinners.—Mrs. Myrtle Bickel, Plymouth, Ind., Feb. 2.

Iowa

Waterloo City.—Instead of rally day, a rally month was observed by our church and Sunday school, with special emphasis on attendance at the worship service. The winning class was given honorable recognition at the harvest day festival in November. President W. W. Peters of McPherson College was our guest speaker at this festival. Our church has adopted the ministerial pension plan. Three new members have recently been added to our church, two by letter and one by baptism. Pastor Charles Dumond, assisted by his son, conducted a two weeks' meeting in the Ottumwa church in November. The men's work was reorganized with Bro. O. W. Hamer as president. For their first project the men sponsored the getting of equipment for the church recreational room. They now have as their project the redecorating of the church interior. Once a month they are sponsoring an evening service; the offering is used for the decorating fund. The women's work was reorganized on Dec. 16; Mrs. E. M. Lichty, who has served efficiently as the chairman of women's work for many years, was re-elected to that office. The work is divided into nine groups. These groups have given \$150 to the parsonage fund, \$100 to two young men who are preparing for the ministry, and generous gifts to missions and to Brethren Service, besides many more donations for projects in the church. On Dec. 19 a Christmas program was given by the children, and a white gift service was engaged in by all departments of the Sunday school; after this a candlelight service was conducted for our boys in service. Every other Sunday evening we meet after the church service and relatives and friends report news from the boys in service. Once a quarter we all write short letters and our pastor sends them to the boys in service. Our weekly prayer service is growing in attendance and interest. This group plans to sponsor the personal evangelism and prayer services prior to our pre-Easter services, which will be conducted by our pastor March 26—April 9.—Mrs. O. F. Wagoner, Waterloo, Iowa, Feb. 1.

Kansas

Pleasant View.—Our pastor and wife welcomed a baby daughter on Nov. 12. On Nov. 20 we held our love feast with Pastor Edward Murray officiating. Our pastor showed slides of China on Nov. 21, after which the young people gave a Thanksgiving program. An offering of \$75 was presented to our pastor and family to help defray hospital expenses. On Dec. 5 President W. W. Peters of McPherson College and the men's quartet were present at our morning services and presented the program. An offering of \$30.75 was raised for the college; this offering included five dollars from the women's group. On Dec. 19 a candlelighting service was observed. After the services the young people went caroling. On New Year's Eve a watch meeting was held which included games for the young people, a light lunch, hymns and a prayer meeting. For the past month or more our pastor and family, with the younger members, have been holding weekly prayer services in the members' homes. Four boxes of clothing for relief have been sent to McPherson. On Jan. 23 our women's work rendered a peace program. We are quilting and doing a little Red Cross sewing.—Mrs. Barbara Showalter, Hutchinson, Kansas, Jan. 31.

Maryland

Manor.—Those who were present at our fall love feast enjoyed a spiritual feast under the leadership of Bro. Ora R. DeLauter, assisted by Brethren John I. Byler, John Litton and Pastor J. Rowland Reichard. Many of our people enjoyed the Brethren Service slides which were shown at the Sharpsburg church by Bro. DeLauter. Our Thanksgiving service was held on the evening of Nov. 25. The B.Y.P.D. presented an appropriate program, which was followed by a sermon by our pastor. The offering was given for home missions. The young people delivered a number of baskets to the sick, aged, and shut-ins. On Nov. 27 a meeting for the primary leaders in the district was held here with Bro. DeLauter as the leader. Christmas programs were given at the Manor church and at the Downs-ville house by the combined B.Y.P.D.'s and Sunday schools. A number of our members have been attending the panel discussions at the C.P.S. farm near Williamsport. The women's aid recently sent a box of clothing for relief. The women also sent a box to the young men at Camp Kane.—Naomi H. Coffman, Fairplay, Md., Feb. 5.

Maple Grove.—Bro. Foster Bittinger of Westernport held a two weeks' revival service for us which ended with a love feast. Each evening before the sermon Bro. Bittinger told a story for the children. As a result of these meetings three were baptized and one received by letter. Two more persons have been baptized since then. A consecration service was held for seven small children. Our women's work has been very busy. We meet in the homes every week. The Sunday school rendered a Christmas program on Dec. 28. The children were given a treat by the Sunday school.—Mrs. Grace Resh, Grantsville, Md., Feb. 1.

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Pleasant View.—Since our last report six have united with our church and enjoyed the love feast for the first time. We held a Thanksgiving service on Nov. 24. Our pastor brought the message. On the evening of Dec. 6 Brethren Service slides were shown by our fieldman, Bro. Ora DeLauter. On the evening of Jan. 31 Bro. DeLauter showed slides of the total church program. On Dec. 19 we were glad to have with us Bro. DeLauter and eighteen men from the Hopewell farm, a C.P.S. unit. Music was rendered by their chorus and quartet, and Bro. DeLauter brought the message. The boys were entertained at dinner in the home of one of our brethren. The young people gave a pageant, The First Christmas. The children also gave a Christmas program. On Jan. 12 we again were in charge of the morning worship over radio station WFMD in Frederick. On the evening of Jan. 9 we had with us Mrs. Anna Edwards of this radio station. A program built around the theme of home was sponsored by the women. An offering of \$26 was taken for women's work and relief work. Our Sunday-school library is expanding. A number of books have recently been purchased and we shall add others soon.—Mrs. J. S. Bowlus, Jefferson, Md., Feb. 6.

Nebraska

Lincoln.—Since our last report three members have been received by baptism, three by reinstatement and one by letter. At our business meeting Pastor J. F. Baldwin was elected elder. We decided to adopt the budget and envelope system, and a gain in giving is already noticeable. The annual reports revealed outstanding financial and attendance growths in all departments of the church. At the beginning of last year we decided to work toward certain goals; some of those we reached were: a one hundred per cent Messenger club; a daily vacation Bible school; fall and pre-Easter meetings; the church interior redecorated; the parsonage repaired, papered and painted; song-books for the children and Brethren Hymnals for the church; two choirs organized; a new baptistry installed; and careful planning toward a new church plant. Mrs. J. F. Baldwin, the president, is capably directing our women's work; the women sponsored a birthday supper, at which an offering of \$38.05 was received. Our love feast was observed on Nov. 28. On Dec. 3 Brother and Sister J. G. Kilheffer celebrated their sixteenth wedding anniversary. Thanksgiving Day was observed at the church with a dinner and a program. On Dec. 19 the adult choir presented Handel's Messiah. The children's program and the white gift service were held on the evening of Dec. 23. The young people are sending our church bulletin to all our

members in service, the nonresident members, shut-ins and some friends. At nearly every service we have members and friends attending from the Lincoln air base, the university army school, the aeronautical school, and the Mennonite C.P.S. camp at the agricultural college. We are planning a pre-Easter meeting to begin on Palm Sunday; our pastor will be the evangelist.—Rhoda Nebelsick, Lincoln, Nebr., Feb. 2.

Pennsylvania

Brothersvalley.—We met in council at the Pike church on Jan. 1 with Elder Roy S. Forney presiding. We elected church officers for 1944. Encouraging reports were read from the different organizations. The year's work was closed with a nice balance in the church treasury. A budget for 1944 has been planned. Our Christmas service, given by the children and the church choir on Dec. 19, was well rendered. Bro. T. Wayne Reiman, who is attending Bethany Seminary, filled the pulpit on Dec. 26. Our aid society meets once each month and is doing commendable work. The B.Y.P.D. is active; the meetings are held in the homes. The fathers and sons had a fellowship supper on Jan. 24, at which meeting they organized a men's work and elected Bro. Joe Shelly as the chairman. Bro. Galen Blough, the pastor at Somerset, will hold a meeting for us April 12-23; it will close with the love feast. We have a one hundred per cent Gospel Messenger club. The remodeling of our church basement into a kitchen, a social room, a sisters' aid room, lavatories, classrooms, and a mothers' room is progressing with the help of our men's group.—Mrs. Emma M. Reiman, Berlin, Pa., Feb. 7.

Connellsville.—Our love feast was observed on Nov. 19. The church mortgage was burned at a special service on Nov. 21; the church trustees, the Sunday-school superintendent and Pastor W. C. Sell participated in the burning of the document. The Thanksgiving and Christmas offerings were given to missions. A vesper and candlelight service was presented by the children on Dec. 26. Our church co-operated with the rest of the churches of the city in the week of prayer. The young people sent Christmas boxes to all our boys in service. We are engaged in a loyalty campaign in an effort to increase the church and Sunday-school attendance. Twelve of our workers are helping to take the religious census of our city; this work is sponsored by the Connellsville ministerium. The prayer meeting and Bible study group meets each Thursday and is conducted by our pastor; the attendance is increasing. The Bible class for adults and young people meets on the second and fourth Sunday nights of each month.—Paul V. Lepley, Connellsville, Pa., Jan. 28.

Ephrata.—On the morning of Oct. 31 Bro. H. Spenser Minnich of Elgin, Ill., gave us an inspiring address. A Christian education conference was held in the afternoon and evening. New hymnals have been purchased and dedicated. Pastor C. C. Sollenberger held two weeks of evangelistic services in the Georgetown church in Ohio. Our love feast was held on Nov. 7. Elder Carl W. Zeigler of Lebanon, who was our guest speaker, also officiated at the evening service. On the evening of Nov. 14 we enjoyed a program given by a group of young men who are assisting in the C.P.S. unit at the Delaware state hospital. The student volunteer group of Elizabethtown College gave us a program on Nov. 21. The evening of Nov. 28 was devoted to a special program by the women's work. The women sent a large box of clothing for relief and a box of needed articles to the Castafier hospital in Puerto Rico. We have again achieved a one hundred per cent Messenger club. Bro. Rufus Bucher of Mechanic Grove held meetings here Dec. 5-19; as a result thirteen were baptized. Mrs. Eula Mohler has been elected president of the ladies' aid. The women are busy quilting and making comforters. A Christmas program, The Manger Cradle, was given by the children, and a cantata, Carols of Christmas, was presented by the choir. These programs had to be postponed a week because of illness. On Jan. 16 Bro. Donald Martin of the Shamokin church brought us two inspiring sermons. Our pastor held revival meetings in the Woodland church in Michigan during the last two weeks in January. On Jan. 30 we had as our guest speaker Elder John L. Myer of the Springville congregation. We are expecting to have Bro. C. D. Bonsack with us on Palm Sunday and during the following week. He will bring a series of messages which will be climaxed by our love feast on Easter day.—Mabel M. Myer, Ephrata, Pa., Feb. 4.

Lebanon.—On Dec. 31 our members met for a watch night service. We awaited the arrival of the new year while kneeling in prayer. On Jan. 4 we met in council; several letters of membership were granted. Bro. John F. Brightbill and wife were elected as the church janitors. The Lester W. Royers were ordained to the eldership. Beginning June 1, our pastor will serve on a full-time basis. Five hundred dollars was paid on our church mortgage. Seventeen of our members read the Bible through during the past year. Our pastor has arranged weekly readings again for this year. Marian Pragin was married to William Greenawalt in our church and by our pastor on Jan. 15. Some of our group attended the annual Bible institute at Elizabethtown College Jan. 28-30. The attendance at our services is increasing.—F. Rosalie Reinhold, Lebanon, Pa., Feb. 4.

Pottstown.—We recently burned a mortgage of over a thousand dollars on our parsonage. Everyone in the church did his part to see this lien destroyed. Bro. C. C. Sollenberger of the Ephrata church was the guest speaker at this service and Bro. A. W. Zuck, also of Ephrata, had charge of the devotions. Several church officials helped burn the mortgage. The ladies' Bible class recently sponsored a missionary conference. The guest speakers were Helen C. Nyl, a native of China, and Kayoko Asai, an American-born Japanese. Our love feast on Nov. 4 was conducted by Bro. Caleb Bucher, pastor of the Royersford church. Our white gift offering in December, which was given wholly for missions, doubled that of last year. Our special Christmas services included a pageant, The Lost Star, given by the choir; a children's program; the young people's service, which was the presentation of the nativity in picture and song; and a play, David.—Mrs. Lloyd L. Vander-slice, Pottstown, Pa., Jan. 30.

Yellow Creek.—Our church council was held Jan. 12 at the Bethel house with Elder D. I. Pepple presiding; officers were

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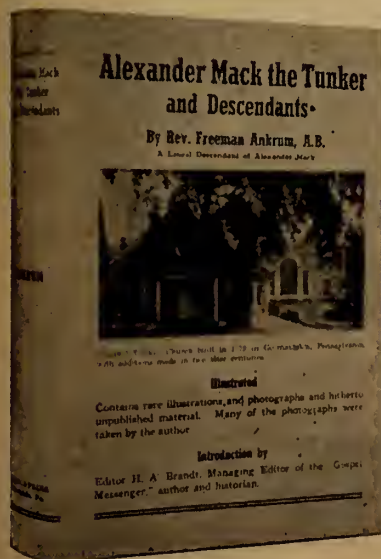
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elected for the coming year. We are working for a seventy-five per cent Messenger club. Both the Bethel and Yellow Creek Sunday schools are having good attendance during the winter months. A Christmas program was rendered in both churches.—Mary Stayer, Yellow Creek, Pa., Feb. 7.

Virginia

Harrisonburg.—Each of our thirty-five boys in service received gift boxes from the women's circles and the young people's class. The men's group sent devotional books to them. A committee has been appointed to see that each boy has a writing pal; these pals are changed every few months. The choir and B.Y.P.D. went caroling to the shut-ins. Flowers and fruit were given to the home department members and boxes of food to the needy. On the morning of Dec. 26 the children gave the play, The Two Christmases. That night the story of The Other Wise Man was dramatized; this is the second year of its presentation and it is planned to make it a yearly tradition. On Dec. 19 the choir gave an impressive candlelight service of carols. At a recent workers' council it was decided to improve the Sunday-school rooms and to appropriate more money for the library. New books are added to the library each year by the women's circles and other organizations of the church. We are in the midst of our school of missions. Bro. Minor M. Myers, who recently returned from China, will be with us on Feb. 6, the last night of our school. The ministers who filled our pulpit while Pastor Earl Bowman was holding a meeting at the Garber church were Brethren Fred D. Dove, A. Stauffer Curry and Cecil Ikenberry. Mrs. Leah Bowman is president of the women's work and M. W. Garber of the men's group. Each year the men sponsor a week when the fathers and sons share interests each night, including a banquet one night. This week is preceded on Sunday with an appropriate message by the pastor and closed on the following Sunday with a men's program. In answer to an appeal to increase our

building fund, we now have \$10,000.—Mrs. A. Fred Cline, Harrisonburg, Va., Jan. 30.

Monte Vista.—The young people gave a splendid Christmas play on the night of Dec. 19. The Christmas mission offering was lifted at this meeting. The Christmas sermon, scheduled for Dec. 26, was canceled because of a county flu quarantine. The church council for the Bethlehem congregation was held at Monte Vista on Jan. 30. Plans are being made for a series of meetings at this church and a vacation Bible school at the Bethlehem church this summer. During January the women's group sent twenty-two sets of new garments for women and girls and fifteen items of used clothing for relief. The women will give a program on missions Sunday night, Feb. 20. The new Messenger subscriptions have been sent in. We are using the one hundred per cent club plan, as we did the past two years.—Mrs. W. F. Bowman, Boone Mill, Va., Feb. 3.

Troutville.—An offering of \$326 was lifted at our Thanksgiving service. This amount, plus the monthly offerings for missions, sends us well over the top with our mission quota. A Christmas pageant, Why the Chimes Rang, was given on the evening of Dec. 22. The offering for relief which was received at this program amounted to \$347, making a total of \$550 for this purpose. The ladies' aid, which meets once a month, has furnished a room in the church for the pastor's study and has also papered the parsonage. The society has given \$75 to the national project and \$35 to Bethany Hospital. Bro. Price Bowman was our guest speaker several times recently when Bro. W. M. Kahle was unable to fill the regular appointments. Our council met on Jan. 23. Five delegates were chosen to represent us at district conference. Two children have been baptized since our last report.—Frankie Showalter, Troutville, Va., Feb. 2.

Washington

Outlook.—On Nov. 11 the mothers and daughters met for a fellowship meeting and program. Sister Eliza B. Miller was with us on the evening of Nov. 23 and told

of her work as a missionary in India. The young people presented a program at the Union Gospel mission in Yakima on Nov. 30, and again, with the young people of Sunnyside, on Jan. 31. Our group gave \$100 to the mission. Sister June Yearout held an evangelistic meeting here Dec. 5-21. After the holidays she continued the meeting Jan. 3-10. As an immediate result eleven were baptized. A Christmas program consisting of a tableau of the nativity, a candlelight service, Christmas carols and recitations, was given on Dec. 19. A teachers' training class has been organized to meet once a week. Pastor F. A. Wagner and wife and six others attended the district conference at Wenatchee in January. The young people have organized their work and had an attendance of thirty at the first meeting. The ladies' aid has been reorganized with Sister S. A. Shockley as president. We have a large choir, made up of young people. The attendance at our Sunday evening services is almost as large as at the morning service. The interest and attendance at our prayer meetings are good.—Mrs. Anna Myers, Outlook, Wash., Feb. 4.

West Virginia

Fairview.—For the past two years we have had a fellowship feast at our church at Thanksgiving time. Everyone who cares to do so contributes food. Many people are invited and are welcome to come whether or not they bring food. The tables show that the Lord has greatly blessed us, and we have a season of prayer and Thanksgiving before eating. Last Thanksgiving we had as our guest speaker Bro. Foster Bittering of Westernport. We also had as our guests the Jubilee quartet of Negro girls from Piedmont, W. Va. After the service a number of us gathered about the piano and had an old-fashioned sing from the old Brethren Hymnal. One item of business was taken care of at this meeting. Under the direction of Bro. Bittering we chose a presiding elder to fill the vacancy left by the death of Bro. Cosner. Bro. J. Wesley Harvey was chosen.—Mrs. Wesley Harvey, Gormanian, W. Va., Feb. 1.



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BY BASIL MILLER

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GOSPEL MESSENGER

Volume 93

MARCH 4, 1944

Number 10



Jesus and the Samaritan

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? . . . Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:10-14).

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Painting by a Chinese artist

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Around the World...

An International House in New Orleans was dedicated Jan. 29.

Highway advertising signs will be prohibited in Britain if proposals under consideration by government officials are approved.

Churches of Omaha, Nebr., are seeking permission of authorities to "bomb" the city from an airplane with religious leaflets in preparation for the Easter season.

Reverence for the heroes of peace was asked by Rev. Bernard Clauson, of Cleveland, before a recent gathering of 2,000 ministers of the Ohio pastors' convention meeting in Columbus.

More than 250 businessmen in the area of Philadelphia have been aiding hospitals during the labor shortage. The men have manned laundries, made beds, run elevators, mopped floors and done many odd jobs for the understaffed hospitals.

A tendency toward increased federal control of education has arisen in this country. Dr. Harry Carman, dean of Columbia College, warned at a recent meeting of the regional conference of the Progressive Education Association in New York City. "Unless this is checked," he declared, "the schools might suffer dire consequences."

Coventry Cathedral in Britain is to be rebuilt after the war in such a fashion that it will embody ancient and modern features. There will be a central altar which can be approached by the congregation from all sides. Plans also provide for the construction of a Christian center of service to be used by the whole community in full partnership with the various denominations. A chapel of united churches will belong to both Anglicans and members of the Protestant denominations. The cathedral proper will remain under the jurisdiction of the Church of England.

The Archbishop of Canterbury, speaking at a public meeting in London, described the social aims of Christians.

"Religion can and should prescribe the ends of life," he said, "and demands we should on no account confuse the means with the ends. We very easily make that confusion. All economic activity belongs to the realm of means, not ends, and therefore the economic department of life cannot claim a complete autonomy. It is subject to moral judgment.

"So is the political department. . . .

"To what, then, must Christians bend their energies in the coming days: These at least:

"Each child must be born into a house fit to be a family home.

"Each child must have the nourishment needed for bodily health.

"Each child and adolescent must have the educational opportunity needed for full development, at least until its eighteenth birthday.

"Each citizen, when full grown, must have an effective voice—by means of his representatives—in framing the laws of the state and the regulations of business which supply the framework of his life.

"For only so is full responsibility likely to be engendered, and full personality achieved; only so can it be expected that true justice will be established; only so will those ends of human life which our religion directs us to set before us be achieved. We leave it to the politicians to say how these things are to be done. It is not only lawful for us as Christians, but it is our Christian duty, to see that these are objects towards which our politicians direct their measures."

• • •

Prof. Arthur H. Compton, of the University of Chicago, received the annual award of the League of Fraternal and Benevolent Organizations of the Jewish Education Committee of New York for his "effective promotion of justice, amity, understanding and co-operation among the peoples of all creeds in our beloved land and in other lands."

Medical science is making it easier for people to grow old, but the cultural pattern is making it more difficult, says George Lawton, director of the Old Age Counseling Center, New York. The 9,000,000 men and women over sixty-five years of age in the United States, he adds, have resources for living and for making useful contributions to society which are almost completely untapped.

Enrollment of college students will reach a record in the years immediately following the war, Livingston W. Houston of Rensselaer Polytechnic Institute of New York predicted recently.

The National Woman's Christian Temperance Union will hold its convention in Columbus, Ohio, Sept. 13-20. In 1943 the convention was cancelled in favor of an executive committee meeting.

If Representative Ed Marcum of the Kentucky legislature is able to realize his aim, a copy of the Ten Commandments will be placed on the front wall of every schoolroom in every public school of the state.

Denouncing the recent anti-Semitic activities of boys in his school, the principal of Andrew Jackson High School, Queens, New York, announced that any student who participated in such activities in the future would not be graduated.

The Revised American Standard Version of the New Testament is now complete and in the hands of the final editors and will be delivered to the publishers this fall. It is not to be published now, however, because of the paper shortage. The Old Testament will require about four more years of work by the committee, which represents the scholarship of forty-two communions.

On January 20, the war department announced that plans have been completed for the reinstitution of general Selective Service procedures for American citizens of Japanese descent. In making the announcement the war department called attention to President Roosevelt's statement of last February: "The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry."

Gospel Messenger

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

MARCH 4, 1944

Number 10

... Editorial ...

Glorifying and Enjoying God

AN old catechism says that the chief end of man is to glorify God and to enjoy him forever.

Which is very true if one does not forget that God is glorified by men when they co-operate with him in the achievement of his supreme desire.

Also if one does not forget that men can enjoy God's company only when they share his interest in the welfare of the world.

You cannot feel at home with God if you want to talk about one thing while he is all the time thinking of something else.

E. F.

They Suffer Silently and Go On

HAS your experience with people brought you up against the tragic fact that large numbers of them are carrying some great sorrow in their hearts, a sorrow quite unsuspected by the folks they meet in their daily contacts, because it is too deep and personal to speak of, save only in the rarest of companionships? Overwhelmed at times by the bitterness and perhaps the injustice of it, they must seek relief in temporary seclusion where floodgates of emotion may be opened wide.

Yet, for the most part, they go on about their work with a brave and even cheerful front, most marvelously sustained by extra large supplies of heavenly grace.

Some of these spirits are the choicest of God's making. To know them is a benediction. If you have missed this you have been spared some heavy drafts upon your sympathies but you have also missed something very fine. Should it be so, do not neglect to give a place in your devotions to these silent unknown burden bearers. You have no idea how numerous they are, nor how terrible their need of divine help. Most of them are not to blame, or not much to blame. They are the innocent victims of circumstances. The keenest sufferers of all are those whose sorrow is due to the unhappy fortunes of someone near and dear to them.

Count it a privilege to share the heavy load of such, if you can, and you can, at the throne of grace, if nowhere else. Remember always, especially when tempted to harsh judgment, that there is much in the inner life of others which is hidden from you. You cannot know the whole case.

Should not the knowledge of this great human tragedy of personal griefs, too delicate for public exhibition, mellow and sweeten all our contacts with our fellow men?

E. F.

At the Beginning of Lent

WE have now entered Lent. Formerly this season did not carry significant meaning for the Brethren. More recently we have begun to utilize it, and to our profit. We could make it even more valuable to us.

The central thought of Lent is penitence and discipline. It is usually accompanied by fasting and special sacrifices.

Brethren people could fast and sacrifice more and thereby be better people. As a people we have not often sharply felt the pinch of hunger and want. Some have never felt it. We have lived on broad acres, walked on the soil, and felt secure. When the writer's family returned from Africa and visited in Brethren homes from state to state, the children would always ask, as we drove into a Brethren farmyard in the evening, "Mother, whose village is this?" It was necessary to tell them over and over that all of this belonged to one man, a Brethren farmer. If our people left the farm they often went into the schoolroom and soon earned for themselves a place in the community. It has not been necessary that Brethren sacrifice much.

But we could impose some sacrifice upon ourselves and profit therefrom. While teaching in a Lutheran community the writer heard some of his students explain, "For eight weeks we shall not attend movies, plays, athletic events, or socials of any kind. This is Lent." Brethren students in the same school could attend these events. In Moslem lands during Ramadan, which could correspond to our Lent, no food or water is taken in the daytime for a period of four weeks. In hot, dry lands this is not easy.

Now we would not propose that. But here are suggestions that might help us make this season more meaningful to us. These would not really be sacrifices at all but some of us might think they were.

1. Go to church every Sunday during Lent. (Why not on Sunday evening too?)

2. Plan to attend all Holy Week services.
3. Read one of the gospels during Lent. (Why not all four?)
4. Read one good devotional book.
5. Plan to spend at least fifteen minutes daily in meditation and prayer.
6. Do some kind service to someone each day.
7. Make an effort to heal up some ill feeling in which you are involved, if there is any such. Be kind to someone who doesn't like you.
8. Resolve to go hungry a few times during this period and to give the money saved to missions and Christian service.
9. Give more time to your home.
10. Surrender your way wholly unto the Lord. If you do these things Lent will mean something to you.

D. W. B.

Inaugurating a New Editor

It was an unusually significant and spiritual experience. Moreover, those taking part in it represented a large numerical and important portion of our beloved brotherhood. For these reasons your editor takes courage to put into the record, at the very beginning of his period of service, a very personal and sacred experience.

After the call to the editorial office of the Messenger had been accepted at the Annual Conference held at McPherson, Kansas, and the Conference had officially ended with a great missionary convocation on Sunday evening, this private and spontaneous inaugural took place. It happened in this manner. About sixteen of the official brethren from the Eastern and Southern districts of Pennsylvania came over to the writer's home for a friendly visit before they went to their rooms for the night. We all became interested to see which churches were represented and discovered that the elders-in-charge of nine different Eastern and Southern Pennsylvania congregations were present. Totally a membership of more than four thousand was represented by these sixteen church elders.

The first part of the service was informal; we talked about our brotherhood from Little Swatara to Garkida, Africa. Then we entered into a period of hymn singing in Pennsylvania German and followed the old custom of lining the hymns.

Depths of old-time Brethrenism were reached through this experience. Following the singing, appropriate Scriptures were read and commented on by various brethren and then we knelt around the room in prayer. As the blessings of God were invoked upon the church and the Messenger and the editorial offices, we felt that his spirit was close and that he would give strength for the tasks and the problems as well as for the opportunities ahead.

Then with good wishes, and the assurance of further prayers and loyal support, the brethren filed out into the night.

The next morning there came to our door an even larger delegation from the churches of the East. Again a large membership was represented through this elders' group. They explained that they would have come the evening before but that the house would not have held them all. We welcomed them joyfully and once again, after visitation, we sang the German hymns with much feeling and unity.

After more Bible reading we knelt another time around the room while many prayed earnestly. Then came farewells which would separate us by many miles, for the train eastward was soon due.

Your editor wants it in the record that this was a great experience to him and to his family. We appreciated the prayers of the church then, for this office, and we will appreciate them as they flow heavenward through the coming years. D. W. B.

Thinking About the News...

Officers of Russian War Relief tell us that in 1943 we sent a total volume of relief valued at \$16,781,333 to the Soviet Union. This was in addition to lend-lease, of course, which dwarfed the above figure to insignificance. Roughly, 70% of the relief was clothing, 20% was medical supplies and 4½% was seeds and foodstuffs.

A relief goal of \$21,000,000 is set for 1944. This is as it should be for Russia is suffering and needs this help.

But what of Europe? Were it not for the English blockade and refusal we could, and would, send them ten times that much, for the cry from Europe is the cry of starving children. And what of India, where there is urgent need of milk, medicine and clothing? Fortunately the Friends Service Committee is permitted to do a little in India, but the need will continue for a year, we are told.

Are babies' lives equally valuable in any part of the world?

* * * *

Though the war may not end this summer it is not too early now to begin to think about plans for commemorating the peace when it does come. There should be an observance this time which will indicate the determination of Christians that this peace shall be permanent.

Here are some suggestions that have come to us:

1. Let each church have prepared and ready a service of song, scripture and prayer which will express thanksgiving with "malice toward none."

2. Let the combined churches, through their ministerium, hold a similar community-wide meeting dedicated to the building of the kingdom of God.

It is not too early to begin to plan now.

D. W. B.

REMOVING MOUNTAINS

BY ALBERT C. WIEAND

THE Jews had a familiar proverb about overcoming Herculean difficulties. They spoke of it as "removing mountains."

This is apparent from the Old Testament—for example, in Isaiah 41, where the prophet speaks about the Lord bringing Israel back from captivity as threshing the mountains and making them as chaff and scattering them by the wind. And in the fourth chapter of Zechariah, the prophet says, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The mountain shall be removed and become a level plain. Zerubbabel shall accomplish it. What was the great mountain of difficulty that was thus to be removed? It was the rebuilding of the temple, Zerubbabel's temple. The people were all discouraged and disheartened; but Zerubbabel, the governor, and Joshua, the high priest, and the prophets Zechariah and Haggai, working together, were able to accomplish the impossible task, and the temple was rebuilt.

The same idea comes out in the Talmud, also. Rooting up mountains was a metaphor for something that was very difficult. Removing mountains was achieving the seemingly impossible. The rabbis often used the expression when they intended to speak of overcoming the greatest difficulties, or achieving the most unlikely ends.

In the same way, then, Jesus, like the other Jewish teachers of his day, when he wanted to teach the disciples a great lesson about meeting and facing the seemingly impossible and insuperable task which they would soon confront, acted a parable in the withering of the fig tree. When the next morning they saw what had happened, he said, "If ye have faith, . . . ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done."

Once before, when just after the transfiguration on Mount Hermon, the disciples had asked why they had failed to cast the demon out of the lunatic son, he said their failure was due to their lack of faith. If they had had faith as a grain of mustard seed, they could not only do what he had done, but could also say to the mountain, "Remove hence to yonder place; and it shall remove."

Jesus was simply saying that by a living active faith, inspired and wrought in the heart by the Holy Spirit, "you shall be able to accomplish marvelous things, things which would otherwise be absurdly and absolutely impossible." But through faith that lays hold on God, "in Jesus' name," and "for his sake"—that is, for the purpose for which

he lived and died, and on behalf of the purposes for which he is still working through his church—may be accomplished those things which he himself had begun to accomplish while in the body on the earth. For his believers are the body through which he must accomplish these things.

And so he says, "And all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." David Smith, the great commentator, says that according to our Lord's definition there are two characteristics of prevailing prayer: first, it is offered in his name (John 14: 13-14) which means that it is "such prayer that he could put his name to." Such prayer thus authorized is sure of fulfillment. It is believing prayer. "All things," he has told us, "whatsoever ye shall ask, ye shall receive." Believing here means believing in God, trusting his love and wisdom, and then leaving the issue in his hands. Then we surely shall receive what we ask. But we shall receive it in his way, not always in the way which we expect, but in the way which is best, which if we knew all we would even now choose, and which we shall welcome when it appears.

When we have thus prayed we should take the answer for granted and assume that God has heard us. We can then go forward confident that he will in no wise fail us. That is just what the psalmist said in 37: 5, "Commit thy way unto the Lord." There is our surrender. Second, "Trust also in him," and remember "He will bring it to pass." It is not enough that we should surrender our situation to the Lord, but after this is done and from then on, we must "trust in him," for only so will he and can he "bring it to pass."

"Prayer in its essence signifies a surrender of our wills to God, their identification with his will. His will is ever our good, and nothing but our willfulness can frustrate God's will, and when we pray we ally ourselves with God in the working out of his purposes concerning us and if we only stand faithful—not only committing our way to him, but also trusting and keeping on trusting—then the triumph of his will is assured. And so this is the promise: Make the surrender, then maintain it, and the issue is determined. Do your part and God will do his."

And so the Apostle John has told us in 1 John 5: 14-15 (R. V.): "This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we asked of him."

"Therefore . . . , All things whatsoever ye pray

and ask for, believe that ye receive them and ye shall have them" (Mark 11: 24).

That is what we do at the bank when we sign a United States money order where it says, "Received payment." We sign it, saying that we have received payment; then we give it away. And for a moment we have nothing but our faith in Uncle Sam and the banker. But if we do not do this, we do not receive the money.

And we do the same at the grocery store. We order a bag of potatoes, a bag of flour and five pounds of sugar, and ask the groceryman to deliver it. He says that he will at two o'clock. Then we pay the bill believing that our "petition has been granted" and that the goods will surely be delivered. Why can we thus trust the groceryman and the banker and Uncle Sam, but not the living God, who is our loving Father?

Bethany Biblical Seminary.

The Indignation of the Meek

BY JESSE H. ZIEGLER

Mark 11:15-18

THE second half of a nursery rhyme describes what little girls are made of as "sugar and spice, and all that's nice—that's what little girls are made of." Anyone who has a little girl—or a big one—for daughter, sister, friend, or wife knows that rhyme is only partly true. He knows another rhyme which gives the rest of the description. "There was a little girl, and she had a little curl right in the middle of her forehead; and when she was good, she was very, very good; but when she was bad"—you finish it!

Nor would any description of Jesus that pictures him only as saying smooth words and telling beautiful stories be true to what he was. The cleansing of the temple which is used as the basis of this meditation happened on Monday of Passion Week although Matthew rather leaves the impression it was on Sunday.

Here one sees the other side of the character of Jesus. His heart was capable not only of love to the uttermost, but was capable of an indignation that crackled and snapped like lightning out of a summer cloud.

We may learn from Jesus that true meekness under some circumstances breaks out in righteous indignation. Even in such cases, however, the righteous emotion must be held in check lest it do damage to both the object and subject of the emotion.

True meekness is a robust and virile kind of character which is quite capable of the most scathing judgment. This is not always recognized because of certain types of character which are mistakenly called meek. There are those who do

not react to injustice because they dare not. They are timid and compliant—even in the face of evil. This is not meekness. There are those who show no resentment because their souls are too dull to moral evil to be sensitive. There are many who do not react to evil for such reasons. But they are not truly meek. Then there are those who do not react to evil because of self-interest and for policy's sake. In a war situation this is a subtle temptation for a Brethren pastor, and all the time he may mistakenly call his failure to speak out against evil concern for the fellowship. This is far from the meekness of Jesus.

There are two potent elements which enter into the formation of the meek character which insure his meekness will never be mistaken for cowardice or selfishness or moral dullness. The renouncing of self makes a man absolutely fearless. One might call the roll of martyrs, missionaries—yes, soldiers—who became absolutely fearless once they counted themselves to be about to die for something greater than self. The other element is a passion that feels deeply the wrongs, pains and sorrows of others. Savanarola, the Italian monk, was such a man. It caused him to lose all fear of offending the evildoers, even all fear of death itself. A combination of these two elements gives the quality of meekness. But let the evildoer who thinks the meek man a namby-pamby or milksop beware!

Even righteous indignation must have its limitations lest it create evil rather than destroy it. Our indignation against evil must be carefully scrutinized to be sure that it is not a personal reaction to a wound to our pride. It is so easy to react violently against personal injury and then call it righteous indignation. Our indignation against evil outside ourselves dare not blind us to that evil within us which will not bear the scrutiny of Jesus. It is so easy for us in America to forget our own miserable treatment of Negroes as we rise up in righteous indignation against Hitler for his treatment of Jews. Righteous indignation will be directed at the destruction of the evil and not the evildoer. So often the Scripture passage used in this meditation is taken as an argument for getting Jesus into the war. Certainly any clear thinking person must see a wide difference between driving evildoers and their cattle out of the temple with a few strings twisted together and coming in and slashing off their heads with a sword. Even righteous anger dare not become chronic. I know a pacifist leader who gives his audiences indigestion because of his chronic indignation. These limitations are only checks and are not meant to prevent one from becoming quite indignant against evil.

There are justifiable causes for the meek to become indignant. Jesus became indignant or at

least impatient on a number of occasions. He became angry at Peter, called him Satan and a stumbling block, when Peter tried to get him to avoid danger in line of his following the will of God (Matt. 16: 23). He probably shared the disciples' indignation at the grasping, ambitious brothers who wanted for themselves the best seats in the kingdom (Mark 10: 40). He pronounced dire woes on the religious leaders who "shut the kingdom . . . against men," enter not in themselves, neither suffer them entering to enter in (Matt. 23: 13). He became angry when the institution stood in the way of his doing good; therefore, he broke Sabbath law to heal the man with the withered hand (Mark 3: 5). He became angry when men sought out sin in others and were blind to their own (John 8: 1 ff.). He pronounced a terrible judgment on any who hindered a new believer (Matt. 18: 6). He was thoroughly aroused when men were robbed in the name of religion (Mark 11: 17).

There are certainly justifiable causes for indignation among the truly meek today. The intolerable treatment of the Jews by Hitler and of the Japanese Americans and the Negroes in our own country, the indiscriminate bombing of civilian populations started by Hitler and now carried on by the United Nations, the starvation of the entire population of those who were former allies, the rationing of essential foods and the unrationed distribution of alcoholic drinks, tin being used to make beer cans and tops when there is a shortage of it for preserving food, tires for beer trucks but none for some ministers of the gospel—these are illustrative of the things about which we may be righteously indignant.

Jesus was meek, but he also had a capacity for indignation. If we want a peaceful world after this war is over, we had better not waste too

much anger on our so-called enemies with whom we must live afterward. Rather, let us direct our indignation toward evils which can be changed.

Long ago it was discovered that by mixing saltpeter, charcoal, and sulphur you could make a new substance with tremendous power—gunpowder. The true meek are like gunpowder. They want nothing and so cannot be tempted or bought. They are willing to go to any lengths for others because they feel so deeply. Put together they make a new person—the most formidable on earth—the terrible meek with Jesus as their captain.

Bethany Biblical Seminary.

The Obligation in Baptism

BY GALEN B. ROYER

Part III. Special Promises

SAID Bro. Loyal Church Member, "I know Jesus is a wonderful Savior; there is none like him in all the world. I accept him as very God and Maker of all things. He knows what is in each of us and today is the searcher of the inmost thoughts of all of us. Yes, he knows our cares, fears, perplexities, temptations, afflictions, sorrows, desires, aspirations, disappointments, hopes, hindrances, progress, relapses, haughty spirit, broken heart, great faith, little faith—yes, he knows all about us. But what bearing has all this knowledge on your baptismal covenant and mine?"

Jesus not only knows us, as you suggest, but he knows the far more important fact that under these foregoing conditions we make choices very often in favor of our human nature and wisdom. Because of this, in his eagerness that we choose for him rather than against him, he offers as special inducements two very precious promises, not as rewards, but to inspire us to fulfill our baptismal obligations.

One of these is preceded by these pregnant words: "All authority [and power] has been given unto me in heaven and on earth," words no other sane person ever dared to utter. Immediately follows the commission to preach the good news and make disciples of all nations. Then comes the precious promise referred to above, "Lo, I am with you day by day, unto the ends of the world." The significance of this portion of our Lord's own words is that in addition to food, drink and raiment promised (Matt. 6: 25-34) his personal authority and power is pledged to those who actually and personally go. Further, the implied idea in these last words is that the going should be to those parts of the world where knowledge of a Savior has not come.

Bro. Loyal Church Member interrupted. "Are

God's Love

BY MRS. ARLENE HOLSWORTH

"Who makes the stars that shine so bright?
Who sends the sun below?"
You ask me this, my little one?
'Tis God; he loves us so.

"Who sends the sparkling raindrops then?
Who makes the snowflakes fall?"
Oh, child who does not understand,
'Tis God; he loves us all.

"Who makes the tiny grasses grow,
Builds rainbows 'cross the sky?"
A childish query answered thus,
'Tis God, way up on high,

Our God, who does so many things,
Who gives us peace and rest.
Should we not then with others share
This God who loves us best?

Chicago, Ill.

not our Lord's 'Lo, I am with you alway' and the Holy Spirit's guidance and leading into the truth and glorifying him, one and the same thing?"

Their purpose is the same, salvation for all men, but they function differently. Jesus came as Redeemer; after his ascension the Holy Spirit came to continue the Savior's work by guiding and leading all who will obey into the truth. Jesus has all power; the Holy Spirit has only power of witnessing (Acts 1: 8). Jesus saves; the Holy Spirit leads and guides to that salvation and thus glorifies Jesus. They appeared separately to Saul on the Damascus way. He was dominated by a spirit and zeal for Jehovah's chosen people yet persecuted the followers of the Son of Jehovah. Though not mentioned the Holy Spirit was laboring to lead him into the truth. Jesus from heaven personally intervened, taking Saul to task in a vision. In Stephen's martyrdom the Holy Spirit and Jesus are revealed separately. The Holy Spirit with power inspired Stephen to faithful witnessing for Jesus, who in heaven looked on in deepest interest and tenderness. Though those who obey and go may not have Stephen's experience of vision the Spirit is faithful in guidance, and they have the positive assurance and great comfort in knowing that their Elder Brother is with them every step of the way. May it not be possible that those who do not go mistake guidance of the Holy Spirit for the companionship of Jesus and thereby are impotent when they expected the help of all power? Obedience to guidance leads into the truth; obedience in going gives assurance of the companionship of him who has all power.

This assurance of Jesus' personal presence with authority and power should beget great courage and determination in the heart of every saved one to overcome every obstacle and every restraint of human nature and fulfill the covenant obligation perfectly by going. Since Jesus is Lord of the harvest, this should quiet all anxiety about food and drink and raiment as well as gleanings gathered for him.

The other very precious promise is our Savior's positive assurance that he will do whatsoever we ask if we ask in his name (John 14: 13-14). Could our Lord, who has all power, promise more? True, our asking must be in his own name, in the spirit of the love and forgiveness he showed, in really loving our neighbor as ourselves, and in continuing his purpose by obediently and faithfully going into all the world. This some followers do by choice. They have subdued their own nature, surmounted every obstacle, put aside kindly yet resolutely every discouragement, and gone on. This but illustrates again that each disciple can be

obedient and go. Being unwilling or choosing some other course does not remove the obligation and duty the least bit, and adds the results of disobedience to the life of the saved one.

Jesus, knowing what faith will do, pleaded earnestly for us to have faith in God (Mark 11: 22). He illustrates the power and privilege of faith by a grain of mustard seed and declares that the impossible according to our way of thinking becomes possible in our hands when we have faith in God. Is not our lack of faith, then, at the root of our not going? Paul says "love is the greatest." But love depends upon faith. How inactive, how shameless (Mark 8: 38), how impotent is our love for Jesus where there is little faith!

"Yes," said Bro. Loyal Church Member, with a wistful tone in his voice. "How I would like to go for Jesus, but that takes faith and I cannot see my way to obey in that way."

You state the attitude of every prominent leader, pastor, teacher, young people's director and layman, each otherwise an earnest Christian, who does not go. Let us consider this attitude. Jesus says when the Comforter is come he will convict the world of sin because "they do not believe in me" (John 16: 8f.). As there is only one Savior, so there is but "one faith and one Lord." Jesus always commended great faith.

Passing by the faith which demons have and because of which they shudder, there is belief which through baptism saves the individual. He conforms to the discipline of the church, is a good neighbor in his community. Now and then some one here and there breaks forth earnestly, wishing that there were many who would go and tell the non-Christian world the good news of salvation. These believe that Jesus will save all men who believe but they do not go. Is all this any more than little faith?

Huntingdon, Pa.

If You Had Only Known

BY ORA W. GARBNER

Death grimly stalks the land, the sea, the sky.
In far-flung fields the gods of war hold sway,
Dispensing death and ruin night and day.
The smoke from burning cities billows high.
To pitiless heavens goes up the anguished cry
Of mankind, filled with horror and dismay.
From tortured bodies life-breath slips away—
War's victims daily by the thousands die.

Against this scene there stands in silhouette
The Prince of Peace. His eyes with tears are wet
As he sees men reap that which they have sown.
In loving tones his sorrow finds release:
"If you had known the things that make for peace,
If you had only known . . . had only known."

Elgin, Ill.

Darkness Turns to Light

BY HAROLD H. HERSCH

THE rain—a cool, misty drizzle—kept drifting down, pursued by a chilling autumn wind. The sky was darkly overcast, and as the rain fell upon my face and neck it chilled not only my body but my spirits. My thoughts were even darker than the dingy cloudy mass that veiled the sky above. It was late afternoon, and I knew that before many hours this dreary day, the kind that no one enjoys, would end—no doubt to be followed by a long, black night of disheartening melancholy.

As the heavy clouds gathered and the day grew even darker, my pessimistic mood increased. I recalled that many friends, brothers, husbands and sweethearts are far away, perhaps mutilated and dying on a scarred battlefield. Our America is again giving its lifeblood in a desperate worldwide struggle. The entire earth is being ravaged by the horrors of war. During such times, how could one be happy? What is there left for one to be thankful for? To whom can one turn for help and guidance? A drop of cold rain fell off my cap and down my neck and I shuddered.

Haply I glanced to the west. The clouds had drawn apart and the bright sun was beaming through. The wind abated until it became a zephyr that paused to kiss my cheek as it brushed softly past, and the sunbeams struck the raindrops as they swirled hesitatingly earthward so that they shone like a shower of jewels.

I turned toward the east and looked out across the fields and meadows; and behold, the freshly washed grass stretched from my feet in a luxurious carpet of pearls to the range of woods beyond! And the woods! Their wet, myriad-colored leaves of bright red, yellow, brown, purple and green presented a blazing mixture of color that fairly dazzled my sight. Then I lifted my eyes to the heavens, and my breath came in a gasp as I gazed rapturously at the wonder they beheld. In front of the menacing black clouds there arched a magnificent rainbow which shimmered and vibrated as the breeze-blown droplets danced and flitted across its bar of many colors.

And while I surveyed this ethereal symbol before me, I realized that above, around and in these wondrous beauties of nature is God, our Father. I realized that wherever one may be, whatever he may do, God is with him to guide over the rough road of life. "For the Lord thy God is a merciful God; he will not forsake thee." So I resolved always to look to him for help.

Suddenly I was unutterably thankful that I had a God, a Guardian, a Savior who will never forsake me, but who is pleading to be my closest friend throughout eternity. Across the seas there are those who know only Hitler as their self-ac-

claimed savior. I thank God for my democratic America.

Here am I at home, while many of my schoolmates face death—for me, for my fellow citizens, for our country, and above all, for a peaceful world of tomorrow. They stand ready to die for victory and peace. Must I not live for victory and peace? Must I not give my full measure of devotion by living for that for which they are dying? We failed once. We must not fail again; with our determination and God's help we will succeed.

The rainbow is shining through the storm clouds, promising a new day. The rainbow of victory shines now through the storm clouds of war, promising a new day of freedom and security, if we will but make it so. God will not forsake us; we must not forsake our posterity. Those who died I am determined shall not have died in vain; they died for victory—I will live for peace! I will be thankful for the opportunity to do my share.

Even as the clouds had departed from the sky, so they did from my heart. I renewed my faith in a new and peaceful world that shall come sometime in the future, and I resolved to give my best to my God and my country to help accomplish that goal, in whatever capacity I may serve. Nor will I be satisfied with my best, but will ever strive to better my best, so that I may be of more value to God, to America, and to the world. Thus may I assist in the achievement of victory and the infinitely more difficult achievement of peace.

Manassas, Va.

The Gates of Heaven

BY EARLE SLUSS

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates" (Rev. 21: 13).

THE first part of this chapter is dear to every Bible reader. When the burdens of life are heavy and the flesh is weak, we are glad to read that "the tabernacle of God is with men, and he will dwell with them, . . . and be their God." When we realize we have no abiding city, we then look for one that is secure or eternal. When sorrows sweep over us like threatening clouds, we are comforted to know that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." We then find the Master saying, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself;

that where I am, there you may be also" (John 14:2-4).

Surely, there is no need to be troubled or weary if we have this beautiful home in view. Heaven is beautiful as far as beauty is concerned. Paul writes: "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him." Yes, we may have been fortunate enough to see most of the world's magnificent structures and scenes; God's hand has created the earth and all therein. But the interesting surprise he holds for us, awaiting our coming in heaven! The city is a cube, "the length and breadth and the height are equal," which indicates the perfection of its structure. The city and its streets are pure gold like unto clear glass. It has also twelve foundations of precious stones and twelve gates, each of which is of pearl. And the city has no need of the sun or moon to shine in it, for the glory of God lightens it, and the lamb is the light thereof.

The city foursquare has three gates on each side which are never closed, and there is no night there. These gates suggest the free access of every man to the kingdom of God. They stand fronting squarely on every form of human interest, and on every type of human location. If a man stands on the north, he need not travel around to the south in order to enter. He need not get some other man's point of view. He need not have a particular emotional experience. He can stand where he finds himself, put evil behind him, face toward the light, and enter straight into the kingdom. Our Savior says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." Why then this failure? We cannot blame God, for he left up to us the choice of the path we would take through life, and people are making their choices daily.

These open gates suggest the perpetual invitation of Jesus Christ to every human soul. He said, "Come unto me, all ye that are weary and are heavy laden." And "He that cometh to me I will in no wise cast out." Every human soul possesses his own individuality, and so God in his goodness and mercy has provided many gates for access to the kingdom. The kingdom is accessible to children, to boys and girls. Right from the beginning Jesus opened his arms to them and said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"On the east three gates." These are the gates of sunrise; this is the side on which the day begins. "On the south three gates." They are open to the races of the south, the people of warm

emotions and quick reactions. In at these gates go people such as the woman who anointed the head of Jesus with precious ointment. "On the north three gates." They are open to a cold quarter, to cooler intelligence. Here life is wrought out; there is not much blowing of trumpet or beating of drums, but much honest thinking. Jesus said, "If my words abide in you, ye shall know the truth, and the truth shall make you free." "On the west three gates." These face the sunset. "It is toward evening and the day is far spent." Those who have borne the burden through the heat of the day and look toward the city will find the gates wide open with welcome. The Savior of the world looks out on those who are growing old and says, "Let not your heart be troubled; ye believe in God, believe also in me."

Clintwood, Va.

Church Attendance

BY STANLEY B. KEIM

WHY not attend church? For every reason one may mention for nonattendance, I am sure there are several in favor of attending the regular church services.

We would not think of going without food for even a day. Yet, being absent from church influence and the neglect of "assembling together with those of like precious faith" are spiritual starvation.

Those who find it necessary to lie abed for some time lose the use of their muscles, because muscles need exercise to be strong. Besides taking spiritual food we need to exercise our piety in our daily living. In addition to being good it is necessary to do good. Moses said to his father-in-law, a nomad of the desert, "Come with us and we will do thee good." Let us hope we can give that invitation to others. We impress our neighbors more by how we live than by what we say.

How often excellent sermons are prepared and delivered for people who never hear them! Why should we not be as eager to invite our neighbors and friends to church as to our homes or to our clubs?

First of all, to be blessed we must seek that blessing. Go to church regularly, take your family and invite others. "If ye know these things, happy are ye if ye do them."

Our church is like a Christian family. When a member is absent he is missed. He has a job to do and a place to fill. The vacant chair is of concern to all those present.

Do your bit. Go to all the regular services of the church unless ill or away from home. By regular attendance you will increase your faith, support the program and inspire the minister.

Nampa, Idaho.

Too Much Noise

BY CHESTER E. SHULER

A HEN and her brood were imprisoned in a coop one fine spring day. All went well until one little chick slipped through a hole in the coop and wandered into the tall grass near by.

"Peep, peep, peep!" he chirped.

"Cluck, cluck, cluck!" answered the mother hen faithfully, and we wondered why the chick did not run immediately to his mother and safety. Instead, he wandered farther and farther into the wilderness of grass and weeds. Then the reason became clear, for the chick's owner, approaching, said: "That little chick is making so much noise with his peeping for help that he cannot hear his mother's clucks, and so he just wanders farther into danger."

We felt that a similar condition often surrounds a Christian. He gets into trouble, is terrified, and calls upon the Father for help, calls loudly and long. He complains about his fate and condition so loudly that he fails to hear the Father's voice saying, "This is the way; walk in it."

A murmuring spirit seldom hears God's voice clearly. But "the righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34: 17-19).

Harrisburg, Pa.

Atrocities

BY DAN WEST

Twenty-six years ago we were reading stories of the terrible atrocities committed by the Germans on civilian peoples. Many people in America took the stories at par; I wondered, even though I did not know. Ten years after the war I had an opportunity in a German home to "swap lies" with an elderly German mother. She was very kind about it all, and I tried to be kind too. From my memory I brought out a number of the stories we had been told about the Germans. She listened carefully to one and then replied, "No, we were not told anything quite so bad about you." Later I read the interesting statement from Jane Addams' pen that many of the same stories had been told—always about the enemy—by both sides in the American Civil War.

Six years ago I read of the atrocities of the Spanish Loyalists in the Franco papers. Later when I was on the Loyalist side I read of the atrocities committed by the Franco people, largely the same kind I had heard in World War I. I was expecting similar stories as this war developed. Now they seem to be coming through more strongly.

What are atrocities? For me they include all acts of inhuman treatment of human beings. That would make war in itself an atrocity and I am deeply convinced that the killing of women and children—or men—by intent is atrocity enough. However, under our customs it seems all right to most people to kill young men with machine guns or bombs but not by "deadly heat without

The Burning Bush

BY MARY McDOWELL

As Moses walked the Midian hills
While tending sheep one summer day,
He saw a yellow, flaming bush
Beside the rugged mountain way.

He heard a voice, he bared his feet,
In reverence bowed, his God to meet.

As I walked through autumnal vales
Enjoying newly colored scenes,
I saw a bush all flaming red
Between two gurgling, pebbly streams.

I heard no voice, but God indeed
Was in that bush, if faith would heed.

And so, to God this prayer I bring,
Though even prayers can scarcely tell
The glory that is spring and fall,
The sense that God is ruling well:

"Help me, O Lord, to ever see
The glow of God in bush and tree."

Millersburg, Ind.

water or crushing their bodies by running trucks over them." For some it is not an atrocity to drop block busters on the city of Berlin even though it is an atrocity to drop bombs on the city of London. For some people it is not an atrocity to starve little children in occupied countries. To me, it is.

Apparently, there is a code to war. As long as we are within the code, no atrocity. Anything done outside the code is an atrocity. The code may change; for example, in regard to the use of poison gas. As war goes on, the code becomes more liberalized to include some items as legitimate or necessary which were not considered legitimate or necessary earlier in the war. That seems a natural development, and is to be expected in wartime. I have mixed feelings regarding these stories. One part of this feeling is a deep appreciation of the sense of justice and righteousness which rebels at man's inhumanity to man anywhere. I am grateful for the spiritual values which come to light when atrocity stories are told, written, or broadcast—whether these stories are true or not. The other part of my feeling is deep sadness at the hardening of the heart which can come out of the indignation and hatred developing from that outraged sense of justice. If we come to see as the Master saw, we shall love both the wrongdoer and the victim. We shall not add the spiritual atrocity hate to the physical atrocities of war. We shall listen and read carefully so as not to be fooled by old stuff and we shall work redemptively to bind up the wounds, to feed the hungry and to comfort the prisoners, and toil to antidote the causes which will produce World War III.

Atrocity stories have the possibility for education in peace mindedness, but it will take a clean heart and a keen mind to use them effectively. Here is material for Sunday-school teachers, youth workers, women's workers, men's workers and ministers. In the Loan Library at Elgin is a book by Arthur Ponsenby written after World War I, *Falsehood in Wartime*. It can help to give perspective to atrocity stories now.

Goshen, Ind.

Home and Family

WHAT'S WRONG WITH THE BENNETTS?

BY HELEN HOAK EIKENBERRY

In Two Parts—Part Two

Finishing his pie, and pushing his chair back from the table a little, Mr. Bennett raised his very satisfied countenance to the members of his family.

"Jim, do you still hold to that fantastic idea of yours?"

"Y-yes, Pop." But he hesitated, as though not too sure.

"Dell," roared Mr. Bennett, "what's wrong with this family now?"

"I-I don't know, father, but—"

"Mother, do you take any stock in what these youngsters are saying?" J. D. was making real display of his assumed gruffness.

"Yes, James, I think they are right to hold out for a real round-table discussion." Then she smiled. "Don't you?"

"I most certainly do, my dear! I think that now we are in a fair way to have a real understanding. I am proud that my children take this much interest in the family welfare."

When the work was finished, each member of the family went just a little reluctantly into the living room, because who wanted to say now the horrid things they had been thinking about each other? Be it said for them all, each knew that in some way he, or she, had been to blame, and each fully expected to be reminded of certain shortcomings.

J. D. Bennett cleared his throat, which was clearly understood to be the prelude to the performance of an embarrassing duty. Then he began: "I suppose this is the most important meeting of my life. I am sure it will be the most democratic one I ever attended. In love, but with frankness, we are going to speak convictions, and make a few confessions, perhaps, if we feel so inclined. Dell, to prove how fair we can be, we will first allow you, the youngest member of the family, to voice your grievances, or make your suggestions, whatever they may be."

Jim, looking at her now, wondered how he had ever thought of her as a snippy little girl. She was, well, kind of pathetic, sitting there thinking how she would say her piece. She must have plenty of grievances against him, and he was honestly hoping she could speak up good and strong about them.

"Well, if this was yesterday I would think of plenty to complain about," began Dell. "But things have changed since then; not things, I guess, but the way I feel about them. Yesterday I was so provoked at Jim that I cried. But now I see I was the one to blame. No wonder he took my Latin notes and made believe he destroyed them, because I got half the freshmen girls to yell *Pignose* and *Lumpy Lout* at him all day. I don't see how I could be so mean, and, to my own brother!"

"Aw, sis, forget it! I was the mean one. Your Latin notes were in my shirt front, and I let you go to class and get a zero! I certainly hate that!"

Mr. and Mrs. Bennett were staring unbelievably at their son and daughter, making such confessions. Had all this really been going on? All eyes were turned to Dell again, and she went on, "I... I've kind of had the idea that Mom was too old-fashioned. But I guess

she's right about wanting me to be bundled up good and warm, because I remember now about sneaking off without my rubbers, and unbuttoning my coat when I got away from the house, so my new red sweater would show on the way to school. I know that's why I almost had pneumonia before Christmas."

Mother was certainly hearing something which was a great surprise to her.

"What else, dear?" asked Mrs. Bennett, almost in a whisper.

"Lena Watson . . . I just don't like her. You wanted me to chum with her because you thought she was a nice, studious person. But I found that she was gossipy and unkind. And she didn't want me to have another friend but her. So we got mad. She won't speak to me at all now. But I'll try to think of something to make up about. Only, Mom, I'm just sure we can't be chums."

"Of course not, dear. But why didn't you tell me about it? I think I could have understood."

"But you like Mrs. Watson, Mom. And I guess I thought I was doing wrong. But I tried to be friends! Truly I did!"

Mrs. Bennett knew perfectly well how a girl like Dell would feel about a girl like Lena, now that she had been told how Lena acted. For the first time Mrs. Bennett realized also that she could see in Lena the very faults that Dell had mentioned. But Pop was beginning to see how very little he knew about his own daughter. He supposed that now he should come in for his share of well-deserved criticism.

Sure enough Dell began to say:

"And now about Pop. Well, I had begun to think he didn't care so much for us any more. You see, he was hardly ever at home. Only, it just wasn't fair for me to think those things. People expect him to help in everything. I ought to be glad he will do fine things for this town. Mostly what's wrong is wrong with me, and all the time I thought it was other people being wrong!"

Mr. Bennett looked at Jim, a sign for him to begin.

"What I want to say is that I've been acting entirely too smart! It kind of shocks me to think that I've been feeling so sensitive and abused and misunderstood, when I was really the fault of it all. But even before this meeting I began to see that I was going too far. Dell, I want you to know that I took your Latin paper in to Miss Mayne after school last night, and explained what I had done with it. I certainly felt cheap . . ."

Dell and Jim exchanged embarrassed grins.

"I'm sorry, Mom, that I haven't let you in on more of the things I've been thinking, and doing," continued James. "I could see that you were terribly surprised to learn about the spats Dell and I have been carrying on. I believe the reason kids don't tell their folks things is that they know they're wrong, which means, of course, their folks wouldn't approve of them. I haven't been really bad, but I've thought that I know more about things than you do. And I've been too touchy too. Say, I found out that you were right about that smoking crowd getting poor grades, and slowing up in their athletics too. Don was put off the basketball team today. It's funny how a fellow resents having his folks tell him things like that, when all the time he knows they are right. You and Pop have both been wonderful parents. Better than I deserved. It looks to me as if you have all been O.K. except me."

Mrs. Bennett looked at Mr. Bennett, and said, "We'll make our confessions, too, of course. I see just where I have failed in being a real confidante as a mother should be. My fault has been my method. I've been the preachy kind of parent, and children do resent that every time. It hardly seems possible that I have held off my own children with a kind of rigid strictness, when all the time I longed to have a close bond of understanding between us. To think that my own children were afraid to come to me with problems for fear I would not understand! I wonder how many mothers and fathers unknowingly make that mistake!"

"As a wife you haven't a fault, my dear, so don't reproach yourself with anything in that respect," chimed in Mr. Bennett. "If we haven't been as chummy as we once were, it isn't your fault. I've been absent from the family scene entirely too often. I've shifted all the responsibility upon you, dear! Why haven't you balked?"

"Why, Mom is just swell!" Jim exclaimed.

"Only we haven't appreciated her as we should," finished Dell.

"I wonder if we wouldn't all have been a lot happier and better acquainted, if I hadn't been so wrapped up in business and all these other activities the past few years. Perhaps a few more outings, and maybe a real vacation spent together this summer might give us all a good lift. Guess about June I should be due for one. Might start thinking about it now, and making a few plans, perhaps."

As Mr. Bennett looked about the family circle of eager faces, he felt that he had made a very fine suggestion indeed. Clara's face seemed younger and more radiant than it had been for many a day. Jim and Dell could not contain themselves in their enthusiasm, and the round-table discussion broke into high disorder. J. R. himself lapsed off into basking in pleasant anticipation. Why, he could just see Jim and himself on a clear, smooth lake hauling in the fish, and then Clara and Dell exclaiming over the beautiful specimens.

"Yes, sir, there is nothing like a wholesome American vacation for a man and his family!"

The Bennetts are just an average American family, and there really cannot be much wrong with people like the Bennetts, nothing, that is, that a good fair family discussion cannot straighten out.

Sterling, Ill.

Information on the Teachings of Jesus Christ

BY A. S. THOMAS

A peddler, spending the night in our home, was looking in the New Testament which was lying on the sitting room table. Knowing him to be a Jew, I asked if he had ever read the Book. He said, "When nobody looks at me." Then he continued, "If I fall in love with a pretty Protestant girl, I might join a Protestant church to win her. But I'd still be a Jew at heart."

"You say you'd join the church. With what service would you join the church?" I asked.

The peddler answered: "I'd go down into the water with the minister and he'd dip me three times, face forward."

"You say you read the Book. What would you do about the service when Jesus met with the disciples in the upper room?"

"I'd meet with the brethren and we'd wash one an-

other's feet, eat a meal together and partake of the communion," answered the peddler.

He was so much interested in the teachings of the New Testament that he returned the second night to stay with us.

In a series of meetings in Fayette County, West Virginia, I visited in the home of a well-known citizen. He said that he did not know enough to unite with the church. Yet he felt he was responsible for his wife and children. Having been raised in the faith of another denomination, he nevertheless believed that that particular church did not observe the teachings of the New Testament. He felt as far as he had read and understood, that the Church of the Brethren was following the teachings of Christ, but perhaps he hadn't found them all. Then I told him that if he joined our church there was not a thing in the New Testament that he could not do. When the invitation was given that night he and his wife came out.

In the same meeting a Catholic girl, the daughter of a French miner, made application for church membership. On a visit to the Frenchman's home, the father said, "Perhaps Mary knows better than we do."

After the baptism, he said, "If you get me a Book I can read, perhaps I will join the church."

I ordered a French Bible through the Brethren Publishing House. One year later in a series of meetings, he joined the church.

The cases just given happened more than twenty years ago. Now for a more recent experience.

When I visited a Hungarian home not long ago, the host was so precise in his language that I asked him what church he represented.

"I am a Tistian [Christian]. I was baptized by immersion," he replied.

When asked why he did not unite with a church, he said: "I am afraid to, as I had a hard time getting away from the Catholics."

I told him he could get away from a Protestant church any time. "You say you are a Christian. How do you and your wife observe the teachings of Jesus?"

He answered: "Didn't Jesus say that when two or three were gathered in his name, he would be in their midst? Me and my wife, we sing, we pray, we read Bible, we wash feet, we eat supper, we take of the communion."

His belief that a church was man-made had kept him from uniting with one.

Four different nationalities thus expressing themselves on the teachings of Jesus Christ have thoroughly convinced me "that a wayfaring man, though he be a fool, could not err therein."

Dayton, Va.

Her Broadcast

BY JULIA GRAYDON

She got on a bus with her mother, a tiny child of three who might have been coming home from dancing class. Instead, she had been broadcasting a psalm over the radio.

As I write this, these words come to me: "Train up a child in the way he should go, and when he is old he will not depart from it."

Harrisburg, Pa.

Our Mission Work

ON TO NEW YORK

BY MINOR M. MYERS

Goa was a new place for most of the repatriates returning from the Orient. Few of us even knew Portugal had territory in India. The exchange of repatriates there put it on the map and made it an important place in future history. In the early morning of October 15 when we were supposed to land we observed that our boat was sailing almost due east; then about eight o'clock we were able to see land, first the small islands and next the mainland. After looking at only water for a number of days we were thrilled to see land. As we approached the harbor several ships came into view. These proved to be German freighters which the crews had scuttled shortly after war was declared. The pilot met us a considerable distance out to take us in, for the channel was shallow. We observed that the rudder of our ship churned up muddy water.

Passengers crowded the deck, watching our ship, the Teia Maru, move slowly into her berth and at the same time exulting over the beauty of the landscape. Just a few hundred yards back of the dock was a lovely hill covered with semitropical grass, trees and shrubbery. Several red-roofed cottages with white painted walls were nestled among the palms along its side. On top was a beautiful old stone chapel which could be seen from far out over the countryside. On the crest where the hill turned, an old brick fort, built during the fifteenth century by the Arabs before the country was taken by the Portuguese, looked out over the harbor and villages across the river. In those early days it guarded the land as well as the sea for the Arabs were attacked from the land by the Indians, who did not want them in their territory. This old fort is now being used for a school and thus is serving to enlighten the many Indian pupils there.

Several groups of workmen began immediately to unload our baggage and the parcels which the Japanese had sent to their internees in this country. The baggage was stored in big warehouses from the weather and made available to the owners if they needed it. It is really a tremendous job to load and unload a big ship, even though ours was not so heavily laden. It took six days and most of the nights, using four cranes and a couple hundred men, to handle the baggage and parcels at Goa. The American Red Cross had sent out on the Gripsholm thousands of parcels to be delivered to the prisoners of war and internees in Japan, the Philippines, Hongkong, and China. We rejoiced and thanked God when we saw the parcels being unloaded, for all of us were eager that those we left behind might have something from home to cheer and comfort them, and strengthen them physically too.

It was not until after lunch on the second day that we Teia Maru passengers saw a tiny speck out on the horizon which, growing larger as it came closer, proved to be the beautiful, majestic Gripsholm. To see her pull up to the dock gave us one of the greatest thrills of our voyage. Another great thrill was walking up the gangway to the Gripsholm when we were being exchanged from one ship to the other and realizing that we were free men again—no longer enemy nationals to those in charge of us. Words were inadequate to express the feelings experienced by many of the passengers. The following day three of us were leaning on the rail talk-

ing of that experience. One of them said, "I just can't describe how I felt. I felt as if the whole of the inside of me was all aglow." The other said, "I felt as if every cell in my body was smiling."

In the forenoon of October 19, 1,503 of us were exchanged for an equal number of Japanese. They left the farthest end of their ship and circled around to the farthest end of the other one, while we took the shortest route between the nearest ends of the ships. Both groups were moving at the same time and four hours were required to complete the exchange of the passengers, including those carried on stretchers.

While at this port a number of our passengers had opportunity to talk with some of the Japanese repatriates. They were friendly and a number of them said that they did not want to return to Japan. Some of them stated that they had not seen their home country since they were very young. We felt sorry for them because they did not know what they were in for. We knew we were coming to better food and accommodations on the Gripsholm than we had had, while they were going to worse quarters and poorer food on the Teia Maru. We were happy and rejoicing over our lot, but many of them were not happy over theirs.

While they were still on the Gripsholm a large group of Japanese sang American songs for us to hear. And one evening while the boats were still in harbor a group of Christians went on the end of the deck nearest the Japanese and sang hymns for them. The next day at their request we again sang hymns for them. This was an expression of friendliness and Christian feeling for those Christians who because of the war between our two countries were enemy nationals.

We were promised a good buffet turkey dinner for our first meal on the Gripsholm. And we had it, with chicken and ham, too, to say nothing about peas, potato and fruit salad, pickles and cranberry sauce, tomato juice, milk and coffee and much more besides. How we did enjoy that first meal! Another thing that tasted good was the bar of Nestle's chocolate the Red Cross representative handed each passenger as we came aboard. Nothing could have been more appetizing than that.

At Goa several passengers saw one or more of their loved ones for the first time in many months. We rejoiced with them. One husband who was in the service came all the way across India to see his wife, who had been a nurse in a hospital in China. An eighty-year-old missionary was met by his son, who flew from Kunming, China, to see his father. Theirs was a touching meeting and it did us all good.

The day before we sailed from here we were saddened by the death of one of our passengers. Rev. Arthur of the Presbyterian mission died of apoplexy. One severe stroke was followed by lighter ones. Being ill at Shanghai he was carried aboard on a stretcher after a long wait for the authorities to decide whether or not they should take one so ill, lest he die on their boat. He made considerable improvement on the voyage and his friends thought he would be able to get home to his family. Arrangements were made as quickly as possible for his interment so that our boat would not be delayed in departure. Permission was obtained from the port authorities for him to be buried in a Protestant cemetery across the river. The secretary of his mission, who conducted the committal service, and the pallbearers were the only ones permitted to accom-

pany the body to the burial ground. The sad news was then cabled to his wife.

The last parcel was hoisted on to the Teia Maru on the morning of the twenty-first and soon the tug boats began pulling her away from the pier. Before getting out of the harbor she grounded in the mud. The tugs helped get her loose and soon she disappeared over the horizon. Our boat was ready the next day and we, too, were assisted in leaving. We looked back upon the beauty of the landscape, thinking of what that little place meant to us. We praised our heavenly Father for his goodness and protection thus far on our long voyage.

At Goa a number of passengers received cablegrams from their home folks and boards or firms they represented in the East, and messages were sent to relatives and friends. We were told that a lot of mail came out on the Gripsholm for us but that it would not be distributed until after we left harbor. Sure enough we were not out of sight of land when the authorities began distributing it. As we had been used to standing in line in camp for so many things we lined up for our letters. After receiving them we hurried off to some quiet place on deck, in the lounge or to our staterooms to read the messages of love and hearty welcome back to our homeland. It was a feast for most of the passengers far superior to the turkey dinner served us after coming aboard. It took us quite a while to finish reading; some of us were so oblivious to what was going on that we did not know we were moving. Soon we began sharing with our friends the good news received, and rejoicing with each other. For many this was the first news from loved ones in nearly two years. Several had their joy mingled with sorrow when letters told of a son, a brother, a nephew, or a parent whom they would not see on arrival, and of some who had died. Our hearts went out in sympathy to those whose hearts were saddened.

The next day magazines which the Red Cross and other organizations had sent along were distributed: Life, Time, the Saturday Evening Post, Colliers, the Woman's Home Companion, and the Atlantic Monthly in fairly large numbers and various issues for all the passengers. Individuals received copies of the Christian Century, Harpers, and Newsweek, which were later shared with any who wanted to read them. These magazines were greatly appreciated. We read them with genuine eagerness, for we wanted to learn what was going on. We had been cut off from the news and outside world for so long. A time was arranged in the forenoon and in the afternoon of each day at which a passenger

Continued on Page 21

What to Pray For

Week of March 5-12

If travel permits, Dr. Barbara Nickey is to return on her fourth furlough this year. She went to India in 1915 and during most of her twenty-nine years on the field Dahanu Road has been her home. The days and the months find her busy in the Dahanu hospital and in the dispensary and in surrounding homes. Being conscientious and careful to a marked degree, Dr. Nickey is known as a doctor who always gives her best. Many people, both Indian and American, have been heard to say that they would entrust their lives to her hands, knowing that she does well everything she knows to do. And added to this is the confidence that she always depends upon the Lord's help.

Also at Dahanu Road lives Hazel Messer. She sailed for the India field in 1931 and has been home on one furlough. To realize how thoroughly she enjoys her

work, one needs only to read some of the interesting experiences she has. Turn again to page twenty of the January 15 Gospel Messenger and read about the dark, wet day when the weary hospital patients found joy in looking at pictures.

Doctor Nickey and Nurse Messer are thankful for the prayers of the home church. Let us be faithful in remembering them and all the lives they touch.

Monthly Financial Report

During the month of January contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$39,816.39, and the total received for the year beginning March 1, 1943, was \$261,442.46. Contributions for Brethren Service totalled \$44,247.59 for the month and the total received for the year was \$326,888.79, detail as follows:

	Receipts for January	Total receipts since 3-1-43
World-wide Missions	\$15,490.89	\$ 55,105.72
Women's Work Project	1,164.16	10,766.72
Home Missions	1,282.14	13,854.03
Foreign Missions	1,488.13	9,523.43
Junior League Project	730.41	2,515.45
Intermediate Project	20.12	201.87
India Mission	305.38	3,209.82
India Native Worker		43.00
India Boarding School	76.66	261.57
India Share Plan	300.76	1,833.46
India Missionary Supports	1,675.52	19,777.43
China Mission	339.46	2,401.36
China Native Worker		100.00
China Girls' School		5.06
China Share Plan	245.00	506.07
China Missionary Supports	1,135.54	11,952.83
South China Mission		145.00
Minerva Metzger Memorial		25.00
Sweden Mission		5.00
Africa Missionary Supports	2,798.73	12,616.30
Africa Mission	2,223.93	5,527.25
Africa Share Plan	125.00	772.50
Africa Leper	180.13	636.57
Conference Budget Undesignated	9,319.52	97,474.90
Conference Budget Designated for—		
Bethany Biblical Seminary (at Elgin)	106.00	1,812.53
Bethany Biblical Seminary		
(at Chicago)	88.75	739.10
Board of Christian Education	107.71	3,529.56
General Education Board		265.52
General Ministerial Board		70.51
Student Loan Fund		5.00
Ministerial and Missionary Service		
Fund	40.00	222.68
Conference Budget Share Plan		149.40
Youth Serves	572.45	5,367.12
	\$39,816.39	\$261,442.46
Brethren Service—		
Brethren Service Fund	25,947.43	188,030.12
China Relief	5,437.42	21,667.59
Civilian Public Service	6,920.73	93,693.49
European Relief	351.96	1,499.36
General Relief	5,562.05	19,869.55
Postwar Reconstruction	17.00	1,322.16
Refugee Fund	11.00	441.52
Rehabilitation Fund		365.00
	\$44,247.59	\$326,888.79
Grand total all contributions	\$84,063.98	\$588,331.25

The following shows statement of condition of the following Boards as of January 31, 1944:

General Mission Board	
Income since March 1, 1943	\$155,147.94
Income same period last year	166,014.30
Expense since March 1, 1943	151,921.50
Expense same period last year	127,605.56
Mission surplus January 31, 1944	81,235.78
Mission surplus December 31, 1943	59,230.70
Increase in surplus, January 1944	22,005.06
Brethren Service Committee	
Income since March 1, 1943	\$326,888.79
Income same period last year	268,222.88
Expense since March 1, 1943	348,016.56
Expense same period last year	297,547.69
Brethren Service surplus January 31, 1944	91,569.30
Brethren Service surplus December 31, 1943	78,267.87
Increase in surplus, January 1944	13,301.43

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, March 5

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson, Jesus Urges His Disciples to Watch.—Mark 13: 3-10, 31-37. Golden Text, Watch ye therefore: for ye know not when the master of the house cometh. Mark 13: 35.

Christian Workers, The Meaning of Lent.

B. Y. P. D., Songs of Thanksgiving.

• • • Gains for the Kingdom

Two baptized in the Piqua church, Ohio, Bro. Roy Honeyman, pastor.

Fourteen baptized and several re-consecrated in the Walnut Grove church, Va., Bro. Ernest E. Muntzing, evangelist, Bro. Paul S. Lewis, pastor.

• • • Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. B. M. Rollins March 5 in the Cumberland church, Md.

Bro. Jesse H. Ziegler of Chicago, Ill., April 7-9 in the South Waterloo church, Iowa.

Bro. Harold R. Myers of Circleville, Ohio, March 13-26 in the Union Grove church, Ind.

Bro. M. G. Wilson of Cloverdale, Va., March 20—April 2 in the Mt. Pleasant church, Pa.

Bro. Earl Brubaker of East Petersburg, Pa., March 19—April 2 in the Rheems house, West Greentree congregation, Pa.

• • • Personal Mention

Bro. Fred E. Harrell, fieldworker for North and South Carolina, formerly of Relief, N. C., should now be addressed at Burnsville, N. C., Box 143.

To Brother and Sister John H. Gard of Los Angeles, Calif., our congratulations. Their sixty-first wedding anniversary was celebrated recently.

Sister Nettie H. Reiste of the Panther Creek church, Iowa, writes that two of their local boys met on the battlefield in Italy. One, badly wounded, was rescued by the other. The wounded one is now at home, an

invalid. It is good that the Brethren boys could serve each other. "But," writes Sister Reiste, "this is one of the terrible costs of war. We are praying continually for peace." And we can all join in that.

Mr. and Mrs. Claude J. Nutson, members of the Methodist church at Owosso, Mich., were recent visitors in the Brethren Publishing House. They were here, they told us, in the interest of helping the C. P. S. program, which enrolls two of their sons.

Dr. Walter Van Kirk received a Distinguished Merit award from the National Conference of Christians and Jews on Feb. 21 for having presented one of the outstanding radio broadcasts of the year. It was his weekly broadcast, Religion in the News, that was so honored. Our readers who have not already heard it will be interested to know that it comes across NBC each Saturday at 6:45 p. m., E. W. T.

Men's Work secretary, Bro. R. E. Mohler, shares with us again a report on the doings of the men of the brotherhood. It is good to know that the men, as well as the women, can accomplish real service when they have a mind to work. A few things caught our eye from the report: Some Virginia men are sending a blind girl to school, and she is doing good work; some Ohio men have a "help your brother" plan in which they work for the surrounding farmers and give their wages to the church; some Illinois men place a \$10 check in the church offering each Sunday; some Kansas men are studying Christian stewardship; some Pennsylvania men are concentrating on heifers for relief. "And they accomplished much because they worked together."

To Sister Martha Wray of Tipp City, Ohio, we are indebted for a tract published in 1896, written by Landon West and telling the life story of Elder Samuel Weir, the first, and perhaps the only, colored elder in the Church of the Brethren. He was born a slave in Bath County, Va., on April 15, 1812; baptized into the Church of the Brethren in Botsourt County by Bro. Peter Nead on May 14, 1843; elected to the ministry in Highland County, Ohio, in August 1849; and advanced to the eldership in Ross County, Ohio, on Feb. 9, 1881. At this meeting Bro. Harvey Carter, also colored, was called to the ministry in the Church

of the Brethren. Elder Weir died in March 1884 after having faithfully served our beloved church for many years.

Brother and Sister George Lapp of Bellingham, Wash., celebrated their fiftieth wedding anniversary, we are told, on Feb. 6. Their children were all at home and they report a very nice celebration. We are glad to extend them our congratulations.

"Dr. Raymond Cottrell in Whites' Memorial Hospital. Gastro-intestinal hemorrhages." This telegram was received soon after noon on Feb. 23 at the mission offices in Elgin. It had been sent from Los Angeles earlier the same day by Pastor M. S. Frantz. Our readers will want to pray earnestly for this missionary who has rendered so many years of faithful service in India.

• • • Miscellaneous Items

Some of the Messengers for Feb. 26 were run before it was discovered there would be room to print the last sentence of the next to the last paragraph in the editorial, On Laying Down the Pen, page 4, just as it had been written, or as follows: "It is indeed a great satisfaction to lay down the editorial pen in full confidence that under the able and consecrated Bittering and Brandt guidance the paper will continue to serve the church and the world by being true to its name."

Mothers are important people. What is it that makes them successful? The American Mother's Committee in trying to select an outstanding American Mother for 1944 has set up the following criteria: 1. She must be a successful mother, as evidenced by the character and achievements of her individual children. 2. She must embody those traits most highly regarded in mothers: courage, moral strength, patience, affection, kindness, understanding, homemaking ability. 3. She must have a sense of social and world relationships, and must have been active for her own community betterment or in some other service for public benefit. 4. She should be equipped by nature to make friends readily and to meet people easily. If any of our readers would like to help select this American Mother nominations can be sent to the American Mothers' Committee at 60 East 42nd St., New York.

The Browntown church of Northern Virginia says, "Our people are expressing pleasure in the one hundred per cent Gospel Messenger club. None of our members were subscribers before last fall." We also express pleasure in their club and we hope that everyone will continue to be pleased.

Music lovers who have not already discovered the "Hymns for all Churches" hour over NBC at 2:45 E. W. T., Monday, Tuesday and Wednesday, may be interested to listen to some future programs. We are told the following songs will be featured: March 7, Steal Away; March 15, Will There Be Any Stars?; March 22, My God and I; March 24, Goin' Home.

At the Connellsville church of Pennsylvania a reception will be held on April 27 for all new members received since the coming of Pastor W. C. Sell. The following week, beginning on May 3 and continuing through May 5, Bro. Nevin H. Zuck of the Uniontown church will hold a pre-love-feast revival. The love feast will be held on Sunday evening, May 7, at 7:00 o'clock.

Northwestern Ohio district conference will convene March 14-16 in the Lick Creek church, one mile southwest of Bryan on State Highway 2. The conference will open with a ministerial session at 10:30 a. m., Tuesday morning, March 14; elders' meeting Tuesday, March 14, at 1:00 p. m. Business session Thursday, March 16, at 9:00 a. m. Speakers for the conference from outside the district are Brethren Leland Brubaker and I. W. Moomaw.

Our correspondents will please note that a more rigid rationing of space is becoming necessary as we are obliged to print additional half-sized Messengers. In the obituary and church news columns seek to hold to factual matters and minimize comment. All writers, for whatever department, should try to make every word count. If we are all careful at this point there will still be some space for everyone.

Announcement concerning relief. The Brethren Service Committee relief center for the collecting and shipping of new and used clothing, shoes, soap and dehydrated foods is temporarily located at New Windsor, Maryland. Beginning March 1 the center will be ready to receive, sort and prepare for shipment direct to areas of need. Send materials well-packed by freight or express prepaid or by parcel post. Address Brethren Service Committee, Relief Center, New Windsor, Maryland.

What's Wrong With the Bennett's? A story begun in the full-sized issue for Feb. 19, is concluded in this paper. See page 12.

The Wichita, Kansas, church has called six young men to the ministry during these war years. They are Elmer Baldwin, Homer Kimmel, Roy McAuley, Dean Egge, Duane Ramsey and Dale Brown. It happens that we know all of these men and we see here great developing leadership for our church, both in America and abroad, for some of these men are dedicated to foreign service. It seems to us that this is an excellent action for the church, in a great defense city, to take in times like these.

In the Garden by Mrs. I. D. Leatherman is the name of the 1944 mother and daughter banquet program. It is now ready to send out on order. It is five cents per copy. The program calls for tributes of appreciation to be extended to mothers, daughters, youth, and children as well as to older people. Order your copy of *In the Garden* from General Boards, Elgin, Illinois.

With Our Schools . . .

Manchester News

The entire college community was saddened on January 29 when the news came that Mrs. Ida Winger, wife of President Winger, had died in the Bluffton hospital. For many years she lived under the shadow of the college, sharing heavy burdens with President Winger in innumerable ways. The sympathy of the entire college family is extended to President Winger and his family.

March 26 is Manchester Day in the Central Region. It is the hope of the college that every church in the region will observe the day, either on March 26 or on some suitable day near that date. Representatives of the college will be glad to be of assistance. The college management has decided that whatever funds are raised on that day above the amount necessary for current expenses will go into the Winger Memorial Fund.

The Winger Memorial Fund has now reached a total of \$55,680, which is well over the half-way mark toward the goal. Many friends of the college and of President Winger within the church and without the church are contributing generously to this cause.

President and Mrs. Schwalm recently spent two weeks on a trip to Sebring, Florida, where President Schwalm conducted a ten-day Bible

institute. They were greeted on their return by a real spell of winter and a heavy blanket of snow.

Almost each week boys are called from the campus by Selective Service. We marvel at the calm, heroic way these men face their call and make their choice. Elders scarcely realize the emotional experience through which many of these boys pass in facing the grim realities of war.

Recent speakers at the college have been Henry Hitt Crane of Detroit, Harry Overstreet, the well-known author and speaker, and Rufus Bowman. Editor Desmond W. Bittering is to be on the campus during pre-Easter week for a series of addresses and for conferences with students.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

100 Puzzles: How to Make and Solve Them. Anthony S. Filipiak. 120 pages. \$1.00.

Ceremonials in Jesus' Day. Elizabeth Rathmell. 63 pages. Paper, 35c.

Altars Under the Sky (devotional). Dorothy Wells Pease. 144 pages. \$1.00.

The Evening Altar. Carl Wallace Petty. 187 pages. \$1.00.

Present Day Hymns and Why They Were Written. John Barnes Pratt. 102 pages. \$1.00.

Gen'emman of de South (fiction). Anna Walker Robinson. 129 pages. \$1.50.

Books for Children

The Adventures of Jimmy Microbe, Virginia Budd Jacobson and Lyman L. Daines, M. D. Reilly and Lee Co., 1937. 94 pages. \$1.25.

Here is a book giving good everyday reasons for having good health habits. Jimmy Microbe's adventures will appeal to the whole family: the kindergarten age will enjoy the pictures and having someone read the story, the juniors will appreciate the man-sized medical terms and incidentally the large print, and dad and mother will appreciate some of the details.

RESETTLING AMERICANS OF JAPANESE ANCESTRY

BY RALPH SMELTZER

For the past twelve months the Brethren Service Committee has maintained a hostel in Chicago, which has assisted Americans of Japanese ancestry to resettle from War Relocation Authority camps into a civilian life and self-supporting jobs. During this time, Ralph and Mary Smeltzer have directed the work.

Recently I visited seven of the western relocation centers where approximately 65,000 persons of Japanese ancestry still reside who were removed from their homes on the west coast. As a result of this trip, I discovered a number of interesting facts.

Present indications are that resettlement may proceed as rapidly during the spring and summer as it did last year. There are still a great many people—perhaps 15,000 to 20,000—who are single or have small families and can relocate immediately. Most of them will probably resettle under the present program before next winter. Many parents with a son or a daughter relocated and with only one or two children at home are making plans to join those on the outside.

Even larger families are making plans for resettlement. Some of these plans are set to mature in six months, some in a year, some in eighteen months. The important fact is that many—perhaps most—families seem to be making some sort of plan for resettlement.

Not all residents of the centers are in favor of resettlement, however. There are still some who bitterly oppose it. Usually, these persons have no personal friends or relatives who have relocated. Although the Buddhists have been most reluctant to relocate, some Christians are equally hesitant. No arguments—jobs, wages, housing, education of children, postwar employment or public acceptance—will persuade this group to relocate. They just refuse to be persuaded; they do not want to be convinced. One interesting and significant observation was that practically everyone seemed to be talking

The Brethren Hostel, at 6118 N. Sheridan Road, Chicago

With a staff made up of Rev. and Mrs. Ralph Smeltzer and Rev. and Mrs. Charles Kimmel, the hostel provides a temporary home for as many as thirty-five resettlers from War Relocation Centers who spend a week or more there while they are looking for jobs and apartments in Chicago. The hostel was opened in March 1943 at Bethany Biblical Seminary and moved to the present location in September 1943. By November 1, 587 resettlers had been helped.



Brethren Service Committee,
22 South State Street,
Elgin, Illinois.

Dear Friends,

As I arrived in Chicago one cold rainy day in the spring, my emotions were somewhat varied. After over a year's confinement in a relocation center, it felt wonderful to be back in civilization—to be free again, leaving barb-wire fences and watch-towers forever behind. At the same time, there was fear in my heart. How much discrimination would I face? Would I be able to find employment? Would I make friends? Could I find my place back into society again? Would I be branded as an "evacuee, fresh out of a concentration camp?" Would it be possible for me to forget the past year's experience as a bad dream?

As I became part of the hostel family, participated in the discussion meetings, had long sessions with ever-helpful counselors and received daily guidance in my pursuits for employment and housing a great deal of the fear and doubt left me.

I shall never forget the wonderful spirit of the students at the Bethany Biblical Seminary. It seemed that they went out of their way to show us their genuine friendship, love and understanding. Priceless friendships grew out of doing the dishes together, playing ping-pong, holding bull-sessions until late at night, and gathering around the piano and singing. These friends, through their active ministry, restored confidence in us and melted the icy fear of discrimination from our hearts.

Now that I am happily settled in an apartment and have been employed for over five months in an office among congenial people, I can appreciate the hostel more than ever for its assistance in giving me the right attitude toward life in Chicago and in removing my many doubts and fears.

The Brethren Service Committee can well feel satisfied in the wonderful service it is performing, and it may be assured that I, as well as 550 others who were fortunate enough to be able to accept the hospitality of the Brethren hostel, am deeply grateful to the committee. May I express the hope that the Brethren Service Committee will continue in its ministry to the resettlers.

Most appreciatively yours,

G. S., a Resettler.

about resettlement, either for it or against it. Indifference was uncommon.

Large families face genuine resettlement obstacles. Before these families can relocate, before resettlement will be able to continue much after next fall, these obstacles must be faced by both the War Relocation Authorities and the center residents and overcome. Heads of these families are either farmers or businessmen for the most part. Opportunities for the businessmen to get back into business are decreasing, not increasing. The financial risks are great. Neither are they content to work for others.

There are three possible solutions to the problem: subsidization, group relocation, or reservations. The first solution would mean that either the government, private agencies or the evacuees, through credit unions, would find farms and business opportunities and would help financially in getting resettlers started in business. Even though the government were to increase family grants to \$500 or \$2,500, as some evacuees are requesting, it will still be necessary to secure proper farm and business opportunities, which are not now available.

Group relocation is looked upon by some government officials and resettlers with disfavor, by others with favor. In the case of farmers, the problems are securing a plot of ground, selecting a congenial co-operative



This family was resettled through the Brethren hostel. Many of those remaining in War Relocation Centers are members of families and their resettlement presents some difficult problems.

group, securing financial assistance, obtaining favorable public opinion, and providing adequate housing.

Turning the relocation centers into permanent reservations is the third possibility, which is being increasingly discussed. These reservations would be operated under the supervision of the government as are the Indian reservations, or turned over to the evacuees to operate themselves. In this setup, the farmers could till the land around the projects as they are now doing and the businessmen could set up their businesses inside.

I encountered considerable talk as to how many persons will never be relocated. Estimates ran from 35,000 to 75,000. Government men now admit that a large group of evacuees probably will never be relocated and that centers or public aid must be maintained for them. The final number left will depend upon the success of present relocation planning, whether new procedures are instigated for family resettlement, the degree to which evacuees have an opportunity to participate in the planning and execution of their own resettlement, and upon the relative attractiveness of relocation center life as against resettlement life.

The last mentioned reason does have considerable effect upon the present speed of resettlement. The War Relocation Authority policy and the personnel seem to be going at cross-purposes, improving life in the centers to the point of creating an impression of permanence, and at the same time preaching relocation and the temporary nature of the projects. This paradoxical situation must be resolved before many of the relocation center residents will increase their confidence in the W.R.A. and its chief purpose. The more attractive, physically, recreationally, socially and financially, relocation centers become, the fewer there will be who embark upon the harder road, resettlement.

More and more relocation officers are realizing that evacuees cannot be "high-pressured" into resettling. The opinion is growing that the success of relocation depends upon the evacuees themselves, that it is their problem, that it is up to them to decide to relocate, to realize that their future is at stake. When this decision has been made perhaps with the assistance of a relocation counselor, it is then time for the War Relocation Authority to step in and ask how it might help. The major responsibility must be placed upon those who are to do the relocating.

In some of the centers the evacuees are willing and desirous of carrying the major responsibility for organizing and aiding relocation, and in some cases, the evacuee leadership is superior to the appointed personnel

Relocation in Brethren Communities

We are receiving increasing requests from Brethren families and others in the Midwest to supply farm and domestic help. Our success in providing such help has been almost negligible. Why? After persons have arrived in Chicago where they have friends, abundant job opportunities, good wages and the near-by security of the hostel, they are exceedingly reluctant to venture farther down the resettlement road. It has taken considerable effort on their part to get this far. We experience little success in persuading any of them to go farther, even though we assure them that "it is a good home, a good farm, and a favorable community." We hesitate to assure Brethren and others that we can find them hired help which we know is almost impossible to obtain.

We have not given up, however. It may be necessary for either Mrs. Smeltzer or myself to accompany potential employees to the homes, farms, or small communities desiring such help. After such individual placement has been accomplished, it may be necessary for one of us to visit such persons occasionally and assist in the adjustment process.

The problem of how to relocate vegetable growers who insist on operating their own farms and businessmen who insist on operating their own businesses is still unsolved by both private and government agencies alike. Such men, usually with large families, represent nearly 50% of the population remaining in the relocation centers.

We hope to have in the near future more specific suggestions and a plan by which more interested Brethren people can help. In the meantime, we solicit the inquiries and helpful suggestions from the brotherhood.

leadership. One relocation evacuee succinctly put it this way, "Sometimes the 'guinea pigs' are smarter than the 'lab technicians'."

Another interesting factor will soon affect resettlement. That factor is the draft of *nisei* men. According to War Relocation Authority officials and the newspapers today, Selective Service will soon begin to draft American citizens of Japanese ancestry. It has been possible for *nisei* to volunteer for the armed forces since last February, and a considerable number have entered the army. All volunteers so far have been trained in a segregated combat unit at Fort Shelby, Mississippi. *Nisei* will willingly accept conscription, but many will be reluctant, some bitter, at having to go into segregated units. Although some of these units have recently made an outstanding record in Italy, it is likely that this segregation will continue. There should be strong protest from church groups at this kind of undemocratic action—even if it is within the armed forces.

The average age of those who have relocated is about twenty-three years. Considerably over one half are men; thus many resettlers and evacuees will likely be inducted. As a result of this, relocation may be slowed down considerably. Since many families still in camp are depending upon their relocated sons to prepare a niche for the family's relocation, these families' plans will be shattered. The relocatable persons left in the centers will be girls and 4-F's largely. Parents will be reluctant to allow their daughters to relocate alone. Some girls may join the auxiliary service organizations. Beyond this, it is difficult to predict what other effects the draft will have upon resettlement.

The Church at Work



"I believe also that my body was made for action, that my mind was made for thinking and that my heart was made for loving in unison with the life of nature."—From a Camper's Creed.

ability should have the privilege of attending camp. Press upon them the importance of securing all the help possible for their tasks.

4. Back your campers financially. This should be done in such a way that several church groups will not attempt to do the same thing. Never pay all the expenses for any one camper. If he feels that he has made some sacrifice in order to go to camp he will be more likely to benefit from the experience. The knowledge that the church has invested in his camp experience will give him a sense of responsibility to the church.

5. Educate people on the possibilities of camp. Where it is not possible to attend district or regional

camp, local churches may set up some form of camp experience for their own people.

Camp Experience for All

Not everyone can go to our regular summer camps. Since the value of camping is recognized it would seem well for every person to have camping experience in some form.

Local churches have had very enriching experiences as a result of camps set up for their own people. In cases where it seems practical these camps may be set up in co-operation with one or more neighboring congregations. Below are listed a few types of local camps which have proved successful.

1. Overnight camps for intermediates. This type of experience appeals to this age group. Boys and girls are taken separately with a good adult leader who plans with the boys or girls for food, site, recreation, discussion, and worship. If interested in this type of camp write for the leaflet, *Overnight Camps, Free*.

2. Week-end Camps. Such camps may be set up for young people, young adults, or family groups. This type of camp follows the pattern of a regular summer camp with a program of recreation and worship. It has been found good to have at least one leader from outside the local church in these camps. The setting up of such camps requires planning for in advance. If your church wishes to sponsor a week-end camp committees on program and arrangements should begin working soon. Write for the leaflet on *Week-end Camps*.

3. Retreats. Many groups have gained an understanding of each other and visions for their task through a camping experience together. Youth cabinets have probably done more of this than any other church group, but the idea will undoubtedly spread to others. Retreats provide time for careful thinking and planning for the tasks ahead. The experience of living together in the outdoors and sharing in work, play, and worship mold the group into a fellowship which makes work not only enjoyable but more worth while and far-reaching.

YOUR CHURCH AND CAMP 1944

There will be camps again in 1944. We have learned that difficulties have not shut off or even decreased this aspect of our church program. In fact, the greater need for camp in times like these has been demonstrated in the increased number of campers in 1943.

Camp is actually a part of the local church program. For this reason the promotion of camp attendance needs to be considered along with any other work of the church. It is not too early to begin now to plan for the summer.

Representation in Summer Camps

Many of our district camps have been attended by representatives from a small percentage of churches. This is not as it should be for a large number of churches do not benefit from the new vision and enthusiasm brought back by most of the people who attend camp. Every local church should have some representation in our regular summer camps. Wherever possible this representation should be in the person of individuals who deserve the most help from the camp experience—people who show possibilities of leadership or individuals just elected to fill responsible positions in the church. The value of summer camps in leadership training cannot be overestimated.

In order to promote camps properly someone in the local church will need to take on the following responsibilities.

1. Post the dates of your nearest camp. Most of our camps issue posters or bulletins which may be displayed in the church. Write the camp manager for information if it is not sent to you.

2. Encourage discussion on the values of camp. This should be done especially in intermediate and young peoples' groups. Campers of previous years should be enlisted to build up an interest in camp attendance.

3. Contact individuals who because of their leadership

Summer Work Camps

Work camps have provided an outlet for the expression of constructive goodwill to needy people in our land. At the same time that they have served the communities in which they worked campers have grown in their insights into social problems and the answers which practical religion has to offer in their solution.

A number of work camps are being planned for this summer. Most of the camps are set up for six- to eight-week periods at a cost of approximately five dollars per week for board and room. Young people who attend work camps forfeit the opportunity of earning money during the summer months. Local churches may share in the expression of goodwill by challenging one or more of their best young people to participate in work camp this year. Furthermore churches may well consider sharing in the expenses incurred to the work camper.

A folder listing the work camps planned for 1944 is being prepared. Write for it so that this information may be given to the young people in your church.

ADULT DISCUSSION OUTLINE

Making Brotherhood Work

Sunday, March 26, 1944

Our Background

We like to think of the Church of the Brethren as a brotherhood. There are many factors in our heritage which have united to make of our denomination one great family. The following are a few of them. Discuss these and list others.

Our differences from others in dress, church practices and attitudes regarding slavery and war set us apart and made us more dependent on each other.

In our small denomination it is possible for a large percentage of members to learn to know each other personally.

The church has always emphasized living at peace as one of the most important elements in religion. Among other things the annual church visit was an attempt to maintain this fellowship.

Symbolism and Practice

The love feast is a superb dramatization of the ideal of brotherhood with the feet-washing service a symbol of humble service to others and the supper a symbol of fellowship on a common level. This symbol allows for no distinctions between rich and poor, educated or uneducated, the professional man or the manual laborer, church officials or laymen, young or old. But this service is hollow mockery when it does not find expression in real life. What changes would take place in your church and community if this symbolism were translated into everyday living?

Discuss the steps in reconciliation as taught in Matthew 18. To follow this procedure of reconciliation is not a natural inclination. A group commitment to follow it would be a great help to individuals. Do not our baptismal vows constitute this group commitment? Is it practiced? Can the church impress upon its members the importance of this method of peacemaking in such a way that we may demonstrate to our communities and to the nations of the world the ideal and possibility of brotherhood and peace?

The pamphlet, *The Christian Family and World Order*, 5c, gives suggestions for four weeks of daily discussions on developing attitudes of goodwill in the home. Introduce the idea at your meeting and distribute pamphlets to the families represented.

On to New York

Continued from Page 15

could take one magazine to keep two days at the most so that others could have a chance at it. The old one had to be returned to get a new one. Passengers helped with this satisfactory distribution arrangement. This reading, along with the books from the ship's library, kept the passengers supplied with plenty of reading material, all the way to New York. A few new air-mail copies of *Time* were purchased in Rio De Janeiro.

Because we were absorbed for days in our reading matter we were nearing Port Elizabeth before we were aware of it. On the evening of November 2, we saw the lights on shore, and anchored outside the harbor gate for the night. Before sunup next morning the pilot came aboard and immediately we were slowly winding our way in and up to the pier. As soon as we were docked, city and port officials came aboard with local currency, mail and telegrams. Even before breakfast we had long lines of passengers—one to receive local currency cash (the state department had arranged an advance of the equivalent of \$25.00 gold for each adult passenger to use here), one for mail, one for posting letters and another for shore passes. All were eager to go ashore as quickly as possible, yet it was noon before the last ones were supplied with permits and cash.

This port is small though much larger than Goa, and the city of 120,000 population is beautiful, clean and well-improved. It stretches for several miles along the shore and reaches up over the hill which overlooks the harbor. In this locality the color line is clearly marked, with little intermingling between the whites and the blacks. This part of Africa may be one of the hot spots of racial conflict in the future. The citizens of Port Elizabeth were very hospitable and heartily welcomed the repatriates. They directed us to a large hall (an ostrich feather market when ostrich feathers were in great demand) where they furnished us information and guides for shopping and sightseeing, and served refreshments and meals. The first meal was free whether served there or in any of the restaurants, and many of the residents invited passengers to their homes for the night. The mayor entertained at the city hall, the Rotary Club had a dinner for Rotarians, and special entertainment and a sightseeing trip were arranged for the children. Mothers were thus given a respite and the children had a delightfully grand time. We carried away with us many pleasant memories of those hospitable people.

It was here at Port Elizabeth that we three, Grace Clapper, Hazel Rothrock and I, were much pleased to receive a letter from Howard Sollenberger, then at Durban, 400 miles north, telling us why he was there and that his father and Ernest Wampler had already left India for America. Another interesting thing happened just as soon as we docked. A number of us were looking over the rail at those down on the pier. A loud voice called up, "Are there any Baptists on board?" I replied, "Plenty of them." He said, "Tell some of them to stick their heads out here." In a few moments several saw a friend and colleague, Rev. Struthers, formerly of occupied China, now on his way back to free China. He with several other Protestant missionaries returning to China, India and the Near East, and a number of Catholic missionaries to Africa had arrived from the States just the day before we arrived. Rev. Struthers hopes to help with relief in the territory where Brethren Wampler and Sollenberger administered relief.

Bridgewater, Va.

About Books

Continued From Page 17

about which they have never been too sure. A good book for a family library shelf to keep company with *Manners Can Be Fun* by Munro Leaf.—Mrs. James Fritz.

Brave Tales of Real Dogs, by Eleanor Fairchild Pease. Albert Whitman, 1931. 160 pages. \$1.00.

All children love stories about dogs and these being true and some of them familiar have an even wider age appeal. The stories are short enough to make pleasant bedtime stories and the print, large and clear, is attractive to young readers.—Mrs. James Fritz.

Somi Builds a Church, by Raffaello Busoni. Viking Press, 1943. 108 pages. \$2.00.

This is a true story about the silent, simple Lapps, keepers of reindeer in the far north of Norway. These people wanted a church in their bleak and barren summer grazing lands. The task was an impossible one. They had only a few crude axes to fell the trees and only their reindeer to haul the felled logs from the woodlands a hundred rough mountainous miles from their summer reservation. The great bishop of northern Norway likewise suffered great personal hardship when he traveled north to bless this church. This has been recommended to fourth grade readers through their *Weekly Reader*. There are black and white drawings by the author.—Mrs. James Fritz.

Country Story, by Carolyn Sherwin Bailey. Viking Press, 1942. 128 pages. \$2.00.

Ann, almost nine, spent a year with Great-Granny Brown in New Hampshire. This is the chronicle of that year, of the people she knew there and the things that happened to her. All the quaint charm of rural New England is discovered by a little girl with the willing help of Timothy of the Next Farm. There are colored pictures to add to the charm of the story. For juniors. —Mrs. James Fritz.

He Heard America Sing (The Story of Stephen Foster), by Claire Lee Purdy. Julian Messner Co., 1940. 256 pages. \$2.50.

Children learn to love the Stephen Foster melodies very early in their school experiences if not before. This is a sympathetic story of Stephen Foster's stormy life and how these simple songs which he wrote blended into the pattern of American life. The author gives the poignant background of how some of the more familiar tunes were written. Age group 10 to 15.—Mrs. James Fritz.

Clara Barton, by Mildred Mastin Pace. Charles Scribners, 1941. 141 pages. \$1.50.

It was Clara Barton who said, "Nobody wins. In a war everybody loses." During the Civil War Clara Barton saw that wounded men needed care and that hungry men needed to be fed and she supplied that need. After the war she observed the great benefits of the Red Cross in Europe and she was eager to establish the Red Cross in this country. When a large area of Michigan was devastated by forest fires, Clara Barton realized that the Red Cross should not confine its help to times of war but should relieve people in need because of a peace-time calamity.—Mrs. James Fritz.

Mozart, the Wonder Boy, by E. P. Dutton & Co., 1941. 128 pages. \$2.00.

This book would have unusual meaning for the young musician, yet it is a good story for the child without musical background. A unique feature of the book is

that the melodies talked about are included for reproduction, which gives added value.—Mrs. Harold Row.

Muffy, by Zenobia Bird. Albert Whitman Co., 1941. 48 pages. \$1.25.

This muskrat nature story reveals the habits of the muskrat family as Muffy becomes a pet in Jean's household. Disliked at first, Muffy finally gains favor even in the sight of grandmother! For primary and junior ages.—Mrs. Harold Row.

Peter Churchmouse, by Margot Austin. E. P. Dutton & Co., 1941. 40 pages, 9x10. \$1.00.

The unusual relationship between the cat and the mouse in this story is quite clever. The parson with his sense of humor brings it to a satisfactory close. Since the story is told with repetition and rhymes it is quite fascinating for very young children. The illustrations are original and well done.—Mrs. Harold Row.

The Country Bunny, by Du Bose Heyward. Houghton Mifflin Co., 1939. 46 pages, 8x10. \$2.00.

The Country Bunny is an imaginative lovable story of the five Easter bunnies instead of the traditional one. The struggle of the Country Bunny to become one of the five swiftest, kindest and wisest bunnies is well told. It is a good lesson in family co-operation. It has appeal for quite young children because of the lovely illustrations.—Mrs. Harold Row.

The Chinese Children Next Door, by Pearl S. Buck. John Day Co., 1942. 64 pages, 9½x6½. \$1.75.

This book is a fascinating story of the life of a Chinese family. It is unique in explaining Chinese customs and superstitions in a fresh and amusing manner so that five-year-olds, as well as older children, can understand and enjoy.—Mrs. Harold Row.

Unfinished Symphony, The Story of Franz Schubert, by Madeleine Goss. Henry Holt and Company, 1942. 308 pages. \$2.50.

Franz Schubert was the son of a poor schoolmaster in whose home there was bitter poverty. Both his mother and father were serious and careworn. He, however, was born with a sunny, contented, and gay disposition. A musical genius with this character trait will be admired by youth down through the ages.

Music was the chief recreation in the homes of the common people. Franz was always thrilled and fascinated when his father invited in his friends to spend an evening of playing together. Herr Schubert, however, liked music only as a pastime and insisted that his son follow his own profession of schoolteaching, but Franz showed too much unusual talent. It did not take long to determine what his career would be.

If you are a musician or have an appreciation for great composers and their contribution to the world, you will be interested in reading this life story.—Mrs. Raymond R. Peters.

Lassie Come Home, by Eric Knight. John C. Winston Co., 1940. 248 pages. \$2.00.

Are you a lover of dogs? Well, here is your book. Lassie was a collie dog belonging to an humble master. When hardships came she was sold to a wealthy family but was restless and unhappy in her new surroundings. Although taken hundreds of miles away she found her way back to her young master in order to fulfill her duty of meeting him at the school gate every day. The author gives us insight into the lives of many interesting people encountered along the way as Lassie makes an eventful journey back to her home. The book is illustrated by Marguerite Kirmse, famous for her drawings of dogs. Children, as well as adults, will enjoy reading this story.—Mrs. Raymond R. Peters.

Paul's Church Problems

Paul dealt with a great many church problems as he passed from place to place founding churches. Church problems are of many kinds. At Corinth, which was a sinful, highly cultured city, many of the people were on the wide highway which leads to destruction. But the Corinthians, aided by Paul's help, were taught to be co-laborers in the work of God. Paul told the Corinthians (1 Cor. 1:10) that brethren in the Lord should speak the same thing and counseled them "that there be no divisions among you; but that ye be perfectly joined together, in the same mind and in the same judgment."

Another great problem was that the brethren took each other to law. At this time Paul taught them not to be deceivers, fornicators, idolators, adulterers, abusers, effeminate, thieves, covetous, drunkards, revilers, and extortioners because such cannot inherit the kingdom of God. But they should be as lambs without blemish and spot, cleansed with the blood of Jesus Christ (1 Peter 1:19).

False teachings caused a decline in the church at Galatia. Paul used a different method by presenting the law as their schoolmaster. But after receiving Christ we are his children; moreover, we are not under the law. In John 1:12-13 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God."

The young church's weak point at Thessalonica was a lack of instruction. Paul had taught that Christ was coming again; therefore, they stopped working. Paul wrote and told them more fully about the second coming. He warned them to live quietly and orderly, also to "rejoice evermore," "pray without ceasing," "to quench not the spirit," "despise not prophesyings," "prove all things," "abstain from all appearance of evil," "greet all the brethren with an holy kiss," and promised that "the grace of our Lord Jesus Christ be with you. Amen."

Midway, Pa.

Beatrice O. Patches.

Need for Witnesses

In a world of sin and wicked unbelief, God has always needed witnesses who would testify to the truth as it is in Christ. There is a need for witnesses who will let their lights shine out into the world of spiritual darkness. God has always needed such witnesses.

Then are we witnessing as we should? Are we letting our lights shine out for Christ? Jesus Christ was the faithful witness. "Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa. 55:4).

Jesus himself testified before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). Do we know why he was called the faithful witness? We can understand when we read how he witnessed to the truth while men persecuted him and laughed him to scorn.

The promise to those who believe is: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Yes, we are witnessing; but are we witnessing to the truth of God? Are we standing up for the high ideals as

taught in Christ, as he hung there on the cross, bleeding and dying, for the people who were crucifying him. Christ gave his life, bearing witness to the Word of God. May we have courage to give our all to bear witness to the teachings of Christ.

Turkey Creek, Ky.

Sadie Duncan.

Passing of Elder David E. Cripe

David E. Cripe was born near North Manchester, Ind., Feb. 11, 1855. At the age of twenty-one years he became a member of the Church of the Brethren. He was elected to the ministry in 1898. A few years later he was ordained an elder and served the church faithfully in this capacity.

On Dec. 23, 1883, he was united in marriage to Lydia Bigler, of Goshen, Ind. To this union were born three sons and three daughters. In 1900 he moved with his family to Oklahoma, locating in the Paradise Prairie congregation and taking an active part in church work.



In 1902 the Oklahoma District organized the Child Saving Mission to care for orphan and homeless children, and Bro. Cripe was chosen as manager of this work. It became his duty to visit the churches of the district, explaining the work and soliciting money to carry it on. He traveled by horseback over the state to save railway fare, visiting in the homes of many members and speaking in all of the churches. He edited and printed a small monthly paper, *The Children's Friend*, to keep the people in touch with what was being done. For the first eleven years, Brother and Sister Cripe took the orphan children into their own home and cared for them until they could be placed in suitable families. In 1913 a receiving home was established in Enid, Okla., where the children could be cared for until family homes could be found for them. Each year the churches of the district and individual members donated money to carry on the work, but the greater part of the expense had to be met by solicitation of business firms and people outside the Church of the Brethren. The intense devotion of Brother and Sister Cripe to their work, and their great personal sacrifices in carrying it forward cannot be adequately recognized in words alone.

In 1917, after having cared for 221 children, they retired from their work. Following their retirement, Brother and Sister Cripe spent ten years in Thomas, Okla. While here, Bro. Cripe served the District of Ok-



Kinzie Golden Wedding

The fiftieth wedding anniversary of Brother and Sister W. A. Kinzie was celebrated Dec. 19, 1943, in the Morrill church, of which Bro. Kinzie is pastor. The program of special music and readings was arranged by a committee representing several Sunday-school classes. A gift from the church was presented to the Kinzies.

Bro. Kinzie has served as pastor of the Washington Creek, Salem, Ottawa, Navarre, and Morrill, Kansas, churches and the Carleton, Nebr., church. For a number of years he has been a trustee of McPherson College and of the Old Folks' Home at Darlow, Kansas. He has represented his district eight times on Standing Committee.

A son, Earl of Lindale, Texas; a daughter, Mrs. Frank Haas of Lawrence, Kansas; Mrs. Kinzie's brother, J. C. Miller, were present for the occasion. Another son, Roy of Lyons, was unable to be present.

Morrill, Kansas.

L. J. Smith.



lahoma as a member of Standing Committee at the Winoona Lake Conference in 1925. Eight years later they moved to Wichita, Kansas, making their home with their daughters.

Although unable to take an active part in church work during late years, Bro. Cripe's zeal did not fail. He was keenly interested in young people and the forward movement of the church.

He departed this life Nov. 30, 1943, aged eighty-eight years, nine months and nineteen days. Surviving are his wife; three daughters, Mrs. Florence Miller, Dora and Mabel Cripe, of Wichita; three sons, F. A. and Ivon, of Gerber, Calif., and Paul, of Princeton, Calif. Eleven grandchildren and three great-grandchildren also survive.

Funeral services were conducted by the undersigned at the Downing mortuary in Wichita. Interment was in Kechi cemetery, near Wichita.

Wichita, Kansas.

L. Avery Fleming.

Leah Ness Myers

Leah Ness Myers, daughter of the late Elder and Sister Christian Ness, was born Oct. 31, 1867, and died Sept. 30, 1943, at the home of her son-in-law and daughter in Dallastown, Pa.

On May 18, 1884, she was married to Samuel B. Myers, who survives. To them were born one daughter and seven sons, one of whom preceded her in death.

Fifty-five years ago she became a member of the Church of the Brethren in the Codorus congregation. For forty-seven years she served with her husband in the ministry.

For fifty years Brother and Sister Myers lived in the old Myers homestead. The house was used as a place of worship before the church was built.

Their home was one to which young and old of the community liked to come, especially to sing. Bro. Myers was leader of the Codorus chorus for many years.



Sister Myers enjoyed reading the Bible and the Gospel Messenger.

Funeral services were held in the Codorus church by Elders M. A. Jacobs, S. C. Godfrey and Obed Frey. Interment was in the adjoining cemetery.

Dallastown, Pa.

Mary A. Lehman.

Martin Fiftieth Wedding Anniversary

The golden wedding anniversary of Ira and Mary E. Martin was celebrated with a family dinner on Sept. 18, 1943, at the home of their daughter, Mrs. B. F. Baker. On the day following a dinner was served in the social hall of the Waterford Church of the Brethren. After this dinner open house was held at their home.

Ira Martin was born in Jasper County, Iowa, in 1870, and moved with his parents to Rice County, Kansas, in 1885 and then to Barton County in 1887. He was baptized in the Walnut Valley church, Kansas, in 1889. Mary E. Weaver was born in Ohio in 1869 and moved with her parents to Missouri in 1870, where at the age of fourteen she was baptized in the Mineral Creek church. They were married Sept. 19, 1893, in Barton County, Kansas, with the late Elder Andrew Hutchinson officiating. They lived in Pawnee County, Kansas, from 1902 to 1921; then they came to California, residing on a farm near Waterford since that date.

Brother and Sister Martin have served as deacons since 1904, when they were called to this office by the Larned church, Kansas. Bro. Martin has served the local church for many years as its treasurer.

Waterford, Calif.

C. H. Cameron.



Women's Rally of Northern Indiana

The fifth annual women's rally of Northern Indiana was held at the community building in Nappanee, Nov. 18, 1943. Approximately 350 women and a number of pastors from the district were present.

The morning session opened with Mrs. Russell Stout of the First South Bend church presiding. The worship service was conducted by Mrs. J. O. Winger of Nappanee; Mrs. James Beahm led the song service and a solo was rendered by Mrs. Clark of the Bremen church. Mrs. Charles Mick of Goshen City had charge of the installation service for the officers; this was followed by the department directors giving three-minute talks emphasizing their particular line of work.

Bro. Jesse H. Ziegler of Bethany Biblical Seminary was guest

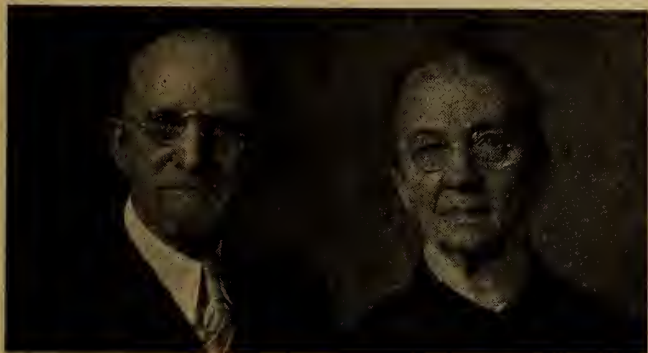
speaker for the day. His addresses were in keeping with our theme for this year, A Family Altar in Every Home. The subject of Bro. Ziegler's forenoon address was Keep the Altar Fires Burning; in the afternoon he spoke on The Courage of Weakness. These addresses were devotional and spiritual and were a great inspiration to all who were privileged to attend.

Mrs. Troy Schrock of the Middlebury church presided during the afternoon meeting. Mrs. Orville Sherman of New Paris directed the congregational singing. Mrs. Van B. Wright of Fort Wayne led our thoughts in prayer. Mrs. Paul Bowers of Elkhart City rendered a solo as special music. Dr. E. M. Studebaker of the Bethany Hospital brought to us some interesting facts concerning the hospital. Mrs. Charles Weybright of the Rock Run church was appointed to promote the work of the hospital in our district this year. Mrs. Allen Weldy of Elkhart City, district president, presided during the business session. The budget of the district national project has been increased, and to take care of this increase it was voted by the rally to have an apportionment made for each church in the district.

At the suggestion of the Bible study director, a Fellowship of Prayer was formed, each woman of the district to pause at 9 a. m. for a few moments of prayer and meditation; each was asked to memorize the Sermon on the Mount as a goal for the year's Bible work. The offerings for the day amounted to \$592.48. New Paris, Ind. Mrs. Eldon Evans, Secretary.

D. S. Thomas

Bro. D. S. Thomas, son of Elder Daniel A. and Elizabeth Bowman Thomas, was born April 19, 1865, and died Nov. 18, 1943. His life span was one of interest and usefulness. His boyhood days were spent in the Beaver Creek community, where he united with the church in early boyhood, and her interests were his chief concern throughout his life. He served as deacon for many years, and his opinion and judgment were considered vital in matters of weight and importance.



On Feb. 24, 1889, he married Barbara C. Miller of the Sangerville community. She died June 21, five months before him. Their union was one of devotion and harmony, which accounted much for Bro. Thomas' success in financial and business affairs. In February they would have celebrated their fifty-fifth wedding anniversary.

This couple are survived by three children: Leonard A., business partner of his father, Mrs. Galen D. Flory, of Timberville, Va., and Mrs. Nelson T. Huffman, with whom he made his home after his wife's death.

Four grandchildren also survive. He also leaves a sister, Mrs. D. G. Glick, of Bridgewater.

Bro. Thomas was a man of excellent business and financial judgment. On 1891 he established the D. S. Thomas Buggy and Carriage Manufacturing Company and continued until 1915, when he became one of the early automobile dealers of the country. For many years he operated the D. S. Thomas Cannery, which furnished employment for many people of the community. He was later engaged in the making of novelty furniture.

He and his wife were two of the most dependable persons in community and church life, and their support is keenly missed everywhere.

Bro. Thomas died suddenly of a heart attack and was spared the long period of suffering his wife experienced.

Funeral services were held from the College Street church, with Pastor C. G. Hesse in charge, assisted by Elders N. D. Cool and John S. Flory. Burial was in the Oak Lawn cemetery.

Bridgewater, Va.

Mrs. Mattie F. Wise.

The Home-Going of Mrs. Elgin S. Moyer

Mrs. Lela Sellers Moyer was born Oct. 17, 1891, at Fostoria, Ohio, and died on Jan. 19, 1944. She died at the Bethany Hospital after a very brief illness, but after ten years of struggle with diabetes, which finally took her from us.

Mrs. Moyer was a graduate nurse, having been graduated from the Illinois Training School for Nurses in 1916. She was the first of the Brethren women to enroll in that institution.

On June 7, 1916, she was united in marriage to Elgin S. Moyer, the ceremony being performed by the writer in the chapel of Bethany Biblical Seminary.

Exactly three months later Brother and Sister Moyer sailed from Vancouver to spend two years in China in definite preparation for missionary work and mission teaching. While they were in China, twins came into their home, but lived with their parents for only a very brief period.

Her father, Andrew M. Sellers, and her sister, Mrs. Hattie Frantz, preceded her in death. Those who survive her are: her husband, Elgin S. Moyer; four children, Roy Frantz, James Alfred, Elsie Pearl and Mary Edna, all at home; her mother, Mrs. Ella Sellers, Fostoria, Ohio; one brother, John Sellers, Ypsilanti, Michigan; four sisters, Mrs. Jennie Heckman, McPherson, Kansas, Mrs. Fannie Frederick, Fostoria, Ohio, Mrs. Florence Peters, Fort Worth, Texas, and Mrs. Ruth Heitcamp, St. Henry, Ohio.

Those of us who knew Sister Moyer most intimately have been impressed with several of her finer characteristics. First of all was her utter devotion to her Lord and Savior, whom she accepted when she was a child of ten. Her devotion was constant, unquestionable, and beautiful.

Next I would mention her modesty and humility. It was these that kept all but her most intimate friends from knowing her true worth. Then, too, Sister Moyer was heroic—not in any dramatic way, that wins popular acclaim, but in her quiet and faithful way of meeting the daily trials of life, unflinching and uncomplainingly.

Owing to the limitations placed upon her by disease, it was only by rigid self-discipline and scientific regimen day by day that she was able to live at all. Yet sweetly and faithfully, for the sake of her home and family, she went about her work and her self-sacrificing daily ministration to others through the grace she received from her Lord.

Chicago, Ill.

Albert C. Wieand.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Avey-Hare.—By the undersigned on Jan. 22, 1944, Albert Avey and Ruth Hare, both of Mt. Morris, Ill.—Paul E. Miller, Milledgeville, Ill.

Dooley-Joy.—Sgt. Harry W. Dooley of Columbus, Ind., and Virginia M. Joy of Pasadena, Calif., at the parsonage by the undersigned on Jan. 31, 1944.—I. V. Funderburgh, Pasadena, Calif.

Kidder-Rowlader.—At the home of the bride's parents, Feb. 3, 1944, Sgt. Charles W. Kidder and Madeline Rowlader.—Arthur L. Dodge, Woodland, Mich.

Reidenbach-Witham.—Robert Reidenbach and Ivadean Witham of Lima, Ohio, in the Lima church by the undersigned on Jan. 15, 1944.—Charles E. Zunkel, Lima, Ohio.

Shaffer-Hunt.—By the undersigned at the parsonage of the Roxbury church, Nov. 3, 1943, John Shaffer and Rose Hunt, both of Johnstown, Pa.—L. H. Brumbaugh, Johnstown, Pa.

Switzer-Godfrey.—By the undersigned on Feb. 12, 1944, at the parsonage, Charles E. Switzer of Seven Valleys, Pa., and Florence E. Godfrey of Dallastown, Pa.—I. S. Long, Baltimore, Md.

Fallen Asleep . . .

Arnold, Elmer, was born near Centerview, Mo., Dec. 10, 1872, and died Oct. 6, 1943. His parents were Daniel and Barbara Arnold. He was married to Edith Funderburgh in 1900 and three sons and one daughter were born to them. In addition to his wife and children, he leaves four grandchildren, three brothers and two sisters. Bro. Arnold united with the Church of the Brethren when he was a young man attending college at McPherson, Kansas. He was elected to the deacon's office at Leeton, Mo., his home church for many years. In 1914 he and his family settled near Ludlowville, N. Y., close to the Lake Ridge mission, which he helped to build up. His readings were greatly enjoyed at our church programs. Bro. Arnold was stricken with paralysis and was nearly helpless for seven weeks. He received the anointing service. He served the church faithfully for many years and was a kind husband, father and neighbor. Funeral services were conducted at the home by Bro. Norman Baugher, assisted by Bro. H. D. Jones. Burial was in the Ludlowville cemetery.—Kittie Bowman, Ludlowville, N. Y.

Baker, John William, son of Samuel and Elizabeth Bowers Baker, was born July 6, 1857, near Palestine, Ohio, where he spent his early childhood. In 1877 he came to Pleasant Grove, Kansas, and on Sept. 2, 1878, was united in marriage to Anna Mary Ulrich; soon afterward they became members of the Church of the Brethren, in which they were active members through the years. A number of years were spent in frontier Christian service in Colorado, where they organized a number of Sunday schools. In 1925 they came to Santa Ana, Calif., where he served in the church until his death on Jan. 9, 1944. His wife preceded him in death on July 24, 1939. He is survived by four sons, six daughters, twenty-two grandchildren and ten great-grandchildren.—Lee G. Whipple, Santa Ana, Calif.

Brower, Frank Leslie, was born Aug. 6, 1890, near South English, Iowa, to the late Peter and Sarah E. Brower. He spent his entire life in the South English community, where he died on Jan. 23, 1944, after a brief illness. He united with the church while attending Mt. Morris College. On Sept. 7, 1918, he was united in marriage to Marian Hollingsworth and to them were born four children. Funeral services were held at the English River church by Bro. A. Wayne Carr. Burial was made in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

Brown, Ulysses E., son of Isaac and Elizabeth Brown, was born

in Henry County, Ohio, June 27, 1865, and died Jan. 5, 1944. On Oct. 17, 1928, he was united in marriage to Alice Brown, one of the charter members of the Lima church. In his early youth he was an active member of the Lutheran Church, but in 1937 he united with the Lima Church of the Brethren and greatly enjoyed its fellowship. He leaves his wife, three children and one foster daughter. Funeral services were conducted by the pastor and interment was in the Memorial Park cemetery.—Charles E. Zunkel, Lima, Ohio.

Burkholder, Sarah, daughter of the late Peter and Nancy Weaver Brubaker, was born in Lancaster County, Pa., May 7, 1860, and died Oct. 22, 1943, at the home of her daughter after a day's illness. She was married to Samuel S. Burkholder, who preceded her in death six years ago. They lived on a farm in Lancaster County until they retired, when they moved to Ephrata; they spent their winters in Florida. She had a very keen mind. She was a faithful member of the Mennonite Church, although two of her daughters, all of her grandchildren and one great-grandchild are members of the Church of the Brethren. She is survived by three daughters, seven grandchildren and seven great-grandchildren. Two sons preceded her in death. Funeral services were conducted at the Indiantown Mennonite church by Rev. Amos Horst and Rev. Mahlon Zimmerman. Burial was in the adjoining cemetery.—Sadie B. Helsey, Sheridan, Pa.

Craft, George Homer, died Jan. 31, 1944, at the Lutheran hospital in Fort Wayne, Ind., at the age of thirty-three years. He was employed in the gear department of the International Harvester Company. He is survived by his widow, Mary Olive Craft; a daughter; his mother, Mrs. Minnie Craft; four sisters and three brothers. Services were conducted at the McComb and Sons funeral home by the undersigned, and interment was in the Greenlawn Memorial Park cemetery.—Van B. Wright, Fort Wayne, Ind.

Cripe, Ella, daughter of Elias and Rebecca Boswell Bussard, was born near Goshen, Ind., March 4, 1856. She died at the home of her son in Elkhart Jan. 25, 1944. In 1888 she was united in marriage to Jonathan M. Cripe, who preceded her in death in 1907. She was the mother of two children and four stepchildren, one of whom, Winnie Cripe, became a missionary to China, and another, Charles, an active minister in the church. She is survived by all except Winnie, who died in China. She became a member of the church at the age of fourteen years and lived an exemplary Christian life until her death. Funeral services were conducted in Elkhart by the writer at the home of her son; interment was at North Liberty.—G. W. Phillips, Elkhart, Ind.

Dove, George Lee, died at the home of his son near Cridders, Va., Feb. 5, 1944, at the age of eighty-one years and sixteen days. He was the son of the late Jeremiah and Julia Lantz Dove. On Sept. 1, 1887, he married Mary Etta Dove, who preceded him in death Nov. 23, 1925. Two children also preceded him. Surviving are five sons, three daughters, a number of grandchildren, several great-grandchildren, two sisters and one brother. The funeral was held at the Damascus church, Cridders, Va., where he had been a faithful member and deacon for many years. Services were in charge of the writer and Elder S. D. Zigler. Burial was made in the Caplinger cemetery.—Samuel D. Lindsay, Timberville, Va.

Flory, Edwin Michael, was born Oct. 25, 1943, near Kinross, Iowa, and died at the children's hospital in Iowa City on Feb. 2, 1944. His brief life was filled with sickness and most of it was spent in hospitals. He leaves his parents, Brother and Sister Glen Flory, one brother and four sisters. Services were conducted by Bro. A. Wayne Carr at the English River church and burial was in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

French, Maud Ann, the wife of Bro. Abram R. French of Tilghman, Md., died at the Washington County hospital in Hagerstown, Md., on Nov. 2, 1943, after an illness of a few weeks. She was aged fifty-three years. On Aug. 18, 1900, she united with the Manor congregation of the Church of the Brethren. She was a faithful attendant at the Sunday-school and church services. Besides her husband, she is survived by three daughters, two sons, her father and a sister. Funeral services were conducted at the Manor church by Brethren J. Rowland Reichard and Edwin Boardman, Jr. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Gardner, Elijah, was born in Elkhart County, Ind., on Feb. 2, 1870, to Peter and Mary Berkey Gardner. He died at his home near Goshen, Ind., on Dec. 28, 1943. He was baptized into the Church of the Brethren in 1897. He is survived by his wife, Ida Kiefer Gardner, two children, three grandchildren and two sisters. Funeral services were held at the Rock Run church with Bro. J. S. Zigler and the undersigned officiating. Interment was in the adjoining cemetery.—Howard H. Keim, Jr., Goshen, Ind.

Griffith, Sarah Catherine, the daughter of John and Susanne Andes, was born in Rockingham County, Va., July 15, 1850, and died Feb. 1, 1944, at the home of her daughter in Mound City, Mo. Aunt Kitty, as she was familiarly known, came with her parents to Holt County, Mo., when she was seven years old. The family located permanently on a farm near Mound City, where she grew to womanhood. She united with the Church of the Brethren at the age of seventeen years. On July 23, 1868, she was united in marriage to William T. Griffith of Page County, Va. To this union were born six children, three of whom died in childhood. Her husband died Jan. 1, 1913. She leaves one daughter, two sons, one sister, fourteen grandchildren and fourteen great-grandchildren. She was the last charter member of the

North Bethel church. Funeral services were conducted in the North Bethel church by the writer. Interment was in the North Bethel cemetery.—L. L. McWhorter, Mound City, Mo.

Haas, Laura Elizabeth, was born Jan. 2, 1856, and died Feb. 3, 1944. She had lived her entire life in Cumberland County, Pa. She was the widow of Peter Haas, who died in 1902. She was the mother of two daughters, one of whom died a few years ago. She was active until several days before her death, and was able to attend church until a few years ago. She was a member of the Church of the Brethren for sixty-five years. She was loved by all who knew her. In addition to her daughter, with whom she lived, she is survived by three grandchildren, one great-granddaughter and two sisters. Funeral services were held in the Mechanicsburg church with the writer officiating, assisted by Bro. J. Lloyd Nedrow. Interment was in the Mohler's church cemetery.—H. M. Snively, Carlisle, Pa.

Harley, Woodrow Wilson, son of A. C. and Jeanette Rollins Harley, was born June 29, 1912, and died in the Warrenton hospital on Jan. 9, 1944. In June 1938 he was married to Brownie Elizabeth Gray of Bridgewater, Va. He is survived by his wife and twin daughters, his father and mother, two brothers and three sisters. Bro. Harley had been a member of the Manassas church since his boyhood. He was an upright Christian man. Funeral services were conducted in the Cannon Branch church by the undersigned. Burial was in the adjoining cemetery.—E. E. Blough, Manassas, Va.

Hoover, Clarrinda E., was born near Somerset, Ind., June 8, 1874, and died suddenly in the St. Joseph hospital in Fort Wayne, Ind., Jan. 28, 1944. She was the daughter of Aaron and Mary Loveland Aukermon, both of whom died when Clarrinda was young. She was married to Franklin W. Hoover on Aug. 8, 1899. She leaves her husband, one daughter, three sons, one sister and three brothers. She was an active worker in the Church of the Brethren since becoming a member at the age of sixteen years. At the time of her death the family was living on a farm near North Manchester, Ind. Services were conducted at the West Manchester church by the writer, assisted by Elder Edward Kintner. Interment was in the Pleasant Hill cemetery.—T. G. Weaver, Mexico, Ind.

Hudson, Ida May Rollins, was born in Tazewell County, Ill., Oct. 5, 1864, and died Jan. 17, 1944. She spent her girlhood in Sedgwick County, Kansas. She was united in marriage to Joel M. Hudson on Feb. 14, 1882; in 1904 they and their family moved to Colorado. She dedicated many years of her life to the Church of the Brethren. She was a charter member of the Wiley church, in which memorial services were conducted by the undersigned, assisted by Rev. Merkel of the Methodist church. Interment was by the side of her husband in the Wiley cemetery.—Henry Mankey, Wiley, Colo.

Johnson, Pearl O., was born to Mr. and Mrs. Harve Johnson near Deer Creek, Ind., and died suddenly at his home near Flora, Ind., Jan. 25, 1944. His parents both died while he was quite small. He grew to manhood in the home of Mr. and Mrs. Joe Burrous. On Feb. 27, 1895, he was married to Emma A. Clark, who preceded him in death six months ago. In 1903 he and his wife united with the Bachelor Run church and later transferred their membership to the church at Flora. He leaves one son, six grandchildren and one sister. Funeral services were conducted at the church in Flora by Bro. Ray E. Zook with Bro. Clarence Sink assisting. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

Johnson, William O., died suddenly in Somerset, Ohio, on Jan. 20, 1944. He was nearly eighty-five years of age. He was a member of the Church of Christ. His wife preceded him in death one year ago. He leaves two sons, two daughters, three sisters and four grandchildren. Funeral services were conducted at the Olive Church of the Brethren by Bro. Quincy Leckrone, assisted by Bro. Ralph Frey. Interment was in the church cemetery.—Edith Leckrone, Thornville, Ohio.

Jones, Pearl Irene, was born on Oct. 22, 1899, in Darke County, Ohio, to John and Clara Rhoades. She was united in marriage to John C. Jones on Dec. 31, 1921, and to this union were born a daughter and two sons. She was baptized into the Painter Creek church in December 1928 and faithfully served the church until her death on Nov. 30, 1943. The funeral services were conducted by Bro. Roy Honeyman and the writer. Burial was in the Newcomer cemetery.—Paul C. Lantis, Arcanum, Ohio.

Lewis, Anna Idella, daughter of the late Elder J. E. and Sara Butler Walls, was born at Bond, Md., Feb. 7, 1908, and died in the Memorial hospital at Johnstown, Pa., Dec. 4, 1943. She united with the Maple Grove church at the age of eleven years and remained faithful until death. On Nov. 21, 1933, she was married to John A. Lewis and to them were born four daughters, two of whom preceded her in death. She is survived by her husband, two daughters, her mother, three sisters and one brother. Funeral services were conducted in the Maple Grove church by Elder Jonas Sines, assisted by Bro. J. C. Beahm. Interment was made in the Grantsville cemetery.—Mrs. Grace Resh, Grantsville, Md.

Little, Eugene, was born in Hamonsport, N. Y., Nov. 10, 1861. He moved with his parents to Illinois when a young man. In 1897 he was united in marriage to Rilla Bishop, who was one of the first members of the Church of the Brethren in Decatur. He was a Wabash Railroad bridge and scale inspector until his retirement a few years ago. He had been in failing health for some time and died in the hospital after a ten-day illness. He leaves his wife, one daughter and three sons. Funeral services were in charge of the undersigned, and interment was in the Fairlawn cemetery of Decatur.—John B. Wiand, Decatur, Ill.

Long, Effie, the daughter of Russell and Isabel Allen, was born in Marshall County, Ind., Aug. 13, 1872, and died Jan. 27, 1944. On March 22, 1890, she was united in marriage to Benjamin A.

Long and to this union were born eight children, two of whom preceded her in death. She lived her entire life in Marshall County. At the age of thirteen years she united with the Church of the Brethren and remained faithful until death. She leaves her husband, one sister, six daughters and nine grandchildren. She was laid to rest in the Fair cemetery near Lakeville, Ind., with the writer officiating.—Dewey Rowe, Bryan, Ohio.

Mahanay, Susanna M., daughter of Samuel and Eliza Hill, was born Feb. 7, 1872, in Johnson County, Kansas, and died in St. Mary's hospital in Kansas City, Mo., Feb. 8, 1944. She was one of a family of fourteen children, two of whom survive; she is also survived by three stepsons. On Feb. 7, 1911, she was united in marriage to W. H. Mahanay. She united with the Church of the Brethren on Oct. 27, 1933, and remained a faithful member.—Burial was in the Olathe cemetery.—L. A. Whitaker, Olathe, Kansas.

Masten, Hilda, daughter of John G. and Katie Roh, was born in Middlebury, Ind., Aug. 8, 1892. She lived in Nappanee previous to her marriage in 1922 to Charles Masten, after which their home was in Elkhart, where they were members of the Church of the Brethren. She served efficiently as church treasurer for many years until illness prevented. She died Feb. 4, 1944. Her companion survives. Funeral services were at the Elkhart City church, conducted by the writer, with interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

McDonald, Harry Benson, was born on Feb. 8, 1883, in Darke County, Ohio, and died in the Good Samaritan hospital in Dayton, Ohio, on Jan. 18, 1944. On Nov. 30, 1905, he was united in marriage to Ota Viola Pitman and to this union were born two daughters. He united with the Brookville Church of the Brethren in 1939. Surviving are his wife, his daughters, one grandchild, three brothers and one sister. Services were conducted by his pastor, Roy B. Teach, at the Hay and Powell funeral home.—Mrs. W. Russell Miller, Brookville, Ohio.

Miller, Benjamin J., son of Adam and Katherine Davenport Miller, was born near Nappanee, Ind., April 14, 1853, and died in Nappanee on Feb. 8, 1944. He became a member of the church on Dec. 19, 1885. He was elected to the deacon's office in 1907. On Oct. 2, 1876, he was united in marriage to Mary E. Freed, who died in 1941. To them was born one son, who survives with three grandchildren, one sister and several half brothers and sisters. The funeral services were held in the Nappanee church by Bro. J. O. Winger. Interment was in the Union Center cemetery.—David Metzler, Nappanee, Ind.

Metsker, Louise Graber, was born in Switzerland on March 5, 1858, and died Jan. 20, 1944, at her home near Smithville, Ohio. She came to America at the age of nineteen years and was united to Elias Metsker on Oct. 19, 1887. Her husband preceded her in death in 1908. To this union were born five children, who, with nine grandchildren and one great-grandchild, survive. For many years she was a faithful member of the Chippewa church. Funeral services were conducted in the East Chippewa church by Elder D. R. McFadden, assisted by Bro. S. P. Early. Burial was in the East Chippewa cemetery.—Mrs. Fred Yoder, Smithville, Ohio.

Meiz, Mary Catherine, died at the Frick memorial hospital in Mt. Pleasant, Pa., on Jan. 15, 1944. The funeral was in charge of her pastor, Bro. W. C. Sell; Bro. B. B. Ludwick brought the main message and Bro. Charles Blough assisted in the service. Sister Metz was one of our pioneer members. She and Bro. Ludwick, together with others, started the mission in Mt. Pleasant and she lived to see it grow into a flourishing church. She gave freely of her time until she was physically unable to do so; her deep interest was unwavering to the end. She was the last member of her family. Mrs. Metz was born in Garrett, Md., to John and Eleanore Merrill on June 10, 1854. She was the widow of David Metz. Her span of life covered the period of four of the nation's wars. She leaves seven children, thirty grandchildren and seventeen great-grandchildren. Her husband and her eldest son preceded her in death. Interment was in the Mt. Joy Church of the Brethren cemetery.—Mrs. Ruth Overly, Hunker, Pa.

Miller, Edward L., died Jan. 18, 1944, at the York, Pa., hospital. He was in his sixty-first year. He was the son of the late John and Maria Rohrbach Miller. He is survived by his widow, Lydia Winand Miller; eight children; six brothers and sisters, and thirteen grandchildren. Funeral services were conducted in the Pleasant Hill house by the writer and Bro. G. H. Danner.—James C. Sellers, Menges Mills, Pa.

Miller, Sarah Ida, daughter of Elder Raphael and Lucinda Baker, was born near Claysville, W. Va., June 20, 1869, and died on Jan. 7, 1944. She was united in marriage to Frank S. Jones and to them was born one son, with whom she made her home. After the death of Mr. Jones she was united in marriage to S. J. Miller of Gorman, W. Va., who survives with her son, two grandchildren and two sisters. When a young girl, she united with the church and lived a faithful life. Funeral services were conducted at the Locust Grove church by the writer, assisted by Bro. Earl C. Cosner.—Daniel B. Spaid, Egton, W. Va.

Moser, Alpha T., son of the late John and Lucinda Moser, was born near Middletown, Md., in November 1865 and died suddenly at his home on Dec. 12, 1943. He is survived by his wife, Mrs. Ella Compher Moser, four sons, three daughters and four sisters. At an early age he united with the Church of the Brethren. His entire life was spent in farming on the old homestead. Funeral services were conducted in the Pleasant View church by his pastor, Bro. H. Austin Cooper, assisted by Dr. Erdman of the Lutheran Church. Interment was in the cemetery adjoining the church.—Mrs. J. W. Bowlus, Jefferson, Md.

Ober, Barbara E., was born May 8, 1864, and died Dec. 2, 1943, at her home in Rheims, Pa. She was united in marriage to Bro.

Allen Ober sixty years ago. To this union were born four children, two of whom preceded her in death. Surviving are her husband, one son and one daughter. Funeral services were conducted by Brethren Abram N. Eshelman, S. S. Shearer, and Henry T. Becker at the Rheims house. Interment was in the Chiques cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

Richardson, Charles Franklin, son of John and Annie Richardson, was born Oct. 6, 1872, and died Feb. 8, 1944. He entered the Elkhart hospital on Feb. 3 and was anointed on Feb. 7. He spent his entire life on the family homestead. He united with the Church of the Brethren thirty-three years ago. Surviving are three brothers and two sisters. Funeral services were conducted in the Osceola church by Bro. Carl E. Yoder, assisted by Bro. Clarence Shank.—Mrs. Carl E. Yoder, Elkhart, Ind.

See, Mary Alice Riffe, was born Feb. 11, 1873, and died Jan. 17, 1944, after an illness of several months. She united with the Church of the Brethren early in life and was an active member for over fifty years. She was a model mother and homemaker. She leaves her husband, Silas J. R. See, one son, three daughters, two sisters, thirteen grandchildren and three great-grandchildren. Memorial services were conducted in the Mathias church by Bro. Ernest E. Muntzing, assisted by several other brethren. Burial was in the Mt. View cemetery near where she spent her childhood days.—Hugh B. Garner, Mathias, W. Va.

Seeley, Curtis E., was born Jan. 29, 1918, to Thomas Seeley, who died in 1941, and Eliza Kauffman Seeley. Curtis was a private in the army and was fatally injured in a tank accident on Jan. 9, 1944, near Hunters Point, Tenn. He was baptized on May 15, 1932. Surviving are his mother, one sister and six brothers. Funeral services were conducted by his pastor, Bro. Arthur L. Rummel. Burial was in the Pleasant Hill cemetery.—Mrs. Ordo M. Pletcher, Johnstown, Pa.

Shively, Flossie Susan, daughter of Samuel and Loucina Arnold, was born near Lintner, Ill., Jan. 9, 1881, and died Feb. 11, 1944, at her home in La Place, Ill. On Dec. 18, 1904, she was united in marriage to Romie Shively, who survives with four children, two grandchildren and one sister. One sister preceded her in death. Mrs. Shively became a Christian in early life. The funeral service was conducted by the writer in the Okaw church, of which she was a member. James Clayton assisted in the service. The body was laid to rest in the La Place cemetery.—William E. Thompson, Dixon, Ill.

Shomber, Catherine, daughter of Mr. and Mrs. Jacob W. Miller, was born near Bradford, Ohio, Oct. 21, 1873, and died at the Bethel Deaconess hospital in Newton, Kansas, Jan. 14, 1944. She was united in marriage to Edwin M. Shomber on June 26, 1892; and seven children were born to them. She is survived by her husband, six children, thirteen grandchildren, and four great-grandchildren. One daughter preceded her in death. In 1885 Mrs. Shomber came to Kansas with her parents, who located on a farm near Walton. In 1892 she and her husband established their home in Lovewell, Kansas. In 1911 they moved to a farm near Walton and in 1919 moved to Newton, where they have since resided. In early life Mrs. Shomber united with the Church of the Brethren. Services were held in the Newton church by her pastor. Entombment was made in Greenwood Abbey.—C. E. Schrock, Newton, Kansas.

Stover, Rebecca Annis, died Aug. 12, 1943, at the home of her daughter in Arlington, Va., after an extended illness. She was the daughter of Isaac Burner and Barbara Frank Niswander and was born Sept. 29, 1867, near Harrisonburg, Va. In 1888 she was married to Franklin Morris Stover of Mt. Pisgah, Va., and to them were born seven children, one of whom died in infancy. She is survived by her husband, five daughters, one son, twenty-nine grandchildren and five great-grandchildren. In 1906 the family moved near Herndon, Va., and later to Vienna, where her husband still resides. At one time they held their membership in the Dayton Progressive Brethren church; after moving to Eastern Virginia they united with the Church of the Brethren at Drainsville and later at Oakton. Sister Stover did quite a bit of local nursing.—Annie L. Milstead, Sterling, Va.

Walters, Irma Izena, was born in Elkhart County, Ind., April 11, 1896, to George and Cora Swartzlander. She was baptized in 1911. On May 1, 1930, she was married to Myron Walters. She is survived by her husband and parents. Services were conducted by her pastor, the undersigned, at the Rock Run church. Interment was in the adjoining cemetery.—Howard H. Keim, Jr., Goshen, Ind.

Westling, Esther Berkebile, was born Sept. 10, 1897, at DuBois, Nebr., and died Feb. 11, 1944. She was quite young when her parents moved to McPherson, Kansas, where she lived most of her life. She attended McPherson College and was an accomplished pianist. At the age of nine she was baptized in the McPherson church and remained faithful to the end. On Sept. 8, 1919, she was married to Ernest C. Westling and to this union were born two sons. Mrs. Westling had a unique capacity for friendship, practiced a strong devotional life and was generous and kind to others. She is survived by her husband and sons; her parents, Mr. and Mrs. J. H. Berkebile; and two brothers. Funeral services were held at the McPherson church with Elder J. J. Yoder and the writer in charge. Interment was made in the McPherson cemetery.—B. N. King, McPherson, Kansas.

Wilt, William F., died at his shoe repair shop in Broadway, Va., on Feb. 5, 1944, at the age of fifty-six years, three months and twenty-one days. He was the son of the late Peter and Elizabeth Mills Wilt. He was twice married; his first wife was Ada Martz, who preceded him in death in 1922. Surviving are his wife, one daughter and one brother. The funeral was held at St.

Paul's Lutheran church with the writer officiating, assisted by Elders J. S. Roller and J. D. Huffman. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Wimmer. Fannie, aged seventy-four years, died recently. She leaves five sisters, one brother and three stepsons. She was a devoted Christian and a loyal church member. The funeral services were conducted at the Smiths Chapel church by Sister Elizabeth Broughman.—Mrs. Harry Harman, Princeton, W. Va.

Woolf. Everett Leon, son of Mr. and Mrs. Edwin Woolf, was born Sept. 30, 1899, at West Manchester, Ohio, and died at his home in New Paris, Ohio, on Dec. 16, 1943. Early in life he united with the Christian Church. He won many friends through his honesty and sincerity. His first wife, Verna Pence, preceded him in death. He is survived by his widow, Mrs. Jennie Cline Woolf, his father, one brother and two sisters. The funeral was conducted by the writer in the funeral home in New Paris, and interment was made in the near-by cemetery.—Roy G. Engle, Lewisburg, Ohio.

Zeager. Lizzie, widow of Simon Zeager, was born Dec. 23, 1862, and died Nov. 27, 1943, at the Brethren Home in Neffsville, Pa., where she resided for the past several years. She is survived by one son, one daughter and several grandchildren. Funeral services were conducted in the Sheetz funeral home in Mt. Joy, Pa., by Brethren Abram N. Eshelman and S. S. Shearer.—Mrs. Clarence B. Myers, Florin, Pa.

Church News . . .

California

Paradise.—On Nov. 1 we held our council meeting; Pastor L. W. Smith was in charge because of the illness of Elder J. J. Repert. The church and Sunday school had a Thanksgiving dinner at the home of Brother and Sister F. J. Edmister; the men cut wood for the Edmisters. We have a fine Sunday school. The aid society has been busy sewing. Before Christmas this group sent a comforter, the sixth one, and some figs to a C.P.S. camp. We enjoyed having Drs. Raymond and Laura Cottrell with us in November and the deputation team from La Verne College just before Christmas. At Christmas time we enjoyed a playlet given by the Sunday school. We are preparing for a revival meeting in February.—Clara Robison Smith, Paradise, Calif., Jan. 27.

Santa Ana.—The offering of one Sunday of each quarter is set aside for a fund to build a new parsonage after the war. On Nov. 11 the youth temperance rally was held in our church; Henry B. Hall of the Anti-Narcotic and Temperance League of America was the guest speaker. On Nov. 28 the love feast was held under the leadership of Pastor Lee Whipple. On Nov. 7 Robert Sollenberger of the C.P.S. camp at Santa Barbara filled the pulpit in the morning and showed pictures of C.P.S. camp life in the evening. On Dec. 12 Elders J. W. Lear and A. O. Brubaker and their wives were with us; Bro. Lear delivered the sermon. At the conclusion of the service Brother and Sister Walter Critchfield were ordained to the eldership. On Jan. 1 Brother and Sister Critchfield assumed the pastorate of the Belvedere church in Los Angeles. In the morning of Dec. 19 Christmas gifts were brought for the Japanese children at Manzanar and for boys in the C.P.S. camps. In the evening the adult choir presented the cantata, *The Light Celestial*. The young people went caroling early Christmas morning. In the exchange of pulpits our pastor spoke at the Hemet church on Jan. 7 and Elder Fred Flora preached here on Jan. 23. On Jan. 7 we enjoyed a program by the La Verne College deputation team and Fred Butterbaugh, the field representative. Drs. A. R. and Laura Cottrell gave us an inspiring missionary message on Jan. 21. Bro. E. S. Teter recently observed his eightieth birthday. A bus has been chartered to take some of our members to the services at the La Verne regional conference.—Iva Carl, Santa Ana, Calif., Feb. 10.

Colorado

Wiley.—We met in council on Jan. 30 with Elder Henry Mankey in charge. Brother and Sister Mankey will represent our church at the regional conference. Plans are being made to redecorate the interior of our church in the near future. We decided to ask Bro. H. M. Coppock of Clovis, N. Mex., to conduct a revival service sometime in April. We have sent New Testaments to all our boys in service. On Dec. 26 the young people presented a pageant, *Adoration of the Kings and Shepherds*. On Dec. 27 a reception was held at the church in honor of Mr. and Mrs. Wilfred Clannin of Elgin, Ill., and Mr. and Mrs. Roy Brubaker and family, who were leaving to make their home in Denver. The ladies' aid has been sewing for Bethany Hospital. We sent a large box of clothing for relief. Two sale dinners have been served recently, netting \$130.—Mrs. Pierce Wilson, Wiley, Colo., Feb. 11.

Illinois

Batavia.—Elders R. R. Peters and Galen Ogden recently ordained our pastor and wife, Brother and Sister Leonard M. Lowe, to the eldership. We have been holding services on Sunday evening since the first of October. At each service we have special prayer for one of our boys in the service; the mother or a friend of each boy lights a prayer candle. A temperance play, *Sentence*, was given by a group of young people on Oct. 31. On Sunday evening, Dec. 19, a Christmas program, climaxed by a candlelighting service, was given by the children and the choir.

A watch night service was held on New Year's Eve. Our pastor and family welcomed a new daughter on Jan. 1. We are looking forward to the coming of Mrs. Rose Page Welch on Jan. 30, at which time we will observe Race Relations Sunday. Some of our group have been busy this fall and winter in the redecoration of the church. A new lighting system has been installed which gives us indirect lighting and direct fluorescent lights. The front of the church has been made beautiful by the building of an arch and the hanging of draperies. We are glad to report a considerable reduction in our parsonage debt in the last year.—Mrs. Leonard M. Lowe, Batavia, Ill., Jan. 28.

Cherry Grove.—We enjoyed fine fellowship and attendance during the fall and winter months. The young people's class received a good profit from their bake sale on Nov. 20. We were inspired by a fine Thanksgiving sermon by Pastor Merle R. Hawbecker. One of our older members, Sister Rosa Shidler, died on Nov. 21. She was a faithful and willing worker when her health permitted. On Sunday morning, Dec. 26, a Christmas program was rendered. The young people gave fruit baskets to our shut-ins. The aid society has been serving farm sale dinners during the fall and winter months. On Jan. 9 this group sponsored a dinner for our members and others in the community who donated their time and food for the sale dinners. A short program was rendered after the meal. The treasury of the aid society has a good balance to be used in the Lord's work. Some of our men in service have been home to worship with us since our last writing. We have a one hundred per cent Messenger club.—Pearl Puterbaugh, Lanark, Ill., Jan. 26.

Hurricane Creek.—Bro. Oliver Dearing held a two weeks' meeting for us last fall. In addition to his good messages, each evening he made a flannelgraph picture and told stories. Two members were added to the church. On Dec. 11 the ladies' aid held a bazaar and bake sale. We gave a Christmas program on Dec. 19 and took an offering for missions. Pastor and Sister Ausby Swinger presented the church with a picture, *Christ at the Heart's Door*, by Walter Sallman. On Dec. 21 the B.Y.P.D. went caroling. The church gave the Swingers some coal for Christmas. On Jan. 9 we had our council meeting with Bro. Swinger officiating in the absence of Bro. D. J. Blickenstaff. On Jan. 30 we had an all-day meeting with a missionary program in the afternoon. We are looking forward to having Bro. Harlan Smith with us on Feb. 27.—Martha Dooley, Vandalia, Ill., Feb. 14.

La Motte Prairie.—We met in council on Jan. 9 with Elder D. C. Ritchey officiating. The heifer project was considered and we decided to take a special offering for that cause on Jan. 16. Our ministerial board was asked to meet with the board of the Allison Prairie church to consider the problem of getting a pastor for both churches. Bro. Frank Crumpacker was with us Jan. 9. He gave a very stirring message in the morning, and in the evening showed pictures of the mission work in China. An offering was taken for missions. Our church building is being painted. We are continuing the Bible reading contest between the young people and the older people.—Mrs. Laura Plunkett, Palestine, Ill., Jan. 29.

Pleasant Grove.—Our revival meeting was held Oct. 18-23. For the first four nights Brethren S. H. Shoemaker and George Morgan conducted the services; Bro. Oliver Dearing conducted the rest of the meetings and our love feast on Oct. 23. At a special business session held before the love feast, two deacons, Samuel Shoemaker and Warren Wells, were chosen and installed. On the following Sunday Brethren I. D. Heckman and H. V. Stutsman and wife were with us. On Nov. 14 Bro. Frank Crumpacker gave us two interesting sermons. That night slides were shown of China relief work. Elder Dearing was here in January for a business meeting. The church sent \$5 for the heifer project and \$5 for the Thanksgiving offering. We have a one hundred per cent Messenger club. We sent canned goods to Camp Lagro. A name plate for the church was painted by Bro. Warren Wells.—Beulah Morgan, Mt. Vernon, Ill., Jan. 24.

Indiana

Buck Creek.—During Pastor John R. Peter's two-month absence Bro. Lewis Deardorff filled our pulpit. Our Thanksgiving and harvest meeting was held Nov. 28 with a basket dinner. Bro. Deardorff preached the harvest sermon in the morning and Rev. Merrill, pastor of the Friends church in Mooreland, spoke in honor of the old people in the afternoon. Our business meeting was held Dec. 11 with Elder D. W. Bowman officiating. Church officers were elected. Because of physical disability, our pastor resigned. We shall miss him and his wife. Our two weeks' revival meeting began Dec. 27 with Evangelist John H. Good conducting the services. A number of friends and ministers from neighboring churches attended the meetings. Two new members were received into the church. On the evening of Jan. 30 Virgil C. Fennell gave us a good sermon.—Mrs. Ella Oxley, Blountsville, Ind., Feb. 8.

Carl Creek.—Bro. Leonard Custer, who was recently installed into the ministry by the West Manchester church, preached his first sermon here. Bro. Custer, accompanied by Bro. Otho Winger, was with us again on Feb. 6 and preached for us. Pastor Ralph Hoffman and Elder John Frantz were also present. After the services a church dinner was served in the home of Bro. Mahlon Winger.—Mrs. Daisy Todd, Converse, Ind., Feb. 11.

Cedar Creek.—We have been remodeling and redecorating the parsonage. We are looking forward to the coming of our new pastors, Brother and Sister Harold Meyers of Circleville, Ohio, on March 1. Our present pastors, Brother and Sister John Flory, who resigned, are now situated on a farm in this vicinity. Sister Flory has been physically disabled for some time but is now improving. The attendance at our services has been good.—Mrs. Lawrence Smith, Garrett, Ind., Feb. 14.

Logansport.—The birthday supper was held on Dec. 3. On Dec.

12 Elder Ray Zook presided at our council; the church granted Pastor and Sister Lyle Albright the privilege of assisting Bro. Zook at his church in Flora in pre-Easter services. Bro. Zook brought the evening message on Dec. 12. On Dec. 19 the children gave a short program prior to the Christmas sermon by our pastor. In the evening a play, *The Guiding Light*, was given, followed by a white gift offering of food for the poor families of our city. A purse, a Bible and a large mirror were given to the Albrights. The Home Builders were in charge of sending gifts to our boys in service. On Jan. 16 Bro. Alfred Replogle of Bethany Seminary brought the sermon in Bro. Albright's absence. On Jan. 23 our pastor presented the picture, *In the Land of the Monkey-Bread Tree*, and talked on missions in Africa. On Jan. 30 Brother and Sister Galen Miller of Bethany Seminary assisted in our services. Geraldine Strasser is the president of the women's group. We will have an all-day meeting on the second Thursday of each month; on the other Thursdays we will meet in the afternoons. We plan to sew for Bethany Hospital. The donations for relief will be taken to Chicago by our pastor. Partitions have been finished in the basement of our church, making four classrooms. Many years ago one of our members willed her home to the church; it was recently sold and the proceeds used to buy a parsonage. The aid society donated \$48 to this fund, leaving a balance of \$1,000 for the church to finance.—Florence E. B. Arnold, Logansport, Ind., Feb. 15.

Middletown.—On Jan. 30 Bro. A. B. Roof of Anderson preached for us in the morning and Bro. Ira Hiatt in the evening. Pastor O. H. Zirkle had just received word that his brother had died in California. We have prayer meeting each Wednesday evening and a song service once a month. Our Sunday school is doing quite well. We have a one hundred per cent Messenger club.—Florida J. E. Green, Middletown, Ind., Feb. 10.

Upper Deer Creek.—Bro. H. U. Fisher is filling our pulpit in the absence of Bro. F. P. Hostetter, who has been ill but is now improving. The ladies' aid is sewing for relief and for our members. Four new members have been added to the church by letter. The Thanksgiving and Christmas offerings amounted to a substantial sum.—Mrs. Isabelle Zimmerman, Galveston, Ind., Feb. 6.

Iowa

Fairview.—Since the destruction of our church by fire on Jan. 7, we have been holding our services in the homes. The interest and attendance are good. Work has already begun on the basement for a new church house. We hope to have it completed by late spring. We had some insurance, which was paid in full, and funds are now being solicited for the new structure. We had our birthday supper on Jan. 11; the profit of \$17.39 was used to help pay one hundred dollars on the Council Bluffs parsonage debt. After the supper we held our council meeting. All officers were retained for another year. Bro. M. A. Whisler filled our pulpit on Nov. 28; a short Christmas program was also given. The annual New Year's watch service, in which six churches join, was held in the Fairview church.—Mrs. J. W. Tarrence, Udell, Iowa, Jan. 31.

Greene.—On Jan. 23 we had our birthday dinner. The offering of \$52.45 was sent for China relief. Our Christmas offering was \$42 and our Thanksgiving offering \$29. The Sunday school gave \$10 to the Merle Kingery memorial fund. Merle was one of our Sunday-school boys, who lost his life in Australia; the memorial service was held on Dec. 12. On Nov. 11 our women joined with the women of the other churches to observe World Community Day. Sister Martha Keller gave a talk on peace. Five of our members attended the Rural Life Institute at Frederickburg. The aid society sent Christmas boxes to our boys in service. The men have worked many days at the parsonage, installing city water and new bathroom fixtures; other improvements are being planned. Our Sunday night meetings are held in the homes. Sister W. H. Pyle is in the hospital.—Estella Eikenberry, Greene, Iowa, Jan. 31.

Ivester.—Dorris Murdock is the new B. Y. P. D. president and Bro. W. T. Luckett the leader. Our council meeting was held on Oct. 5 and Bro. Luckett was elected as our elder. On Oct. 24 an impressive installation service for our new pastor, Bro. Luckett, was conducted by Bro. W. H. Yoder of Waterloo. Thanksgiving Day was observed with an early morning worship service. The Thanksgiving offering for relief was generous. On Dec. 3 we held our love feast; it was a candlelight service at which our pastor officiated. Two short plays were given for the Christmas program. A white gift offering was lifted for missions. The young people sponsored a banquet and watch party on New Year's Eve. Zelma Butler is president of the women's group. The women have been sewing for the Red Cross and C.P.S. camps; they sent much clothing for relief work and to a Negro school in the South. They served lunch at public sales and have contributed their money to many needy causes. On the last Sunday of each month an offering is given for relief work. On Jan. 15 the state and district B. Y. P. D. cabinet met to plan the camp program for 1944. On Jan. 16 Bro. Lyle Albright, one of our young ministers, filled the pulpit. He is attending Bethany Seminary. At the Jan. 18 council it was decided to reshingle the parsonage. This work has already begun.—Mrs. Frances Button, Eldora, Iowa, Jan. 26.

Parlither Creek.—Bro. Ross Noffsinger of the Des Moines Valley church was the guest speaker at our father and son banquet. Six hundred dollars was raised for McPherson College. Our Thanksgiving offering was \$188.38. On Dec. 12 a special service was held for our fifteen boys in service; the county sheriff spoke to us. On Dec. 4 our aid society held a bazaar and food sale, netting \$78.20. We have been making comforters for the C.P.S. camps, quilting, and making clothing for relief. The aid gave \$75 to the Christmas offering, \$75 to C.P.S. camps, \$50 to the na-

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

tional project and \$25 to the district project. We served lunch at six sales, clearing \$75. Our junior choir went caroling on Christmas Eve. The Adel high school gave a cantata for us on Dec. 19. The Christmas offering for missions was \$239.59. On Jan. 18 the annual birthday supper was held; the offering of \$63 was sent to Bethany Hospital. On Jan. 31 Rev. Walter Coones from the Christian church in Des Moines brought a message in hymns and marimba numbers. Bro. W. W. Peters of McPherson College was with us on Feb. 7. A number of our members are planning to attend the county church training school at Dallas Center, beginning Feb. 16. Our treasurer reports \$5,326.76 received during the past year. The yearly offerings of the church school amounted to \$979.15. The relief offerings amounted to \$274.41. On the evening of Feb. 13 our mission director gave a program to promote better reading. The Achievement Offering amounted to \$185.34. We are looking forward to having Bro. Ernest Wampler with us Feb. 20. On Sunday evening, Feb. 27, the passion play will be presented in pictures.—Nettie H. Reiste, Adel, Iowa, Feb. 14.

Kansas

Monitor.—We had a Thanksgiving service at the church with a fellowship dinner at noon. We held our birthday social in the evening of Nov. 26. Our business meeting was held on Dec. 5. Elder J. J. Yoder officiated. He was retained as elder. Three of our ladies attended the district women's rally at Hutchinson on Dec. 8. Our ladies recently sent cookies to the boys at Camp Magnolia. Clothing for relief work is being prepared by the Home Builders. Our Christmas program was given on Sunday evening, Dec. 19. Miss Della Lehman, the dramatic instructor at McPherson College; Prof. Nevin Fisher, the voice instructor; and a college quartet gave us a splendid program. At our last business meeting it was decided to adopt the ministerial pension plan. The giving for the past year has been very commendable. We regret that Pastor and Sister W. W. Gish are leaving us. They have faithfully labored here for three and one-half years. The church has secured Brother and Sister Chester Van Dyke of Nickerson to take their place.—Mrs. E. L. Crumpacker, McPherson, Kansas, Jan. 23.

Olathe.—We met in council on Feb. 6 with Elder L. A. Whitaker in charge. Since our last report two members have been received by letter. In January we held our birthday supper; the offering of \$14.55 will be used for equipment in the children's Sunday-school room. We are considering having our church house heated with gas. We are looking forward to having Brother and Sister J. F. Burton with us in a series of meetings during the latter part of March.—Lilly M. Riffey, Olathe, Kansas, Feb. 10.

Quinter.—Dr. A. Raymond Cottrell was with us for our love feast; he also conducted two services on the following Sunday. On Dec. 3 the ladies held a bazaar and added \$135 to their treasury. They are having a birthday dinner each month and are sponsoring a temperance play. Spiritual and interesting meetings were conducted on Dec. 5 by Brother and Sister Desmond W. Bittinger; a fellowship dinner was served at noon. At Christmas time the children gave a candlelight program, which was

followed by a white gift service and a silver offering. The young people are attending recreation night at the church each Wednesday evening. Practice has begun on an Easter cantata.—Myrtle Porter, Quinter, Kansas, Feb. 16.

Minnesota

Barnum.—Bro. W. O. Tannreuther was re-elected elder for this year at our last council meeting. We have given the church a new coat of paint and expect to give it a second coat in the spring. New hymnals have been purchased by the Sunday school. The young people have been meeting at the homes for Sunday evening services. They are planning a camp conference to be held here in June. Our pastor is planning to attend the Minnesota state pastors' conference and also the regional conference at McPherson. The missionary aid society has sent one box of new clothing and one box of used clothing for foreign relief. They have also sewed for C.P.S. camps and Bethany Hospital. We have organized a Home Builders class and this group expects to start a heifer club. We extend an invitation to any of our people traveling in this region to fellowship with us in our homes and our church.—Mrs. Ed Duncan, Barnum, Minn., Jan. 31.

Monticello.—Seven of our young people are in college. A Willing Workers society has been organized and meets every two weeks. We have been mending, and made 115 pounds of clothing for relief. We made two comforters and collected thirty-five pounds of clothing for a C.P.S. camp. We are making bedding to send to Bethany Seminary. Bro. Will Whitmer has been ill for six weeks; his daughter and husband, Brother and Sister Raymond Eller of Bassett, Va., were here visiting and Bro. Eller brought a fine message to us on Jan. 2. We sing at the rest home for the aged every other Sunday. We gave a party for the children instead of having a Christmas program. We plan to have a summer pastor. We again have a one hundred per cent Messenger club. We sent ten Christmas packages to boys in the service. Services have been held each Sunday except one, when there was a bad snowstorm.—Mrs. Frank K. Allen, Big Lake, Minn., Feb. 7.

Missouri

Bethel.—Since our last report we have employed a pastor, Bro. L. L. McWhorter; he and his family moved into the parsonage on Dec. 14. The weather was good, so we were able to have services every Sunday in January. Our last charter member, Sister Katie Griffith, died Feb. 1. Sister Griffith cooked for the carpenters when our church house was built sixty-one years ago. The ladies' aid is planning to redecorate the parsonage in the spring. They remembered our boys in service with a gift at Christmas time.—Mrs. John M. Andes, Mound City, Mo., Feb. 14.

Ohio

Alliance.—The attendance at our services is slowly increasing and commendable work is being done to reduce our church debt. A committee is working on a special Easter service to include the burning of the mortgage. The Sunday-school rooms are being redecorated. A railing has been built along the front steps of the church. On Dec. 11 a district promotional conference was held; our district representatives and Bro. Leland Brubaker of Elgin, Ill., acquainted us with the brotherhood program. Our fund for the heifer project amounts to \$35. The children meet on Saturday mornings for handicrafts and games. Seven children are saving money for Camp Zion. They sent a Christmas gift of \$12.65 for the support of a child in India. Several of our teachers are attending the school of religion each Monday night for five weeks. The women's work meets each week to quilt; they have added a nice sum toward reducing the church debt. Every third class meeting of the Win One class is an auction sale, the proceeds of which are applied against the debt. We have fifteen men and one woman in service. Our pastor, John W. Detrick, would like to know the names of any Brethren men in the air cadet corps at Mt. Union College; his address is 402 Cambridge Street, Alliance, Ohio.—Mrs. Ida Gwynne, Alliance, Ohio, Feb. 10.

Chippewa.—The young people of our subdistrict have had some excellent rallies. We decided to give the Sunday-school offering of Jan. 16 to the fund for replacing the Bristolville church, which burned recently; the offering amounted to \$52.59. Special efforts are being made to raise money for repairs for our church. The first offering of this drive amounted to \$625. Our aid society recently served lunch at a farm sale; the proceeds from this were applied to the repair fund. At our last aid meeting we sewed for relief. On Feb. 3 a group of men cut and hauled a good supply of wood for the church. At our last council Pastor S. P. Early presented his resignation, effective Sept. 1. He has been in the ministry for fifty years and in pastoral work thirty-three years. He and his wife plan to retire to their home in New Carlisle. On the Sunday following his retirement he expects to speak on his memories of fifty years in the ministry.—Mrs. Fred Yoder, Smithville, Ohio, Feb. 14.

New Philadelphia.—The men's work is active in helping to achieve a one hundred per cent Messenger club. During the past week the city ministerial association sponsored a house-to-house canvass of the city as an initial step toward a campaign of evangelism during the pre-Easter period. Ten of our members assisted in making this canvass. Pastor A. H. Miller attended the Ohio pastors' convention at Columbus Jan. 31—Feb. 2. A vacation Bible school is being planned, also an evangelistic campaign for September. Our pastor will conduct meetings during Holy Week, and our love feast will be held on April 16. The young people are having a course in Bible study, directed by the

pastor. The father and son and mother and daughter fellowship supper was held on Jan. 21; Rev. J. Franklin Dodson, pastor of the First Baptist church, was the guest speaker. The ladies' aid continues to meet to quilt and do work for Brethren Service needs. One member has been received by baptism and two by letter.—Mrs. Emma E. Miller, New Philadelphia, Ohio, Feb. 8.

Union City.—Candy and cookies were sent to our men in service at Christmas time. We are making a special effort to correspond with these men. Our Home Builders class returned a Sunday night program to the Painter Creek church. Mrs. Rachel Keltner reviewed the book, The Apostle; after the meeting we were entertained in one of the homes. The missionary society has reorganized with Mrs. Donald Elliott as president. The aid society has weekly all-day quilting bees in the homes; the new president is Mrs. William Whistler. Two adult classes have fitted the church auditorium windows with venetian blinds. The men's work is planning to refinish the church walls. Some of our workers attended the February meeting of the Darke County Council of Religious Education; plans were presented for a county federation of churches and helps were given on planning vacation church schools. We have a one hundred per cent Messenger club. Before the morning sermons we have been hearing a series of stewardship talks in preparation for the Achievement Offering. We are happy to report that our rapidly increasing parsonage fund has enabled the parsonage committee to investigate possible houses for that purpose. We will participate in weekly union Lenten services; Bro. J. Perry Prather will speak on Brethren night.—Mrs. John Keltner, Union City, Ind., Feb. 12.

Pennsylvania

Hershey.—The women of our church participated in the community mission study meetings in November. On Sunday evening, Nov. 14, a program was given by the Hershey Industrial School glee club. The Student Volunteers of Elizabethtown College presented the evening program on Dec. 5. Our annual Thanksgiving Day service, in which we participated with other churches of our community, was held in the Derry Presbyterian church. We have a one hundred per cent Messenger club. The ladies' aid held a Christmas sale and received a profit of three hundred dollars. On Dec. 17 a Christmas social for the adult classes was sponsored by the men's work; Forrest L. Weller of Elizabethtown spoke. Instead of serving refreshments, an offering for relief was taken. On Sunday morning, Dec. 19, the children gave a Christmas program and in the evening the chorus presented a cantata, The Monarch Divine. Shut-ins were remembered by the various classes. The B.Y.P.D. sent cookies to our boys in service, sponsored the Christmas Eve program and the New Year's Eve watch service, and went caroling with members of the choir. Pastor and Sister J. Herbert Miller invited the congregation to attend open house at the parsonage the last of December. Services for the Week of Prayer were held Jan. 4-6 in the various churches and were climaxed with a community

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service on Sunday evening. On the evening of Jan. 23 a program of favorite hymns was rendered by the senior chorus. On Jan. 25 a missionary meeting was held with Bro. Frank Crumpacker as the speaker. The Big Swatara congregation met with us. Our boys in service are being sent letters from the men's work, B.Y.P.D. and the pastor. Their birthdays are also remembered. Tola Goodling, Hershey, Pa., Jan. 27.

Meyersdale.—We are co-operating with the other churches of our community in the observance of Christian emphasis week. The guest speaker will be Dr. Frank D. Slutz of Dayton, Ohio, a Christian layman and educator. Each evening there will be a fifteen-minute organ recital by Joseph L. Derry of Frostburg, Md., and vocal music by a quartet made up of singers from the several church choirs. There will also be a massed choir of all the church choirs under the direction of Perry L. Huffaker of McVeytown, who will also lead the congregation singing. These services will begin in our church on Sunday evening, Feb. 13, and will alternate in the several churches through Feb. 18.—W. A. Shoemaker, Meyersdale, Pa., Feb. 10.

Mountville.—The East Petersburg male chorus rendered an inspiring program on Nov. 7; this was sponsored by our men's work. The love feast was held at the Mountville house Nov. 20, 21, at which time Brethren David Snader of Akron, Elmer Ebersole of Conewago, and R. W. Schlosser of Elizabethtown brought to us Spirit-filled messages. On the evening of Nov. 21 Bro. Schlosser began a two-week evangelistic service. Three young people were baptized. The young people's department presented a Christmas program on Dec. 19 at the Mountville house. They sang carols on Christmas morning for the sick and shut-ins of the congregation, concluding with a devotional program at the Neffsville Brethren Home. On Jan. 9 Bro. Lester Bucher of Myers-town brought us a missionary message.—Anna Ruth Neff, Washington Boro, Pa.

Philadelphia, First.—In November Charles A. Bame, the pastor here from 1907 to 1910, preached eight sermons, closing with our love feast. During 1943 we lost four members by death and twelve by letter; we received twenty by baptism and five by letter. Fourteen infants were consecrated, one deacon and his wife were installed, and six weddings were solemnized. On Feb. 25 we shall recognize the World Day of Prayer in an all-day service.—Maude L. Rudy, Philadelphia, Pa., Feb. 15.

Pleasant Hill.—On Dec. 19 our choir presented the annual Christmas cantata. The children presented their program on the morning of Dec. 26 and were given a Christmas treat. At the evening service our white gift offerings were presented; these included \$114.81, clothing, and rolled bandages for use on the mission fields. The young people of the Scalp Level church presented a play, *The Other Wise Man*, on Dec. 28. A six-week leadership training school was conducted by Rev. R. R. Doverspike, pastor of the Garfield Street Evangelical church of Johnstown. Many of our members enrolled in this course. The Joy Bringers Bible class has been writing letters to our members in

service. They are also sending birthday boxes to their class members in service. Our council meeting was held Jan. 6 with Elder John L. Brumbaugh officiating. On Jan. 30 the Seese trio from Ogletown conducted our evening service.—Mrs. Ordo M. Fletcher, Johnstown, Pa., Feb. 5.

Plum Creek.—Bro. C. C. Ellis was with us in a revival meeting in November. On the last Sunday he conducted a consecration service for seven babies and officiated at the love feast in the evening. The young people distributed Thanksgiving baskets to the elderly folks who are unable to attend services. The Sunday school sent devotional books to our men in service for a Christmas gifts. The children presented a program on Dec. 19. A cantata, *The Music of Bethlehem*, was given in the evening by the community choir. At the present time the choir is preparing the cantata, *Olivet to Calvary*, to be given during the Easter season. Our church united with the other churches of the community in the Week of Prayer services in January. At the last council meeting we voted to adopt the ministerial pension plan, as well as the one hundred per cent Gospel Messenger club plan. Much interest is being shown in the heifers for relief project, which had been sponsored by the adult Bible class but is now in the hands of a committee made up of members from each class. Six family groups have each agreed to give a heifer when the time comes to ship them, and a number of pledges have been made to the project.—Mrs. C. H. Rosenberger, Shelocta, Pa., Feb. 16.

West Greentree.—Our revival services were conducted by Bro. Clyde Weaver of East Petersburg; four persons were baptized. Bro. H. Spenser Minnich was with us Oct. 31; the offering received was for foreign missions. Bro. Alvin Bucher of Heidelberg officiated at our love feast Nov. 7, 8. We had our usual Thanksgiving service. The ladies' aid meets every two weeks and is busy sewing. The women did some canning for the C.P.S. camps. We met in council on Dec. 2 with Elder Abram N. Eshelman officiating. The Sunday-school officers were elected. It was decided that our congregation would support another missionary, Sister Hattie Alley in India. The children rendered a Christmas program on Dec. 19. Our young people in service, as well as many shut-ins, were remembered at Christmas time. Bro. Robert Eshleman of Urbana, Ill., one of our former members, brought the message Jan. 9. Sister Martha Martin of Elizabethtown College will conduct a Bible Institute at the Rheems house Feb. 13. Brethren Abram N. Eshelman and Harry Eshelman have been conducting revival meetings in several other congregations. Bro. Earl Brubaker of Salunga will conduct revival services at Rheems beginning March 19.—Mrs. Clarence B. Myers, Florin, Pa., Jan. 31.

Tennessee

Knob Creek.—We had a spiritual reawakening in our Christmas revival; Bro. S. Clyde Weaver of East Petersburg, Pa., was the evangelist. Sixteen persons were baptized and one renewed his vows. We had our council meeting on Feb. 5 and officers were elected for the coming year. Bro. Frank Isenberg was elected pastor and Bro. W. H. Swadley elder. Our church and Sunday-school attendance has been good this winter. The young people meet every Sunday evening, with an average attendance of twenty-five.—Helen Sherfey, Johnson City, Tenn., Feb. 7.

Virginia

Browntown.—The attendance at our services has been good. We adopted and oversubscribed our first local church budget last fall. We are using envelopes for our contributions. The district and General Conference budgets were fully raised by Feb. 1, plus a nice gift for Brethren Service. We decided to assume a share in our pastor's salary. All bills are paid and a balance of \$21 remains. Our people are pleased to have a one hundred per cent Messenger club. None of our members were subscribers before last fall.—Henry C. Eller, Luray, Va., Feb. 14.

Elk Run.—We again have a one hundred per cent Messenger club. Our church has adopted the ministerial pension plan. A number of our boys are in service and our pastor writes to them. On Nov. 14 we observed the love feast; our pastor officiated and the young people assisted. Since so many of our young people are away, it has been difficult for the B.Y.P.D. to have regular meetings; they have the devotions of the Sunday worship service once or twice a month. They gave a splendid Christmas program. The young people took an exchange program to the Summit church, and the Lebanon B.Y.P.D. brought a program to us. The Camp Lyndhurst truck comes for supplies once a month. The aid society has been having monthly meetings at the parsonage. The women have had several window sales and have served supper at a schoolhouse. On Thanksgiving Day a union service was held in the Presbyterian church, with the Methodists and Brethren participating. An offering of \$7 was received for the Negro orphanage near Staunton; we also gave the orphanage the supplies that remained from the love feast. In connection with Universal Bible Sunday an offering of \$20.60 was taken for the American Bible Society to send Testaments to the boys in service. On Dec. 13 the ministerial association of the second district held a meeting here; Bro. Paul H. Bowman was the speaker. Some of our folks attended the spiritual life institute at Bridgewater. The home department has a membership of thirty people, who study the lessons and contribute liberally to the offerings. On Jan. 30 Brother and Sister Minor M. Myers spoke at the Little River church, the Griffin church, and our church. Each house was well filled and the total offerings, given for China relief, was \$110.49. We are looking forward to the

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district meeting March 29-31.—Mrs. Lucy A. Zigler, Churchville, Va., Feb. 11.

Peters Creek.—Our church met in council on Dec. 12 with Elder J. S. Showalter presiding. The ladies' aid meets each month and quilts. We have sent canned fruit and vegetables to Camp Lyndhurst and have done some sewing for relief. A number of our women recently attended the district women's meeting at the Central church in Roanoke. The men are raising a heifer for relief. On Dec. 28 the B.Y.P.D. presented a play, A King Shall Reign. The children presented The Nativity. Baskets of fruit were sent to the shut-ins of our congregation. On Dec. 23 the pastor's family was given a surprise shower. A parsonage fund is being discussed now and final action will be taken at our next council meeting. We hope to have a one hundred per cent Messenger club again.—Mrs. W. T. Plunkett, Roanoke, Va., Feb. 8.

Pulaski.—We held our love feast on Nov. 17 with Bro. J. D. Reish of Christiansburg in charge. The young people of our church and the young people of a local Negro church united in giving a play, The Lost Church. We feel much was accomplished for better race relationships. The play was given in our church and in the Negro Methodist church. We had our first Thanksgiving service on Thanksgiving night. Following the meeting our pastor was given a pound shower. The children and young people gave a fine Christmas program, followed by a white gift service. Several baskets of food were given to needy families of the community and a special mission offering was taken. The men's and women's groups reorganized in October. The women have made dresses and slips for relief and are now working toward a parsonage fund. In December the men's and women's groups gave a party in honor of Pastor D. B. Wampler's birthday and presented him with gifts and a large cake. We held our council on January. On Jan. 23 Brethren Price Bowman and Guy Wampler of the district mission board were with us.—Mrs. R. E. Murphy, Pulaski, Va., Feb. 6.

Waynesboro.—Union Thanksgiving services were held in the Second Presbyterian church. The pastors of the different denominations took part in the services. The intermediate department gave a Christmas program on Dec. 19. On Jan. 2 Bro. Minor M. Myers spoke for us about his experiences in China. The women's work met on Jan. 27 and cut out forty-eight dresses and made twenty-two. The rest were made at home. We plan to make some boys' clothing, too, for relief work. Our council meeting was held Jan. 10 with Elder D. B. Garber in charge. Letters were granted to Bro. Raymond Moore and family, who moved to the Middle River congregation. It was decided to ask Bro. Earl Bowman of Harrisonburg to hold a revival meeting next October. Delegates for district meeting were elected. It was decided to secure a helper for our pastor next summer. On Feb. 8 the Boy Scouts met with the men's work; the parents of the boys and the wives of the men's group were invited to this social meeting.—Mrs. D. B. Garber, Waynesboro, Va., Feb. 10.

Washington

Yakima.—We held our annual harvest festival just before Thanksgiving. It was an all-day meeting consisting of a special program and a fellowship dinner in the parish hall. A harvest offering of \$150 was received. Half of this went to La Verne College and the balance for church repairs. Rev. Davis, a Negro Baptist minister from Seattle, held a two weeks' revival service for us. It proved to be a great blessing to all who attended. An all-church night is observed each month and the members gather for an evening of fellowship. Our council meeting was held on Jan. 2. R. S. Longenecker and wife were elected to the office of deacon; installation services will be held later. The ladies' aid held its annual election and Mrs. J. Ardinger was chosen president. The Echo, our local church newspaper, is edited by Marie Ruff. This little monthly is cherished and read by all.—June Faw, Yakima, Wash., Jan. 26.

West Virginia

Keyser.—We held our business meeting on Jan. 14 with Elder A. R. Showalter presiding. The women's Bible class was in charge of getting subscriptions for the Gospel Messenger and now reports a one hundred per cent club. Bro. Mark Rollins was licensed to preach for one year. On Sunday evening, Jan. 16, Flora Harsh, the regional B.Y.P.D. president, met with our young people. Our school of missions was well attended. It closed on Feb. 6 with a fellowship supper, at which people of different races and nationalities in the community were guests of our church. The basement of the church was decorated with the flags of many countries. Music was furnished by the male quartet of our church and by a young ladies' quartet from the Negro Baptist church of Piedmont. Following the supper, services were held in the church auditorium. Bro. Foster Bittinger, pastor of our church in Westernport, and Mr. Stuart Payne, principal of the Negro high school in Piedmont, were the speakers. Rock wool has been placed in the attics of our church building and the parsonage. Two persons have been added to the church by baptism since the last report.—Mrs. George McNeill, Keyser, W. Va., Feb. 10.

Smiths Chapel.—Our Sunday school is progressing nicely in spite of the bad weather. The offerings have been very good. The women's circle meets on the second Thursday of each month. We miss Sister Garnet Tiller very much and hope she will soon be able to fill her regular appointments here. Bro. Eugene Kahle and Sister Elizabeth Broughman preach for us each month. Sister Fannie Wimmer died recently.—Mrs. Harry Harman, Princeton, W. Va., Feb. 7.

We Will Study About Paul...

during April,
May and June

● No books can take the place of the Acts of the Apostles and Paul's letters as materials for a study of Paul, but good books can contribute much to our understanding of him and his message. The following are suggested.

THE APOSTLE

by Sholem Asch\$3.00

● This is a best-selling novel by the Jewish author of The Nazarene. The writer's profound understanding of Jewish thought, customs and history, coupled with his sympathetic attitude toward Paul, has enabled him to produce this great book. Although it is long and not easily read it is very rewarding.

THE LIFE OF PAUL

by B. W. Robinson\$2.00

● This is not a new book but it is one of the best on Paul's life. There are chapters dealing with the world in Paul's day, his youth, and all the significant phases and periods of his life and work.

IN THE STEPS OF ST. PAUL

by H. V. Morton\$3.00

● This is one of the Morton series of interesting travel books in Bible lands. It was published in 1936 following visits by the author to the places where Paul lived and worked. It adds much vividness and meaning to the study of Paul.

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

GOSPEL MESSENGER

Volume 93

March 11, 1944

Number 11



But...

"Peter therefore was kept in prison: but prayer was made earnestly of the church unto God for him" (Acts 12: 5).

cannot happen; we hold it back, for we are a faithless generation.

What is this impossible for which we shall pray? Not alone that the war shall end. That is not enough—wars always end. But that our hearts, the hearts of men, shall change so that there will be no war in them. The word for it is Love. When that happens there will be no more war anywhere. It is as simple as that. Yet it will take a miracle to bring it about. And the secret of the accomplishment of the miracle is in the *but* above.

This will be the hardest part in the postwar planning. No plan can work satisfactorily until it does happen.

Churchmen should begin on this part of postwar planning now. "But prayer was made earnestly by the church unto God." D. W. B.

THOSE were hard days. James, of the inner three, had just drunk the cup Christ told him he would need to drink. Stephen, too, had been martyred. Now Peter was in prison and the populace was pleased. Could it be that the second of the inner circle was to perish also? Those were times of death and tears.

But because they were times of discouragement the church made them times of earnest, continuing prayer. That was the *but* that changed the tears into joy, the prison into freedom, a defeat into victory. The impossible happened. But they had prayed that it would.

These are sore times too. The very air smells of sorrow; each day adds to the tears. The shells burst on sacred abbeys with the hollow sound of clods crashing into new graves. "Ashes to ashes, dust to dust," intones the voice of death.

And in our sorrow we forget the *but* that changed things. We cannot pray for the impossible, we say, for we are rational men. What we really mean is that we lack faith. And so the impossible



Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.

MARCH 11, 1944

Volume 93

Number 11

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Around the World

J. Edgar Hoover continues to point to the fact that mothers working outside the home are an important factor in the current wave of increased juvenile crime.

By a Gallup poll, the American people have voted nearly two to one in favor of sending food to children of France, Belgium, Holland and other occupied countries of Europe.

A building recently purchased for the manufacture of parts for bombers was once the site of a meeting-house for the Society of Friends at Germantown, Pa. In this meeting-house, erected in 1681, the first known recorded protest against slavery was made.

Movie houses in Camden, N. J., have been ordered not to admit children under fourteen years at any time unless they are accompanied by a parent, guardian or adult friend. The streets of the city are barred to unescorted children under sixteen after 10 p. m.

Following ten months of preliminary study of American-Chinese economic relations, announcement has been made of the formation of the China-American Council of Commerce and Industry to interest American business leaders in the postwar development of China.

Dispatches from Chungking to the World Student Service Fund report that in 1942 there were 132 institutions of higher education in China, an increase of forty-one per cent over 1937. Total enrollment for the first semester was 63,605 as compared with 31,186 at the outbreak of the war.

Immediate establishment of an international commission on education to plan for educational rehabilitation in the devastated countries is urged by the faculty groups of thirty-seven American colleges and universities co-operating with the Universities Committee on Postwar International Problems.

For a fee of twenty-five cents, prescribed by the legislature, the public may now visit the famous Cloisters at Ephrata, Pa. The state bought the property for \$15,000. The Pennsylvania Historical Commission has spent \$17,000 appropriated by the commonwealth to restore the exteriors and foundations. It is estimated that \$150,000 will be needed for interior restoration work.

Five thousand Jews entered Palestine in the four months ended Jan. 31, on the basis of immigration certificates issued by the Jewish Agency for Palestine.

Twenty-three new churches or missions have been established and thirty new ministers have been brought into the industrial area of Detroit, Mich., to meet the expanding needs of war workers and servicemen.

Discovery of a new star which speeds through the heavens at more than half a million miles an hour has been reported by Dr. Frank K. Edmondson of Indiana University. The astronomer put the star in the "dwarf" category.

A Chinese government spokesman in the United States recently reported that a ban on gambling, dancing, card playing and "other forms of pleasure" has been imposed in Chungking so that "more resources and energy may be diverted to constructive channels."

The welfare plan of the Latter Day Saints Church has supplied the members of the Mormon group with more than 50,000,000 cans of food-stuffs, which J. Reuben Clark, Jr., first counselor in the first presidency of the church, said recently represent more than 1,000,000,000 ration points.

One of Britain's outstanding Free Church ministers, the Rev. William Cecil Northcott, has arrived in the United States to begin a series of talks on the life and work of British churches, both in wartime and in the postwar world, with special stress on developments in youth and education services.

Established as a result of conferences at Durham, N. C., Richmond, Va., and Atlanta, Ga., the Southern Regional Council, Inc., is now ready to begin its work as an agency for the improvement of race relations, economic affairs, community life and welfare, public affairs and cultural development in the South.

On Feb. 15, President Roosevelt was visited by a delegation from the Federal Council of Churches of Christ in America, asking assurances that the proposed postwar world organization be "curative and creative, not merely repressive." Members of the delegation reported that the President was "sympathetic" toward their proposals.

"I saw also the Lord sitting upon a throne, high and lifted up. . . . Above it stood the seraphims. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. . . ."

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth. . . . Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:1-8).



A Pattern of Worship

BERNARD N. KING

Isaiah 6:1-8

The public worship of God is a fine art and few of us are accomplished in it. As we gather Sunday after Sunday we ought to expect something to happen to us. Our response to the service largely depends on our preparation of heart and mind beforehand.

What should we look for in an adequately planned service of worship? Why place one item here and another there? Should we have the same procedure Sunday after Sunday? What goes to make up a complete cycle for an hour's experience? The example of Isaiah, in the above reference, is a perfect pattern.

1. The exaltation of God is the first mark of an effective service of worship: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." It takes disciplined lives to make a temple full of his glory. It is easier to make our services man-centered than God-centered. It is easier for us to talk and make music than it is for us to be still, reverent and responsive to God.

We have inherited many great hymns that magnify his name. Is it a thrilling experience for us to join in singing such hymns as Holy, Holy, Holy! Lord God Almighty, Come, Thou Almighty King and All Hail the Power of Jesus' Name? Are we moved to read and hear read the great psalms of praise? Many of the anthems, too, were written primarily to exalt God.

2. Another mark of good worship is the examination of self. Let a man examine himself by the example of Christ in every worship experience. We need our souls as well as our bodies cleansed periodically. We come to church with the world's stain of sin in us ("I am a man of

unclean lips"), and we go home with purer lives ("Thine iniquity is taken away, and thy sin forgiven").

Such hymns as Just As I Am, Without One Plea help us to confess our sins and be penitent. Great passages of Scripture, prayers, special music, and litanies are designed for this end. No man can worship God effectively in the spirit of the Pharisee; he must come like the publican ("God, be merciful to me a sinner").

3. Still another mark of good worship is the illumination of the true way of life. We need to be reminded of many things we have heard before and we need light on today's new problems and temptations. Let us come with the same old but ever new heart hunger, "We would see Jesus." Are we able to say with Isaiah, as we leave the services, "Mine eyes have seen the King"?

As a preacher I know that this is a most difficult task. It is always helpful to hear the Eternal Word that sheds light along the way. It is helpful to sing over again such good hymns as, O Master, Let Me Walk With Thee, that really teach us the Christian life. But to take the changeless gospel and apply it to today's problems is not easy, and, indeed, is often unpopular! I once had a good preacher in my congregation who always threw away his sermons as soon as they were delivered. Some of us may doubt the wisdom of that procedure. Nevertheless, this man had a message that was both timely and eternal. A good sermon helps people solve life's problems. It finds them where they lived during the past week and lifts them on a higher level.

4. The concluding part of a worship experience is the consecration of life. Isaiah said, "Here am I;

send me." We reconsecrate ourselves in the closing prayer and usually with an appropriate hymn. Giving one's weekly offering is also a call to give one's self. There is a sound reason why we have at least our special offerings at the close of the service. Some services also appropriately close with confessions and decisions for Christ.

I feel certain that if more people would keep Isaiah's example in mind, they would enjoy worship more; they would grow in grace and in the knowledge of the Lord, and they could plan and appreciate effective services of worship.

McPherson, Kansas

Thought About Afterward

W. O. BECKNER

WE sat in the Sunday-school class, under the leadership of a great teacher. The lesson was about how Jesus met criticism. He was criticized by some because his disciples did not keep the ceremonial Jewish fasts, and by some who saw him heal a man on the Sabbath, thus desecrating that holy day.

The teacher outlined the movement of thought which he wished to follow, and said that he wanted the closing period of the session to be given to considering how we meet criticism. As Jesus was criticized unjustly for what he did, so will we be if we follow in his steps. How shall we respond to such criticism?

Various suggestions were given, both negative and positive. It is much easier sometimes to know what not to do than it is to know what to do. But the resourceful and wise Christian will always seek for the positive thing to do and then try to do it.

Just as the closing bell was ringing, an illustration came to my

mind which points to something positive. Some years ago when I was a student in McPherson College, one of our best loved teachers was invited to preach one Sunday morning in one of the churches in the town. He was much loved and respected by members of all churches in the town and his pulpit services were always most gladly welcomed. This particular church had the custom of taking the communion each Sunday morning at the close of the sermon. The sermon that morning was a good one and the whole congregation felt the "lift" they had received from the minister's appeal that all should live in love of each other as Christ lived. The room was charged with the spirit of godly love which the minister had set forth so earnestly and so convincingly.

At the close of the sermon, those responsible for it took their places and proceeded with the communion. They passed the emblems to their beloved speaker of the day as he sat there in deep meditation on the platform before them. What should he have done?

Those were the days when Brethren were much more secluded in their practices and thought than they are today.

Some of the folks heard of the incident and brought a question to the next council meeting about it. The preacher concerned was present and was given opportunity to explain. I well remember what he said and how he said it. It was this in substance: "Brethren, I was so engrossed with thinking on what those sacred emblems mean, representing the broken body and shed blood of our Lord as the expression of his great love for us, that when they were passed to me, there was nothing else that I could do."

The criticism was silenced. The one criticized had washed it all out with larger love. Was that not just what Jesus did?

Elgin, Ill.

Springtime Miracle

ORA W. GARBER

Now earth has laid her ermine robe aside
And donned the pastel shaded wrap of
spring.

The meadow streams are running full and
wide.

The flowers bloom and birds return to sing
Beneath a sun of gold in skies of blue.

God's finger touches earth, new life to
bring,

Repeats the yearly miracle anew.

Awak'ning is indeed an awesome thing.

Elgin, Ill.

The Inheritance of the Meek

JESSE H. ZIEGLER

Matthew 25:31-40

In days such as those in which we live to say that the meek acquire anything sounds ironical. Everywhere we look might and force are the means of taking over the earth. Even the fond hope of some pacifists that nonviolent resistance would conquer all enemies has pretty rough sledding intellectually when put up against tanks and bombing planes. The people of India are not having much success even against Great Britain in time of war. One might well ask, "What possible chance could this type of resistance have against a ruthless enemy?"

This is something of the problem that is faced as we accept the way of meekness and look to the promises made by Jesus. He said, "Blessed are the meek, for they shall inherit the earth." He said that in the great judgment the King will say to those who have meekly served, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But everywhere we look are not the proud and the mighty conquering the earth? Where are the meek seeing these promises fulfilled?

It seems fitting to use this problem as the theme of this meditation, for Tuesday of Holy Week was a day of controversy for Jesus during which he had something relevant to say. The controversy was climaxed by his teaching regarding the fate of Jerusalem and the end of the world. This teaching is called the Little Apocalypse and is similar to Revelation in some respects. The story of the final judgment is part of that picture. We should refer to Matthew 24 and 25 and the parallel passages in Mark and Luke.

It is proposed for our thought that there are, even in times of violence and bloodshed, some things which come only to the meek, that an additional something comes in the future, and that these things all come as legacies or gifts—not as payments or on demand.

Let us observe that some things come only to the meek even in this present age. Great discoveries in science come only to the person who sits meekly before the facts. New planets are not discovered by the exertion of personal or national power on the Controller of the universe. The strange behavior of the heavenly bodies is observed and other facts noted. The astronomer

meekly facing the facts concludes that only the presence of another planet at a certain place in the universe would explain the facts, looks at that place, and finds the planet. Brute force or power could never accomplish this sort of thing—only meekness.

Social success often comes most easily to the truly meek. You envy a friend who gets along well with people. You determine that you will match his success. The harder you try, the worse is your failure. But forget yourself in trying to make other people comfortable and happy, and you inherit social ease and success.

Only meekness in the minister moves the hearts of the people in the pews. The young minister who betrays as he preaches that he is asking himself, "How am I doing?" leaves his people cold. Compare with that the minister who, as he faces his audience, says to God, "Lord, these men are living without thee. Use me." Success comes only to the self-renounced.

Spiritual leadership comes only to those who want nothing from the world and yet are willing to share everything because they feel so deeply. We are willing to trust our lives and the future of our church to the man who is self-renounced. We feel uneasy when we entrust too much responsibility to the person whom we suspect of being personally ambitious.

These are some of the things which come only to the meek in this present age. But the Christian believes that the meek will receive other things in the age to come.

Most of the New Testament references to the reward of the meek are in terms of receiving something in the age which is to come. Jesus' reference to the judgment in Matthew 25 is to the time when the Son of Man comes in his glory. His saying that the meek shall inherit the earth refers certainly to that future age. This becomes quite explicit as he says in Matthew 5:12, "For great is your reward in heaven." His reference to the reversal of status of those who serve in Luke 22:26 refers to the future, as is seen in verse 30. Paul also thought of the reward of the meek as being a future blessing. "If so be that we suffer with him, that we may also be glorified together," referred to the future age.

It must be confessed that the exact nature of the future condition of those who now are meek cannot be clearly ascertained. Will God make a new earth for the meek to rule? Will there be thrones for the meek to sit upon? It is doubtful whether these are the questions of greatest import. What does seem pretty clear from Jesus' thought and that of the apostles is that there will be a future age when the condition of the meek will be quite different from that in which they now suffer.

In the assurance of a future age when the condition of the meek will be changed let us go on to notice that the New Testament teaches that this new estate is to be *inherited* by the meek.

Inheritance differs from earning. Jesus' story of the separation at the last judgment has often been misinterpreted. In my younger and more foolish days I preached from this text that giving relief and visiting the sick were the means of salvation. A careful reading of the text reveals that such is not the meaning at all. The King says, "Come, ye blessed of my Father, inherit the kingdom. . . ." These people inherit the kingdom because they are sons and act like sons. The kingdom is a legacy to them—not pay for work done.

Inheritance also differs from securing through demands. George Washington Carver advanced the

cause of the Negro through meekness and inheritance. Some of the younger members of his race demand rights—rights which we all agree belong to them. It still remains to be seen which will most benefit the Negroes in the long run. Some people would like to see the Church of the Brethren spend itself in self-renunciation. Others would use benevolent work as a basis for demand of rights. May it not be true that the lasting benefits which come to the meek must come by inheritance and not by payment or by granting of demands? Such seems to this writer to be nearer the New Testament view.

Why does the meek person come into an inheritance? Because he is a son of the Father. He has been made a son by adoption and then proceeds to behave as a son of God should behave. "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8: 14-17).

Bethany Biblical Seminary.

*It's wiser to be good than bad;
It's safer being meek than fierce;
It's fitter being sane than mad.*

—Browning

Much Longer to Heal

EDITH IREDALE

One day a young man whom I knew very well came to see me. He looked worried.

"Now what is troubling you?" I asked.

"What is a fellow to do when his wife is on the outs with him? It takes my wife so long to get over things!"

"May I ask what is she trying to get over?"

"Well, nothing in particular," he replied. "We were having an argument about finances; I lost my temper and used language that we men do sometimes. I suppose she thought I was calling her names!"

"Weren't you?"

"Well, not exactly; but it might have sounded that way," he grinned.

"I shall never forget what my mother said to my brother once. He had been very thoughtless and had hurt her feelings. She began to cry. 'What are you doing that for?' he asked. Wiping the tears from her eyes, she replied, 'Son, you have hurt the very heart of me. That is why the tears have come.' The next day he noticed that mother was very quiet and he asked, 'Not over it yet?' This was her reply, and I think you might find it helpful. 'Do you remember, son, last year, when you broke your leg, how long it took it to heal? Hurts in the heart and soul of man from cruel words and unkind acts take much more time to heal than physical wounds. I have often wondered, son, why it has taken people so long to understand a thing so simple!'"

"I had never thought of it in just that way," replied my visitor. "I am sure if we understand more about the fine art of living, we would not do or say unkind things."

"That is the way I see it, too," I replied. "Everywhere wounded, suffering humanity is crying out for understanding, sympathy, kindness and love. It is the greatest need in the world today, and it does not cost any money. We can all be thoughtful and kind."

"Well, I guess I'll be going," said my friend, "and henceforth I'll watch and wait for the healing!"

"But while you wait, let me suggest that you be a good doctor and look out for the dressings. It is surprising how much faster heart wounds heal with good care!"

Altadena, Calif.

Thinking About the News...

As I read about the bombing of the Monte Cassino Abbey in Italy three feelings struggled for supremacy in my consciousness.

1. This was a church. Founded in 529 A.D., it was a thousand years old when white men first came to America to lay the foundations for cities where bombs would later be manufactured to destroy it; it was 1,247 years old when the Declaration of Independence was signed. It seemed a shame to destroy a place of worship that was so old and so beautiful.

2. How did the priests and nuns feel who lived there, and for whom this was home, when they saw the fortresses sweeping in for the kill? Some remained to die, and I suppose when the explosions tore the abbey it hurt them more than when shells tore apart their own bodies.

3. What of the lads separated to this task who were charged to go in and strike a church which offered no resistance and struck not back again? Their tasks are often hard; this must have been one of the hardest. If they exulted, as the papers say they did, then I feel more sorry for them.

Further and even more tragic losses of this kind are to be expected as the armies near Rome. Holy places have never been sacred to war.

But tragic as these irreplaceable losses are, there are others that are greater. One soul is worth more than all the abbeys of Rome or the cities of Europe according to a higher standard of value. It was losses in this realm that furrowed the brow of Lincoln, drove Washington to his knees in the snows of Valley Forge and which have always pressed heavily upon the heart of civilized man. Some day shall we know how to live better and thus be able to live better together? D. W. B.

Our Mission Work

On to New York

MINOR M. MYERS

Part 2

Our next stop was at Rio de Janeiro, after another ten days. It was foggy with clouds lying low. As we moved very slowly into the harbor we could see glimpses of the beautiful mountains rising up almost abruptly out of the water. And on the highest peak we saw briefly, as the clouds parted, the statue of Christ miles away. On clear days it can be seen a great distance, but that morning we had to be satisfied with brief glances snatched between the passing clouds. The harbor at Rio is one of the biggest in the world with one of the most beautiful cities along the edge. Back of the city mountains tower up towards the sky. The first thing we did after going ashore was to ride over the city in a taxi and go to the top of the peak, going up the steepest part by cogwheel trolley. We wanted to see at close range that impressive reinforced concrete statue of Christ standing over one hundred feet high. His hands are outstretched as if he were blessing the city and the bay into which ships of many nations come. Many letters were received here and we began to feel that we were getting nearer home.

We were not so crowded on the Gripsholm as on the Teia Maru, and the food was excellent and attractively served. There was plenty of deck space and lounge rooms, which were used for a while each Sunday for religious services. Before breakfast communion service was held in the largest lounge, and in the forenoon two Protestant services, as the room was not large enough to accommodate all at one meeting; at the same time the Catholics held Mass in another lounge. Sunday-school classes were held on deck and in the staterooms. Our hearts were full of praise and thanksgiving to God. Similar services had been held on the Teia Maru. In the evening a meeting for youth which was followed by hymn singing was held on aft deck. Bible classes were conducted by passengers on both boats to our mutual benefit. A number of classes and lectures on a variety of subjects were arranged for adults, the classes meeting usually three times a week and dealing with history of



Bringing in the Ridge Pole

This looks as if it is almost a twenty-woman power job! Nineteen African women are helping to roll the heavy palm log which is to become a ridge pole on a building.

Thailand, China, and Europe, social psychology, and economics. School children continued their classwork as best they could, though greatly handicapped for lack of textbooks.

On this voyage of over 21,000 miles and of seventy-four days on board the ships, we saw only one other boat except as we neared the harbors of the ports of call; that one guided us through Sunda Straits between Java and Sumatra, where the waters presumably were mined. And we had no storm at sea. One experienced seaman said he would not have believed that it was possible for us not to have one storm on the seas we traversed for that length of time.

Another thrill for us was when we pulled into New York harbor the last night in November far enough to see the lights on Long Island. It was also thrilling the next morning when we went past the Statue of Liberty, that symbol of peace and liberty which greets and welcomes those who come in by sea. Some passengers on deck cheered; others shed tears of joy; all heartily rejoiced. Soon we were docked and busily completing the necessary details (some of which took a long time) preparatory to going ashore. Some of us did not get off until the next day. After passing customs the Red Cross handed us our mail and then it was that we learned that some friends and relatives were awaiting us at Prince George Hotel. For these experiences we thanked God. We offered a prayer that our country would always remain the land of freedom in which every person could have opportunity to de-

velop the best that is in him, and that during this terrible war and afterwards the United States may never lose those high ideals which have been her strength and power through the years. We thanked God for our friends and relatives and for our government.

Bridgewater, Va.

What to Pray For

Week of March 12-19

The Kulp family should be in our minds and hearts throughout this entire week. Should each Church of the Brethren family truly pray for them each day during this week, it would make a difference—in them and also in us. What family could pray for a missionary man and for his wife and children each day for seven days without learning to know them better, without knowing about the field where they serve and without feeling a deep concern for them and their work?

H. Stover Kulp went to Africa first in 1922 and the last time he returned in 1943. He was welcomed back to the field with open arms because he was so greatly needed. Turn again to the January 1 and 8 Gospel Messengers and accompany him in imagination back to the field. He is busy and needs our prayers.

Sister Kulp and the children are in the States. It is not easy for Sister Kulp to remain here when all the while there is a great longing to be in Africa among the people she has been called to serve. In the February 26 Gospel Messenger is Sister Kulp's story of a faithful African Christian.

Brethren Service

Brethren Service News . . .

Howard Sollenberger landed in Houston, Texas, on Feb. 10 after a five weeks' boat trip from Durban, South Africa. He is the last of the China unit (C.P.S. No. 99) to return to this country after congressional action cancelled plans for a relief unit of C.P.S. men to be based in Chungking, China. He is now on furlough at his home in California awaiting reassignment.

The Taft-Gillette Resolution which calls for the sending of food through the blockade to the starving civilians of occupied Europe was adopted by the Senate on Feb. 15. It requests the U. S. State Department to obtain the permission of British officials to send the food through the blockade.

The C.P.S. men at Camp Wellston are beginning to make rag rugs in order to produce something useful in their spare time and to supplement their income. John Metzler of Nappanee, Ind., has requested Brethren people in the Central Region to send rags to the Nappanee warehouse for this purpose. Camp Wellston would like to buy or borrow several looms for the making of these rugs:

Dean Egge from C.P.S. No. 121, Bedford, Va., was installed into the ministry by the Rev. H. L. Hartough at the Elgin, Illinois, Church of the Brethren on Feb. 10, just before his departure from the United States to serve in the St. Thomas Brethren Service project in the Virgin Islands. The Elgin church acted for the Wichita, Kansas, Church of the Brethren, which had by telegram unanimously approved his installation.

Clancy Bunyan of Wichita, Kansas, was sentenced to a three-year term in a federal prison by the Federal District Court of Los Angeles on Feb. 7. He was charged with "refusing to perform work of national importance" in a Civilian Public Service camp. He left C.P.S. No. 36 at Santa Barbara, Calif., on July 23 because he felt that conscription was incompatible with Christian ethics and that by remaining in C.P.S. he was co-operating with the war effort of our government. He is a member of the Church of the Brethren of Wichita, Kansas, and was a student at McPherson College until he was called into service.

A new relief center opened at New Windsor, Maryland, on March 1. The center is to receive shipments of food, clothing, soap, shoes, etc., for relief uses.

Dr. and Mrs. Eldon Burke, formerly of Muncie, Indiana, and more recently of the C.P.S. research center in Philadelphia, arrived on March 1 to take charge of the center. Rev. and Mrs. John Metzler are planning to spend some time in New Windsor organizing the work of the relief center.

All relief supplies from local churches should be sent to the Brethren Service Relief Center, New Windsor, Maryland. The relief warehouse at Nappanee, Indiana, will continue to operate for the present but will receive only materials brought in by the B.S.C. truck. The Brethren Service Committee has suggested that each congregation send a gift of relief supplies to the center by March 20 so that it may be put into operation immediately.

The picture above shows nearly 1,000 pounds of clothing for relief purposes which was shipped recently by the McPherson College collection center to the regional warehouse at Nappanee, Indiana. Doing the shipping were (left to right): James Elrod, Mrs. James Elrod, Mrs. Burton Metzler, Dale Brown, Kent Naylor and Mrs. J. Hugh Heckman.



The Brumbaugh Unit

The St. Thomas Brethren Service project in the Virgin Islands has been officially established in Charlotte Amalie, a city of about 10,000 people on St. Thomas Island and the capital of the U. S. possessions in the Virgin Islands. Mr. and Mrs. Howard Gustafson have moved into "Blackbeard's Castle," the house in which the unit will live (named for a 300-year-old stone tower in the back yard). Dean Egge, William Satterthwaite, and Edwin Todd reported their arrival at Charlotte Amalie on February 22.

Community activities at the Castañer project of the Brumbaugh unit received renewed impetus with the arrival in Puerto Rico of three new men, William Johnson, Paul Kindy and Roland Hollinger. This additional personnel releases several men from kitchen and maintenance jobs to carry on the recreational, educational and religious program in the Castañer community.

Rufus King, director of the Brumbaugh unit, writes: "On January 1, a New Year's party for the children of Castañer was held in the afternoon. More than 300 children attended and practically all members of the unit participated in this grand affair. The week of January 2-8 was high-lighted by the presence of Dr. Walter Clyde, dean of the Seminario Evangelico, who conducted the morning devotions and led discus-

sions on vital religious subjects at night. Rev. Santiago Cabrera, director of Christian education for the Presbyterian Church on the island, brought his portable organ and joined the group. On one evening, Rev. Cabrera showed slides on the Life of Christ at the center."

The LaPlata subunit has opened a milk station which will distribute free milk to children in the community. The milk will be furnished by the government of Puerto Rico; the project will be supervised by the unit with many community people volunteering their services. Over 160 children have been enrolled so far. The LaPlata unit has inaugurated medical services to the community under the direction of Dr. Preheim. Starting as a first-aid center and health clinic, the unit hopes to develop medical facilities such as have been established at Castañer. The LaPlata unit is operated by the Mennonite Central Committee co-operating with the B. S. C.

Benjamin Thoron, chief of the Division of Territories and Insular Possessions and PRRA administrator from the Department of Interior in Washington, visited Puerto Rico in January and inspected the Brumbaugh unit projects at Castañer and at LaPlata. Reports indicate that he was highly pleased with the program of the Brumbaugh unit.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, March 12

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson. Jesus Betrayed, Denied and Condemned.—Mark 14:10-11, 53-54, 66-72; 15:12-15. Golden Text, He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53:3.

Christian Workers. The Simple Life.

B. Y. P. D. Finding the Way to Live.

Gains for the Kingdom

Sixteen baptized in the Chambersburg church, Pa., Bro. Rufus P. Bucher, evangelist, Bro. Ralph G. Rarick, pastor.

One baptized and one received on former baptism in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Ralph Jones of Royersford, Pa., March 5-19 in the East Petersburgh church, Pa.

Bro. D. I. Pepple of Woodbury, Pa., March 20—April 2 in the Cone-maugh church, Pa.

Bro. Ollie Hevener of Lititz, Pa., March 19 in the Manheim house, White Oak congregation, Pa.

Bro. S. Paul Daugherty of Live Oak, Calif., March 10-19 in the Phoenix church, Ariz.; March 20-26 in the Glendale church, Ariz.

Personal Mention

To **Pastor H. L. Ruthrauff** of Cedar Rapids, Iowa, we express our thanks for a copy of their twelve-page monthly church paper, *The Parishioner*. The current issue is dedicated "to the purpose of stirring every reader to sense his or her responsibility in giving liberally and regularly for relief."

The name of **Bro. George Swihart**, 710 W. Monroe St., Mt. Pleasant, Iowa, was inadvertently omitted from the 1944 Yearbook under the ministerial list. Proper correction

has been made in the office of the General Ministerial Board. Will you note this omission also?

Pastor Royal D. Glick of the Hermosa Beach church, 736 Fourth Street, Hermosa Beach, Calif., says that he will be happy to enter into correspondence with anyone interested in moving to the part of California served by his church. There are good opportunities for church work there.

Miscellaneous Items

District meeting for Nebraska in 1944 will be held Oct. 13-16 at the South Beatrice church, Holmesville, Nebr.—**Wilbur Hoover**, Secretary, Board of Administration, Cambridge, Nebr.

The women of Southern Ohio inform us that six hundred women attended their winter conference at Brookville on Feb. 19 and that one of the tangible results of the meeting was an offering of \$441 for Women's Work and Brethren Service. You will be able to read more about this later.

The first installment of business for the Juniata Annual Conference to be held at Huntingdon, Pa., June 7-11, will be found on these pages. In this connection it should be recalled that in 1903 Annual Meeting decided "that answers formulated by committees upon questions referred to them shall be published in the Gospel Messenger not later than April 14, so that the membership may have opportunity to consider them before meeting them in open Conference."

Geneva Summer School of Missions. During the week of Aug. 6-13, the Geneva Summer School of Missions will be in session. This notice is given to every woman in our church, and especially to those who live in the central area of our brotherhood. It would prove a wonderful experience for you to attend as you would spend a week on the beautiful shore of Lake Geneva, Williams Bay, Wisconsin. One of the teachers will be **Sister Olivia D. Ikenberry**, who has served nineteen years in China. She also taught the young people's foreign book last year. For further information write to **Anetta C. Mow**, Elgin, Ill., or to **Mrs. Frederick Munch**, 8018 S. Peoria St., Chicago, Ill.

We hereby acknowledge the many letters that came as a response to our "changing the Messenger" statement of a few weeks ago. We shall not attempt to answer each letter separately but we take this means of assuring each writer that his letter was received, studied, discussed, and is now on file in our offices. The suggestions varied widely, and strongly as some felt in one direction, others felt equally insistent in another. The editors welcome these suggestions and will profit from them. We seek the prayers of the church that we may be led of the Holy Spirit to do here those things which will win men to Christ and help to build the kingdom of God.

The **McPherson church** has kindly sent us a complete text of the historical pageant entitled *The Building of a Church*, which is the story of the growth and development of the church at that place. From the birth of the idea of a new church through the period of the construction of the present building and the lean hard years of the depression, up to the final payment for the church

Announcing the Bethany Offering

April 30 is the date for the annual Bethany Biblical Seminary offering. In previous years the Bethany offering came in the autumn and the Board of Christian Education offering at Easter time. Because of the fall Christian education week observed by many denominations, the 1944 Board of Christian Education offering is dated October 1 and the Bethany offering April 30. For churches which would prefer Easter, April 9 is named as the date.

Bethany Order Blank

The following materials for the Bethany Biblical Seminary offering April 30 (or Easter, April 9, if preferred) are available from the printers:

-Bethany offering envelope.
-Local Church Bulletin, pages 1 and 4 with Bethany material and pages 2 and 3 blank for local announcements (mimeograph stock).
-A two-page bulletin with same copy as above but without blank pages for local announcements.

Order from General Boards, 22 S. State St., Elgin, Ill.

in 1944, the pageant presents an interesting history. This history will be placed on file here for it belongs to the total picture of our church. Since so many recently worshiped in the McPherson church at the 1943 Annual Meeting, we shall look forward to sharing some of this history with Messenger readers in a later issue. The Messenger offices always welcome historical material from the churches of the brotherhood.

Business for Annual Conference Southern Pennsylvania

To district meeting of 1943 through elders' meeting:

The York church requests Annual Conference of 1944 through the district meeting of Southern Pennsylvania, to amend the Annual Conference ruling of 1940 on Report of Committee on Tenure of Office, by striking out Section 3-C which makes it impossible for a General Board member to serve more than two consecutive terms.

Passed to Annual Conference.

Northern Illinois and Wisconsin

We, the Sterling congregation, in council assembled, feeling it wise to provide for continuity and greater security in the ownership of local church property, petition the district meeting of Northern Illinois and Wisconsin to request the Annual Conference to provide that any local congregation so desiring may designate the district mission board, or some other district board, as holder in trust of the title to such local church property.

Chas. W. Cosey, Clerk.

Answer by District Meeting—

Whereas, it is to the best interest of the church body as a whole that holding and disposing of church property should be under the direction of general council of the church; therefore be it resolved by the Annual Meeting of the Church of the Brethren:

1. That all local church property be held by local trustees in trust for the uses and benefits of the ministry and membership of the Church of the Brethren in the United States of America, subject to the rules, uses and appointments of said church as from time to time decided and declared by the Annual Meeting.

2. That whenever it is found advantageous to sell or dispose of a particular property, the sale and conveyance shall be executed under the direction of the local church by the trustees holding it in trust and joined in by the executive officers of the district board of the district where the property is located.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Apostle. A Novel Based on the Life of St. Paul. Sholem Asch. Putnam, 1943. 804 pages. \$3.00.

The Jewish author of *The Nazarene* has written another remarkable book. It is remarkable that the most comprehensive and sympathetic story of the personality and message of Paul, the apostle to the Gentiles, should have been written in Yiddish by a Jewish novelist. It is remarkable that in such a long book very few fictional characters and few purely imaginary incidents have been added to the story materials available in the Book of Acts and in Paul's letters. It is remarkable that a book so thorough in detail and by no means easy to read should have become, within a few weeks of publication, a national best seller, winning popular as well as critical acclaim. It is remarkable also that a current masterpiece should conclude with the author's prayer of gratitude to God that he has been given strength to complete two works in which he has set forth the "merit of Israel."

Christian readers who have any interest at all in the significance of Paul will profit greatly from reading Sholem Asch's book. They will discover that the author's understanding of Jewish customs and traditions throws light on the growth of the early church. They will appreciate how great a contribution the Jewish faith made to Christianity even as under Paul the religion of the Messiah began to develop into a world religion. They will be thrilled again with the courage and heroism of Paul and with the magnificent spirit of Christian martyrs who gave witness to the power of Christ. The total effect of this book is tremendous, especially upon the reader who sees in it a reaffirmation of the power of the love of Christ to redeem our own world. The theme of the book, stated in its concluding sentence, illustrates its message for our time: "The sword conquered for a while, but the spirit conquers forever."—Kenneth Morse.

Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

Praying Hyde. Basil Miller. 132 pages. \$1.25.

Boot and Saddle in Africa. Thomas A. Lambie. 158 pages. \$2.00.

Evangelism for Today (revised). Lin D. Cartwright. 165 pages. \$1.50.

The Beginning of Christianity. Clarence Tucker Craig. 336 pages. \$2.75.

Stories of Hymns for Creative Living. Charles A. Boyd. 236 pages. \$1.00.

The Children's Story Caravan. Anna P. Broomell. 307 pages. \$2.00.

Games for Boys and Men. 110 pages. Paper 50c.

Stories of Peace Crusaders (juvenile). Compiled by Anna Bassett Griscom. 187 pages. \$1.50.

A Face to the Sky (prayers). George Stewart. 96 pages. \$1.00.

Church Group Activities for Young Married People. George Gleason. 138 pages. Paper \$1.00.

Parties Plus: Fun for Threesomes. Edited by Ethel Bowers. 61 pages. Paper 50c.

Critique by Eternity. Howard H. Brinton. 56 pages. \$1.00.

Announcements . . .

ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

Maryland, Eastern—Baltimore, First, April 12.

Maryland, Middle—Longmeadow, March 16.

Ohio, Northwestern—Lick Creek, March 16.

Ohio, Southern—Dayton, West, April 13.

Pennsylvania, Middle—Everett, April 11-13.

Pennsylvania, Southeastern, New Jersey and Eastern New York—Norristown, April 19.

Virginia, First—Roanoke, First, April 12-14.

Virginia, Northern—Mt. Zion, Luray house, April 14, 15.

Virginia, Second—Elk Run, March 28-31.

LOVE FEASTS

California

April 16, 4 pm, San Bernardino.

Indiana

April 8, Salem.

April 15, 7:30 pm, Buffalo.

Kansas

April 7, 8 pm, Conway Springs.

Ohio

April 15, Akron.

April 16, 7 pm, New Philadelphia.

Pennsylvania

April 6, 6:30 pm, Meyersdale.

April 9, Ephrata.

April 11, 7 pm, Greencastle.

April 16, 7 pm, Mt. Pleasant.

April 23, Brothersvalley.

May 7, all day, Lower Cumberland, Mohler house.

May 7, 7 pm, Connellsville.

May 17, 18, West Greentree, Florin house.

Virginia

May 7, 7:30 pm, Timberville.

May 14, 7:30 pm, Cedar Run.

May 21, 7:30 pm, Bethel.

The Church at Work



Three reasons for having A VACATION CHURCH SCHOOL IN 1944

Ruth Shriver

The vacation church school is a builder for your church. The Presbyterian Home Mission Board discovered many years ago that having a vacation school is one of the best ways to build up a new church. It is easy to get children to come to anything, and once children become loyal attendants at church their parents begin to feel a warmth and nearness, too. They will come to the closing program of the vacation school. As needs arise some of the mothers will consent to help. Your church cannot afford to miss this opportunity to build your adult congregation!

Vacation church school retards juvenile delinquency. Summer time, particularly for city children, is now a dangerous time. With many mothers away at work, no one is at home to guide and to supervise. Vacation school helps keep children off the streets and gives them something constructive to think about and do.

Vacation school is an opportunity for extra emphasis with your children. Is temperance education in need of an extra lift? Many churches today feel the drink problem is growing upon us, even in Brethren homes. Vacation school is your chance to do something extra about it. True, our Brethren Graded Lessons have temperance education in them too, but the time in Sunday school is too brief. In vacation

tional office of education, have gone on record as saying that the children should not be caught up in the war machine. How much more then shall all of us who are Brethren attempt to use this war period not only to keep our own children untouched by the spirit of hate and revenge, but also to build up in them to the fullest extent possible those pacifist ideals that Brethren cherish.

New Materials for the Vacation School

Generally speaking, two courses of study are recommended: The Co-operative Series used by many of our churches and the Judson Press Series. The latter are simpler and cheaper, and carry a slightly more direct Biblical emphasis.

How to Plan and Conduct a Vacation School is still the basic guidance manual for directors and supervising committees. 25c.

Miss Crist, our children's editor, has written descriptions of some of the new materials that are available in 1944. For a complete listing of textbooks order the leaflet, Materials for Vacation Schools 1944 (free).

Learning from Jesus, by Armilda B. Keiser, for primary groups, 1943. Two units to cover a five-week period comprise this new vacation text in the Co-operative Series. The first unit centers on Jesus as a schoolboy and Jesus as the teacher, who used the common things about him to teach a way of life. The

school there is time for deliberate discussion, demonstrations, experiments, the making of posters and scrapbooks — all of which add to the interest appeal of temperance education for juniors.

Do you want to do something more for peace education with your children? Even the government itself and our na-

second unit is Following the Great Teacher, in which the children learn of people who have been influenced by Jesus and are thus encouraged to try to follow his teachings in their daily lives. Price, \$1.25.

Working With God in His World, by Margaret Ward, 1943. The primary course for vacation school use is divided into two units of ten sessions each. The first, Knowing God Better, helps the children learn that God reveals himself through the friendly and kindly acts of people, through his works of creation, through the Bible and through the greatest revelation, Jesus. The second unit is Living and Learning in God's World. Problems of living together happily, discussion of puzzling things, such as earthquakes, floods and tornadoes, and discovering ways to make a happier world make a full unit of two weeks. Either unit could be used in a two-week school, using the other unit next year. Price, \$1.50.

The Church in Our Community, by Alice Bartow Habensack. This is a 1943 weekday course in the Co-operative Series written for grades 5 and 6 which is adaptable for vacation church school use. It consists of three units of ten sections each, containing full guidance and materials for the teacher. There are a teacher's book and two pupils' books: Book I, The Church in My Community and The Story of Our Church; Book II, The Story of How Our Church Came to Be. Teacher's book, \$1.25; pupils' books, 25c each.

The Bible in the Building of Life, by Mildred Magnuson, 1943. Based upon a scientific and historical approach, this study course uses new knowledge to reinforce old truths. It will stimulate the pupils to find out more for themselves through use of the Bible and creative activities, and to think through applications to their own living. This is a weekday school course in the Co-operative Series which can be adapted for use in vacation church school for grades 6 and 7. Teacher's book, \$1.50; pupils' books I and II, 35c each.

Boys and Girls at Worship, by Marie Cole Powell, 1943. An excellent guide in techniques of worship with children with detailed plans and materials for services of worship. This is not written especially for use in vacation schools but for all departments of children's work in the church. Price, \$2.00.

Vacation Bible School Certificate. A new folder certificate with Hoffman's Head of Christ in soft colors on the outside and the certificate with an appropriate message to boys and girls on the inside. Size 5½x 8½. 45c per dozen.

Fun, Friends, Fellowship with God. Small promotional leaflet to give to parents and church members, encouraging attendance and support of the vacation school. (Price to be announced when available—not later than April 1, 1944.)

He Went Straight Home. Still film strip, 35mm. Child centered in subject and interest for use in scientific instruction in narcotic education in elementary grades. Forward ten cents and pay return costs.

We Meet an Enemy, by Margaret S. Ward, 1943. A new five-session unit on temperance education. 15c.

Teacher's Guide for Use with Boys and Girls Learning About Alcohol. Daye De Beck Flynt. 25c. This manual was prepared in 1943 to be used with the vacation school textbook, Boys and Girls Learning About Alcohol. Contains sections on Resources in our World—Uses, Misuses; Alcohol—What Is It?; Uses of Alcohol; Action of Alcohol on the Body; Using Alcohol as a Beverage; Controlling the Use of Alcohol in Our Community.

List of Source Materials for Peace Education. Free (available after March 15).

List of Source Materials for Temperance Education. Free (available after March 15).

ADULT DISCUSSION OUTLINE

Helping Others to Be Christian

Sunday, April 2, 1944

Scripture: Matt. 5:13-16

We profess to believe that the Christian religion is the most important thing in our lives. We also say that it alone can save others. Do our actions agree with our profession? How many of the members of your church spoke to others about accepting Christ, about religion or even church attendance during the past year?

Why Bother About Others?

By its very nature Christianity is something to share. A religion that is not shared is a dying religion.

Others need the message of Christ and the church. Discuss what religion may mean in the life of an individual. In what ways are people in these days especially in need of what Christianity has to offer?

The cause of Christ lacks for want of people who will carry it forward.

How could this cause be forwarded if everyone in your community shared in it?

What Can We Do?

A young Hindu student once said, "If you practiced the Sermon on the Mount, or even the ideals of the prophets of Israel, you would have all Asia at the feet of your God." What he said goes for all the world. Is this not the beginning point in helping others to be Christian? "Let your light so shine . . ."

Here are some reasons people give for their lack of interest in the church: There are too many other interesting things to do. . . . I do not feel at home in the church. . . . No one cares whether or not we come. . . . The church has nothing to give us anyway. . . . The church is only a place where you are asked to give money. . . . The preacher talks about things we know nothing of. . . . I work all week and want Sunday for myself. . . . Church members are no different from the rest of us anyway.

What other excuses have you heard offered? What can church members do about them?

A common accusation against the church is that neither the very rich nor the very poor feel at home in its fellowship. Is this true in our church?

Resource Materials: Why Join the Church? Free. What Does Church Membership Mean? Free. Helping Other Young People to Be Christian. 10c.

Have you secured a list of Adult Discussion Outlines for March to September 1944? Write to the Board of Christian Education, 22 S. State Street, Elgin, Ill. for your free copy

Correspondence . . .

Reforming the World

It was the Tuesday morning after Christmas while I was doing my ironing that I began thinking about the holiday just past and the coming new year.

I was thinking especially of a story in our own daily newspaper—the story of a near stampede in one of our office buildings when news was spread that a shipment of whisky had just been received at the corner drugstore.

I thought also how a family of children in Chicago was found without heat or food. The mother was discovered to be a worker in a war plant while the father was located in a tavern. On investigation it was found the income of these parents was \$75 per week.

Then thinking what the New Year's celebrations were going to be like, I was really concerned. But what could I do? Surely there must be something. I could invite people to our own New Year's Eve party at the church. But would they come? You know the answer as well as I.

And then the thought came that Jesus did not force himself on people when he was here on earth. He did good as there was opportunity and a desire for help; still I felt very helpless.

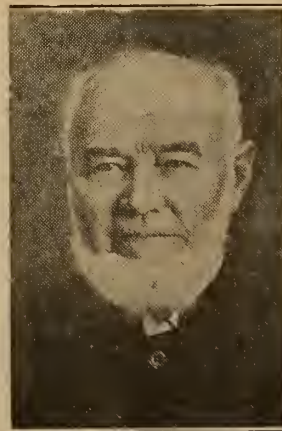
As I am cradle roll superintendent and a nursery class teacher, I do not even teach Bible stories to these two- and three-year-olds. However, our primary superintendent, who is very capable and very wise, tells me I am doing my task well if I make these little ones feel safe in my care, and help them to love our Sunday school and be happy there.

This is indeed a far-off vision of reforming the world. But I have no better method in mind than teaching children to love our Sunday school, our church and our Lord.

So let us all take courage. Whatever your task, even though it seems very unimportant, do it your very best and pray earnestly for guidance from him who doeth all things well.—Fern Morrison, Decatur, Ill.

Elder Frank Fisher

On the morning of Jan. 18, 1944, Elder Frank Fisher's cottage did not show a light as usual, and he did not answer when called. Investigation showed that the call of the



Master had come while he was sleeping.

Bro. Fisher was born near Camden, Ind., on Nov. 29, 1856, and his death ended a remarkable life of over eighty-seven years. He was the oldest of the five children of Benjamin R. and Lydia Barnard Fisher. Because of the death of his father, upon him fell the task of helping his mother support the family when he was ten years old.

For eleven years he was a suc-

cessful public school teacher, but his most significant contribution was made in the work of the church, with which he had united early in life. He gave so much promise of usefulness that he was called to the ministry in 1882. This was soon after his marriage to Lillie J. Reiff, who was ever his constant helper and highest inspiration. She died in 1937, but her influence has continued.

Bro. Fisher was a powerful pulpit man, a wise counselor, and a Christian neighbor, citizen and businessman. His influence turned many souls to the higher life.

He was the first superintendent of the Mexico Welfare Home, a position which he held for twenty-five years. During this time he and his wife gave their lives unstintingly to the care of the aged and to the development of Christian character in the children in the orphanage.

After the death of his wife, at the invitation of the trustees of the Home, he moved into a cottage where he was at home to his many friends.

Bro. Fisher was a man of remarkable poise. His love was sincere and his will strong to endure. He served in every official capacity of the church from the most humble to that of moderator of Annual Conference. His services were much in demand by churches and other religious organizations.

Funeral services were conducted at the Mexico church by the writer, with Elders Walter Balsbaugh and T. G. Weaver assisting. Burial was in the near-by cemetery.—Thos. A. Shively, Peru, Ind.

Passing of Ida Cool

Ida Mae Cool, the daughter of Jacob and Christina Leedy, was born in Allen County, Ohio, May 31, 1869. In February 1888, during a meeting held by I. J. Rosenberger, she united with the Church of the Brethren. For almost fifty-six years she had been a faithful member.

On Aug. 17, 1889, she was united in marriage to Noah I. Cool, a union which was to last for more than fifty-four years. Besides making a home and raising a family, she was a helpmate to her husband in his ministry and eldership in the church for more than forty-one years.

Through the twenty-five years of illness she developed a patience unequalled in most of our lives. Since last August she had been confined to her bed. On Dec. 31, 1943, she quietly passed away, having reached the age of seventy-four years and seven months. Surviving are her husband, Elder Noah I. Cool, five children, three brothers, two sisters, twelve grandchildren and eleven great-grandchildren.

Funeral services were held in the Pleasant View church by Pastor Clarence R. Bowman, assisted by Elders J. J. Anglemeyer, and Charles E. Zunkel.—Mrs. Robert Driver, Lima, Ohio.

Greenville Brethren Home Visited

Our church folks were invited to visit the Brethren Home at Greenville, Ohio, on Dec. 5, and a goodly number were present.

The ladies' chorus, under the direction of their leader, Sister Mable Rexrode, sang Christmas carols. Our pastor, Bro. L. John Weaver, took charge of devotions and gave a short Christmas message. Mrs. Walter Denlinger gave a reading, The Star. Mrs. Henry Aukerman gave a reading which she had prepared especially for the old folks, entitled A Good Neighbor. In the poem the author told how one who had been a good neighbor finally found pleasant quarters in a home where she was visited by her friends.

After the program, the Good Cheer Committee of the ladies' aid presented the old folks with a fine treat of cookies, cup cakes, fruit and candy.

Superintendent Fourman thanked us for our visit and told how much such things were appreciated by them and the old folks. He then gave a few remarks about their work, after which he took us on a tour of the building.—Mrs. Henry Aukerman, Eaton, Ohio.

Abraham Bowman, an Early Preacher of the Brethren

The earliest written reference to Abraham Bowman, an early preacher of the Brethren, is the family Bible record of the birth of his son: "Abraham Bowman, son of Abraham and Catherine Bowman, was born Dec. 18, 1775." It is probable that he lived in the southwestern part of Pennsylvania or the adjacent part of Maryland, West Virginia or Ohio. He and his wife, Catherine Casner, had nine children: Abraham II, who married Mary Varner, Feb. 13, 1801, lived in Warren County, Ohio, for about twenty years, and moved to Illinois about 1820; Isaac, who died unmarried; George, who married Margaret Smock and lived and died in Warren County; Samuel, who married Emily Skinner and lived and died in Warren County; Elizabeth, who married John Greene and died without issue; a daughter who married a Mock of Pennsylvania; a daughter who married a Mikesell of Pennsylvania; and two sons about whom nothing is known except that they lived in Indiana. One of the latter may also have been a preacher.

Abraham II and Mary Varner Bowman had ten children: Abraham III, who married Agnes Turley and Lettie Crabb; Martin, who married Harriet Christy; Joseph, unmarried; Samuel, who married Lucinda Lemen; Elizabeth, unmarried; Jacob, who married Letitia Fry; Jesse and John, who died in infancy; Mary, who married Asa Bowman, son of her Uncle Samuel; and Katherine, who married George W. Smith.

George and Margaret Smock Bowman appear from the probate records to have had ten children: George, Daniel, Abraham, David, Joseph, Elizabeth, Mrs. Sidney Crane, Mrs. Mary Trickey, Mrs. Catherine Smith, and Mrs. Joanna Baldwin.

Samuel and Emily Skinner Bowman had ten children: John S., who married Eliza Ann Humphreys; Henry Milton, unmarried; Dr. Asa, who married Mary Bow-

man, daughter of his Uncle Abraham; Joseph; Abraham Casner; Emily Staley; Alfred; George Washington; and two who died young: Eliza Henrietta and Samuel Cornelius.

There is nothing known about the descendants of the two sons of Abraham and Catherine Casner Bowman who lived in Indiana or of the daughters who married Mock and Mikesell of Pennsylvania. Information about these and about the ancestry of Abraham and Catherine Casner is desired. Those who are interested in tracing this pioneer family will encounter many variants of the spellings given in this inquiry. Bauman, Kasner or Cassner, Mikesell or Mixel, Mauk, Maag or Mack, Warner or Wärner, were frequently used in census and tax records.—D. G. Evans, 715 Lake Ave., Racine, Wis.

Passing of Elmer W. Rosenberger

Elmer W. Rosenberger of Lansdale, Pa., died Dec. 28, 1943. He was born sixty-three years ago at Chalfont, Pa. His faithful wife, Laura May Haines Rosenberger, to whom he was married on June 15, 1904, survives him, as well as the following children: Mrs. Pearl Hoffman, Lansdowne, Pa., Clarence H. Rosenberger, pastor of the Shelocta Church of the Brethren in Western Pennsylvania, and Miss Thelma Rosenberger, Newark, N. J.

Bro. Rosenberger prepared for business, graduating from the Chalfont high school in 1901. He was the postmaster and a general merchant for four years at Line Lexington; the chief clerk for the Reading Railroad company in Philadelphia for six years, and superintendent of the Dehaven and Townsend banking and brokerage business in Philadelphia for twenty-five years.

He was on the borough council of his home community for two terms. He had a great interest in Juniata College, representing the Southeastern Pennsylvania district for a three-year term as a trustee. His outstanding trait was his faithfulness and loyalty to the church. He was baptized in the Germantown church Dec. 17, 1916. For some time he served as general superintendent of the Sunday school, as well as a teacher in various departments. He was a promoter of the men's Bible class, being its treasurer at his death. For fourteen years he served as an active deacon and trustee, officiating as clerk for the church and secretary for the board of trustees for the past nine years. His last official act was the signing of the final papers by which the Germantown church will be held in trust for the general brotherhood.

Bro. Rosenberger drove twenty miles to the Germantown church almost every Sunday in spite of the weather. Whenever questions were raised concerning the church, those who worked with him always knew where he would stand. His church received first consideration always. His passing is a distinct loss to the mother church.

Services were conducted by his pastor, the undersigned, at Lansdale, with interment in the Hilltown cemetery.

Philadelphia, Pa. Benjamin F. Waltz.

Effinger H. Stauffer

Effinger H. Stauffer was born near Pottstown, Pa., on June 14, 1850, and died on Dec. 31, 1943, at the home of his daughter, Mrs. W. S. Sink, in Robbinsdale, Minn., at the age of ninety-three years, six months and seventeen days.

When a young man Bro. Stauffer moved with his parents to Iowa County, Iowa. While living there he met Cynthia Maria Clarke of Garrison, Iowa, who became his bride on Jan. 28, 1874. For a number of years they made their home at Garrison. To them were born six children, two girls and four boys.

There he joined the church and became an active worker. He served as Sunday-school teacher, Sunday-school superintendent, and for years as a deacon. Later he was called to the ministry. He was soon advanced to the second degree, but in his humble way refused to become an

elder, saying that he was not capable of assuming such responsibilities.

In 1900 Bro. Stauffer with his family took up a claim near Rock Lake, N. Dak. He spent his first year there in Cando, where he served in the Cando church. The next year he moved to the claim. During the years following he served the Brumbaugh, Perth, Turtle Mountain, and Ellison churches. These were pioneer days in the church. Bro. Stauffer drove many miles by team and buggy and walked many more in the service of the church. To Turtle Mountain alone was a round trip of seventy miles. He drove this distance each month, regardless of the weather.

On Oct. 1, 1919, he moved with his children to Monticello, Minn., where he served in the Monticello church.

He spent a short time in 1928 at the Old Folks' Home in Marshalltown, Iowa. In 1928 he returned to Robbinsdale, Minn., to live with his daughter and son-in-law. Here he spent the remainder of his life. Bro. Stauffer was preceded in death by his wife in 1913, and by three children, two of whom died in infancy and one, James, in adulthood. He leaves one daughter, Luverna (Mrs. Winfield Sink) of Robbinsdale; two sons, Orra of Minneapolis, and George of Garrison, Iowa; three grandchildren; one brother, Jim, of Mason City, Iowa, and one sister, Hannah, of West Branch, Iowa.

Funeral services conducted by Lyle M. Klotz, pastor of the Minneapolis church, were held at the Weylander Quist parlors. The body was laid to rest in Crystal Lake cemetery.

Minneapolis, Minn. Lyle M. Klotz.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ausmus-Miller.—Harry Ausmus of Clayton, Ill., and Ruth Miller of Astoria, Ill., at the home of the bride's parents on Dec. 24, 1943, by the undersigned.—E. F. Sherfy, Astoria, Ill.

Barber-Redding.—Oscar Monroe Barber and Bessie Viola Redding, both of Westminster, Md., at the home of the undersigned on Feb. 12, 1944, by the undersigned.—William E. Roop, Westminster, Md.

Beachler-Ritchey.—Pvt. Myron C. Beachler and Dorothy Ritchey, both of Lansing, Mich., in the First Evangelical church on Oct. 16, 1943, by the undersigned.—Walter M. Young, Lansing, Mich.

Beard-Plummer.—Byron W. Beard of Lake Odessa, Mich., and Lura A. Plummer of Lansing, Mich., at the parsonage in Lansing by the undersigned.—Walter M. Young, Lansing, Mich.

Group-Brown.—Elder Grant Group of East Berlin, Pa., and Dollie E. Brown of Waynesboro, Pa., Feb. 15, 1944, at the parsonage in Weyers Cave, Va., by the undersigned.—Murray L. Wagner, Weyers Cave, Va.

Fallen Asleep . . .

Andrews, Mable, aged forty-four years, of South Bend, Ind., was born in Chicago, Ill., Aug. 4, 1899. She was an invalid for many years, but though she was crippled in her body her soul was great. She was a member of the Second church in South Bend, being baptized in 1941. She leaves her parents, Mr. and Mrs. John Andrews, and a brother. Funeral services were conducted by J. W. Grater and the writer.—Edward Stump, South Bend, Ind.

Flickinger, Wilson E., died in a hospital in Fort Wayne, Ind., on Feb. 15, 1944, at the age of eighty-nine years. He spent his entire life in and near Allen County, Ind. He was a son of Christian and Miranda Flickinger. One sister survives

him. Funeral services were conducted in the Aukerbruck funeral home in Fort Wayne by the writer and interment was in the Shock cemetery near Huntington.—Van B. Wright, Fort Wayne, Ind.

Holsinger, Marilyn Faye, eight-month-old daughter of Brother and Sister Wayne Holsinger of Lansing, Mich., died Jan. 15, 1944. Memorial services were conducted by the writer at a funeral home in Lansing, and interment was made in the cemetery at Burnettsville, Ind.—Walter M. Young, Lansing, Mich.

Johnson, Noah A., of near Astoria, Ill., died at the hospital in Canton, Ill., on Jan. 18, 1944, from burns sustained the day before when his clothing caught fire while he was burning brush. Bro. Johnson was born Feb. 22, 1871, at Masontown, Pa., to John and Marguerite Cover Johnson. He came to Illinois when he was nineteen years of age. On Sept. 22, 1895, he was married to Lucy Danner, who survives him. To them were born two sons, who survive with one foster daughter and one brother. On Oct. 21, 1906, Bro. Johnson united with the Church of the Brethren. He was faithful to his church and was an honest and industrious man. The funeral was conducted by the writer and interment was in the Woodland cemetery.—E. F. Sherfy, Astoria, Ill.

Kingery, Henry B., son of Balser and Delilah Kingery, was born in Carroll County, Ind., May 15, 1856, and died Nov. 24, 1943, at the home of his son near Deer Creek, Ind. In 1877 he was united in marriage to Liddy Ann Mash and two children were born to them. After twelve years his wife died; both of the children also preceded him in death. In 1897 he was united in marriage to Mary Overholser and to them four children were born. His wife and all of the children survive, with several grandchildren, one sister and one brother. He was a loyal and active member of the Bachelor Run church for many years. Funeral services were conducted in this church by the undersigned, assisted by Bro. William Angle. Burial was in the Maple Lawn cemetery.—Clarence D. Sink, Flora, Ind.

Leatherman, Lena Ruth, was born to John Robert and Mary E. V. Leatherman on Dec. 30, 1890, near Conway Springs, Kansas. In 1896 she moved with her parents to what later became Wabasso, Fla. While attending Hebron Seminary at Nokesville, Va., she and her sister became members of the Church of the Brethren, of which they remained faithful members until death. She graduated from Bridgewater College and received her master's degree from Northwestern University. Her life was an active one, spent mostly in teaching in Sebring, Miami, and Miami Beach, Fla., and during the last seven years in building her home in West Palm Beach, where she died on Jan. 21, 1944, after a long illness. She was preceded in death by three brothers, one sister and her mother, leaving only her father. Funeral services were conducted by Rev. Clark Neal Edwards, assisted by Elder T. S. Richardson. Burial was in the Woodlawn cemetery in West Palm Beach.—Louisa E. Watts, West Palm Beach, Fla.

Long, Lucy Ann, died Dec. 8, 1943, at the home of her son in Briery Branch, Va. She was born March 16, 1860, and spent her entire life in the same community. Her husband, Joseph R. Long, died Dec. 12, 1942. Mrs. Long was a lifetime member of the Church of the Brethren and a woman of fine Christian character. She is survived by nine children and a number of grandchildren and great-grandchildren. Funeral services were conducted at the Sangerville church by Brethren A. S. Thomas and I. J. Garber. Interment was in the cemetery near by.—Mrs. Myra Pitzenbarger, Bridgewater, Va.

Nye, Ferne Opal, sixteen-year-old daughter of Harry and Anna Stoudt Nye, died in the hospital on Jan. 11, 1944. She had been in poor health for six years. She had been a member of the church in Palmyra for several years. She is survived by her parents, one sister, one brother and four grandparents. Funeral

services were conducted at the Rothemel funeral home by Bro. F. S. Carper. Interment was in Hoffer's cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Painter, James E., came into this community fifty years ago with his bride. He was a member of the Baptist Church. Soon after their arrival here he and his wife united with the Pleasant Valley congregation and remained faithful through the years. Bro. Painter had been in poor health for several years and died Jan. 30, 1944. Burial was in the Salem Lutheran cemetery, following the services in that church. The service was in charge of Bro. Peter F. Cline, assisted by the undersigned.—Murray L. Wagner, Weyers Cave, Va.

Propst, Mollie Ann, wife of Wesley Propst, was born March 17, 1884, and died Oct. 16, 1943, at a hospital in Harrisonburg, Va., after a lingering illness. She is survived by her husband, four brothers and three sisters. Early in life Sister Propst united with the Church of the Brethren and remained faithful to the end. Bro. I. L. Bennett, assisted by Bro. R. V. Simmons, conducted the funeral services at the Crummett Run church. Interment was in the home cemetery.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

Shrider, Daniel I., aged sixty-six years, of South Bend, Ind., was born in Allen County, Ohio, Dec. 30, 1877. He was in ill-health for two years before his death. In 1904 he was married to Clara L. Rolfe, who survives with four children, five grandchildren and one brother. He was a member of the Second church in South Bend. Funeral services were in charge of the writer.—Edward Stump, South Bend, Ind.

Teel, Alea Ann, was born in Virginia on Sept. 24, 1862, and died Feb. 11, 1944, at her home in Camden, Ind. She was united in marriage to Terry Jefferson Teel in December 1884 and to them were born ten children. She leaves seven children and a number of grandchildren and great-grandchildren. She had been a member of the Church of the Brethren for many years. Funeral services were conducted in the Camden Baptist church by her pastor. Burial was made in the Camden cemetery.—Clarence D. Sink, Flora, Ind.

Varner, Job P., was born Dec. 2, 1867, and died suddenly at his home near Sugar Grove, W. Va., Oct. 19, 1943. He is survived by two children, one brother, three grandchildren and two great-grandchildren. His wife died several years ago. On Sept. 22, 1906, he was baptized into the Church of the Brethren and remained faithful to the end. Bro. I. L. Bennett, assisted by Bro. R. V. Simmons, conducted the funeral services at the Crummett Run church. Interment was in the church cemetery.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

Wampler, Barbara, a member of the Pleasant Valley church, Va., for many years, was buried Dec. 23, 1943, following the service at her home and at her church. Sister Wampler was eighty-two years of age and died in the house in which she was born; it was built by her father and used for church services for some years prior to the erection of a church here. Sister Wampler was in ill-health most of her life. The funeral services were conducted by the undersigned, assisted by Bro. C. E. Long.—Murray L. Wagner, Weyers Cave, Va.

Witter, Lillie F., daughter of Uriah W. and Lydia Lesh Blue, was born Aug. 19, 1883, and died Jan. 11, 1944. She had not been well for twenty-six years. On Feb. 14, 1902, she was united in marriage to Orville Witter and to them were born two children. She leaves her husband and children and three grandchildren. Mrs. Witter had been a member of the Bachelor Run church for many years and a faithful worker in it. Funeral services were held in this church by her pastor, assisted by Bro. William Angle. Burial was in the Maple Lawn cemetery.—Clarence D. Sink, Flora, Ind.

California

Chico.—A school of methods has been set up to improve our Sunday school, which gives promise of growth. The church recently purchased a house near the church buildings for a parsonage. The ladies' aid is active and meets once each week. The mothers and daughters hold regular meetings; they contribute two dollars a month to Bethany Hospital. Our new pastor and wife, Brother and Sister O. P. Williams, came to us on Dec. 12; they have been visiting in the homes of the members. On Jan. 30 Bro. J. W. Lear conducted the installation service for the Williamses. The young people have assumed responsibility for corresponding with the boys in service, for sending cookies to the boys in C.P.S., and for contributing musical numbers to the church service. Regular monthly offerings are taken for Brethren service. The children and the young people rendered a Christmas program. We were recently visited by the La Verne College deputation team and they brought an inspiring program. After Christmas the church held a food shower for our pastor and wife.—Mrs. O. P. Williams, Chico, Calif., Feb. 14.

Illinois

Astoria.—A special musical program and a candlelighting service were held on Nov. 14. The aid society and missionary meetings are held jointly; at Christmas time these groups sent twenty boxes of food to our boys in service. The church is sending each of these boys a letter once a week. Our revival began on Nov. 21 with Bro. D. D. Fleishman of Iowa as evangelist; the meetings closed on Dec. 6 with the love feast. As a result of these meetings six were baptized and two reinstated. Brother and Sister F. H. Crum-packer were with us Dec. 11, 12; they brought some challenging messages and showed pictures of their work in China. Pastor E. L. Fike and Bro. E. F. Sherfy of the Woodland church exchanged pulpits on Jan. 9. A mortgage-burning service for the parsonage was held on Jan. 16. A consecration service for a calf for the heifer project was held at the Paul Rhodes farm on Jan. 30. The children enjoy giving their offering each Sunday for feed for this calf; thus far they have given nearly enough to pay for the feed and care of the calf for one year. The adults have nearly enough in their treasury to buy another calf. A public library is being opened in Astoria; it is sponsored by the ministerial committee of the town. Our business meeting was held on Feb. 1 with Bro. I. J. Gibson officiating. Pastor Fike was chosen to represent our church at Annual Conference. Our pastor handed in his resignation, to take effect next September. Bro. Fike and family have faithfully served our church for nearly seven years and have made many friends in the church and community.—Lizzie Riebling, Astoria, Ill., Feb. 4.

Indiana

White Branch, Nettle Creek.—We had a workers' meeting on Jan. 11. Bro. Carl Hilbert will continue as our pastor and Bro. Lewis Deardorff, who recently moved to our congregation, will assist with the services. Plans for special days were taken care of by making different classes and teachers responsible for the programs. The women's work had a successful year under the leadership of Sister Grace Hilbert, who continues as president for 1944. During the past year 360 half-gallon jars were filled for C.P.S. camps. The women sent several boxes of clothing for relief and have done some sewing for Bethany hospital. The B.Y.P.D., under the leadership of Clifton Chamberlin, is progressing very well; this group has been busy

raising money for C.P.S. and relief. They are also raising a heifer for the heifer project. On the evening of Jan. 31 the young people invited the Bear Creek young people to the service and the following social hour. They plan to have other near-by churches in during the year. Our offerings have been fine and our attendance is increasing.—Mrs. Alfred S. Chamberlin, Hagerstown, Ind., Feb. 4.

Iowa

Cedar Rapids.—We observed the fiftieth anniversary of our church last fall. Bro. Rufus Bowman was the guest speaker. Sister Esther Ruthrauff, our pastor's wife; Sister Rosa Miller, one of the first members of the church; and Bro. D. W. Miller, an older member from our neighboring church at Robins, also enlightened us with their messages. On Nov. 27 we were saddened by the death of Bro. J. K. Miller;

the memory of his life inspires us to be better Christians. On Nov. 7 Bro. U. H. Hoefle of Vinton brought our morning message; Pastor H. L. Ruthrauff was conducting a revival meeting at Champaign, Ill. The women held their annual chicken supper and bazaar on Dec. 2. As their special project this year, the women are contributing to a newly established church contingent fund. They also purchased 100 Bibles for the church and are sewing for relief. The men's work has been busy making improvements and repairs at the parsonage and the church. At present they are painting the church basement. A pageant, The Tree of Life, which was written by our pastor's wife, was presented by the children on the evening of Dec. 19. The Christian Service class has bought a calf for the heifer project; it is being cared for by a member of the church. This same class initiated and

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*31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

several other classes have joined in a special project of raising \$288 to support Ralph Royer, the son of Missionary Harold Royer, in Africa. Our church has adopted the ministerial pension plan.—Mrs. Dorothy Heefner, Cedar Rapids, Iowa, Feb. 4.

English River.—We were happy to have Brother and Sister Marvin Senger with us last fall. Bro. Senger explained the heifers for relief project. Our men's group is progressing nicely with the project in the local church. Several heifers have been donated and are being fed. The men have reorganized with Ellsworth Coffman as president. A special church business meeting was held, at which we decided to adopt the unified financial system for raising our church budget for 1944. The church calendar for the first half of 1944 includes the love feast on April 3, an Easter service by the choir on April 9, Mother's Day and the dedication of babies on May 14, evangelistic meet-

ings May 21—June 4, and children's day on June 11. Sylvia Senger is president of the women's council. The women have been quite busy this fall and winter. Individuals brought gifts for a shower for the Castafier hospital in Puerto Rico and the council added twenty bed sheets and a large box of bandages and soap. Twenty-five dollars and a box of clothing were sent to a C.P.S. camp. A barrel of fruit was sent to the Ottumwa orphanage and three large boxes of clothing were sent for relief. The women are buying a heifer for the relief project. The council has sent a sweater to each of our seventeen boys in service. Different members of the council knit these sweaters. On Dec. 19 we had a white gift service, an inspirational sermon in the morning, and a play by the young people in the evening; this was followed by the singing of carols.—Virgil S. Coffman, South English, Iowa, Feb. 3.

Kansas

Topeka.—Another of our young men has been called into service. Our church had a watch service on New Year's Eve; the Baptist church gave a program, followed by a program from our own church and an address by Bro. J. F. Burton. We are glad to welcome Brother and Sister Everett Kouns to our church. They sing hymns over radio station WIBW in Topeka at 5:15 every morning. Pastor Joe Margush conducts a service every Monday evening for the children of our community. The average attendance is sixty. Our church attendance is growing under the leadership of Bro. Margush. We wish to welcome all Brethren boys and any others to the victory center at 716 Kansas Avenue; this homelike center for servicemen is supported by the churches of the city. The Wednesday night prayer meeting is being held in the homes during the winter. We will hold our council meeting the first part of March.—Verle G. Nincehelter, Topeka, Kansas, Jan. 31.

Maryland

Dundalk.—At our last council meeting it was agreed that Bro. Wendell Flory should visit the boys in the army camps in this section. A committee was appointed to see about building a church. A real estate company agreed to donate the lots when we are ready to build. Our building fund has been started. Evangelistic meetings were held during December with Bro. Charles D. Bonsack as evangelist. Our love feast was held at the close of the revival. Since the starting of our church work here, eleven members have been received by baptism. The Gospel Messenger has been sent into many homes in our district by the men's Bible class. On Dec. 26 a Christmas program was presented by the children and young people. On Jan. 30 a group of boys from the C.P.S. unit at the Springfield State Hospital visited us. We had a day of fellowship together and in the evening they gave an interesting program. Our church work has been progressing nicely under the leadership of Pastor Wendell Flory.—Mrs. W. J. Morris, Dundalk, Md., Feb. 14.

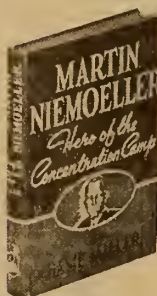
Westernport.—A revival meeting was held in November by Bro. John T. Glick of Bridgewater. Four persons were baptized. A Christmas play was given by the young people on Dec. 19. The junior B.Y.P.D. sent a large gift box to the Japanese relocation center at Manzanar, Calif. On Jan. 20 we had an interracial banquet as an outgrowth of our mission study; people of several nationalities, including fifteen Negroes, some of whom had a part on the program, were with us. A large crowd attended and we cleared \$75, which went to Brethren Service and to missions.—Anabelle Bittinger, Westernport, Md., Feb. 19.

Pennsylvania

Altoona. **First.**—The November love feast was well attended. Pastor Walter S. Long has handed in his resignation, effective next November. The church is reluctantly accepting it, and a committee will arrange for the selection of a new pastor. Bro. Long will have completed forty years as our pastor. Bro. A. E. Wilt has also resigned as Sunday-school superintendent, having served in that office for fifty years. A gift of \$50 was given to him. Our pastor is teaching from the Book of Acts at the Sunday services. The young people meet every Sunday evening. They have been having some discussion and social meetings recently. Dan Sell is president of their group. One of the Sunday-school classes has placed a service flag in the Sunday-school room. It has seventy-two stars, including one gold and twenty-three silver. The gold star is in honor of Roy Good. Mrs. H. Stover Kulp spoke at the dedication service for this flag and also during the Sunday-school hour. Bro. Homer Feathers is teaching the young people each Friday night from Revelation.—Ada Sell, Altoona, Pa., Feb. 15.

Lives of great men all remind us...

TRULY, the world is better because of the great Christian men and women who have lived or are yet living among us. We do well to know something of their lives and their contributions to ours. Within recent years Basil Miller has written a number of brief biographies of outstanding Christians. Although showing evidences of being hastily written they afford interesting and profitable reading and offer us some familiarity with these great souls and great servants of humanity.



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What About Us?

My name is Mary Ann

I've done pretty well in high school so far. This is my sophomore year, and I'm almost fifteen. What bothers me is what I, with my Brethren ideals of peace and brotherhood, ought to do about the scrap drive and the war stamp sales and the war songs in assembly. We're supposed to support the war one hundred per cent. I want to be a good citizen and I want to be a good Christian too. But sometimes I get all mixed up and confused.



Photo by Ellis O. Hinsey

We're the Ziegler twins

Of course we enjoy wiener roasts and good times. But we can be quite serious too. We think the kids in our school and community would like to do something constructive about helping out in the sore spots in our world. We think we ought to be getting ready for peace when it comes, but what the experts write is just too deep for us. If someone would just come through with some good materials on what we can do here and now to prepare for peace, we'd go for it. And so would our friends.

Jim is the name

In just two months I'll be eighteen. Perhaps they'll let me finish one semester at a Brethren college, but pretty soon I'm going to have to make some hard decisions. As I see it, I can go into the army, go to one of our C. P. S. camps, or go to prison. Frankly, I don't know now just what I'll do. I'd certainly appreciate any help I can get about where I can serve my country and my Master best.

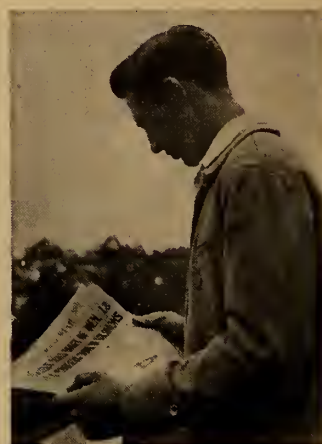


Photo by Harold Phillips

Not only Mary Ann, or Jim, or the Ziegler twins are thinking these things. Parents, teachers, youth leaders, and ministers are trying to help. But where to start? How to begin?

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GOSPEL MESSENGER

Volume 93 MARCH 18, 1944 Number 12



*Softly in the Spanish mission
Bells ring to and fro,
Calling up the half-forgotten
Shadowy long ago.*

*Solemn priest and painted red man
Down the cloisters glide,
Mothers with sad, shaded faces,
Children by their side.*

*In my heart the bells are ringing:
School bells sounding clear,
Church bells on bright Sunday mornings,
College bells I hear.*

*And across a shadowy twilight
Go on eager feet
Girls in plaids and gay hair ribbons,
Voices high and sweet.*

*And through lovely shaded pathways
Girls grown tall and wise
In all college tasks and pleasures
Walk with dreaming eyes.*

*Softly in the Spanish mission—
Oh, the bells I know
In my heart toll soft, persistent,
For the long ago.*

Lucile Long

Buchanan, Mich.

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.

MARCH 18, 1944

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Around the World

Registers of 2,000 British parishes have been micro-filmed in an effort to preserve church records.

The British government, concerned about the flagging strength of many women after four years in war factories, is sending groups of them for a fortnight or more to Restbreak Houses to mend their health.

Ethiopia's 65,000 black Jews are to have a new deal with the aid of Emperor Haile Selassie. He has invited Jewish leaders to full participation in the affairs of national development, including education, civil service and industry.

New York City's first interracial hospital, staffed by Negro as well as white physicians, nurses and technical staff and directed by a hospital board of Negroes and whites, will function from Sydenham Hospital, a private institution in Harlem.

Because of the increase in behavior disorders, the committee on finance of the board of education of New York City voted recently to provide in its proposed budget for special "opportunity" classes in elementary and junior high schools.

A plan to bring 1,500 student specialists to the United States from occupied countries for training in education, industry and agriculture has been adopted by American education leaders and representatives of twelve European and Asiatic countries.

To help Cuba evolve an over-all program to meet the needs of her rural churches, the Interdenominational Evangelical Council of Churches is sending Dr. Ralph A. Fenton, professor of rural sociology at Drew Theological Seminary, to the republic.

An unprecedented drought throughout the Shenandoah Valley is retarding the growth of formations in the Luray Caverns. In most parts of the cave the constant drip from overhead stalactites, which forms the stalagmites growing upward, is at a standstill.

In eight scattered districts in Hill County, Montana, children are receiving a course in elementary schooling by mail. Each week the parents receive from the county supervisor, assisted by the state superintendent, instructions for a work and study program.

Ill, blind, and virtually penniless, the founder of Mother's Day, Miss Anna Jarvis, now in her eighty-third year, is confined to a sanitarium at West Chester, Pa.

A strong resolution favoring equality of treatment between all colored and white seamen was passed at the Joint International Seafarers' Conference in London. The declaration called for special consideration of Indian seamen.

A revised edition of the three-century old Statenbijbel, or Synod Bible, is being prepared by Dutch clergymen representing various denominations under the direction of the Netherlands Bible Society of occupied Holland.

Six hundred thousand eucalyptus and pine trees have been planted in the Valley of Jezreel, Palestine. The forest project was started in 1932 as part of a land reclamation and reforestation instrument of the Zionist movement.

More than one third of all the doctors of the United States are with the armed forces. In February, there were twenty-eight states which had reached what a senate committee called the danger line—a proportion of one doctor to every 1,500 civilians.

The Office of the Chief of Chaplains has revealed that chaplaincy casualties in the army have risen sharply from eighty-five in November to a total of 102 in early February. Nineteen were killed in battle; thirty-three are prisoners of war. Naval casualties have been reported, including seven killed.

The Religious Film Association, representing eighteen major Protestant denominations, is planning to revise its system for the distribution of slides and motion pictures for church use. Arrangements are being made to establish new distribution centers in several large cities in order to facilitate release of films to near-by churches.

The estimated 1,400 one- to three-room frame schoolhouses for some 200,000 Negro school children in North Carolina will disappear just as soon after the war as materials are available to replace them. A program, begun more than a decade ago, aims to put the white and Negro races on the same footing in educational opportunity, physical equipment, salaries to teachers, and graduate and professional training.

Editorial

Which Follows the Other?

Most readers of the first chapter of Genesis have been struck by the peculiar sound of those recurring clauses: "And the evening and the morning were the first day," and so on. We would have said, "The morning and the evening." We are accustomed to think of the day as beginning with the morning and closing with the evening. Even when we include the whole twenty-four hours in our day, this holds true, for we make the division at midnight rather than at noon.

Whatever may be the primary significance of the Genesis usage, it must reflect an ancient way of regarding the day, for it was surely adapted to the modes of thinking of the people to whom it was first addressed. We recall, too, that the later Jewish practice of reckoning the day from sunset to sunset agrees better with this than with our modern method.

Is it, perhaps, more logical to regard the evening or night as the first part of the day because this fits

in with the idea of progress? Is this a fundamental law of the universe and a habit of thought, therefore, which God would cultivate in his children—after darkness, light?

Should any period of decline, whether in the physical or in the spiritual realm, be thought of as marking not an approaching end but the beginning of something better yet? Sometimes the watchman had to report: "The morning cometh and also the night," but for those who love the Lord his message is that, though this may be night, "joy cometh in the morning."

Remember that the creation days of the material universe were made, not of mornings and evenings but of evenings and mornings. Wonder if the days of the kingdom's building are not made the same way?

E. F.

Three Symbols of the Spirit

We cannot get far in the apprehension of truth without the use of symbols. It is too abstract, too hard to grasp. We must have something concrete, something that we can see and handle.

That is why we have church rites. They are symbols of spiritual realities. We can generally get a better notion of these realities through the symbols than through attempts at formal definition.

But symbols are necessarily incomplete in their suggestiveness. No one symbol can convey the whole truth. So we must approach a truth through different symbols, to avoid distortion of emphasis and to get a fairly accurate grasp of it.

Three symbols are used in the New Testament with reference to the work of the Holy Spirit in human lives: the dove, the fire and the wind. They are not to be set off too sharply from each other, but each contributes something to the proper shading of the picture.

The first is the emblem of tranquillity, quietness, beauty and loveliness. It is the messenger of peace and restfulness to storm-tossed and troubled souls, much vexed by life's problems and disappointments.

Thinking About the News...

The Soldier Comes Home

Within the past few weeks churchmen have been jolted into the realization that they are already far behind in facing the problem growing out of the return of the soldier. Since our entrance into the war the news tells us that a million soldiers have been discharged from the armed forces. In 1944 a million more will be dismissed. For a city the size of Elgin it means that by the end of the year six hundred will have come back. That is enough to fill a church. You figure it out for your community at the rate of about fifteen dismissals per thousand population.

Several considerations need to be kept in mind as these lads come back.

They went away boys, members of boys' or young people's Sunday-school classes; they are coming back as men. Some will have been in authority over other men. They will no longer fit among the children, or even with the youth of the church.

They went away well. They come back handicapped. Some will be physically crippled; more will be mentally and psychologically handicapped. The folks who stayed at home will have to assume the initiative in helping them find their places again.

They have performed deeds for which we now give them medals, but for which, had they performed them in civilian life, we would have sent them to prison. They are now in civilian life.

If they cannot find fellowship within the churches they will find it within the beer parlors, and their ability will be lost to humanity.

They are no longer heroes to the men at home when they and the men at home are in competition for the same job. Already men are being laid off; soon there will not be enough jobs for all. How can we avoid bitterness?

In Brethrenism, C.P.S. and army boys will come back to the same community. If we are *Brethren* we should hold them all within our hearts and within our group.

The pattern of help we set up now may be the pattern we will follow when the war is over and more of them come back. It is important.

May God guide us in meeting this challenge and opportunity.

D. W. B.

The second is the symbol of cleansing and testing, sometimes also of zeal and light. Chiefly it is the agent which burns out the dross of carnality, that there may be left only the gold of a purified spirituality—a tested and well-tempered tool in the hands of God.

The third is the herald of motion and action. It suggests the dynamic aspects of the Spirit's function. It is the antidote for the temptation to withdraw into the cloistered contentment of selfish unconcern for the ills of the world. It puts the "urge" of the Spirit into the human spirit.

What then do these three symbols say the Spirit does for us? He is the soul's Stabilizer, Refiner and Dynamo. He is our Peace, Purity and Power.

E. F.

Our Heritage of Worship

EVERY church, however great or small, gives visible and abiding proof of our great heritage of worship. The small shrine, quite as much as the cathedral, is an expression of real sacrifice.

But worship depends on more than one's physical surrounding although these can greatly help or hinder. A service of worship usually begins with the singing of a hymn. Yet how seldom do we think of how much the poet and the composer have contributed! The one puts our deepest thoughts into words and the other gives us a way to express them together. As for the song leader, he may have spent years improving his art.

Perhaps next a scripture is read—and what a heritage is here! The writing of the Bible extended over many centuries. It is a collection of sixty-six books and the work of many inspired writers. He who reads the Scriptures, or hears them read, shares in the wisdom of the ages as it has been revealed to man. Herein is one of the chief incentives to meditation and worship.

Then there is the contribution of the teacher and the preacher. These stand as a part of that great cloud of witnesses which began with the preaching of the prophets, was carried on by the disciples and the church fathers, and is today represented by the work of thousands of ministers, missionaries and other church workers. Through the teaching and the preaching of the Word one comes to a better understanding of God's purpose. This leads to the increase of intelligent devotion.

Finally, consider the moments of uplift which come through public prayers both as invocation and as benediction, and as petition in behalf of special needs. The uniting of a congregation in prayer, whether to listen to a leader, or in one voice of a petition, is often the high point in a worship experience.

Since churches with music, Scripture reading, teaching, preaching and public prayers all serve to

bring us such a heritage of worship, often helping one to realize experiences to which he could not attain alone, let us neglect not "the assembling of ourselves together."

H. A. B.

That Second Mile

WHY go the second mile when there are people unwilling to complete the first? Some may say that this question is irreverent on the part of a professed Christian. For these it is enough that Jesus said, "And whosoever shall compel thee to go a mile, go with him twain."

However, on second reading one observes that Jesus himself gives reasons for going the second mile. These come out of the context of the verse quoted. First of all, Jesus was saying that the level for human relations is ripe for a change. The law brought it up to a fifty-fifty basis—an eye for an eye. But the Master would have his disciples do something more gracious, more gallant. Return good for evil. If asked to go one mile, volunteer to go two.

But the basic question persists. If we look again at the context we find reasons two and three. Why love one's enemies, or seek to follow any of the new patterns of conduct urged in the Sermon on the Mount? That you may be the children of a heavenly Father. He makes the sun to shine on the evil and the good. The rain he sends falls alike on the just and the unjust. According to nature we expect like Father like children. We should go the second mile because it is like God to do so.

A third reason is derived from the expectation that those who profess much will do more than those who are content with less. If the Christian loves those who love him he is doing nothing more than publicans, or those who make no special claims. That is, if one would try to be perfect as the Father is perfect he will love all men, he will automatically and naturally go the second mile.

Now these are all good reasons—the need to attain new standards in human relations, it is like God to go the second mile, and there is fitness in our striving to be like him. And yet, there may be those who still ask, "But why are these things so?"

The answer to this question lies in the manifest nature of the universe. There are some things which cannot be forced. Their release depends upon an inner response to an outer favorable atmosphere. Now it is only as one passes over into the realm of the second mile that love can operate freely as the law of life. Thus the land of the second mile is, in the area of human relations, much like that cool and salubrious belt to be found upon the great mountains rising above the miasmatic tropical jungle. It may be that for the present we cannot escape completely into those upper airs where men can live as true brethren, but we have climbed far enough above the jungle to see the advantages of the second mile.

H. A. B.

The General Forum

THE RESOURCES OF THE MEEK

BY JESSE H. ZIEGLER

Luke 22

MEEKNESS of the kind we have been considering in this series of meditations demands strength and courage almost beyond our imagination. One cannot be calm and composed in the face of provocation and trial without great resources. One cannot endure insult and false accusations serenely without great resources. Resources are needed to turn the other cheek when struck maliciously. Where shall one find such resources? We have come to the conclusion that the way of meekness was the way of Jesus. It would seem wise, therefore, to examine the resources which Jesus had available to him.

In the records of Holy Week, as found in the gospels, Wednesday is the day of silence. There is no event that can be placed on Wednesday with any certainty. The records do say, however, that each evening Jesus went out of Jerusalem—to the Mount of Olives according to Luke; to Bethany according to Matthew. It is not hard for us to imagine that on Wednesday Jesus probably spent the greater part of the day in Bethany with the disciples in prayer and fellowship and meditation. This would have been in keeping with his way of life.

Luke gives us, perhaps unintentionally, in the twenty-second chapter of his gospel the secret regarding the resources available to Jesus as he faced the trying days of his trial and death. We shall see from examination of this chapter and other records that there were at least five such resources available to him—all of which may be available to those who follow the lowly Jesus in the way of meekness.

One of the very strongest resources for those who take this way is fellowship with other people who are closest in faith and purpose. Jesus found such fellowship very desirable as he faced his very darkest moments. Is it possible that Jesus' purpose had wavered and it was for that reason he said to his disciples at the last supper, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15)? The garden scene, as Matthew describes it in 26:37, is another indication of Jesus' attempted use of this resource. He took Peter and the two sons of Zebedee and said to them, "Tarry ye here, and watch with me." One hears the plaintive, wistful note of a suffering, tempted man who needs fellowship to support him, as he says, "What, could ye not watch with me?"

This type of resource can be a powerful support to those who are among the meek now. The young

people of a certain church are stronger in their resistance against taking any part in the war effort because of the splendid fellowship among them. Ministers and others in our church have had their courage and prophetic zeal restored when they have gone to Annual Meeting and heard their brethren denounce the evils of our age without fear. If we seriously want to remain known as a peace church there ought to be provision that at least every minister get to district meeting and to Annual Meeting. At those meetings he ought to feel not only the personal fellowship of his brethren but hear the Christlike note of meekness and refusal to kill and destroy sounded in every key sermon or address. Let every minister stand firm in the way of Christ with regard to war and assure General Board members and Brethren college faculties of his stand. Let every board member and every college president speak without ambiguity and without fear on this issue. If this be done there will be a resurgence of the prophetic message in our church. Fellowship is a necessary resource.

The second strong resource for the meek is the word of the Lord from the past. Again it is to be seen that such was the case for Jesus. We have his words, "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned with transgressors" (Luke 22:37). It should be seen that Jesus had studied carefully the prophetic word of the Lord from the past. He had cast himself in the role of the Suffering Servant as portrayed by Isaiah. This became a source of strength for him as he faced his suffering.

And even so it is today. Bishop Berggrav, primate of the Church of Norway, is sustained during his imprisonment by the nazis by translating the New Testament into modern Norwegian. Martin Niemoeller was able and is able to endure the suffering of a nazi concentration camp and prison because of the words of the Lord he had stored within his soul. An untrained farm boy meets the questioning of his draft board about his objection to war with the words, "If John 3:16 is true, then I can't kill anyone that Jesus died to save." The word of the Lord from the past is a constant source of strength for the meek.

Real prayer is a great resource for those who would be meek. One can well afford to be skeptical of the prayer that the bombardier utters asking God to help him hit that group of people below and then get him home safely. It smacks of magic and denies the character of God as Holy Love. But Jesus used prayer to sustain him in following the way of meekness. When he prayed that Peter's

faith would not fail, he immediately assumed that Peter would turn and strengthen his brethren (Luke 22:31). Luke tells us that after his prayer in the garden there appeared unto him an angel from heaven strengthening him (Luke 22:43). If we cry out to God for strength in the time of our trial we may not see an angel, but certainly we will receive strength from the Lord to hold us up. This assumes that we are following the Lord's way—the way of the meek.

The sacraments of the love feast are very great resources for those who are following this way. The feet-washing service is as strong and as socially significant a symbol as one can ask of our willingness to renounce self and pride in serving our fellow men in a creative way. It is expressive of the way of meekness. The bread and wine represent the strength and the life of our Lord. To one of a sensitive spirit these may be the channels through which God imparts the strength and the life of the Master to us.

For many Christians the fifth of these resources is the greatest. Certainly for everyone a hope for the future is important amid the trials and the seeming injustices to good people in this world of ours. In the midst of his trial, as Jesus faced the combined forces of evil, he said, "Hereafter shall the Son of man sit on the right hand of the power of God" (Luke 22:69). We do not know all that he meant, but certain it is that he was giving expression to his certainty of a life beyond this. It was that certainty that helped to sustain him. It can fairly be said of those who "follow in his train" that those who have had the courage to give their lives in loyalty to Christ have been the ones who have had a glorious hope of a life beyond death—a life when the meek no longer suffer but receive their inheritance.

Is it possible to follow the way of meekness in a world of war, carnage, and destruction? Jesus

did and calls us to do the same. He does not ask us to do it unaided. Every one of the resources available to him and which he used is available to us for our use. Seek them out for yourself in Luke 22 and then find and make them real in your own experience.

Bethany Biblical Seminary.

The Obligation in Baptism

BY GALEN B. ROYER

Part IV. "Little Faith"

"I WAS deeply moved," said Bro. Loyal Church Member, "when my attention was directed to the possibilities of faith in God. Then I discovered that five times Jesus had occasion to rebuke his disciples with the words, 'O ye of little faith.' It seems strange that when they were with Jesus they could not muster more faith. Then I thought what 'little faith' has accomplished and felt comforted. Think of Christian America and Europe, of the bright spots elsewhere through missions. It looks to me that Jesus has no right to say 'little faith' to the church's accomplishments and undertakings today."

Bro. Loyal Church Member, I would not in the least underestimate what Christianity has accomplished nor speak disparagingly of the faith of any individual or group. However, we talk about our own nation, world accomplishments, and global neighborhood with such glibness that, omitting any analysis of the homeland now, it suggests no adequate comprehension of the social and economic conditions of the non-Christian nations.

Further, our favored America, sensitive to world affairs and needs, will do her part through the Red Cross to relieve suffering; through well-appointed agencies feed and clothe the wretchedly poor; through statesmen plan for lasting peace. Christians will do their full share through these channels. Many will spend their lives in relief work of some kind.

How about the gospel? By whom shall the good news be proclaimed? Is not here the test of individual faith, of each one's obligation taken in the name of the Trinity?

Faith itself does not work; it is but the soul, the life abandoning the self to be in full submission to God. As God is given freedom he works in and through us and the work thus done is by him and shows the Christian's faith. Great faith is the spontaneous outburst of complete confidence that God can do the impossible through or for us. Little faith reveals that we do not let go the self and he cannot do what he longs to do, even what we desire to see done through ourselves. It emphasizes our supposed inability. So we give major effort to the things self dictates and accomplish so little of what Jesus commands to be done. In-

When I Consider the Tides

BY MYRA BROOKS WELCH

"The fool hath said, There is no God." He sees
The hoary billows that invade the shore,
But has no eyes with which to read the lore
That God has chosen to reveal in these
Sage old veterans of the centuries.
When I consider the tides; the great deep
Which comes and goes at will, with naught to keep
At bay the mighty onslaught of the seas,
Except an unseen hand; I need not know
How great their measured depth or scope may be;
I need but see their constant ebb and flow
And feel the power upsurging in my soul
That motivates and keeps them in control,
To know God is . . . and that he cares for me.

La Verne, Calif.

deed, when we stop to think that three out of every four of the world's population today do not know there is a Savior one is forced to conclude that great faith and real love for the Lord are luxuries almost unknown among the redeemed.

As evidenced by effort, what today is the wonderful comforting faith of which you speak, Bro. Loyal Church Member? Despite the fact that spiritual values cannot be reckoned by mathematics, or growth of faith by comparing annual inventories, there is common ground by which one may evaluate present-day Christian faith in God. Instead of Paul's one thing which kept him ever alert to be all things to all men that he might save some, is it not true that Christians with but few exceptions are vigorously following their own selected pattern of faith? They are trusting in safe investments, luxurious living, high tensioned pleasures and not properly observing Paul's admonition, "On the first day of the week, let each of you put by and keep any profit he may have made; so that there be no collection made after I have come" (1 Cor. 16: 2, Weymouth).

They misconstrue Paul's instruction, "If a man makes no provision for his own relations, and especially for his own household, he has disowned the faith and is behaving worse than an unbeliever" (1 Tim. 5: 8, Weymouth), so as to disregard the clear meaning of Jesus' command to "seek first his kingdom and righteousness and these things [food, drink and raiment definitely mentioned] shall all be given you in addition" (Matt. 6: 33, Weymouth). They disregard through divorce the sacredness of the marriage vows. They trust in material and vocational training instead of that power which prepares for full-time witnessing in Jesus' world-wide project (Acts 1: 8); in the might of organization—social, economic, political, and even ecclesiastical—each in its own sphere dominating and often exploiting the individual instead of properly recognizing him as Jesus taught so strongly; in the mysteries of philosophical and occult theories which sound learned, and rituals and displays all far afield from the teaching of the lowly Nazarene.

And what does such faith produce?

First, Christianity builds costly places of worship whose doors, save two or three hours each week, are closed to the weary and sin-sick seeking help and consolation. We hang a debt upon the property which will take a generation or more to remove honorably, during which time the flow of funds for sending the gospel is greatly curtailed. And a large part of the membership does not worship in edifices or in their homes.

Second, though the ablest available pastors are employed, according to a certain seminary professor's research, "five per cent of reported church

members do not exist; ten per cent cannot be found; twenty per cent never pray; twenty-five per cent never read the Bible; thirty per cent never attend church services; forty per cent never give to any cause; fifty per cent never go to Sunday school; sixty per cent never go to church Sunday nights; seventy per cent never engage in any church activities; eighty per cent never go to prayer meeting; ninety per cent never have family worship; and 95 per cent never win a soul to Christ." To this startling list may be added that comparing the total membership of any denomination with the total increase for the same period, perhaps not over three per cent seek to win a soul to Christ each year. Test the foregoing three per cent statement by the statistics of your own denomination.

Third, though Jesus died for all the world, each of the many divisions of Christianity has exalted and given undivided attention to defend and propagate its doctrinal tenets, considering these of more importance by far than reaching souls who would have believed had they heard there was a Savior for them too.

Fourth, then when physical strength fails, when the mind is sluggish, when material gains and worldly preferences have slipped, when fitness to fulfill the baptismal covenant has passed and the awakened soul responds to the leading of the spirit, some cry, "Too late! Too late to go and preach!" Then most of the ninety-five per cent turn to Jesus hoping by his grace he will give each of them a mansion over there. I am not meaning to intimate that any of them will be denied that blissful haven—the Judge decides that. But does it not all appear like persisting in living in the selfish pleasures which little faith permits in order that God's grace may be greater (Rom. 6: 1, Weymouth)?

Has it never occurred to you, Bro. Loyal Church Member, that Jesus has a plan of his own for every Christian, that each life is to be a miraculous fisherman's catch, so great he scarcely is able to drag the net to shore? But do not the results of little faith show that all but a very few have not accepted his plan, but have decided their occupations according to the monetary returns, and this interest fills their hearts? As a result their lives like the thankless sea have yielded transitory joys and many disappointments. No wonder that at the close of life many cry out, "Master, we have toiled all night and caught nothing" (Luke 5: 5)!

Forget the all-night experience. Jesus still has all power. He is still transforming into new creatures all who in great faith go and preach, who let their nets down into what others think

improbable waters. Through faith they have courage to leave the comforts of the light to go into the darkness of greatest need and greatest opportunity.

Huntingdon, Pa.

Sound Doctrine

BY L. C. HOSFELDT

PAUL's final exhortation to Timothy reads thus: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4).

Paul was a true prophet. In these days of broad-mindedness, freethinking and liberalism there is little room for sound doctrine; with many it has become a despised term. The tried teachings of the Bible for which the early apostles stood once constituted the faith and practice of the church. They are still the Word of God for they have never been revoked by him, though some religionists of today are ruthlessly discarding them. They even hail the discarding as a "great advance in religious thought," as "an emancipation from religious bigotry," and brand those who still hold to the fundamental doctrines "narrow-minded dogmatists."

There is nothing mystical or obscure about the term *sound doctrine*. It is those teachings in which Jesus instructed his disciples, which they in turn delivered to the church, and which the church adopted as her rule of faith and practice.

The early disciples taught a belief in one God, but three persons in the Godhead, God the Father, God the Son, and God the Holy Ghost. Their teachings embraced the essential incarnation of the Son in the person of Jesus Christ (1 Tim. 3:16); his sacrificial death as the only atonement for sin; his physical resurrection and ascension; the fall of man and his need of salvation found only in the vicarious sacrifice provided upon the cross; the necessity of heartfelt repentance.

Sound doctrine includes the teaching of three definite experiences, justification (regeneration, John 3:3); sanctification (holiness, Heb. 12:4; 13:12-13); the baptism of the Holy Ghost (endowment of power for service, Acts 1:4-8).

Sound doctrine includes the teaching of the literal second coming of Jesus Christ to establish his kingdom upon earth; of two resurrections—the resurrection of the just and resurrection of the unjust; of the final judgment of the quick and the dead; of an eternal heaven, and a never-end-

ing hell, where their worm dies not, and the fire is not quenched (Mark 9:44).

Jesus also instituted ordinances, which he commanded his disciples to observe: baptism, as taught in the following scripture: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). And again: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16).

The apostles, and others, who went forth to spread the gospel, were obedient to the Lord's command, as evidenced by many scriptures, a few of which we quote. On the day of Pentecost, after Peter had preached by the power of the Holy Ghost, those who had heard him said: "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized" (Acts 2:37-38, 41).

After Philip had preached Jesus unto the eunuch, the eunuch said: "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. . . . And they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36-38).

Ananias said to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "And immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose, and was baptized" (Acts 9:18).

The Lord also gave to his disciples the ordinance of feetwashing, for we read: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:12-15).

In the great commission, the Lord's command is: "Teaching them to observe all things whatsoever I have commanded you." This they did, as did also the early church for centuries. St. Paul expressly required as a qualification in a widow who was to be taken as a deaconess into

the church that she be "one that used to lodge strangers, and to have washed the saints' feet." We read in a valuable work entitled *The History of all Religions* that the Moravians in the sixteenth century practiced footwashing as a church ordinance.

Following the footwashing, the Lord ate a meal with his disciples, which is designated the Lord's supper, or a sacramental *deipnon*, the *deipnon* being a full evening meal. After the supper the Lord instituted the communion, the bread and the wine, the bread representing the broken body, and the wine the shed blood of our Lord.

We are living in awful days. What is the meaning of this deluge of religions that has swept the earth in recent years? What are we to make of this confusion of cults and creeds, of doctrines and dogmas, of systems and sects that are infecting the earth? It means that we are living in the last days, that the great apostacy foretold in the Word of God is upon us. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (1 Tim. 4: 1).

It is well then that we give heed to the exhortation that we "should earnestly contend for the faith which was once delivered unto the saints" (Jude 3), and also "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Los Angeles, Calif.

From Glory to Calvary and Back to Glory

BY H. A. CLAYBAUGH

THE journey to Calvary was a costly one for the Son of God. To understand fully all that Christ was before he left glory is far beyond human limitations. However, since the Scriptures have so much to say on the subject, there must be something intended for us. All the time and energy that we are willing to invest in sincere meditation and prayer on all the great truths in God's Word will be rewarded with far greater dividends than we can ever hope to receive from any other investment that we can make. The Apostle John in his references to the Christ in glory says that from all eternity he was with God and that he was God and that he had a part in the creation of all things. The first part of Hebrews gives this picture of the pre-existent Christ in much more detail. Here we see that God pre-planned that his Son should be the ruler of the universe, that he reflects the glory of the Father and that he is, in his inner being, the very likeness of God.

In the first part of the second chapter of Philipians the writer is urging the people to whom he

is writing to live the kind of a life that would eliminate such hindrances as vainglory, strife and selfishness. In his plea for this humble type of Christian behavior he directs their attention to Christ and urges them to cultivate a spirit that would resemble the spirit of Christ. He follows in verses six, seven and eight of this chapter with a statement which vividly portrays the spirit and mind of our Lord. In these verses we can also see Him as he went from glory to the cross. The clause in verse six, "who being in the form of God," has a bit different meaning than those referred to in John and Hebrews. Here the idea is that in his "external appearance" he was like God. Being with God, being like God, or having a nature like God were all rightfully his, and it would have been just and right for him to have remained with God in this glorious state. But he decided differently. He made himself of no reputation, or he emptied himself of his glory, and started toward the cross. He changed from the form of God to the form of a servant and became a man like other men. He emptied himself of himself (by the way, this is genuine humility) and chose to be submissive to the will of God, or to be at God's disposal. As a man he was under the control of the Holy Spirit, and it can be said of him, as it can be said of no other, he did the will of God perfectly while he was here on earth. Herein, no doubt, lies the secret of the greatest of all earthly careers; perfect obedience equals perfect attainment.

From this human state our Lord moves on towards his destination. He was not a transgressor but he was willing to be numbered with them. He chose to die. Death on a cross in those days was one of the most degraded methods then used to take the lives of criminals. On Calvary he was the propitiation for our sins. He emptied himself, humbled himself, and offered himself as a sacrifice for sin. The blood of bulls and goats could not take away sin, but "the blood of Jesus Christ his Son cleanseth us from all sin." From the cross the body was taken by Joseph, who "laid it in his own new tomb; and he rolled a great stone to the door of the sepulchre, and departed."

Just before he came to Calvary, Christ paused and made a request of his Father. And you will note that the following petition was made on the basis of his obedience to the will of his Father. "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 4-5).

The Father heard that prayer and was eager to restore his Son to his former place in glory. The

Lord is always near when a soul by humiliation and resignation yields to the divine will. Here in Christ's experience is an evidence of the truth of that promise, "He that humbleth himself shall be exalted." The colored people sing, "The quickest way up is down." God went to that tomb and manifested his deep concern and his almighty power when he raised his Son from the dead and exalted him to his own right hand in the heavenly realms, far above every government and every authority and every power and every dominion in this and in all future ages. And God gave him a name above every name, that in the name of Jesus every knee should bow, and every tongue confess that Jesus is Lord to the glory of God the Father.

Goshen, Ind.

Righteous Judgment

BY FLOYD M. IRVIN

"Judge not according to the appearance, but judge righteous judgment" (John 7: 24).

TODAY, as in Jesus' time, men are prone to leap to conclusions about men and issues without first giving careful consideration to all the facts. Many men in our day have been condemned, as Jesus was, because their fellow men did not judge righteous judgment. Many vital issues are decided by what we read in the newspapers, see in the movies, or hear on the radio.

The newspapers and the radio are marvelous sources of information, for which we should be thankful, but their conclusions should not be accepted as righteous judgment without careful checking. First of all, some news reporters must work so fast to make their daily reports that it is difficult for the most conscientious to check the truthfulness of all reports, much less get both sides of controversial issues. Second, their readers and listeners want sensational news. So to keep their jobs they must give the sensational to the neglect of often more important commonplace facts. Third, the news and comments must meet the approval of the ones who pay the expenses—the sponsors and advertisers. If the liquor interests spend much money advertising, the papers which carry their advertisements must not discourage the use of liquor. If power companies carry a large amount of advertising in a paper, that paper dare not praise the advantages of government- or municipal-owned power plants. If the companies who advertise want to profit from cheap labor, the papers and radio stations they patronize must not tell us that laborers need more pay. As a result of this, the person who forms his conclusions from what he hears on the radio or reads in the papers is likely to judge unrighteous judgments.

Minority groups, such as Negroes, Japanese-Americans, laborers, and minority political groups, all complain that they are either ignored or misrepresented in the press and on the radio. It was not long since a great radio company refused to carry the message of the co-operatives. If then we take seriously our duty to judge righteous judgment, we need to seek information coming directly from such groups and persons, or their friends, to check against what we hear on the radio and read in the papers.

When we hear a person or group criticized, do we seek the opinions of their friends or give them a hearing before we make up our judgment? If we hear a speech condemned, do we read and study the speech itself carefully before we leap to a conclusion? If a person or thing is eulogized, do we seek to know the just reasons, before we join in the eulogy?

But someone may object, "It is not for us as Christians to judge such matters." However, let us remember that we are citizens of a democracy and as such we sit as judges over our fellow men, handing down from the ballot box and from the bar of public opinion, judgments which vitally affect our fellow citizens.

The fact is that we do pass judgment. The important question for us is: "Is our judgment a 'righteous judgment'?" Seeking out the facts essential to judging righteously is at times a difficult task, but it is our Christian duty.

Let us now consider a recent issue before the public—that of the coal miners' strike. While this issue has been decided, it is still a good case to consider because of the extraordinarily large amount of time and space given it in the press and on the radio.

Judging from what we heard on the radio and read in the newspapers the miners were wrong. Their refusal to abide by the decisions of the War Labor Board proved them to be disloyal citizens. Almost every line of the miles of print that appeared in the daily newspapers on the subject led to the above conclusion. Thus the considerate person who desired the basic facts before passing his judgment had to search far and long through the mountains of newspaper reports and the hours of radio talk on the subject to find the facts which he needed.

Certainly the one wanting to judge rightly would want to know at least the true answers to such questions as the following: "What was the miners' basic daily wage? How do their wages compare with those of their fellow citizens—those who work in factories, for instance? How much, if at all, has the cost of living changed since the miners first signed their now expired contract? Has the value of their product increased since the signing of their contract? If they considered them-

selves underpaid, did they have a right to refuse to sell their labor for less than they considered it worth? Does the fact that we are at war make it necessary for loyal citizens to be content with less pay for their labor than other citizens receive for theirs?" Few papers and radio reporters answered these questions. Nevertheless we rendered our decision. We judged the miners to be wrong.

Inasmuch as answers to these questions were difficult to find, let me quote some answers taken from a few of the papers that did answer them.

"The basic wage in the coal industry allows the miners to earn \$7 a day, while a common laborer in other war industries gets \$8.56."

But, we are reminded, the miner's daily pay is not all his to use as he desires for himself and his family. First, he must pay for his tools, equipment and explosives, and even for the light and drinking water he uses while in the mines. In most cases he must provide his own washing facilities. The factory worker, on the other hand, has all these things provided for him free in the factory.

Moreover, the miner's dollars which are left will buy less than the same dollars will buy in other communities. Government reports show that prices in company stores in which the miners must buy most of their provisions are 30 per cent to 50 per cent higher than in privately owned stores in larger communities.

I am not saying that the miners were right or wrong. I am asking, "Did we as citizens—judges at the bar of public opinion—have the facts and arguments favorable to the miners in mind when we passed our judgment?" If not, I ask the final and important question: "Were we not ourselves in peril of passing unjust judgment?"

Eustis, Fla.

A Picture of God

BY C. A. BARNHART

We once asked a class of junior pupils to draw a picture of Jack Frost as they thought he would look if we could see him in person. The results were surprising. As could have been expected, no two pictures bore the slightest resemblance one to another. As a matter of good sportsmanship, we, too, drew pictures. It was not an easy task, for when we undertook to put them down in black and white, we found our ideas were not clearly defined. They were hard to capture. It became more a matter of imagination and invention than of definition and expression. One thing is certain: the pictures looked more like their respective creators than like Jack Frost.

However, they did have one common characteristic: they were all manlike. The experiment demonstrated the fact that when human beings try to endow abstract qualities or ideas with personality, they invariably give them human forms or attributes.

Our editor once expressed the idea that writings are more autobiographical than authors realize or intend them to be. The same thing may be said for the works of artists and sculptors. Ideas cannot filter through people's minds without taking on a considerable tinge of their respective personalities.

The same rule applies when men undertake to paint pictures of God. Early Hebrew writers taught that God created man in his own image, after his likeness. This might be hard to verify, since no man has seen God at any time. It might be easier to prove that man is constantly trying to create God in man's image. If we could ask a beaver what God is like, we would, perhaps, be told that God is like a glorified beaver. The lion would, probably, declare that God is mighty like a lion. The lily, too, might ask to be considered.

The only one who is likely to suffer by this free play of imagination is the infinite God. Finite man flatters himself that he is almost a God. Then he goes about disproving it by attributing to God all of his inherited and acquired ill-humor, intolerance, bad judgment, vanity and sadism.

We used to flinch at the idea that the Jews were God's chosen people. But did God choose the Jews, or did the Jews choose God? If a man is known by the company he keeps, then we must at least give the ancient Hebrews credit for seeking good company. They were a race inspired and motivated by high ideals. What other people has given us such a noble and inspiring volume of sacred literature?

David wrote, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psa. 42: 1-2). It was this thirsting after God that best marked the ancient Hebrew character. It was this character that gave us the Old Testament. Were Old Testament writings autobiographical? Most certainly! If you think not, just when did writings begin to be autobiographical? Granted that Old Testament writings are autobiographical, it must necessarily follow that when we look at God through the Old Testament, we are looking at him "through a glass, darkly."

Then in order to form a correct conception of God, we will have to consider the personality of his prophet—his weaknesses and limitations—and make our corrections accordingly. By way of comparison, we might take a quick glance at God as seen through the imaginations of other peoples. What do the idols of heathen nations look like? Gargoyles, dragons, beasts and monstrosities! The day that Moses gave the Children of Israel the

Go and Tell

BY MAY L. GINGRICH

Go and tell the gospel story
To the souls who long to know
How Christ left his home in glory,
How he came to earth below.

Go and tell the glorious message
To some soul that has not heard,
Who has lost all hope and courage
And is hungry for the Word.

Go and tell to every nation
How Christ died upon the tree,
How he gave us free salvation,
Shed his blood for you and me.

Go, my friend, and tell your brother
How Christ lived upon the earth,
Go, yes, go, tell still another
What his precious soul is worth.

Hummelstown, Pa.

commandment forbidding them to make a graven image of God, he took a long step forward in teaching them to interpret and understand Deity.

If we had forbidden our pupils to draw a picture of Jack Frost it might have been a more normal educational procedure. But why not make graven images? Certainly not because God could be jealous of such things? We unconsciously pay a compliment to those of whom we are jealous. Why should the Creator be jealous of any creature? Because men get so jealous of each other they accuse God of having the same defect of character.

Since the ancient Hebrews were not allowed to express their ideas of God in art, just what did they think God was like? Primarily, they said, God is a creating God; therefore he is our Creator. Being the Creator he must be an ageless and everlasting God.

In Gen. 2: 4 God is described as a resting God. Because men tire and faint away, they think God must do likewise; but Isaiah 41: 28 says, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Then why should he rest? We can take our choice; God either rests or he does not according to the personal feelings of the writer.

Moses was a stickler for form, ceremony and detail in worship; and he quoted the Lord as his authority. What he lacked in specific knowledge he made up in form and ceremony. But Isaiah heard things differently. Listen to this: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When you come to appear before

me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting; . . . they are a trouble unto me; I am weary to bear them" (Isa. 1: 11-14). Maybe, after all, God does get tired of some things. At least Isaiah got tired of offerings without meaning.

How can we account for such a difference of opinion as to what God requires of us? Certainly both prophets were sincere. We cannot believe that God is so temperamental and changeable. Let us attribute it to the human element involved. Moses loved ceremony and Isaiah did not. We are not quite sure yet what God likes in the way of worship.

Even those who attempt to interpret the teachings of Jesus Christ color their messages with their own weaknesses and prejudices. God is recognized by all as being wise and strong. Paul says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1: 25). How can the weak and foolish interpret God?

Moses quoted the Lord as saying that women caught in adultery should be stoned. But Christ said, "Let him that is without sin cast the first stone." Psychologists are very suspicious of those sadistic individuals who preach too much hell fire, and picture God as one who delights in torturing his creatures.

It is but a step from being a judge to being an executioner. Men will say, "God hates those who differ with us in theory and practice, and will utterly destroy them. Therefore, since God is going to do it anyway, we might as well attend to it ourselves." Our history books reek with the foul deeds of self-righteous souls who took it upon themselves to execute the will of a God whose will was utterly unknown to them or misinterpreted by them.

No two ideas ever fight so hard as when they are both wrong. Since the beginning of time, men have been trying to understand God and divine his purposes. But before we can understand him we will have to learn to read his works. God, too, is autobiographical. If we would understand an author fully, we must read all of his works, and not just a single volume. If we would understand God, we will have to read all of his works, too, and study his landscapes and sculptured hills.

It is folly to look at man and say, "See there, that is the way God looks." God has only partially expressed himself in man. Let us take a glance at his entire library, his art gallery and studio. We will need a microscope, a telescope, and many other aids to our vision. A few courses

in science would give any Moses a broader and more tolerant point of view.

If teachers and prophets could strip their pictures of God of all autobiographical matter it would be achievement day in the history of religion. In his sermon on the mount Jesus Christ said, "Blessed are the pure in heart, for they shall see God." It is only the pure in heart who can draw a reliable picture of God, and they alone shall "stand in his holy place." The rest of those present will not stand. They will not recognize the place as being holy. They will not recognize God. They would not know him if they saw him.
Columbus, Ohio.

Vinegar- or Honey-scatterers

BY GEORGE W. TUTTLE

It came to pass that two men were neighbors: the one man a faultfinder, a vinegar-scatterer; the other both a lover and a purveyor of life's honey. As for the wives of these two men, they were both as lights set upon a hill which cannot be hid. And great grace was given the wife of the vinegary man that her light might shine undimmed.

Again it came to pass that the good Lord spoke to each of these women he loved so well and said: "Daughter, come up higher." So they both went down into the valley of the shadow and then came up where they need no candle, neither light of the sun, for "the Lamb is the light thereof."

For a time two lonely men traveled the downhill side of life. As for the vinegary man, his neighbors as they listened to his complaints would say the one to the other, "Too bad; he certainly must be the one perfect man in existence; he should be on a pedestal that all men might look and wonder." Did they not feel like saying to him: "Tell us, O man, the secret of thy perfection?"

So the vinegar-scatterer grew more vinegary, but the honey-scatterer was only garnering more honey from the fragrant memories of the days he and his loved one had together traveled the trails of earth. Had they not walked together more years than the Israelites wandered in the wilderness, walked together in the sunshine of the Lord?

The neighbors said (neighbors will say many things when the days are long), "The honey-scatterer will have no difficulty in getting a good housekeeper. As for the vinegar-scatterer he must walk alone! No woman could live with him save the saintly woman who has gone to her reward."

And it came to pass even as the wise neighbors said, for a good Christian woman who was traveling the earth-roads alone came to keep house for the honey-scatterer, and mutual respect blossomed into love. Was it not at the behest of our God, even as Aaron's rod budded in the long ago? Peace and contentment are now his in the Indian summer of

life, "the last of life, for which the first was made."

The vinegar-scatterer still walks alone. It is far better so, for why should he be allowed to quench some good woman's fountains of joy and gladness? His wife of olden days rose above discouragement for she was one of the good Lord's band of unquenchables, but there was no one like her.

This is no parable—would that it were! Let me give you a few homeopathic doses of thought to emphasize the point.

He who sours on a neighbor soon sours himself.

The man with open eyes for every fault of his neighbor is soon stone blind to his own.

The honey of life is made by the bees of heaven: be kind; be cheerful; be thankful, etc.

The vinegar-scatterers travel the trail of loneliness; the honey-scatterers travel the trail of goodly-companionship.

Three Levels of Courage

BY ROY WHITE

Physical courage, also called animal courage. Many other creatures equal or excel man in this. An ant will fight on, even after he is cut in two in a battle. This courage is valuable. Often it is not wisely directed. A gorilla may kill a doctor who is trying to save its life; a dog may bite the person who tries to help him out of trouble; the men who killed Jesus may have been brave men physically.

Intellectual courage, to face the truth and champion the truth. No person or nation who lacks this kind of courage can go right for long. Those who do not admit the truth choose a course contrary to the truth and run into calamity. When ignorant people do foolish things the result is not the fault of God or their enemies.

Moral courage, to do what is right. Christ had it; a few Christians have it; some others perhaps have it. The golden rule expresses it. Those who have moral courage usually have the other types of courage also. Few, indeed, have the courage to do what is right because it is right, rising above personal desires and group pressures.

Physical courage can win a war sometimes, but it cannot establish a lasting peace. It refuses to face the facts of life or of the immediate situation. Its peace does not stand because it is not right and should not stand. Men who have the courage to accept the truth even under stress, and to be fair even when no one compels them, will be thrice blessed and a blessing to their countrymen and to all mankind.

Civilization is in travail of them. If men of moral and intellectual courage live not, then she must die.

Chicago, Ill.

Our Mission Work

CONFERENCE DAYS

BY MODENA MINNICH STUDEBAKER

Conference days are usually happy days in America. We in Africa as well enjoyed rich conference days at the Garkida leper colony church in May 1943.

Our leper Christians cannot attend any of our general district meetings or church retreats, owing to their illness. They felt very keenly the need of a revival and a spiritual uplift. New blood, new thoughts and faces were needed. So the church committee decided to ask Mr. and Mrs. Sanderson of our sister mission group, the Sudan United Mission, to conduct a short, inspirational conference. The Sandersons replied that it would be a great pleasure to them to do this work among our leper Christians, and they refused ahead of time to accept even their expense money.

The Sandersons arrived on a rainy day. In fact the rain was pouring down as the time for the first evening service arrived. We had not dared hope that more than a handful of the lepers who live closest to the church would come out in such a rain. But living up to their usual record of doing even more than is expected of them, about 100 lepers greeted their new leaders.

Two meetings were held each day, for four days only. But what a world of inspiration can be packed into four short days! After Mr. Sanderson had preached the first sermon, the word spread over the entire colony like wildfire, that

a man of God had come. And the crowds which came were eager, hungry crowds, seeking for the "water of life." And they were filled.

The leaders proved to be most consecrated and joyous Christians. Mr. Sanderson is a born preacher, and the people recognized it at once. At each meeting, practical and soul-searching sermons stirred the people. The first sermon preached was a courageous one, for it tackled squarely the sin of adultery—the great sin of the African people and of our leper colony Christians. We told Mr. Sanderson that he must truly have been led to preach at once on this subject, as it is such a vital problem at the colony. He answered that he felt he was, for he ordinarily started his meetings in quite another manner.

On Saturday and Sunday personal conferences were held with those who were oppressed, or who had doubts and problems. By the end of the conference, hearts which had grown cold were warm. The church was united and deeply stirred. We humbly thank God for this conference which took hungry hearts to the mountaintops with Christ.

Garkida, Nigeria, West Africa.

Building Village Churches in Gujarat

BY L. G. TEMPLIN, METHODIST MISSIONARY

A paper read at the Landour Community conference, June 1943

THE Gujarat conference of the Methodist Church in Southern Asia is located in the heart of the province of Gujarat 200 miles north of Bombay. There is comity agreement with the Irish Presbyterian Mission, the Christian and Missionary Alliance and the Church of the Brethren. The Christian community within this conference numbers approximately 36,000, including full members, probationary members and children. Thirty-three thousand Christians are cared for in fifty village circuits. Thirty of these have full-time ordained pastors, ten have local preachers serving as supply pastors, and ten have teacher-pastors, some of whom are ordained. Within these circuits are eighty-five other village teachers who look after the church work in their villages under the direction of the circuit pastors.

In these seven years since 1936 sixteen village congregations have built their own churches, providing a large portion of the cost themselves.

We are engaged in a program of church building that aims to have a house of worship for every reasonably sized Christian village group that is in a real sense their church, for the building has been the concern of the people themselves, their building committee has supervised its construction, their choice of sight has been rec-

What to Pray For

Week of March 19-26

Since January 15, seven issues of the Gospel Messenger have brought the detailed accounts of the internment and homeward journey of our three China missionaries. No member of the church should have missed reading them, for they form another one of the great mission epics of our church.

During this present week, we are called upon to pray for V. Grace Clapper and Hazel Rothrock.

Grace Clapper is in the sanatorium at Trudeau, New York, doing all she can to regain her health and strength. It has not been easy to return to the homeland and immediately be placed far away from friends and loved ones. We would be adding a lot of cheer if we each sent her a card or letter of greeting.

Hazel Rothrock is at home with her parents at Omak, Washington. Visits among churches and friends have filled her program. Her testimony of confidence and trust in God which she realized as she passed through each varied experience should help all those who hear to a fuller understanding of the meaning of faith in these days.

Let our prayers be sincere and earnest in behalf of Grace and Hazel.

ognized, their money has provided materials and their hands have labored in its building. In spite of war conditions and the high cost of living several villages are raising funds and preparing plans for their buildings.

In each instance the village has had its own building committee made up of the pastor or teacher-pastor and some of the leading laymen. In some villages the land as well as many hours of free labor has been given by Christian families so that their total share is considerably more than two thirds of the whole. The conference finance committee and Bishop Pickett have followed the general policy of providing funds from foreign sources only for the cost of the roof.

Many interesting stories might be related showing how Christian personality may be developed and difficulties overcome as simple village groups get a vision of their own responsibilities. The people of Sastapur in their own spare time dug the clay and fashioned 70,000 bricks. They secured trees, felled them and burned the bricks and were able to have their completed church for Rs. 1,464, a little more than the bricks would have cost in the open market.

Who can measure the Christian development of those village folk during the months they watched their project to completion? Who can measure the justifiable pride and sense of Christian manhood that is theirs as week by week they gather to worship in that house of prayer made with hands—their hands? One would not suggest that the task of establishing a strong, consecrated, Spirit-filled and well-organized village church can be simplified into the construction of church buildings. One can suggest, however, on the basis of the evidence, that building their own houses of worship has a wholesome effect on the Christian villagers. They have a growing sense of church relationship; they feel that they now belong; they have a center of loyalty, and are no longer spiritual orphans separated from temple and shrine.

Nor is the effect limited to the Christians. It is amazing to witness the interest non-Christians can manifest when they find the Christians are building a house of worship. There is a new awareness of the Christian group in the village; they begin to count for something. Their non-Christian neighbors begin to have a new respect for these Christians.

Some who visit Gujarat or who see pictures of our village churches are disturbed to learn that they are not definitely Indian in architecture. In view of the fact that the building of these churches has been almost entirely in the hands of Indian Christians, that they have paid the major portion of the cost themselves, and have a definite satisfaction in the results, I, personally, am not dis-

turbed over the fact that they look more like churches than temples.

We hope the next seven years will see many more and far better churches built in Gujarat villages than the sixteen built these past seven years, and that with this material growth may also be manifest a continuous spiritual building for "except Jehovah build the house, they labour in vain that build it."

Nadiad, India.

Young Men's Institute

BY RUTH FORNEY BROOKS

Again this year there was held a young men's institute during monsoon time. The three months of heavy rain throughout the district make it practicable for the young men to come to the central church, which has facilities for their lodging. The lads roll up their loin cloths and swim rivers, if necessary, to reach here. In response to the invitation about thirteen young men, former Vyara boarding school lads, some of whom are now sturdy farmers and some of whom have had training in Anklesvar, arrived from all parts of the Vyara district. Others would gladly have come but crops and family conditions deterred them. Each carried a larger or smaller bundle of grain, according to his ability.

The institute opened with a devotional and Bible session. The Vyara Christian boys' club invited the guests to join in their Saturday evening program. The singing was joyous and rousing and the witnessing was interesting. One lad said that he was urging a certain friend to be more regular in the Sunday morning worship. His friend said that he could not leave the banks around his rice patch. In case the rain came he must quickly close any gaps in the banks. The young farmer told his friend that if he worshiped in the morning service, he was sure no damage would come to the rice banks. The friend came to worship and the rain fell. After worship both went immediately to the rice field. All banks were intact and the friend, then and there, decided he would pay his dues to the Lord regularly. This was the witness bearer's own firm conviction.

Topics offered for study were Young Men of the Bible, Building the Kingdom, The Personality of Paul, Adult Literacy, Health, Local Superstitions, Illness and Simple Remedies. Simple plays that could be given in their villages were offered for copying.

On Sunday evening there was a program of lantern slides and a general community sing. On the final evening there was a small tea party for all institute folk, followed by the Indian rhythmic "standing song worship."

One week later a brother visited us and said that the boys of his village came back from the institute quite enthusiastic. "And now we want an institute in our village," he ended. "Will you put up a mandvo (a bamboo booth for protection from the sun) and care for those from other villages?" asked the missionary. "Oh, yes, yes," was the ready answer. This brother was saved from a drunkard's life by Christ and is a radiant personality. Well, we hope the institute will materialize in his village, but only after the winter touring has been completed will it be possible. There is work—plenty of it and we are glad for it. May he guide in all efforts made for him.

Vyara, India.

... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ

Calendar for Sunday, March 19

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson. Jesus Crucified.—Mark 15:22-39. Golden Text, He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53:5.

Christian Workers. Self-examination.

B. Y. P. D., How to Make Life Better.

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Gains for the Kingdom

Eight baptized in the Welty church, Pa., Bro. J. Linwood Eisenberg, evangelist, Bro. J. I. Thomas, pastor.

One baptized in the Hopewell church, Va., Bro. James L. Houff, pastor.

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Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Oscar R. Fike, pastor, March 31—April 9 in the Boone Mill church, Va.

Bro. H. M. Snively of Carlisle, Pa., March 26—April 9 in the Long Run church, Pa.

Bro. Charles Dumond, pastor, March 26—April 9 in the Waterloo City church, Iowa.

Bro. Otto Laursen of Defiance, Ohio, March 26—April 9 in the Silver Creek congregation, Hickory Grove church, Ohio.

Bro. Galen R. Blough of Somerset, Pa., in the Waynesboro church, Pa., March 26—April 2; in the Pike church, Brothersvalley congregation, Pa., April 12-23.

Brother and Sister J. F. Burton of Topeka, Kansas, March 13-26 in the Eden Valley church, Kansas; March 27—April 9 in the Olathe church, Kansas; April 10-23 in the Morrill church, Kansas; April 24—May 7 in the Buckeye church, Kansas.

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Personal Mention

Dr. George E. Haynes, executive secretary of the Department of Race Relations of the Federal Council, was a recent visitor at the House.

Elder and Mrs. A. L. Sellers and Miss Viola Foraker (fiancee of Arthur LeeRue Sellers) wish to express their sincere appreciation for the many letters of sympathy received from friends all over the brotherhood. Arthur LeeRue departed this life on Jan. 24.

Bro. I. W. Moomaw spent a few minutes in the Messenger offices recently. Among other things he promises to submit to us periodically some examples and stories of how Brethren people are getting back to the land. This often works itself out in father-son partnerships, he tells us, and we are reminded that this is another excellent Brethren characteristic.

An army boy writes from camp, "I am surely glad to belong to our church which has time and time again manifested that it not only is a church which bears the name Brethren, but also has shown that its members are brethren in reality." We are glad to read this comment, for it is excellent when we can live up to our name. You might be interested to read further about this in Pastor Shull's spring letter of greeting to servicemen.

Dr. Samuel McCrea Cavert, writing for the Federal Council of Churches of Christ in America, asks the religious press in America to disclaim any credit on the part of the Federal Council for the resolution recently made public by the American Council of Christian Churches proposing that the United States make a deliberate bombing attack upon the Shinto shrines in Japan. There is confusion in the minds of some, says Dr. Cavert, about the two organizations, and he wishes it to be clear that the Federal Council has not proposed what he calls so "ill-considered a resolution."

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Miscellaneous Items

To the Greencastle church in Pennsylvania, Elder C. E. Grapes, minister, we are indebted for a 1944 local church directory.

A bill now in Congress, H. R. 3947 concerning universal peacetime compulsory military training, has been called to our attention. Churches of the Brethren would do well to study this bill carefully and take appropriate action. Your congressman will gladly send you a copy.

Wanted: farm hand, married or single, for general farm work. Sufficient units to secure agricultural deferment. Write Brethren Service Committee, Elgin, Ill.

Wanted: A Brethren couple to buy a 160-acre farm one-half mile from a church in Michigan. Price asked \$8,000. Dairying and stock raising. Write Brethren Service Committee, Elgin, Ill.

Southern Ohio men's work has decided to promote the projects set up by the national council, and a third evangelistic meeting at Turkey Creek, Ky., and to urge men's groups of each church to set up a program of work and a budget for the coming year. A budget of \$850 was approved and the district men's cabinet (J. L. Baker, Galen Barnhart, Howard Erbaugh, Paul Lantis, and Edgar Petry) was installed.

Dr. A. Raymond Cottrell Improves

After receiving the telegram from California telling of the serious illness of Dr. A. Raymond Cottrell, it is most encouraging to get a letter from Dr. Laura Cottrell saying that his condition is much improved. Many friends will be eager to read the following lines lifted from Dr. Laura's letter of February 26:

"On Tuesday night, Feb. 23, Dr. Raymond had severe hemorrhages from the gastro-intestinal tract. He was admitted to the White Memorial Hospital in the middle of the night. He was in a most serious condition. He had lost so much blood that death appeared very near.

"Bro. Frantz came to the hospital and Dr. Raymond was anointed. From that time a change for the better began to be evident. He promises now to recover, for which we are so grateful. He is having every care one could ask for. He is in a private room so I can spend the days with him and also help relieve the nurses who in these days have so much to do because of depleted staffs.

"Dr. Raymond had had influenza, but aside from this the doctors in the hospital and we ourselves are unable to account for the hemorrhages. He has never had any premonitory symptoms that might indicate such a possibility.

"I am staying at Bro. M. S. Frantz's home. The address is 5306 Denker Ave., Los Angeles, Calif."

For sale to a Brethren family, an 80- or 160-acre farm suitable for dairy or other livestock in Marilla congregation, Mich. Write Brethren Service Committee, Elgin, Ill.

Wanted: single man between ages 16 and 50 to do dairy and general farm work near Palmyra, Pa. Live with farm family in modern home. Write Brethren Service Committee, Elgin, Ill.

Give us the date of the Messenger and any other identification you can, when writing for a copy of an issue containing some special matter. You can often save us hours of time in trying to find what is wanted.

To All State District Treasurers: No assessment for Annual Meeting expenses will be made for the year 1944 since there are already ample funds in the treasurer's hands. The usual assessment will be made in January 1945.—E. J. Stauffer, Annual Meeting Treasurer, Barry, Ill.

The Ambler church in Pennsylvania informed us through their publication, The Parish Visitor, that on Race Relations Sunday they enjoyed an exchange of pulpits with the Baptist church, colored. They report that both congregations, colored and white, were delighted with the exchange.

The Westernport church in Maryland tells us that they have had exchanges similar to that mentioned in the Ambler item on several occasions, and that in addition to the exchange of pulpits there has been some fraternal inter-congregational visiting. Both congregations tell us that they look forward to deepening these brotherhood relations.

The Board of Christian Education of Western Pennsylvania, Circuit No. 4, welcomes all near-by members to a program at the Somerset church on the afternoon and evening of March 19. Brethren A. C. Baugher, DeWitt Miller and A. G. Breidenstine are the guest speakers. Sectional meetings for men's, women's and children's work and B.Y.P. D. are scheduled.

A new Bible has been completed. No, not a new Bible but the old, old one in a still more authoritative version. Each time a new revision is made we can feel assured that all the old manuscripts, used in the translations of the earlier Bibles, were used again but in addition to these there were other writings discovered that help us understand better how the writers originally wrote it. Thus the path to our feet can become brighter. See elsewhere in these pages for further information on this.

Year End Financial Achievement

	Conference Budget	Brethren Service	Total
Year ending Feb. 29, 1944	\$352,968	\$386,582	\$739,550
Year ending Feb. 28, 1943	285,093	340,241	625,334
Gain	\$ 67,875 23.8%	\$ 46,341 13.6%	\$114,216 18.2%

Giving per capita for year ending			
Feb. 29, 1944	\$ 1.96	\$2.14	\$4.10
Giving per day per capita for year ending			
Feb. 29, 1944	½c	½c	1¼c

Giving for Conference and Brethren Service budgets totaled nearly three quarters of a million dollars. It reflects both our wartime ability to give and a deep interest on the part of the givers. Compared with other years, it is the highest dollar giving ever in the history of the Church of the Brethren. For the year ending Feb. 28, 1930, the brotherhood gave \$361,079. For the year ending Feb. 28, 1921, actual cash contributed totaled \$566,565. Our lowest giving in the last twenty years was for the year ending Feb. 28, 1934, when we gave \$183,847.

In addition to the report of dollar giving this year, many gifts of clothing, shoes, heifers, soap and some foods were made for which there is no dollar accounting.

Let the ministry of the church continue. Now is the time to go forward in the new fiscal year with our giving.—H. S. M.

No more copies of How Shall I Say It? by Stover and Personalities Behind the Psalms, by Whyte are available through the Gish Fund.

If your order of materials does not reach you within a reasonable time after you have placed the order, kindly notify us so that we may make a duplicate shipment. If the material reaches you in a damaged condition, or if the package is torn indicating that part of the content may have been lost, contact us so that we may replace any damaged or lost materials. We are eager to do our part in delivering to our customers all materials which were ordered by them.—Brethren Publishing House.

Business for Conference Northeastern Ohio

Inasmuch as our present plan of local congregations having absolute control of their church properties is resulting in their being taken over here and there by subversive groups, and a number of them being entirely lost to the church, the Springfield Church of the Brethren of Northeastern Ohio hereby petitions Annual Conference through District Conference to make provision whereby our church properties cannot be occupied, sold, transferred, or otherwise disposed of without the consent of either the district elders' body or some other appropriate district authority.

Fred Young, Church Clerk.

L. R. Holsinger, Elder.

Answer of district meeting: Passed to Annual Conference.

The Brethren Service relief center opened its doors in New Windsor, Md., on March 1. The first shipments to be received were from the Valley ladies' aid of Poplar, Mont., and the Zion ladies' aid of Cando, N. Dak. The first church to deliver clothing to the center was the Waynesboro, Pa., congregation. Dr. Eldon Burke is directing the work at New Windsor.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Truths Men Live By. George Mecklenburg. Revell, 1943. 157 pages. \$1.50.

Twenty-three chapters that deal with the fundamentals of the Christian religion. Especially appropriate for these days when the faith of many is shaken and they know not what to say, what to believe or what to do. The treatment is simple even when the profoundest truths are discussed. The author makes much use of the Scriptures, weaves in human experience and holds interest throughout the book. He sets a fine example for those who would discover the secret of presenting truth so that it sticks fast. He knows the lessons of the past, appreciates the problems of the present and is settled on the justice and goodness of God to pilot this old world and individuals now and for the future.—J. E. Miller.

THINE IS THE POWER

Note: This article about Alcoholics Anonymous was written at the request of the International Council of Religious Education, Chicago, by its special Staff Associate in the field of Social Education.

The physicians read their papers on the manifestations and treatment of alcoholism in their usual technical jargon. The guest speaker rose. In homespun Midwestern accents that twenty years of public office and corporation law practice have not erased, he announced, "I don't need any notes. I learned about alcoholism the hard way." Medical muscles relaxed.

When he sat down half an hour later the doctors rushed up to give him their addresses. Would he mail them more information about Alcoholics Anonymous, familiarly referred to as A. A., a plan for redeeming drunkards that eliminates drugs in favor of God?

As an A. A. beneficiary, Mr. Al-An (let us call him) naturally needs no notes in telling his story. Spreading the good news is an essential part of the program.

Hundreds of times he has told it: to dissipated men on state hospital beds despairing of God's forgiveness or indifferent thereto; to a neighbor in his own suburban village who can scarcely believe the speaker is the same man he was four years ago; to the teachers in the Sunday school of which he is now superintendent.

Alcoholics Anonymous came into existence in 1934 when a New York stock broker decided that since neither physicians nor psychiatrists nor his own resolutions could make him stop drinking, he could certainly lose nothing by looking for help from a higher power. He found that when he put himself unreservedly into God's hands and tried to follow God's program of love and service he could stay sober! He shared the discovery with other alcoholics. As one has told another, the number has grown to include well over 15,000 members in 235 cities of the United States. They believe that two thirds already have laid the foundation for permanent recovery. More than half have had no relapse. There are no dues or fees. The only requirement for membership is an honest desire to stop drinking. Members are anonymous only to the public. To one another they are Bill and Helen.

By a spiritual approach they have overcome an illness for which science has failed to find a specific cure. Many doctors now believe that alcoholism is a disease to which certain persons, by physical and mental make-up, are susceptible. These persons find it *humanly* impossible to control their craving for drink.

No one knows better than Mr. Al-An the tortures such a condemned man undergoes. Disappointment over losing a lawsuit of international interest launched him on a five-year period of problem drinking that hospitalized him forty-one times. He saw heartbreak in his wife's eyes, saw his two young sons becoming strangers to him, asked himself, "Why do I hurt them like this?" resolved over and over never to take another drink. Sometimes he stayed sober for a few weeks and then, for no good reason, went on a spree that would last several days. When in 1940 it appeared to his doctor, his family and himself that he was doomed to die a drunkard, he considered suicide. Just then a new book called Alcoholics Anonymous fell into his hands and with it came his first hope.

Mr. Al-An read how one hundred persons as deeply

enslaved to liquor as he was had learned to live normal and sober lives by adherence to a simple program of twelve steps combining the best thought that religion, psychology and psychiatry could offer. These twelve steps, still adjoined without deviation by Alcoholics Anonymous, were as follows:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Let Mr. Al-An tell the rest of his story. To hear how he adopted the A. A. program is to hear the story of all A. A.'s, for while differing in details their experiences are essentially alike.

Even in personality alcoholics are much the same, Mr. Al-An begins. "The potential alcoholic usually has high-strung, sensitive, neurotic tendencies, requiring more careful childhood training than the average child. With undue harshness, unwarranted pampering or complete lack of intelligent parental understanding and control, he develops the pattern of emotional immaturity. Although usually possessing high ideals and aspirations, he is handicapped by his self-centered attitudes.

"It is because of this inner conflict—this deficient, frustrated personality—that alcohol is so attractive to him in the early stages of his drinking. A few drinks and he feels fine. His shyness and timidity and feelings of inferiority and inadequacy disappear. He feels able to face his realities and problems. Of course it is a false adjustment that has to be continuously supported by deeper and deeper phases of alcoholic indulgence.

"As the periods of intoxication multiply it becomes harder to sober up. Now he drinks to escape from reality which has become too unpleasant to bear. Will power, love of family, self-respect are of no avail in curbing the extent or duration of his intoxication. Despair, shame and self-pity drive him lower and lower. He wants to get all the way away and not come back. He will not listen to doctor or minister."

Why, then, did Mr. Al-An, and the hundreds of others like him, heed the advice of Alcoholics Anonymous? Because the fellow giving the advice had been over the

same road! He was once as bad off as I! What worked for him may work for me—at least it's worth a try.

"From that point on," Mr. Al-An testifies, "the most hopeless alcoholic is on his way to recovery, providing only that he sincerely wants to get well and will put forth a real effort to do so. Perhaps fifty per cent of the battle is won when he understands why drink has been so attractive and why he must reorganize his life on a complete nonalcoholic basis.

"The other half of the struggle depends largely upon the ability of the person to hold himself to a new program of living to take the place of the old alcoholic order of things. He must turn his will and his life over to a Power greater than himself. I approached this religious phase of the A. A. program with fear and foreboding and finally complete bafflement. I prayed earnestly for forgiveness, but I was so in the 'dog house' with the God of my childhood faith that I could make no semblance of contact. Discouraged, I very nearly threw the whole twelve steps overboard. Yet I did not want to die a drunkard. I believed my only hope was in the A. A. program, religion and all.

"After setting aside fifteen minutes each morning for meditation and prayer, I came to the startling realization that I had no mature or adequate conception of God. Gradually my thoughts evolved around the word *power*. I began to think of God as a spiritual power or presence 'in whom we live and move and have our being.' But how to feel that power?

"One morning I had difficulty in tuning in my radio for a devotional program. When finally the dial flooded the room with beautiful sacred music, the thought came to me that the program was there on the air all that time and the only trouble was that I had not properly tuned in. If only I could tune in with God!

"Another morning, after three months of meditation and soul searching and confusion, I heard outside my window a bird singing as though his heart would break. That bird was in tune with God! Although having no roof over his head, he was not bothered about the possibility of rain before night. No doubt he was covered with lice. Yet he was greeting the new spring day with a song of courage, and joy in his heart. If only I could bring myself to the same mental attitude of that little bird, would I be in tune with God? I well knew that God's program of living meant a spirit of good will and brotherly love, a genuine desire to be kind and helpful and to make those about me happy. Certainly it could not be that simple, and yet it was worth a try.

"I left my study and went into the kitchen where my wife was preparing breakfast and I gave her a hug and a kiss and began helping her cook the bacon and set the table. As we worked and talked together I noticed certain bird-like tones come into her voice, reminiscent of happier days. With the knowledge that I was bringing joy to my beloved wife, I began to feel happier than I had in fifteen years.

"My two fine sons, almost of high school age and practically unknown to me, came down for breakfast. I gave them each a hug and shoved them about in a playful manner. During the meal I asked about their school work; they looked at me in amazement. When at last they realized some change had come over me, they responded in friendship. And there in my own family circle, simply because of my changed attitude, I began to have a spiritual experience. Theretofore I had been cross and self-centered, just getting over a drunk or worrying about when I would go on another. Yet in fifteen minutes while in tune with God, and by

living his program, I was able to turn my home circle into a little bit of heaven here on earth!

"As I hurried down the street to catch my train, I chanced to look back and there my wife and two boys were waving at me from the bedroom window. That had not happened for a long time and I praised God through my tears. Then and there my experimental faith ripened into genuine and profound belief and I 'turned my life and my will over to the care of God,' as I offered up a prayer for guidance to do his will. A heavy load fell from my shoulders. I felt like a new person.

"More than three years have passed since that wonderful morning. Each day my faith in God and my understanding of his power to remake the lives of men have increased. I have not only been able to let drink alone but my entire life—personal, home and business—has been changed completely. I can say truthfully these have been the happiest and most constructive three years of my entire life."

Part of this constructive urge finds expression in Mr. Al-An's church school activity. He believes that the A. A. program embodies the fundamentals of a living religion which he wants to share with the youth of his community. Remembering his own childhood, when he collected a string of medals for perfect Sunday school attendance but met God only as a mighty judge whose side he must be on when he died, Mr. Al-An seeks to give boys and girls a broader view of religion—one that might have saved him from his adult pitfalls. He is encouraged by the fact that ministers and priests are recommending A. A. to problem drinkers.

Mr. Al-An reads every worth-while religious book that comes out, passes it on to his church school teachers. Once a month he calls together his staff for a devotional discussion. With his new-found zest for life his energy seems inexhaustible. Inestimable hours he gives to A. A. work. A telephone call at midnight may hurry him to a state hospital. When he takes a man out on parole, he keeps watch over him until the critical adjustment period has passed. Mrs. Al-An never knows when two or three such guests may descend for dinner. Sometimes a new member stays in the Al-An home for several weeks. So grateful is Mrs. Al-An for the miracle A. A. has worked in her family that cheerfully she opens cans, shares her husband's company with a shoe salesman or a mechanic.

Each Tuesday evening Mr. Al-An meets with four hundred of his fellow A. A.'s for a cafeteria dinner, followed by a program of "testimonials." This reporter attended a meeting recently. One feels instantly the current of understanding and boosting that sweeps from one to another—clerks, office girls, dentists, attorneys, journalists, laborers, housewives. People who would never have met in the same drawing room here mingle in complete informality and social equality. All are eager to tell their story, laying bare their inmost souls if it will help someone else. They have not merely separated from liquor—they have found a way of life. Hope and patience and laughter are here and a God one can talk to.

The meeting closes with the Lord's Prayer from the hearts of Catholics, Protestants, Jews and A. A.'s with no creed except belief in a Higher Power. Perfectly the spirit and program of Alcoholics Anonymous reflect that prayer. "Forgive our trespasses—thy will be done—lead us not into temptation—for *thine is the power.*"

Brethren Service

FARMS IN C.P.S. CAMPS

A Report Prepared by Maurice Metzger, C. P. S. No. 116

With the opening of Civilian Service camps, one of the most difficult problems was that of getting food. Food was expensive and in many places it was impossible to buy certain types of food. Brethren people throughout the country helped solve the problems with their contributions, and since many of the men in Brethren camps had an agricultural background they were eager to do something themselves.

Many of the C.P.S. camps are in agricultural areas, and C.P.S. men who desired to make some contribution to the program began to look around for likely plots of ground to farm. Some camps wanted to develop a scientifically-run experimental farm that would carry over as a community center in the post-war days. Others just wanted a garden plot within the camp grounds that would supply the table with fresh vegetables during the growing season.

The problem of labor was also difficult. Some camps had one or more of the men on the camp overhead working full time on the farm, but in others much of the farm work was contributed in the men's spare time. Following is a summary of camp farm operations covering the period from October 1, 1942, to September 30, 1943:

Bowie, Maryland. The camp is situated in a 3,000-acre fish and wildlife refuge. The land is mostly sub-marginal. The camp has been given the use of seven acres for garden, eight acres for corn and twelve acres for pasture. They also get some of the soybeans that are planted for soil rebuilding. An old tobacco shed was remodeled for a barn; the only cost was for nails, hinges and staples. The camp has two "farm boys" on overhead and uses in addition much volunteer labor. Much of the food used by the camp is grown there.

Cascade Locks, Oregon. Land is rented at \$500 a year; this includes two farms and equipment. An average of three men per day work on the farm and are carried on camp overhead.

Crestview, Florida. An acre for garden, and eight acres of pasture and woodland had been loaned the camp without rental charge. A

Farming on the
Camp Lagro farm.



chicken house and a cow shed have been constructed by camp labor. A total of two man-days a week is spent in the garden by campers. Milk supply at the time of the report was "definitely no surplus."

Hopewell Farm, Hagerstown, Maryland. The land, 180 acres, and the equipment are owned by the Brethren Service Committee. A farm manager and an assistant farmer spend full time on farm work. Campers work after work hours on "plus" work; major time expended is in caring for livestock. The camp produces all of its own milk and butter. They produce more eggs and broilers than they can use, so these products are sold and the income applied to the camp budget.

Kane, Pennsylvania. About September first the camp started milk-

ing the six cows of a near-by farmer and purchasing the milk for 24c a gallon. As milk from the dairy costs 60c this is a good saving for the camp budget. Plans are being made for a garden next summer. There are also some pigs kept on the camp grounds. Chicken raising has not proved to be very satisfactory at Kane.

Lagro, Indiana. I. E. Weaver purchased eighty acres which the camp used, paying the taxes. Two men were carried on overhead much of the time to work on the farm. Gardening and general farming were done.

Lyndhurst, Virginia. Two men donated the use of some land to the camp for as long as the camp was in operation. The work was under the direction of one man carried as

Brethren Service News...

The heifer project committee now reports that over 700 heifers have been tagged with the Brethren Service Committee ear tag and that there are a large number which have been contributed but not tagged.

One hundred two heifers for relief are being raised in the Northern District of Indiana. The church raising the most heifers is the Rock Run congregation with a total of eighteen heifers. The highest number of heifers on any one farm in this district is seven. The goal which has been set for the district is 500.

The Rural Life Association recently approved the heifer project as a part of their program of rural activities. They will promote the raising of heifers among their members and will co-operate with the Brethren Service Committee in shipping them to foreign countries.

The Falls Cities Co-operative Milk Producers' Association of Louisville, Kentucky, has during the past year sponsored a project to get heifers for

shipment to countries that have had their dairy herds depleted by the war. At their annual meeting in February, it was announced that ninety-six calves have been pledged for this project.

Southern Ohio men met for their annual planning meeting on February 19, at the Brookville church. For the 200 present, high point of the day was the heifers for relief roll call of the churches. Thirty-five churches reported projects with from one to fourteen heifers in each. The district total: 141 heifers.

Among other things, the group decided: (1) to promote the heifer project in each church in the district; (2) to suggest a minimum of one heifer in each church in the district and a fifty per cent increase in number of heifers in those churches that had two or more heifers the past year; (3) to suggest that the district heifer committee be expanded to one member in each county or specified area.



One of the two farms of nearly four hundred acres at Cascade Locks, lying along the Columbia River

"special detail." A garden in addition to the farm activities provided vegetables for camp use. The Forestry Service had given the camp permission to keep farm animals on the camp grounds. Hogs and chickens were raised at Lyndhurst; part of the feed was bought and part donated.

Magnolia, Arkansas. Camp Magnolia rents two farms—one of forty acres, half pasture and half under cultivation for \$100 per year; and one of 105 acres, thirty-seven and one half of which are under cultivation, for \$180 per year. The latter farm has a good dairy barn on it where a herd of twenty cows is kept. Normally three men are used on the farms and their work is supplemented by other men in rush seasons. The camp butchers all of its own pork and much of its beef.

Since it would be impossible to purchase milk in the community the cows are a great asset to the camp; the herd of twenty cows is the second largest in the county.

Marienville, Pennsylvania. A few assignees started a garden as a hobby and were always able to get help when it was needed. A pen full of pigs provided much of the meat for camp use for several months. A few chickens were raised to supply the table on special occasions. Much wild fruit was gathered for jelly.

Santa Barbara, California. When it became impossible for the camp to buy food in the local market, they formed a subsistence committee to see what could be done. This was in December 1942. As a result of the committee's work, a \$1,000 loan was raised by the men in camp to start farming operations; \$400 was

used to buy a larger truck for hauling produce. By the following December 15 the committee showed a \$200 balance. The farm is a ten-acre irrigated plot donated by a friend of the camp. They also have a half-acre camp garden. The farm work is directed by the camp director and a camp committee. They have one farmer and one man from overhead. Along with other things they raise chickens and rabbits.

Waldport, Oregon. The camp has rented an acre close to the camp on which they grow their green vegetables, and a three-fourth-acre tract about two miles away where they grow potatoes. The Forestry Service allowed the use of a tractor to work the ground. A storage cave, 40 x 12 feet, was made with camp labor from old railway trestles at a cost of ten dollars. A chicken house, 20 x 40 feet, was made with materials furnished by Forestry Service. Roofing was made by the men.

Walhalla, Michigan. The camp rented 120 acres for \$250 a year. One man worked on the farm full time supplemented by additional help in rush seasons. The farmer had actual direction and control of farm work but a farm committee helped to decide policies to be followed. The inventory of September 30, 1943, showed a monetary value of \$3,847.56. Expenditures to that date were \$2,695.68. During this period vegetables, meat, milk and eggs have been supplied for the camp table. A chicken house, 20 x 30 feet, was built from rammed earth at an expense of \$121.90. A total of 768 man-hours were spent on the building.

Wellston, Michigan. As of April 1, 1943, Wellston had eleven hives of bees, and they are expanding this project rapidly. They also have several hogs. In 1942 they raised 600 bushels of potatoes and 40 bushels dried beans. They are now operating the Walhalla farm.

Value of Food Raised in C.P.S. Camps, Oct. 1, 1942—Sept. 30, 1943

Camp	Acres	Cattle	Hogs	Chickens	Rabbits	Bee-hives	Value of food raised on camp inventory
Bowie	27	11	17				\$ 2,146.50
Cascade Locks	376			385			6,083.87
Cascade Locks	380	19	21	16			2,644.21
Crestview	8	2	3	†			335.00
Hopewell	180						9,582.90
Kane			4				
Lagro†	80	9	14				1,405.80
Lyndhurst†	6		24	175			2,861.80
Magnolia	145	27	46	250	4	15	7,764.80
Marienville*†				20			
Santa Barbara*	10		13	600	8		
Waldport	13¼		60	600			1,692.00
Walhalla†	120	9		230			3,847.56
Wellston			25			11	
Totals	1,324¾	77	127	2,276	12	26	\$37,365.44

*Incomplete report.

†Closed or moved since.

‡Some.



In the camp dairy at Cascade Locks

The Church at Work

The Fellowship of Nonresident Members

Merlin C. Shull



The brotherhood ministry to non-resident members reaches about 11,000 persons who are living in all parts of the United States and in Canada and several other countries. Many of our most loyal and liberal members are isolated.

For more than five years now we have been receiving letters from all parts of the nation, from young folks in non-Brethren colleges and seminaries, from farm and factory and store workers, and still more letters from our youth who are teaching in non-Brethren communities. Letters come from young folks just out of high school or college, and from the aged, some of whom say they have been members of the church for over sixty years. It would take a volume to report their letters.

Several significant things have happened within the nonresident fellowship in recent months. Some have told how they have developed an interesting and helpful correspondence with other nonresident members. A good member in London, England, corresponds with a sister in Ohio. A brother in West Virginia writes to and receives letters from some aged folks in Canada. Thus a thread of goodwill is woven like a spider's web into a beloved fellowship, making our non-resident members a vital part of our brotherhood.

Like unto reading a religious novel would be the study of an exchange of letters between a serviceman, a consecrated nurse, and an elderly sister who has unusually heavy burdens to bear. The serviceman was severely wounded, fi-

nally landing in a hospital in San Francisco, where he was cared for by a devoted Brethren nurse. Parts of his letter of tribute to this nurse were published in one of our bulletins. The elderly burden-bearer of Oklahoma thought such a nurse could help her and she did.

From Catalina Island a woman writes: "I'm sure I'm not the only one who appreciates the Bulletin [referring to the quarterly bulletin sent to all nonresident members]. It gives every person away from the home church a secure feeling." Another member of this fellowship writes: "I enjoyed the personal letter I received from you so very much. You seem really our pastor." . . . From Washington state come these encouraging words: "I received the recent copy of the Non-resident Bulletin, and it surely is a blessing to those who love the church and are isolated from it."

One of the major purposes of this ministry is the sending of personal letters to all parts of the world. Wherever Brethren live, our letters have gone bearing hope, encourage-

ment, or comfort according to each person's need. Often an answer has come saying that the letter arrived just when needed most. In a world where there is so much hate and destruction, a warmhearted and friendly letter really helps, and especially when that letter comes in the name of the Church of the Brethren.

Out of this ministry have grown some small fellowship groups, some of which give promise of developing into churches. A reporter from one of these groups wrote recently: "We had our little meeting last Sunday at the home of . . . in South Charleston. Had a very good time with fourteen present. The missionary offering amounted to \$31.58. . . . This puts us over the goal for the year." Similar groups have developed in Tennessee, Missouri, California, and other places.

The Ministry to Nonresident Members is under the direction of the General Ministerial Board of the Church of the Brethren. Since thousands of Brethren boys are in all parts of the world in their country's service, the Brethren Service Committee has asked that this department care also for this newer ministry. The service to both isolated groups is so much alike that in many ways they form a most challenging and rewarding type of brotherhood pastoral service.

The Local Church and Nonresidents

The brotherhood ministry to isolated members does not relieve the local congregation of its responsibility. It is our custom to send to Brethren pastors the names and addresses of members moving into their communities. Only in rare instances do we maintain any contact from Elgin with nonresident members living within the bounds of another congregation.

It Occurs to Me . . . RAYMOND R. PETERS

A special recognition service for church school teachers had been planned and I was invited to be the guest speaker. The superintendent, a young man with training, poise and church loyalty, spoke with appreciation of the faithful service rendered by his staff. The list of years of service was impressive. The longest term of service was fifty years and others ranged from that down to six years. I am inclined to believe the quality of teaching was equally worthy. Each teacher wore a rose and all were seated in the choir loft. The presidents of the various classes presented each teacher with a Goodspeed translation of the New Testament in recognition of his noble work. It is a real honor to serve on that church school staff.

It occurs to me that every church would do well to dignify the ministry of teaching. Teaching religion and guiding growing persons into Christ-like character is a tremendous responsibility. Every teacher should feel that he is called of God to minister in this divine process.

In all cases in which we have the proper information the congregation holding a nonresident's membership receives credit for any gifts coming to the church headquarters for brotherhood work.

There are many things a local church can do for its isolated members. Here are a few suggestions which many of you are now practicing: 1. Notify your brother pastor just as soon as a member leaves your community. If the new minister can drop around even while the moving van is unloading, so much the better.

2. A word of appreciation for the work of this new minister when your folks leave you, and a suggestion that they immediately start attending services there would be both brotherly and helpful.

When your folks live where there are no Brethren churches the following things can well be done for them:

1. Develop a literature service for them. Place their names on the Messenger club list so that they can keep in touch with the brotherhood program by reading the Gospel Messenger. Other brotherhood literature may be made available, such as Our Young People, church school literature, district meeting minutes and Annual Conference reports.

2. Render a personal pastoral ministry. This may be done in that best of all ways, by personal letters, and to this may be added the regular sending of church bulletins, news letters and announcements of important local congregational meetings.

3. Keep them informed of district, regional or national conferences. Programs if available can be sent to them.

4. Members who travel much can be encouraged in normal times to call on their old friends and fellow members if passing near their new homes.

5. Keep the brotherhood Fellowship of Nonresident Members informed of the names and locations of your isolated members, to the end that they may feel the sincere and kindly interest of the church in their welfare. Names and addresses should be sent to The Fellowship of Nonresident Members, 22 S. State Street, Elgin, Ill.

To do all of this some churches have elected a secretary of nonresident members to assist the pastor in ministering to these folks, and to keep the Elgin office informed of names and addresses.

ADULT DISCUSSION OUTLINE

Easter—the Basis of Hope

Sunday, April 7, 1944

Scripture: John 20 and 21

Read these two chapters and others to get the feeling that came to the disciples. It was difficult for them to understand Christ's death and resurrection. At first they were discouraged. Following the experience of Easter morning they had new faith, courage and power. Certainly Easter does give a basis of hope. And today people desperately need the message of hope which Easter brings.

Large numbers of persons are discouraged, disappointed, suffering and lonely. They must receive help from some source. "If courage goes—all goes." A revitalized hope can be found in the Easter experience.

For the Discussion

1. Have the group to recount experiences that have caused some people to doubt and lose hope.

2. Some members of the group perhaps have had experiences of doubt and regained faith and courage. Relating such experiences would be helpful. (Meaningful testimonies are in place.)

3. What are the elements in the Easter experience that give the basis of hope?

4. Most Christian people would like to enrich their devotional life. Some are at a loss to find the way. Someone ought to be prepared to discuss ways of making fellowship with God meaningful. What methods did Jesus use? What has been the secret of our most devout people?

Remember "If courage goes—all goes." A period of study and worship will help.

Correspondence . . .

The Right Kind of Re-education

The only method of education capable of lifting a people to a nobler plane of living is, so far as we know, education by contagion, contagion with the life deemed desirable. A Polish woman once asked Murray Kenworthy, director of the Quaker child-feeding in Poland in one of the bitter years of 1920-23, why the Quakers were there.

"To feed children," was his simple answer.

"Yes, I know that is what you say," the woman replied, "but won't you tell me really why you have come?"

"Just to feed children," he replied again. "We are feeding the chil-

dren of Germany and Austria as well as of Poland."

"Do you mean that you are feeding on both sides of the border?" the woman asked.

"Yes."

"I always thought there ought to be people like that," the woman said, "but I didn't know there were."

The Quakers are very ordinary people. I know because I am one of them. But they have been acceptable throughout Europe under all regimes from the nazi to the communist because they have carried on no political propaganda and have pursued purely humanitarian ends. They "feed children." It is only through works of disinterested humanitarian service that the re-education of the people of Germany can be accomplished, and as a preliminary to such service we need to begin re-education ourselves. We must abandon our own "master race" theory. Our reliance for security must be shifted from planes and ships and wealth to goodwill. We must ourselves become the kind of people we wish the Germans were.—*Selected by Mrs. Edward C. Bixler, New Windsor, Md.*

Elder William H. Cosner

Elder William H. Cosner, son of Elder John T. and Eva Cosner, was born near Bismarck, W. Va., April 10, 1871, and died at the home of his daughter Oct. 28, 1943, aged seventy-two years, six months and eighteen days.

On Sept. 12, 1897, he was united in marriage to Ella Anderson, who died Aug. 1, 1939. Three children were born to them: Kirk Cosner of Oakland, Md., Virginia Bittinger of Fairview, and Mary Alma, who preceded him in death.

Bro. Cosner united with the Church of the Brethren at the age of eighteen years. Three years later he was made a deacon. He was elected to the ministry at the age of twenty-three years. After faithfully serving in this capacity for five years he was ordained an elder and was a faithful servant of God, striving always to do his best for the church and community.

Much of his work was done in the horse and buggy days. Besides preaching in his home church he had regular appointments in school-houses in out-of-the-way places. Sometimes he had to go on horseback. Whenever it was possible his family accompanied him.

During his time of service he married seventy-one couples. He baptized many, but he kept no record of these. Bro. Cosner attended fifty love feasts at his home church in as many years.

He leaves besides his son and daughter, six grandchildren, one

brother, Robert, of Bismarck, W. Va., and one sister, Amanda, of Mt. Storm, W. Va.

Funeral services were held in the Fairview church, conducted by Bro. Daniel Spaid, assisted by Brethren Foster Bittinger, Arthur Scrogum, and Wesley Harvey. Burial was in the cemetery near by.

He did much for others by his kindness, sympathy, and encouragement, and he will be greatly missed by all who knew him.—Mrs. Wesley Harvey, Gormanian, W. Va.

In Memory of My Friend

One of God's best gifts is a friend whose love understands and abides. Such a friend was Ida May Winger to me and to many others scattered far and wide over the face of the earth. Our friendship began in childhood and throughout the years has grown deeper and richer. As children we were next-door neighbors. She and her sister, my sisters and I were inseparable companions until we had homes of our own many miles apart. We played together, we worshiped in the same church, we went to school together, and we together dreamed of the future. Then we roomed together at Mount Morris College. The friendship of these later years in the same town has been the best of all.

She was the second daughter of Amos and Sarah Cupp Miller and was born on a farm northwest of North Manchester Aug. 31, 1875. A few years later the family moved near the West Manchester church, where she grew to womanhood. She graduated from North Manchester High School in 1893, taught two years in the Acme country school, and two years at Citronelle, Ala. She was in Manchester College two years and taught two years in the business department.

When a young girl she united with the Church of the Brethren. She never lost her first love for her church, but grew more deeply interested in the work of Christ, locally and at large.

On July 24, 1902, she and Bro. Otho Winger were united in marriage. Both of them attended Indiana University, Mrs. Winger taking courses in art. In her home may be seen oil paintings and beautiful needlework made by her hands. Then they lived in Grant County several years, when Bro. Winger was principal of schools at Sweetser and at Hope, Ind.

They returned to North Manchester in 1907, when Bro. Winger began his work in the college, first as

a teacher, then as president. For twenty-seven years they lived on College Avenue. The labors and success of Bro. Winger are well known, but the story of Sister Winger's self-forgetful work and willing sacrifice is known to only a few of her friends. She was closely associated with her husband in all his undertakings and accompanied him in many of his travels. They visited every state in the union and in 1927-28 made a trip around the world, visiting twenty-four different countries.

Besides her husband, there are left two sons, Robert of Lansing and Paul of Sturgis, Mich., and four grandchildren, Vivian, Reva, Joe and Lou Ann. Two sisters, Mrs. A. M.



Brother and Sister Otho Winger

Stine and Edith Miller, and a brother, A. L. Miller of Syracuse, survive.

During the past two years Edith has lived in the Winger home and has been a source of great comfort and strength to them in these days of failing health.

Through all her pain and suffering, Sister Winger was patient, forgetting self and remembering others. The anointing service gave her comfort and courage. She died at the Bluffton hospital, Jan. 29, 1944.

Funeral services were conducted by Bro. Roy Boaz, pastor of the Walnut Street Church of the Brethren assisted by Rev. Smith of Fort Wayne. She was laid to rest in the Pleasant Hill cemetery near her childhood home.—Alice K. Ebey, North Manchester, Ind.

Rufus P. Bucher at Chambersburg

Elder Rufus P. Bucher, of Quarryville, Pa., favored us here at Chambersburg with a much appreciated ministry in our spring campaign of evangelism, Jan. 30—Feb. 13. The weather in the two weeks was ex-

ceptionally favorable. Many people were reached and touched for the better by the one hundred calls made and the gratifyingly attended services. Careful and prayerful preparations had been made, and there was from the very beginning a full house. In each of the two last Sunday evening services, 575 people, by actual count, were packed into the church, fifty persons stood, and a number of latecomers could not be accommodated. All in all, it was very suggestive of the old-time revival. It was especially encouraging in this wartime that people can still be so interested in the paramount things of the "kingdom that cannot be shaken."

There was effective rendition of beautiful music in all the services. Organ and piano were used together in accompaniment to the inspiring hymn singing, and Brother Bucher declared that in all of his evangelistic experience he had never heard better singing. There were many special numbers, some from our church and some from guest groups. The Gettysburg and Longmeadow churches came in special delegations.

Sister Bucher was here also for the last Sunday. She returned home Monday, while Bro. Bucher went on to the Walnut Grove church in Johnstown.

Our Chambersburg ingathering numbers sixteen souls, baptized in a beautiful and impressive service on Feb. 20. The Spirit's working in our midst portends other good advancements by Easter.—Ralph G. Rarick, Pastor, Chambersburg, Pa.

Annual Meeting of the International Council of Religious Education

The twenty-second annual meeting of the International Council of Religious Education was held in Chicago, February 7-12. The business session, attended by some two hundred delegates, followed three days of conference by nearly fifteen hundred members of the advisory sections and committees within the council. About twenty advisory sections are set up to provide training for professionally employed people in the field of religious education. Children's work, youth work, adult work, leadership education, missionary education, professors, and weekday sections are among the most active. The educational forces of the forty-two Protestant denominations share in this great enterprise. The Elgin staff participates in the various sections and committees of the council and receives much help for our own program.

Three outstanding speakers were brought to the conference this year: they were Dr. Homer P. Rainey, president of the University of Texas, Dr. Liston Pope, Yale Divinity School, and Dr. Georgia Harkness of Garrett Biblical Institute. These

people helped point the direction for Christian education in the postwar world.

Demobilization of servicemen and their integration into the life of the church and community was one of the major issues before the conference. Most of these returning men will be young adults and for that reason the adult department is giving much attention to this problem. Brethren have a dual responsibility—servicemen and C.P.S. men. The adult department of our Board of Christian Education and the Brethren Service Committee are giving definite study to the problem.

A new revision of the New Testament is completed. In announcing the completion of the revision of the New Testament, on which a Council committee of sixteen scholars has been at work since 1937, Dr. Luther A. Weigle, dean of Yale Divinity School and chairman of the committee, said, "This new Revised American Standard Version is ready at a time when there is a tremendous wave of interest in the Bible. However, whether or not it can be published this fall depends on paper supplies."

A survey of religious education is to start at once. The needs for returning servicemen and service-women, the decline of Sunday-school attendance, the possibility of relating religion to the public school curriculum, and the current interest in the Bible were among the reasons given by the Council for authorizing the first extensive survey of religious education in twenty years. Participating in the study will be local church workers, Sunday-school teachers, state and city council executives, denominational leaders, professors, and public school teachers. The council named Dr. Paul H. Vieth, Yale Divinity School professor, as chairman of the committee which will start collecting information at once.

A Mission to Teachers is to be launched this coming fall. This will be an interdenominational project and is designed to help teachers catch a vision of the great evangelistic opportunity and spiritual purpose in Christian education.

Christian education is an arm of the church leading growing persons to Christ and helping to build them into fellowship of the church for Christian service. The International Council of Religious Education is serving Protestantism to this end.—Raymond R. Peters, Elgin, Ill.

Set Your House in Order

"Why will ye die, O house of Israel?" These were the instructions God gave to Ezekiel to speak to the Israelites who were given to idolatry:

"I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent,

and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek. 18:30). The New Testament is the type of the Old, and the same instructions are handed down to us. We are to keep our houses in order and thoroughly cleansed from iniquity. We have to watch constantly to see that every crevice is clean so as to receive and entertain the fruit of the Spirit. We cannot serve God and mammon.

Our bodies are the temples of the Holy Ghost, and we should be busy at all times to keep away the manifestations and the lusts of the flesh. When we covenanted with God to change our old house for a new one it required new life, energy and sacrifice to keep it up and in order so as to entertain Christ, who so graciously gave his precious life for us. If we do this with all our ability, then we shall obtain a better mansion when we are done with life here.—Florida J. E. Green, Middletown, Ind.

Marvin F. Williams

Marvin F. Williams was born at Plymouth, Ind., Nov. 2, 1860. He was married to Etta June Wygant Dec. 18, 1881. To this union were born two girls and six boys, one boy dying in infancy. One daughter passed on a number of years ago. Brother and Sister Williams united with the church at Chippewa Valley, near Mondovi, Wis., in 1886. They came to Barron County and settled on a farm near the city of Barron, where they became charter members of the church that was organized in that community in 1888.

Bro. Williams was called to the office of deacon, in which he served faithfully as long as privileged to do so. Many times during the early life of the church at that place Brother and Sister Williams were called upon to care for the sick in the community. Visiting ministers always found a welcome in their home.

In 1908 they moved to a farm near the Chippewa Valley church. Here they lost their home by fire, and in 1924 they decided to return to Barron, where they spent their remaining years. One young man, having lost both father and mother, claimed them for his parents and made his home with them until the end.

Sister Williams was laid to rest in 1938, after which Bro. Williams spent several lonely years. The oldest son and his wife took care of him in his declining years. He passed to his rest Feb. 16, 1944.

Bro. C. A. Bryan of the Rice Lake church preached the funeral sermons for both Brother and Sister Williams. Besides the children, grandchildren and great-grandchildren, they will be missed by many others.

Believing strongly in the fifth chapter of James, he called for the anointing service three different times, one of these being on Easter Sunday in the little chapel at Rice Lake. Bro. John Heckman officiating.—Mrs. Leonard Vine, Rice Lake, Wis.

Women's Federated Bible Classes

In Western Pennsylvania the women of the Protestant churches in Windber and vicinity have an organization known as The Women's Federated Bible Classes. They meet quarterly in the various churches for a program and a social hour. This has done much to create a spirit of unity among the churches of this community.

This year they decided that for their project they would do what they could to assist the ministerium in putting Christian education into the public schools. Their most recent activity to raise money for this purpose was very successful and

they wish to share it with others who may be wondering what they can do.

They secured the services of Joe Yoder of Huntingdon, Pa., to put on a series of four nights of community singing, with some solos and a message each evening on some phase of Amish life. These services were held in the Rummel, Berkey, Scalp Level and Windber churches with a total of 1,470 people attending. Mr. Yoder also sold a number of copies of his book, *Rosanna of the Amish*, and gave a percentage on each book sold to the sponsoring group. The offerings and the profit on book sales amounted to \$172 after expenses were deducted.

The subjects of the message were Amish Customs, Amish Weddings, Amish Music, and The Church With the Overshot Wheel. Everyone enjoyed these meetings and many are asking about next year. Any group wishing to learn more of this fine work can contact Joe Yoder at Huntingdon, Pa.—Mrs. George Wright, President Federated Bible Classes, Windber, Pa.

First Virginia Women's Work Conference

The women of the First District of Virginia met in their annual conference Jan. 27 at the Central church, Roanoke, Va. Sixteen churches were represented and the attendance was excellent. The morning session consisted of a devotional period, five-minute talks by the various departmental directors, reports from the individual congregations and a business period.

All of the reports indicate that the women of First District are becoming more and more conscious of a needy world, and are meeting this challenge by giving more time and money for the relief of suffering. Nearly all of the churches exceeded their quotas for the national project and many churches that do not usually respond sent checks for this fund. An offering of twenty-five dollars was raised for Bethany Hospital.

One new officer was elected to the district council in the person of Mrs. Wayne Dick. Mrs. Dick succeeds Mrs. P. E. Faw, who has served faithfully for many years as our mission director. Miss Flora Nininger was re-elected as chairman after having served a term of three years.

A number of the churches have not completely raised their mission quota for the year ending Feb. 28, although to date more than \$650 has been turned in and we are sure the total amount will be much larger.

A covered dish luncheon was served and the social hour was beneficial to everyone. The afternoon session consisted of devotions and an address by a repatriated missionary from China, Rev. W. B. Johnson of the Baptist Church. Rev. Johnson's remarks were most interesting and we were made to realize keenly how thankful we should be for the everyday blessings which we take for granted.—Mrs. Max A. Murray, Secretary-Treasurer, Roanoke, Va.

Jacob William Lovegrove

Jacob William Lovegrove, son of the late David and Sarah Hilbert Lovegrove, was born near Jonesboro, Washington County, Tenn., Oct. 10, 1865, and died Feb. 4, 1944, at his home in Creighton, Mo. He spent his early life in the community of his birth. At the age of seventeen he became a member of the Church of the Brethren. Twelve years later he was elected to the ministry.

He was married to Amanda Rothrock on Dec. 22, 1887, at Jonesboro, Tenn. To this union four children were born: Guy of the home, Mrs. Clara Farr of Hamilton, Mo., Mrs. Leora Evans of Olathe, Kansas, and Ethel, who died at the age of three years. He is survived by his wife, three children, six grandchildren and four great-grandchildren, one brother, James Lovegrove of Ozark, Mich., two sisters, Mrs. Fannie Smith and Mrs. Virginia Brown of Jonesboro, Tenn.

In 1900, having received a call to a pastorate, he came with his family to Creighton, Mo. He filled a much needed office in his community. He preached many funerals and ministered spiritually in many homes. He held his membership in the Deepwater church for the last several years. He was a carpenter by trade and many buildings in his community attest to his workmanship.

Funeral services were held in the Christian church of Creighton by Eld. James M. Mohler of Leeton, assisted by Brethren Glenn I. Rummel of Leeton and W. R. Argabright of Deepwater. The body was laid to rest in the near-by cemetery.—Mrs. Virginia Argabright, Deepwater, Mo.

A Tribute

Annie E. Fitz, daughter of James and Elizabeth McDowell, was born Feb. 12, 1868, and died in October 1943, aged seventy-five years, seven months, and twenty-seven days.

On Oct. 7, 1888, she was united in marriage to Howard H. Fitz, who died Aug. 31, 1932. To this union were born four sons and four daughters, all of whom are active members of the church. Besides her eight children, thirty-nine grandchildren, fifteen great-grandchildren, four sisters and one brother survive.

Sister Fitz was raised in the tenets of the Evangelical Church. One year after their marriage she and her husband united with the Church of the Brethren. The East Codorus congregation elected them to the office of deacon. When New Fairview became a separate congregation they were active in the building of the church



house, and much of the success and growth of the New Fairview church is due to them.

The last five years of Sister Fitz's life were those of an invalid, but the spirit of Christ so permeated her life that those who visited her came away blessed by her cheerful spirit. She lived a faithful, devoted life and will be missed by all who knew her.

Funeral services were conducted at the New Fairview church by Bro. Michael Markey and the writer. Interment was in the adjoining cemetery.—J. L. Miller, York, Pa.

David B. Kline

David B. Kline, the last of the nephews of Elder John Kline, the martyr of our church, was born May 6, 1848, at Broadway in Rockingham County, Virginia. He departed this life on Nov. 26, 1943, at the home of his daughter, Mrs. Mary Smith, at Midland, Va., aged ninety-six years. He grew up in the Broadway community and married Miss Sallie Miller. To this union were born nine children, three of whom died in infancy. One son preceded him in death several years ago.

In 1882 he moved to Midland, Va., and

bought a farm where he spent the rest of his life. He was a charter member of the mother church of the Eastern District, the Midland congregation. He lived in this congregation sixty-one years. He was always interested in the work of the church and actively supported it until old age prevented. His home was always open to welcome visiting brethren from other congregations and friends and relatives.

His wife died in 1934. They had lived together for sixty-five years. Since that time he made his home with his daughter, who willingly and patiently cared for him. He was in unusually good health until a couple of months before he died. He lived to see his great-great-grandchild. He is survived also by five children, forty-two grandchildren and many great-grandchildren.

Funeral services were conducted at the Midland church by Brethren E. E. Blough and George Beahm. He was laid to rest in the adjoining cemetery.—Mrs. William Long, Bealeton, Va.

Amos M. Wolfe Golden Wedding

Brother and Sister Amos M. Wolfe of Manchester, Md., celebrated their fiftieth wedding anniversary at their home on Jan. 11, 1944. They were married Jan. 11, 1894, at Westminster, Md., by Bro. E. Stoner.

The Wolfes are the parents of ten children, seven of whom are still living. They are: Royer, Hampstead, Md.; Maurice, Westminster, Md.; Mrs. Carroll Volland, East Berlin, Pa.; Mrs. Mark Roth, Carlisle, Pa.; Goldie and Ruth, Manchester, Md., schoolteachers; and Helen, nurse at Bethany Hospital, Chicago, Ill.

Both Brother and Sister Wolfe have been active workers in the church; Bro. Wolfe was a former Sunday-school superintendent and a deacon for thirty-five years. Their home and their hearts have always been open to young and old alike.

In honor of this special day their children held open house and many relatives and friends called to wish the Wolfes many more happy years of married life.—Helen R. Wolfe, Chicago, Ill.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blough-Foreman.—Allen G. Blough of Manheim, Pa., and Mildred B. Foreman of Elizabethtown, Pa., Feb. 27, 1944, by the undersigned.—A. C. Baugher, Elizabethtown, Pa.

Kessinger-Phlegar.—Carrol Alfred Kessinger and Lois Margaret Phlegar of Salem, Va., by the undersigned at the home of the bride on Jan. 29, 1944.—Wayne H. Dick, Salem, Va.

McInteer-Cripe.—John J. McInteer of The Dalles, Oregon, and Frances Edna Cripe of Gerber, Calif., by the undersigned in the community church at Gerber, Calif., Feb. 24, 1944.—A. L. Boyd, Nampa, Idaho.

Painter-Ortman.—By the writer at the home of the bride's parents on Feb. 12, 1944, Frank Painter of Laura, Ohio, and Anita Louise Ortman of Phillipsburg, Ohio.—Jesse E. Bookwalter, Bellefontaine, Ohio.

Shaffer-Tracy.—Vernon L. Shaffer and Esther M. Tracy, both of Brodbeck, Pa., in the church at Melrose, Md., on Feb. 26, 1944, by the undersigned.—N. S. Sellers, Lineboro, Md.

Spencer-Harkless.—By the undersigned at the home of the groom's parents on Dec. 20, 1943, Lt. Carl O. Spencer of Sioux City, Iowa, and Dorothy Harkless of McPherson, Kansas.—W. W. Gish, Conway, Kansas.

Wade-Gibson.—Norborn Thomas Wade of Welch, W. Va., and Hildreth Christine Gibson of Salem, Va., by the undersigned at the parsonage on Feb. 8, 1944.—Wayne H. Dick, Salem, Va.

Fallen Asleep . . .

Bean, Francelia L., was born Aug. 16, 1873, and died Dec. 6, 1943. Sister Bean was preceded in death by her husband, William H. Bean, and two children. She leaves seven children, many grandchildren and great-grandchildren, and two brothers. She was a lifelong member of the Church of the Brethren and will be remembered for her genuine Christian spirit. Sister Bean was anointed a few hours before her death. Funeral services were conducted at the Wiley Ford church by the writer, assisted by Bro. D. W. Tusing. Interment was in the Greenmount cemetery in Cumberland, Md.—Vernon N. Shanholtz, Ridgely, W. Va.

Beeghly, John W., son of Joseph and Sarah Beeghly, was born Jan. 31, 1861, and died Dec. 10, 1943. He taught in the public schools for three years. He was married to Ida Jane Wolf on July 7, 1883, who, with four of their children, preceded him in death. He was elected to the ministry in 1887, ordained in 1898, and was presiding elder of the Bear Creek church from 1899 to 1923. He is survived by seven children, six grandchildren, one great-grandchild, one sister and one brother. Funeral services were conducted by Bro. Paul Wright, assisted by Bro. Galen B. Royer.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

Bohlender, Alda Belle, died Feb. 7, 1944, after a long illness at her home near Phillipsburg, Ohio. She was born Oct. 4, 1867, near Taylorsburg, Ohio, to Michael and Susan Haines. On Dec. 20, 1891, she was married to George Bohlender and to them were born five children, three of whom survive with four grandchildren, one great-grandchild and three sisters. Early in life Alda joined the church and remained a faithful Christian. Services were conducted in the Salem church by Elder Homer Bright and the writer. Burial was in the Ehrstine cemetery near Taylorsburg.—E. E. Brumbaugh, Union, Ohio.

Dively, Ida, was born April 22, 1872, to Rev. Fred C. and Susan Walter Dively. She died Feb. 11, 1944, at the home of her daughter. Her husband, Fred M. Dively, died Jan. 2, 1944. She leaves her daughter, four stepchildren, several grandchildren and great-grandchildren, one brother and one sister. She was a member of the Lower Claar church since a small girl. Funeral services were conducted at the Upper Claar church by Bro. D. I. Pepple. Interment was in the church cemetery.—Mrs. Chauncey Black, Claysburg, Pa.

Easton, John R., was born near Upton, Pa., on Feb. 20, 1855, and died at his home in Waynesboro, Pa., on Feb. 3, 1944. He had lived in Waynesboro for sixty-four years. Many years ago he united with the Church of the Brethren. His wife, Anna Snider Easton, died several years ago. He is survived by two sons, two granddaughters, one brother and two sisters. Services were conducted in the Grove funeral home by Bro. George L. Detweiler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Empfield, Mahala A., was born Sept. 15, 1853, to Henry and Rebecca Campbell near Belsano, Pa., and died at Independence, Kansas, at the age of ninety years. In 1877 she was united in marriage to A. G. Empfield, who died in 1923. They came to Kansas following their marriage and located near Independence. She was a lifelong member of the Church of the Brethren and a charter member of the local church, which is known as the Empfield memorial church. She is survived by one daughter, several grandchildren and great-grandchildren and two sisters. Funeral services were conducted by Rev. John Hanna of the Christian Church. Interment was in the Mount Hope abbey.—Leonard Birkin, Independence, Kansas.

Ferrebee, Frank Gordon, son of Abraham and Martha Canon Ferrebee, died at his home near New Creek, W. Va., Feb.

15, 1944, at the age of forty-six years. He married Annie Arnold on March 31, 1922, and to them were born three daughters, all of whom survive. He united with the Church of the Brethren at the age of twelve years and was always willing to help in any way he could. He was a deacon for thirteen years. He was a devoted father and a kind neighbor. The funeral was conducted at the Sunnyside church by Elder B. W. Smith, assisted by Brethren A. S. A. Holsinger, Curtis Miller and Lowell Rogers. Interment was in the Knobley cemetery.—Mrs. Beulah Agnew, New Creek, W. Va.

French, Richard Raymond, son of George and Clara French, was born near Watrousville, Mich., Dec. 16, 1886, and died at his home near St. Johns, Mich., Feb. 14, 1944. He united with the Church of the Brethren at the age of twenty-four years, and worked faithfully in the church until death. On June 12, 1907, he was united in marriage to Myrtle Ann Albaugh. To this union were born six children. He is survived by his widow and children, seven grandchildren and one sister. Funeral services were conducted at the Elsie church by the undersigned. Burial was in the cemetery near by.—J. F. Sherrick, Carson City, Mich.

Gelb, Frank W., died Dec. 20, 1943, in a hospital in Lancaster, Pa., aged seventy-five years. He was born in the bounds of the Chiques church and became an active member in early life. He was married to Katie Wise Garner, who survives with four children. Funeral services were conducted at the home of his daughter in Manheim and further services were held at the Chiques church, with the home ministers officiating. Burial was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Gibble, Richard N., son of Paul and Helen Nailor Gibble, was born near Mechanicsburg, Pa., March 31, 1930. He died Jan. 10, 1944, at the Carlisle hospital from injuries received in an automobile accident two days before. Richard attended the Mohler Sunday school, Lower Cumberland congregation. His cheery disposition won many friends for him. Surviving are his parents and one sister. Funeral services were conducted by Bro. Otho Hassinger and interment was in the Longsdorff cemetery.—Mrs. Ethel Snyder, West Fairview, Pa.

Hollen, Abraham Eli Shickel, was born Sept. 22, 1876, at the Hollen home place near Bridgewater, Va., and died Jan. 21, 1944. On Feb. 23, 1897, he was united in marriage to Virginia Frances Shickel, who died in 1910. Surviving are five children, seven grandchildren, three brothers and two sisters. He was a faithful member of the Church of the Brethren for a number of years. He was a helpful friend and a loving father, having been both father and mother to his children. Funeral services were conducted at the Beaver Creek church by Bro. A. S. Thomas, assisted by Brethren E. S. Coffman, S. D. Glick and Wise Driver. Interment was made in the cemetery near by.—Mrs. A. S. Glick, Dayton, Va.

Kensinger, William Henry, was born Dec. 19, 1855, in Indiana and died Nov. 23, 1943, after a brief illness. Surviving are a daughter and two grandchildren. He had been a member of the Church of the Brethren for many years and was faithful in attendance at the Seattle church. Funeral services were conducted by Bro. Bernard Suttle, at the Harpst funeral home. Interment was in the Evergreen cemetery.—Mrs. Willard Harris, Seattle, Wash.

Kerr, Mae Belle, died suddenly at the home of a nephew in Washington, D. C., on Jan. 24, 1944. She was born to William and Sallie Spitzer Coffman in 1881. In 1899 she was married to Howard Kerr, who died in 1924. She is survived by one brother. She was a member of the Presbyterian Church. Funeral services were conducted at the Barren Ridge Church of the Brethren by Dr. J. C. Siler of the Presbyterian Church and Bro. B. B. Garber. Burial was in the adjoining cemetery.—Mrs. Crystal Allen, Staunton, Va.

Klepinger, Amelia Ann, only daughter of Jonathan and Sarah Garber, was born near Trotwood, Ohio, Dec. 10, 1860, and died Dec. 13, 1943. On Dec. 10, 1882, she was united in marriage to Jacob Klepinger and they were blessed with four children. In addition to these, several grandchildren and great-grandchildren survive. Immediately after their marriage, she and her husband located on a farm near Georgetown and later in Pittsburgh. They united with the church in 1883 and remained faithful members. Her husband died in 1937. Funeral services were conducted at the Georgetown church by Brethren Walter Swinger and Lester Heisey. Interment was in the Mote cemetery.—Russell Klepinger, Greenville, Ohio.

Knipe, Ellen K., widow of the late Henry C. Knipe, died Dec. 29, 1944, at the age of ninety-four years. She had lived in this community all her life and had been a member of the Church of the Brethren since early in her married life. She leaves two children and several grandchildren and great-grandchildren. Funeral services were conducted in the Hatfield church by the local ministers. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Long, John H., died at a hospital in Lebanon, Pa., on Jan. 9, 1943, aged eighty-one years. He was the founder of the town of Cleona, Pa., where he spent his entire life. He is survived by eight children; his wife died seven years ago. He attended the Annville church, where funeral services were conducted by Brethren F. S. Carper and Hiram Gingrich. Interment was in the South Annville cemetery.—Sarah Winters, Lebanon, Pa.

Michael, Leona Aneta, daughter of Esley and Ada Michael, was born Feb. 11, 1943, and died Jan. 29, 1944, at a hospital in Dayton, Ohio. She was a member of the Sunday-school cradle roll and was consecrated to the Lord by her parents soon after her birth. She leaves her parents, a brother and one grandfather. Services were conducted in the Salem church by Bro. Earl Gorrell and the undersigned. Burial was in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Mikesell, Mary A., died at her home in Eau Claire, Wis., on Dec. 22, 1943, aged seventy-nine years. She is survived by eight children, three brothers, three sisters, and many grandchildren and great-grandchildren. Funeral services were conducted at the Stokes and Son chapel in Eau Claire by the writer, assisted by the Rev. M. R. Siemens.—Mark Burner, Mondovi, Wis.

Miller, Sarah Ida, was born in Mineral County, W. Va., June 20, 1869, and died Feb. 7, 1944. She was the daughter of Raphael and Lucinda Baker. She united with the Church of the Brethren in early life and remained a faithful member. She was married to Frank S. Jones, who died in 1915. One son was born to this union, who survives with her present husband, Samuel Miller.—Lillie C. Moore, Bismarck, W. Va.

Miller, Silas, was born March 11, 1870, and died at his home in Accident, Md., on Feb. 6, 1944. His father, S. A. Miller, was a minister in the Church of the Brethren. Silas united with the church when a young man. He was a deacon for forty years, served as Sunday-school superintendent for several years, and as a member of the trustee board and of the ministerial board for many years. He was trusted and respected by everyone. In 1896 he was married to Nancy Baker and to this union eight sons were born, seven of whom survive. He also leaves eight grandchildren and one great-grandchild. Funeral services were conducted at the Bear Creek church by Bro. Arthur Scrogum, assisted by Bro. Foster Bittinger. Interment was in the Bear Creek church cemetery.—Jennie Miller, Friendsville, Md.

Mohler, Samuel Wolf, was born July 4, 1850, in Lancaster, Pa., and died Dec. 4, 1943, at the home of his daughter in Lyons, Ill. He was the son of Sarah and Reuben Mohler. He was married on Jan. 11, 1874, to Elizabeth Groff. Several years

after their marriage they moved to Octavia, Nebr., and engaged in farming. His wife and a daughter preceded him in death. Surviving are seven children and a number of grandchildren. Bro. Mohler united with the Church of the Brethren early in life and served long and faithfully as a deacon. Funeral services were conducted in the Octavia church by Bro. Milton Early. Interment was in the Edholm Valley cemetery.—Mrs. Elmer Burkholder, Octavia, Nebr.

Pelffer, Bertha Irene, was born near Chambersburg, Pa., fifty-seven years ago and died in the Waynesboro, Pa., hospital on Feb. 2, 1944. She was the daughter of Levi D. and Catharine Zug Horst. Thirty-three years ago she was married to John Pelffer. Early in life she united with the Church of the Brethren and lived a devoted Christian life. She is survived by her husband, four children, four grandchildren, one brother and two sisters. Services were conducted at her home in Waynesboro by Bro. George L. Detweiler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Pontius, Arthur, died at a hospital in Hutchinson, Kansas, on Jan. 26, 1944. He was born May 10, 1866, at Plymouth, Ind., and came to Kansas in the early nineties; he also lived in Oklahoma for a while. He was united in marriage to Susanna Skiles. He leaves one son, two sisters and one brother. The funeral was conducted by Bro. Edwin Rodabaugh at the church in Conway Springs. Interment was in the Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kansas.

Powell, James H., was born July 13, 1871, and died Nov. 27, 1943. He leaves his wife, Mrs. Virginia Powell, five children, two brothers, five sisters, and several grandchildren and great-grandchildren. He was a faithful member and willing worker in the Church of the Brethren. Funeral services were conducted at the Wiley Ford church by the writer, assisted by Brethren W. J. Hamilton and D. W. Tusing. Interment was in the Arnold cemetery in Augusta, W. Va.—Vernon N. Shanholtz, Ridgely, W. Va.

Rinehart, David, Jr., youngest child of David and Fannie Whitesell Rinehart, was born Nov. 22, 1896, in Preble County, Ohio, and died Feb. 15, 1944. He united with the Four Mile church in Indiana in 1909 and held several responsible positions efficiently. His dependability and keen insight resulted in his serving on the school board and other civic committees. On Oct. 8, 1921, he was married to Linnet Brouse and to this union were born two children, who survive with five sisters and three brothers. Funeral services were conducted by the writer at the Girton funeral home in Eaton, Ohio, and burial was in the Eaton cemetery.—F. E. McCune, Kitchel, Ind.

Roberts, Lillie Mae, daughter of Nathan and Emmaline Martin, was born in Randolph County, Ind., May 3, 1878, and died at her home in Dayton, Ohio, Feb. 15, 1944. She united with the Church of the Brethren at Union City, Ind., on Jan. 13, 1892. On Dec. 22, 1900, she was united in marriage to Joseph D. Roberts. Six children blessed their home and they all survive her. For the past six years she had ministered cheerfully to her invalid husband. The funeral was conducted at the Marker funeral home by the undersigned; burial was in the memorial park.—J. Perry Prather, Dayton, Ohio.

Sadler, Rennie, was born in Ashland, Ohio, June 11, 1854, and died in Seattle, Wash., Dec. 12, 1943. Throughout her lifetime Sister Sadler was interested and active in church work. She was the author of several books and tracts and was always well informed on current religious events. She and her husband, the late James M. Sadler, celebrated their golden wedding anniversary in 1928. Surviving are two sons, a sister and several grandchildren and great-grandchildren.—Mrs. Willard Harris, Seattle, Wash.

Saphore, Mary Martha Robinson, wife of Frank Saphore, was born May 4, 1868, and died at Churchtown, Pa., on Feb. 3, 1944. Sister Saphore united with the Lower Cumberland congregation forty years ago and served as a deacon's wife for many years. Although deprived of sight and hearing for some time, she was always cheerful. Surviving are her husband and seven children. Funeral services were conducted by Brethren Henry Miller and Otho Hassinger. Interment was in the Prospect Hill cemetery.—Mrs. Ethel Snyder, West Fairview, Pa.

Shiflett, Martha Louise, eleven-month-old daughter of Mr. and Mrs. Joseph E. Shiflett, died at a hospital in Staunton, Va., on Feb. 19, 1944. She is survived by her parents, one brother and one sister. Funeral services were conducted at the Barren Ridge church by Bro. N. W. Coffman. Burial was in the cemetery near by.—Mrs. Crystal Allen, Staunton, Va.

Shock, Ray, the son of Elder D. W. and Daisy Shock, was born May 29, 1903, in Greenville, Ohio, and died suddenly on Jan. 31, 1944, while at his duties as a member of the staff of instructors in the California Institution for Men at Chino, Calif. Bro. Shock was a talented interior and exterior decorator. For several years he was custodian of the La Verne schools. Kindness was one of his many noble qualities. He joined the church at the age of eight years and remained faithful till his death. On Nov. 27, 1925, he was married to Sister Irene Brooks and to them were born three children. Besides these, two sisters and his parents survive. Funeral services were conducted in the La Verne church and interment was in the Evergreen cemetery. The services were conducted by the writer, assisted by Bro. Edgar Rothrock and Rev. Frank Kepner of the Baptist Church.—Galen K. Walker, Glendora, Calif.

Snyder, Lavinia B., daughter of the late Simon B. and Fanny S. Snyder, died at her home in Pasadena, Calif., on Feb. 17, 1944. She was born and reared near Ephrata. She united with the church in Lititz, Pa., and was an active member. In 1914 she and her sister came to Southern California. She is survived by three sisters and one brother. Funeral services were conducted in the Turner and Stevens mortuary in Pasadena by the writer, assisted by J. E. Steinour and C. F. Ruple. Interment was in the Forest Lawn Memorial Park in Glendale.—I. V. Funderburgh, Pasadena, Calif.

Stone, Nancey Emma Jane, was born April 4, 1882, in Franklin County, Va. About eighteen years ago she moved with her family to Bassett, remaining there until her death. She was the daughter of Jessie T. and Nancey Jane Cahill; her mother died when she was an infant. On Sept. 10, 1899, she was united in marriage to Samuel Peter Stone, who survives with eleven children, a number of grandchildren and great-grandchildren, one half sister and one half brother. Sister Stone was a great lover of peace, practicing it in her life and in her home. She united with the Church of the Brethren in May 1927 and remained faithful. She became ill on Nov. 26 and was anointed on Dec. 6. She died Jan. 24, 1944. The funeral service was conducted in the Bassett church by the writer, assisted by Brethren P. E. Bowman, P. L. Nolen, Guy E. Wampler and Rev. J. G. Messer of the Church of God. Interment was in the Mt. Hermon church cemetery.—Raymon Eller, Bassett, Va.

Varner, Lushan, was born March 22, 1857, in Juniata County, Pa., and died Feb. 12, 1944, at his home near Midland, Mich. In 1938 he suffered a stroke which caused the loss of sight and hearing. On Feb. 3, 1887, he married Sarah E. Bollinger, who survives with eleven children and many grandchildren and great-grandchildren. He was a faithful member of the Church of the Brethren throughout his long life. Funeral services were in charge of his pastor, with burial in the

Midland cemetery.—Walter J. Heisey, Midland, Mich.

Wismer, Sarah Ann, widow of the late Jacob H. Wismer, died Feb. 8, 1944. She was born in Philadelphia, Pa., but spent most of her life in this vicinity. Sister Wismer was almost eighty-seven years old. She had been a faithful member of the Church of the Brethren for many years. She is survived by six children, many grandchildren, great-grandchildren and great-great-grandchildren, one sister and two brothers. Funeral services were conducted by Bro. Norman Frederick at Hatfield. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Church News . . .

California

Empire.—The men's group has laid sidewalks and planted grass around the church. The Fidelis women's group sponsored the painting of a mountain scene at the back of the baptistry. This group also sponsored the laying of linoleum on the church kitchen floor. The Alpha Gamma group placed heavy draperies back of the pulpit. More than 100 Granddaughter's Cookbooks and a large number of the book entitled *The Touch of the Master's Hand* have been sold. The Orgatron presented by Mr. and Mrs. Marion Tooker as a memorial to their small son was dedicated recently. The young adult group is raising four calves for the heifer project. This group also holds services for shut-ins each Sunday evening. Our pastor is conducting a study of the life of St. Paul. He has also prepared a Bible reading course on the life of Christ; this course will end at Easter time. Recent guest speakers have been President C. Ernest Davis and Bro. Fred Butterbaugh of La Verne College, Bro. J. W. Lear, and Drs. Laura and Raymond Cottrell.—Mrs. Walter Leib, Modesto, Calif., Feb. 19.

Hermosa Beach.—On Jan. 18 Drs. Raymond and Laura Cottrell gave interesting talks about mission work, and on the following day they attended the women's missionary meeting, held in connection with our birthday dinner. Our business meeting was held Feb. 23 with Elder J. W. Lear officiating. The January offerings of our church were encouraging; our obligations at present are rather heavy since we have purchased the filling station on our property. Our church has adopted the ministerial pension plan. Our love feast will be held on April 12. The Sunday school and choir are planning to give Easter programs. Our attendance is increasing, but we need more workers for the work to be done here.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Feb. 28.

Illinois

Mt. Morris.—Our church council was held Jan. 11 with Elder Eldo R. Henricks presiding. It was decided to get draperies for the windows of the auditorium. It was also decided to divide the money left from serving meals at district meeting between Brethren Service and the D. J. Lichty funds. The amount is \$263.37. The men's work, with Bro. Ira Hendrickson as president, is sponsoring the heifer project. The church sent clothing for foreign relief and also for C.P.S. and community relief. On Nov. 13 a travel movie was shown by Mrs. Julian Gromer of Elgin. On Dec. 12, Bible Sunday, Bro. W. W. Slabaugh of Bethany Seminary gave the morning and evening messages. On the preceding evening he spoke at a meeting of the men's work. On Dec. 23 a candlelight service of carols was presented. More than forty Christmas boxes were sent to our boys in service; devotional booklets were also sent to them. A school of missions was held each Sunday evening during January. A fellowship supper was served preceding each meeting. The church decided that the Sunday-school offerings for the coming year should be used exclusively for the missionary work of the church. It was voted to adopt the ministerial pension plan. On Jan. 23-25

Dr. and Mrs. Garry Cleveland Myers conducted a series of meetings on Christian Family Life in the four Mt. Morris churches. The annual birthday dinner was held on Feb. 1; the proceeds amounted to \$46.61.—Mrs. Faith Henderson, Mt. Morris, Ill., Feb. 16.

Polo.—As a result of the canning project sponsored by one of our classes, we sent 590 quarts of fruits and vegetables to C.P.S. camps last fall. Two of our classes are participating in the heifer project. The district music institute was held at our church. The children presented a program on Christmas Sunday. Our children sent gifts to the Japanese-American children in relocation centers. We met in council on Feb. 14 and voted to redecorate the church auditorium. We also voted to retain Bro. M. E. Clingenpeel as pastor. Our church is uniting with the other churches of our town in Lenten services. The first of these will be held at our church on the evening of Feb. 27.—Mrs. Robert Stauffer, Polo, Ill., Feb. 25.

Romine.—We had a Christmas dinner on Dec. 26 at the church; a short program was given and the Christmas exchange held. We had a prayer meeting, followed by a social, on New Year's Eve. One new member has been received since the new year. The ladies' aid has recently served the lunch at three different sales and cleared \$109. Our Sunday-school attendance has been very good all winter. We have been having a candlelighting service every Sunday night for our boys in service.—Cora Swalley, Salem, Ill., Feb. 22.

Sterling.—The young people are attending the university of life on Sunday evenings. This is sponsored by the churches of Sterling and Rock Falls for the young people of the community. During January and February our church is co-operating with the Sunday evening club services. During March a school of missions will be held on Sunday evenings. The women are very active; a mite box program was recently presented and the offering from the boxes was given to the Brethren home at Mt. Morris. Besides aiding in the district and national projects the women are sending clothing for relief. Canned goods were donated to the C.P.S. camps. A goal of \$100 has been set by the women as their contribution to Bethany Hospital. The father and son banquet was held in November with Bro. H. F. Richards as the speaker. Two fine programs were given on Dec. 19; in the morning the children presented recitations, songs and exercises, and in the evening a program entitled *Stars Beautiful* was given. Bro. Alvin Brightbill will be with us on Feb. 27, 28 to conduct two hymn services. The Truthseekers class recently presented the church with a Christian flag and an American flag. This class was instrumental in having a Sunday-school room built for the small children. The members rejoiced with our pastor and family at the birth of a daughter on Dec. 26.—Helen Hoak Eikenberry, Sterling, Ill., Feb. 21.

Indiana

Bethany.—Bro. T. G. Weaver and wife were with us in a series of meetings Jan. 9-23. Sister Weaver led the singing. The interest was fine and four were baptized; one awaits the rite. Our church basement is now finished and the primary department is using it. Dr. Howard Bosler is to be with us the evening of Feb. 20.—Mrs. Bertha B. Weybright, Syracuse, Ind., Feb. 14.

Buffalo.—On Thanksgiving evening a fellowship supper was enjoyed, after which a playlet was given by the young people. On Dec. 19 Bro. Otho Winger gave us two inspiring addresses. This all-day meeting was in commemoration of the first anniversary of the dedication of our church. A New Year's Eve watch service was held. The young people sent Christmas presents to our boys in service. The ladies' organization has given clothes for relief. On Dec. 26 the children rendered a musical program preceding the Christmas sermon by Pastor B. D. Hirt. In the evening the choir sang during a candle-

lighting service; a gift was presented to our pastor and wife. The young people's conference of Middle Indiana will meet here March 25, 26. Our love feast will be observed April 15 at 7:30 p. m. A Good Friday service has been planned.—Mrs. B. D. Hirt, Monticello, Ind., Feb. 27.

Roann.—Pastor and Sister Ernest Bowman are doing valuable work in our church. Our Sunday evening services are quite varied and interesting. The Sunday school and church are emphasizing temperance teachings. The women's work has been sewing for relief. An Easter program is being prepared.—Sarah E. Ranck, Roann, Ind., Feb. 28.

Kansas

Conway Springs.—Brethren Glenn Swinger and Wilmer Brubaker have preached for us recently. Treats were given to the children after the morning service on Dec. 19. Letters were sent to our boys in service at Christmas time and gifts were sent to the Brethren Home at Darlow. We held our business meeting on Feb. 6 with Elder L. Avery Fleming officiating. We decided to have our love feast on April 7 at 8 p. m. Pastor Edwin Rodabaugh will stay with us for another year. Our church has decided to adopt the ministerial pension plan.—Amos O. Brubaker, Conway Springs, Kansas, Feb. 15.

Maryland

Bear Creek.—On the morning of Dec. 26 the children gave a Christmas program. In the evening the wedding of Gladys Schlossnagle and Roy Broadwater was performed in our church. The women sent homemade cookies to each of our boys in service for Christmas. Since so many of our young people are away we cannot have B.Y.P.D. meetings, but the members have paid their quota to the district young people's organization. The floor of our church was redecorated this winter. The women of the Busy Bee circle have been quilting. Our congregation is sorry to learn of the resignation of Pastor Arthur Scrogum, which becomes effective June 30. He has accepted the pastorate of the church in Cumberland, Md. Bro. Scrogum and his family have rendered a great service to our church during the past twenty-three years.—Jennie Miller, Friendsville, Md., Feb. 25.

Denton.—The women's missionary society sponsored the school of missions in January. A light fellowship supper was enjoyed before the study period. Sister Anna Hutchison was with us for the last evening and gave a splendid talk about her work in China. Bro. Norman Seese, a former pastor here, was a visitor at the same time and gave us an interesting talk. Bro. Frank Crumpacker recently gave an illustrated lecture on China; an offering of \$26 was received for China relief. The proceeds of the mite boxes used by the missionary society amounted to \$28.84. The father and son banquet was held on Jan. 18 with Bro. George Rairigh, the district director of men's work, as guest speaker. Bro. Norman L. Rairigh was re-elected president of the local men's group. Baptismal services followed the Sunday morning service on Jan. 9; four members were received into the church. The dime investment fund, sponsored by the Sunday school, has reached \$50 and there is more money to come in. This amount will be applied to the Conference Budget. On Feb. 13 Dr. George Crabbe of the Antislavery League brought us a message. Chester Harley, the regional fieldman, will be with us on Feb. 27. The World Day of Prayer, observed at a union service in our town, will be held in our church this year.—Mrs. Norman L. Rairigh, Denton, Md., Feb. 16.

Meadow Branch.—Through the efforts of the ladies' aid many extensive improvements have been made to the church caretaker's home. For several years the Faithful Workers class has given an Easter gift of money to the church to be used for relief or church repairs. This year they have purchased a calf to be raised for the heifer project. The Gleaners class also purchased a calf for this

purpose and Bro. Maurice Wolfe will care for these animals. The Geiman family has also dedicated a calf for this project. Our congregation has surpassed its quota for relief and C.P.S. camps by more than twenty per cent. At Christmas time the primary department gave the playlet, The Little Shepherd. The pageant, Why the Chimes Rang, was also presented. The Gleaners class went caroling and distributed candy to shut-ins. They also visited the county jail. The Home Builders class furnished a layette and packed three Christmas dinners for needy families. They also sent gifts to our boys in service. The members of the Faithful Workers class write to these boys each month. Our Messenger agent reports a one hundred per cent club. Elder J. Walter Thomas is convalescing from a recent operation. On Feb. 20 seven men from the Springfield hospital C.P.S. unit gave us an inspiring service. Our love feast will be held April 6 at 6:30 p. m.—Mrs. William E. Brown, Westminster, Md., Feb. 27.

Michigan

Lansing.—Our church, under the leadership of Pastor Walter M. Young and Elder Hiram W. Peters, has made significant progress in the past year. Last fall we celebrated the fifteenth anniversary of the founding of the church in this city. The program extended over three week ends and the special speakers were Brethren Warren Slabaugh and Jesse Ziegler, and Sister Anna Hutchison. A homecoming day and mortgage-burning service were also observed. The members have enjoyed pleasant hours of fellowship in repairing and redecorating the church. The ladies' aid has purchased new carpet for the church and sent Christmas boxes to the boys in service. Bro. D. D. Funderburg of Elgin, Ill., and Bro. Arthur Taylor, the district field worker, have been with us recently. The young people have had interesting programs with some outside speakers. Our people shared in the Christian Mission on World Order, sponsored by the Lansing Council of Churches. A play, Christmas Is a Miracle, was presented on Dec. 26. A cantata, Behold Thy King, was given on Jan. 2. In February we enjoyed a family fellowship night. As special guests we had the C.P.S. boys who are stationed at Michigan State College.—Mrs. H. W. Rundquist, East Lansing, Mich., Feb. 23.

Ohio

Akron.—Brother and Sister G. L. Wine of Greenville were with us for a two weeks' meeting in November. Sister Wine told Bible stories to the children. Five persons were baptized and two reconsecrated. On Dec. 19 the B.Y.P.D. and choir sponsored a Christmas pageant. On the morning of Dec. 26 the children gave a program and in the evening the church service was conducted by a group of our young people who are attending Manchester College. Bro. Ernest Wampler was with us for the evening service on Jan. 23 and Bro. Frank Crumpacker spoke in both the morning and evening service Feb. 13. Pastor N. D. Cosner attended the Ohio ministerial conference at Columbus. At our January council Bro. R. V. Bollinger was elected elder for the coming year. The ministerial pension plan has been adopted by our church. Bro. Lawrence Bianchi will be with us for Holy Week services, closing on Easter Sunday evening. The love feast will be held on the following Sunday evening.—Edna Disler, Akron, Ohio, Feb. 20.

Beaver Creek.—A number of our young people attended the winter conference of Southern Ohio; they contributed \$250 to the young people's project during the past year. Twenty-three of our men and boys attended the father and son banquet on Jan. 6 at the West Dayton church. On Feb. 6 a dedication service was held on the church lawn for the two heifers for relief which were donated by families of our community. The young people's leader, Bro. Horace Ferguson, left recently for military service. He was also president of our men's organization. A num-

ber of our members attended the men's and women's mass meetings on Feb. 19 at Brookville. On Sunday evening, Feb. 20, a musical program was given at our church by the business girls' club of Dayton. On the Sunday morning following the birth of a child in our community, a rosebud is placed on the pulpit. After the morning services it is given to the mother. The annual World Day of Prayer meeting for the churches of our township was held at our church on Feb. 25.—Martha Stewart, Dayton, Ohio, Feb. 26.

Eversole.—On Dec. 7 Donald Royer of Lancaster County, Pa., was our guest speaker. In the evening the men held their banquet with Norman Wine and Glenn Clayton as the main speakers. On Sunday evening, Dec. 19, the women's work held a meeting and a gift exchange. We had our Christmas program on Dec. 26. On the evening of Jan. 9 pictures of Brethren Service were shown. On Jan. 30 the young people had charge of the services; the guest speaker was Vernon

Announcements . . .

ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

Maryland, Eastern—Baltimore, First, April 12.

Ohio, Southern—Dayton, West, April 13. Pennsylvania, Middle—Everett, April 11-13.

Pennsylvania, Southeastern, New Jersey and Eastern New York—Norristown, April 19.

Virginia, First—Roanoke, First, April 12-14.

Virginia, Northern—Mt. Zion, Luray house, April 14, 15.

Virginia, Second—Elk Run, March 28-31.

LOVE FEASTS

California

April 12, Hermosa Beach.

April 16, 4 pm, San Bernardino.

Idaho

May 7, Nampa.

Illinois

April 6, 7, 7:30 pm, Decatur.

April 8, Walnut Grove.

Indiana

April 8, Salem.

April 15, 7:30 pm, Buffalo.

May 20, 8 pm, Bethany.

Kansas

April 7, 8 pm, Conway Springs.

May 6, Maple Grove.

Maryland

April 6, 6:30 pm, Westminster.

April 29, 2:30 pm, Longmeadow.

Michigan

April*8, Rodney.

Ohio

April 15, Akron.

April 16, 7 pm, New Philadelphia.

Pennsylvania

April 6, 6:30 pm, Meyersdale.

April 9, Ephrata.

April 9, 7 pm, Salisbury.

April 11, 7 pm, Greencastle.

April 16, 7 pm, Mt. Pleasant.

April 23, Brothersvalley.

May 7, all day, Lower Cumberland, Mohler house.

May 7, 6:30 pm, Johnstown, Walnut Grove.

May 7, 7 pm, Connellsville.

May 17, 18, West Greentree, Florin house.

Tennessee

April 22, 7:30 pm, Liberty.

Virginia

May 7, 7:30 pm, Timberville.

May 14, 7:30 pm, Cedar Run.

May 21, 7:30 pm, Bethel.

Stinebaugh of the C.P.S. unit at Dayton. Clarence Priser and Clarence Erbaugh attended the pastors' convention at Columbus and Bro. Erbaugh brought us a report of it on Feb. 13. Our revival services will begin March 6 with Bro. Robert Sherfy of Canton as the evangelist.—Anna M. Landis, Brookville, Ohio, Feb. 15.

Lower Miami.—The attendance at our services has been good. In the children's department we have an enrollment of seventy and last year they raised \$144 for missions. The women have been very active; Thelma Petry was elected president of their group for the coming year. The men have just closed a year of useful activities; Roy Stebbins has been retained as president. We have been sending gifts, writing letters and offering special prayers for our young people in service. All the churches of our township observed the World Day of Prayer at the Reformed church. Arrangements are being made to remodel the church basement to accommodate more Sunday-school classes.—Mrs. William Furrey, Dayton, Ohio, Feb. 23.

Trotwood.—Our revival began on Jan. 9 with Pastor E. R. Fisher bringing the first sermon and Bro. John A. Robinson of Johnstown, Pa., the evangelist, beginning on Jan. 10. Special numbers in music were given each evening. The evangelist and our pastor visited in most of the homes of our congregation. As a result of the meetings fifteen persons were baptized, one reclaimed and one received by letter. A number of our members attended the women's and men's meetings of Southern Ohio at Brookville on Feb. 19. Our church and four adjoining churches are sponsoring a leadership training school.—T. E. Karns, Trotwood, Ohio, Feb. 23.

Oklahoma

Bartlesville.—On Dec. 12 Bro. George R. Eller handed in his resignation as elder. He and Sister Eller have moved to Kansas. The church is now under the extension board. On Jan. 28 Brethren Russell G. West, Albert L. Williams and Harley Stump visited our church; Bro. Williams brought the message and the other brethren also gave talks. Bro. Frantz visited our church on Feb. 3.—Mrs. T. J. Larmore, Bartlesville, Okla., Feb. 27.

Pennsylvania

Cherry Lane.—Bro. Robert Sollenberger, a member of our congregation and now the assistant director of the C.P.S. camp at Santa Barbara, Calif., gave us an appreciated message while home recently on a furlough. Two storm doors were recently installed at the parsonage; they were a gift from Anna Stayer Beery. The women's missionary society is studying the book, *Answering Distant Calls*; this group decided to support a leper in Africa during the coming year. Seven teachers and pupils took the leadership training course held at the Methodist church in Everett. Our church continues to have a one hundred per cent Messenger club. The church attendance has been good. Pastor C. O. Beery was sick for one month but is able to fill his appointments. During his illness the pulpit was filled by Bro. Isaac Wareham and Sister Beery.—Mrs. Lena Sollenberger, Clearville, Pa., March 1.

Codorus.—Brethren David Snader and Benjamin Stauffer were with us for our love feast at Shrewsbury. Bro. Stauffer preached a fine sermon on the evening prior to the love feast. Our church was represented at the district meeting at Upper Conewago. On Nov. 28 a male quartet from Grantham College gave us a program. On Jan. 11 Bro. Frank Crumpacker was with us and showed pictures of the missionary work in China; an offering was taken for China relief. On Jan. 16 a Sunday-school program was given at Shrewsbury by members of the four schools. Our church again has a one hundred per cent Messenger club. On Jan. 1 we held a council meeting; the financial

reports for the year were good. The young people of Codorus remembered the sick and aged at Christmas time with gifts. Jan. 22, 23 Bro. Joseph M. Baugher of the York congregation conducted a Bible institute here. An offering was taken for Elizabethtown College.—Mary A. Lehman, Shrewsbury, Pa., Feb. 15.

Conemaugh.—Feb. 13 was mission Sunday and we had a missionary program. An offering of \$350.34 was given for missions. A week later Sister Ida Shumaker gave us a talk on mission work. The young people's heifer project is progressing very well. The adults and children are interested and eager to contribute to this cause. Bro. D. I. Pepple of Woodbury will hold meetings here March 20—April 2.—Willa Jean Gillin, Conemaugh, Pa., Feb. 22.

Lancaster.—On Nov. 21 the B.Y.P.D. dedicated a service roll to the boys in service. The roll contains the name, address, picture, and birthday of each boy; there are thirty-nine names included. A hymn sing was held Nov. 28 to dedicate our new hymnals. Prof. J. W. Yoder directed the music and reviewed the book, *Rosanna of the Amish*. Evangelistic meetings were held Nov. 30—Dec. 12 by Elder M. J. Brougher. Five new members were baptized. During the past quarter seven new members have been received by letter. The Christmas programs were held on Dec. 19. The children presented the morning service and the choir rendered the cantata, *The Music of Bethlehem*, in the evening. The women's work elected new officers for the year with Mrs. Kenton Cox as president. On Jan. 20 the need for missionary work in Lancaster was presented at a women's meeting. During this quarter the women sewed one day at the Lancaster general hospital. They also served as hostesses for one week at a community project which provides hot lunches for unfortunate school children. The women solicited \$72.25 for Camp Kane and sent \$75 for the women's project. A father and son fellowship will be held at the church on Feb. 22; Bro. H. A. Merkey will be the speaker. On Jan. 27 Prof. Charles Spotts spoke to the workers' conference on planning a series of postwar peace meetings. These meetings will be held on six successive Sunday mornings during February and March. On Feb. 6 Bro. F. H. Crumpacker delivered the address. The Achievement Offering amounted to \$340.86. The junior project for this year amounted to \$214.79. On Feb. 6 the Elizabethtown a cappella choir gave a program. A good representation of the B.Y.P.D. attended the district youth fellowship at Hershey on Feb. 13. The new church directories have been printed and distributed. Bro. R. W. Schlosser will preach a series of sermons during Passion Week.—Mrs. M. Alexander Glasmire, Lancaster, Pa., Feb. 22.

Meyersdale.—The Lenten season was begun in our church with the annual Ash Wednesday supper. The guest minister was Bro. George L. Detweiler of Waynesboro, who served for eight years as our pastor. Pastor DeWitt L. Miller has planned an outstanding program for the Lenten season. The Sunday morning messages from now until Easter will center around the subject, *Life's Greatest Choice*. On the evening of Feb. 27 the men will sponsor the meeting, with Dr. Harold C. Miller of Egion, W. Va., as the guest speaker. On the evening of March 12 the meeting will be sponsored by the women and the guest speaker will be Mrs. Warren D. Bowman of Washington, D. C. The young people will sponsor the meeting of March 26, when Bro. Donald M. Snider of Huntingdon will speak. The Wednesday evening devotional meetings will include several guest speakers, and on March 29 there will be a foodless banquet. On Palm Sunday there will be a dedication service for babies. The theme for the Holy Week services will be *Finding a Deeper Level of Faith*. On April 6 we will observe the love feast. Two inspiring sermons and special musical numbers are being prepared for Easter day.—W. A. Shoemaker, Meyersdale, Pa., Feb. 24.

Palmyra.—On the afternoon of Dec. 19 our church conducted the service at the Lebanon county home. Our members filled 150 boxes with food for each guest of the home. On the evening of Dec. 26 a program of Christmas music was given by different groups. Our council was held Dec. 29 with Elder F. S. Carper presiding. The church decided to give each of our boys in the C.P.S. service ten dollars a month. The church also adopted the ministerial pension plan. It was decided to have a summer pastor again this year. It was also decided to have a part in the heifer project; several heifers have been promised. On Dec. 30 the Home Builders met, with Sister Forrest Weller of Elizabethtown as the guest speaker. On Jan. 2 fourteen persons were baptized; two await the rite. On Jan. 19 Bro. Frank Crumpacker spoke to us about the work in China and also showed pictures. Dr. Earl Bergerstock of the Anti-Saloon League gave a lantern-lecture in our church on Jan. 30. On Feb. 4 a father and son fellowship was held with Bro. Galen Kilhefner as guest speaker; the chapel quartet of Elizabethtown College sang.—Mrs. Moses Groy, Palmyra, Pa., Feb. 15.

Reading.—During 1943 the church and Sunday school paid \$500 on the church debt. Bro. Wilmer Petry conducted a revival meeting here and thirteen persons were baptized; since then another member has been added to the church. A Christmas program was given by the Sunday school on Dec. 26 and repeated on Jan. 2. A leadership training class is held every Wednesday evening after prayer meeting. The ladies' aid society gave scarves and sweaters to Camp Kane. They also sent a box of clothing for relief. Bro. Raymond Baugher held a Bible institute here on Dec. 5. A delegation from our B.Y.P.D. enjoyed the young people's fellowship at Hershey Feb. 13. Some of our members had a part in the program. Our B.Y.P.D. meets every other Sunday night for group discussions.—Mary Seyler Folmer, Reading, Pa., Feb. 15.

Sallabury.—The Sunday school presented a Christmas program on Dec. 21. Pastor A. J. Replogle conducted a teachers' training class in December. A short council meeting was held following the church service on Jan. 24; we decided to hold the love feast on Easter Sunday evening at 7 o'clock. It was decided to continue the one hundred per cent Messenger club this year. Our church co-operated with the other churches of the town in the Week of Prayer services; the churches are now conducting special services during the Lenten season. Our pastor is preaching a series of sermons on the Ten Commandments. The Achievement Offering amounted to \$39.38.—Mrs. P. S. Davis, Springs, Pa., Feb. 28.

York, First.—The children's Christmas party was held Dec. 24. The children's department of the Sunday school is growing. They gave \$15 to the Chinese children and sent fifty gifts to a Japanese relocation center. The Christmas program by the children was given Sunday evening, Dec. 19. Margaret Ann Osborn of the Forerunners group was the speaker at our youth meeting on Dec. 19. The young people sponsored a worship service on Christmas Eve, after which the group went caroling. Bro. Ernest W. Lefever preached for us Dec. 26. A cantata, *The Nativity Song*, was given Jan. 2. Bro. Frank C. Crumpacker preached for us Jan. 16. During January Pastor Edward K. Ziegler gave a series of Sunday evening fireside sermons on friendship, marriage and the home. On Jan. 17 a leadership training course began with Bro. Paul Rummel and our pastor as leaders. The men's work sponsored a meeting on Jan. 20, with Elder Milton Hershey of the White Oak church discussing the heifer project. Jan. 23 was the fourth anniversary of the Second church; Bro. Ralph W. Schlosser of Elizabethtown delivered the address. The offerings amounted to \$2,200. Our Christmas missionary offering was \$425. Bro. Galen C. Kilhefner held a Bible institute Feb. 5, 6. A mother and daughter tea was held on Feb. 10. Gar-

ments for relief, which were made by the women, were on display. The women's work meets once a week to do relief work; \$25 was sent by them to Bethany Hospital. Bro. Minor M. Myers was with us Feb. 20 at a missionary meeting with all our neighboring churches; seven congregations were represented. A father and son fellowship supper will be held Feb. 29 with Dr. Paul E. V. Shannon as the speaker. Bro. Ziegler is holding an institute for the men at Camp Kane. Our evangelistic services will begin April 24 with Bro. Warren D. Bowman as the evangelist. Our love feast will be held May 7. The Achievement Offering amounted to \$700. One person has been received by letter since our last report.—Mildred V. Meals, York, Pa., Feb. 22.

Virginia

Antioch.—A committee collected \$180 to help pay the expenses of a religious education teacher in the public schools of our county. Bro. Frank B. Layman, Jr., has been elected to the ministry. Sunday-school rooms and a basement have been added to Henry Fork, one of our mission churches, and were dedicated free of debt. Bro. S. H. Flora of Fraternity held a ten-day revival following the dedication; seventeen persons united with the church. Brother and Sister Lawrence Rice conducted an inspiring revival at Bethany, another mission church. We have surpassed our financial goal for Brethren Service and for general missions for the year ending Feb. 29. We have given \$102 to help maintain Camp Bethel. Our ladies' aid responded splendidly in their giving for this year and have been busy quilting and sewing for relief. We have a very active youth program. Bro. F. B. Layman is conducting a study class on We Who Are America. We are looking forward to our special mission day on March 5 and to our revival to begin July 2. The revival will be conducted by Bro. M. Clyde Forney of Roanoke.—Julia La-prade, Boone Mill, Va., Feb. 21.

Barren Ridge.—Our church met in council on Feb. 28 with Elder N. W. Coffman in charge. Delegates for district meeting were elected and other business taken care of. We expect to have Bro. Minor Myers, who recently returned from China, with us soon. Our special offering for service and relief was \$151; the Achieve-

ment Offering was \$77.88. The aid society has recently made twenty comforters. Our revival will be held in the near future.—Mrs. Crystal Allen, Staunton, Va., Feb. 25.

Mt. Hermon.—Three church letters have been received and one granted. A beautiful cross was presented to the church by Bro. Kenneth Sigman and a dedication service was built around the theme, The Power of the Cross. Thanksgiving Day was observed with an early morning service. In December the women's work sent two boxes of clothing for relief. On Christmas Eve the Sunday-school classes gave baskets of groceries to sick families. A candlelight Christmas program was given on Dec. 26 and a white gift offering was received. During the winter the women's work is being held in the homes. Two mission books have been studied. We are now using a unified finance system. The young people attended the round tables at Spray and Henry Fork, where Flora Harsh, the regional youth president, was the main speaker. We recently had a school of missions. The young people entertained the Bassett group on Feb. 15. We have a one hundred per cent Messenger club.—Ruth Wood Nolen, Bassett, Va., Feb. 16.

Mt. Horeb.—At our last semi-monthly service Bro. I. N. H. Beahm from Nokesville conducted our Sunday school and also gave a short talk on the racial problem after the regular sermon by Bro. W. C. Switzer. A special achievement offering amounting to \$25 was received. A portion of this will be used for general church expenditures and the rest for C.P.S.—Virginia Robertson, Cartersville, Va., Feb. 21.

Sangerville, Briery Branch.—The aid society packed twenty-eight Christmas boxes for the sick and needy of our community. The aid recently reorganized with Sister Edith Cupp as president. The young people have been participating in exchange programs; on Jan. 23 the Montezuma young people gave a program at our church. On Feb. 13 our young people were guests at Beaver Creek. The ladies have been remembering our boys in service with boxes of food. At Christmas time we remembered them with cards. Bro. Melvin Shenk of our community was killed in action in Italy. Pastor I. J. Garber is conducting a series of talks for the

young people on racial problems. We are trying to raise money for a parsonage fund; the Sunday school recently gave \$100.—Mrs. Myra Pitsenbarger, Bridgewater, Va., Feb. 20.

Washington

Richland Valley.—We held our council meeting on Dec. 8. The Home Builders class invited Alfred Johnson, the director of the C.P.S. unit at the Western State Custodial School, to talk to us on Dec. 12. An offering was taken for C.P.S. Bro. Adolph Pruesler, one of our oldest members, presented the church with a Bible. Several of our group attended the district meeting at Wenatchee. The stories of the first Christmas carols and The Shepherds on the Hillside were presented by the Sunday school on the evening of Dec. 23; there were several other numbers on the program. The quartet from Sunnyside sang for us on Dec. 26. On Jan. 9 Bro. Grant McGuire brought an inspiring message. The church and the Sunday school each decided to send \$50 to the Brethren Service Committee for China relief.—Mrs. Hazel Leyman, Morton, Wash., Feb. 21.

Seattle.—Our love feast was held on Nov. 21 with Bro. Grant McGuire presiding. On the following Sunday we had a basket dinner. In the afternoon we had our council meeting and elected church officers for the year. The children gave a Christmas program on Dec. 19. Several delegates from Seattle attended the conference at Wenatchee in January. We had an all-church Valentine party on Feb. 11. The ladies' aid has been meeting twice a month and sewing for the Theodora children's home.—Mrs. Willard Harris, Seattle, Wash., Feb. 15.

West Virginia

Crummett Run.—On Nov. 27 we met in council with Elder J. M. Foster presiding. A committee was appointed to see about securing a pastor for the coming year. Brother and Sister Wesley Propst donated \$500 to the Crummett Run church to be used to the best advantage.—Mrs. Ken-nie Bodkin, Sugar Grove, W. Va., Feb. 14.

Old Furnace.—Our congregation was inspired by the visit and talks of Sister Ida Shumaker. Bro. Earl Flohr brought us a message on Africa on Jan. 15 and two enlightening messages on the following Sunday. During the Sunday-school hour on Jan. 16 Sister Flora Harsh, president of the youth group in our region, gave us an impressive message. One of our boys is in a C.P.S. camp. Our aid sent a packet to him.—A. Ruth Whitacre, Key-ser, W. Va., Feb. 28.

Valley River.—The ladies' aid held a bake sale on Nov. 24, the proceeds going for Brethren Service. Each member also donated a flannel shirt to be sent to Camp Kane. The women are quilting one day each week; during the summer they canned 240 quarts of fruit and vegetables for Brethren Service. Two of our young men recently went to C.P.S. camp. We took part in the union Thanksgiving service. The young folks have been granted the use of the church basement for recreation; Bro. Robert Byrd is their director. Bro. Norman A. Seese will hold our evangelistic meeting this summer. Flora Harsh of Eglon recently visited our church; she gave some very interesting messages for the young people. While here she also met with the district B.Y.P.D. cabinet. On Jan. 30 the district board of administration members met here and Brethren Ralph White and Stauffer Curry met with them. Bro. White brought the Sunday morning message. At our recent council meeting Pastor Robert L. Byrd resigned in order that he might take up pastoral work in Western Canada. He has served this church for almost nine years and we regret to see him go. The Sunday-school attendance has kept up well. The midweek prayer service is growing in interest and attendance. The young people's class had charge of the worship service Sunday night, Feb. 13.—Ermina Miller, Junior, W. Va., Feb. 17.

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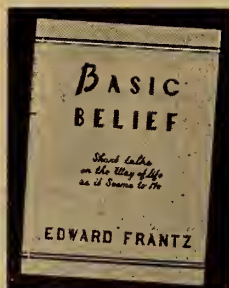


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GOSPEL MESSENGER

Volume 93

MARCH 25, 1944

Number 13

Drinking, and the better world...

THESE are days when it is popular to plan for a better world. Planning boards range all the way from college midnight sessions to the big four at Teheran. In spite of the seriousness of the subject, some of these meetings are being held among wine glasses, and the use made of the glasses is described, upon occasion, with more publicity than is given to the conclusions the planners reached.

It is not hard to set forth the case against alcohol. Its dangers and evils were well known even in Old Testament days. Particularly, they felt, should world rulers and planners guard against intoxicants. "It is not for kings to drink wine; nor for princes to say, where is strong drink? Lest they drink and forget the law and pervert justice" (Prov. 31:4-5). "They reel with wine and stagger with strong drink; . . . They err in vision, they stumble in judgment" (Isaiah 28:7).

Moreover, the punishment for those who tarry with wine was very clear to them in those days. "Ye . . . that drink wine in bowls . . . shall now go captive with the first that go captive" (Amos 6:6-7). "Nor drunkards . . . shall inherit the kingdom of heaven" (1 Cor. 6:10).

Modern sociologists have not hesitated to agree with these ancient writers. Harry Elmer Barnes tells us that hard liquor, in addition to being a useless devourer of money, reduces health and vitality, and clouds the mental processes. Family difficulties are increased and broken homes often result. Even where homes are not broken, parental and sibling tensions often lead to juvenile delinquency (The American Way, p. 668). Queen and Gruener conclude, from studies which they quote, that up to or beyond one half of the drinkers in this country are mentally defective. In



How eagerly they press forward into life! Will it be cut short for them by (a) drunken drivers who crush the body or (b) cocktails and beer mugs which destroy both body and spirit?

certain sections the correlation of drinking and mental defectiveness reaches .70 to .80. Which is antecedent and which is consequent they do not attempt to say. They claim further that alcoholism increases susceptibility to tuberculosis and syphilis and that among alcoholics the incidence of both these diseases is above average (Social Pathology, p. 525ff.).

These two, mental defectiveness and alcoholism, running together and abetting each other, make the drinker who handles a machine a menace to himself and to his fellows. He is slow in reactions, and accidents follow in his wake. In 1943 accidents killed 94,500 in America. Of those killed, 11,500 were children under fifteen years of age, which was an increase of twenty-three per cent in one year. In addition, 9,700,000 individuals were injured and the economic cost due to hospitalization and loss of wages was \$5,000,000,000 (figures from National Safety Council as of Feb. 2, 1944).

These losses were overwhelming—above our war losses up to date.

Since Pearl Harbor and up to Feb. 1, 1944, the official listing of American war casualties reads: 33,153 dead, 49,518 wounded, and 33,617 missing. Thus the toll of death for war and for accidents in the United States in 1943 is roughly in the ratio of 1 to 6. This is not written to minimize war, for war has many other tolls, some of them worse than death. But it is said to emphasize the danger of mixing machinery and alcohol. In addition to its other costs, alcohol always demands a big price in accidents and death.

Nor can a drinking, careless populace and leadership, with consequent abetments toward both physical and mental sickness, hope to build a better new world. May God give us guidance and strength at this point, for we need it now.

The case against alcohol is a discouraging one until we turn again to the Bible writers. These counselors give us hope and show us the way out: "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4:18). To turn men from sin and drunkenness to this path of righteousness becomes the co-operative duty of the four insti-

(Continued on Page 9)

TEMPERANCE ISSUE

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 25, 1944

Volume 93

Number 13

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Around the World

Complaints that some students at Smith College have been drinking too much at public bars and holding song fests in the streets early on Sunday mornings led to a recent warning to the student body from President Herbert J. Davis.

Although no whiskey is being manufactured at present, nearly a million persons in the United States are directly or indirectly engaged in warehousing, bottling, branding, blending, importing, transporting, shipping, selling and advertising whiskey.

Over 4,000,000 tons of beer and liquor are shipped by freight each year despite overloaded rail lines. Some 2,500,000 truckloads of beer are moved annually despite gasoline, rubber and man power shortages. With canned fruits rationed, 2,000,000 pounds are being rationed for the production of wine.

Two diagnostic and guidance clinics, one at Hartford and one at New Haven, Connecticut, were scheduled to open the first week of March. They will be administered by the Laboratory of Applied Physiology through its section on alcohol studies and by approval of the Connecticut State Medical Society.

Yale University will hold, for four weeks from July 8, its second summer school of alcohol studies aimed at providing a broad grounding in scientific knowledge of physiological, social, medical, psychological and educational aspects of alcohol problems for communal leaders in professional and civic activities.

Since 1933, temperance forces in this country, quietly working to restore prohibition, have dried up thousands of towns, townships and even counties through local option elections. Of the 12,000 that have been held, the dries have won 7,800, or sixty-five per cent. As a result, one formerly wet state is now nearly one-half dry.

A collection of textbooks containing material now in use for education on alcohol in elementary and high schools throughout the United States will be available for the use of students attending the summer sessions of the School of Alcohol Studies at Yale University. Several thousand abstracts of scientific literature on all aspects of alcohol knowledge, indexed by subjects, will also be available.

Reports indicate that more factual information on every phase of the alcohol problem was disseminated during 1943 than for many years previous.

Arrests for drunkenness in cities of the United States increased from 1,019.6 per 100,000 in 1932, the last year of prohibition, to 2,076 in 1942. Arrests for driving while intoxicated rose from 63.2 per 100,000 in 1932 to 129.6 in 1942.

The state liquor control board of Pennsylvania has planned an intensive enforcement drive in compliance with Governor Edward Martin's request that taprooms contributing to delinquency of minors and servicemen be wiped out.

A resolution adopted at an evangelistic council of the Atlantic Union Conference of Seventh Day Adventists called for education of youth, particularly, and adults, in "a continuous and relentless fight against the use of alcoholic beverages in all forms."

The Woman's Christian Temperance Union and other such groups continue to be as relentless as ever, said the executive director of the conference of Alcoholic Beverage Industries at the first annual meeting of the Association of Wine and Spirits Wholesalers of America.

Washington, D. C., has a current per capita consumption of liquor about four times the average of the country as a whole, according to figures from the Distilled Spirits Institute. The figure for 1941 was 5.02 gallons per person against a national average of 1.33 gallons per person.

The United States, Canada and Australia have almost exactly the same proportion of people in favor of nation-wide prohibition of liquor. Surveys conducted in the three countries show that approximately thirty-four per cent favor national prohibition and sixty-six per cent oppose it.

More than \$6,000,000,000, or almost seven per cent of consumers' expenditures for all goods and services last year, was spent for alcoholic beverages, according to estimates of the Department of Commerce, made public March 1. Expenditures for all alcoholic beverages, including spirits, wine and beer, by consumers were seventeen per cent larger than in 1942 and almost eighty per cent above expenditures in 1939.

Rethinking Your Life

Sometimes one has to rethink his life under rather unusual and compelling circumstances. For example, there was the young farmer who was surprised to find himself under an overturned wagon. He had just started to the new farm with the last load of assorted materials. Behind was tied a nervous horse.

Becoming frightened at something, the horse reared, and plunged, upsetting the load on the driver. It was on a March evening when this happened. The ground was still partly frozen. The place was on a side road. Fortunately an endgate kept the load from crushing the farmer. But even so he was flattened out on the cold ground and unable to free himself.

For some time he shouted in the hope that those passing by on a main road would hear his cries and come to his aid. But evening wore on and darkness settled down. He was still pinned under the wagon-load of lumber and other odds and ends. There was plenty of time for meditation. He began to relive and rethink his life.

The fact that he had recently sold one farm and was moving to another suggests that the farmer of this story had been giving some thought to his future. But as he viewed life pinned to the cold ground, there were some values which faded away and others that took on a new importance. Through the long hours that he waited for help to come he thought more seriously and clearly than he had ever thought before.

There are more comfortable places to rethink one's life than under an overturned wagon, yet such basic thinking as one should do is too often neglected until circumstances compel one to give the fundamentals attention. Many of the worthies of old did their rethinking under unusual conditions. And how many today are obliged to do their rethinking in a home disrupted, in a foxhole on some battlefield, or on a raft on the great wide ocean!

We do not know why men must be sobered by some new or harrowing experience before they will take time to face the basic realities. But often there is some element of self-sufficiency, some willfulness or pride

which keeps one down to the level of the second best. But why neglect rethinking until the emergency is at hand? Think your problems through today and be prepared for the uncertain tomorrow. H. A. B.

"The Faith I Used to Have"

"I miss the faith I used to have," writes one who has changed his way of life to conform to the generally accepted mores of his time. His sad sweet memories are doubtless shared by others who find themselves yielding to the pressures of life until they find themselves far from their ancient moorings.

This leads us to say that there is more than one aspect to faith. There is what one understood and believed in the early enlightenment coming to the soul; there is the present state of one's convictions, and there is the promise of fuller understanding in prospect when one can do more than merely see through a glass darkly.

We do not mean to say that the underlying bases of faith need to change; but as life moves on year by year even the most fundamental things can grow in meaning. This is why there are difficulties when one tries to hold to static concepts as life moves on in a world of change.

Faith survives as a developing experience—as with an Abraham venturing into the unknown west, as Isaiah discovering new responsibilities before the altar of worship, as a Paul clarifying his intellectual problems in the quiet of Arabia. Faith is not a looking backward, though it must have sound beginnings; rather it is a looking forward, a giving of substance to things hoped for. Faith cannot be buried as a talent. It must be used if it is to be saved, and thus it is multiplied.

Other parables may be used to interpret faith. It has something in common with the mustard seed in that a little faith may increase to something able to shelter the whole of life. Or faith may be thought of as a kind of leaven.

The man who remembered the faith he used to have thinks he failed to save it "because my faith had no deep roots." But is this not just another way of saying that real faith is a growing or increasingly rich experience? Strive to make your faith what it ought to be if you would keep the faith you used to have. H. A. B.

Thinking About the News...

Tanks and Broken Hearts

Lt. Col. J. Dykhouse of Texas said to his officers in February, "Try to prevent soldiers from drinking and loosening up morally. We can't entrust \$100,000 planes and \$50,000 tanks to poolroom bums."

U. S. Navy Commander C. J. Buckley, venereal disease control officer, calls attention to a survey of the past year which reveals that 75% of the social disease contacts among sailors and marines can be traced to taprooms. "They are a major problem," he says.

General Eisenhower, addressing himself to "every enlisted man and enlisted WAC" in England, calls upon them "to be especially careful concerning drinking in public places or excessive drinking at any time."

New York's 400 subway police are taxed beyond efficiency to care for increasing drunkenness among soldiers and sailors using the subway. In spite of all they can do, an average of two a month topple from subway platforms and are ground to death beneath the wheels.

The Department of Commerce reports that the national drink bill for last year was \$600,000,000 or \$46 per capita. That means \$92 for a husband and wife or \$276 for a family the size of the writer's. The consumption of beer alone was 74,000,000 barrels. That is more than a barrel for a husband and wife or from two to four barrels per American family. The average giving of members of the Church of the Brethren to the Conference Budget in 1943 was \$1.89. To the Conference Budget and Brethren Service it was \$3.48. This contrasts glaringly with the per capita figure for alcoholics in the same year: \$13.92 for church per average family, \$184 for liquor.

A little lad coming home on Valentine's day with a red heart for his mother was run over by a drunken driver. When they picked up his crushed and lifeless body he still clutched the heart, now stained and broken.

Liquor costs too much.

D. W. B.

Fulfilling Brethren Temperance Ideals

MRS. RUFUS D. BOWMAN

Clean living has been one of the noble ideals of the Church of the Brethren for many years. The doctrine of peace as set forth by the New Testament, the high standard of home life, the simple life and abstinence from the use of tobacco and intoxicants have been woven into the fabric of our heritage. The Church of the Brethren may well look backward with deep gratitude to these high standards for Christian living as set forth by our church fathers.

The Church of the Brethren is one of the oldest organizations which has stood for temperance in the United States. As early as 1781, when society had not begun to disapprove very much of intemperance, the Church of the Brethren officially counseled her members who owned distilleries to put them away "in order to escape from the evil so often arising from them." Eight years later, the Minutes record that "sad experience has taught us that almost whole families are gone to destruction, and the children have fallen into drunkenness and a rowdy life" on account of the distilleries of ardent spirits. Members who made intoxicants were disfellowshipped.

Step by step throughout the next century the church progressed in its opposition to the liquor traffic and advised that "as the use of ardent spirits is always dangerous to the well-being of society, and the brethren have frequently testified against the making or using of the same, it would be best for Brethren not to have anything to do with it in any shape or form."

Alexander Mack is said to have used unfermented wine in his communion, but later the church fell away from Mack's practice and used fermented wine. The church tried to correct this in the latter part of the nineteenth century.

Since 1900 the church has been more positive and more aggressive in her stand and has launched out upon a more constructive program.

Temperance committees which were appointed by Annual Meeting from time to time made recommendations that temperance sermons be preached in each church and that offerings be taken in local and dis-

trict meetings for the cause of temperance. They encouraged purity of life within the membership "that they might indeed be a saving power in the world," organization for aggressive work against the evils of intemperance; the use of temperance literature; temperance programs; temperance bulletins; temperance addresses at Annual Meeting.

Again and again resolutions were made reaffirming the stand of the church against the traffic in, and the manufacture and use of, intoxicating beverages in any form. Consideration was also given to the tobacco evil which was recognized as a growing problem within the membership of the church.

These resolutions are powerful in their encouragement to the church to educate her people and in their advice to the church to make her voice heard in lawmaking centers.

Unfortunately, much more of the program has been on paper than in the lives of people. There has been a general letdown of conviction and in the practice of the official temperance position of the church. Some of the causes are:

People have moved from country to city where temptations are greater. Many Brethren young people have left their homes to get jobs in the large metropolitan centers. Away from their home and church influence and comradeship, they become lonely and find recreation in unfortunate places with their working companions.

Social pressure is very strong. Brethren youth have been in the minority. In order to secure social status in their group they conform.

Standards, generally, are at a lower ebb. The so-called "smart set" imbibe now.

Emotional strain and insecurity prevail owing to the war. A group of high school boys who had been very clean told their leader that they were going out to "eat, drink and be merry" because the future looked black to them.

Propaganda sweeps people beyond their reason. Breweries are spreading propaganda by way of radio, billboard, newspaper, and magazine.

Laxity of discipline and teaching in the home make for softness of character, and ignorance about the

ill effects of narcotics upon the body.

Owing partly to ineffective methods and the unpopularity of the subject the teaching by the church has not been adequate.

Leadership in the field of narcotics has been inadequate. The subject is likewise unpopular among people with the qualities of leadership.

Those who do teach lack scientific knowledge. Frequently the subject is overemotionalized.

What can the church do to fulfill the Brethren temperance ideals? She must first give to all ages the scientific facts. For example, they might be led to see that alcohol is a drug. There are two kinds of drugs—stimulants which speed up the nervous system, and narcotics which slow down the system. Neither is good. Of the stimulants we have caffeine in coffee and strychnine in the colas. Of the narcotics there are alcohol, nicotine, marihuana and others.

More effective than sermons and lectures are object lessons by which people can see with their eyes the various uses of alcohol and nicotine. Excellent material is available for this instruction through the Board of Christian Education in Elgin.

As the temperance committee advised the church forty years ago, may the church now encourage purity of life within the membership "that they might indeed be a saving power in the world."

Oak Park, Ill.

The Sign of the Meek

JESSE H. ZIEGLER

Luke 22:24-27; John 13:1-17

Brethren people should be among the meek of the world. At least, they should be if they have engaged seriously in a practice which dates back to the founding of the church. From the early days of the Brethren the service of feet washing has been associated with the Lord's supper and the communion in what is fondly known as the love feast. It is doubtful whether a better sign could be found of the way of the meek than in the washing of one another's feet.

Our meditation for this week is based on the events of Thursday of Holy Week. The outstanding event was the assembly of Jesus and his disciples in the upper room. The story needs no repeating. The supper, the dispute about precedence, Jesus' washing of his disciples' feet, the revealing of Judas as a traitor,

the giving of the bread and the cup as body and blood, the prediction by Jesus of his suffering, the warning to Peter of his denial—these are the events.

The golden thread of the way of the meek which we have seen in the events of other days has a prominent place in the story. Let us see how in these last solemn hours with his disciples Jesus expressed vividly and dramatically his concern that they should continue to follow the way of meekness. See how he took a menial task and invested it with dignity. See the deep significance of a practice which could be nothing but distasteful to him who is proud or haughty or egotistic.

Let us examine first of all this sign of meekness to which Jesus introduced us. Imagine the scene before you. Jesus and his company are reclining at the table. There is evident good and close fellowship, with perhaps a note of impending sadness. Then there breaks out an argument—an argument such as had occurred before—as to which of the disciples is to have precedence in the kingdom. This seems a very discordant note, especially as we look back and realize the heavy load on the heart of our Lord. It may well be that it is at this point that Jesus arises, puts off his outer garment, and girds himself with a towel. Then he goes around the outer circle, removing the sandals of the disciples and washing their feet. We may well be surprised at this act. Water was usually provided for guests to refresh their feet on entrance. But here the Lord himself is washing his students' feet in the middle of the meal.

Peter objects and is told that unless he participates in this act he has nothing in common with Jesus. However, when Peter offers to be washed all over, Jesus clearly indicates that it is feet that are to be washed. It seems quite obvious from the conversation between Peter and Jesus that it is not that Jesus thinks these people need washing ("and ye are clean") but that he has found a menial task and is investing that task with significance.

Let us try to see the significance which Jesus put into this act of feet washing which we Brethren have perpetuated in our love feast. As one studies the words of Jesus associated with this act, it becomes clear that the significance was not in either a physical or spiritual cleansing. People took baths before coming to a supper. They needed only to wash from their feet the dust of

the walk. But this would have been done before supper, not in its midst.

May it have meant spiritual cleansing? If one assumes that it means this, how is it to be related to baptism? It has been suggested that this is to signify the removal of the stain from the occasional sins which come after baptism.

All of this overlooks Jesus' own interpretation of his act. He seems to have intended it solely as an object lesson in meekness. Think of the situation again. The disciples had quarreled over the best places in the kingdom. Jesus was disturbed and saw that he must give some tangible sign which they could use to

The Lord's Supper

RUTH B. STATLER

If the Master should appear once more
And sit at supper, as he did
With that small group of followers
Within the upper room, he'd bid
Us eat the meal with him; he'd stoop
And symbolize by washing feet
Forgiveness and humility.
He'd talk to us of heavenly meat—
His kingdom, plans for his dear church;
But when he'd break the sacred bread,
I think, with saddened eyes, he'd say,
As to Iscariot once he said,
"You—you all who will betray
Me as you live your worldly lives,
Go—be about the things you plan!"
He'd see our lusts, the hand that strives
To cheat a friend, our envious souls,
Our hardened hearts; and only those
Who would surrender every sin,
Each small conceit—those whom he chose
And who chose him without reserve,
Would eat the bread and drink the wine—
Those by his mercy and his grace
Would share the sacrament divine.

Somerset, Pa.

remind themselves that there is dignity and honor in menial and lowly service.

It would have been much pleasanter, no doubt, for Jesus to have said, "I will show you the way of meekness. I, your Master, have made special arrangements for you in my kingdom." And I have no doubt that today it would be much pleasanter for a proud person to say to his brother sitting by him at the Lord's table, "I want to serve you. I will dish your soup for you." But there was keen insight revealed in Jesus' choice of a lowly task as the sign of meekness. A man must humble himself to kneel down and wash the feet of another man. That humility is the spiritual quality which is associated with the act.

Jesus went on to point out that if the Lord and Master kneels to wash the disciples' feet, they ought to wash one another's feet. Some peo-

ple have said that the statement, "You ought to wash one another's feet," is only a poetic way of saying, "You ought to take a lowly place, doing whatever seems required, however humble and menial, for the help of a neighbor or a brother."

This writer concurs with the belief that washing feet is poetry. But poetry gives beauty to life and often expresses best the most profound truth. The bread and the wine of the communion are poetry. We use them because they beautifully express a tremendous fact that we as Christians dare never forget. The menial chore of washing a brother's feet is poetry, but it is the poetry of the truth of God—that men gain status in the kingdom only as they stoop to the lowliest service for their brothers.

On the face of it there is something repulsive about the idea of honorable men—many of them well trained and fine spirited—spending their days building and installing privies in the hookworm area of Florida. Some people cannot think too happily of Brethren men giving baths, carrying bedpans, and doing the other menial tasks of orderlies in mental hospitals.

The true Brethren man or woman recognizes the dignity of the menial tasks which these men in C.P.S. and some of the men in the medical corps as C.O.'s are doing. "You ought to wash one another's feet"—remember, it's poetry for the menial tasks which Christian men are doing as they follow the way of Christ.

In the light of what has been said this writer puts himself on record that as long as fine Christian men and women are putting the poetry of washing feet into the prose of building privies and acting as orderlies in mental hospitals, here is one Brethren man who will continue washing feet. Not as a substitute for the real thing of doing lowly service wherever one has opportunity, but as a continual reminder that the way of the meek is that of being born in a stable, riding to one's kingdom on an ass and exercising authority by washing feet.

Bethany Biblical Seminary.

The Way to Live

MARY HOLE DALZELI

Have faith and courage; be kind and true;
These are the things expected of you.

A life worth while is a life worth living.
You get from it only what you are giving.

Lend a hand to those in need;
This will make you happy indeed.
Versailles, Ohio.

Why Are Men Intemperate?

FORREST L. WELLER

Jesus tells of a man whose financial endeavors had been especially rewarding. His prosperity had reached the point that he needed more barn space and he was planning to build greater. Up to this point no criticism was directed toward his desire to be saving. However, when the barns were filled he intended to start indulgence, cease striving, and live off his stored-up merits.

There are several characteristics of our nature against which this story warns. One is especially significant for the problem of intemperance. This man discontinued his disciplined life while making physical satisfaction an end in itself. This type of pleasure is transient. Achievement produces more permanent rewards. Many who complain of hard work and delayed success would perhaps find that their striving is what gives zest to life and direction to effort. Likewise men frequently dissipate when the goals they have sought seem so difficult as to be virtually impossible of realization.

Few people disqualify themselves during their working hours. It is then they can measure the significance of their efforts. We disqualify ourselves during our leisure when we give free release to our tastes. We send people to school that they may attain special skills in their occupations only to find ere long that failure in their positions is due to unwise use of leisure.

Some people have been good because it has never been particularly convenient to be otherwise. Were they presented with especially alluring temptations their conduct might be otherwise. Christ spoke frequently not only of the overt sinner but also of the one who in his heart only awaited an opportunity. Just as there are many times as many criminals outside the prisons as those who are serving time, so there are many more who might drink under certain conditions but who do not now participate. The cause of temperance must be concerned with these. Hence, if we are to look toward a comprehension of the temperance problem we must seek the underlying conditions for dissipation, not only in drink but elsewhere.

One approach is to note what causes people to give up drink and become temperate. One illustration

is especially illuminating. While I was at the university a fellow student one day remarked to me that he was giving up highballs and cigarettes for the time being. When asked why he was making the sudden change he said that he had a final doctorate examination soon and he wanted nothing to interfere with it, and he felt this did. Irrespective of the influence of these drugs, it was a significant goal which provided him with sufficient incentive to make a definite resolution.

Contrast with this the fact that chronic drunkenness usually develops in the early thirties. Despite the multiplicity of situations there is much uniformity to the life histories of these persons. They realize they are approaching middle life, but the ideals and desires of youth are apparently unrealized, and the rosy dreams of earlier years seem further away than ever.

In the rescue missions, dissipated persons are constantly reminded of their childhood, their home and mother. That was the long forgotten time when they had made a difference to someone. A student who had once made a humiliating mistake remarked to one of his teachers that if only one person would keep faith in him he would prove he could make good. He was given the genuine assurance of the faith of this teacher. Three years later he had proved it by a rigidly disciplined life. The hour of failure is the testing time for any person. Dr. Paul Cressey describes how young people in the modern urban community lose their morale and drop to ever lower social levels. He explains how young persons make one mistake, but having come to think of themselves as only that type of person, they then take another turn to a still lower level. It is what they think about themselves which determines how much they are willing to persist.

It is revealing that Christ utilizes this pattern but in the converse. He found persons who had lost their way by dissipation, but he suggested they should not think of themselves on that level but on one which was higher. Once assured they had these better qualities they felt they could rise to still higher levels. We discover that subtly back of much intemperance is a gradual loss of respect for one's self, a deep sense of inadequacy during which the person turns to the most convenient type of restoration. Positively he may rise in strength to overcome his problem and attain a new sense of self-

respect. On the other hand, he may attempt to become unaware of his difficulty through the use of drugs and drink, thus only delaying and making more difficult the real solutions.

Personality disorganization leading to drink is most evident when we note the excuses people give for drinking. Of course the excuses are frequently rationalizations, not the reasons. Women explain that they feel the glamor of their youth restored. At least they are unaware of their prevalent limitations. The silent bashful person feels his tongue loosed; he speaks freely, even though meaningless the words. Those who have become exhausted by long hours in a dusty factory, driven by tireless machines, become unaware of their physical limitations. The youth who lives in a crowded tenement district amidst foul air and constant noise forgets this somber environment in the temporary escape. The socially insecure soul thinks he is accepted because he yields to the crowd pressure to drink. Thus drink breaks down the carefully constructed inhibitions of society. The superiority of man's intelligence is largely indicated by his capacity to discover future implications of present conduct and be guided accordingly. We merely deceive ourselves when we attempt to obscure the eventual outcome.

It does not appear that we shall ever solve the problem of drink, vice and other forms of intemperance merely by removing these evils, important as that may be. To dwell on evils, other than pointing out their costs, is to suggest halfway that there may be some allure we are missing. We shall be forced to go behind the scenes to discover those tensions which cause men and women to seek release in various fashions. Modern society builds restless lives, shunted hopes, poverty of mind and body, crushed ambitions, all of which provide the basis for many types of dissipation. The removal of taverns will make more convenient one type of temperance but the redirection of life tensions must precede the solution of the larger field of intemperance.

When men are deeply convinced there is much to live for and that they make a genuine difference to a worth-while cause, intemperance ceases to be a primary problem. It is the eternal faith of men in the ultimate triumph of great virtues which has saved many civilizations. When morale breaks, men dissipate. Christ dignified human personality

(Continued on Page 10)

Home and Family

A Family People . MARGARET E. BECK

Ann's step quickened as she hastened up the walk to the apartment where three of her friends were to assemble for a five-year reunion. Jean noticed the approaching chum and opened the door to call to her.

"Hello, Ann! Everyone's here now!" The two girls threw their arms about each other and moved across the threshold. Amid a merry exchange of greetings, the girls sized up Ann from head to toe and decided that she had not aged or changed from the peppy, vivacious college chum of five years ago.

"Ann, how do you like being married to a minister?" queried Sue.

"Come now, being married and a minister's wife suits me," Ann beamed. "It certainly takes Annual Conference to bring people together. I'm just bursting to know all there is to know. You've had a head start on me. What did I miss?"

"Oh, I think we all know about our families from our regular correspondence. My time is somewhat limited today. I promised my husband I'd help him prepare a sermon for next week," explained Louise. "Coming over here on the train we were amazed to see so much smoking and drinking. I'd like to know if any of us have changed any ideas, viewpoints, or morals. Do you still think it wrong to kill, drink and smoke? Or what have you to suggest? You know me; I'm great on discussion and philosophy."

"Do we have to raise our hands," laughed Sue "to answer that sixty-four-dollar question?"

"By no means, let's do just as we used to." And Louise proceeded to yank Jean to the floor beside herself.

"I recall once when we helped you go through some calisthenics while we had a session. If that's what you mean, count me out. What's that about the spirit being willing, but—Guess we're all aging despite Jean's youthful appearance. I am for making myself comfortable," announced Ann, as she shoved Louise over and sat on the floor.

"Am I missing anything that I should know about?" began Louise. "I'm really serious about this. I don't get into places and situations as some of you do perhaps, but I try to keep my eyes and ears open."

"You're not like the little monkeys, see no evil, hear no evil," teased Sue. "To be frank, I miss all

I can, but even in that there seems to be no limit to the saturation point. With the exception of a few, all my fellow workers have accepted drinking and smoking as a standard for recreation and leisure. I know you don't like that, but don't condemn me until I've had my say. I realize that I can always quit and get into some other field, but why should I?"

Sue stood up and then continued in a manner which took her friends by surprise. "In school we lived a sheltered and protected life. I think it was good that we could and I wouldn't change the institution in that respect. Did I ever tell you that I am studying mechanical drawing and drafting? Drafting really can make a good object lesson. Once you have your plane view exact, you'll have no difficulty in projecting front or side views. So it is with character. If you have good sound principles for a pattern of living, you'll have no trouble in projecting or branching out into the world, for the guide lines will hold you fast. When your design for living is not exact and true, then you cannot expect to build a structure that will be true through the decades. Many times we have not thought ideas through, but merely accepted them as good, only to find later on that the guide lines were easily swerved. Once we have a conviction, if you want to use that word, then we have a standard and are no longer wishy-washy."

"Then you do find environment varying with different fields of work," interrupted Jean. "I had thought of getting into another line of work, but I had better stick by teaching, if one confronts issues that are so contradictory to one's ideals."

"My goodness, Jean," continued Sue, "you're old enough to know right from wrong and should be able to live your life as you choose regardless of environment. In my environment at work, time and association would tend to weaken morals unless you are on guard. That brings you back to those basic guide lines, which should include regular meditation, prayer and contact with persons of like principles through church attendance. The slighting of church can easily become a habit when you are in new living conditions. I believe everything that one does becomes a part of him whether it is good or bad. Nonsmoking boys and

girls, or men and women form evil habits by associating with those who have those habits. They don't especially desire them, but over a period of time, they have accepted them, by persuasion at first, and it isn't long until smoking and drinking become dominant factors in their living. We need people with ideals and convictions to work and associate with those of no apparent life pattern. Then the latter will be able to come into contact with people who are different and who do not always do as the crowd does. We need persons who stand out in Christlike living."

"Don't you think, Sue, that a person needs to be very careful lest, instead of reforming others, he himself will be swept downstream by the undercurrent?" asked Jean.

"I haven't entered this discussion," began Ann, "but here is something that has worked in our family and I intend to teach my children as my parents taught me. If we think we are having a hard time facing issues which are not consistent with Christlike teaching, how much more difficult are our children going to find it, facing the same or similar issues! I didn't have any trouble in projecting my life, because my family helped me with the basic pattern Sue talked about. I like the word *projecting* better than *building*, for so often we think of building as something that is completed while projecting goes on and on. When we were quite young, father was concerned about the evils of drinking and smoking. One time when individual temperance pledges were presented in the Sunday school, he had us sign as a family group. When tempted to do otherwise we were always to think of our family. I've never been in situations that would tempt me, but my brother often remarks that he has thought of our family pledge many times and that he received strength. My sister in similar circumstances says that if it hadn't been for her home training she probably would be another puffer."

Then Ann went on: "More and more we are going to have to become a family people if the Brethren Church is to advance the kingdom of God. The Rechabites in the Old Testament were a family people. If you want to read Jeremiah 35,

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... Kingdom Gleanings ...

Brotherhood Theme for 1943-44

Brotherhood Through Christ Calendar for Sunday, March 26

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson. The Sacredness of Life (Temperance Lesson).—Gen. 1: 27-28; Matt. 12: 11-12; Rom. 14: 19-21; 1 Cor. 6: 19-20. Golden Text, Know ye not that your body is the temple of the Holy Ghost? 1 Cor. 6: 19.

Christian Workers. Making Brotherhood Work.

B. Y. P. D., A Bible Quiz.

Gains for the Kingdom

Sixteen baptized in the Oakdale church, Pa., Bro. C. H. Rosenberger, pastor.

One baptized in the Wiley Ford church, W. Va., Bro. Vernon N. Shanholtz, pastor.

Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Brother and Sister F. H. Crumacker in the Florence church, Mich., March 25-31.

Bro. Vernon N. Shanholtz of Ridgely, W. Va., April 2-9 in the Wiley Ford church, W. Va.; April 30 at the Danville mission, Md.

Personal Mention

Elders Robert L. Sherfy and **D. R. McFadden** will represent Northeastern Ohio on Standing Committee this year. The alternates are **Elders L. R. Holsinger** and **H. C. Lehman**.

Bro. Joseph F. Stephens of Paradise, Calif., R. 1, Box 264C, is eager to secure a copy of Brethren Tracts and Pamphlets Setting Forth the Claims of Primitive Christianity, Vol. I. The book was once on the Gish Fund list.

Bro. William Beery will celebrate his ninety-second birthday anniversary by singing over WLS, dinnerbell program, 12:00 to 12:30 p.m., on Friday, April 7, instead of on the 8th, his birthday. The above-named program is not used on Saturday, hence the arrangement as indicated. This will be his sixth broadcast in successive years. By request of the station he will again sing The Rose of Sharon by Dr. H. R. Palmer.

Pastor and Mrs. Galen Ogden of the Bethel congregation, Naperville, Ill., were recent visitors to the Publishing House.

Bro. Raymond R. Peters gave the keynote address last evening and is speaking again today (March 25), at the Twenty-sixth Annual Youth Conference of the Sunday schools and youth organizations of Harrisburg, Pa., and surrounding Dauphin County.

More Thoughts About the Messenger

Continued paper shortages have made it necessary that two issues of the Messenger each month be small-sized or of sixteen pages. In spite of this change subscriptions have continued to mount until they now approach 41,000 each week. Before long it may be necessary to issue a still larger proportion of small-sized Messengers.

In view of this the editors would appreciate a sampling of the opinion of the church on what is considered by them to be the weightiest parts of the Messenger and what parts they would rather see cut, since it is necessary that some parts must be cut. No further changes are contemplated than are absolutely necessary. Since the Messenger belongs to the brotherhood its editors would appreciate a free expression from the brotherhood on this matter.

Will you clip out and mail to us the check list printed on page two? Mark with the number 1 that department that you consider most important in the Messenger, with a 2 that department you consider second most important, and so on. Your further comments will be appreciated.

Bro. A. R. Fike of Moscow, Idaho, informs us that the Moscow church will dedicate their remodeled building on Easter, April 9. All are welcome to the service.

Bro. H. C. Eller of Luray, Va., informs us that owing to war conditions it was not possible to get materials to complete the new church at Luray in time for the district meeting scheduled there for April 14, 15. The meeting will, therefore, be held in the Mt. Zion house with one session in the partly completed Luray house.

Brother and Sister Amos Eller of Cerro Gordo, Ill., observed their golden wedding anniversary on March 5 with many friends extending their best wishes.

Brother and Sister James B. Roberson of the First church, Roanoke, Va., observed their golden wedding anniversary on Feb. 7. A brief story of the occasion will appear soon.

Bro. G. G. Canfield, pastor at Richmond, Va., informs us that throughout March he is preaching a series of sermons entitled Questions Jesus Asked. Then during Holy Week he will discuss consecutively: Triumph, Authority, Controversy, Retirement, Fellowship, Suffering, Resurrection and Communion. He asks us to say that all are welcome to these services.

Miscellaneous Items

Wanted: a Brethren family to buy an 89-acre farm two miles from a Brethren church in Middle Indiana, modern buildings, general farming; also an 80-acre farm one mile from the same church. Write to Brethren Service Committee, Elgin, Ill.

To All State District Treasurers: No assessment for Annual Meeting expenses will be made for the year 1944, since there are already ample funds in the treasurer's hands. The usual assessment will be made in January 1945.—**E. J. Stauffer**, Annual Meeting Treasurer, Barry, Ill.

A meeting of all-Virginia committeemen on "District Lines" is called at Elk Run church near Staunton for 7:30 p.m., March 30, 1944, to consider the paper from Eastern Virginia district meeting of 1943 and to frame a wise answer for all Virginia districts in their respective yearly conferences.—**I. N. H. Beahm**, **G. A. Maupin**.

Two Japanese Americans, we are informed, were ordained into the ministry during the month of February. **Rev. Toru Matsumoto** was ordained in New York on Feb. 10 and is now a minister in the Reformed Church of America. **Rev. Jitsuo Morikawa** was ordained in Chicago on Feb. 27 and is now assistant pastor at the First Baptist church of that city. Both these ministers are graduates of American theological seminaries. Brethren will feel good about these acts of our sister churches.

The fiftieth annual ministerial meeting of the Church of the Brethren, Eastern District of Pennsylvania, has been located. It will be held in the Chiques congregation on April 26, 27.—J. Herbert Miller.

Wanted: a Brethren family to buy a shop and tools in Enders, Nebr., equipped to repair tractors and automobiles. Terms to suit purchaser. Write to Brethren Service Committee, Elgin, Ill.

The May Conscription Bill

We are now told that at the end of March and the beginning of April hearings will be held in Congress on the May Conscription Bill. This bill proposes that after this war all American youth, upon reaching the age of seventeen, shall be called up for "at least" one year of military training and be held thereafter as reservists for eight years, with occasional periods for refresher training.

The reasons for this are set forth in section two of the bill. "The experiences of the present conclusively establish that lack of such a system results in unnecessary wars, the needless sacrifice of human life, the dissipation of the national wealth, the useless disruption of the social and economic fabric of the nation, and causes international discord and interracial misunderstandings."

No provision is made for conscientious objectors to conscription, and punishment of up to one year in prison or up to \$1,000 fine or both are to be imposed upon violaters of the act.

Among the reasons why most Brethren people will be opposed to this bill are the following:

1. It brings to America finally and conclusively the system which had a great deal to do with driving our forefathers out of Europe.

2. It sets up the machinery to move our nation in the direction of an empire and military nation.

3. It turns part of our educational system over to the military.

4. History indicates that conscription does not bring about the good features listed in section two of the bill.

5. It offers no provision for conscience and will therefore send many of our Brethren boys to prison and throw them, in their formative years, in the company of hardened criminals.

It might help if Brethren would write immediately to their congressmen and senators about this bill officially designated as H. R. 3947, the May Conscription Bill.

Wanted: a Brethren family to buy or rent a garage in Northern Missouri. Only one other garage within seventeen miles. Good church near. Write to Brethren Service Committee, Elgin, Ill.

The New York Times in a front page news item calls the attention of the American public to an article by Vera Brittain, one of England's outstanding authors, entitled Massacre by Bombing, which appeared in the Fellowship Magazine for March 1944. Messenger readers will be interested to read Miss Brittain's report.

Messenger readers are urged to give special attention to this temperance issue. Alcohol is one of our most menacing enemies today; it strikes at our homes and our children. There are enough valuable statistics and suggested approaches to this pertinent problem in this issue to justify filing it for future reference.

A district and regional fieldmen's meeting which brought together representatives from forty-two of the forty-eight districts of the brotherhood was held in Elgin the week of March 6. Each of the five regions was represented. Each district not employing a fieldman was asked to send a representative to this meeting, which had as its purpose the integration of the total program of the church. As representatives from the East and far West and from North and South discussed the program of the church beginning in the local church and extending into the far corners of the world, the interest of the kingdom in the building of brotherhood was paramount.

Drinking and the Better World

Continued From Page 1

tutions that make up our society.

1. The home, as the basic institution, can instill a horror of alcoholics into the life of the little child. It can cause drinking to become for him an indication of degradation and a manifestation of lack of mental and moral strength. This feeling, if deeply implanted, will live with him long.

2. The school can enlarge and deepen this feeling about alcohol through scientific teaching and case studies of alcoholics. This type of education should continue even through the college years.

3. The church can abet the teaching against this evil from the primary class level all the way up to winter-haired age. Its voice should be fearless.

4. These three institutions can coerce the fourth one—government

—to regulate, and eventually rescind, a useless evil which saps the beauty and majesty of human life, and destroys the temple of God.

May the voice of the preacher, the teacher, and the parent be insistent on this issue. D. W. B.

Announcements . . .

ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

Maryland, Eastern—Baltimore, First, April 12.

Ohio, Southern—Dayton, West, April 13. Pennsylvania, Middle—Everett, April 11-13.

Pennsylvania, Southeastern, New Jersey and Eastern New York—Norristown, April 19.

Virginia, First—Roanoke, First, April 12-14.

Virginia, Northern—Mt. Zion, Mt. Zion house, April 14, 15.

Virginia, Second—Elk Run, March 28-31.

LOVE FEASTS

California

April 12, Hermosa Beach.

April 16, 4 pm, San Bernardino.

Idaho

May 7, Nampa.

Illinois

April 6, 7:30 pm, Decatur.

April 8, Walnut Grove.

April 30, Panther Creek.

Indiana

April 7, Bremen.

April 8, Salem.

April 15, 7:30 pm, Buffalo.

April 16, Richmond.

May 20, 8 pm, Bethany.

Iowa

April 9, South Waterloo.

Kansas

April 7, 8 pm, Conway Springs.

May 6, Maple Grove.

Maryland

April 6, 6:30 pm, Meadow Branch.

April 23, 6:30 pm, Westminster.

April 29, 2:30 pm, Longmeadow.

Michigan

April 7, 8 pm, Florence.

April 8, Rodney.

Minnesota

April 6, 7 pm, Root River.

Ohio

April 15, Akron.

April 16, 7 pm, New Philadelphia.

Oregon

April 8, 8 pm, Albany.

Pennsylvania

April 6, 6:30 pm, Meyersdale.

April 6, 7 pm, Chambersburg.

April 9, Ephrata.

April 9, 7 pm, Salisbury.

April 11, 7 pm, Greencastle.

April 16, 7 pm, Mt. Joy.

April 16, 7 pm, Mt. Pleasant.

April 23, Brothersvalley.

May 6, 7, 10:30 am, Hade, Falling Spring congregation.

May 7, all day, Lower Cumberland, Mohler house.

May 7, 6:30 pm, Johnstown, Walnut Grove.

May 7, 7 pm, Connellsville.

May 17, 18, West Greentree, Florin house.

Tennessee

April 22, 7:30 pm, Liberty.

Virginia

April 9, 6 pm, Oak Grove.

April 16, 7:30 pm, Bridgewater.

May 7, 7:30 pm, Sangerville.

May 7, 7:30 pm, Timberville.

May 14, 7:30 pm, Cedar Run.

May 21, 7:30 pm, Bethel.

Why Are Men Intemperate?

(Continued From Page 6)

when he taught that we are not worms of the dust, but sons of God. Discipline is not a drab thing when we attend to what we are achieving, rather than to what we are giving up. It costs much to live a good life but it costs more not to. The Christian church has taught temperance because it is one of the universal means to the good life, the way men must live when they become identified with values beyond the mere physical.

Elizabethtown College.

The Temperance Situation

ROY WHITE

Several factors are working against temperance today:

1. Home influence is being weakened as home schedules are being disrupted. This is fertile soil for negative influences.

2. Young people are being forced early from protective social groups into other groups with lower standards (boys in the army camp; girls in the factory).

3. Baser passions are being fanned, and temperance convictions join in the general slump.

4. Increased emotional and physical fatigue add strength to the temptation to find solace in drugs that help one forget life.

5. Increased earnings create new temptations to some who previously could not afford expensive drinks, or entertainment where they are featured.

6. Printed and radio advertising of groups who profit from the liquor industry and have record profits at their disposal at the present time results in a constant drive toward intemperance.

However alcohol may harm the individual, the family and society, it is the basis of an easy living for a large number of persons. They monopolize the alcohol industry. They are banded together. They have a tremendous amount of money. They have "the alcoholic conscience." They put the robber barons of the past to shame. They are playing this situation for all it is worth.

The latest victory of the promoters of alcohol is the recent policy of serving whiskey to fliers at public expense, and for the first time in our history. Whatever the motives and pressure behind this action, it certainly will make countless addicts

and a great many drunkards out of fellows who were free from the habit before the government took them. We might well wonder if this pressure group has plans to serve drinks at high schools to be paid for out of tax money.

Right now the same group of alcohol producers are promoting a campaign to make it appear that there is a shortage of alcoholic drinks. With hundreds of millions of barrels of alcoholic drinks as ready to drink as they ever will be, they limit sales hoping to win two other victories: (1) to force prices higher than the O.P.A. ruling; (2) to arouse public demand for congress to allow them to resume manufacturing alcoholic drinks.

The public still follows the lead of this group. Drinking last year exceeded all records for the country. In the ten years before the present war, the money spent for liquor increased steadily while the money set aside for homes steadily diminished.

Yet, there are reasons for hoping for progress in temperance in the near future:

1. Things are so bad that almost anyone can see what is wrong, and anyone with a conscience wants something done about it.

2. A mounting desire for action is evident among church people and the better element of nonchurch people.

3. The present congressional investigation of the activities of the group who are promoting alcoholic beverages for a profit almost certainly will stir some action toward reform. While all the facts will not come to light, neither can every abuse be concealed. If even a small part of the present situation is publicized some corrective measures are inevitable.

4. The time for the pendulum of public opinion to swing in the direction of temperance is rapidly approaching—if it is not indeed already here. Our countrymen are ready to hear prophetic voices and to follow courageous leadership in the paths of righteousness. Time is working for us at last.

It is time to think clearly, to strengthen our convictions, to purify our motives and to redouble our efforts. We must take careful account of past mistakes.

In the past few years, temperance has suffered many defeats; new victories lie not far ahead if we hold close to the way laid out by the eternal God.

Chicago, Ill.

A Family People

(Continued From Page 7)

you'll find them as a family giving inspiration and encouragement to each other as they sought to live according to their ideals. The church is recommending a family pledge, and I'm hoping when I have a family that each one will be eager to sign such a pledge. Of course you realize this requires training and guidance—guide lines as Sue would say."

"Ann, I've known you many years, but I never knew about your temperance pledge or even thought about the Brethren as a family people. You girls haven't let me down; we've enough for several sermons," stated Louise. "I'll be seeing you later today; I want to share this with my family."

Dayton, Ohio.

As the Train Departs

MRS. ARLIE OREN

The train was just pulling out of the small-town station with another group of boys who were starting on their way to answer the call of the government. I had given my best wishes to one of them, a close friend, and then turned to leave. A whispered prayer from a neat gray-haired lady attracted my attention. She was crying softly and I felt sorry for this woman who was alone. Just then a pretty, brown-eyed girl walked up to her and asked, "Are you Harry's mother? He looks so much like you."

"Why, yes," said the little woman as she looked up, "but who are you?"

Then telling her name the girl added, "I know Harry quite well and he certainly is a grand fellow. He sat beside me in algebra class. I know you are proud of him just as he is of you. Let us pray together that the Lord will watch over him."

The mother smiled, and said, "God bless you, child. You don't know how much you have comforted me for I was feeling so alone and now I know more than ever that Harry will be watched over. He has always been a good son. This world needs more girls like you."

Then arm in arm they walked away, the girl talking and the mother smiling at her. I could not help but think how that thoughtfulness had brightened the heart of the little woman.

Selden, Kansas.

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Life springs from sorrow and calamity, and death from ease and pleasure.

Our Mission Work



Bombed and Burned Villages of China

Pictures such as these tell their own tragic story of destruction and desolation. Howard Sollenberger took them. When will the villages be rebuilt and where will the people have a chance to live in peace again?

More About Audu

CHRISTINA KULP

See February 26, 1944, Gospel Messenger for first part of Audu's story

Our cook at that time was a Bura lad from a village near the Garkida mission station. One evening, a few months after Audu became his assistant, he told us that he had received a letter from his people telling of the death of a relative, and that he must return home at once. He tried to assure me that Audu would take his place, but I had no faith in that statement.

Next morning when I entered the kitchen, great was my surprise to find Audu preparing breakfast. I said to myself, "Perhaps I can make a cook and a good man of you after all." I set to work to train him. I taught him how to make one dish at a time. Of course we got tired of eating the same food for several days, but it was well worth while, for Audu, keen and alert, was soon as fine a cook as any American (or Scottish) woman could hope to be.

Audu did not make such good progress with his school studies. But when a call came from certain villages for teachers and evangelists, there was a request for Audu's services to take the place of one of the teachers in the mission school. Fortunately for me, Audu failed as a teacher. Having no patience with the ignorant, he was relieved and was welcomed back to my kitchen. He soon learned to plan meals, and so set my time and energy free for mission work.

By this time he was a baptized Christian and proved to be a fine evangelist. When a group of young men offered to hold services each Sunday in near-by villages, Audu

chose the village farthest away from home as his preaching point. The people in the villages liked him, and his services were well attended.

Awaga, a daughter of Njida's best friend, was betrothed to Audu. He built a very nice home for her near the mission compound at Lassa. When their baby girl was born in the hospital, Awaga named her Mdanggeri, which means Left Without People, because she was born among strangers.

Awaga was slow to become interested in school and in being a Christian, but she always seemed happy to go visiting in the village with me. She decided that after her second child was born she would become a Christian. Unfortunately while her little Naomi was still an infant both the child and the mother took spinal meningitis and died.

Audu grieved for his wife a long time. It is the custom of Africans to marry quite soon after the death of a wife or a husband, but a year passed before Audu became interested in anyone.

We had been living at the Marama mission station for over a year when we first made the acquaintance of Adi Mamadu. Adi was tall and very attractive; she dressed well and had a good posture. Her people were of the Fulani tribe, who are Mohammedans. They were cattle owners; Adi brought milk to our house morning and evening.

Adi was betrothed to a man who already had several wives, and she had no desire to marry him. She attended school and made good progress. One day speaking to me about her interest in becoming a Christian she said, "Do you know

What to Pray For

Week of March 26—April 2

Those who have read the accounts in the Gospel Messenger telling of the work done in western free China by O. C. Sollenberger and E. M. Wampler will have a vast background of facts which will make their prayers intelligent in behalf of Bro. O. C. Sollenberger. During the past two and one-half years he has passed through experiences which are almost beyond our power to comprehend. Starvation and death have stared him in the face. Cruel suffering has torn his heart. He did all he could to help. Knowing these conditions, we are duty bound to pray earnestly for the people of China and for those who have worked closely with them.

Pray also for Sister Sollenberger who, although she remains at home, is a faithful partner in all the work which Bro. Sollenberger does. Her prayers avail for much. Let us add our prayers to hers.

what this step will mean to me? I may no longer eat with my mother and my sisters, but must always eat alone." I asked her if her mother would refuse her food. She said she would not, but she must eat alone. I told her I had done harder things than that and that she would find much joy in her Christian life and good fellowship with the other Christian girls. So Adi became a Christian and proved to be a fine worker in the church and school.

On furlough from Africa.
Huntingdon, Pa.

Brethren Service

FROM A PRISONER OF WAR CAMP

"Night comes to the prison camp with a punctuation like thunder. The bugle has woven silver filaments of sound into the dark. The lights are out. Tier above tier, the bunks are filled in this city of a hundred thousand war prisoners. And the dreams reach out.

"Over seas and mountains, over deserts and the red flare of war—seeking faces. Old faces, young faces, beautiful and ugly faces, happy and haggard faces—all with one revealing sign, the glow of love in the eyes. The queer, puckered faces of little children, crying. This is the night of the prisoner.

"About two or three in the morning is the worst time. Then he returns to a world that is like a dark, resounding shell. He has been trudging along a dirt road, through the woods, towards a small white house that just shows over the crest of the hill. How surprised they will be to see him! They may think that he is still in the war—perhaps even dead.

"Perhaps he is dead, and is now returning home, invisible in the sunshine. No, there was something else between the awful concussions

A group of American soldiers in the fighting in North Africa line up before a mess hall at a prison camp southeast of Berlin. The picture was taken by a visiting representative of War Prisoners' Aid of the Y.M.C.A. Passed by censor.



"Y" secretary who sent in the balls and bats, along with books for the courses, musical instruments for the band and tools for the workshops. Quite a guy; must have visited a hundred camps. And can still grin and act as if a prisoner really counted. . . . Afterwards, there will be classes. He can hear old Peckham's voice droning on, teaching mathematics. He's going to be an engineer, like Peckham. Then he'll show the folks back home.

"In the evening the band will play—perhaps even that old favorite of his father's which he used to

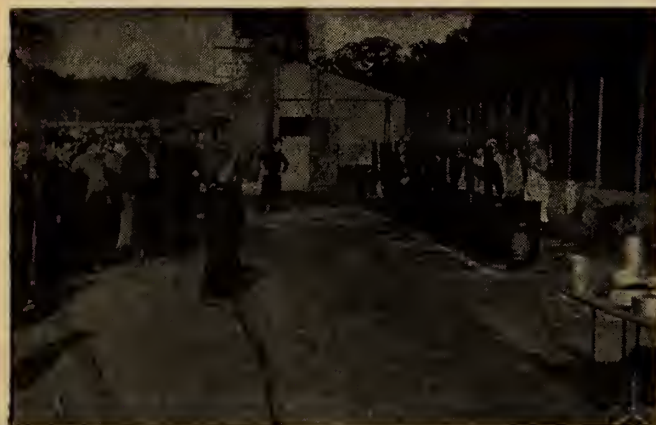
life anew—until the bugle blows!"

Never before have these men been so completely cut off from the world—isolated from contacts around them with only the scantiest information from home, imprisoned with no activity to dull the dreadful monotony of their daily existence. Their physical surroundings are bare and primitive; they lack books, music, recreational facilities, religious services—the cultural side of normal life.

To help fill this gap in the dreary life of prisoners of war, the International Y.M.C.A. has organized forces into the War Prisoners' Aid. War Prisoners' Aid representatives visit prison camps in England, Germany, the United States and other warring countries. They provide for the educational, recreational and religious needs of the men in camp and help with the distribution of Red Cross food packages.

The Church of the Brethren is represented in this important work through John Barwick of the Brethren Service Committee, who for over three years has been visiting war prisoner camps throughout England. His work there has consisted mainly of organizing and supervising religious and educational activities in camps. His organization has eliminated illiteracy in many camps for Italian prisoners and has provided sports equipment, musical instruments, books and movies to most camps in England. The church is fortunate to have the opportunity to render this kind of service to men so in need of spiritual counsel and guidance.

In addition to the Brethren Service Committee, War Prisoners' Aid is supported by the Church Committee on Foreign Relief and Reconstruction and national church groups.



Italian soldiers in a war prisoner camp in England line up for dinner—the day's most welcome event. War Prisoners' Aid serves the needs of prisoners of war without reference to race, creed or nationality. This picture was sent by John Barwick. Copyright, 1943, Brethren Service Committee.

of that last battle, and this sunlit road, going home—something that he cannot recall. Now, in the hollow darkness, he remembers.

"Soon the bugle will quicken another day to drab reality. He is imagining the brassy sound when, across it, repeated, sharply insistent, comes another—the crack of a ball on a bat! Of course, it's the day of the game between the officers and the men.

"Balls and bats? That's right—this will be the visiting day of the

laugh at. He is not laughing now. Later, the chaplain will raise a gentle voice to heaven, and say things as if he were talking to an old friend.

"His heart is warm now. He goes to sleep again and dreams of what he will do for loved ones at home on the rolling plains of Indiana or on the sunny slopes of the Palatinate. He recalls the banks of the Wabash—or is it the valley of the Rhine? He revels in the memories of his homeland in Europe or his thoughts fly across the Atlantic to his home in America. He lives his

The Church at Work

Temperance Education in the Local Church

Temperance is a cardinal principle in the Brethren way of life. For the most part we have been a sober people, but we face many factors in our present society which make it difficult to maintain this ideal. Yet we are determined to keep before our people our noble goal—temperate living.

Local churches must carry a heavy share of this burden. The pastor along with men and women of the adult department, youth and children's leaders and others should plan together so that there will be a unified approach throughout the whole church. In some churches the deacons are interested in this work. Still others have a temperance committee.

Below are listed some methods churches have used in temperance education.

- The use of wholesome stories has proved very effective. Through the use of stories cold scientific facts are given the warmth of human interest. It is well to use some of the emotional with the scientific.

- Contests have been helpful through proper guidance and supervision. Young people have attested to the fact that the readings they gave in contests convinced them that they should never drink liquors.

- Panel discussions in which the entire family participate have given opportunities for questions and answers.

- Drama has captured the imagination. Excellent plays are available.

- Visual education has been effective. Slides, film strips, and motion pictures are available.

- Poster contests have been promoted in some churches.

- All people enjoy a social period. At this time one of the many new varieties of wholesome drinks may be served.

- District leaders in Southern Ohio and in Northern Indiana have been promoting temperance pledges. Some people feel that they have real value; others are not quite certain. The Elgin staff has prepared a paper entitled *The Family Facing the Drink Issue*. This material is mimeographed for experimental use. We propose to print it later in a neat and convenient form. It is an attempt to get the family to sit down and face the drink problem. Three

different types of commitments are provided for those who can come to a common agreement regarding the matter. The whole idea is to help the family to develop a code on this issue.

Temperance Education Helps

(All materials listed below may be secured from the Brethren Publishing House, Elgin, Ill., unless otherwise indicated.)

Leaflets and Books

Young People and Adult

Alcohol and the Habit Forming Drugs, Donnelly. 80c.

Alcohol Talks to Youth. 25c.

Family Facing the Drink Issue, The. Free.

Guard Your Gray Cells. 5c.

Sixteen Reasons Why an American Youth Chooses Not to Drink. Free.

What Alcohol Is and What It Does (Study Course). 15c.

Why Abstain? Free.

Children

Boys and Girls Learning About Alcohol, Skidmore and Brooks (va-

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*"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16-17).*  
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cation school text for juniors adaptable to other uses). \$1.10. Teacher's Guide for Use With Boys and Girls Learning About Alcohol. 25c.

Gray Bunny's Children, Crabb. 15c.

We Meet an Enemy, Ward (5 sessions for juniors). 15c.

Write to the General Boards for a more complete list of temperance materials for children.

#### Plays

Paying the Fiddler. 25c.

What Shall It Profit? 25c.

Whirlwind, The. 35c.

For complete listing write to the General Boards for a play catalogue.

#### Still Film Strips (35mm)

Alcohol Problems Visualized (3 colored strips).

Chance of a Lifetime, The.

Dollars and Sense.

He Went Straight Home.

To Drink or Not to Drink.

Tower of Strength, A.

The user is required to pay ten cents for each strip and to furnish return postage. Reserve film strips

as far as possible in advance of the date they are to be used. Send orders to Visual Education Department, General Boards, Elgin, Illinois.

### ADULT DISCUSSION OUTLINE

#### Reasons for Total Abstinence

Sunday, April 16, 1944

Scripture: Prov. 23: 29-35

This is the first of three adult programs on temperance and should be planned with the other two in mind. Secure the resource material listed below. See also the more complete listing above. If possible plan to show slides or film pictures on the alcohol problem at one of your meetings. The regular youth programs also deal with this subject and they might be asked to present a temperance play at a joint meeting.

In this first session use the leaflets, *Why Abstain?* and *Sixteen Reasons Why an American Youth Chooses Not to Drink*.

#### What About Moderation?

There are many people who believe that alcohol taken in moderation is not harmful—in fact, that it is smart to drink. The brewers have discovered that it is wise to urge moderation in their advertising. Bring samples of newspaper and magazine advertising to your meeting and discuss the "talking points" of each. What appeals are made? Wherein do they deceive?

#### Why Abstain?

Ask the group to list reasons for total abstinence. Points such as the following may be added if they are not suggested by the group. Additional points may be found in the resource material listed below:

Alcohol is a poison and poison is poison in any quantity.

No scientific method has been discovered by which it can be determined whether a person can control the drink habit once it has been started.

The adult has a tremendous influence on young life and the drinker, moderate or immoderate, throws his influence on the wrong side.

#### Resource Materials:

*Sixteen Reasons Why an American Youth Chooses Not to Drink*. Free.

*Why Abstain?* Free.

*The Family Faces the Drink Issue*. Free.

*The Protestant Churches and the Alcohol Problem*. 15c.



## Mary Alice Brillhart

Mary Alice Herbst Brillhart, wife of the late David Y. Brillhart, was born Sept. 19, 1856, and died Nov. 27, 1943, at the home of her son-in-law and daughter, Elder and Sister J. E. Myers, in Hanover, Pa.

Besides the daughter three sons survive: Jacob and Charles in Texas, and David, Jr., Bethlehem, Pa.

After her marriage Sister Brillhart lived in the Codorus congregation, of which her husband was elder for many years before his death. She was one of the oldest members of the congregation. She and Sister S. B. Myers, who preceded her in death in September 1943, were closely associated as elders' wives.

Funeral services were held in the Codorus church by Elder S. C. Godfrey; interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Cunningham-Rowan.**—John Franklin Cunningham of North Manchester, Ind., and Mary Evelyn Rowan of Mansfield, Ohio, both members of the Brumbaugh Unit in Puerto Rico, March 5, 1944, at the Castañer project in Adjuntas, Puerto Rico, by the undersigned.—Franklin E. Cassel, Adjuntas, Puerto Rico.

**Klotz-Wilson.**—Alvin Klotz of Fredericksburg, Iowa, and Evelyn Wilson of Wiley, Colo., at the McPherson church, Kansas, Feb. 25, 1944, by the undersigned.—Lyle M. Klotz, Minneapolis, Minn.

**Wolf-Turlington.**—Sgt. John Alvin Wolf of Waterloo, Iowa, and Isobel Turlington of Dunn, N. C., Jan. 23, 1944, at the home of the bride's parents by Rev. W. L. Turner, assisted by Rev. W. E. Turner.—W. H. Yoder, Waterloo, Iowa.

## Fallen Asleep . . .

**Gilbert,** Mattie C., the daughter of Mr. and Mrs. John Crumpacker, died Jan. 28, 1944, at the home of her daughter in Hopewell, Va. She married William E. Gilbert on Dec. 11, 1901, at Nampa, Idaho. They made their home in Nampa and later in Los Angeles, Calif., where Mr. Gilbert died in 1909. She and her family moved to Roanoke, La., and later to Daleville, Va., where she served Daleville College as manager of the kitchen and dining room. A few years later she moved to Bridgewater, Va., where she was manager of the college laundry. In 1928 she moved to Hopewell. She is survived by a son and a daughter, a brother and a sister. Mrs. Gilbert was a member of the Hopewell church.—Mrs. James Craven, Hopewell, Va.

**Koontz,** Emma Burger, was born Dec. 15, 1863, and died Feb. 22, 1944. She was united in marriage to John G. Koontz on April 1, 1883. Her husband survives with eight children and a number of grandchildren and great-grandchildren. Mrs. Koontz was a long-time member of the Koontz church, where funeral services

were held by Bro. Merle Detwiler, assisted by Bro. Charles Heltzel. Interment was in the cemetery adjoining the church.—Pearle Fluke, Loysburg, Pa.

**Palmer,** Curtis, son of Mr. and Mrs. Dale Palmer, was born Feb. 27, 1934, and died Feb. 26, 1944. He had been an invalid during his entire life. Lydell Keith, his brother, was born Nov. 27, 1929, and died Feb. 27, 1944, six hours after Curtis' death. He was a student in the Elkader high school and a brilliant scholar. The funeral services were conducted by the writer at their parents' home and they were placed in one grave in the Hansell cemetery.—Max Hartsough, Garber, Iowa.

**Rule,** Mary C., daughter of David and Sara Lent Wolfe, was born in Marshall County, Ind., July 2, 1872, and died Feb. 28, 1944. Most of her life was lived in this community. In 1916 she was married to Charles Rule, who died in 1941. She was reared in a Brethren home and when quite young joined the Mt. Pleasant church. She was always happy when doing things for others. She is survived by one sister. Funeral services were conducted by the writer in the Mt. Pleasant church.—N. H. Miller, Bourbon, Ind.

**Snyder,** Simon, the oldest member of the Snake Spring Valley congregation, was born March 4, 1857, and died at his home on Jan. 12, 1944. He was united in marriage to Sister Emma Steele on Jan. 1, 1882, and to them was born one son, who died in 1943. Funeral services were conducted in the Snake Spring Valley church by Brethren Alva Shuss and Marshall Van Horn. Interment was in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

**Stern,** Sarah Eleanor, daughter of Jacob and Sarah Furrey, was born March 26, 1864, near Monticello, Ind., and died Feb. 20, 1944, at her home near Beaverton, Mich. When a child she moved with her parents to Peoria, Ill., and later to York County, Nebr. Early in life she united with the church and served it faithfully. On Nov. 2, 1885, she was united in marriage to Daniel Stern and to them were born fourteen children. In 1932 her husband died. She leaves eight children, four of whom are ministers in the Church of the Brethren, one brother, one sister, many grandchildren and great-grandchildren. In 1920 she and her husband moved to Beaverton, where funeral services were conducted in the local church by Bro. R. H. Nicodemus and the writer.—E. S. Hollinger, Beaverton, Mich.

**Studebaker,** Candes, was born July 11, 1859, and died Oct. 10, 1943. She was the daughter of William and Jane Stonebraker Stinebaugh. Surviving are five children, two sisters, one brother and several grandchildren. She was a loving mother and a faithful Christian. Services were conducted in the Pymont church by Bro. Robert Sink. Interment was in the Pymont cemetery.—Mrs. Stella Barnhart, Delphi, Ind.

**Taylor,** Clara Ridgeway, was born June 27, 1859, in Jay County, Ind., and died Jan. 22, 1944. She was united in marriage to Ambrose Taylor June 26, 1887; he died July 31, 1932. To them were born five children, four of whom are still living. She was a member of the Hickory Grove church and lived a faithful Christian life. Services were conducted at this church by Bro. J. A. Snell. Interment was in the Twin Hills cemetery at Pennville, Ind.—Mrs. John Taylor, Dunkirk, Ind.

**Weaver,** Mary, was born near Freeport, Mich., April 28, 1884, to the late Lewis and Elizabeth Lite. On Feb. 17, 1904, she was united in marriage to Alvin Weaver. To them ten children were born. In 1912 the family located on a farm near Prescott. She became a Christian early in life and in 1917 she and her husband united with the Church of the Brethren. She died at a hospital in Ann Arbor, Mich., on Feb. 22, 1944. She leaves her husband, nine children, eight grandchildren and one sister. Funeral services were conducted in the Mennonite church near Freeport by the writer, assisted by the pastor, T. E. Schrock. Interment was in the cemetery near by.—W. H. Good, Prescott, Mich.

## Kansas

**Maple Grove.**—We met in council on Feb. 26 with Elder D. W. Kesler presiding. Since Bro. Kesler is moving from our district, we chose Bro. Floyd Crist of Quinter to act as elder for the remainder of the year. Bro. Kesler preached for us nearly five years prior to gas rationing. Bro. Elmer Johnson preaches for us now on Sunday mornings. We have no evening service. Our Achievement Offering was lifted on Feb. 27. The aid society gave an offering to the district project. Our love feast will be held on May 6.—Mrs. Lizzie Miller, Norton, Kansas, March 6.

## Maryland

**Wetty.**—We decided to continue our one hundred per cent Messenger club and to adopt the pension plan. We plan to secure the services of Bro. C. H. Deardorff to assist in making plans for the remodeling of our church. We have \$700 in our building fund. The women's organization has been active, holding sales, two all-day sewings for relief and a day of mending for the Hopewell C.P.S. camp. They gave \$25 to Bethany Hospital. The Alexander Mack Bible class recently purchased an illuminated bulletin board to be installed in front of our church. Bro. E. E. Baugher of Hanover was the officiating elder at our love feast. At that time Brethren S. R. Eshelman, Earl Kline and George Clopper and their wives were installed as deacons. Bro. W. G. Group of Gettysburg assisted in this service. Twelve confessions were made as a result of the meetings held in the Ringgold Union church Nov. 28—Dec. 12. Eight persons were baptized into our church on Dec. 20. On Feb. 20 Bro. A. C. Baugher held a Bible institute in the Wetty house. We exceeded the Brethren Service and Conference Budget goals; the offering for the first was \$327.15 and for the latter, \$402.29.—Mrs. Harry L. Muritz, Hagerstown, Md., March 2.

## Michigan

**Rodney.**—We met in council Feb. 26 with Pastor L. H. Prowant officiating. We will have a week's meeting prior to Easter, and our love feast on April 8. A vacation Bible school will be held in June. Manchester College day is to be observed on March 26 and an offering will be lifted for the college. Bro. William E. Jehnzen, a charter member of this church, died recently. Bro. Ernest Muntzing will conduct evangelistic services here, beginning Oct. 22.—Mrs. Evelyn Jehnzen, Rodney, Mich.; March 6.

## Ohio

**Donnels Creek.**—We met in council on March 1 at the Simms Chapel church, where we have been holding our services for the past year, with Elder R. F. Flory presiding. Bro. Otto Laursen conducted the devotions. Bro. Flory was elected as our delegate to Annual Conference. The construction of our new church building has been progressing very well. Bro. Laursen has given much time to help lay the bricks. Many of the members have given their time and the use of their trucks to help deliver materials to the building site. The seating capacity of the sanctuary will be 175. Other features will be the baptistry, balcony, mothers' room, kitchen, large basement, and Sunday-school rooms.—Anna Barnhart, Springfield, Ohio, March 5.

**Eagle Creek.**—We met in council on Feb. 28 with Elder J. J. Anglemeyer presiding. Seventeen of our boys are now in service. A New Testament and a booklet, My Daily Guide, were sent to each of these boys. On Jan. 16 an offering was taken for a needy family. On Jan. 27 the men cut wood; the sisters' aid society met on the same day and served dinner for the men. On Feb. 13 Miss Schneck, a missionary to Ethiopia, spoke to us. Our revival services were held the first of December with Bro. W. D. Keller of Fredericktown, Ohio, in charge. The aid society has made comforters, quilts, and



children's clothing for those in need. We held a council meeting in December and elected officers for the coming year. Bro. Anglemyer was retained as elder and pastor. The treasurer gave a favorable report of the church finances. The men's organization was reported as doing good work.—Mrs. Lois Rodabaugh, Williams-town, Ohio, March 4.

**Eaton.**—Pastor L. John Weaver is instructing a class of intermediates each Saturday afternoon until Easter. On March 6 a special service was given by ten men from the Dayton Mental Hospital C.P.S. unit. On March 13 Bro. William Deaton will bring the evening message and Dick Knierem will talk to the B.Y.P.D.—Mrs. Doris Earman, Eaton, Ohio, March 7.

**Stony Creek.**—Bro. C. D. Bonsack will conduct our meetings which begin Aug. 15. We held a council recently with Bro. B. F. Snyder presiding. Pastor I. E. Oberholtzer was elected delegate to Annual

Conference. Five letters of membership were received. We have a one hundred per cent Messenger club. The ministerial board reported that it had secured the services of Bro. R. W. Schlosser to conduct our 1945 meetings. A plan drawn up by the pastor for the remodeling of the parsonage was accepted and a building committee elected to carry the work through. The ladies' aid asked the privilege of redecorating the inside of the church. Our Achievement Offering was \$259.—John W. Vetter, DeGraff, Ohio, March 5.

**West Nimishillen.**—We have been having good attendance at all of our Sunday services. Our aid society has been meeting regularly and is planning to have a sewing and bake sale in the spring. The women's work sent nineteen Christmas boxes to boys in service. Because of a misunderstanding, we had no revival in November. We are planning a series of meetings for April 13-23, to be followed

by the love feast. Bro. Wilmer Petry of Eastwood will be our evangelist.—Mrs. Marjorie Humbert, North Canton, Ohio, March 6.

## Oklahoma

**Antelope Valley.**—Pastor K. O. Thralls and wife attended the regional conference at McPherson Feb. 20-25. A youth conference and banquet were recently held at our church; the Big Creek and Oklahoma City churches were represented. There was a basket dinner on Sunday and Pastor Thralls, Brethren Homer F. Caskey of Oklahoma City and Dan L. Blickenstaff of Cushing gave addresses during the day. Our young people presented an inspirational worship service in song one Sunday evening. On Dec. 19 Bro. Thralls delivered an inspiring musical reading.—Mrs. Lawrence Cook, Garber, Okla., March 5.

## Pennsylvania

**Greencastle.**—We met in council on Jan. 10 and elected church officers. The pastor's term was extended to Sept. 1, 1947, and he was also re-elected presiding elder. Brethren J. Luther Stouffer and Edgar Henry were elected as deacons; they and their wives were given the charge by Pastor C. E. Grapes. Brethren Edward K. Ziegler and G. Howard Danner assisted with the elections. The Achievement Offering was received Feb. 20. On the first Sunday evening of each month the young people are in charge of the devotional period. On the evening of Feb. 27 Sister Anna Hutchison spoke to the B.Y.P.D. and in the church service. An offering was taken for missions. Bro. R. W. Schlosser of Elizabethtown College will conduct a Bible institute March 11, 12. The revival meeting in charge of our pastor will be held March 26—April 9. The love feast will be observed at 7 p. m. on April 11. We are making plans to entertain the district ministerial and Sunday-school meeting Aug. 1-3.—C. E. Grapes, Greencastle, Pa., Feb. 28.

**Green Tree.**—National Youth Sunday was observed on Feb. 6. The young people presented a program in the evening and assisted with the services in the morning. Two children were consecrated on Jan. 3. It has been decided to make improvements in the church building. Bro. Minor Myers, a repatriate from China on the Gripsholm, brought us a missionary message on Feb. 27. The district meeting will be held here April 19, 20. The regional conference will meet here July 12, 13.—Mrs. Paul Yerger, Oaks, Pa., March 6.

**Johnstown, Walnut Grove.**—In January Pastor J. A. Robinson held a two-week evangelistic meeting in the Trotwood church, Ohio. During his absence our pulpit was filled by Brethren Donald Snider, the regional fieldman; P. C. Strayer; and H. H. Nye of Juniata College. On Jan. 30 Bro. Ernest Wampler, who recently returned from China, gave a splendid address, and an offering of \$183.81 was received. On Feb. 13 Bro. Rufus P. Bucher of Quarryville began a two-week evangelistic service, and during that time he and our pastor made 180 visits in the homes of this community. Thirty-one persons were baptized, two await the rite, and one was received by letter. Our church will entertain the Juniata College choir on March 12. March 15 is the date for our council meeting and we will elect five or six deacons. Our love feast will be held in the Walnut Grove church on May 7 at 6:30 p. m.—C. T. Noffsinger, Johnstown, Pa., March 2.

**Koontz.**—Though our membership is not so large, most of our members are loyal in attendance. Ten years ago Brethren Merle Detwiler and Charles Heltzel, two young men from our congregation, were elected to the ministry. During these years they have served faithfully in our church and the churches of neighboring communities. At our fall council these two ministers, with their wives, were ordained as elders. Brethren D. I. Pepple

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and A. R. Coffman officiated at the service. The ladies' missionary group sent seventeen Christmas packages to our boys in service. The ladies' aid society is supporting a child in an India mission school. We feel the loss of three of our active members who have died recently. Some repair work has been done to our church basement. Pastor and Sister Merle Detwiler have welcomed a new daughter into their home. A number of our members have been confined to their homes because of illness.—Pearle Fluke, Loysburg, Pa., March 6.

**York, Second.**—The fourth anniversary of the dedication of our new church building was celebrated on Jan. 23. Inspiring messages were delivered at the morning and evening sessions by Bro. R. W. Schlosser of Elizabethtown. The offerings for the day totaled \$2,209.37. The Second church, which started as a mission point of First church, is taking steps toward becoming a separate congregation. Bro. Russell Weber and family of Pottstown recently moved here and are ably assisting in the church work. A series of studies in the doctrines of our church were conducted recently by Bro. Jesse Jenkins. During February Bro. Russell Weber led a series of discussions in the young people's department. Bro. Minor M. Myers, who recently returned from China, spoke to us on Feb. 20. The wedding of Katherine Pfaltzgraft and Earl Masemore was solemnized in our church on Feb. 26. The directors and a quartet from Camp Kane gave a program on Feb. 27. A number of our men and boys attended a fellowship supper on Feb. 29, sponsored by the men's work of the First and Second churches. Three of our young men are working in mental institutions under the C.P.S. program and a number are in the armed forces.—Katherine Myers, York, Pa., March 5.

## Tennessee

**Liberty.**—We met in council Feb. 26 with our elder and pastor in charge. Plans were made to observe the love feast on April 22 at 7:30 p. m. Our revival will begin a week before the love feast and continue a week after. It will be conducted by Bro. Will Reed and Pastor J. R. Jackson.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Feb. 29.

## Texas

**Falfurrias.**—Elder J. F. Hoke of Welsh, La., was with us Feb. 5, 6 and brought three inspiring messages. Our love feast was held Feb. 5. We have had a very nice winter with a number of visitors from the North. Bro. Gringrich of Detroit Lakes, Minn., was with us for a month and brought the morning message every Sunday.—Mrs. A. A. Dague, Falfurrias, Texas, March 3.

## Virginia

**Hopewell.**—The pageant, Christmas Always Lives, was given by the young people on Dec. 19. The white gift offering was \$48. The Thanksgiving offering was \$22. The attendance for the past quarter has been very good. Since Pastor James L. Houff has been here we have painted the interior of the church. The ladies' aid financed this project. We are planning to paint the outside of the church this spring. One person was baptized in January.—Mrs. James Craven, Hopewell, Va., Feb. 24.

**Little River.**—The ladies' aid society was responsible for having our church painted, and the young people put in new window sashes with translucent panes. On Jan. 25 Bro. Minor M. Myers, one of our missionaries who recently returned from China, gave us an interesting talk. Our young people have been studying the Bible, aided by Scripture quizzes.—Alice Peters, Goshen, Va., March 1.

**Valley.**—Our church has undertaken an extensive remodeling program. The church building has been moved to the center of the church lot and a basement has been put beneath. One room contains the furnace, which is a great im-

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provement over the old stoves. The young adult class has raised the funds for a new floor and the aid society has purchased chairs and a rug for the pulpit. The church lot is being landscaped. On the first of the year our church adopted the envelope system. There are two divisions in our envelopes—one for the weekly offering and one for the program of Brethren Service. This systematic form has greatly increased our giving.—Mrs. Winifred Wood, Nokesville, Va., Feb. 28.

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# GOSPEL MESSENGER

Volume 93

APRIL 1, 1944

Number 14



Photo by Gordon Palmquist

To the Upper Room



## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.

APRIL 1, 1944

Volume 93

Number 14

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## Around the World

**Government spending** for war was \$285,000,000 a day for the month of January.

**War has made a cut** in the number of doctors' degrees conferred. For the second successive year, the total number of doctoral dissertations has declined after eight years of steady increase.

**The goal of eight million** Methodists in America is close at hand. Records show the lay and ministerial membership now stands at 7,984,944, an increase for 1943 of 145,639 over the previous year.

**Japanese Christian soldiers** are refusing to commit atrocities and they are being shot or they commit suicide rather than obey, declares Dr. H. W. Myers, of New York, for forty years a missionary in Japan.

**Protestant forces** of America will join with those of Catholic and Jewish faiths for the observance of National Family Week, May 7 to 14, during which the spiritual foundations and resources of the family will be emphasized.

**Seventeen elementary schools** and nine junior high schools will be opened after school hours by the board of education of Philadelphia as "civilian school door" canteens for younger pupils in an effort to combat juvenile delinquency in the city.

**European food production** has declined only ten per cent since the war began, Eric Eglund, chief agricultural economist for the United States Department of Agriculture's office of foreign agricultural relations, told the National Farm Institute at Des Moines, Iowa.

**Herbert F. Goodrich** of Philadelphia has been made chairman of the board of directors of the National Conference of Christians and Jews. Judge Goodrich, a member of the United States Circuit Court of Appeals, was formerly dean of the law school of the University of Pennsylvania.

**Through Judge Samuel S. Leibowitz** of Brooklyn, N. Y., photographs of the January Kings County grand jury were taken to be sent to the Congressional Library in Washington, recording what Judge Leibowitz described as the first such jury in the nation to be headed by a Negro foreman. He is Herbert T. Miller, social worker, and executive secretary of a Y.M.C.A. in Brooklyn.

**Checks for fifty dollars** have been sent to each of the local churches in Sanford, N. C., by the Rogers Diesel and Aircraft Corporation as an act of appreciation of the work they are doing in the community.

**Interest in religious broadcasts** in Britain has increased substantially during the past year, according to the latest listener research investigation carried out by the British Broadcasting Corporation.

**"Science cannot solve the problem,"** said Dr. E. M. Jellinek, director of the Yale Summer School of Alcohol Studies, referring to the alcohol problem. "Only citizens alone must do that, but a scientific approach offers a basis of solution."

**One modern battleship** costs as much to build as the maintenance expense of all the missionaries throughout the world for a period of one year, according to Dr. Glenn Randall Phillips, pastor of the First Methodist Church of Hollywood, California.

**Rev. Earle H. Ballou**, Congregational missionary in China from 1916 until 1941 and prisoner of the Japanese returning on the Grips-holm last December, has been elected executive secretary of the Associated Boards for Christian Colleges in China.

**More than fifty per cent** of inebriates have alcoholic fathers or mothers. This cannot be attributed to hereditary transmission but must be ascribed to the effect of example and to the physical and psychological neglect to which children are exposed in a home made by alcoholic parents.

**A vastly expanded program** of adult education for the benefit of the 700,000 veterans to be discharged after the war and for those who left their classes to go to work is recommended for New York City in a report made public recently by a committee of thirty educators and civic leaders acting for the New York Adult Education Council.

**A wartime prayer center** for all persons has been opened in Washington, D. C., under the sponsorship of the Washington Federation of Churches. The center is to be in operation daily. Devotional aids and a suitable book in which worshippers can inscribe the names of the persons remembered in prayer are being made available.



## The Steadfast Face

As we approach Easter this year the attribute of Christ which stands out above every other, in this writer's mind, is his steadfastness. Knowing full well the difficulties for his own person which lay before him and knowing even better the bitter disappointment, and agonizing heart-break, that would come to his friends, he came to the conviction that *via Dolorosa* was the way to go. So "he steadfastly set his face to go to Jerusalem" (Luke 9: 51).

Before the Easter experience was finished that face was to be covered successively with tears, sweat, spittal and blood, but the set of it was not to change. And though he went to a cross, equivalent of the gallows in our day, the set of it was toward victory, not toward defeat.

A steadfast face, constant, resolute, unswerving, comes only to those who have faith—faith in something which lies in the direction of the set of the face. Suffering and ridicule do not overcome such faith and consequently they cannot change the set of the steadfast face. Stephen, though beaten with many stones, looked steadfastly into heaven and cried out in such victory that it was possible for him to forgive even those who slew him (Acts 7: 54 ff.). We have Easter because Christ's face would not lose its steadfastness. We have the Christian church because there were others, Paul, Peter, Silas, John, who likewise steadfastly set their faces and no persecution or danger could change them. We have missions in every land because there were Careys, Livingstones, Judsons, Slessors, Stovers, whose faces were resolute and steadfast. We have a Church of the Brethren because we too had men of great faith, such as Mack, Sauer, Kline, Early, Winger, Frantz.

What was the faith that gave Christ his direction and his strength and which kept all these other faces so steadfastly set through the years?

It was a faith that Christ's kingdom would come even as he had taught his disciples to pray that it would, and that his Father's will would be done on earth even as it is done in heaven. And it was faith that only in the direction he was taking lay the answer to that prayer. All those others believed that too. So, of course, neither he nor they would turn aside from it. By the path of suffering and the way of difficulty was the kingdom to be attained.

Not all could keep their faces steadfast even in his day. Many began the journey but turned back and walked no more with him because the way was hard and their faith was small.

This is a day that calls for steadfast faces. Many have turned aside; some sorrowfully be-

cause the cost was beyond their courage; others thoughtlessly, caring little whether his kingdom came or not; and still others exultantly, cheering for a way they themselves had laid out, assuming that he was with them but never stopping long enough in prayer with him to discover that their way could never be his way.

But the picture is not a dark one. There are many who walk with him and keep their faces steadfast; far more than walked with him in old Judea. In every land there are men and women of great courage and steadfast faith. Some of the greatest Christians of all time live now. Some are members of the white race; some are not. They have learned that tears and spittal and even calvaries are in waiting for those of steadfast face but they are not afraid. For they know also that Easter lies along that road. It is the road of hope, triumph, salvation, everlasting peace, the way to the kingdom of God!

Be ye therefore steadfast.

D. W. B.

## Mixing the Moods of Youth and Age

WHEN the foundation of the new temple was laid by the returned exiles the old men wept and the young men shouted for joy.

The old men remembered the glory that was departed. The meager proportions outlined before their eyes gave promise of nothing like what had been in the ancient days. The ache in their hearts was intensified, no doubt, by the excessive jubilation of the thoughtless and care-free youth about them, so unappreciative of what the fathers had seen and done and endured.

The younger folks were living only in the future. They did not share the memories of the older golden days. They compared the outlook with the immediate past only, and that gave the former a very rosy hue. Things were looking up just then and their fertile imaginations supplied every detail in the future prospect necessary to make this a grand and glorious triumph.

It is easy for us at this distance to understand both moods and appraise them with approximate justice. It would not have hurt the younger set any if they could have tempered their rejoicing with a better understanding of the nation's history. It would have prepared them for the further disappointments they were soon to meet. And the older people—well, so far as it concerned the probabilities of material greatness, their pessimism was fully justified. But if they could have had faith enough to believe that in spite of this and in a more important sense God could and would make the glory of that house greater than the glory of



the former one, their weeping would have been less violent.

Was it just as well, perhaps, that the weeping and the shouting were so intermingled that the noise of one could not be sharply distinguished from that of the other? Certainly the moods of both classes, if they experienced a like blending, were the better for it.

The reckless enthusiasm of youth which can see no clouds on the horizon and the saddened experience of years which sometimes can see no sunshine, make a splendid compound. Each needs to be tempered by the other.

E. F.

### Motives and Deeds

THE moral quality of an act is determined chiefly by the motive, yet this may not be the whole measure of its value. It may do somebody good even though it brings no blessing to the doer as, for example, when one is led to give money to a worthy cause purely out of a desire to appear generous. Such a motive cannot destroy the service which the gift may render, but it certainly does destroy its credit value to the donor.

On the other hand, a good motive cannot sanctify a deed which is evil in itself. Even so laudable an ambition as ridding a community of sin would not justify one in killing all the sinners.

Nor can any of the facts we have cited justify one in going into the business of judging other people's motives. They do proclaim the supreme importance of searching one's own motives but not those of others. That belongs to them and God. To assume that place is the most presumptuous usurpation.

We have heard of folks who can scarcely credit those who disagree with them with any good deeds at all. They are always discerning some evil purpose behind the acts of such and measure them by this purpose. The very fact that others differ is, to these experts in judgment, proof that there must be something ulterior in their thinking. So condemnation is passed upon them at once.

This is an exceedingly bad practice for many reasons besides the one already given. The liability to err, in judging the

motive, is too great. It is impossible to know all the factors in the case. Only Omniscience is fit for such a task.

The teaching of the gospel is emphatically against it. "Judge not," says Jesus. "Let us not therefore judge one another any more," says Paul.

One of the worst things about this judging habit is the way it reacts upon the disposition of those who indulge in it. Inevitably they grow suspicious and pessimistic, seeing only evil when most people see much good. It is a sad state to get into.

The expert dietitians take the pudding apart and catalog its component elements, if they choose. The practical person will judge by eating it. Infinite wisdom can analyze the secret chambers of the heart. "By their fruits ye shall know them" is the best rule for common mortals.

E. F.

### Beauty for Ashes

THE burned-over field is ever a scene of desolation. Yet in such fields many of those things which root deeply are able to push upward into newness of life, and with vigor because of strength of root. May the seared fields of our world give beauty for ashes!

H. A. B.

## Thinking About the News...

### Costs of War

War is something we should have outgrown but have not. International tantrum-throwing becomes a more and more expensive luxury.

● The Bureau of Budgets informs us that up until now we have spent in this war \$222,548,711,645. Per capita that comes to \$1,690.21. My family's share is \$10,141.26. That is more than I could pay. You figure it for yours.

● In January United States government spending totaled \$7,416,000,000. That was \$285,200,000 each bank day for the month. Figuring roughly, one day's government expenditure would have kept the Church of the Brethren mission in Africa going 7,100 years at our present rate of Africa expenditure.

● United States army casualties were recently listed at 150,478. Of these 34,179 are dead. The list mounts daily. The innocent children and old people of Europe who have been killed recently through bombings are estimated at between one and two million individuals.

● The house appropriations committee is asking for \$1,224,000 to purchase new national cemeteries, "at least one for each state," they say. These are for American boys who have not had the opportunity to live out normal lives, rear families and render a constructive Christian service.

● Foster homes are being sought across America for old folks whose young folks have been drafted into war, leaving them alone and uncared for. Emptiness and loneliness are costs of war.

● Army nurses are urging that civilians be prepared for the shock of meeting maimed and insane soldiers who are already beginning to return from overseas. They recommend that women "from 16 up" enter hospital wards and accustom themselves to the sight of such men. Should children be prepared for that too?

● Hatred reaps its own reward. War feeds on that and lays the foundations in present hatreds for further wars with mounting tolls of mutilation, death, insanity, and waste.

● "Everyone who is angry with his brother shall be in danger of the judgment"—Jesus. (Matt. 5: 22 r. v.)

● War is expensive.

D. W. B.



## Did Simon Know?

MARY STONER WINE

Did Simon know when he went with the crowd  
That he would be compelled to share the load?  
That he would walk that day up Calvary's road  
Beside a God in grief and sorrow bowed?

Can it be true the Lord may need us still,  
The humble folk, to walk with him, to bear  
His cross? The cross we would not need to share  
Had we not followed him up Calvary's hill?

Did Simon chafe beneath the heavy load,  
Beneath the burden of the wood, the shame?  
Or did he share the fellowship of pain  
As he with Christ went up the Calvary road?

Would Simon follow of his own accord  
That rugged way again, with Christ the Lord?  
*Greenville, Ohio.*



## Redemption Through the Meek

BY JESSE H. ZIEGLER

*Romans 3: 23-24*

THERE is certainly no one in these days who doubts that the human race is in real trouble. Even the term *sin* is more widely accepted and used than it was ten or twenty years ago. The question which weighs down and presses upon all people is, "What shall we do with the load of sin under which we are living?" For the answer to that question let us turn our eyes backward 2,000 years to the story of what happened on Friday of Holy Week.

In last week's meditation we left Jesus on Thursday night in the upper room eating a fellowship meal with his disciples. He was teaching them in an unmistakable way that meekness is to be the characteristic of his followers. There at the table the traitor was made known. At the table Peter was told that he would deny Jesus that night.

From the upper room Jesus went with his disciples across the brook Kidron to the garden of olive trees on the hill near by. In this garden he faced the agony of the fear of death. His disciples had already deserted him by going to sleep.

While it was still dark a mob made up of soldiers and officers of the temple came to the garden guided by Judas. Jesus refused to permit the disciples to defend him and went with the party. (On the surface, it might seem that here would have been the time to use arms in defense of religion. But Jesus did not permit it.)

They took him to the house of the high priest. First, he was questioned by old Annas. Then he was taken to Caiaphas, the real high priest. But in darkness it was not lawful to question or try a man, and so Caiaphas sent messengers to the members of the council and for witnesses. In the meanwhile the attendants blindfolded Jesus and struck him, saying, "Prophecy who hath struck you!"

In the first morning light a part of the Jewish council assembled to try Jesus. No witnesses agreed, until finally two testified as to his saying, "Destroy this temple and I will build it in three days." Also Caiaphas said that Jesus said he was the Son of God. This was blasphemy.

They hurried through the streets to the government house where Pilate lived. They could not enter. Jesus was tried by Pilate and found innocent. The crowd insisted on his death. Pilate sent him to Herod. Herod made sport of him and sent him back. Pilate finally yielded to their demands and gave him to his soldiers to scourge and crucify.

Jesus was taken by the Roman soldiers to their barracks where he was mocked and scourged until almost exhausted. Then he had to carry his cross-beam. When he fell under it, Simon of Africa volunteered in pity.

From here on the story is so familiar that it needs no repetition. The nailing to the cross; the reviling by the crowd; the conversation with the thieves; the commendation of his mother to John;



the agony of the cross; death—these are familiar to every devout Christian.

This story deeply moves our imagination and our emotions, but someone will ask, "What does the execution of a meek and lowly man of Galilee have of relevance to us?" The answer is that it is relevant because in this execution was being portrayed a dramatic episode in the experience of God's dealing with men. The Christians from the beginning confidently affirmed that on Calvary God was reconciling to himself man, who had through sin estranged himself. It, therefore, becomes a cosmic event. There are two things to note: men are sinners and have missed the glorious ideal of God for their destiny, and men are redeemed from sin and reconciled to God through the meek giving of his life by Jesus, the Son of God.

That people are sinners and have missed the ideal destiny which God had in mind for them is clearly taught by the Scriptures. All those who were closest to the thought of Jesus believed this to be fact. Paul's classic statement was, "For all have sinned, and come short of the glory of God" (Rom. 3: 23). But even the psalmist of times long before Jesus had sung that as God looked down on the children of men he found that all had turned aside, that all had become filthy, that none did good (Psa. 53: 2-3).

Those who are most sensitive to the meaning of events in the current scene agree that all people have turned aside from the destiny planned for them. It would be obvious enough if one were to look only at the terrible destructiveness of this war. When one adds to that the suspicion that the winning of a military victory may be the signal for a gigantic territorial grab which will make the imperialism of the last fifty years look diminutive, then one believes in universal sinfulness.

We need not even turn away from ourselves to discover the validity of the Christian idea of universal depravity. Which of us can earnestly look *within* and not find the same things *within* that we condemn in the world about us? Greed for money or power; insufferable pride; desire that might be spelled l-u-s-t; suspicion; vicious readiness to believe the worst about others—are these not the things that crowd upon the inner life and alienate us from God?

Our faith is, however, that although all men have sinned, yet all men may be redeemed from sin and reconciled to God through the meek giving of his life by Jesus. Jesus believed this. He identified himself with the Suffering Servant of Isaiah 53. Wounded for our transgressions, bruised for our iniquities, healing us with his stripes—this seems to have been Jesus' idea of his

## It's All Within Thy Power, Lord

GERTRUDE LeFEVRE GRAFF

'Twould be within thy power, Lord,  
From the millions trained to fight  
To raise them to an army—strong,  
To spread the "gospel light."

With such an army going forth—  
Oh, Lord, if this could be—  
Thy name would spread o'er all the world  
As the waters o'er the sea;

Then weapons that were made to war,  
All things that now destroy,  
Could change to useful instruments  
For mankind to employ.

Hear thou the prayer of every heart,  
Thou righteous Prince of Peace;  
May every nation own thee, God,  
Then shall this warfare cease.

It's all within thy power, Lord,  
Yet, humbly we will say,  
"Thou knowest best—thou art God,  
Thy will be done, we pray."

York, Pa.

death. Paul believed this. He said that we are being counted as righteous through the deliverance which is found in Jesus (Rom. 3: 24). In another instance he said that it is in Jesus that we find redemption and forgiveness of sins through the shedding of his blood (Eph. 1: 7). Peter believed it. Talking of Jesus, he said, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2: 24).

The church has variously interpreted the death of Jesus. An invitation to faith because of the demonstration of God's love on Calvary; Jesus a ransom paid for men to Satan; Jesus the substitute for us in God's punishment of sin—these are the more common interpretations. It seems to this writer that there are three things important to keep in mind: (1) God is perfectly loving; (2) God is perfectly righteous and holy; (3) Calvary is the drama, the objective side, of what is continually going on in the heart of God. God is saying on Calvary that there is no redemption and reconciliation except through the suffering and pain of God himself. Christ standing before Pilate, or on his way to Calvary, is a picture of the Terrible Meek. He could not be bought or bullied because he wanted nothing—nothing but to do whatever was necessary to save the men who were hating him and killing him.

In Christ's giving of his life there is a "once-for-allness." No one else need die to make possible the reconciliation to God of any person who knows of Christ. But this writer has a growing conviction that in many instances of alienation between



people and groups the only way to reconciliation may be through the sacrificial giving of someone who is truly meek. Although there is a note of finality and complete efficacy in Calvary—yet, Calvary is also *an example* to the meek who would be makers of peace.

Bethany Biblical Seminary.

## The Rolling Stone

BY C. A. BARNHART

It was Benjamin Franklin who said, "A rolling stone gathers no moss." He arrived at this truth by observation. More thoughtful investigators of recent years, however, have come to the conclusion that, after all, moss can be of no possible use to a stone. Quite the contrary, moss has a decidedly deteriorating and disintegrating effect. As the moss increases the stone decreases, and is eventually reduced to sand or clay. But let us investigate a little further.

Before moss can attach itself to a stone, the stone must lie still. The surface must be pitted so that spores of the moss plant can adhere to it; and it must be porous enough to hold and absorb moisture. The rolling stone offers nothing of the first and an ever-decreasing amount of the second and the third.

A rolling stone has been detached from its natal bed and has been set in motion by some great dynamic force, particularly running water. Natural inertia having been overcome, the stone starts to roll. As it rolls its projection corners get knocked off, and its exposed surfaces are polished. The more it rolls the less force is needed to keep it rolling. It eventually becomes spherical. As it rolls along it strikes other stones which need but a slight impetus to start them rolling also. Rolling is catching.

Builders of earthly houses do not like round stones. They are too unstable. They are too easily upset. Their bases are too small. Builders prefer to go to the quarry, the natal place of stones. Here they blast out the rocks and cut them into cubes and rectangular blocks. Then with a bit of mortar they can lay a solid wall. Even without mortar the wall will remain standing. Not so with round stones. Take away the mortar and the stones will roll apart. For building earthly houses round stones are but coarse aggregate or filler.

There is a fallacious belief in some localities that field stones grow. A pupil once asked her teacher, "Do stones grow?" The teacher replied, "Yes, they

grow smaller." Rolling stones grow smaller; but as they roll they become smoother, and acquire a protective polish. Diamonds lose weight and volume in the cutting, but they gain added luster and brilliance.

However, the coiner of the proverb about rolling stones was thinking not about rocks, but about human beings. He meant to say that people who move about too much never accumulate worldly goods. This is generally true. Again thoughtful investigators have found that worldly goods often cause their possessors to waste away.

We are thinking at the moment of a certain carpenter's son and his little chest of tools. Working day after day in his shop he seemed to be on his way to prosperity. He bade fair to establish himself in a useful and profitable trade. But something came along and gave him a bump. Was it intuition? Was it inspiration? Was it vocation? Was it the voice of one crying in the wilderness?

At any rate he rolled out of his shop and into the wilderness. Here he bumped into solitude and hunger, thirst and wild beasts, Satan and temptation. The carpenter's son lost much, but he gained something else of inestimable value. He got a few corners knocked off but he rolled on. Never again would he be tempted to become an appeaser, a compromiser, an opportunist, a mossback. Henceforth, he refused to stay put. Jesus Christ became a rolling stone.

As he rolled along he bumped into Simon and Andrew. Christ

again lost something, but he gained much. Simon and Andrew forsook their nets and started rolling. A little farther on Jesus bumped into James and John in their father's ship mending their nets. They rolled out of the ship and likewise followed him.

On the Sabbath day he bumped into the synagogue and into unclean spirits. The unclean spirits fled, and the people were astonished at his doctrine. Christ preached in the synagogues throughout all Galilee. He bumped into fever, leprosy and palsy. He bumped into faith and criticism. He bumped into scribes and Pharisees. He was pressed and scarified by curious and enthusiastic crowds. He gave much and lost much. In the depths of solitude he prayed and gained power to roll on.

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## The Little Ass

RUTH B. STATLER

The little beast that carried Christ that day  
Into Jerusalem's streets so proudly  
walked  
Because he must have known the Man he  
bore  
Was God's own precious Son; nor  
balked  
As a colt is wont to do when first he feels  
The weight of burden on an untrained  
back;  
As winds and waves once knew the Mas-  
ter's voice,  
The little ass would know; nor did he  
lack  
The reverence befitting a great king  
And heaven's glorious Son. The cheer-  
ing throng  
Sang praises for one day and then forgot.  
I wonder if that ass forgot the song,  
Or if remembering, could gentler be,  
Because he served the King once faith-  
fully.  
Somerset, Pa.

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The Rolling Stone bumped into the rich and the poor, the old and the young, the husbandman and the fig tree, the priests and the elders, the money-changers and the hypocrites, Judas and Caiaphas, Pilate and the soldiers. Christ bumped into his accusers and persecutors. He was mocked and spit upon. He was robbed and smitten. He was nailed to a cross and was pierced by a spear; between two thieves he was done to death.

The Rolling Stone was laid to rest in a new-made grave hewn out of the solid rock, the birth-place of rolling stones. Seemingly, this Rolling Stone had, at last, come home to stay. But rolling stones are unstable. They have a way of not staying put. Perhaps there was a bond of sympathy between the rolling stone that closed the tomb and the Rolling Stone interred therein, for very early in the morning when the two Marys and Salome came to anoint the body of Jesus, "they saw that the stone was rolled away; for it was very great."

"Rolling stones gather no moss." But if they are the right kind of stones and will roll long enough and far enough and will bump into the right kind of abrasives, they will acquire a polish and luster that will cause them to "shine as the brightness of the firmament; and as the stars forever and ever" (Dan. 12:3).

*Columbus, Ohio.*

## **The Obligation in Baptism**

BY GALEN B. ROYER

### *Part V. "I Thought"*

"THOUGH I am nearly overcome by the descriptive estimates of Christianity, I am still puzzled," says Bro. Loyal Church Member with a note of sorrow in his voice. "Why do Christians like myself who have the light and are eager to serve the Lord with a whole heart neglect or avoid obeying him in personally seeking to save the three in total ignorance of that light. Not in the spirit of a Pharisee I thank God I am not one of the three. I recognize the obligation of the physician to seek to save life. Not to go would end his usefulness among men. How much more important is eternal life! Yet Christians enjoy good standing in their respective communions if they take only a fair interest in the affairs of their own congregation."

The answer is the story of mankind. Christians admit God's supremacy but except for a very, very few they really do not have faith in God; they do not personally accept him in great faith. Hence, they have no wholehearted love to obey Jesus as he has commanded. Or perhaps it should be stated thus: They had great faith; they gave up self entirely for the favor of their own salvation; they have little faith and love enough to observe certain

self-denials maintained as standards in the fellowship they have entered; they think there is no particular obligation to God and duty to their fellows in darkness to go themselves to lead them to the light. But thinking is not faith. Thinking is listening and pondering—sometimes cherishing, the dark suggestions of the old man (Eph. 4: 22). It is the spirit of unbelief in which love is chilled or atrophied.

Here are a few instances of listening to the old man: (1) Naaman, a leper, thought and went away in a rage (2 Kings 5: 11) after the prophet told him how he could be healed. (2) God covenanted with Abraham: "In thee shall all the families of the earth be blessed" (Gen. 12: 3); Old Testament history relates a different story. For as the time went on man thought and "limited [vexed or pained] the Holy One of Israel" (Psa. 78:41) and by their disobedience prevented the families of the earth from being blessed in their day. (3) Simon Peter, disappointed with events not going as he thought they should, with aching heart and dimmed vision decided it was safer to follow Jesus afar off and sat down with the police inside the court (Matt. 26: 58) watching and waiting to see the end. But that end has not yet come. Unwittingly he was looking upon a beginning most glorious, victorious and far-reaching. (4) Saul with his giant intellect and flaming zeal "verily thought with myself that I ought to do many things contrary to the name of Jesus" (Acts 26: 9); without thinking or counting the cost he accepted the obligation (debt, he calls it) of his baptismal covenant and immediately preached with such strength that the Jews plotted to kill him. His was a living faith which victoriously declared: "I can do all things [that includes going as he went] in him that strengtheneth me" (Phil. 4: 13; John 15: 5).

Commands from high authority are to be obeyed without thinking or hesitation. How much more this should be observed when coming from One having all power! This is illustrated by the prophet, beholding the Lord on a throne and hearing, "Whom shall I send, and who will go for us?" Immediately, without thinking, the answer was, "Here am I; send me" (Isa. 6: 8).

However paradoxical it appears, you, Bro. Loyal Church Member, and I, intelligent and free agents, in our total helplessness seeking from our Creator the boon of salvation from the results of our own sinful thinking, refuse to obey the Almighty's command. Instead we insist upon following some substitute framed more or less after our individual selfish notions, supposed adaptability and best judgment. We know, or at least have opportunity to know, that our substitute is not in complete accord with the will and command of him from whom we have begged for grace. Nevertheless, we believe with our substitute we can get by and



will be accepted in fulfilling our individual covenants. Do we in other and less important matters pursue such a course?

Then consider our thinking in the realm of excuses. What is it, if not the greatest and most shameful effrontery to his Savior and God, for a saved one to offer an excuse for not obeying promptly him whom he professes to love and whose commands are all for his good? Note God's response to some of the more outstanding excuses recorded in the Bible: (1) The strong influence of another, even wife or husband, much less the cunning subtleties of Satan, cannot be accepted. It failed with Adam and Eve (Gen. 3: 12-17). (2) "The anger of the Lord" blazed against Moses for his hesitation and excuses (Ex. 4: 1-14). (3) "The angel of the Lord waxed hot" against Aaron for his excuses in behalf of others (Ex. 32: 22-24). (4) Ignorance, or lack of understanding God's command, because of neglect, lack of interest or willful avoidance to know is not acceptable. Even in Moses' time it was not (Deut. 30: 10-17). To "keep his commandments" (v. 10) is "not too hard for thee" (v. 11); "if thine heart turn away . . . ye shall surely perish" (vs. 17-18). (5) Lack of family prestige, an excuse which Gideon offered, was not accepted (Judges 6: 15). (6) Feeling unfit for further work for the Lord did not release Elijah (1 Kings 19: 4ff.). (7) Youthfulness and inexperience are not acceptable. God emphatically told Jeremiah, "Say not, I am a child" (Jer. 1: 7). (8) Asking that he might "first . . . bid farewell to them that are of my house" classed one man unfit for the kingdom (Luke 9: 61 ff.). (9) So filial a duty as burying a father Jesus rejected and said, "Go preach the kingdom of God" (Luke 9: 60). (10) Prophesying, casting out demons, doing many mighty works, all in the name of Jesus, offered in place of "doing the will of my Father," will bring "I never knew you," a surprising disappointment (Matt. 7: 21 f.). (11) Failure to use the talent as the Lord directed, thinking Jesus is a hard master, is a vain and useless excuse that brings sad results (Matt. 25: 24ff.). (12) The authority of organizations in the church or outside, along with councils, rulers, and kings, cannot excuse us before the Father (Mark 13: 9; Luke 12: 11). (13) Because Peter did not understand God's providences for another brought a rebuke and command to "follow me" (John 21: 22). Be assured God's providences never conflict with his Son's command to go and preach.

When Jesus, who knew human nature (John 2: 25), said, "And I, if I be lifted up from the earth will draw all men unto me," he was not carried away by enthusiasm as man sometimes is; he did not make a mistake in prognosticating his drawing power. But has not every baptized one who has listened to the wisdom (dark sayings) of the old

man cared little or nothing for the perishing, and thereby lifted himself up instead of lifting up his Savior and Master?

How inconsistent with the unchangeable attitude of God whom we worship our thinking often is! We sing a prayer, "Lord, lift me up and . . . plant my feet on higher ground," as though all heaven were against our rising to noble heights. Sometimes we cry, "Lord, increase our faith," then hesitate until we see at least part of the way. We pray, "Lord, give me a submissive heart," when he is always waiting to bestow favors on real submission, but our wills do not submit fully. We await the divine call and disregard our obligation to God, duty to our fellow men and the plain command to go and preach. Bro. Loyal Church Member, what groveling in the grimy dust piles to exalt self man chooses instead of obedience to him who has all power and high purpose to draw all men up on higher ground.

*Huntingdon, Pa.*

## Strange Answers to Prayer

BY PAUL MOHLER

WHY are God's answers to the petitions in the Lord's Prayer so uneven? Why has he given us so many more of the material blessings for which we ask than of the spiritual? Is it because he is richer in the material than in the spiritual? Or is it because he is more interested in our having factories and farms, railroads and highways, autos and airplanes, telephones and radios, banks and insurance companies than in our hallowing of his Name, the coming into his Kingdom, and our obeying his will on earth as in heaven? We ask for all of these things when we pray the Lord's Prayer—why do we get so much more of one kind than of the other?

If on hearing the Lord's Prayer for the first time some Day-of-Pentecost convert should have said to Peter, "God will give daily bread much more liberally than anything else we ask in this prayer," Peter would have been astounded. And if the new convert should have gone on and said that the time would come when God would give so much food to a great nation that it would not know what to do with it, that its government would actually pay the farmers to raise less food, and all of this at a time of spiritual depression, growing unbelief, and rebellion against God, Peter might have dismissed the convert as a crack-brained fool. And Peter would have had good ground for his conclusion in the fact that in those days the world was never very far from famine, with never any great surplus of food. But the new convert would have been right. Why?

Is it possible that God answers our prayers, not



according to the words that we utter but according to the intensity of desire back of the words? Are his answers uneven because our interest is uneven? Do we just mouth the petitions for spiritual blessings, while we actually pray for material things? Are we receiving what is really "our souls' sincere desire"?

When our desire for any blessing becomes sufficiently strong, it impels us to become God's fellow workers (1 Cor. 3: 9). Desiring more food, we have worked with God by inventing tools and machinery for clearing ground, plowing, sowing, harvesting, threshing, milling and baking food grains into bread in far greater quantity and far less time than anyone in the ancient world could have imagined. God still does the infinitely greater things that only he can do in food production, but the little that we do makes a vast difference in the output. Does that mean anything in this discussion? I think it does.

Suppose that the Christian people who repeat the Lord's Prayer had expended as much intelligence, ingenuity, energy and wise effort toward having the name of the Father hallowed in the hearts of all men, his rulership established in the hearts of all people, and his will done on earth as it is in heaven as did the John Deeres, the McCormicks, the Edisons and the Fords in improving our material conditions. Do you think that God would have given us spiritual blessings as liberally as material? I do.

I think that God would much rather give us "all spiritual blessings in heavenly places in Christ" (Eph. 1: 3) than all the wheat, corn, coal, iron, gas, electricity, machines and chemical laboratories in the world and that he will give them to us just as liberally when we care for them as much as we do for material things.

*Pasadena, Calif.*

### His Care

BY JULIA GRAYDON

EARL L. DOUGLASS in a recent article published in the daily papers said: "The longer a believing Christian lives, the more sure he is that God's protecting care is round about him at all times."

To me this is a most comforting statement, almost the sort of thing Paul would have said had he lived in this age, so full of doubts and fears.

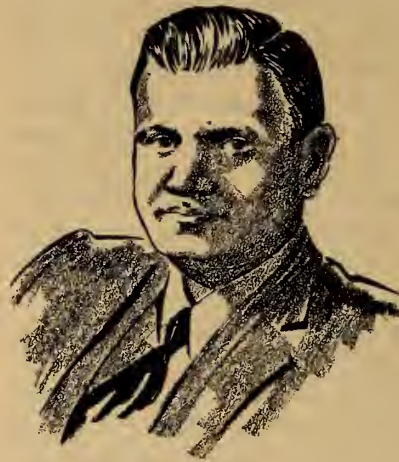
If many over our land were asked to testify to the truth of these words, they would rise up and say, "Truer today than ever before and more needed than ever before in our country's history." God's protecting care is round about at all times, especially for those who believe in him!

*Harrisburg, Pa.*

## Educating Young Ministers in Wartime

BY RUFUS D. BOWMAN

UPON the surface one would think that the program at Bethany is entirely normal. Yet there is



an increased seriousness in the minds of the students because of the world situation. Students who have the privilege to go to school want to do their best and to give their lives fully to the redemptive work of the kingdom. World needs pull heavily upon

the heartstrings of young ministers. They realize that they are preparing to serve Christ in one of the difficult periods of human history.

### Facing New Situations

It is harder to do church work now than it was a few years ago. Many members work long and irregular hours. Thousands have moved because of new jobs. Boys have been drafted and are away from home. Because of this, there is a great deal of strain in the hearts of parents, wives and friends of young men. Anxiety and disillusionment are gripping the people. Spiritual confusion is found almost everywhere. People are hoping for the dawn of peace, but are afraid of the news that tomorrow will bring. The world is sick and is taking the wrong kind of medicine.

In preparing to serve in this period, young ministers see that courses in Bible and Christian doctrine are fundamental in giving people a faith to live by, that personal evangelism is essential in reaching those untouched by the church, that counseling is increasingly important because of the problems multiplying on account of the war, that Brethren ideals must be applied to life situations today, and that the gospel of Jesus Christ is the only hope of the world. The future ministers of the church believe that the world needs Christ more than anything else.

### The Alarming Need of Ministers

There are now one hundred six students enrolled in the Seminary, of whom eighty-five are ministers. There are eighty-nine enrolled in the Bible Training School and more than twenty are ministerial students. The graduating class this coming May will possibly number more than thirty, of whom twenty-four are young ministers. Still we are not educating enough ministers to supply the needs of our churches. Reports from the General Ministerial Board indicate that it would take more



than twice the number of Bethany graduates for this spring to supply our churches with ministers. But the ministerial shortage is going to get more acute. The number of young ministers in our colleges is decreasing. Two of our colleges have substantial ministerial groups, but the rest are as low as five, six or seven. One reason for this, of course, is the drafting of young men, but it is also true that our churches have not taken seriously enough the problem of ministerial recruiting. The providing of an adequate ministerial leadership for our church makes it necessary for our churches to call worthy young men to the ministry, and to work with draft boards so that they have the opportunity to continue their education. The church probably will have to call young men to this high office at an earlier age than we have been calling them heretofore.

#### **Bethany Day**

The observance of *Bethany Day, April 30*, provides an opportunity to present the values for which Bethany stands and for discussing the importance of the ministerial education program of the church. Bethany is supported by the Church of the Brethren. Each local church through the giving of money invests in young ministers and missionaries. Your offerings are helping to fill the pulpits of tomorrow with consecrated preachers. Bethany faculty members and students are the servants of the church. Those of us who serve in the school appreciate the splendid co-operation, goodwill, and support of the brotherhood. Pray for us that God's will may be carried out in the program of the school.

#### *Bethany Biblical Seminary.*

### **Tentative Report of the Committee to Study Home Missions, Duties of the Moderator, and Reorganization of Our General Boards**

#### **I. HOME MISSIONS**

The home mission work of the General Mission Board holds a place of great importance. In order to get first-hand facts concerning the volume and the value of the work, a questionnaire was sent to all district boards. Forty-three responded.

#### **Findings**

A study of returns reveals the following:

1. One third of the churches in the brotherhood receive or are in need of financial aid. This means that one out of every three churches needs help.
2. For this work, our district boards together invest annually about \$100,000. The General Board, annually, adds about \$50,000.
3. Some district boards approve a budget, use effective methods to inspire giving, and formulate plans for promotion. Some have budgets of as much as \$5,000.
4. Before opening up new mission points, several boards consider the salient factors necessary to a going enterprise.
5. Some mission churches have received subsidies for

periods of twenty-five to forty years with little evidence of growth or even ability to survive.

6. A failure to formulate the goals and provide the stimulus which might have resulted in producing indigenous churches seemed evident.

7. In some instances, insufficient value has been placed on the ability and the personality of the mission workers, and only a few boards have definite plans for supervising the work.

#### **Summary**

We list some causes for slow or retarded development as follows: (a) too little thought on the value of location; (b) lack of a pattern on the part of boards for the selection of mission workers; (c) lack of pattern and purpose in field administration; (d) failure of district boards to give careful and proper supervision.

Since our study and investigation has revealed that this phase of our church work needs much greater emphasis and a wider recognition of its value in strengthening our whole church and thus increasing its impact as a Christian force in the world, your committee asks Annual Conference to designate what we now call home missions, as the Department of Home Missions and Church Extension, and that hereafter this department shall be recognized as on a par with each other department as higher education, Christian education, foreign missions, etc.

#### **Recommendations**

1. In order to co-ordinate more closely and improve the efficiency of the General Mission Board and the mission boards of the districts, we recommend that all home mission and church extension work which shares in the funds of the General Mission Board or the districts or both shall be administered jointly by the General Mission Board and the districts in which the projects are located. We further recommend that the supervising and promotional centers for home missions and church extension be developed in the regions as rapidly as conditions will permit.

2. That before large amounts of money are expended on any project, and before new mission points are opened, the General Mission Board, in conjunction with the district mission boards, shall make or authorize a thorough survey and investigation to determine the need for such work and to discover the possible chance for building a stable, self-supporting church.

3. That the General Mission Board, in conjunction with the district mission boards, shall be responsible for efficient supervision of all projects under their jurisdiction.

4. That it shall be the policy of the Department of Home Missions and Church Extension to engage workers with training, Christian character, and ability equal to those accepted for regular pastoral work.

5. That mission churches should be sympathetically and progressively stimulated to develop local resources both in workers and finances, so that the missions may become self-supporting as quickly as possible. We would discourage a blanket system, however, since some points may have possibilities others do not have. In rural areas, a small tract of land for a pastor's home or the Lord's Acre plan would aid in this accomplishment, and in urban centers building courts with apartments which might be rented to members would produce both workers and finance.

6. That an aggressive spirit of evangelism should be encouraged, and methods of evangelism should be taught



and applied. That it shall be the policy of the Church of the Brethren to open as many mission points throughout the brotherhood as our resources will allow.

7. That the value and technique of publicity should be studied by pastors and mission workers, and district boards should encourage this form of promotion.

## II. THE CONFERENCE MODERATOR

The duties of the moderator of Annual Conference were limited to presiding at the regular and interim sessions of the Standing Committee and the Conference. In recent years, however, he has served as an ex-officio member of the Annual Conference Program Committee.

In order to give the moderator greater leadership opportunity, we submit the following duties:

### Duties

1. He shall preside over all sessions of Standing Committee and of Annual Conference. He shall be regarded as the official representative of the church, and shall be authorized to represent the church in such capacity and to sign such reports, documents and statements as require the signature of the moderator.

2. He shall have authority to call special sessions of the Standing Committee, after clearly stating the purpose of such meetings, and securing the signed consent of a majority of the members. He may, with the concurrence of a two-thirds majority of Standing Committee, call special sessions of the Annual Conference, including delegates from the churches, when extreme emergency demands it.

3. He shall be a member of the Conference Program Committee.

4. He shall be an ex-officio member of the Council of Boards, unless he is already a regular member.

5. He may, as prudence dictates, attend regional, district and other brotherhood conferences.

6. He may attend interdenominational meetings at which our brotherhood should make a contribution or from which we may receive a benefit.

7. He shall include in his Conference address some of the high points in his year's work that should be brought to the attention of the church.

### Election

He shall be elected by Standing Committee following this procedure: The Conference writing clerk shall set forth the qualifications and duties of the moderator. Then names shall be put in nomination, with appropriate introduction by the one presenting the name, after which the members of Standing Committee shall vote by ballot. A majority will be necessary to elect.

### Term of Office

He shall assume office immediately after the Conference which elects him, and shall serve through the succeeding Annual Conference. He shall not serve more than one term in five years.

### Expense and Remuneration

Unless the church or institution regularly employing him provides his time, he shall be remunerated for his service at the rate of \$5.00 per day. This amount along with other expenses incurred shall be paid by the treasurer of Annual Conference.

## III. REORGANIZATION OF THE GENERAL BOARDS

No organization can meet perfectly all the needs of the brotherhood. Frequently we expect too much from organization. However, organization is necessary so that we can unite our resources and work together.

The field in which the church functions has diversity of need. Our church has developed organization through

the years to meet these needs. Now it seems we have come to the place in the organization of our major church activities where we have overlapping of program and duplication of effort, while at the same time certain important areas are not being developed.

It is our conviction that the several interests of the brotherhood would be served better through one board. However, making a change so drastic might interrupt the program and interests of the church too seriously. Therefore, we are submitting a plan which will afford opportunity to study (to test) the merits of having one general board. We do this by granting to the Council of Boards larger authority and functions as follows:

### Functions and Authorities

1. The Council of Boards shall serve as a board of reference, counsel and supervision. The board shall have at least two meetings each year. Members of the permanent boards and committees of the brotherhood shall be voting members of the council. The council shall meet prior to the meeting of the respective boards to consider all the major interests and total program of the church. The council shall effect its own organization.

2. The executive secretaries of the respective boards and committees composing the council shall prepare an agenda for the Council of Board meetings. Each board shall have the privilege to refer any problem or questions to the council for advice.

3. The decisions of the Council of Boards shall guide the course of the several boards, and thus avoid as much as possible duplication and overlapping. This does not remove the responsibility of any board in its particular field.

4. The Council of Boards may initiate policies which it considers valuable to the church at large, and may assign the same for execution to the appropriate department. The council may review any action taken by any of the boards.

5. Because of this additional supervision the membership on any board or committee shall be limited to five, except the General Mission Board.

6. Term of office for all members should be five years. Members cannot serve more than three terms in succession.

7. Looking toward unifying the work of the brotherhood we recommend that the General Mission Board and the Brethren Service Committee be merged, giving the new board a membership of ten.

At the adoption of this report, all Annual Conference decisions conflicting will automatically be repealed.

The Asheville Annual Conference appointed a committee of three, in response to a query, to study the home mission work of our church and report to Conference. The McPherson Conference enlarged the committee to five and assigned to it the added duty of studying the query dealing with the duties of the moderator and reorganization of our general boards, and reporting on the same. The committee, after much study, now submits this tentative report, in the hope that it will be read with interest and charity, and that it will prove to have something worth while. If, after careful reading and study, you feel like making suggestions for our further consideration, you are invited to write them to the secretary of the committee.

Signed by Committee:

C. D. Bonsack, Chairman  
Norman A. Seese, Secretary  
J. W. Lear  
James M. Moore  
Ross D. Murphy



# Home and Family

## Fun on a Gallon

BY ADA CASSEL SELL

"Good news, mother!"

"Yes?"

"We can use our car as we like. That means we can take in the Bible conference at the park."

"I'm happy, Edward! It did seem so unjust to see perfectly good gasoline used for harmful purposes, while we could not attend the conference. Of course, we could go by streetcar most of the way, but with so many fares it would be quite an item."

"It does seem too bad that beer dealers can promise delivery while churchgoers are watched."

"Could we get the family together a moment or so, mother?" continued Edward Lee. "I believe we'll celebrate by taking a little ride this afternoon. Afterwards we can eat a picnic supper at the park, and then attend the missionary service at 6:30 and the services at 7:30. We must choose between the service in the casino by the lake and the one in the skating rink."

"I'll call the children. They're on the playground."

Soon the family was in conference. It was a small democracy. Father and Mother Lee would not think of deciding a pleasure trip without consulting the children, who were full of suggestions as to how to get the most fun on a gallon of gasoline.

"Let's go swimming!" eagerly offered twelve-year-old Esther.

"No, we were swimming this morning! Let's go to grandma's."

"Too far, son."

"Oh, yes! I forgot about the gallon. What do you want to do, Bonnie?" Ted asked the five-year-old.

"See beavers!"

"Beavers? What does she mean?" Mr. Lee asked his wife.

"I read her a story about beavers last night and told her there was a dam with a lot of beaver houses less than four miles away."

"Now you've done it, mother!" laughed Mr. Lee.

"Seeing the beavers would be fine sport!" agreed Esther. "Then when we study about beavers in school we'll know about them firsthand. I'd like that. Perhaps I could get some twigs with teeth marks on them."

"Let's go, mom!" urged Ted.

"Shall we, daddy?"

"Yes, indeed. I'm proud to have such a knowledge-seeking family. And to think Bonnie originated the idea!"

Everybody had to kiss and hug Bonnie.

"We'll spoil her, Ed," whispered his wife.

"A little spoiling never hurt anyone. Indeed, I would have enjoyed it," replied Mr. Lee wistfully. He had been orphaned at five and raised in an institution. The freedom he had in his own home sometimes surprised him. Though he had been well taken care of in the orphanage, it just was not like a real home.

"I've spoiled you plenty, Ed," teased Mrs. Lee.

"Right you are! Let's get the lunch ready."

The children had run out to play by this time. Mr. Lee went after them.

"Do you want mother to get everything ready all by herself?" scolded Mr. Lee. "She'll be too tired to enjoy it. Tell them what to do, mother."

"Esther, pare potatoes and cook them for potato salad. I'll make applesauce and a pumpkin pie. Ted, take the

ration books and get three pounds of ground meat for a meat loaf."

"Which stamps? How many points?"

"Oh, I don't know. Take the books along and ask. If they have butter, get a pound."

"Sixteen points, mother," said Esther.

"Yes. We've used oleo faithfully for two months. This is a special occasion. We'll do with less meat this week."

Bonnie started to cry. Everyone was dismayed. "I want to help," sobbed the little girl.

"Surely! You dry the dishes for mother, and then you may sweep the porch."

Happily the little girl got her stool, and standing on it, dried the dishes perfectly. Then she took her tiny broom from her cleaning set. What the broom strokes lacked in aim, they more than made up in zeal. At least, the dirt was scattered and the leaves were really removed.

At two o'clock "Hezzie," as the family called the car, was loaded with picnic baskets and a happy cargo of Lees. They did not forget Bibles and songbooks for the evening conference. They had clean frocks for Bonnie.

"She might fall in trying to feed the ducks," warned Esther.

"Now for the beaver dam!" shouted Ted. In no time at all they were looking at the beaver domes. Father explained that underneath were rooms with dry wooden floors. Each member of a beaver family has a bed, covered with dry leaves or twigs. Children of various families in the colony play together. In the winter the male beavers leave home to cut down trees.

"What do the beavers eat?" asked Ted.

"Trees," supplied Bonnie.

"Beavers are sweet of disposition," said mother. "They never fight. They work to get what they need. They build dams and canals; they are engineers and lumberjacks. They know how to float logs to their building plot. They put their winter supply of eating wood in the bottom of the dam. Do you hear that?"

"What is it?"

"The beaver is afraid. He is slapping the water with his tail. His tail is his news reporter; it is also a rudder when he is swimming, and a brace when he is sitting and gnawing at a tree."

"Look, mother! There are a dozen beaver heads sticking out of the water." Ted pointed excitedly.

"Yes. You see, we've been here about fifteen minutes. The beavers sank after they were warned of our approach. They can stay down only that long."

"Is their fur used?"

"Yes, indeed. The state supervises most of the trapping. The furs are valued at twenty-five dollars."

"I know now why our teacher tells us to work like beavers," said Esther. "I never knew why before."

"Has everyone seen enough?" asked father.

"Yes," chorused the rest.

"But I want to come back!" sang Bonnie. All agreed.

By the time they had eaten their picnic lunch it was time for the missionary meeting. A man from a China mission told inspiring stories of native Christians who sacrificed so much that Christians in America might well learn from them.

One of the evening sermons was about the demon of



worry. The loud speakers transmitted the message very clearly to the listeners on the park benches.

"That helped me a lot," said mother on the way home.

"I wonder if the children understood . . ."

"I'm not going to worry so about my homework," said Esther. "I'll just do it."

Everyone laughed but Bonnie, who was sleeping in mother's arms.

Soon the three children were in bed. Their parents continued discussing the good things they had heard. It had been a good day.

Altoona, Pa.

## The Godly Christian Home

BY R. C. HINKLE

*But as for me and my house, we will serve the Lord*  
(Joshua 24:15)

"And the Lord said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

"Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

The home is facing formidable, challenging and deadly enemies in our day. The vision of the nominal Christian is clouded and foggy in its interpretation of a real standard of ethics.

In the case of Joshua and Abraham we have two great characters who had godly homes. Here were two fathers who stood at the head of their families and assumed the responsibility of deciding the moral and spiritual atmosphere that would pervade and emanate from their homes. We believe that Moses, Samuel and Timothy and many others of our great Bible characters were reared, or partly reared, in such homes.

Parents should be professors and possessors of a vital gospel salvation. Precept and practice based on the great gospel principles of the Bible should be in evidence. Father and mother are the head of the government in such a home. Eli, the high priest, failed sadly in correcting and restraining his boys, who became wicked, corrupt and adulterous. We hear much about our young people going to perdition, but what are we parents going to answer to God?

God originated the home in the Garden of Eden when he united Adam and Eve and blessed them (Gen. 1:28). The happy, godly, Christian home is a priceless heritage, a little kingdom within itself, a little bit of heaven.

The family relationship in itself does not make a home. A real estate salesman, according to one story, tried to sell a house to a newly married couple. Said the wife, "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church. I get my meals in a cafeteria, live in an apartment, spend my mornings playing golf, and my afternoons playing bridge. In the evenings we dance or go to the movies. When I am sick I go to the hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with a bedroom."

The atmosphere of the home largely determines the

character and destiny of those who grow up in it. The environment in childhood and the training in early life have much to do with making or marring us. Home is the place in which habits take possession of us, in which the mind is trained, in which pliable, plastic characters are molded and forged into the men and women who become a blessing or curse to humanity.

Sometimes the good work of a Christian home is nullified by the evil effects of an unchristian home. The home is a good advertisement of those who are at its head. It is the telltale of those who rule the household.

The fear of God is in the Christian home. Here God and his laws are respected and Jesus is revered. Christ would feel at home because its inmates are in sympathy with his teachings, and outright wickedness would be unknown. The Bible has an important place in such a home. It is read and studied as a divine revelation by the parents, and the children are taught its truths.

"My house shall be called a house of prayer" (Matt. 21:13). The family altar has a distinctive place in such a home. Every father should lead his family in Christian devotions every day. The children should be taught to pray. They should be taken to church and Sunday school by the parents.

Unfortunately we have a crop of parents who are wiser than the Scriptures, who are against disciplining and punishing children. The "faith cure" by the laying on of hands was a good means of persuasion in bygone days. A Christian home sets the fashion rather than follows after the fashions of the world. Modesty of dress is in evidence and the use of lipstick, nail polish and jewelry is discouraged.

Jesus says in the Sermon on the Mount: "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Peter speaks of a certain class "whose eyes are full of adultery" (2 Peter 2:14). Adam Clark, the commentator, said that if a woman dresses in a way to cause men to lust after her, she too has committed sin in her heart. Our women and girls ought to live and dress in a pure, clean and modest way. In our baptismal covenant we promise God in Christ Jesus to be faithful unto death, willingly to renounce Satan with all his pernicious ways, and the sinful pleasures of this world.

May God help us to be true to the lowly Nazarene.  
Hershey, Pa.

## God's "V for Victory"

BY MRS. G. R. CHRISTIANSEN

Each day we have called to our attention our "V for Victory" slogan, and we cherish the idea that it is coming soon, bringing peace on earth, goodwill to men. Let me tell you of a victory symbol I saw in the sky on a recent Saturday night.

The moon, gloriously bright, hung perhaps a third of the way to the zenith in a blue night sky; one brilliant star like a gorgeous diamond scintillated close by.

Rising from a short distance above the eastern horizon two arms of soft straight clouds, like white carpeted stairs, mounted either side of the moon and star, making a perfect V in the heavens.

The moon and the star hung as guiding lights, between the paths of steps—God's "V for Victory"!

"The heavens declare the glory of God, and the firmament sheweth his handiwork."

Winona, Minn.



## Open Eyes

BY GEORGE W. TUTTLE

Look, see the city of Dothan, walled about and compassed about! Elisha was within; the host of the Syrians without. One man, and one alone, they sought. There was Elisha, penned up in Dothan. The Syrians might have used a modern expression and said, "Everything is coming our way." Yes, even the unseen armies of the Lord of hosts were coming their way—but it was to protect Elisha, and to insure their defeat. Elisha was open-eyed to see the armies of God, but his servant was blind. Elisha prayed, "Lord, I pray thee, open his eyes, that he may see." Then he saw, with wide-open eyes, the horses and chariots of fire round about Elisha.

We have need of open eyes that we may see our Father's goodness as well as his power. Is his goodness not hidden in nature, in leaf and bud, in flower and fruit? Is it not hidden in his wonderful provision for all of his creatures, from the humblest insect up to his crowning act of creation, man? We may see his goodness in the humblest wild flowers at our feet, while the golden glory of the wild poppies in Southern California is to us a never-ending delight. Why, even a bumper crop of humble potatoes and corn is the Lord's doing, and it should be marvelous in our eyes. Here we note a mirrored picture of wondrous beauty in a placid pool, trees, bushes and ferns reflected in their perfection and beauty. Do we merely see the picture or do our open eyes see the Great Picture-Maker, who is none other than our God? You remember the infidel who wrote down these words, "God is nowhere," only to have his little daughter read them this way, "God is now here?"

O God of both "Here" and "Hereafter,"  
Give keenness of vision, we pray,  
That we, as we take of thy bounty,  
May see Giver in gifts, alway.

## What Is Your Greatest Need?

BY ESTHER J. GOSNELL

But my God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19).

Many times we have read and heard this, but do we believe it? If each Christian were to write down his greatest need, perhaps the answers would vary greatly. But is not our greatest need to have our never-dying souls fed on the living bread from heaven?

Missionaries tell us that people who are starving physically lose their physical appetite. It seems many church members are starving spiritually, and have lost their spiritual appetite.

There is evidence that church people are in poor spiritual health. Many churches on Sunday are not filled. Most church members give but a small portion of their material wealth toward the cause of the kingdom of God. God does supply our many needs, and yet most accept these blessings with little thought of gratitude to him for his great goodness.

Suppose God started to bless each according to his giving? Then where would you stand? How many give according as God has prospered them? "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

If every church member were truly a Christian, hungering and thirsting for more knowledge and wisdom from God, our churches would be filled and the giving would be cheerfully and abundantly done.

It certainly is a challenge to pastors, ministers and

Christian leaders to feed the starving souls of church members, as well as to bring sinners home to Jesus.

Let us live more abundantly and believe more deeply than ever before that God can and will supply all our needs if we but trust him. Jesus bids us: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

*Mt. Airy, Md.*

## A Little Child Shall Lead

BY GRACE HILEMAN MILLER

A pastor's wife in a frontier city had gathered a large group of children into Sunday school, mostly from unchurched homes. She found it difficult to get the attention of the entire group at one time; finally she hit on the plan of using a bell to tap when she wanted the attention of the boys and girls. The plan worked like a charm, and soon the children were being dismissed from assembly by the tap of the bell and at the conclusion of the period called back in the same way for closing assembly.

One Sunday morning before the classes were dismissed the director noticed a bright-eyed, mischievous little fellow eyeing the bell most intently. Later when she went to her desk to tap the bell for the children to come back for closing assembly, it was not on the table. She could see it nowhere in the room. She studied a moment, then went to each classroom and asked the people to adjourn to the assembly. "Where's your bell?" "Why didn't you ring your bell?" The children asked their questions eagerly.

"Sit down and I will tell you," she replied, somewhat mysteriously. "The bell was right here when you went out to class," she began, "and as you passed by the table someone slipped that bell into a pocket. Two people know who it was, the one who took the bell and God up in heaven. You know, boys and girls, God is looking into that pocket now, and he sees that bell."

At this point the bright-eyed, mischievous boy dived his hand into his coat pocket and brought out the bell. He set it back on the table, saying, "I don't want God looking at that bell in my pocket."

The director of the children wafted a prayer upward, thanking God that the boy had confessed and that the difficulty was so easily solved.

*La Verne, Calif.*

## The Divine Gift

BY MAE B. GRAYBILL

As night mysteriously descends, drawing her star-studded curtains over a glorious sunset, one recalls the verse beginning, "The heavens declare the glory of God" (Psa. 19:1).

The deep recesses of one's soul stir with rapturous awe as he watches the mauve, gold, and azure harmoniously blending into deep purple.

But man, only an atom in this vast cosmos, questions the profound reason for being able to retain this depth of perception. He acknowledges it is not acquired, but given as a gift; that it is in the flesh; that he is given the privilege to bear or be barren according to the will of the owner.

Recognizing the Creator's incentive for making this precious gift, I would cherish and reverence it, that it may be as a tree planted by the rivers of water, that bringeth forth fruit in due season.

*Manheim, Pa.*



## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, April 2

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**Sunday-school Lesson.** Saul Becomes a New Man.—Acts 9: 1-9, 13-19a. Golden Text, If any man be in Christ, he is a new creature. 2 Cor. 5: 17.

**Christian Workers,** Helping Others to Be Christians.

**B.Y.P.D.,** When Easter Comes.

• • •

### Gains for the Kingdom

One baptized in the Rummel church, Pa.

**Twelve** baptized and three awaiting the rite in the Elkhart City church, Ind., Bro. Moyne Landis, evangelist, Bro. G. W. Phillips, pastor.

**Eleven** baptized and two received by letter in the Frederick city church, Md., Bro. Harry K. Zeller, Jr., evangelist, Bro. Ralph E. Shober, pastor.

• • •

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Lawrence Bianchi** of Park Hill, Pa., in the Akron city church, Ohio, April 2-9.

**Bro. Harold R. Myers** of Circleville, Ohio, in the Middletown church, Ind., May 29.

**Bro. O. H. Feiler** of Grand Junction, Colo., March 26—April 9 in the McClave church, Colo.

**Bro. George Wright** of Windber, Pa., in the Dunnings Creek congregation, New Paris church, Pa., April 17-30.

**Bro. S. Clyde Weaver** of East Petersburg, Pa., May 14-27 in the Pleasant Hill church, Pa., April 9-23 in the Ridge church, Pa.

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### Personal Mention

**Bro. Collin C. Price**, a well-known elder of Northern Illinois, passed to his reward at Mt. Morris, Ill., on March 20.

**Bro. Raymond R. Peters** is scheduled to conduct pre-Easter services in the church at Kokomo, Ind., and will speak over radio station WKMO, 9:30 to 10:00, Thursday morning, April 6.

"Dr. C. C. Ellis will be the guest speaker in the Akron city church, Ohio, Sunday morning, April 16," writes Bro. Newton D. Cosner, pastor at that place.

**Bro. Kerney Eikenberry** of Mexico, Ind., will hold pre-Easter services in the Upper Deer Creek church of Middle Indiana, starting April 7 and closing on Easter evening.

**Brother and Sister John H. Roop** of New Windsor, Md., celebrated their sixty-fourth wedding anniversary on March 9. We wish them many more such happy occasions!

**Brother and Sister H. H. Ritter** of Mabel, Oregon, came to the golden milestone in their wedded life on Jan. 30. A brief account will appear in an early issue of the Messenger.

**Elder J. J. Scrogum** is in the Davis Memorial hospital at Elkins, W. Va., according to word received March 23. "He is slightly improved, but very weak. He desires the prayers of the brotherhood."

**Bro. Harvey W. Kline** of the Annville congregation, Lebanon Valley, Pa., together with his son and daughter-in-law, Brother and Sister Harvey S. Kline of Bethany Biblical Seminary, were recent visitors at the Publishing House.

**Galen K. Walker**, pastor at Gledora, Calif., shares with us a very interesting pastoral letter he has sent to the boys of his church who have been called away by the war situation. It contains local news, spiritual inspiration and a call to each of the boys to be faithful in Bible reading and personal devotion.

"**Bro. Minor M. Myers**, recent repatriate from China, is to speak at the Northern Indiana men's mass meeting at North Liberty on Sunday afternoon and evening, April 16. The Byler quartet is also scheduled to be present. Up-to-the-minute news about the heifers for relief project will be heard." So writes Bro. Paul A. Phillips of Goshen, Ind.

**The Hagerstown church** informs us that their pastor, Bro. Paul M. Robinson, has been preaching a series of Sunday evening vesper services during Lent on Conscience at the Cross. This includes the consciences of Pilate, Judas, Peter, Barabbas, the thief, and Jesus. During Holy Week he will preach on The Face of Christ, under the divisions, The Resolute, The Submissive, The Suffering, and The Glorified Face.

**J. Henry Dasenbrock**, Harland Gibson and John Groel spent an hour in the Messenger office talking about the backgrounds of Brethrenism and where we should go from here, as they passed through Elgin recently on their way to join the C.P.S. project in Puerto Rico.

**Mrs. G. L. Wine** writes us as follows: "I wish to correct a mistake found in the April, May and June edition of Walking With God Today. The services found on pages 12, 15, 43 and 50 were not written by Mary Stoner Wine as stated in the booklet, but by Bro. Galen B. Royer of Huntingdon, Pa. We are very sorry for this mistake. Will those who read these devotional services please note the correction."

## Business for Conference

### Eastern Virginia

The problem of church membership is of growing concern to us all. We have a growing number of non-resident and inactive members, resulting in a heavy loss of members to the church. Therefore, we, the board of administration of the Eastern District of Virginia, petition Annual Conference through district conference of Eastern Virginia to appoint a committee of five to study this matter. This study would include the following:

1. Requirements for membership.
    - a. Candidates for membership.
    - b. Active members.
  2. Indoctrination before and after baptism to meet these needs and requirements.
  3. Reviving and restoring inactive and lukewarm members, disciplining those who will not meet the requirements for membership.
  4. Nonresident membership.
    - a. How to direct those who must leave our church communities and go into communities where we have a church.
    - b. How to minister to our members in non-Brethren communities.
  5. Any other problems related to the whole question of church membership.
    - E. E. Blough, Chairman.
    - A. J. Caricofe, Secretary.
- Answer of district conference:  
Passed to Annual Conference.



### Miscellaneous Items

**West Marion church**, Marion, Ind., plans one week of pre-Easter meetings with Pastor Ernest Jehnsen in charge. Communion services will be held on Good Friday.

**To the First church in Philadelphia** we say thank you for including us among the 450 to whom their interesting ten-page parish bulletin was mailed.

**Wanted:** a housekeeper for a farm family of four. Christian home, modern, near church and town, good Indiana community. Write Brethren Service Committee, Elgin, Illinois.

**Owing to present manpower** shortages it is very difficult to find time to rebind old books and Bibles. May we suggest that you hold them for the present, and let us rebind your old books or Bibles after the war. We will appreciate your co-operation.

**The United Council of Church Women**, with headquarters at New York, has set May 4 for the observance of their annual fellowship day throughout the United States. The theme this year, we are told, is Children and Youth—Leaders of Tomorrow. The purpose of the meeting "is to do something about meeting the delinquency situation in our own communities." It is their contention that this job must be done and that the responsibility for both prevention and control of delinquency rests in the local community. They are suggesting that Brethren churches join in this endeavor.

**The Green Tree church** of Pennsylvania will certainly be doing its share of entertaining this year. Pastor David K. Hanawalt writes that his congregation will entertain the district meeting of Southeastern Pennsylvania, New Jersey and Eastern New York on April 19 and 20. This meeting was previously announced for Norristown. Then on July 12 and 13 the Eastern Regional Conference will also be held at the Green Tree church, Oaks, Pa.

**"Attention—All Gospel Messenger Subscribers!** The post office has informed us that addresses are not complete unless they bear zone numbers. If your Gospel Messenger address as we have it does not contain the zone number, will you kindly send us the zone number at once so we may make it part of your address. We will appreciate your co-operation in sending us this zone number. It will mean better delivery of the Gospel Messenger to you."—Brethren Publishing House, Elgin, Ill.

The cover page picture shows with impressive and inspiring detail the seldom photographed stair at the Carmel Mission, Monterey, Calif.

**Wanted:** a middle-aged woman for light housework and companion to wife unable to work. Must have good character and kindly disposition. Modern Indiana country home; family of three. Write Brethren Service Committee, Elgin, Illinois.

**The Brethren Service Committee**, 22 S. State Street, Elgin, Ill., is making a special effort to keep in touch with Brethren girls who are especially affected by the war, including nurses, student nurses, wives of servicemen who may be isolated from the church, as well as girls in other types of service, such as WACS and WAVES. Please send names and addresses as quickly as possible to the Brethren Service Committee.

### *With Our Schools . . .*

#### **Bridgewater College**

**Dr. Dabney S. Lancaster**, state superintendent of public instruction, will be the speaker at the sixty-fourth annual commencement on May 1. President Bowman will preach the baccalaureate sermon on the preceding Sunday morning.

**Sponsored by the East-West Committee**, Ramkrishina and Manorama Modak, of India, will be guests of the college on March 31. They will speak on the life and customs of their native country.

**College Day** will be observed in many congregations of the Southeastern Region during the spring months, with special offerings for the college being lifted in most instances. April 16 is being designated as College Day, but other dates in March and May are being used also.

**Four members of the faculty** attended the annual meeting of the Association of Virginia Colleges in Richmond on Feb. 11 and 12. At this meeting President Bowman completed his term of office as a member of the executive committee of the association, after having previously served as president. Dr. Charles C. Wright was chairman of the resolutions committee.

**A conference on a just and enduring peace**, participated in by all the churches of Bridgewater, was conducted in the local Methodist church during the week of Feb. 14, with President Bowman as discussion leader. A committee on community action, which summarized the thought and plans of the conference

on the final night, consisted of two members from each of the participating churches.

**Speakers during March** include Brethren Ira W. Moomaw, Leland S. Brubaker, Minor M. Myers, and Ernest M. Wampler. In a three-day conference beginning March 19, Bro. Moomaw will present the challenge and opportunities of rural life in America. The other three brethren will speak of the opportunities in foreign missionary and reconstruction service.

**The Alumni Association directors**, meeting on Feb. 5, elected Frank P. Cline, superintendent of Highland County, Va., schools as president for 1944-45, subject to approval of the association. Other newly-elected officers are Joseph W. Miller, of Broadway, Va., vice-president; Miss Mattie V. Glick, of Bridgewater, recording secretary; J. A. Bosserman, of Harrisonburg, Va., treasurer; and Morley J. Mays, of Bridgewater, executive secretary.

#### **Elizabethtown College**

**Recent chapel speakers** included President Rufus Bowman from Bethany Biblical Seminary, Minor Myers from our China field and I. J. Fisher, who spent twenty-four years teaching in Japan.

**The spring meeting** of the college trustees was held on March 25. Upon invitation, the Alumni Council met with the board for part of the business.

**The a cappella choir** is completing its winter schedule among the churches of the college area. Nine programs, most of them in Brethren churches, will have been given by April 2.

**Professor Ira S. Franck**, formerly an instructor in business education

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### *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Choose Ye This Day.** Elmer G. Homrighausen. Westminster Press, 1943. 152 pages. \$1.50.

This book treats the theological implications of evangelism, decision and commitment in supernatural religion, with a practical chapter on evangelism of children and youth and one on preaching and worship. Pastors and others needing grounding and incentive for evangelism should find this volume stimulating and helpful.—E. G. Hoff.

Continued on page 26



# Our Mission Work

## Springtime Reminders

MARY DADISMAN

As you doubtless know, January is dry season in Africa. Before coming to Nigeria I supposed that the dry season of the year here was a season of drabness but I have not found it so. It is true that things are not as green and clean now as in the rainy season but many of the trees are green the year round and there is that strange tree that is barren during the rains and has leaves in the dry season. I saw many brightly colored birds while at Lassa, one being a bright green and yellow parakeet. I have often seen this bird in a cage but it somehow gives one a different thrill to see it in its native habitat and free to go about as it pleases. The bush country that we passed through en route to Jos was beautifully decorated with the kapok trees which are in full bloom now. The trees are bare except for their lovely orange-red blossoms. The most of these trees are fairly large so that their beautiful red tops stand above the low bushes and dry grass. There is a kind of acacia tree that is blooming now too. Its blossom is yellow and very pretty. Then just sitting on top of the ground is a yellow flower that blooms this time of the year. It surely reminds one of springtime at home to see all of these pretty flowers now.

Jos, Nigeria, W. Africa.

## Missions in South America

Some Church of the Brethren college youth are interested in South American missions and are preparing themselves for such work by studying the Spanish language and South American history and culture. Recently they have been somewhat discouraged by newspaper reports that Catholic South America does not welcome Protestant missionaries and workers from North America.

The following release from the Associated Church Press will be interesting to this group, therefore.

A study of the actual feeling by religious leaders in South America concerning Protestant missions was made by Dr. George P. Howard under the "Committee of Co-operation in Latin America. After a 16,000-mile survey the following are some of the things he reported.

Are Protestant missions an obstacle to the good neighbor policy? This was the question I asked of leaders of thought in a recent trip through Chile, Argentina, Uruguay, Brazil, Peru, Bolivia, Colombia and Mexico. In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea. Dr. Casal Castel, a prominent Argentine educator and the leading Roman Catholic writer of that country, says in a written statement which he gave me: "I consider that the presence of Protestant missionaries and teachers who have come from the United States to my country is the most effective expression of good neighborliness. It is the spiritual expression of American solidarity. When America shall have done away with all spiritual tariff walls on that day the dream that we have had for the new world will have been fulfilled."

Dr. Ghioldi, writer, educator and editor of an important Buenos Aires daily, says further, "The work accomplished by British and American missionaries has never created difficulties, nor stirred up trouble. . . . The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?"

Further to this D. Luis Alberto Sanchez, a distinguished Peruvian publicist, encourages a sharing of religious and cultural experience between the two continents. "Let people from everywhere come to our countries; let them come each with his truth, his culture, his language, his religion. Here with us, they will be converted to what is ours in the measure to which what is ours is purified and amplified in contact with what is theirs. . . . Let religious faith come to us without the trappings of monopoly and without the lubrication of imperial privilege."

It is to be hoped that a freer flow of religious experience between North and South America may be ahead, and that ways might be opened whereby those who are awaiting the day when they can serve the peoples of Latin America may find it possible to do so.

## Dr. William Paton

World Christianity suffered an inestimable loss on August 21, 1943, in the death of the Reverend William Paton, D.D., secretary of the International Missionary Council since 1927, and joint secretary since 1938 of the provisional committee of the World Council of Churches.

Dr. Paton's rich experience, his breadth of vision, his fine scholarship, his abundant vitality and ability to inspire confidence, and his infinite capacity for work will make his loss keenly felt at every turn in the days ahead. To his many colleagues in the world-wide mission of Christianity his death will be a source of deep personal grief.

In his capacity as secretary of the International Missionary Council, Dr. Paton paid many visits to the United States, and hundreds of mis-

sion and church leaders came to know, to appreciate and to trust him. On several occasions he combined lecture or preaching tours with his trips. The last of these occurred in the first part of 1942 when he toured the country on a preaching mission under the auspices of the Federal Council of Churches.

His loss will be keenly felt in British church circles, as well as in the international Christian world, for Dr. Paton was active in many phases of British church life. In addition to his many and heavy duties as secretary of the International Missionary Council and of the World Council of Churches, Dr. Paton also carried official responsibility for Indian affairs and some other major matters for the British Conference of Missionary Societies. A member of the Presbyterian Church of England, he enjoyed the confidence of the Anglican Church and of the Free Churches as well. He was an ardent promoter of the newly organized British Council of Churches and one of the principal movers in a church group which is studying the postwar peace settlement.

## More About Audu

CHRISTINA KULP

We were somewhat alarmed when we heard of Audu's affection for Adi, and we told him what marriage with her would mean. Fulani people are not farmers, and Audu's people would expect his wife to do her share of farm work. But they did get married. We returned to Lassa soon afterward, and it was amusing to see Adi's attempts at farming. The Lassa women were sympathetic and helpful, leaving their own work often to help her while she rested her aching limbs unaccustomed to such hard toil. So Adi was happy, but she had no children, and a childless wife is a disgrace in the eyes of the Margi people.

Audu's father, who had shown little interest in his life except to seek financial aid from him, began to disturb the peace of this small household, telling his son that he must put away this useless wife and seek one who would give him children. Audu refused to do this, assuring him and all his people that he was content with his one child and the wife who was as his child's mother. Unfortunately Adi heard



the argument and declared that she must return home to her mother. She was persuaded to stay, but the peace of the household was broken, and occasional upsets followed at intervals.

Each year just before the time of district meeting, a retreat for Christian leaders and missionary men is held in some quiet spot beyond a village. At one of these meetings when some young men were relating some of the interesting experiences they had had in their work during the year, Audu stood up to speak. He said, "I have done a hard thing, something that is not done in our tribe, and for which you may feel in your heart you must condemn me. My father has tried to disturb the peace of my house. I am satisfied with my wife and daughter and do not want my wife to leave me, so I told my father that he must not again enter my home. I will visit him and give him financial aid, but my home is closed to him." Audu sat down and silence followed. Then one of the older men arose and said, "You did a hard thing, unknown in our tribe, but you could not have done otherwise; we do not blame you." And peace returned to our Christian family.

During our last furlough Audu was asked to serve as cook to a government officer whose wife was in England. When Stover Kulp returned to the field, Audu asked the government officer to relieve him so that he might serve his old master. The government officer wrote the following about Audu in a letter to Stover: "I thank you sincerely for the loan of such an excellent cook. He has the nicest character in an African that I have ever come across. He has been a tremendous help to me, and I have never before enjoyed having a boy work for me as I have enjoyed Audu. I won't even mention his honesty; I would willingly trust him with anything any day. A really grand boy!"

Audu is now in charge of Stover Kulp's household, planning and cooking his meals.

On November 15, 1943, Adi gave birth to a baby girl. This brings great rejoicing to this little family, and to Adi's mother. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

*On furlough from Africa,  
Huntingdon, Pa.*

## Sowing the Seed

GLADYS H. ROYER

A few weeks ago we had an evangelist from a neighboring mission come to the leper colony to hold a week's meetings. The services were well attended, even though it was a very busy time when every one who was able to come to church was also out planting his farm. We heard many good comments on the sermons, which were really very practical.

The following Sunday morning when one of the lepers got up to preach he read Mark 4:3-20, the parable about the seed that fell on good ground, stony ground, thorny ground, and by the wayside. Then he preached his sermon, saying that while the evangelist preached good sermons, his messages had fallen on these various kinds of soil. Some would bring forth a hundredfold, some sixty and some thirty.

How true of all of us. We hear good things but some of us soon forget.

*Garkida, Nigeria, West Africa.*

## What to Pray For

*Week of April 2-9*

When the Prayer Calendar was prepared, B. Mary Royer was living at Dahanu Road, India, but since then she has moved to Bulsar, which is forty-seven miles north from Dahanu. B. Mary lives in one of the nurse's rooms in the "white line." Her health is better than it had been and she is teaching the high school scholarship students' English Bible classes. Let everyone pray that Sister Royer may be given strength sufficient for each day's work.

At Dahanu Road and in many surrounding villages, Goldie Swartz lives a nomad's life, for she stays awhile at each place and then moves on taking the gospel message with her everywhere. She has lived so much with the people and has seen them in every condition of life that she knows them well. They also know her and trust her and depend upon her. In her behalf may our intercession be directed to the Father.

## With Our Schools

*Continued From Page 17*

at Warren, Ohio, has been appointed to the college faculty. He succeeds Dr. W. N. Baer, who recently resigned to accept a position with the War Food Administration in Washington. Professor Franck began his work on March 1.

## McPherson College

The regional conference of the Western Region was held on the McPherson College campus Feb. 20 to 25. The attendance was larger than last year, and the program especially strong.

Our basketball season has just closed, and in spite of our small attendance of college men, we had a splendid season. A total of sixteen games was played, of which we won fourteen. The only college to beat McPherson was the State College at Manhattan, Kansas.

The Prairie Gardens Company of our city has been employed to do a large amount of planting on the campus. Two new buildings added to our campus and several other minor changes have made necessary rather extensive landscaping.

The Fifty Dollar Club membership now stands at 175. This is by far the largest membership we have ever had. The total membership last year was ninety-seven; the year before it was fifty-two.

Our summer session opens May 24. Dean Boitnott of the college will again serve as director of this school.

At our recent annual trustee meeting, twenty of the twenty-three trustees were present. Several changes in faculty for next year were made. Dr. L. Avery Fleming will become professor of sociology, replacing Dr. D. W. Bittinger. Miss Virginia Harris of Louisiana will become librarian. Drs. Olson and Naumann will return to the college after having been on leave for one year.

Undaunted by the loss of its capable debate coach, now editor of the Gospel Messenger, the McPherson College debate squad initiated the new coach, Prof. James M. Berkebile, on Feb. 25, 26, at the Nebraska University speech tournament. Fifty-two teams from twenty-five of the stronger colleges and universities of seven adjacent states competed. McPherson teams were uniformly successful, each of the four teams winning four of the six scheduled debates. One of the teams, together with four individual debaters and one extempore speaker, received a rating of excellent.

During the week ending April 1, McPherson College will be host to the Kansas intercollegiate peace oratorical contest, the Kansas intercollegiate debating league, and the tournament and convention of Pi Kappa Delta Province of the Plains.



## Brethren Service

### FROM MEN IN SERVICE

Quotations from the letters received by Rev. Merlin Shull from Brethren men in the nation's armed forces throughout the world.

From a Pacific island base, a boy writes: "This is only the second time that I've written to you in almost two years, but my lack of writing does not mean that I do not enjoy your literature and the personal interest which you are taking in me, and the thousands of others who find themselves placed in just such a position."

A United Brethren boy writes from Ireland: "You may wonder who I am and why I am writing to you. One of your very nice bulletins was passed down to me and I couldn't help admiring it. I belong to the United Brethren Church in Christ, but since we are so closely related in our different churches, I thought I would drop you a few lines."

A Missouri boy writes from Pennsylvania: "Tokens of warmth and interest like these bulletins are to me the representation of one of the outstanding features of our church, and entirely succeed in drawing members even closer to the church fold. . . . A little kindness and interest shown toward us fellows in the service mean a lot to us and won't be forgotten soon, nor will the interest in us shown by the General Boards at Elgin."

From an Ohio boy, now in the Southwest Pacific: "Today the mail orderly called out, 'Mail Call.' Now there are only three calls in the army that will make an infantry boy like me spring to his feet and they are 'mail call,' 'pay call' and 'chow!' Well, today at mail call I received your bulletin and found it very interesting."

A California boy now overseas says: "We had a good turkey dinner and finished early enough in the evening to attend the special Christmas service, which was held in a cave. Our light was from candles and the heat from a smoky wood fire. We are getting plenty to eat and usually have a dry warm place to sleep, so I guess we shouldn't complain too much, at least after seeing the misery and suffering of some of the peoples over here."

A Brethren boy in Africa writes: "Africa has shown me many strange and interesting places. The most impressive has been the ruins of an

old Roman city. The name of it is Djemeba. Of all the buildings found there, the best preserved is an early Christian church. It has its catacombs and prayer rooms, also a very well preserved baptismal font. The floor of this is all tile mosaic. I found out that the fish was an early symbol of Christianity. There are fish laid in the floor surrounding the font. . . .

"Much of the time the only sounds heard are those of nature. Looking out you will very often see an Arab shepherd boy tending a large herd of sheep. Many Bible stories become more real than ever before. The mode of living seems not to have undergone very much of a change here. In all this one really does have a chance to come to himself and think in ways which seemed impossible before. I hope and pray daily that all this will come to a speedy end."

A Brethren boy who found a friend in England writes: "I received a letter the other day from Mrs. J. H. Weber, a Brethren lady who opens her home to us boys. She said that you had given her my address. Thanks. I will answer her letter tonight. I have a furlough coming

next month and I am going to try to get to see her. I should run into some very good Christian fellowship with her. . . ."

One of our Pennsylvania boys writes from overseas: "I have failed to tell you, and I know you will be glad to know, that I am the proud father of a baby boy, David Lloyd, 8 lb. and 15 oz., born the 18th of November. Do you wonder why I'd love to be home and get that farm started? Certainly will be a happy day for me when this war ends. I'll be looking for your bulletin."

A boy in England, lonely for some Brethren friends, writes: "I surely was glad to hear from you again. You were asking about the Brethren boys in my group. Well, I am the only one. I surely would love to meet some Brethren boys. Up to now, I haven't been able to meet one."

An Ohio boy now in California writes this: "I want to thank the Brethren Service Committee very much for the warming news I received from their Christmas bulletin, which arrived today. It surely helps one's moral and spiritual interest one hundred per cent. Many thanks. . . ."

### Brethren Service News...

C.P.S. No. 36 at Santa Barbara, California, will move about April 15 to a new location at Belden, California. The new site is about 200 miles north of San Francisco. It will have a better work project but not as comfortable living quarters as at Santa Barbara.

Three C.P.S. men left Miami by plane for Puerto Rico on March 25. They will serve in the Castañer general hospital of the Brumbaugh reconstruction unit. Henry Dasenbrock from Cascade Locks, Oregon, will do maintenance work at the hospital. Harland Gibson, also from Cascade Locks, will serve as a hospital attendant. John Groel, from the Alexian Brothers hospital unit, will serve as ward attendant and work in the laboratory.

An old organ is much desired by the seventy-five men of C.P.S. No. 114 at Mt. Weather, Virginia (located 12 miles east of Berryville). The men have taken a great deal of interest in fixing up an old building for a chapel and are developing an attractive place for worship. The men would like to borrow or receive as a gift an unused organ from a

home or church. Write to Rev. Samuel Harley at Lyndhurst, Virginia, if you know of such an instrument.

The C.P.S. unit at Castañer, Puerto Rico, sends notice of the marriage of John Franklin Cunningham of North Manchester, Indiana, to Mary Evelyn Rowan of Mansfield, Ohio, on March 5. Both are members of the unit, John being chief cook and Mary a nurse in the hospital. The wedding, which was held in the local chapel with about 100 guests present, was the second within the Castañer unit. Dr. Franklin K. Cassel performed the ceremony.

Plans are completed for a work camp to be held at Gahagen in Western Pennsylvania. The camp will start June 14 and will run for eight weeks. Rev. and Mrs. W. G. Willoughby from Bethany Biblical Seminary will direct the camp; from ten to twenty men and women will be expected. The community is near Reels Corners on the Lincoln highway. Projects will be recreation classes for mothers, a Bible school, improvements in the mission church, etc.



## Washington Notes

**Although Selective Service** has made no clear-cut announcement, it is generally believed in Washington that local draft boards will continue to defer most fathers, particularly those more than twenty-six years old. As a result, those men under twenty-six, even in agriculture and essential industry, will be looked over pretty carefully with particular examination of the non-fathers. Occupational deferments for these men may mean little. Both single and married men with agriculture deferments will find their classifications being reviewed and many may be called. As before, the situation regarding conscientious objectors will vary with different draft boards.

**Revised Selective Service procedure** on preinduction physical examinations is saving a number of conscientious objectors from getting prison sentences. Formerly, men who had not been granted a 4-E classification could not take this physical without being pushed into the armed forces. The present system of having the physical examination before final classification makes it safe to take this exam even if men have not been correctly classified as yet.

**The March 1 issue** of The Reporter stated in an article on Transfers that a large number of men would be transferred from Friends C.P.S. camps to Brethren C.P.S. camps. Plans have changed and instead of this move, a number of men will be moved from the eastern Brethren and Mennonite camps to those on the west coast. This will relieve crowded conditions in eastern camps and fill western quotas.

**The Military Affairs Committee** of the House of Representatives is still planning to start hearings late in March or early in April on the May bill for permanent military conscription and may include the Gurney-Wadsworth bill in their consideration at that time. Brethren people wishing to oppose this measure should immediately contact their senators and representatives, urging them to vote against it.

**The district fieldmen**, meeting in Elgin during the week of March 6, made special studies of the problems of C.P.S. dependents, postwar demobilization and proposals for permanent military conscription. Their statement on the May bill for permanent military conscription is as follows:

Believing all war is wrong and that no Christian should engage in it, we unalterably oppose conscription for military serv-

ice. We recognize that under our Constitution the government may conscript manpower and wealth through democratic processes, provided rights of conscience are guaranteed. We urge our people to use every legitimate means to prevent passage of the May bill for universal conscription (H.R. No. 3947) and any other bill designed to provide peacetime and/or universal military conscription. To do this we urge the historic peace churches to send a delegation to the President and the State Department to present our views, and we further urge our people as individuals and groups to voice their sentiments to their representatives in Congress.

In event Congress enacts a law providing conscription for military purposes, it is recommended that adequate provisions be made . . . in the law for conscientious objectors . . . on the basis of conscience. [It was suggested that the law provide both] government camps under civilian direction and a system of three-month induction centers . . . to be followed by detached service with pay, under church direction.

No statement or provision set forth here is to be construed as qualifying in any way our unalterable opposition to military conscription and our intention to voice this opposition by any and all legitimate means.

### C.P.S. Summary

#### By Administrative Agencies

|                                        |              |
|----------------------------------------|--------------|
| <b>Friends</b>                         |              |
| Regular camps .....                    | 1,204        |
| Special projects .....                 | 498          |
| <b>Total .....</b>                     | <b>1,692</b> |
| <b>Mennonites</b>                      |              |
| Regular camps .....                    | 1,657        |
| Special projects .....                 | 1,196        |
| <b>Total .....</b>                     | <b>2,853</b> |
| <b>Brethren</b>                        |              |
| Regular camps .....                    | 899          |
| Special projects .....                 | 818          |
| <b>Total .....</b>                     | <b>1,717</b> |
| Catholic .....                         | 67           |
| Methodists .....                       | 44           |
| Government .....                       | 208          |
| Co-operative .....                     | 66           |
| Detached service, administration ..... | 65           |
| Detached service, miscellaneous .....  | 10           |
| Alaska .....                           | 2            |
| Hawaii .....                           | 2            |
| <b>Total .....</b>                     | <b>6,726</b> |

#### By Technical Agencies

|                                           |              |
|-------------------------------------------|--------------|
| <b>Regular Camps</b>                      |              |
| Forest Service .....                      | 1,325        |
| Soil Conservation Service .....           | 1,256        |
| National Park Service .....               | 664          |
| Bureau of Reclamation .....               | 269          |
| Farm Security Administration .....        | 274          |
| General Land Office .....                 | 141          |
| <b>Total .....</b>                        | <b>3,929</b> |
| <b>Special Projects</b>                   |              |
| Mental hospitals .....                    | 1,344        |
| Dairy farms .....                         | 468          |
| Training schools .....                    | 174          |
| Dairy testers .....                       | 113          |
| Ag. experiment stations .....             | 112          |
| O. S. R. D. .....                         | 93           |
| General hospitals .....                   | 84           |
| Florida health project .....              | 75           |
| Bowie, Maryland .....                     | 66           |
| Administrative detached service .....     | 65           |
| Mt. Weather .....                         | 62           |
| Forest Service parachute unit .....       | 46           |
| Puerto Rico health project .....          | 42           |
| Coast and Geodetic Survey .....           | 39           |
| Miscellaneous detached service .....      | 10           |
| Alaska .....                              | 2            |
| Hawaii .....                              | 2            |
| <b>Total .....</b>                        | <b>2,797</b> |
| <b>Total number of men in C.P.S. ....</b> | <b>6,726</b> |

### What about my dependents?

"I am going to C.P.S. soon and have a wife and children to support. What shall I do?"

1. Consult your local elder or pastor.

2. If you can solve your financial problems with the help of your local church, work it out in that fashion.

3. If this cannot be worked out satisfactorily, write directly to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

4. The Brethren Service Committee will provide "the basic necessities of life to the dependents of C.P.S. men" if they are not otherwise provided for.

### Where shall I write . . .

About draft classification problems?

Mrs. Huldah W. Randall  
Advisory Section, N.S.B.R.O.  
Box 1636

Washington 13, D. C.

Send a copy to M. R. Zigler, 22 S. State Street, Elgin, Ill.

### About Civilian Public Service?

W. Harold Row  
Brethren Service Committee  
22 South State Street  
Elgin, Illinois

About Volunteer Service, Food and Clothing Relief Projects, Heifer Projects, etc.

Brethren Service Committee  
22 South State Street  
Elgin, Illinois

### Where shall I send relief supplies?

#### Clothing—

Brethren Service Relief Center  
New Windsor, Maryland

Unless your gifts are picked up by your district Brethren Service food truck.

The opening of the Brethren Service relief center on the west coast may soon provide a place for Brethren living west of the Rocky Mountains to send their relief supplies.

#### Food—

Send with district Brethren Service truck. If there is no truck in your district, consult the district or regional fieldman.

#### Soap—

Soap for relief is being made in several C.P.S. camps. Send waste fats or completed soap with the food trucks or consult your district or regional fieldman.

#### Heifers—

Keep them in your community under the care of the local heifer project committee until the Brethren Service Committee calls for them.



# The Church at Work

## CHILDREN'S EQUIPMENT IN THE SMALL CHURCH

Ingenuity plus hard work will provide adequate equipment for many churches where funds for cabinets, tables, chairs, coat-racks, screens, etc., seem to be limited. The following cases illustrate methods of improving equipment and providing adequate space which may be used in any church.

### Could We Do This?

The picture on this page shows the worship center constructed for the primary department of the Franklin Grove, Illinois, church. The background was made from bright papers and Christmas cards and the pictures taken from our Sunday-school papers. The various parts are mounted on heavy bristol board. The miniature candlesticks and the cross were made by one of the young men in the church. The table covering is a very light blue satin edged with gold fringe. The primary room was also redecorated with rose walls and sky blue ceiling and new nursery print draperies were hung.

In a large church the interest of a group of young mothers was aroused in forming a circle which would sponsor special needs of the church school not cared for in the educational budget. Among other things they mounted and filed pictures, raised fifty dollars for a children's library (both for browsing table and loan use) and serve as librarians on Sunday.

During a vacation Bible school in the mountains of Tennessee the junior boys made fruit crate chairs for the beginner children in the Sunday-school.

In a small church the junior and intermediate boys, under the guidance of their pastor, made a survey of their building and equipment. The lack of maps in classrooms was evident. They secured from the five-and-ten-cent store paper window shades. The older junior girls and the intermediate girls who had had experience in map drawing in the public school transferred and enlarged some of the maps of Bible lands most often needed.

Simple hassocks were made by padding and covering wooden boxes. They could also be used as foot rests if there are no benches.



A permanent file for pictures was made from an ordinary grocery carton about ten by twelve inches in size. The covering was made of a neutral tone paper. Heavy wrapping paper or good quality wall paper may be used.

Large pieces of unprinted newspaper or ordinary wrapping paper tacked to large pieces of beaver board made satisfactory drawing or "black" boards.

### Using Inexpensive Materials

Imagination, time and some inexpensive material will convert orange crates into suitable equipment. Chairs, tables, supply cabinets, and library shelves are possibilities. Orange crates may be painted or covered with natural burlap. Two orange crates painted and placed on end side by side provide a place for books or supplies. Placed on the side they become tables.

It is possible to convert front pews into tables for smaller children. Lacking small chairs, low stools or even boxes may be kept under the pews and used during the work period as chairs. At other times they

may be used as foot rests. Such boxes should be stained or painted.

Where space for placing wraps is limited or when a room has to serve many groups it is possible to use a special coat rail at the times when children would be using it and remove it when it is not needed. The rack may be made with a piece of board with coat hooks screwed in at six-inch intervals.

A three-panel screen may be made of plywood or heavy cardboard and painted or stained. It serves as a background for pictures which may be thumbtacked in place. If an opening is cut in the back panel, pictures treated with linseed oil may be attached at the back and illuminated by a light. This gives the effect of parchment.

Small pie tins will serve as offering plates if they are painted with mahogany or other desired color. The bottom should be lined with a piece of velvet or felt. Small wooden bowls may be used also.

### ADULT DISCUSSION OUTLINE

#### The Family Facing the Drink Issue

Sunday, April 23, 1944

Scripture: Jer. 35: 1-9

From all sides—newspaper, radio, magazine, movie and social pressure—there come to children and young people inducements to accept the drink habit. Strong individuals may be able to stand alone in opposition to the use of alcoholic beverages but most people need the support of a like-minded group to sustain them in their convictions. The family may exert great influence for good through a united stand on great issues. How best to do this in

## It Occurs to Me . . .

As the Sunday-school superintendent and I approached the church he said, "His car is parked at its usual place. I thought maybe I would beat him here this morning." This remark referred to the faithful assistant who was always at church ahead of time.

After the service I talked with the assistant superintendent and told him that I had learned of his habit of punctuality. I discovered that he enjoys his work and felt that he ought to set a good example. Furthermore, he is always busy, assisting the teachers, directing newcomers to the proper place and in general getting things ready so that the church school can begin on time without interruption.

IT OCCURS TO ME that our concern for the church and its work is reflected in our punctuality or the lack of it. Since time for religious education is so limited we ought to use every minute effectively. It grieves me to see how carelessly some people take their responsibility. Others will follow the example set by the superintendent.

*Raymond K. Peters*



relation to the drink issue is the topic for this discussion.

The leaflet, *The Family Facing the Drink Issue*, will furnish a basis for discussion.

Include the following points in your discussion.

Pressures on young people and adults.

Importance of family backing in face of pressure.

The strength of the Rechabites in opposing social pressure.

The making of individual or family codes.

Values in family pledges.

Dangers in forcing an issue before individual convictions and decisions are made.

Reading matter for the home (see list in the leaflet mentioned above). Can the church group do anything to promote the use of literature on the drink problem?

Are there any values in recording family pledges in the local church? With the Board of Christian Education at Elgin?

Resource Material: *The Family Facing the Drink Issue*. Free.

## Correspondence . . .

### At the Sign of the Cross and Handclasp

The telephone awakened us a little after midnight. My husband jumped out of bed and ran to answer it.

The voice he heard said: "This is . . . . I am stranded down at the bus station. There are no more buses until 8:15 tomorrow morning, and the bus station will be locked up at one o'clock. The information lady said that it would be of no use to go to a hotel because they are all filled, but I might wait in an all-night show."

"All right," my husband said, "I'll drive right down to get you." Shows, with all the filth of the Sodom of America, are a poor substitute for night rest or evening recreation for brethren or sisters or any others who love the Lord.

When my husband got to the bus station, he found that this young sister had found that another young woman was in the same difficulty. She had come from Indiana to visit her husband who was in the service and had missed her bus also. And so he brought them both along for the rest of the night.

This was a sign of a real need at our doors. The Brethren have a heritage of hospitality enriched by more than two centuries of practice. We now have an efficient Brethren Service Committee reaching out to a far-flung battle line of distress. Why not combine the two in a simple home service?

Why not have the Brethren Service emblem of the handclasp and the cross, made in plastic about twelve inches high and so constructed that it can be hung on a wall? The local church directory could be attached to this. One of these placed on or near the information desk of each railway and bus station would help keep alive real Brethren hospitality even in this commercial age. It would be a Christian witness of "love in action." It would also help solve the problem of helping the Brethren to find their place of worship in the larger cities.

Some object to the thought of hospitality, owing to modern living conditions—small houses or apartments with no more bedrooms than those occupied by the family, little or none of the food being produced on the place. But some of our fathers on the frontier had more obstacles than these, yet still showed the beautiful spirit of sharing. Even though our surroundings are humble, and we have to make a davenport or floor bed, it will be a lot better than a room in a hotel where drunkenness and debauchery are widespread.

The I-can't-afford-it excuse has been very common. But can we afford to pass up such an investment for eternity? Our Master himself said, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41). Many a Brethren family has had the happy experience of entertaining "angels unawares." And these experiences are far finer than any the commercialized world has to offer today.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matt. 25:34-35).—Effie D. Roop, 834 E. 86th St., Seattle 5, Wash.

### Higher Spiritual Living

That there is need for a higher standard of social, moral and spiritual living no one will for one moment deny. However, when anyone says that he believes there is a growing universal desire to experience a revival of higher spiritual living, there are many who feel that he is sadly mistaken.

We are not unmindful of the fact that sin and iniquity abound everywhere, and that truth seems forever on the scaffold and wrong forever on the throne. Yet we cannot help but look forward with hope as we feel the great undercurrent of peace which must ere long come to the surface and banish the waves of sin and unrighteousness.

We cannot comprehend the lesson of the glorious Easter season, nor

can we hope to win in the battles of life unless we go with the same assurance of victory with which our Lord went all the way from the garden of Gethsemane to the open tomb on that first Easter morning.

The prophet Isaiah said of Jesus, "Of the increase of his government and peace there shall be no end," and John the Baptist said, "He must increase, but I must decrease."

It seems to me if we are his followers we will see in him a victorious redeemer. If in our hearts there is an earnest desire for a better spiritual life, then most certainly we will try to help others to experience the same kind of life.

May we, as this happy and joyous season approaches, look forward with assurance to the time when we too shall come forth to life eternal.—Ada Brandt, Millerstown, Pa.

### Friendships Grow Out of Christmas

Pastor W. Glenn McFadden of Troy, Ohio, writes that as a result of Christmas gifts sent to Japanese relocation centers by his church for the past two years there has been some interesting follow-up correspondence. One Japanese American family sent to the David C. Netzeley family a beautiful wood vase, which is now being used in the worship service of the Troy church. The following interesting letter which accompanied the vase will give some understanding of the life interests of these people:

Dear Mrs. Netzeley:

Thank you very much for the lovely card and gift you sent to us. It is so hard for me to show my appreciation in words, that I just don't know how to say it. It is so good to know that a stranger like you after a long year still thinks of us in this relocation camp. We are very happy to know you.

My husband and I are thirty-two and twenty-nine years of age; we have three sons: Pat, nine, Ronnie, seven, and Bobby, four years old. I explained to them where the present came from. They thank you very much. Since they all go to school they enjoy writing and drawing on it.

My husband is now working in Missouri. He says that people out there are very nice. I have an older sister in Cincinnati, and she and her husband are working in a factory. My younger brother is in the army, stationed at Ft. Thomas.

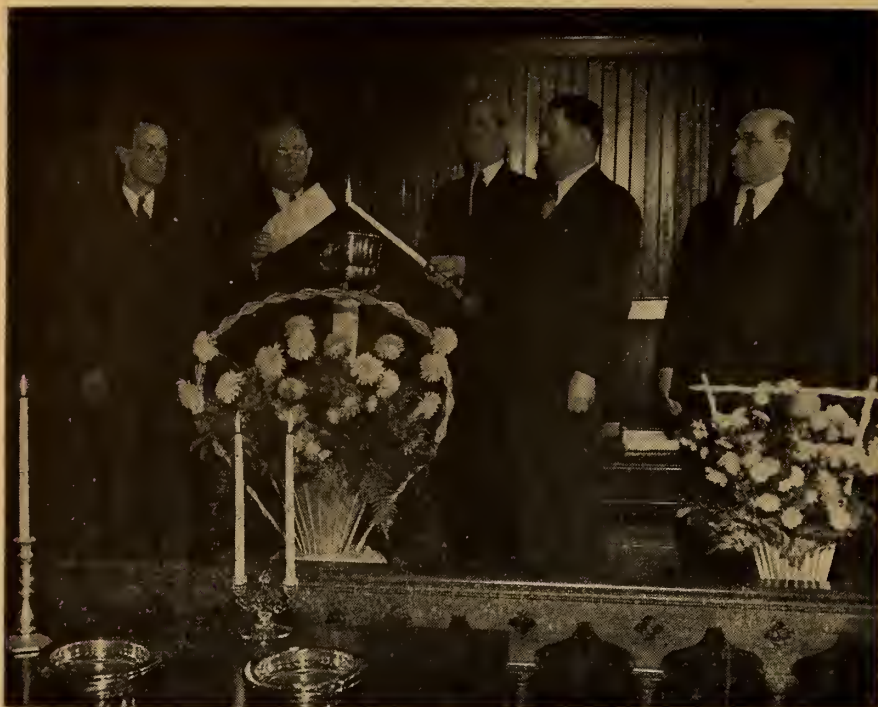
I wanted to send something for your boys but there wasn't anything I could send them. Instead I am sending you a little wood vase. My daddy has quite a collection of all different shapes. He likes to make them. They say that Arkansas and one other state are the only ones that have this type of tree. I hope you like it. And I hope you like the little white gardenias; they are made out of tiny sea shells.

We all wish you and your family a Merry Christmas and a very happy New Year. Sincerely yours, Mrs. F. Ito.

### Enmity Versus Friendship

"And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves" (Luke 23:12).





On the same day as Jesus' crucifixion these two familiar figures, in sacred history became reconciled and apparently lost their jealous feelings against each other. Does it not seem rather strange that through this particular incident, the capture of our innocent Lord, the situation had become one of reconciliation?

The situation, although not exactly the same today, is one very similar and affords some insight into the stark realities that exist.

The fear of these two men of authority over the possibility of Jesus being made king of the Jews, although the position was not the least desired by Jesus, was almost more than their greedy, lusty craving for power and authority could bear. And Jesus' firm denunciation of all hypocrisy caused a tension in these man-pleasers that resulted in their surrendering to the evil forces, and to cruel and brutal treatment.

Let us pause a moment and compare with conditions today. Rulers and nations are bitterly struggling for power, certain ones manifesting terrible enmity against each other, yet all using similar techniques and working toward similar goals.

The ultimate truth is what they desired to trample underfoot then and desire today. The truth is least desired. "Away with Jesus," they said; "release unto us Barabbas." Barabbas was a murderer. Away with the truth; give us untruth and deception.—John B. Shank, Greencastle, Pa.

#### Our Regrets

When I made a list of the things that make us regretful, I noted that in my case they were all things I had or had not done. Not one was

something that another had done to me. I did not even think of those until after my list was made and I began to analyze it.

My list was partly of little things left undone, in which the intentions were good but in which I had not accomplished what I intended. Others occurred when I showed irritation for some childish misdeed (I am a grandmother) when I should have been more patient with those I love so dearly.

Patience and thoughtfulness are good seasoning for our daily living.—Mrs. Sudie Miller Flory, Glendale, Calif.

#### Are You Concerned?

We at our church have been discussing the literature from our publishing house and we do want to thank and encourage those in charge of making the Sunday-school papers lately; also those in charge of the good news that appears in the Gospel Messenger concerning our own work, especially about Brethren Service. It has helped many of our number to understand better these wonderful teachings that are now put into action more than ever before.

We do hope that more of this and much more of our own Brethren traditions and doctrine will be put into our literature. I am sure it will help all the churches who are concerned to buy more from our own publishing house, for we are alarmed when we hear how many of our denomination are buying supplies from interdenominational publishing places of business. Many of our churches feel that it makes no difference where we buy our Sunday-school and church supplies.

It seems that about all we have heard for so long is programs and

#### A Mortgage Burning

On Nov. 28, 1943, with record attendance, the First church, 4500 Liberty Heights Ave., Baltimore, Md., burned its mortgage. Bro. W. Newton Long, Sr., gave us a sketch of our financial achievement and a short history of our church.

On the Sunday previous, we had a special Joash Chest service, at which time each person came forward and placed a special gift in the chest. It was filled to overflowing and amounted to more than \$2,000, making possible the burning of this mortgage of \$23,000.

An appropriate service had been planned and a note-burning litany was read responsively. While the mortgage burned, the congregation, standing, sang Praise God From Whom All Blessings Flow. After the burning a litany of gratitude and rededication was used. The choir sang Psalm of Praise and our pastor preached from Genesis on the subject, This Sacred Place.

In the group pictured from the left are: Bro. Thomas L. Bufter, Bro. Leon Fouch, Pastor I. S. Long, Dr. J. H. Armacost and Bro. Harry Ashmore.

So now, relieved of this financial burden, we are encouraged and challenged to attempt greater things for our Lord.—Mrs. J. A. Armacost, Baltimore, Md.

entertainments and money-making plans—which are not true Brethren ways. Along with many others, the writer feels sure that the young people, and older ones too, are longing and hungering for the plain truth and teaching of Christ.

When we read books that are encouraged, such as *The Story of Our Church* and *Stories from Brethren Life*, and many others, our hearts rejoice. We wonder why the real Brethren life is not taught and encouraged more. We all realize that some customs change, but it seems that the churches are led away from Brethren teachings and ideals through our association with interdenominational organizations until our young folk think and believe that if other churches do it they should do the same. Thus the value of our own dear church is depreciated.

When this joining up with organizations was started, it might have been meant well, but when we see what it is leading to, we must almost cry out at the thought of not having a Church of the Brethren.

Not long ago at a meeting at which one of our outstanding Brethren gave the main address, he made the statement that if there is as much change in the Church of the Brethren in the next twenty-five years as there has been in the past twenty-five years, you will not be able to distinguish the Church of the Brethren from any other church. It is not hard for us to understand what our good brother meant when he was talking about twenty-five years from now because we do know that Jesus had no place in his Father's house of prayer for military works, minstrel shows, movies and commercial works.

We feel that he is moved with



compassion as he looks on us and knows that the true Church of the Brethren has what the world needs today if we will only strive to be Brethren indeed and are willing to follow God rather than man. Then we shall be what he wants us to be, a peculiar people separated from the world and we can preach the gospel to the whole world and teach them to observe all things and to be God's children and not children of men.

May God help us to take these facts into consideration and ask ourselves if we are concerned in building up or tearing down the divine teachings of the Bible, which is our only guidebook.

As we look into the face of Jesus, we see the kind look in his face and know that he has given us an example. Most of all if we have love for one another all men will know that we are his disciples.—Mrs. Fred Agey, Conemaugh, Pa.

### Do We Have a Postwar Program?

What are we as members of the Church of the Brethren doing to make this a better world in which to live? Are we planning how we can make more money, get a new car or get a better job with more pay and fewer hours of work? Are we planning to have more time to attend worldly places, such as the movies, theaters, dance halls, saloons and card parlors?

We hope and pray such thoughts do not enter our minds at all. May our thoughts, hearts, and souls be determined to build a world for God.

But how? The place to start is in this flesh and blood we call our bodies. May we keep this body so undefiled that it is a wholesome dwelling place for the Holy Spirit. The second place to start is in the home. If we build the first part this one will be very easy, although it is very important, for here is where the foundation of the community, church, nation and world must rest.

The third place is in the church. We do not mean erecting a house or building. Of course we need a building but this is not so important, if we can have a church with Jesus Christ as the chief cornerstone. We can hardly believe the influence and possibilities a life, home and church can have when they are really united. We may say, "Others do this or that. Why can't we?" Or the church may say, "They have this or that here or there. Why can't we?" We have a Guide to follow and if we really want to do right we can find the answer in the Word of God.

We can try to make our homes and churches, even down to the buildings, comply with the way God wants them to be. Then we can have fellowship with our relatives and friends in his name.

In Titus 2:5 there are plans for a home. We would do well to read

the entire book of Titus. It seems that Paul knew the people needed those instructions then and we are sure we need them now.—Allen Ringler, Easton, Md.

### Elder John R. Snyder

John Romeo Snyder was born in Union Township, Logan County, Ohio, Sept. 16, 1871, the eldest son of Allen M. and Mary Elizabeth Stevenson Snyder. He attended such public schools of his community as were available at that time, and later took some work in the academies at



North Manchester and at Mount Morris.

It was at these places that he became interested in missionary work. He, with a number of others, sponsored the home missionary reading circle, the purpose of which was to foster the right kind of reading matter in the homes.

Later he entered the teaching profession. This was followed by newspaper work. He was connected in turn with the Bellefontaine, Ohio, Daily Examiner, Terra Haute (Indiana) Gazette, the Paris (Illinois) Daily News, and the Findlay (Ohio) Courier.

Early in life he became an active member of the Stone Creek congregation of the Church of the Brethren. When the mission was started at Bellefontaine, he transferred his membership there.

On March 17, 1898, he was united in marriage to May Belle Cordrey, who preceded him in death on May 3, 1940. To this union were born six children, four of whom survive: Dwight Allen of Winston-Salem, N. C., Carrie B. of Tyrone, Pa., Ezra R. of Baltimore, Md., and the writer. Five grandchildren, one brother and one sister also survive.

While living at Findlay, Ohio, father felt the urge to use his talents and ability in a more definite Christian activity. Thus in the summer of 1911 he became associated with Dr. French E. Oliver as advance publicity and arrangement director for the Oliver union evangelistic campaigns. He also served with Dr. John S. Hamilton in a similar capacity, but with greater emphasis on evangelism.

In 1919, he was ordained to the ministry by the Bellefontaine congregation. This made it possible for him to do evangelistic work within the denomination. In the years from 1920 to 1927 he held meetings from the Atlantic to the Rocky Mountains, and from Canada to the Gulf of Mexico. Some of his richest experiences came while working among the smaller churches in the South.

In July 1927, he assumed the pastorate of the Tyrone congregation, which he held until his death early on the morning of Dec. 16, 1943. During this ministry he labored earnestly and intensely. From a membership of something over a hundred, the congregation now has about 350. Visitors often commented upon the large number of young people who had an active part in the work of the church and Sunday school. During the last six months, because of father's failing health, Bro. Daniel Vickers of Altoona assisted in the preaching. The last service in the church father was permitted to enjoy was the love feast.

While at Tyrone, father served as dean of the community leadership training classes for a number of years, as president of the Tyrone ministerium, as president of the first district Blair County Sunday-school association, and was a much desired speaker at various community gatherings and interdenominational meetings. He conducted more than a hundred funerals and performed many marriages.

Father always enjoyed attending Annual Conference. For a number of years he published what was known as the Conference Daily, a six- or seven-issue newspaper covering the business and devotional life of the Annual Conference, so that the folks back home could get something of the good things the delegates and visitors were enjoying.

He believed in the Gospel Messenger as a paper which should be in every member's home. A number of times he penned articles for publication in this weekly. He was also author of a tract published a number of years ago, Below the Mason and Dixon Line, the result of his experiences in evangelistic work in the churches of that section of the brotherhood.

Funeral services were held in the church at Tyrone on Sunday after-



noon, Dec. 19, in charge of Dr. C. C. Ellis, assisted by Brethren William Gould, H. Paul Cox, Daniel Vickers and Rev. W. W. Willard, pastor of the neighboring Methodist church. Burial was made in the Bald Eagle cemetery.—Wilbur O. Snyder, Washington, D. C.

### About Books

Continued From Page 17

**Changing Emphases in American Preaching.** Ernest Trice Thompson. Westminster Press, 1943. \$2.00.

This book gives us splendid biographies of five epic-making ministers. It is, however, much more than a book of biographies. The author artfully interprets for us the beginning of American liberalism in the life story of Horace Bushnell, the popular revolt against Calvinism in the story of Henry Ward Beecher, the high tide of revivalism in the life of Dwight L. Moody, the development of the new theology in the story of Washington Gladden and the challenge of the social gospel in the life of Walter Rauschenbusch. Every minister should have a clearer understanding of the forces that contributed to the changing emphases in American preaching. Each chapter will be read with deep interest. To see the road over which we have come will help us more adequately evaluate present-day trends in American preaching and make our contribution on the side of Christian progress.—H. L. Hartsough.

**Boot and Saddle in Africa.** Thomas A. Lambie, M.D. Revell, 1943. 154 pages. \$2.00.

Doctor Lambie has an easy, natural grace in his style of writing. In this book he tells about a dozen rides he had, either on horseback or mule back, over the uncharted roads and trails of Abyssinia (Ethiopia). Each trip was an experience filled with thrilling episodes whether he was eaten by chiggers, thrown into the muddy swamps, or burnt up with thirst. Every incident is hallowed by the consciousness that Jesus Christ is leading on ahead as new fields are opened and the challenging tasks of mission work are carried on. Dr. Lambie became a friend to Haile Selassie.—Anetta C. Mow.

**Critique by Eternity and Other Essays.** Howard H. Brinton. Pendle Hill, 1943. \$1.00.

These fifteen essays, previously published in *Bulletins of Pendle Hill*, are brief, thought-provoking meditations on the light religion can throw upon some contemporary

problems. Each essay springs from a problem: Can we attain the good life by changing the world or by changing within ourselves? Must we choose between a free competitive society oppressive of the weak and an authoritarian society destructive of freedom and respect for individual personality? Is goodness to be judged by the source or the result of an act? How can we share suffering but rise above it? Is pacifism compatible with isolationism? In what kind of educational communities can we succeed in training men for what ought to be? How can we have individual light in religion and yet attain practical church government? With what disciplines and methods of permeating society and its life can pacifists match the new militarism of our generation? How can we develop an alternative to violence in contemporary living?

The great merit of the essays is the suggestiveness with which they reveal that two supposedly unavoidable alternatives are not the only possible answers to each of these problems. Their defect lies in the fact that sometimes this alternative is vaguely ascribed to God as a mystic eternal spirit, without guidance as to the way this spirit can work among us to produce a third alternative or guidance on how we might improve our efforts to tap the resources of the spirit. The essays are stimulating for individual or group meditation.—Morris Keeton, Elgin, Ill.

**So Long as We Love.** Peter Goulding. Wilde, 1943. 244 pages. \$2.00.

In this recent novel a minister shares his observations of years of experience as a country pastor. It is the story of a young minister who, after failing in his first pastorate in a city church, comes to the village of Knotty Ash. Here he learns to love the members of his church and his community, unattractive and cold though many of them seem. In his emphasis on love for his people and the value of pastoral counseling, he discovers the key to a successful ministry. Written in diary form, the story is enhanced by the author's observations on his calling, by his love for nature, and by the numerous human situations, some of them amusing, others tragic, with which a country minister must deal.

Although this novel will appeal more than most fictional writing to ministers, readers of all ages and interests will find in its pages both a fascinating story and an inspiring theme.—Kenneth Morse.

**Know Your Bible Series.** Roy L. Smith. Abingdon-Cokesbury Press. Printed in 1943. No. 1, *How Your Bible Grew Up*; No. 2, *The Bible and the First World State*; No. 3, *Writing Scripture Under Dictators*; No. 4, *Refugees Who Wrote Scripture*. 64 pages each. 25 cents each.

The well-known Methodist editor has undertaken to issue in twelve parts a popular statement of the results of scholarly study of the Bible. Four of these are now available. The question and answer method is used. The language is simple, the treatment interesting and the insight keen.

The project carries several of the common faults of popularization. Some things that are still in the theory stage are set forth in such convincing language that they seem to be proven facts. Late dates for much of the literature and teaching of the Old Testament are assumed, while the more recent archaeological evidences tend to push back some of these to an earlier time. And there is at least one extravagance, i. e., "hundreds of centuries," No. 3, page 34.

But on the whole, the discriminating reader of these little books will find the Bible becoming more understandable and fascinating, and very much alive for our day.—E. G. Hoff.

### Pamphlets

Summaries by Ruth Shriver

**Controlling Juvenile Delinquency in a Community Program.** United States Department of Welfare, Children's Bureau, Bulletin 301. 1943. 10c.

This is a 27-page bulletin on goals for community action, protection of children especially relating to delinquency, control of harmful influences in the community, services for the delinquent children and the children with behavior problems, procedures for action. Very important for all community welfare groups attempting to do something about juvenile delinquency.

**Understanding Juvenile Delinquency.** Pages IV and 52. Children's Bureau, U. S. Department of Labor, Washington. 1943. 10c.

Discusses why some children tend to go delinquent. Important.

**Effective Rural Social Work Through Community Organization.** Gertrude V. Withers. American Public Welfare Association, 1942. 30c.

Deals with the philosophy of community organization, the development of community resources, the effecting of formal community or-



ganization, and the use of volunteers. "The frontier of Social Welfare seems to lie in the rural and semi-rural areas."

### Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**Moses, Builder of Altars** (biography). Basil Miller. 154 pages. \$1.50.

**Decision and Destiny** (sermons on Biblical characters). George A. Clarke. 143 pages. \$1.50.

**Take a Look at Yourself.** John Homer Miller. 192 pages. \$1.50.

**Devotions for Youth.** Clarke R. Gilbert. 144 pages. \$1.75.

**The Outnumbered** (fiction). Catherine Hutter. 355 pages. \$2.75.

**Cease Firing.** Winifred Hulbert. 127 pages. \$1.75.

**Sunday Night Services Can Be Successful.** Eugene Dolloff. 144 pages. \$1.50.

**More Than Conqueror** (fiction). Grace Livingston Hill. 256 pages. \$2.00.

**The Crucifixion** (verse). Mary Britton Miller. 27 pages. \$1.75.

**The Next Peace.** R. Alfred Hassler. 64 pages. Paper, 25 cents.

**Exit Empire.** Vernon Nash. 47 pages. Paper, 25 cents.

**The Church in Our Community** (weekday church school text). Alice B. Hobensack. 161 pages. \$1.25.

**God's Dreams** (verse). Thomas Curtis Clark. 145 pages. \$2.00.

**Christ's Hall of Fame.** Milo H. Massey. 140 pages. \$1.50.

**The Church and World Conditions.** Earle V. Pierce. 128 pages. \$1.50.

**This Year of Our Lord** (sermons for special occasions) Andrew Blackwood. 244 pages. \$2.00.

**Our Fighting Faith.** J. Blanton Belk. 89 pages. \$1.25.

**Old Testament Bible Lessons for the Home.** Margaret D. Lomas. 220 pages. \$1.25.

**Opening the Door for God** (a manual for parents). Herman J. Sweet. 142 pages. \$1.00.

**Parties: Plans and Programs.** Edited by Ethel Bowers. 73 pages. Paper 50c.

**The Camp Counselor's Manual.** Ledlie and Holbein. 68 pages. Paper 50c.

**Parties Plus: Stunts and Entertainments.** Edited by Ethel Bowers. 67 pages. Paper 50c.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Andrews-Blosser.**—Edwin A. Andrews of Goshen, Ind., and Glenna H. Blosser of Nappanee, Ind., at the Union Center church, Feb. 19, 1944, by the undersigned.—J. Oscar Winger, Nappanee, Ind.

**Baker-English.**—On March 11, 1944, in the Stone church, Huntingdon, Pa., Edward Draper Baker of Philadelphia, Pa., and Helen Anne English of Huntingdon, Pa., by the undersigned.—H. H. Nye, Huntingdon, Pa.

**Bihr-Markey.**—In the Warrensburg church, Mo., John H. Bihr and Leona Markey, both of Washington, Mo., on March 12, 1944.—James M. Mohler, Leeton, Mo.

**Kinzie-Holderman.**—M. Dale Kinzie of North Manchester, Ind., and Dorothy Ellen Holderman of Nappanee, Ind., in the Nappanee church, Feb. 26, 1944, by the undersigned.—J. Oscar Winger, Nappanee, Ind.

**Lombard-Werkman.**—On Feb. 25, 1944, in the La Verne church, Calif., Gerald Lombard of Michigan and Ruth Werkman of La Verne, by the undersigned.—Galen K. Walker, Glendora, Calif.

**Reinoehl-Miller.**—Pfc. John Reinoehl of Custer, Mich., and Ruth Anna Miller of Scottville, Mich., at the Sugar Ridge church, Jan. 4, 1944, by the undersigned.—Homer Kiracofe, Custer, Mich.

**Wright-Halstead.**—Albert Henry Wright of Orlando, Fla., and Frances Jewell Halstead of Miami, Fla., Feb. 16, 1944, by the undersigned at the Miami church.—T. S. Richardson, Miami, Fla.

## Fallen Asleep . . .

**Arnold,** Betty Lou, daughter of Shelby G. and Cordelia Spicer Arnold, was born in Dayton, Ohio, Oct. 29, 1933, and died Feb. 6, 1944. She leaves her parents, one brother, and her maternal grandparents. The funeral services were conducted by the writer at the home. Interment was in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

**Baker,** Theda Irene, wife of Irvin Baker, died Dec. 29, 1943, at her home near Loysburg, Pa. She was born May 24, 1880, at Canfield, Ohio, to Jacob and Ella Bingham. Besides her husband, she is survived by her mother, four children, several grandchildren and great-grandchildren, four brothers and one sister. She was a member of the Koontz church, where funeral services were conducted by Brethren D. I. Pepple and Merle Detwiler. Interment was in the cemetery adjoining the church.—Pearle Fluke, Loysburg, Pa.

**Basehore,** Levi F., aged eighty-seven years, died Feb. 17, 1944, at the home of his son near Sandbeach. Another son and a stepdaughter survive with many grandchildren, great-grandchildren and two great-great-grandchildren. Funeral services were held at the Hanoverdale church, of which he was a member for sixty-seven years, by Elder Thomas Patrick and Benjamin Rhinehold. Interment was in the adjoining cemetery.—Irene K. Fry-singer, Harrisburg, Pa.

**Brant,** Harry M., died suddenly at his home in Greencastle, Pa., on March 4, 1944, at the age of forty-four years. He is survived by his wife, Anna Brewbaker Brant, two sons, his father and stepmother, two brothers and five sisters. He was an active member of the Greencastle church, where funeral services were conducted by the undersigned, assisted by Rev. G. E. Plott of the Reformed Church. Burial was in the Cedar Hill cemetery.—C. E. Grapes, Greencastle, Pa.

**Brumback,** Richard L., son of Thomas W. and Ollie Hockman Brumback, was born at Rileyville, Va., Feb. 7, 1918, and was killed in action Nov. 1, 1943, in the

service of his country. Sgt. Brumback enlisted in the United States marine corps in the fall of 1940. On July 9, 1928, he became a member of the church in Rileyville. He was a good neighbor and sportsman. He is survived by his parents and two brothers.—Mabel L. Atwood, Rileyville, Va.

**Detwiler,** Charles Samuel, a retired farmer of Loysburg, Pa., died at his home on Jan. 27, 1944. He was born Feb. 1, 1878, at New Enterprise, Pa., to Isaac and Maude Detwiler. He was married Jan. 15, 1902, to Sadie Clouse. Surviving are his wife, two children, five grandchildren, a number of brothers and one sister. He was a member of the Koontz church, where he served efficiently as church treasurer for many years. Funeral services were conducted by Brethren D. I. Pepple and Charles Heltzel. Interment was made in the cemetery at the Koontz church.—Pearle Fluke, Loysburg, Pa.

**Dixon,** Alvis S., son of James and Malvina Dixon, was born in Montgomery County, Va., Jan. 2, 1882, and died in a hospital in Dayton, Ohio, Jan. 25, 1944. On Dec. 19, 1912, he married Sylvia Whitlock and two daughters blessed their union. In 1913 he united with the church at Roanoke, Va. In 1916 he moved with his family to Dayton, where he worked for the Baltimore and Ohio railroad. Services were conducted at the home, with burial in the Lower Miami cemetery.—J. Perry Prather, Dayton, Ohio.

**Eckman,** Jacob Alpheus, son of Daniel and Leah Hoak Eckman, was born March 8, 1864, in Lancaster County, Pa., and died Dec. 8, 1943, at the home of his daughter in La Verne, Calif. In 1870 the family moved to Carroll County, Ill., where he spent most of his life farming. On Jan. 21, 1886, he was united in marriage to Barbara Ellen Martin, who died April 22, 1918. To them one daughter was born. In early life he united with the church and served faithfully as a deacon for many years. He leaves his daughter, several grandchildren and great-grandchildren, one sister and one brother. Funeral services were conducted at La Verne by Bro. Forest Eisenbise and at Lanark by the writer. Interment was in the Lanark cemetery.—Merle Hawbecker, Lanark, Ill.

**Finifrock,** Susie A. Oberholser, was born April 23, 1896, in Woodbury County, Iowa, and died Dec. 28, 1943, at her home near Barnum, Minn. She was a member of the Free Methodist Church for many years and joined the Church of the Brethren six years ago. She lived a faithful Christian life. In 1933 she married Percy Finifrock, who, with one son, her father and three sisters, survives. Funeral services were conducted at the Barnum church by Brethren O. E. Stern and Edward Duncan. Burial was made in the Riverside cemetery at Barnum.—Percy Finifrock, Barnum, Minn.

**Funston,** Ella J., daughter of the late William and Fannie Van Dyke, was born at Sabetha, Kansas, Aug. 26, 1897, and died at her home near Abilene, Kansas, Feb. 15, 1944. On Dec. 10, 1919, she was united in marriage to Fred Funston and to them were born two sons. She is survived by her husband, one son, three brothers and two sisters. When she was a girl she became a member of the church and led a devoted Christian life. Funeral services were conducted at the Talmage Methodist church by Rev. J. A. McClellan, assisted by the writer. Interment was in the Prairie Dale cemetery.—Ward Nance, Abilene, Kansas.

**Greathouse,** Eunice Marguriete, daughter of Sherd and Ruth Greathouse of Auburn, W. Va., died Feb. 23, 1944. She was born Oct. 28, 1943. She is survived by her parents, two brothers, three sisters and two grandparents. Services were conducted in the Pleasant Valley church by the undersigned. Interment was in the Pleasant Valley cemetery.—Henry Sanders, Auburn, W. Va.

**Gripe,** Amanda, widow of Elias Gripe, died at the home of her daughter in Pyr-



mont, Ind., Feb. 7, 1944. She was born Oct. 1, 1857, to Joseph and Elizabeth Bydler near Edna Mills, Ind.; she spent her entire life in this community. She leaves four children, several grandchildren and great-grandchildren. Her husband and two children preceded her in death. She was a good Christian mother and a faithful worker in the church. Funeral services were conducted in the Pymont church by Bro. Jeremiah Barnhart, assisted by Brethren John Root and Robert Sink. Interment was in the Pymont cemetery.—Mrs. Stella Barnhart, Delphi, Ind.

**Jehnzen**, William F., was born in Neshote, Wis., Jan. 8, 1863, and died Feb. 18, 1944, at his home near Rodney, Mich. He had lived in Michigan since he was two years old. He was married on Nov. 3, 1883, to Emma S. Boy, who survives him. To them were born eleven children, eight of whom survive. Bro. Jehnzen started the first rural mail route out of Rodney in 1903 and carried mail until his retirement in 1930. He was a charter member of the Rodney church, having been baptized in 1884. Soon afterward he was elected to the deacon's office, in which he served well the remainder of his life. The funeral was conducted by the writer, assisted by Brethren Samuel Bollinger and J. F. Sherrick. Burial was in a nearby cemetery.—L. H. Prowant, Rodney, Mich.

**Kimmel**, Barbara Etta, daughter of Abram and Rebecca Myers, was born Dec. 19, 1852, in Mt. Pleasant, Pa., and died Dec. 5, 1943. She was married to Samuel Kimmel on Dec. 19, 1882, and the family home was established in Shelocta, Pa. They were active members of the Plum Creek church. Twenty years ago they moved to Indiana, Pa., where Bro. Kimmel died in 1928. Two children survive. Funeral services were conducted in the home by the undersigned; interment was in the Elderton cemetery.—C. H. Rosenberger, Shelocta, Pa.

**Kirk**, Walter Ross, was born in Numa, Iowa, to Edgar and Elizabeth Kirk. On May 3, 1931, he was married to Mary Ann Shilts, who died four years ago. He united with the church in 1932 and lived a faithful Christian life until his death on Feb. 14, 1944. Funeral services were conducted at the Osceola church by Bro. Ralph Skaggs, assisted by Rev. Plattenberg of the Assembly of God Church. Burial was made in the cemetery near by.—Ella Stong, Osceola, Mo.

**Lehman**, Iva Alice, was born May 15, 1887, in Whitley County, Ind., and died Feb. 16, 1944, at her home in Chicago. When a girl she became a member of the church at Roann, Ind. She was engaged in public health nursing in Chicago. During World War I she served as a nurse for eighteen months, eight months of which were spent overseas. She is survived by her mother, Mrs. Clara Lehman Gump, three sisters and three brothers. A memorial service, conducted by William Beahm and the writer, was held in Chicago; a second service, in charge of Edward Kintner, was held at North Manchester, Ind. Interment was at Roann, Ind.—Harper S. Will, Chicago, Ill.

**Long**, Isaac Jackson, son of Conrad and Fannie Long, was born July 10, 1881, near Cross Keys, Va., and died Dec. 24, 1943. He spent his entire life within a few miles of the place of his death. He joined the church in 1902 and was elected deacon in 1912; he served faithfully in that office. He was interested in all phases of church work, especially music. In December 1904 he was united in marriage to Etta Viola Cline. Two foster children and a brother of Sister Long's were raised in their home. He is survived by his wife, two foster children and five sisters. The funeral services were conducted in the Mill Creek church by Bro. Homer J. Miller, assisted by home ministers. Interment was in the cemetery near by.—Mrs. Eva W. Mundy, Port Republic, Va.

**Mason**, Alsadie Ellen, wife of John Mason, was born at Wabash, Ind., Nov. 4, 1881, and died suddenly on Feb. 24, 1944, at her home in Arrowwood, Alta., Canada. At an early age she became a faithful member of the church. Surviving are her husband, four children, two sisters, three brothers, and eight grandchildren. Funeral services were conducted in the Jacques funeral home in Calgary by the undersigned. Burial was in the Queens Park cemetery.—E. E. Gnagy, Arrowwood, Alta., Canada.

**McConnell**, Anna Mary, was born Dec. 16, 1885, and died at the Wichita hospital on Feb. 20, 1944. She was preceded in death by her husband and a son. She is survived by eight children, ten grandchildren, three brothers and two sisters. She was an active member of the church for many years, being a charter member of the West Side church in Wichita, where she served as church clerk for thirty years. Funeral services were conducted in the Downing mortuary by the undersigned. Burial was in the Highland cemetery.—L. Avery Fleming, Wichita, Kansas.

**Michael**, Blanche G., daughter of the late John and Mary Trobaugh, was born Sept. 25, 1881, and died Feb. 13, 1944, at a hospital in Harrisonburg, Va. She was born and spent her entire life in the Port Republic section. She was a faithful member of the Mill Creek church. She is survived by her husband, George S. Michael, five children, four sisters and four brothers. Funeral services were held at the Mill Creek church by Bro. C. E. Long, assisted by Bro. Homer J. Miller.

## The Church of the Brethren Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17, 19; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Burial was in the Port Republic cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

**Miller**, Joseph H., was born Sept. 27, 1856, near Lima, Ohio, and died suddenly Feb. 22, 1944. He was the son of Daniel and Mary Leedy Miller. When a young man he entered the milling business with his father in Cairo, Ohio; in 1887 he moved to a farm, where he spent the remainder of his life. He was united in marriage to Alice Miller in November 1879 and to them were born five children. Surviving are his wife, four children, several grandchildren and great-grandchildren, and one great-great-grandchild. In 1879 he united with the church and remained a faithful member. The funeral was conducted in the Pleasant View church by Bro. Clarence R. Bowman.—Mrs. Zelma Driver, Lima, Ohio.

**Mishler**, Menno, was born in Howard County, Ind., on June 27, 1875. He was united in marriage to Neoda Mast on Jan. 17, 1899. They came to Nappanee to make their home and united with the church soon after. Mrs. Mishler died July 28, 1938. Surviving are three children, five grandchildren, three brothers and two sisters. The funeral services were conducted in the Nappanee church by Bro. J. O. Winger. Interment was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

**Mosser**, Henry, was born March 5, 1866, and died Feb. 20, 1944. He was the son of the late William and Matilda Mosser. On Jan. 15, 1891, he was married to Phoebe Fike, who died May 30, 1892, leaving one daughter. On Jan. 15, 1893, he married Stella Fike and to them were born two children, one of whom died in 1927. He leaves his wife, two daughters, several grandchildren and great-grandchildren. He became a member of the church in early manhood. His funeral was conducted at the home of his daughter by Bro. L. H. Fike.—Geraldine Slaubaugh, Egdon, W. Va.

**Murphy**, Owen, was born March 5, 1883, near Chili, Ind., and died suddenly on Jan. 17, 1944. On April 23, 1925, he was married to Grace Miller, who survives. Mr. Murphy lived his entire life in the Denver and Chili community. Funeral services were conducted at the Chili Baptist church with Bro. T. G. Weaver officiating.—Violet Fisher, Peru, Ind.

**Rumer**, S. Friddle, son of Solomon and Annie Rumer, was born in Grant County, W. Va., Jan. 9, 1870, and died Jan. 31, 1944. He was married to Minnie Matilda Seymour in 1899 and they had nine children. He leaves seven children; his wife died eleven years ago. Bro. Rumer was baptized into the church in 1913. Funeral services were conducted at the Maple Spring church by Bro. Emra T. Fike.—Geraldine Slaubaugh, Egdon, W. Va.

**Sell**, George Witwer, was born in Hamilton, Mo., Oct. 7, 1871, and died in Greeley, Colo., Feb. 25, 1944. He was the son of Daniel B. and Frances Witwer Sell. His membership was in the Denver church. He is survived by four brothers and four sisters. Funeral services were conducted by Rev. Joseph Cleveland of the Congregational church. Burial was in the Linn Grove cemetery.—Clement J. Sell, Wichita, Kansas.

**Shirley**, Alverdia Rice Rotruck, was born in Grant County, W. Va., Oct. 8, 1860, and died March 2, 1944. On Dec. 19, 1880, she was married to James W. Shirley, who died Jan. 31, 1930. To them were born nine children. She leaves eight children, a number of grandchildren and great-grandchildren. She was a faithful member of the church for many years. Funeral services were conducted by Bro. Emra T. Fike, assisted by Bro. D. B. Spaid, at the Maple Spring church.—Geraldine Slaubaugh, Egdon, W. Va.

**Shock**, Emra, died Feb. 19, 1944, at a hospital in Chippewa Falls, Wis. He was born Aug. 4, 1883, on a farm near Syracuse, Ind., to Mr. and Mrs. Cornelius Shock. His mother died when he was two years old, and at the age of six he came with his father to the Stanley, Wis., community, where he since resided. On April 20, 1908, he was married to Josephine



Frinak. To them were born five children. He leaves his wife, four children, ten grandchildren and one brother. The funeral was conducted at the Stanley church by Bro. Raymond Ridsen. Interment was in the Edson cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

**Stevenson, Joseph S.**, was born near Ringgold, Md., on Jan. 6, 1876, and died at his home in Waynesboro, Pa., on Feb. 19, 1944. He was the son of William H. and Katherine Dayhoff Stevenson. He was graduated from Juniata College and from the dental college of the University of Pennsylvania. He practiced dentistry in Waynesboro for twenty-two years. When he was eighteen years of age he united with the church and lived a sincere Christian life. He was married to Verda May Leshner, who survives with two sons, a granddaughter, three sisters and a brother. Services were conducted at his home by Bro. George L. Detweiler, and Rev. Howard J. B. Ziegler of the Evangelical and Trinity Reformed Church. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Townsend, John Harve**, son of Joshua Townsend, was born in Greenville, Ohio, Sept. 10, 1854, and died Feb. 13, 1944. On March 8, 1879, he was married to Mary Catherine Leedy and to them were born six children. In 1883 he moved with his family to Woodland, Mich., where he spent the remainder of his life. Forty-seven years ago he united with the church at Woodland. He is survived by two sons, three sisters, several grandchildren and great-grandchildren. Services were conducted at the Woodland church by the writer. Interment was in the Woodland Memorial Park cemetery.—Arthur L. Dodge, Woodland, Mich.

## Church News . . .

### California

**Pomona.**—Since our last report Bro. Harry Thomas has left to continue his education at Yale University and we have welcomed our new pastor, Bro. J. W. Deeter, and family. Through the encouragement and financial help of Brother and Sister Carl, we were able to purchase a parsonage and remodel and redecorate it. A large number of young people have left because of the war. During the winter we have enjoyed the pulpit visits of Brethren Raymond Flory of Grants Pass, Oregon; Ralph and Mary Smeltzer of Chicago, Ill.; Drs. Raymond and Laura Cottrell. Bro. John Price of Hemet was our speaker for the exchange of pastors. On Feb. 6 the La Verne deputation team was with us. One of our charter members, Bro. J. A. Brubaker, died Feb. 11; Sister Loy Wilson has also passed away. The women are planning our annual birthday dinner. We are looking forward to a fellowship dinner to free the new parsonage of a small debt. Bro. Newcomer will be with us March 26 for a temperance program.—Mrs. Edward B. Van Pelt, Chino, Calif., March 8.

### Colorado

**McClave.**—We met in council on Dec. 19 with Elder Edwin Buck officiating. Our revival will be conducted March 26—April 9 by Bro. O. H. Feiler of Grand Junction. Our attendance is beginning to increase. We are making plans to remodel our church basement.—Mrs. E. B. Mason, McClave, Colo., Feb. 28.

### District of Columbia

**Washington City.**—Pastor Warren D. Bowman recently lectured at a city-wide training school. Mr. Benton Rhoades of the National Youth Cabinet was the guest speaker at our B.Y.P.D. meeting on Jan. 10. On Jan. 30 an illustrated message on the book, *We Who Are America*, was given by two women of our city; they used 200 dolls to represent the various countries of the world. A musical program was given at the evening service by Mr. and Mrs. Oren Prather and family. Our young people are keeping in close contact with the C.P.S. men at

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.  
Maryland, Eastern—Baltimore, First, April 12.  
Ohio, Southern—Dayton, West, April 13.  
Pennsylvania, Middle—Everett, April 11-13.  
Pennsylvania, Southeastern, New Jersey and Eastern New York—Green Tree, April 19, 20.  
Virginia, First—Roanoke, First, April 12-14.  
Virginia, Northern—Mt. Zion, Mt. Zion house, April 14, 15.

### LOVE FEASTS

**California**  
April 2, 4 pm, Inglewood.  
April 7, 7:30 pm, Reedley.  
April 12, Hermosa Beach.  
April 23, San Bernardino.  
**Colorado**  
April 9, 7:30 pm, Denver.  
**Idaho**  
May 7, Nampa.  
**Illinois**  
April 6, 7:30 pm, Decatur.  
April 8, Walnut Grove.  
April 10, 8 pm, Okaw.  
April 30, Panther Creek.  
**Indiana**  
April 7, Bremen.  
April 7, West Marion.  
April 8, Salem.  
April 15, 7:30 pm, Buffalo.  
April 16, Richmond.  
May 20, 8 pm, Bethany.

### Iowa

April 7, Iowa River.  
April 7, Muscatine.  
April 9, South Waterloo.  
April 15, Fernald.

### Kansas

April 3, Pleasant View.  
April 7, 8 pm, Conway Springs.  
May 6, Maple Grove.

### Maryland

April 6, 6:30 pm, Meadow Branch.  
April 6, 7:30 pm, Frederick City.  
April 9, 6:30 pm, Flower Hill.  
April 23, 6:30 pm, Westminster.

**Beltsville, Md.** Forty-five books from the personal library of the late Bro. Charles E. Resser were recently donated to our church library by the Good Will and Friendship classes. Rev. George Bowers of the Stephens Evangelical church filled our pulpit the evening of Feb. 6; our pastor was attending a Christian mission at Roanoke, Va. At our B.Y.P.D. meeting on Feb. 6 Rev. Robert W. Brooks of the Lincoln Memorial Congregational church spoke. This was the first of a series of messages on achieving better race relations. Two members have been received by baptism since our last report. Rev. Harlen W. Stenger, associate pastor of the First Baptist church, and our pastor exchanged pulpits on the evening of Feb. 27. Nearly ninety of our boys are in service.—Mrs. Jacob H. Hollinger, Washington, D. C., March 7.

### Florida

**Sebring.**—Two Christmas programs were rendered by the children and young people. Our ten-day Bible conference was conducted by Bro. V. F. Schwalm in February. The day sessions were devoted to the study of Mark's gospel. On both Sundays a fellowship dinner was enjoyed at the church. On the first Sunday afternoon Bro. Schwalm conducted an open forum. On the second Sunday afternoon Sister Schwalm talked to the women about women's work. Cottage prayer meetings were held during the week preceding the conference. A tourist from Pennsylvania was recently baptized. At our last council meeting six letters were granted. It was decided to increase the number on the ministerial committee by adding offi-

April 29, 2:30 pm, Longmeadow.  
April 30, 5 pm, Baltimore, First.

### Michigan

April 2, Pontiac.  
April 7, 8 pm, Florence.  
April 8, Rodney.

### Minnesota

April 6, 7 pm, Root River.

### Missouri

April 7, Carthage.

### Ohio

April 8, 8 pm, Bethel Mahoning.  
April 16, Akron.  
April 16, Pleasant Valley.  
April 16, 7 pm, New Philadelphia.

### Oregon

April 8, 8 pm, Albany.  
April 15, 8 pm, Mabel.

### Pennsylvania

April 6, 6:30 pm, Meyersdale.  
April 6, 7 pm, Chambersburg.  
April 9, Aughwick, Rockhill house.  
April 9, Bethel.  
April 9, Ephrata.  
April 9, Fairchance.  
April 9, Rummel.  
April 9, 2:30 pm, Lebanon.  
April 9, 6 pm, Reading.  
April 9, 7 pm, Salisbury.  
April 9, 7:30 pm, Markleysburg, Bethel house.  
April 11, 7 pm, Greencastle.  
April 16, 7 pm, Mt. Joy.  
April 16, 7 pm, Mt. Pleasant.  
April 23, Brothersvalley.  
April 23, 7:30 pm, Ridge, Ridge or Fogelsanger house.  
May 6, 7, 10:30 am, Hade, Falling Spring congregation.  
May 7, all day, Lower Cumberland, Mohler house.  
May 7, 6:30 pm, Johnstown, Walnut Grove.  
May 7, 7 pm, Connellsville.  
May 17, 18, West Greentree, Florin house.

### Tennessee

April 6, 7:30 pm, Johnson City.  
April 22, 7:30 pm, Liberty.

### Virginia

April 6, 7 pm, Luray.  
April 8, 7 pm, Moscow.  
April 9, 4 pm, Green Hill.  
April 9, 6 pm, Oak Grove.  
April 16, 7:30 pm, Bridgewater.  
May 7, 7:30 pm, Sangerville.  
May 7, 7:30 pm, Timberville.  
May 14, 7:30 pm, Cedar Run.  
May 21, 7:30 pm, Bethel.

cers from various other organizations. On Feb. 20 the women's work gave a program, closing with the mite box offering, which amounted to \$38. Our Achievement Offering was \$101.66, plus a donation of \$20 from the ladies' aid society. Our aid meets every Thursday and, with the help of our tourist sisters, has done much quilting. We again have a one hundred per cent Messenger club.—Mary Miller, Sebring, Fla., Feb. 28.

**Winter Park.**—We met in council on Jan. 5; it was decided to send the Messenger to all our boys in service. Charles D. Hurrey of the Florida chain of missions spoke at our church on Jan. 30. This chain of missionary assemblies is sponsored by the women of all denominations in Florida and there are outstanding speakers of all denominations who tour Florida for six weeks, bringing inspiring missionary messages from many parts of the world. On Feb. 27 Virgil Fennell gave us a temperance message. The interest in our Sunday school is increasing. We have done some painting on our buildings. An Easter program is being prepared by the Sunday school. Our Achievement Offering amounted to \$140, one half of which will go for missions and one half for C.P.S.—Mrs. C. E. Bower, Winter Park, Fla., March 7.

### Idaho

**Nampa.**—In the absence of Pastor F. H. Barr, our pulpit was filled by Bro. Sam-



uel Bollinger of Emmett. Bro. Barr attended the Regional Conference at La Verne and also held a series of meetings at Modesto, Calif. Our men's work is sponsoring a Lord's Acre project and has received several donations of heifers for relief.—Stanley B. Keim, Nampa, Idaho, March 1.

**Weiser.**—Better interest and attendance at our services have been shown during the winter under the leadership of our pastor and elder, A. J. Ellenberger. He was re-elected for the present year. The Christmas program was given on Dec. 26; the children gave theirs during the Sunday-school hour and the young people and the chorus in the evening. Our Christmas offering was \$55 and our Achievement Offering, \$29.20. Our total offering last year for Brethren Service was \$158.86. We again have a one hundred per cent Messenger club. We have a fellowship dinner on the second Sunday of each month. In connection with the dinner on Feb. 14 we had a special program. Our oldest member, Bro. Hoover, who is past ninety years and has been unable to worship with us for two years because of a broken hip, was with us on this day. We also chose this day to honor Bro. John Rodabaugh, who has acted as church janitor for a number of years with no pay. A chair and footstool were presented to him.—Freda F. Brechbiel, Weiser, Idaho, March 2.

### Illinois

**Panther Creek.**—We met in council on March 5 with Elder J. E. Small in charge. We are to have a summer pastor again this year. Our love feast will be held on April 30 with an all-day meeting; Brother and Sister E. F. Sherfy of the Woodland church will be with us. A church literature representative has been appointed. Sister Frank Crumppacker was with us for two services in December and told of the mission work in China. Sgt. Asher Small was home in December and gave an interesting talk on his recent visit to Palestine.—Elsie Noffsinger, El Paso, Ill., March 8.

**Walnut Grove.**—The children brought Thanksgiving and Christmas offerings to be used for relief. The women have made more than fifty garments for relief. Bro. C. H. Deardorff was here recently to make suggestions for redecorating our church. We will have a service on Good Friday. Our love feast will be held April 8.—Mrs. Oliver Dearing, Calhoun, Ill., March 2.

### Indiana

**Bethany.**—We met in council on Feb. 16 with Bro. A. E. Clem officiating. It was decided to build a balcony in the church. We will hold our love feast on May 20 at 8 p. m. On March 5 the young married people gave a play, *In Perfect Peace*.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 6.

**Bremen.**—Elder J. O. Winger met with us in council on March 3; our welfare board was enlarged and the name changed to the board of Christian education. Bro. J. H. Mathis, the fieldman for Manchester College, and Bro. Charles Goss of the South Union church, were recent guest speakers while our pastor was conducting an evangelistic meeting at Andrews, Ind. The guest speakers during our school of missions, held Jan. 16—Feb. 20, were Mr. and Mrs. Ralph Smeltzer and Mrs. Shizume Akinaga of the Brethren relocation hostel in Chicago; Sister Lois Rupel from the Pine Creek church, who spoke on work camps; and Bro. Mark Schrock, the director of Camp Cascade Locks. On March 5 Bro. John Metzler discussed the work of Brethren Service. On March 12 Bro. Finnell of North Manchester will speak to us on temperance. On March 19 the sectional B.Y.P.D. conference will meet here. March 26 will be Manchester Day. April 4-6 pre-Easter services will be held; the speakers will be Brethren Edward Stump, Arthur Keim and Howard Kreider. April 7 is the date of our love

feast. On Easter a cantata, *The Exalted Christ*, will be presented. The women have been doing relief sewing; on one day they sewed for our local nursing home. Very recently they held a dish towel shower for the hostels in Chicago and Philadelphia. We have a one hundred per cent Messenger club again this year.—Mary Cripe, Bremen, Ind., March 8.

**Mexico.**—Bro. Walter Balsbaugh was elected elder of our church for the coming year. Our attendance has been rather low because of so much sickness. Bro. Rufus Bowman was the speaker at our missionary day program. A basket dinner was served and Bro. Bowman spoke in the afternoon. Pastor and Sister T. G. Weaver are now comfortably located in the newly purchased parsonage.—Violet Fisher, Peru, Ind., March 6.

**Middletown.**—We met for business meeting on March 5 with Bro. J. A. Miller officiating. We want to finish the repairs on our church as soon as possible. During the cold weather we have been meeting at Pastor O. H. Zirkle's home for the Wednesday evening prayer services. We met at the Christian church on the evening of Feb. 25 for a World Day of Prayer service. Our Sunday-school attendance is good.—Florida Green, Middletown, Ind., March 7.

**Spring Creek.**—We met in council March 7 with Elder Moyne Landis in charge. Two letters were granted. The delegate elected for Annual Conference is Bro. Byron Miller. Manchester Day will be observed on March 26. The Sunday-school and church treasuries both have a good balance. A letter written by our pastor to one of our boys in service is posted each week on the bulletin board and each member adds his signature. The men have decided to build a kitchen and two rest rooms in our church; the ladies' aid will equip the same. We plan to have parents' day on Mother's Day. Our Easter observance will be combined with that of several other churches, but the sunrise service will be in charge of our young people. Sister Alice Eby was our guest speaker on Feb. 6. In February Bro. Landis spent two weeks in evangelistic meetings in the Elkhart city church. Bro. Byron Miller filled our pulpit; he is attending Manchester College. We decided to have four week-end meetings this year in place of a regular revival meeting; the following dates and ministers have been selected: April 7-9, Bro. V. F. Schwalm; June 30—July 2, Bro. Ira Frantz; Sept. 8-10, Bro. Jesse Ziegler; Nov. 24-26, Bro. Rufus D. Bowman. Our love feast will be

held in November. The ladies' aid is busy sewing for relief.—Mrs. Ada Mishler, South Whitley, Ind., March 10.

**South Bend, Second.**—Bro. Russell Stout gave the morning message on Dec. 12. On Dec. 5 Brother and Sister Stanley Myers, missionaries to Africa, gave us some interesting messages. The men's group had a special meeting and fellowship supper on Jan. 5. On Jan. 9 we observed temperance day with Mrs. Paul Halladay of North Manchester as guest speaker. Bro. J. O. Winger conducted our revival, which began Jan. 10; one person was reclaimed. The sectional ministerial meeting was held at our church Feb. 8. On Feb. 13 Bro. Clarence Snyder and another young man from Wheaton College brought the messages. We observed family night on Feb. 16. On Feb. 20 Bro. John Metzler talked to us and showed pictures of Brethren Service and relief work. Two of our members have died recently. On Feb. 27 our service program, presented on the last Sunday night of each month, was given by the mothers of young men in service. On March 3 we met in council with Bro. Ira Long presiding. Two young brethren were relicensed to the ministry. Bro. Edward Stump was chosen as delegate to Annual Conference. A number of church letters have been received. Our aid society meets twice a month and is very busy.—Mrs. Claude D. Ullery, South Bend, Ind., March 9.

### Kansas

**Buckeye.**—Two children have been baptized. Pastor and Sister Ward Nance were recently installed into the ministry. Bro. David Ensign, the pastor at Navarre, brought us a message one Sunday evening. We are looking forward to a revival meeting to be conducted this spring by Brother and Sister J. F. Burton.—Mrs. Myrtle J. Derrick, Abilene, Kansas, March 7.

### Maryland

**Broadfording.**—The young people went caroling on Christmas Eve, and on Christmas night the children gave a program. We take an offering on the third Sunday of each month for the C.P.S. camps and relief. We have a one hundred per cent Messenger club. Several of our members are endeavoring to read the entire New Testament by Easter. Each Sunday we keep a record of the weekly Bible readings. We met on March 1 for our council meeting with Elder David Petre in charge. Brother and Sister Petre will represent our church at Annual Conference. Brother and Sister Frank Litton were ordained

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to the ministry; he will preach for us one Sunday each month. The ladies' aid meets twice each month; they have been making and repairing clothing for relief. We were happy to have with us on March 5 Sister Anna Hutchison, a missionary to China. We are looking forward to a hymn singing at our church by the gospel team from the Cedar Grove Mennonite church on March 12.—Harry C. Myers, Maugansville, Md., March 6.

**Longmeadow.**—We met in council on Feb. 26 with Elder H. R. Rowland officiating. Church officers were elected and Bro. Rowland was retained as elder. It was decided to continue our one hundred per cent Messenger club. The district meeting will be held in our church March 16. We decided to hold our next revival in November. The treasurer's report showed that we gave \$349.44 for the Conference Budget and \$372.23 for Brethren Service. The women had charge of an evening service on the World Day of Prayer. They have been busy preparing clothing for relief and quilting. On Feb. 6 slides were shown of the work of the women in the mission fields and an offering taken for this work. Ora DeLauter was with us in December and showed slides of Brethren Service work. He was with us again on Feb. 4 and showed slides of the total program of the church. Ronald Gordly from the Williamsport C.P.S. camp led a recent B.Y.P.D. discussion. Some of our young people attended the district round table at Grossnickles on Feb. 6. Our love feast will be held April 29 at 2:30 p. m.—Thelma E. Strite, Hagers-town, Md., March 3.

**Thurmont.**—The young people recently sponsored the building of a bulletin board for the church lawn. The money for this board was donated by Bro. Frank Ecker in memory of his father. Our last young people's meeting was held at the home of one of our older brethren, who is not able

to attend church. We spent the evening singing hymns for him and then gave him a basket of fruit. The young people placed an honor roll for our servicemen in the vestibule of the church. The Sunday school sent Christmas boxes to these young men; the young people sent cards, and our minister sent money. A number of our members have been ill and the ladies' aid and young people have sent baskets of fruit and cards to them. The ladies' aid served dinner at a public sale on March 8. Pastor Ray A. Kurtz continues to give us inspiring sermons, and our attendance and offerings are splendid. Our council meeting will be held March 25.—Mrs. Charles A. Winpiger, Frederick, Md., March 8.

**University Park.**—The Pageant, Two Christmases, was given during the holiday season. An Easter play, The Bearer of the Cross, is being prepared for presentation. Our Sunday evening programs for January centered around the theme, World Brotherhood Emphasis. Some of our special speakers were George Fulk, who spoke on The Framework of Permanent Peace; Mrs. Farrell and Mrs. Harlan of the Women's Council of the Federation of Churches, who showed an exhibit of dolls from many lands as a part of the program; and Charles C. King, a Negro from Howard University. On Feb. 13 Chester Harley, our district field worker, showed slides on Teaching in the Sunday School at a supper meeting of the teachers and officers. At the evening service Bro. J. I. Baugher gave an address. Our pastor is leading a series of Sunday evening studies on the prophets. Bro. Ernest Wampler, who recently returned from doing relief work in China, will speak to us on March 19. Mr. and Mrs. S. L. Brumbaugh are with us again after spending eight months in Ohio. Twenty-three of our boys are in service.—Grace A. Geiser, College Park, Md., Feb. 28.

**Westminster.**—The children gave a Christmas program on the evening of Dec. 19. A drama, The Night of Gifts, was presented Jan. 2. In January and February Pastor S. Earl Mitchell preached a series of sermons from the Book of James. During the Lenten season his sermons will have an evangelistic emphasis. On the evening of Feb. 20 the women's work presented a missionary drama, The Glean of the Cross. The offering was given to the national women's work project. A dedication service was held on March 5 for the Sunday-school room built recently for the young people's department. Our pastor is teaching a class in Brethren history and doctrines each week during Lent. Our love feast will be held April 23 at 6:30 p. m.—Mrs. H. Edgar Royer, Westminster, Md., March 6.

## Nebraska

**Enders.**—We met in a business session on March 5 after a basket dinner and a social hour. Elder David G. Wine presided. We decided to have our church building redecorated and turned this matter over to the trustees. We voted to send \$25 to the Red Cross and \$25 to McPherson College to help finance the education of Japanese-American students enrolled there.—Mrs. M. D. Martindale, Imperial, Nebr., March 9.

**Omaha.**—A daughter was recently born to Pastor and Mrs. Milton C. Early. On Jan. 16 Bro. James Elrod gave an excellent address about McPherson College. An offering of \$116 was raised for the college. On Feb. 6 a number of our young people attended the city-wide hymn sing; nearly 1,200 attended the service, which was the first of its kind to be held here. On Race Relations Sunday we were fortunate to have with us Rev. John Adams, a Negro elder. Our church licensed Brother and Sister Frank Durand to the ministry. They are attending Bethany Seminary. Feb. 20-25 Bro. Early and sev-

# Directory of Missionaries and Relief Workers

## Missionaries

### SWEDEN

**On Furlough**  
Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

### CHINA

**American Internee, Camp Holmes, Baguio, Philippine Islands, via New York, N. Y.**  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

**On Furlough**  
Clapper, V. Grace, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.  
Crumpacker, F. H., and Anna, 923 Highland Ave., Elgin, Ill., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.  
Myers, Minor M., and Sara, Bridgewater, Va., 1919.

Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind., 1936.

Parker, Dr. D. M., and Martha N., R. N., C.P.S. Camp No. 43, Castañer, P. R. R. A. Project, Adjuntas, Puerto Rico, 1933.  
Rothrock, Hazel, Omak, Wash., 1938.  
Schaeffer, Mary, 2262 N. Park Ave., Philadelphia 32, Pa., 1917.

Senger, Nettie, 3298 E. Lafayette Ave., Detroit, Mich., 1916.

Shock, Laura, 1401 St. Elmo Ave., N. E., Canton, Ohio, 1916.

Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.

Sollenberger, O. C., and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.

Wampler, Ernest M., and Elizabeth B., R. N., 417 Cypress St., Greenville, Ohio, 1918 and 1922.

### AFRICA

**Chibuk, Nigeria, West Africa, via Malduguri**

Petre, Ira S., and Mary M., 1939.  
C.B.M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.  
Heckman, Clarence C., and Lucile, 1924.

Royer, Harold A., and Gladys H., 1930.  
**Garkida, Nigeria, West Africa, via Jos and Damaturu**

Faw, Chalmer E., and Mary P., 1939.  
Horn, Evelyn J., R. N., 1930.

Landis, Herman B., and Hazel M., R. N., 1938.

Studebaker, Dr. Lloyd, and Modena, 1934.  
**Lassa, via Jos and Damaturu, Nigeria, W. Africa**

Brumbaugh, Grayce, R. N., 1937.  
Kulp, H. Stover, 1922.

**Marama, via Jos and Damaturu, Nigeria, W. Africa**

Harper, Clara, 1926.  
Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.  
**Wusasa, Zaria, Northern Nigeria, % C. M. S.**

Moyer, Edna Faye, 1931.

**On Furlough**  
Engel, Alice, R. N., 1931 E. Monument St., Baltimore 5, Md., 1937.

Frank, Evelyn E., R. N., R. 12, Box 575, Phoenix, Ariz., 1938.

Kulp, Christina, 1700 Mifflin St., Huntingdon, Pa., 1927.

Weaver, E. Paul, and Zalma F., 22 S. State St., Elgin, Ill., 1939.

### INDIA

**Ahwa, Dangs, Surat Dist., India**  
Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.  
**Anklesvar, Broach Dist., India**

Bollinger, Amsey and Florence M., 1930.  
Kinzie, Wm. G., and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.  
Wartler, Anna M., 1931.

**Bulsar, Surat Dist., India**  
Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blough, J. M., and Anna, 1903.  
Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.  
**Dahanu Road, Thana Dist., India**

Messer, Hazel E., R. N., 1931.  
Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.  
Swartz, Goldie E., 1916.

**Palghar, Thana Dist., India**  
Shull, Chalmer, 1919, and Susan L., 1927.

**Umaila, Broach Dist., India**  
Fasnacht, Everett M., and Joy C., 1940.

Miller, Sadie J., 1903.  
**Vyara, via Surat, India**

Brooks, Harlan J., and Ruth, 1924.  
Kirafofe, Kathryn, 1937.

Widdowson, Olive, 1912.  
**115 Mahatma Gandhi Road, Bombay, India**

Blickenstaff, L. A., and Mary, 1921.

**Landour, Mussoorie, U. P., India**

Bowers, Joe W., 1940.  
Ziegler, Emma K., 1930.

**On Furlough**  
Blickenstaff, Verna M., R. N., Oakley, Ill., 1919.

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.

Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

## Relief Workers

### BOLIVIA

Bowman, Paul H., and Evelyn, The American Institute, La Paz, Bolivia, 1942.

### ECUADOR

Naylor, Kurtis F., and Gladys, Casilla 455, Quito, Ecuador, 1942.

Schrag, Wilma, The American School, Quito, Ecuador, 1943.

### ENGLAND

Barwick, John W., % International Y. M. C. A., 4 Great Russell St., London, England.

### MEXICO

Michael, Mr. and Mrs. H. D., Palacio Municipal, Huitzilac, Morelos, Mexico, 1943.

### PERU

Landis, Frances, Callao High School (Methodist), Apartado 240, Callao, 1943.

### PUERTO RICO

**Castañer P. R. R. A. Project, Adjuntas, Puerto Rico**

Cassel, Franklin K., M. D., and Margaret M., 1943.

Cunningham, Mary Rowan, 1943.  
Harbison, Jean, 1943.

Parker, Darv M., M. D., and Martha N., R. N., 1942.

Hanawalt, Mrs. Imogene, 1943.  
Schiffner, Rachel, 1943.

### SPAIN

Blickenstaff, David E., and Janine, Eduardo Dato 20, Madrid.



eral others attended the regional conference at McPherson. On March 13 our pastor will be ordained to the eldership. The ladies' council meets each month. This group has sponsored many worthwhile projects and recently had new linoleum placed in the parsonage kitchen.—Mrs. R. C. Saul, Omaha, Nebr., March 7.

## Ohio

**Beech Grove.**—After twenty-five years of faithful service at our church, Brother and Sister E. S. Hollinger have taken up pastoral work at Beaverton, Mich. Bro. Frank Eby of Trotwood is filling our pulpit each Sunday morning until the first of May when Bro. Dolar C. Ritchey of Lawrenceville, Ill., will become our pastor. We have redecorated the church auditorium and insulated the church building. Paint has been purchased for the outside of the church. A new furnace is being installed, and a well will be drilled as soon as the necessary equipment can be obtained.—Mrs. Charles Baker, New Madison, Ohio, March 6.

## Pennsylvania

**Oakdale.**—We have a one hundred per cent Messenger club again this year and have adopted the ministerial pension plan. A Christmas program, The Shepherd's Staff, was given on Dec. 26. During the winter months we have been having Sunday afternoon services to avoid extra driving. On Feb. 20 our church school superintendent celebrated his eighty-first birthday. A group from the Plum Creek church was present and rendered special music. A fellowship dinner was served. Our church has just completed a study of the meaning of church membership and we are beginning a study of An Introduction to the Bible. We have nineteen boys in service. The church gave them New Testaments, and at Christmas time each boy received the book, Strength for Service.—Grace B. Nelson, New Bethlehem, Pa., March 10.

**Roaring Spring.**—On Feb. 13 we dedicated the service flag presented to the church by the Sunday school in honor of our seventy young people in service. At the same service recognition of the Boy Scouts was given on their thirty-fourth anniversary. During the week of Feb. 13 union pre-Lenten services were held. These services were preceded by an exchange of pulpits on Sunday evening; Rev. C. H. Weigle of the Bare Memorial Church of God filled our pulpit. On Feb. 20 J. Howard Tobias of the Gideon Society was with us. The Truth Seekers class helped us make a building fund offering of \$373 possible. Most of this money was raised through the serving of sale dinners. We are looking forward to the coming of Sister Ida Shumaker on April 2; she will speak at the morning and evening service.—Mrs. Miriam Miller, Roaring Spring, Pa., March 8.

**Uniontown.**—Because of the illness of Pastor Nevin H. Zuck, Rev. Frances E. Kearns of the Asbury Methodist church preached for us the evening of Jan. 16. On the evening of Jan. 23 our people visited the Orthodox Tree of Life Synagogue and Rabbi Chill explained the synagogue and the worship service of the Jews. Our local ministerium sponsored a community leadership training school for six Monday nights in January; a number of our people were enrolled. Brethren E. M. Wampler and Donald Snider were with us Jan. 26 and Bro. Wampler told of conditions in China. The honor roll for our young people in service was dedicated Jan. 30. A daughter was born to our pastor and wife on Jan. 30. Bro. C. O. Showalter gave an illustrated temperance lecture on Feb. 20. March 1 was the first of our Thursday night fellowship services, which will continue until Easter; pastors of different denominations will preach. Since our last report three have been baptized, two were received by letter, and one letter was granted.—Mrs. James Fearer, Uniontown, Pa., March 6.

## Virginia

**Bassett.**—We met in council on Feb. 20 and five new deacons were elected. They are S. R. Shively, G. M. Stone, William Coffman, A. D. Nolen and G. H. Scarborough. Bro. Frank Layman from the Antioch church installed them and also brought the morning message. It was decided that our church would continue to support Missionary Kathryn Kiracofe in India. We are looking forward to having a group of C.P.S. boys from Bedford with us. Bro. Marshall Wolfe from Bridgewater College will be with us for a pre-Easter meeting. The young people of the Mount Hermon church joined our group on Feb. 12 and we attended the round table at Spray, N. C. On Feb. 14 the young people of our church attended a social at the Mount Hermon church.—Helen G. Mason, Bassett, Va., March 6.

**Bridgewater.**—The school of missions was held during January, with study groups for all ages. Our council was held Jan. 12; Pastor C. G. Hesse and Elder N. D. Cool were elected as delegates to Annual Conference. Three letters of membership were received. A class in preparation for church membership is being conducted each week by our pastor. On Feb. 6 the women were in charge of the evening service. A picture film, The Church of the Brethren at Work in America, was shown. The annual contribution to women's work was made. Feb. 14-18 the churches of the town met for a series of discussions on a Just and Durable Peace, led by Bro. Paul H. Bowman. Lenten services are being conducted by our pastor each Wednesday evening. April 2-9 Bro. C. C. Ellis of Huntingdon, Pa., will be our guest minister in pre-Easter services. Our love feast will be held April 16.—Mrs. Mattie F. Wise, Bridgewater, Va., March 6.

**Oak Grove.**—Since our last report three letters of membership have been granted and one received. We have lost one member by death. Last year we gave \$600 to Brethren Service and \$70 worth of food to Camp Lyndhurst. Our love feast will be held on Easter Sunday at 6 p. m.—Mrs. O. O. Eller, Salem, Va., March 7.

**Sangerville.**—Our church year closed with a total membership of 661. Nine members were received by baptism and four by letter; there were eleven deaths. We have twenty-nine boys in service. Our women's work has sponsored and helped finance the setting of shrubbery on the church lawn and the refinishing of the interior of the church. The women have also contributed to the national and district projects. The district women's work meeting will be held at our church on May 6. Our B.Y.P.D. has been carrying on its devotional and recreational programs and will hold the annual banquet on March 24. We are working on a parsonage fund. We are also continuing our contributions to Brethren Service and the sending of food to Camp Lyndhurst. We are looking forward to the meetings which will begin on May 8 at the Emanuel house with Bro. P. I. Garber as evangelist.—Mrs. Hattie Simmons, Bridgewater, Va., March 10.

**Selma.**—We met in council on Feb. 27. Elder H. A. Hoover was in charge of the meeting; Brethren C. E. Eller and John Showalter, representing the district boards, were present to assist in securing a pastor for our church. Bro. John Kinzie accepted the call and will take charge March 12. We are glad to see our Sunday-school work and interest keeping up. New songbooks have been purchased for the junior department. We look forward to having a revival meeting in the near future.—Mrs. Olivia Warlitt, Selma, Va., March 6.

## West Virginia

**Maple Spring.**—Our council was conducted on March 6 by Bro. Ezra Fike. We decided to hold a revival meeting and Bible school sometime during the summer. We decided to send Brother and Sister D. B. Spaid and Sister Ora Wolfe as delegates to Annual Conference.—Geraldine Slaubaugh, Egdon, W. Va., March 10.

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# GOSPEL MESSENGER

Volume 93

APRIL 8, 1944

Number 15



All winter long these lilies lay under the snow. They were not dead but waiting. Spring came, the snow went away and the rays of a warm sun reached into the earth. They resurrected unto beauty, and their fragrance filled the air. Nature had accomplished a miracle and men marveled at the tender might of God.

But if no eye had seen them would they have been beautiful still? Or does the unseen flower "waste its sweetness on the desert air"?

No, the poet was wrong. Beauty is never wasted. At the edge of the alpine snows the little flower smiles its life away unseen by human eye. The most amazingly beautiful flowers the writer has ever seen were the tiny but colorful blossoms that push out of the tundra high above the snow line of the Rockies. It takes hours of perilous climbing to get up to them and thousands of flowers on many tundras will never be seen. But God put them there and their smile has served his purpose. That is their excuse for being.

Similarly the good life is never wasted, for God is glorified in it. The humble mother, doing daily her humdrum tasks, will never be memorialized in marble. But she will live continuously in the lives of those whom she has served. And God, who has seen her beauty,

will resurrect her into everlasting life in his own good springtime. Similarly the missionary doctor who lives and dies for God's people in Africa merits only a headstone which says, "Russell Robertson, Medical Missionary." But his name is written large in heaven and he will live forever in the hearts of those whom he loved and served.

## *The Smile of Spring*

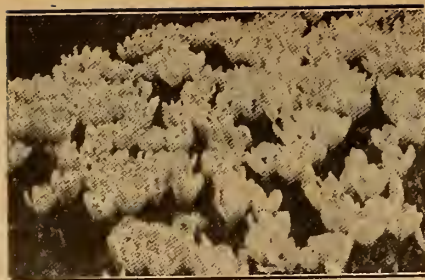
Easter is the soul's springtime. Each year at Easter time we feel the stirrings of resurrection within us. The young man's fancy turns to love; the older man's fancy turns to gardens and fields. The Christian's thought, whether he is young or old, should turn to the betterment of his spiritual living. The warmth of God, like the rays of the spring sun, should reach deeply into each soul and start stirring again within it the high resolves of former and more peaceful years.

The world needs the blossoming of a deep spiritual hope and of a great faith in fervent prayer this Easter just as much as the fields in springtime need the blossoming of the lilies. As blossoms come with springtime so hope comes with Easter.

May we be resurrected now with faith and hope, that we may become beautiful as these lilies are.

D. W. B.





## Around the World

Nine out of ten British day school teachers want to retain Scripture teaching in the school curriculum.

The Rural Electrification Administration, during the eight years of its existence, has brought electric energy to more than 1,000,000 homes in the United States.

Under the direction of William Chapman of the American Home Bible League of Chicago, each home in Jackson County, Kentucky, is being visited in the interests of Bible distribution.

The movement to increase Christian work in isolated university centers of Free China is a step ahead as a result of the opening of a new student center at Shapingpa, near Chungking. The new center has been built with the aid of American, Canadian and British gifts.

A joint committee of the Evangelical and Reformed Church and the Congregational-Christian churches at sessions in Philadelphia approved preliminary plans for the merger of the two denominations. The proposed merger would bring together about 2,000,000 members.

The Duke University Divinity School has announced the establishment of a loan library which will be operated on a mail order basis for ministers throughout the Southeast. A minister of any denomination may borrow two books at one time for a period of one month, the only expense being the payment of the return postage on the books.

The first foreign missionary ever sent out of the Argentine Republic by the Evangelical churches has been sent to work in Bolivia. She is Señorita Adela Gattinoni, daughter of a bishop of the Methodist church. She will work at a mission school, and funds for her support will be provided by the Women's Societies for Christian Service of Argentina and Uruguay.

A series of fourteen lectures about Africa, on the general theme, Continent of Responsibilities, has been completed by the Cooper Union Forum, New York. The course was conducted by Dr. Emory Ross, with both white and African Negro speakers. Dr. Houston Peterson, director of the Forum, feels "that this has been a course not only on Africa but indirectly and helpfully on the American Negro."

Formation of a commission to conduct a two-year study into the status of the freedom of the press in the United States has been announced by Robert M. Hutchins, president of the University of Chicago.

A group of Father Divine's followers has bought an eighty-three-room mansion and sixty-five-acre estate in Morris County, New Jersey, for a recreation and residential hotel.

Thirty communities in Northern California have recently launched week-day religious education classes. San Jose, with more than 1,400 children attending classes, is leading the organized effort. Fresno has the first full-time teacher in the Protestant schools.

The director of the Illinois State Welfare Department reports that each year an army of about three thousand habitual drunkards appeals to the courts to be declared insane, and that the state must support these persons at an average of 280 days in overcrowded asylums at a cost of nearly \$500,000.

Haakon VII, king of Norway in exile, is assisting in the support of 653 war-stranded missionaries around the globe through an arrangement with a Lutheran church official in Minneapolis, Minn. The Norwegian government has made three annual grants to this fund, totaling approximately \$500,000.

The World Wide Broadcasting Foundation in collaboration with the Carnegie Endowment for International Peace initiated last June a radio series entitled Beyond Victory. The programs are being given weekly by short wave over Station WRUL in Boston, and by standard broadcast over stations WNYC in New York, and eighty-two other stations in thirty-nine states and the District of Columbia.

Dr. Nicholas Murray Butler reported recently that 1,228 international relations clubs are functioning in American colleges and high schools and in Latin America, China, Australia, New Zealand, Egypt and South Africa. Through the division of intercourse and education of the Carnegie Endowment for International Peace, books are sent annually to each of these clubs, as well as a fortnightly summary of international events.

## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 8, 1944

Volume 93

Number 15

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## Too Much Running?

With hair streaming in the wind Peter and John dashed toward the tomb on Easter morning. Their speed is to be commended. But they were in too much of a hurry to find out that it was Easter morning (John 20: 10).

Mary couldn't run quite so rapidly but she could wait. And while she waited Easter came to her. In Jesus' word, "Mary," and Mary's reply, "Master," we see the eternal possibilities of Easter. All else on earth was insignificant in that moment. A heartbroken and tearful woman heard the Master call her by name, and with a catch in her throat and an everlasting commitment she answered back, "Master." The tears disappeared like dew in morning

sunlight, sorrow evaporated like the night, and hope and joy filled her heart.

If all she had done was to run to the tomb and then quickly go away again this might not have happened to her. But she waited and was blessed.

We run through the world as Peter and John ran. Often our eyes are filled with tears as theirs were, and when we hear of a new hope that offers surcease from pain we hurry there. Sometimes we hurry out of a long-time church fellowship seeking something new. And because we hurry so much Easter and hope do not come for us.

Easter can come best when we sit down and wait. Sometimes it can come best when we sit and wait

tearfully, especially if the tears are tears of repentance. It is then that the Master can come to call us, each by his own name, and we can look up into his face and forever proclaim him "Master."

When he comes then Easter has come for us.  
D. W. B.

## What Means This Easter?

The word *Easter* is derived from *Eastre*, the name of a Teutonic goddess to whom sacrifices were offered in April. It is not hard to understand with what interest and joy our primitive forefathers greeted nature's evidences of returning vitality after the long deadness of a northern winter.

The principle of ebb and flow which is so evident in the cycle of the seasons, one finds implicit in all of life. Every individual has his moods, while groups show similar variations in spirit. Historians have made much of the rise and fall of human affairs. Again and again after a people has been brought low, and a fallow period has passed by, there has been a recovery of the will and numbers to realize new ambitions.

The history of the Jews repeats these fascinating phenomena in the life of a single people. How often have they risen to fall, and fallen to rise! The ancient prophets sensed this innate resilience in the national life. Those who were caught in the trough of their people's misfortune made much of the doctrine of a remnant, and dreamed dreams of better days to come.

Yet the most significant example of the essential resilience in life is that which we find in Jesus Christ and his resurrection from the dead. Paul indicates the great lesson to be learned when he first draws the dismal picture in First Corinthians fifteen of how things would be if Christ had not been raised from the grave. "But now is Christ risen from the dead!" Thus it is that "Death is swallowed up in victory."

Then what means this Eastertime in the winter of our world's experience? From nature and from human history we learn that ultimate purposes may be delayed but not turned aside. They gather as the flood that sweeps on toward the greater destiny. Wherefore, be of good courage. Let us quit ourselves like men.  
H. A. B.

## Thinking About the News...

### Easter, and Innocent Blood

Spread out on my desk are the opinions of various American leaders concerning our nightly work over Europe. In the center of this collection is the opinion of one of the boys who has to drop the bombs. These opinions vary.

Mr. Churchill says obliteration bombing is the right way. "There are no lengths in violence to which we will not go," says he. He tells our Congress to "begin the process so necessary and desirable of laying the cities and other military centers of Japan in ashes, for in ashes they must surely lie" (May 1943). Mr. Roosevelt, of course, acquiesces and the fortresses roar through the skies.

About mid-February fifteen United States clerics joined Lord Lang of England in protesting this course as unseemly and unnecessary for civilized people. Early in March twenty-eight leading American clergymen further protested obliteration bombing. Among the list are to be found such names as Rufus Jones, Ralph Sockman, Ernest F. Tittle, Oswald G. Villard, Albert Day, George A. Buttrick, E. Stanley Jones, H. E. Fosdick, and Allen K. Chalmers.

Over against this stands Daniel A. Poling, who favors the bombings, and the American Council of Christian Churches, a Gospel Tabernacle group. The American Council group says, "The statement of the twenty-eight is essentially pacifist. . . . We have listened to pacifism far too long. . . . Their subtle propaganda has brought us almost to the brink of disaster. . . . God has given us weapons. Let us use them. . . . This is pacifism's poison and it is contrary to the teaching of scripture."

They call themselves a Bible group. They with Churchill seem to find no lengths to which a Christian cannot go.

Let us look also at the words of the lad who has to drop the bombs. He says he knows it makes mothers childless, and fills cities with charred corpses of the innocent. He suggests that it is not unknown to him that demented mothers weep in the streets, carrying parts of the dismembered bodies of their children, looking for a place of burial. But he has to go; he has no choice, he says. So each night as he releases the bombs he breathes a prayer that some little children will be spared to help build a better world tomorrow. He hopes this awful thing will not last long for he fears what having to do this again and again will do to his own mind and spirit.

God pity this lad for what he has to do! Other soldiers in other ages also have had to smite the innocent. In some respects their lot is more unfortunate than that of the innocents whom they are forced to slay.

And after Cassino had been so thoroughly bombed the nazi soldiers were still there!

D. W. B.



# The General Forum

## Hope and Resurrection

BURTON METZLER

A large billboard beside the highway carried in bold letters this single arresting statement, *There Is Nothing as Sure as Death*. It was the advertisement of an insurance company and it was obviously true. There may be uncertainty about everything. Death is sure.

But as I pondered, thoughts like these came to me. Oh, yes, there is something as sure as death! Life is as sure as death! Life won out over death in the case of Jesus. Witness the empty tomb and the living Christ. Here are facts which are irrevocably embedded and fixed in history. In that one decisive contest life did win out over death. And life will win out over death in the case of those who are Christ's. This human drama will not end at last in the silence of death. It will issue into the life which is eternal. Life, not death, has the last word.

This faith drives out fear. An old man who had blundered in his chance at life was approaching the end of his journey. When his minister friend came to visit him he found him sitting there sick and filthy, lingering in fear on the border line between two worlds. In the course of the conversation the old man summed up his plight thus: "This is an awful world to live in—and the landing place is uncertain." The minister friend thought, "The landing place for my good wife was not uncertain. She felt perfectly sure that she was going to her Father's house where there was a place prepared for her. And she departed in confidence and peace."

This faith brings poise, courage and power. It is an anchor for the soul. He who possesses it has something to fall back on. It is a living hope which cannot be quenched. Health fails, property vanishes, life slips away. But the living hope abides, for its object is eternal in the heavens. And its guarantee is, "But now hath Christ been raised from

## A Symposium

*The Messenger has attempted to bring together for its readers from four different positions in life, each with its own point of view, a message on What Easter Can Mean This Year. Each writer has written without seeing the manuscript of the others.*

Bro. Burton Metzler, representing middle age and later middle age, is a college instructor in McPherson, Kansas.

Bro. Richard Burger, representing the student ministers, is now located in Bethany Biblical Seminary, Chicago, Illinois.

Bro. Robert W. Dietrich, representing Brethren army boys, has as his home congregation Lititz, Pa., and is now located at Corvallis, Oregon.

Bro. John Bowman, representing C.P.S., is on detached service and at present is located in Elgin, Illinois.

*It is interesting to note that in all of these writings is emphasized our need of Christ now, and our hope through him for the future. Indeed, it is true that even though we know that difficulties lie ahead we face the future with hope.—Ed.*

the dead, the first fruits of them that are asleep. This confidence renders one to be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as he knows that his labor is not in vain in the Lord."

## The Power of Christ for Specific Tasks

RICHARD BURGER

Easter will have a quite different significance for many people who profess to follow the risen Christ this year. The reason is very clear. There have been few times if any since the dawn of the Christian era that Christendom has been so thoroughly penetrated by so many catastrophic phenomena.

Race prejudice is at a peak. It probably would have been a feverish illness in the society of the world anyway, but the international conflict has served to accentuate it. The fatherhood of God and the brotherhood of man is almost the superstructure of Christianity. Yet there is scarcely a community in America where our black brother is free from sinful prejudice.

There are over one hundred thousand people of a particular race in this nation many of whom are enthusiastic citizens. Yet these Americans of Japanese ancestry are behind barbed wire or are relocated into strange and often unfriendly communities. Their families are broken, and they are subjects of sinful prejudice from which their children shall certainly not be free.

Imagine what Christians in Ger-

many, England, Italy, the United States, India, Finland, or whatever nation we may care to name will think of this year when they remember the resurrected Prince of Peace on Easter morning.

It is not difficult to hear the nations singing with the Negro a spiritual that expresses all of the heartaches of human servitude, "Nobody Knows the Trouble I See." Yet, we too

shall crown our woe with joy inexpressible if we believe that Jesus lives and from his heart of love knows our greatest need. Nobody need know the trouble we see; nobody—but Jesus.

This year Easter can mean the resurrection in our hearts, in our homes, and in our churches of Christ, who, although we are fraught by individual and social sins and are crushed beneath sorrow and anxiety that is too great for us to bear, is able to give us his peace; for we have his promise, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

## A Call to Higher Christian Living

ROBERT W. DIETRICH

Easter can mean an awakening and renewal to the responsibilities of a true Christian life—a life that is humble, unselfish, and forgiving. Our responsibilities are to learn, practice and teach the will of God. We learn only by reading God's Word, by humble prayer, by Christian experience, and by the Holy Spirit. If we are honest and true to God, he will teach us the way of life and will guide us through "the valley of the shadow of death."

The truths of God are of little value if we do not practice them and put them into dynamic Christian living. This includes endurance of the many struggles, hardships, and discouragements that so frequently

## What Easter Can Mean This Year...



confront us as we try to do what is right. Good Christian living demands patience, repentance and faith. We need more and more to humble ourselves and help the needy no matter who they may be or what their condition is. Christ has given us the perfect example. We need to follow it with greater hope and vision every day of the week.

Christ's commandment, given soon after his resurrection, is "Go ye into all the world and teach the gospel." This commandment is of vital importance to the advancement of Christianity. Most of us do not have the opportunity to go into all the world but we do have the opportunity and duty to teach in our home, church, and community. The moral, social, and religious training of our youth is of major importance to the welfare of our way of life. We all have some part in this teaching whether of word or deed. We should do it with our whole heart and strive for the betterment of our young people and older ones as well.

Only when we do these things will we witness the true meaning of Easter. Easter will then mean a time of new hope and strength, a deepening of our Christian love, and a divine encouragement. Only then will we be able to vision the day when we will be clothed in white and stand before his throne. Will Easter mean all these things? It's up to us.

## Direction for Life

JOHN E. BOWMAN

In the prewar years most of us made our moral decisions much as the mole plots his course across a summer lawn. Occasionally we raised our nearsighted eyes from our burrows and peered confusedly about to look for the nearest attractive garden, but more commonly we plowed blindly along—our concentration on the juicy grubs and roots beneath our feet preventing us from checking our progress. We burrowed here because no roots obstructed the way, there because we hoped to satisfy our appetites. The unsightly ridge that marked our progress circled in endless confusion and we ourselves could not have said where we intended to go.

The coming of the war and the challenging of many of our most deeply professed convictions have brought a change in that we have often been forced to make definite decisions on moral questions—public choices between different courses of action. We have been told that

## The Greater Load

RUTH B. STATLER

'Twas not so much the cross of wood  
He bare up Calvary's hill  
That made Christ's burden far too great  
To bear alone; he fell  
Beneath the crushing load of sin—  
My sins and yours were there—  
And in his bleeding broken heart,  
My guilt and shame he bare.  
His feet trod hard the dusty road,  
The cross his body bent,  
But in his soul the greater load  
Was carried as he went.  
Sin is a heavy crushing thing  
For any man, but he,  
Without one blemish, bare that cross  
For all humanity.  
Somerset, Pa.

war is the proper business of a Christian and have had to approve or disapprove this by our public actions. We have been told that drink and other forms of entertainment which we formerly shunned must be permitted and encouraged in order to maintain our morale, and we have had to align ourselves in support of or against these things. We have been taught to hate, and have had to acquiesce or publicly declare our opposition.

This necessity of choice has made many people think that wartime is automatically a period for the clarification of moral purpose. We have been told that "one good thing to come out of this war" is a more definite commitment to moral standards. But I am inclined to think that wartime is little different from peacetime. In peacetime we nearly always chose that course of action that was least embarrassing, or the easiest way out. The exigencies of war have given us many choices in which there is no easy way out, and we have had to make definite decisions. But in most choices we have still chosen that which was less difficult—have blindly followed the path of least resistance—have burrowed where the roots do not obstruct.

The total result is that we are progressively getting further away from the goals which we have always held to be the teachings of Christ. Today the nation not at war is regarded as a suspicious exception to the normal pattern. War has brutalized our sensibilities; race riots are almost to be expected; strikes and labor trouble are regarded as a prelude to the domestic wars that will be fought in the post-war depression period. Home, family and children are "unessential activity." Most of the moral structure in which we lived is crumbling to earth about our ears.

We may well ask whether there is any force in society which can bring this decline to a halt and make it possible to start the painful job of reconstruction. We shall most certainly not find it in rules of behavior and neatly constructed codes of ethics. We shall not find it by relying on aid societies or B.Y.P.D.'s—indeed we shall go begging if we expect church organizations to furnish it.

The responsibility must rest squarely on the shoulders of each individual. We as individuals must climb out of our ruts and take a long and thoughtful look at the future. With much prayer, discussion and cost-counting we must pick our goals for the future—identifying our objectives so clearly that we can from day to day determine if we have approached them correctly. Then, with a searching and well-advised survey of our present-day world, we must plot the road by which we expect to reach our goals. This must be no vague and hazy route; it must be plotted in detail and clearly marked at every turning. We must take the time and effort to do this with the most care that our present wisdom will allow.

I would like to suggest that Easter is a meaningful time to begin this process of life reorientation—partly because it is now, and partly because it is a day in celebration of the climax of the most steadfastly dedicated life this earth has known. Easter itself is no different from any of the other 366 days in 1944, nor was the original Easter a particularly decisive day in history. It was not a surprising event, because it was the absolutely inevitable climax of the life that Jesus lived. It was the natural and logical result of the life direction that Jesus assumed that day in the wilderness when he chose the goals for his life and plotted the course by which he would reach them. It is such self-forgetful and purposeful living that we must have today.

A group of men were working on a steep slope beside a forest road that cut deeply through the top of a mountain. With picks and shovels they were excavating the bank—widening the cut. Without warning the loose dirt and rocks on the slope began to slide down the hill; most of the men lost their balance and rolled unceremoniously with the landslide. At first, it looked as if the whole crew would land in a



disheveled heap at the foot of the bank. However, a few men were able to recover their balance, and thrusting their feet below the rolling tide of dirt and rubble, they stood up. Standing quite still despite the sliding earth, they helped their comrades check their downward flight, and in a few seconds the whole crew rose to its feet. The landslide swirled around them for a few seconds, then as if influenced by the steadfastness of the men, subsided into an innocuous dribble. Carefully the men made their way to the top of the bank and continued their work.

Are there not men today who can find beneath our tumbling social structure a firm footing for determined feet, who can rally their failing comrades around them and at this Easter time once more begin the painful ascent?

## The Victory of the Meek

JESSE H. ZIEGLER

Acts 2:22-36

Easter is the day of the year when Christians can talk and think of victory with most assurance—not when Americans or Germans can talk of victory, but when Christians everywhere may look to the kind of victory which is the center of their hope.

Mighty events had taken place in the intervening time from Good Friday to Easter morning. It was about three o'clock in the afternoon of Friday that Jesus died. In the evening Joseph of Arimathea got permission from Pilate to have the body of Jesus. He took the body gently down from the cross and wrapped it in burial garments. Then the body was laid in a new tomb. The Jewish rulers, fearful of a trick on the part of the disciples, had the tomb sealed and a guard placed by it. We ordinarily think of Jesus being in the tomb three days. In reality he was in the tomb probably not very much more than thirty hours.

When the Sabbath was over, some of the good women came bringing spices for anointing the body of Jesus. But tremendous things happened. When they arrived the stone was rolled back and the tomb was empty. Mary Magdalene ran and told Peter and John. They came running and found the tomb empty. Then Mary saw Jesus and he talked to her. Later he spoke to the other women. Two of the disciples walked with him on the way to Em-

maus and recognized him only when he broke bread in their home. In the evening he appeared to ten of the disciples in a locked room in Jerusalem.

Paul, writing to the Corinthian church some years later, said: "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." He continues, "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. 15:12-14, 20).

It is not proposed in this article to show the reasonableness or the possibility of the resurrection. Dare one assume that Christians believe some things that are beyond our experience? Rather, it is proposed that this divine event is a recurring reminder to us of several great and eternal truths. In the resurrection of Jesus one sees that life is the final word—not death; that God is the ultimate sovereign of man—not government; that the life of the spirit is stronger than material force; that right is more powerful than might; in summary: that the victory is to the meek.

Easter reminds us that life—not death—is the final word for the meek. Forecasts of this profound fact had been seen in Jesus' ministry. Jesus went into the house of Jairus where the little girl lay dead. The calm certainty of the man as he says, "She is not dead, but sleepeth," gives some indication of Jesus' view of life and death. We see the same attitude as he stands outside of the tomb in which Lazarus has been for three days and calmly says, "Lazarus, come forth."

In Easter we see the perfect fulfillment of this truth that life is the final word. Peter has been convinced as he speaks about Jesus on Pentecost: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24). Paul flatly pronounces the defeat of death as he says, "Death is swallowed up in victory." He goes on to taunt death, saying, "O death, where is thy sting? O grave, where is thy victory?" It is the fact stated so clearly by these apostles which brings comfort to those who stand beside an open grave and lay away the remains of one loved and lost.

Easter forcibly brings home the fact that no state can render or execute any final verdict—only God. The Roman government certainly

had its fling with Jesus. He was tried. He was condemned. He was executed. Longinus, the centurion, testified to his deadness, "I am a soldier. It is my business to know when men are dead."

God has the final word. Peter said, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). There are so many people we would like to say this word to today—God, not government, has the final word. Would you not like to bring this reassuring word to Niemöller in his concentration camp, to Bishop Berggrav of Norway in his prison cottage, to American prisoners of war in the hands of Japanese and Germans, to Axis prisoners in our hands? Would you not like to say this word to men who brave community rejection and go to C.P.S. rather than violate God's word to them? Would you not like to say this word to at least one Brethren minister who has been sentenced to prison because the word of God to him forbade him taking part in conscription which is part of war? God—not the government—has the final word.

Easter confirms our conviction that the life of the spirit and the power of meekness are stronger than material force. Material force and power were all arrayed against Jesus. They combined to crush him. The truth is grasped by the writer who in a gospel song says that it was in vain that they crushed the fair flower and shattered the tree. It was in vain because the roots were deeply bedded and sprang forth again to continue to bloom for you and me. Material force combined to crush Savonarola. But it is said that while he was tied to the stake with the fire leaping high about him there came a sudden gust of wind which parted the smoke and flames.

## Daybreak

EDGAR ROTHROCK

Sunrise and morning star  
Herald the coming of eternal day;  
And the grave knows no bar  
Since the stone was rolled away.

The empty tomb in Joseph's garden  
Brought life and immortality to light,  
While the Risen One waits to lighten  
The weary watchers of the night.

Daybreak and morning light  
Shine more and more unto perfect day,  
For where the Lamb is there is no night,  
And all the shadows have flown away.

Out of our night, into that dawn,  
I, too, shall fly away to greet  
All the loved ones I have known,  
And humbly kneel at Jesus' feet.  
Pomona, Calif.



The staring mob saw that his thongs had been burned and one hand was uplifted in blessing and benediction. Material force bows before such spiritual life.

Easter reminds us again of the truth that throughout all eternity right is final—might is fleeting. James Russell Lowell was expressing this truth as he wrote in *The Present Crisis*,

Careless seems the great Avenger; history's pages but record  
One death grapple in the darkness 'twixt  
old system and the Word;  
Truth forever on the scaffold, Wrong forever on the throne—

Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

The fact which Easter celebrates vindicates the finality of right over might.

All of these things combine to say that it is meekness which is victorious over all things and the meek who inherit the earth. Easter is the seal of it.

Charles Rann Kennedy in *The Terrible Meek* has the Roman centurion talking to the mother of Jesus under the cross in the darkness that overcast the land. Listen!

*"I tell you, woman, this dead son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die. The living glory of him rules it. The earth is his and he made it. He and his brothers have been moulding and making it through the long ages: they are the only ones who ever really did possess it: not the proud, not the idle, not the wealthy, not the vaunting empires of the world. Something has happened up here on this hill today to shake all our kingdoms of blood and fear to the dust. The earth is his, the earth is theirs, and they made it. The meek, the terrible meek, the fierce agonizing meek, are about to enter into their inheritance."\**

Bethany Biblical Seminary.

## Blessings

JULIA GRAYDON

Someone was repeating over the radio the words I quote: "Perpetual blessings from thy hand demand perpetual songs of praise."

*Perpetual* was a comforting word! But do we give the never-ceasing songs of praise as our thanks or do we turn and go our ways like the nine lepers who were healed?

Harrisburg, Pa.

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## From Cross to Garden

SADIE MATHERS MILLER

*On the Cross—Matt. 27:46*

A cry rings out from Calvary's brow;  
The shuddering earth gives up its dead;  
The rabble throng lies prostrate now;  
Fierce lightnings show the thorn-crowned head.

*In the Tomb—Luke 23:53*

The borrowed tomb is made secure  
By sealed stone and keepers brave,  
But man-made plans cannot endure;  
The Christ walks from the open grave.

*In the Garden—John 19:41*

Birds sang in ecstasy that day;  
All earth and heaven praised the King;  
Blooms spilled their perfume on his way.  
Worship, ye people! Sing, oh, sing!

Los Angeles, Calif.



## I Am Making Soap Today

MARY E. KESSLER

I am making soap today. No, this isn't to be a treatise on how to make soap, and it isn't written in the early pioneer days. It is a story of life today.

I am making soap because we have recently butchered, and I cannot bear to waste even the fat not good for food. I can hear you, my neighbors, saying that soap made in this way is harsh and not always of good quality; that it is easier and perhaps more economical to buy the soap we need. And I agree with you. It is all of that, but I cannot waste this fat; and yet I will not turn it in as waste fat!

You ask me why? I'll tell you. I had planned that I would turn it in, in the hope that it might be used to make medicines—though I knew I couldn't be sure of that. I had planned to turn it in, until last night.

Last night, about one o'clock, I became restless and uneasy. Finally I got up and went outside to see if something was wrong with some of the farm animals. I could find nothing wrong, but could not rid myself of a feeling of something to come. Danger? Knowledge? Fear? I didn't know what. I only knew that I felt something!

As I was returning to the house, a large number of bombers flew over. I am used to seeing them pass over our farm and seldom give them a second thought, but as I entered the house it seemed to me that the sound

of the bombers' motors changed. I felt fear for the first time in my life. Not personal fear, for I have been afraid for myself many times, but fear for womankind, for women the world over, as if all races were at that moment molded into me. In my heart I knew that there are no differences in women. I was a woman, and I was afraid! Not panic-stricken, but paralyzed; I was calm and cold with a fear greater than myself. It is a terrible thing to feel strong, yet be held in the grip of something so great and horrible that you are helpless in fear. I mean a fear of that which you cannot control, which comes upon you in the night, and leaves you no defense. That was the fear those bombers brought to me as I felt for womankind. And I stood, afraid.

As the sound of the bombers died away, I realized, as one realizes an inner truth, that I had felt the fear of women the world over. I did not have to fear the bombing of my own home, but I had stood in a raid with English, German, French, Chinese and Japanese women. As this truth became clear to me in a second's passing, I seemed to hear a voice, an inner voice, a voice from somewhere else—it didn't matter. What was important was that the clear accusing voice cut through the confusion of my feelings with these words: "Can you bring this fear upon women all over the face of the

Continued on page 13



## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, April 9

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Christ's Victory Over Death (Easter Lesson).** —1 Cor. 15:41-58. Golden Text, Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57.

**Christian Workers, Easter—the Basis of Hope.**

**B.Y.P.D., Easter, 1944.**

## Gains for the Kingdom

Four baptized in the Defiance church, Ohio.

Six baptized and three received by letter in the Huntington church, Ind., Bro. Niels Esbensen, evangelist.

Twelve baptized, one received on former baptism and two received by letter in the Cumberland church, Md., Bro. B. M. Rollins, evangelist.

Eight baptized and two received by letter in the Painter Creek church, Ohio, Bro. Roy K. Miller, evangelist, Bro. Paul C. Lantis, pastor.

## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Alton Bucher** of Myerstown, Pa., May 14-27 in the Welsh Run church, Pa.

**Bro. Elvert F. Miller** of Flint, Mich., April 23-30 in the Sugar Ridge church, Mich.

**Brother and Sister Ben Hirt** of Monticello, Ind., April 17-30 in the Bethel Center church, Ind.

**Bro. Roy Forney** of Berlin, Pa., April 24—May 7 in the Ridge church, Shade Creek congregation, Pa.

**Bro. Jacob Dick** of Windber, Pa., May 8-21 in the Gahagen church, Shade Creek congregation, Pa.

**Bro. Lawrence Bianchi** of Park Hill, Pa., May 22—June 4 in the Blough church, Shade Creek congregation, Pa.

**Bro. W. F. Garber** of Palmyra, Pa., April 16-30 in the Allentown church, Pa.; June 19—July 2 in the Oak Grove church, Md.

## Personal Mention

**Bro. Medford D. Neher**, pastor of the Defiance church of Ohio, 703 Nicholas St., Defiance, Ohio, informs us that his services will be available for a two weeks' evangelistic meeting this fall.

**Bro. Galen B. Royer** has contributed a copy of The History of Baptism by Robert Robinson to the historical library being assembled at Elgin. The book was printed at Boston, Mass., in 1817. The nucleus of the historical library is the J. H. Moore memorial collection which was received some years ago.

**Bro. H. H. Helman** of 101 S. Scott St., New Carlisle, Ohio, requests that all queries or business for the district meeting of Southern Ohio be sent to him at once. The meeting is to be held at the West Dayton church, April 26 and 27, with Dr. C. C. Ellis as the guest speaker. Elders' meeting is scheduled for 10:00 a. m., Wednesday, April 26.

**Bro. J. S. Zigler** of Warsaw, Ind., writes, "My wife, Carrie, passed away in Elkhart general hospital Saturday, March 25. She became ill on Jan. 23; the last three weeks were spent in the hospital. On the 16th of March an operation was performed but it was too late." Bro. Zigler wishes to express his thanks for the many expressions of kindness sent to him by his thoughtful friends.

**Sister Katie E. Fahrney** of the First church, Baltimore, Md., who had made her home with her daughter, Mrs. Malcolm Long of 4819 Norwood Ave., Baltimore, passed away suddenly on March 16, aged eighty-one years. She had helped to close a women's work meeting, and on returning to her seat, quietly passed away. Many will remember the Fahrney home, both in Frederick and Hagerstown, for its heritage of hospitality.

**Bro. C. C. Ellis**, Conference moderator-elect, writes to urge that our people contact their congressmen concerning the May Conscription Bill H.R. 3947, which was referred to in these pages last week. He points out that the National Education Association is asking for consideration of this bill to be delayed until after this war. This will give the soldiers an opportunity to register an opinion and it is their children who will be vitally affected. Dr. El-

lis writes, "If our people would say to their congressmen that they agree with the N.E.A. that this bill should be delayed until after the peace shows what we need, it would be better perhaps than to make it merely a matter of opposition." The Messenger appreciates this information and suggestion and urges once again that our people become active in facing this issue.

## Miscellaneous Items

**Plans for the Juniata Annual Conference** to be held June 7-11, using the college and church facilities of Huntingdon, Pa., are going forward. On March 21 a committee consisting of Moderator C. C. Ellis, Conference Director T. F. Henry, Chairman of Arrangements J. Clyde Stayer and President Calvert N. Ellis met with M. R. Zigler, secretary of the Council of Boards. It is interesting to note that while Annual Conference has been many times held in Pennsylvania, this is the first time for Huntingdon.

**Central church, Roanoke, Va.,** Bro. J. Clyde Forney, the pastor, "believes that every member should have the opportunity to read the Gospel Messenger." Men's work of the congregation has assumed the responsibility for a one hundred per cent Messenger club, with each subscriber invited to put his or her dollar in a special envelope to be placed on the offering plate or sent to the church treasurer. It occurs to us

## Business for Conference

### Southern California and Arizona

Recognizing the decline in the traditional study of the Bible in the home, and recognizing the inability of the church school to adequately teach religion, and recognizing the tremendous loss to the church among adolescents, often even after baptism, we, the Hermosa Beach Church of the Brethren, respectfully request the Annual Conference through the District of Southern California and Arizona to study carefully this problem, and if desirable, to prepare a compendium of Christian truth to serve as a minimum basis of religious knowledge consistent with membership in the Church of the Brethren.

Clinton Bowman, Clerk Pro Tem.

Passed to Annual Conference.



that here is another simple and convenient way to set up your 100% Messenger club. Bro. W. N. Montgomery, 620 Day Ave., S. W., Roanoke, Va., is the church treasurer at Central church, and we judge would be glad to send you a sample envelope and other details of their plan.

**The new 1944 Materials for Vacation School** leaflet is off the press and is available free of charge for the asking. Copies will be mailed to pastors very shortly. For information write Board of Christian Education, 22 S. State St., Elgin, Ill.

**The Church and America's People** is the theme of the 1944 radio series on home missions during April, May and June by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. The broadcast began April 3, and will be presented each Monday at 12:00 noon, Eastern War Time over WJZ and stations of the Blue Network during the three-month period.

**Easter dawn services** from Radio City (N.B.C.) will be broadcast 7:30-8:00 a. m., E. W. T. and from the Grand Canyon, Ariz., sunrise services can be heard at 8:30-9:00 a. m., E. W. T. From the Cathedral of St. John the Divine in New York will come an Easter service 4:30-5:00 p. m., E. W. T. and the Catholic Easter service will be broadcast at 6:00-6:30 p. m., E. W. T. Great music will be featured by these programs.

**Some readers** have written asking about the religious radio broadcasts that are now to be altered or removed from the air. If we are correctly informed, this includes only those that ask for money contributions to support their broadcast. Chief programs to be affected will be the Old-Fashioned Revival Hour, which took in \$1,566,130 last year; the Lutheran Hour (\$500,000 last year); the Voice of Prophecy (\$474,786); the Young People's Church of the Air (\$395,420); the Detroit Bible Class (\$270,370); and others. It has already been the practice on several national hook-ups, N.B.C., Columbia, and Blue, that religious broadcasts should not solicit funds. This recent move by Mutual will make that general to all the larger broadcasting companies. A letter has just come to our desk informing us that non-commercial religious broadcasts such as National Radio Pulpit, featuring Ralph W. Sockman, and Religion in the News, by Walter Van Kirk, will not be affected. Local stations originating religious broadcasts will not be affected and may continue to solicit funds.

**Gish Fund orders** for the One Volume Bible Commentary will be filled as soon as copies of the new edition now in preparation are available from the publishers.

**The executive secretary** of men's work sends to our desk a certificate of award prepared for those who have given a year of service in men's work. Write R. E. Mohler, executive secretary of men's work, McPherson, Kansas, for information and samples.

**Walking With God Today**, the Brethren devotional publication authorized by the Central Region Board of Christian Education and edited by J. Perry Prather and Mary Stoner Wine, is now available for April, May and June. Order from the Brethren Publishing House, Elgin, Ill., at 10c per copy.

**A young wife** with two children, whose husband is going to C.P.S. camp, is offering to share her California home on a co-operative arrangement with another family who would be in a similar situation. Good home, located in Brethren community, with good possibilities for inexpensive living. If interested, write Brethren Service Committee, Elgin, Illinois.

**April board meetings** are scheduled to begin as follows: General Mission Board, Monday, April 17, at 10:00 a. m.; General Ministerial Board, same day, 7:30 p. m.; General Education Board, same day, 7:30 p. m.; Brethren Publishing House, Tuesday, April 18, at 8:00 a. m.; Council of Boards, also on Tuesday, 1:30 p. m.; Brethren Service Committee is not meeting during the week beginning April 17. The executive committee of the Board of Christian Education will meet Monday evening.

**The W.C.T.U.**, in announcing its opposition to the drafting of women, declared recently that such action would be disastrous to the continuance of the American way of life. "No nation rises higher than the average of its homes" has been a maxim of the years. The juvenile delinquency which judges and other officials warn us is dangerous to our national life is in their opinion the responsibility of the mothers. The best service a mother can render her children is to maintain the standard of her own life at its highest. Conscriptio would often place women into company of undesirable men and lead to drink and perhaps other bad habits. The dignity and purity of women must be maintained as a standard for society. Without it our entire moral fiber will be destroyed.

**To Northeastern Ohio** we express our thanks for being included in the group that was privileged to see their very interesting March Bulletin. Accompanying it was an unusually fine pastoral letter.

**Protestant, Jewish, and Catholic** forces will join in the observance of National Family Week, May 7-14, during which the spiritual foundations and resources of the family will be emphasized. Present problems confronting the family will be studied and social and spiritual remedies will be sought. Suggestions to help in the observance of family week in your own home and church will be found in the Church at Work section of this issue of the Gospel Messenger.

### • • • Annual Conference

Plans are being advanced for our coming Annual Conference, which will be held on the campus of Juniata College, Huntingdon, Pa., June 7 to 11. Again it is necessary to restrict ourselves to a delegate Conference. The same problems of transportation and food supply which were faced last year are with us this year. Furthermore, the Conference will be held in a section of our brotherhood where there is a much greater Brethren membership in close proximity than was the case last year. This calls for a stricter adherence to the rule of delegates only. Juniata College, the Huntingdon church, and the people of Huntingdon offer gladly all the facilities which we have available, but obviously these are limited and are in addition subject to wartime restrictions.

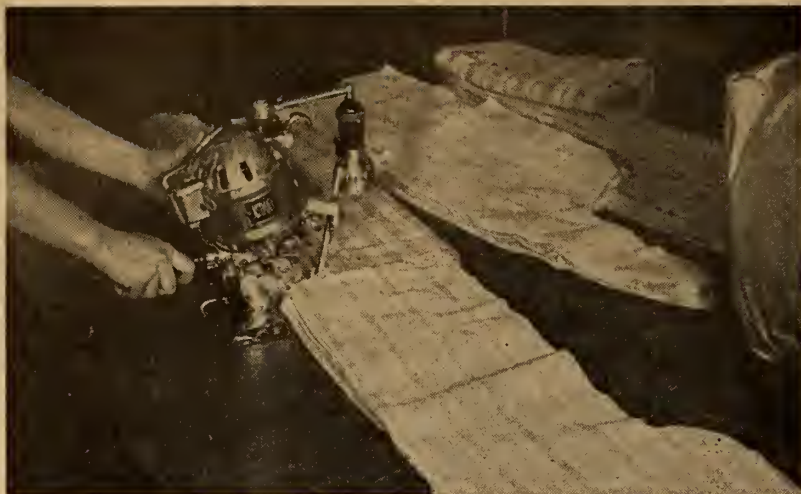
Huntingdon is located on the main line of the Pennsylvania railroad and on Highway Route 22.

Lodging will be provided in the college buildings and in private homes. The price per day is one dollar per person. Those desiring to make arrangements for lodging will write to Juniata College, Huntingdon, Pa.

There are two modern hotels in Huntingdon: the Huntingdon Hotel and the Penn-Hunt Hotel. Persons desiring hotel accommodations will write to them directly.

In closing, we ask you to keep in mind the word given last year in the announcement of Conference; namely, the necessity of co-operation. If we all co-operate we shall have a great Conference even if it does not compare in size to those of former years.—Conference Committee.





A cutting machine at the Brethren Service relief center cuts bolts of cloth into pattern sizes for the making of clothing

## CLOTHING FOR GREECE

Arrangements have just been completed between the Greek War Relief Association and the Brethren Service Committee for the sending of large quantities of underclothes to the children of Greece. The Greek organization is to furnish 50,000 yards of cloth to Brethren people for manufacture into garments.

This cloth (over twenty-eight miles of it) is now shipped to the Brethren Service relief centers at New Windsor, Md., and at Nappanee, Ind., where it will be cut into pattern sizes by recently installed cutting machines. All of the clothing will bear the label of the Brethren Service Committee. When completed, the clothing will be gathered through regular Brethren Service channels and will be baled and shipped immediately to Greece. Shipping facilities will be furnished by the Greek authorities.

Greece was one of the last countries to be occupied by German forces and, therefore, to be affected by the British blockade. But owing to the poverty of the country, it is known that Greece has suffered perhaps more than any other European country. Greece, however, is the only occupied European country to which relief supplies can be sent at the present time.

Because of the special arrangements with the German and Allied governments under which the International Red Cross administers relief in Greece, this clothing will be sent through the blockade. This will be the first shipment of Brethren re-

lief supplies to be sent through the blockade to the people of Europe.

Under present plans, the clothing will be made in three sizes for both boys and girls. Under the direction of Miss Anetta Mow the women of the church are organizing to do the sewing job. Any church wishing to participate in the project should write to Miss Mow at 22 S. State St., Elgin, Ill. Churches close to the Brethren Service relief centers at New Windsor, Md., and Nappanee, Ind., can get their material directly from the center.

The 50,000 yards of cloth have already been shipped to the relief centers and should soon be arriving in local congregations. This is the first project of this kind which has been

handled through the system of relief centers and Brethren Service trucks, which has been set up in preparation for the expected relief needs after the war.

## From Men in Service

From Tennessee, a pen pal sends this word: "As for the questions in your letter, I believe the church is doing a grand job now in printing literature to send to us fellows in the service."

A Kansas boy, by way of the Hawaiian Islands, writes: "I'm afraid that I am rather a stranger to you, but through your excellent bulletins, I have been an admirer of long standing of the energy, work, and sympathy that your organization shares with us soldiers abroad."

We hear this from a Pennsylvania boy: "I received the Christmas greeting message which the Brethren Church has sent to all of us boys in the service, and I surely do appreciate it very much. I surely am glad to belong to our church, which has time and time again manifested that it not only is a church which bears the name *Brethren*, but also has shown that its members are brethren in reality. The message made me feel ever closer to the Brethren Church. I am glad to know that there are those back home who constantly pray for us, and I think I express the sentiment of us who are in the service in saying we are thankful for our church and its contribution towards that better way of life."

## Brethren Service News . . .

The United Nations Relief and Rehabilitation Administration has indicated that it would like to use 150 workers from private relief agencies in this country in the Balkan branch of its organization, which it is now setting up in preparation for the relief job there when the Balkan countries are liberated. The Brethren Service Committee has been asked to furnish several workers for this undertaking.

From Puerto Rico, "You asked about conditions. Maybe they are no worse than in any poor section of the States and I just haven't seen them. But if anyone had told me people lived like this I would not have believed it. . . . You see the mother of the child was in the hospital with T.B. and we went up to investigate the place to see what

care could be expected when she went home. In the main room was a very small table pushed up in one corner and a bench and that was all, besides dirt. The bedroom had two single beds with springs—no mattresses or anything else. Also a small hammock, probably for the girl, was hung in the same room. The mother, father, grandmother, little girl and a baby who was also in the hospital with T.B. all slept in that one small room. I looked in the kitchen and there was a place to burn charcoal, and a sort of a shelf built on the wall with a couple of pans. That was all. For supper they were having rice and beans and that was also all. The majority of these people eat rice and beans three times a day so that is nothing unusual."



# Our Mission Work

## AND STILL THEY COME

WILLIAM P. FENN

This vivid description of the eagerness of Chinese students for an education, is by the Special Representative of the Associated Boards for Christian Colleges in China.

Although the ferry was slowly pulling its way across the swirling stream, the big bus on the landing kept its engine going, for being a charcoal engine it would be difficult to rekindle. The one Western traveler, at the risk of losing his place among the closely packed passengers, decided to get out. He was particularly interested in a young man perusing an English textbook as he waited. The student's clothes and shoes were worn and dusty and the outlines of at least two other books were to be seen edging through his bundle. The lad looked up as the Westerner crawled out of the crowded bus.

"What is your book?" asked the Westerner.

"English grammar," answered the lad. "My English is too poor."

"Well, it ought to improve, considering the good use to which you are putting those long waits getting across the rivers," laughed the for-eigner. "Where are you going?"

"To Chengtu. I have passed the entrance examinations of the university; they were given in Fukien this year by special permission. My family were not happy that I should go so far from them, nor did I like leaving them, for our home is so close to the Japanese lines. But they knew I must study."

The boy's face was aglow, and soon he was telling of his ambitions so eagerly that he had broken into his own language. He was taking the entire journey of hundreds of miles on foot, so that it would be months before he could reach Chengtu.

The ferry had at last pulled near the shore, planks were extended, and the bus pushed on. It was still at least a ten-days' trip to Chungking, and at various places en route the Westerner met scores of students going towards Chengtu. He talked with many of them, and was inspired but yet appalled at the sacrifice and effort which many were making for higher education. "We must prepare to make China strong after the war," was repeated many times in many ways.

One young man made a very concise statement as to why he was going to the university. "During this wartime, my parents told me that

my fatherland is in danger; we must play a part in doing something to help my family and my country. My whole soul burns most ardently for education. There may be something visionary in this, but I must do my best for my country and my home."

Thus it is that thousands of students are definitely planning to take their place in the mighty army of reconstruction that is to form a New China. Everyone of the five Christian universities in Chengtu has had to accept more than its maximum capacity, so great is the demand.

When the first groups came in 1937-38, living expenses were unbelievably cheap, and enthusiasm for the New China they were surely going to construct ran high. But the weary years of the war dragged on, the arm of the oppressor tightened, the Allies were not immediately sweepingly victorious as had been hoped, and living expenses soared. Those who came in the fall of 1942 found living costs had increased over fifty times what they had been in 1937, and by the fall of 1943 isolation and continued war demands had pushed expenses to 165 times the 1937 level.

But still, they came!

Those who passed through the awfulness of the siege of Hongkong with its aftereffects and the blighting restrictions were compelled to brave the hardships of the long, perilous journey with its many "inspections" by suspicious Japanese and also the grasping tendencies of some of their own countrymen.

But still, students come to the Christian universities in Chengtu!

The library and laboratory facilities were never sufficient and have deteriorated with their use by many students.

But still, they come!

For the mind of the Chinese has through the long ages aspired to the highest education available, and his

## Easter Lilies

GRACE IMOGEN GISH

The Easter lilies are blooming again  
With the message they bring to the hearts  
of men.

Quaint little hooded flowers are they  
That seem a part of the hallowed day.

Crowded close on the altar there  
They bend their heads in a fragrant  
prayer,

Peep at the people who come and go—  
Pure little lilies with hearts of snow.  
Roanoke, Va.

spirit longs for peace and quiet; his will is indomitable in persevering towards those things which he wants.

## Women's Institute

SADIE J. MILLER

An institute was held at Vali, September 27-30, for the women of the Rajpipla area. This was the first such institute held in the area, and we are pleased with the results. Thirty women, besides the local women, attended. Some of these were illiterate, but all seemed to have a hunger to go deeper with the Lord.

The mornings were spent in Bible study. Such subjects as The Bible, The Holy Spirit, Prayer, and Women of the Bible were studied. Emphasis was also put on adult education, and the group visited two classes of women in the village who are under instruction. The afternoons were used in teaching sewing and knitting. Almost every woman took home with her one garment she had made herself.

It was my great pleasure to be director of the institute. Other helpers were Mrs. Joy Fasnacht, Miss Kathryn Kiracofe and Dorcasbai Benjamin. The practical arts girls of the Anklesvar school, accompanied by one of their teachers, Rubybai Samuel, also attended and were a help to the institute.

Umalla, India.

## What to Pray For?

Week of April 9-16

The General Mission Board, with its members and secretaries, requests the prayers of the entire church throughout this week. The statements concerning the G.M.B. in the Prayer Calendar are true indeed, for its members need much wisdom and grace as they make their many decisions. The secretaries, who carry out the wishes of the church as they are interpreted in the decisions of the General Mission Board, also need the prayers of a brotherhood that is deeply concerned about the growth of the kingdom of God around the world.

At the present time the General Mission Board is composed of the following members: Rufus D. Bowman, chairman; W. Newton Long, vice-chairman; M. S. Frantz, F. S. Carper, Nora Rhodes, Ralph E. Shober, Harl L. Russell.



# The Church at Work



## FAMILY WEEK IN YOUR CHURCH

In recognition of the values of family life, Protestants, Jews and Catholics have set aside the week of May 7 to 14, 1944, as National Family Week. The Church of the Brethren with its heritage of stable home life should have a special interest in the observance of this week. Family week can help home and church find new ways of working together.

### Things a Family Can Do

The family can plan for good times together. The church and other community agencies can help by setting aside one night a week which will be free for a stay-at-home night. On this night families can plan to do things together.

The family can develop the family council method of talking things over. In this council all members share according to their ability in deciding upon matters which relate to the family.

The family can plan for special worship periods in the home and strive to create a devotional atmosphere at all times. Suggestions such as those found in *The Church in Thy House* and others listed under devotional materials below will help.

The family can share as a whole in acts of neighborliness. It can do at least one thing during this week to help in breaking down barriers between families of different economic or racial backgrounds.

### Things a Church Can Do

The church can plan for sermons, discussions and study groups dealing with the problems of home life for adults and young people. It can provide for get-togethers of parents of different age groups to discuss common problems and to strengthen co-operation between home and church. Suggested study courses are listed below.

The church can help make it pos-

sible for families to observe church-nights-at-home. It can distribute leaflets such as *The Church in Thy House* for use in each family.

The church can provide guidance in reading materials for the home. Guidance in recreation in the home and community may also be provided.

### Things Churches Can Do Together

Suggestions for the observance of family week are being made by almost all denominations and faiths in America. Community councils of churches or ministerial associations can strengthen the family week emphasis through united effort. Problems of juvenile delinquency, child care, reaching new families in the community and many others can best be solved by all the churches working together.

The United Council of Church Women is sponsoring a May Fellow-

The May 6 issue of the Gospel Messenger will be the National Family Week issue.

Among other things it will contain a symposium on the family centering around these four emphases:

1. The interdependence of the home and the church.
2. Planning now for the homes of tomorrow.
3. The interdependence of the home and the community.
4. Our obligations to those who because of economic conditions are denied most of the privileges of home.

Other articles will stress the home's responsibility for a better world tomorrow, and the place of recreation and of worship in the home.

ship Day, May 4, 1944, on the theme, Children and Youth—Leaders of Tomorrow. This fellowship day will provide an additional emphasis on the home.

Brethren churches should feel free to take the lead in enlisting the co-operation of other churches in communities where no active program on home life has been set up.

### Resource Materials

The following materials are recommended by the General Boards and may be purchased from the Brethren Publishing House. Books starred may be secured through the Brethren Loan Library.

#### Pamphlets

Christian Family in War Time, The. 2c.  
Home and Church Work Together. 15c.  
National Family Week in Christian Churches. Free.  
Religion and the Home. 5c.

#### Courses

\*Achieving a Christian Home Today. 10c.  
Parents Are Teachers. 15c.

\*Problems of Christian Family Life Today. 40c.

\*Growing Together in the Family (for young adults). 50c.

\*Home Builders of Tomorrow, Bowman. \$1.00 (for young people).

#### Devotional Materials

Christian Family and World Order (discussion and worship suggestions). 5c.  
Church in Thy House, The, Programs for Five Church-Nights-at-Home. 10c.  
How a Child's Idea of God Develops. 5c.  
Meditation for the Home. Free.  
You Are Teaching Your Child Religion. 5c.

### Mother's Day and Mother and Daughter Banquet Program Material

**Mother's Crown**, by Mattie B. Shannon. 10c. Songs and hymns and the reader bring tribute to mothers.

**A Mother's Devotion**, by Rev. Bethel Cook. 20c. 5 scenes. 4 characters. 30 minutes. Pageant for Mother's Day. Mother love follows her son from the cradle through childhood, youth and manhood.

**Mothers of Long Ago**, by Louise Novotny. 10c. 5 candle bearers, 6 mothers of long ago, 5 mothers of today, 1 boy, Youth and Memory. The beautiful scenes show mothers of long ago.

**An Old Fashioned Mother**, by Walter Hare. 35c. 3 acts. 6 men, 6 women. 2½ hours. Twelve or more copies must be purchased for permission to give the play. Dramatic parable of a mother's love.

**Mother's Day**, by Arthur Henry and Dorothy Van Auken. 35c. 4 boys, 4 girls, 30 minutes. A little orphan finds a home on Mother's Day.

**In the Garden**, by Mrs. I. D. Leatherman. 5c. Mother and Daughter banquet program. High ideals of home life are symbolized by flowers.

**Lavender and Old Lace**, 5c. Mother and Daughter banquet program. The beauty of home is revealed by the decorations and by the program.

**Precious Cups**, 5c. Mother and Daughter Banquet program. Tender memories which cling to Christian homes are recalled.

### ADULT DISCUSSION OUTLINE

#### The Church and the Alcohol Problem

Sunday, April 30, 1944

Scripture: Gal. 5: 13-25

Individuals and families may exert much influence on the temperance issue. But the church needs to do something about it also. The fact that these outlines have been written and that a group is using them is one indication that the church is doing something. Changing and developing new attitudes through discussion certainly is one function of the church but it is not enough.

#### The Task of the Church

In discussing the temperance problem one group listed the following objectives on the problem:

- (1) We must change attitudes.
- (2) We must remove the causes which lead people to drink.
- (3) The church must be constant in education on the effects of intemperance and in seeking to develop individuals who will seek to live at their best.



Discuss what is involved in each of these statements. Do they get at practical problems?

### What Can Be Done?

Below are listed a number of things which may be done within the church or in the community. Which ones are practical for your situation? What else may be done? Do not leave this discussion without setting in motion at least one procedure dealing with the problem of temperance.

Discover facts in your community—number and kinds of places selling alcoholic beverages; regulations regarding the sale of alcohol and their observance; police records on cases involving drinking; type of hangouts for young people, etc.

Provide for education on temperance in all departments of the church.

Arrange for wholesome recreation for intermediates and young people in homes or in the church.

Introduce literature, pictures, slides and movies on temperance in community organizations and programs. Write to the Board of Christian Education for suggestions.

### I Am Making Soap Today

Continued from page 7

earth? Is money, or self, worth that? Is Mammon so much with you?"

And out of my heart came the cry, "No! Not for money, not for personal safety can I bind women by fear. For nothing on earth is worth the bondage that fear brings, and freedom from fear will never be won by using methods which create that fear."

Perhaps I have not made myself clear to you, my neighbors, for I am not used to telling those things I feel deeply. But this is why I am making soap today.

Nampa, Idaho.

### Correspondence . . .

#### Southern Ohio Women's Work Conference

The Southern Ohio women's conference was held at Brookville on Feb. 19. Despite gasoline rationing, nearly six hundred women were in attendance.

After a number of items of business, including the election of officers, were cared for by the delegates, there was a roll call of churches.

Our women appreciated having Mrs. Rufus Bowman, the national women's work president, with us. She gave two challenging messages, one in the forenoon and one in the afternoon. She brought us great inspiration and encouragement in Christian living that will be long remembered.

Mrs. Charles Weybright was also present. She spoke enthusiastically in behalf of Bethany Hospital, giving a comprehensive history of its past, a view of the present and anticipated needs of its future.

We were glad to have Dr. Schwalm bring us the greetings of Manchester College. We feel he with the help of others is making a heroic effort to carry on with the same high standards in these times when there has been a great decrease in enrollment. We must stand by our colleges now if we expect to have them preserved for the future.

The Family Temperance Pledge, a playlet written by Mrs. T. S. Eikenberry, was given in a very impressive manner by a group from the Ft. McKinley church. The declamation, A Bag of Beans, was given by Joyce Mainous of Hamilton. It presented a real challenge to our thinking. Special music was given by the West Dayton sextet and the Salem octet. It was well received.

The Brookville ladies were good hostesses and did all possible to meet the needs of those present in a splendid way, making the meeting a success and help to all. Mrs. G. L. Wine of Greenville ably presided at both morning and afternoon sessions. The combined offering for women's work and Brethren Service was \$441. —Mrs. J. Q. Neher, Secretary, Gettysburg, Ohio.

### A Sixty-first Wedding Anniversary

Brother and Sister John H. Gard celebrated their sixty-first wedding anniversary by attending service at the Calvary church, Los Angeles.



John H. Gard was born March 4, 1858, near Mt. Carmel, Ill. Susanna Baringer was born Feb. 15, 1865, near Elkhart, Ind. In 1883 they were married at the home of Jacob Baringer, near Eldorado, Kansas. Both are in good health and do their own work.

Brother and Sister Gard became members of the Church of the Brethren about sixty years ago. They attend Sunday school and church when they are able.

They have three daughters, Julie Smith of Los Angeles, Calif., Mollie Hansen of Marion, Kansas, and Sada Bennett of Oakland, Calif., and three grandchildren.—Mrs. Sada Bennett, Oakland, Calif.

### Arthur LeeRue Sellers

Arthur LeeRue Sellers was born in Taylorville, Ill., Dec. 24, 1917, and died Jan. 24, 1944, aged twenty-six years and one month.



At the early age of seven he was baptized into the Church of the Brethren. At the age of eight he became afflicted with rheumatic fever, which followed him through the remainder of his life and was the primary cause of his death.

In June 1930 he came with his parents to the state of

Washington, residing part of the time in Wenatchee, and part of the time in Seattle. During this time he was again afflicted with rheumatic fever and was confined for five years to his bed. Being deprived of an education through regular channels, he read and listened to the radio. During this period and subsequent periods of illness, he read over a thou-

sand books besides magazines and papers. On the radio he was most interested in symphonic music. His ear became so keen that he could identify every instrument in the orchestra as it came over the air.

As his health improved he became interested in radio and became the central figure of a ham radio club. So thorough was he in his preparation that he never failed to pass on the first attempt any examination he tried. On Jan. 15, 1942, he secured his first position as radio engineer on station KIT, Yakima. He remained with KIT until October, when he was offered a position with KWSC, Pullman, with the opportunity of attending the university. He accepted the position, but because of illness was forced to give up his school work. After he had recovered KWSC offered him a full-time position with their station. He remained there until his last illness.

While at Pullman he met a young woman whose ideals and feelings were like his, and during the holiday season Miss Viola Foraker and he announced their intention to wed on March 9, 1944.

His devotion to his work, his keen interest in those working with him, and his ability to commute his knowledge to others had not gone unnoticed. Even as he was stricken with his last illness, the board of regents of Washington State College was considering introducing a new course in the radio department to be known as studio technique and LeeRue was to be the instructor.

His ambitions were far beyond his strength and his spirit soared into realms not appreciated by the rest of us.—A. L. Sellers, Wenatchee, Wash.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Broadwater-Schlosnagle.**—Cpl. Roy R. Broadwater and Gladys Viola Schlosnagle, both of Accident, Md., in the Church of the Brethren, Dec. 26, 1943, by the undersigned.—Arthur Scrogum, Accident, Md.

**Forror-Wagoner.**—Kenneth Conover Forror of San Diego, Calif., and Elizabeth E. Wagoner of La Verne, Calif., Dec. 4, 1943, at the Presbyterian marriage chapel, Santa Barbara, Calif., by the undersigned.—Charles Forror, San Diego, Calif.

**Keffer-Early.**—John J. Keffer, Jr., of Uniontown, Pa., and Margaretta Early of Brandonville, W. Va., in the Asher Glade church, Pa.—Russell K. Showalter, Brandonville, W. Va.

**Miller-Brown.**—Thomas B. Miller of Wawaka, Ind., and Phyllis B. Brown of Rome City, Ind., by the undersigned at the parsonage on March 15, 1944.—Beryl E. Hoover, Wawaka, Ind.

### Fallen Asleep . . .

**Crist.** Elizabeth Francis, daughter of R. H. and Sarah Ann Brammell, was born at Ozawie, Kansas, Sept. 28, 1865, and died at the home of her daughter-in-law in Wichita, Kansas, on March 12, 1944. On Dec. 30, 1883, she was married to E. D. Root, who died in 1910. To them were born two sons, both of whom preceded her in death. In 1915 she became the wife of Bro. H. F. Crist. They came to Wichita in 1924 to serve as pastors of the First church for ten years. Bro. Crist died in 1939. Sister Crist is survived by two brothers, several grandchildren and great-grandchildren. Funeral services were conducted by the writer in the Downing mortuary. Interment was in the cemetery at Newton, Kansas.—L. Avery Fleming, Wichita, Kansas.



**Detwiler, Charles S.**, the son of Isaac and Amanda Straight Detwiler, was born Feb. 1, 1878, at New Enterprise, Pa., and died Jan. 27, 1944. At the age of fifteen years he was baptized into the New Enterprise church and nine years later transferred his membership to the Koontz church, where he had been a faithful member since. He was chosen to the deacon's office in 1907; he also served as trustee for many years and as treasurer of the Koontz church since 1918. On Jan. 15, 1902, he was united in marriage to Sadie Clouse, who survives him with two children, five grandchildren, three brothers and one sister. Bro. Detwiler was a successful farmer for twenty-eight years. Funeral services were conducted in the Koontz church by the undersigned, assisted by Bro. Charles Helsel. Interment was in the Koontz cemetery.—D. I. Pepple, Woodbury, Pa.

**Ebaugh, Ethel Shaver**, of Westminster, Md., daughter of the late Samuel Aldine and Carrie E. Propst Shaver, died at a hospital in Baltimore, Md., on Jan. 27, 1944, aged forty-one years. After graduating from Hood College, she entered the Johns Hopkins training school for nurses, of which she was a graduate and where she spent a number of years working. On July 12, 1935, she was united in marriage to Irvin H. Ebaugh. She is survived by her husband, a daughter, her mother, and several sisters and brothers. She was a member of the Frederick Church of the Brethren, but attended the Church of God in Westminster with her husband; she taught the ladies' Bible class. Rev. Brose, pastor of the Church of God, officiated at the funeral, assisted by Bro. Earl Mitchell. Burial was in the Blue Ridge cemetery at Thurmont.—Mrs. Oscar S. Miller, Bridgewater, Va.

**Eller, Charles A.**, son of Josiah and Orpha Brubaker Eller, was born in Roanoke County, Va., on May 29, 1895, and died Feb. 16, 1944, at his home in Howard County, Ind. On Feb. 9, 1916, he was united in marriage to Fay Brubaker and to them were born eight children. Surviving are his wife and children, his parents and five sisters. He was a member of the Howard church, and a trustee of Ervin Township. Funeral services were conducted at the church by Bro. Ray Zook, assisted by Bro. Paul Kendall. Interment was in the South Union cemetery.—Estella Lybrook, Kokomo, Ind.

**Flora, Bertha May**, daughter of Samuel and Eliza Ann Bock, was born in Ervin, Ind., June 15, 1881, and died Feb. 29, 1944. In 1902 she was married to Ora Flora and to them were born six children. She leaves her husband, five children, five grandchildren and one brother. She spent her entire life in the same community. She was a faithful member of the Howard church, where funeral services were conducted by Bro. Paul Kendall, assisted by Bro. Roy Richey. Interment was in the South Union cemetery.—Estella Lybrook, Kokomo, Ind.

**Fox, Rebecca Geiger**, wife of Bro. David E. Fox of La Verne, Calif., was born May 26, 1863, in Ohio and died at her home in La Verne on Feb. 5, 1944. She came to La Verne from Waterloo, Iowa, twenty years ago. She was a faithful member of the church. Bro. Galen K. Walker conducted the funeral services at the La Verne church; entombment was at the Pomona mausoleum.—Grace Hileman Miller, La Verne, Calif.

**Fravel, Annie Catherine**, daughter of the late David and Mary Spitzer Fravel, was born March 25, 1865, in Hagerstown, Md., and died at her home in Broadway, Va., on March 9, 1944. She had been a member of the Linville Creek church since early life. Surviving are one sister and one brother. The funeral was held at the Linville Creek church by the writer, assisted by Rev. Lynn C. Dickerson and Rev. Paul Slonaker. Burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Gahagen, Elizabeth**, was born July 13,

1867, in Paint Township, Pa., and died at her home in Windber, Pa., on Dec. 9, 1943. She was the daughter of Christian and Hannah Berkebile Penrod. She is survived by five children and fourteen grandchildren. Her husband, William Gahagen, died Oct. 13, 1936. Two sons also preceded her in death. She was a charter member of the Windber church, and president of the ladies' aid society for nineteen years. Bro. George W. Yoder, assisted by Bro. Jacob T. Dick, preached her funeral in the Windber church. Interment was in the Richland cemetery.—Mrs. Calvin L. Blough, Windber, Pa.

**Mow, Ida Bell**, was born in Wabash County, Ind., on July 27, 1869. For the last forty years she made her home in Jackson County, Oregon. She served the church faithfully for many years. Memorial services were held in the Ashland church. Interment was in the Brethren cemetery near Talent, Oregon.—Ward E. Pratt, Ashland, Oregon.

**Umbower, Mary M.**, widow of Elmer B. Umbower, died at her home in Roaring Spring, Pa., Feb. 8, 1944. Her husband died in April 1941. She was a daughter of Levi and Thressa Winters Metzker and was born at Martinsburg, Pa., on Dec. 13, 1867. She was united in marriage to Mr. Umbower on April 10, 1890. Surviving are four children, sixteen grandchildren, one brother and one sister. She was an active member in the First church of Roaring Spring, where funeral services were conducted by Bro. H. Q. Rhodes. Interment was in the Fairview cemetery at Martinsburg.—Mrs. Miriam Miller, Roaring Spring, Pa.

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

Maryland, Eastern—Baltimore, First, April 12.

Ohio, Southern—Dayton, West, April 13.

Pennsylvania, Middle—Everett, April 11-13.

Pennsylvania, Southeastern, New Jersey and Eastern New York—Green Tree, April 19, 20.

Virginia, First—Roanoke, First, April 12-14.

Virginia, Northern—Mt. Zion, Mt. Zion house, April 14, 15.

### LOVE FEASTS

#### California

April 12, Hermosa Beach.

April 23, San Bernardino.

April 23, 6:30 pm, Pasadena.

#### Colorado

April 9, 7:30 pm, Denver.

#### Idaho

May 7, Nampa.

#### Illinois

April 8, Walnut Grove.

April 10, 8 pm, Okaw.

April 30, Panther Creek.

#### Indiana

April 8, Salem.

April 15, 7:30 pm, Buffalo.

April 16, Richmond.

May 20, 8 pm, Bethany.

May 21, 7:30 pm, Kokomo.

May 27, 7:30 pm, English Prairie.

May 27, 7:30 pm, Middletown.

June 3, West Manchester.

#### Iowa

April 9, South Waterloo.

April 15, Fernald.

June 4, Brooklyn.

#### Kansas

April 9, Hutchinson.

May 6, Maple Grove.

May 13, 8 pm, Lone Star.

#### Maryland

April 9, 6:30 pm, Flower Hill.

April 23, 6:30 pm, Westminster.

April 29, 2:30 pm, Longmeadow.

April 30, 5 pm, Baltimore, First.

May 6, 2:30 pm, Piney Creek.

May 7, 5:30 pm, Pleasant View.

## Church News . . .

### California

**Inglewood.**—An inspiring candlelight program was given by our B.Y.P.D. at Christmas time. This active group sponsored a church cleanup, which was quite successful. Our ladies' aid pledge of \$100 to support Marilyn Studebaker has been fulfilled. On Feb. 24 the ladies' aid had Dr. E. M. Studebaker and Fred Butterbaugh as luncheon guests. Drs. Raymond and Laura Cottrell recently told us marvelous stories of their missionary work in India. A former missionary to Japan, Mr. R. H. Sayer, spoke to the B.Y.P.D. on Feb. 20. Earl Armentrout, now at the C.P.S. camp in Waldport, Oregon, gave a book report of Christopher Sower and Son for the young married people's class on Jan. 9; preceding this, a waffle supper was held. Feb. 6 was the first Sunday of our Sunday-school banner contest. On Jan. 23 Bro. Royal Glick of the Hermosa church brought our morning message. On Feb. 19 the Dorcas society gave a social at which \$32 was raised to redecorate the social hall. On April 3 this society will participate in the homemakers broadcast on KHJ. Pastor W. H. Tindall is recuperating from an illness.—Mrs. Elizabeth Fry, Redondo Beach, Calif., March 10.

**La Verne.**—The annual community observance of the World Day of Prayer was held at our church. During the afternoon the religious education classes of our church put on a children's World Day of Prayer service. The high school depart-

May 7, 6:30 pm, Edgewood.

May 7, 6:30 pm, Monocacy.

May 14, 7:30 pm, Manor.

### Michigan

April 8, Rodney.

April 15, 7:30 pm, Muskegon.

### Ohio

April 8, 8 pm, Bethel Mahoning.

April 9, Kent.

April 9, 8 pm, Swan Creek.

April 15, East Dayton.

April 16, Akron.

April 16, Pleasant Valley.

April 16, 7 pm, New Philadelphia.

May 7, 7:30 pm, Eversole.

### Oregon

April 8, 8 pm, Albany.

April 15, 8 pm, Mabel.

### Pennsylvania

April 9, Aughwick, Rockhill house.

April 9, Bethel.

April 9, Ephrata.

April 9, Fairchance.

April 9, Rummel.

April 9, 2:30 pm, Lebanon.

April 9, 6 pm, Reading.

April 9, 7 pm, Salisbury.

April 9, 7:30 pm, Hooversville.

April 9, 7:30 pm, Markleysburg, Bethel house.

April 11, 7 pm, Greencastle.

April 16, Fairview.

April 16, 7 pm, Mt. Joy.

April 16, 7 pm, Mt. Pleasant.

April 23, Brothersville.

April 23, 7:30 pm, Ridge, Ridge or Fogelsanger house.

April 30, Lower Clair.

April 30, 6:30 pm, Mt. Olivet.

May 6, 7, 10:30 am, Hade, Falling Spring congregation.

May 7, all day, Lower Cumberland, Mohler house.

May 7, 10:15 am, Shrewsbury.

May 7, 6:30 pm, Johnstown, Walnut Grove.

May 7, 6:30 pm, Philadelphia, First.

### Tennessee

April 22, 7:30 pm, Liberty.

### Virginia

April 8, 7 pm, Moscow.

April 9, 4 pm, Green Hill.

April 9, 6 pm, Oak Grove.

April 16, 7:30 pm, Bridgewater.

May 7, 7:30 pm, Sangerville.

May 7, 7:30 pm, Timberville.

May 7, 8 pm, Greenmount, Mt. Zion house.

May 14, 7:30 pm, Cedar Run.

May 20, 7 pm, Midland.



ment of the B.Y.P.D. and the senior Bible class are raising money to buy a calf for the heifer project. The Dorcas club is contributing \$100 to the La Verne College men's dormitory fund. The birthdays of men in service are listed in the church bulletin each Sunday and members of the congregation are requested to remember them. Several different organizations, Pastor D. W. Kurtz and Assistant Pastor LaMar Bollinger have all sent letters to these men. Recent pulpit guests have been Brethren Leland Brubaker and W. Harold Row of Elgin, Ill., W. Earl Breon of Wenatchee, Wash., and J. W. Deeter of Pomona. The Messiah will be rendered in our church on Easter by the combined choirs of the La Verne churches.—Grace Hileman Miller, La Verne, Calif., March 11.

**Raisin City.**—Our interest in missions was greatly increased by the visit of Drs. A. R. and Laura Cottrell. The Christmas program was presented by the children. The young people went caroling. Our

pastor attended the regional conference at La Verne and Bro. W. H. Meyers preached our morning sermon. A message in song and a reading were presented by Mrs. W. I. Liskey in the evening. At our council meeting we adopted the pension plan for ministers and missionaries. Pastor and Sister Liskey are concluding their fifth year here and will remain with us. Our church has grown spiritually and numerically under their leadership. Sister Liskey is now recovering from an operation. On March 5 friends from Fresno and Caruthers were with us and enjoyed the program of the deputation team from La Verne College. A basket dinner was served at noon. On March 24 the Home-builders will observe family night. The Easter program will be given by the children. On May 1 our men's brotherhood will entertain the men of the Fresno church. We observed the World Day of Prayer. Our women's work meets once a month for quilting and other work. We made a contribution to the Studebaker memorial in Africa and are using the penny-a-day method for missions.—Mrs. Minnie Mower, Raisin City, Calif., March 15.

### Colorado

**Denver.**—We met in council on March 12. We decided to accept Bro. C. H. Dardorff's plan for remodeling the church and the work will be started as soon as possible after materials are available. Our love feast will be held on Easter Sunday evening. The women's work is sewing on garments, layettes and comforters for relief work and has already shipped a great deal.—Zelma Dove, Denver, Colo., March 16.

### Idaho

**Bowmont.**—We had an all-day meeting on Feb. 20. Three heifers have been donated to the heifer project, which the men are sponsoring. We entertained the ladies' aid of the Nampa church on March 2 in celebration of the anniversary of our aid society. Pastor H. G. Shank is giving us some very practical sermons. We are taking an offering on the first Sunday of each month for C.P.S.; on Jan. 2 this amounted to \$98. Mrs. Creech died Feb. 20 and Mr. Creech on March 4; they were quite old.—Mrs. V. W. Goodman, Nampa, Idaho, March 15.

### Illinois

**Allison Prairie.**—Bro. Oliver Dearing held a two weeks' meeting here. He made flannelgraph pictures each evening. As a result of the meetings four were added to the church. Bro. F. H. Crumpacker was here two nights in December. We met in council on Jan. 14 with Elder Dolar Ritchey officiating. Pastor Ritchey handed in his resignation, effective May 1. The Ritcheys have faithfully served our church for ten years and we regret to see them leave. The ministerial committee is trying to find a full-time pastor.—Viola Frye, Lawrenceville, Ill., March 13.

**Okaw.**—We observed the World Day of Prayer with three services. In the evening Bro. W. T. Heckman and the Methodist pastor spoke to us. At our recent business meeting Pastor L. M. Baldwin was chosen to represent us at Annual Conference. Our pastor will conduct pre-Easter services, beginning April 6. Our love feast will be observed on April 10. The women's group has been meeting regularly. At the February meeting Sister Harlan Smith spoke about China. The women are sponsoring a presentation of The Unlighted Cross, a home mission play, on March 19. We sent two boxes of clothing for relief. The church is keeping in touch with our boys in service through individual letters. Christmas gifts were sent to them.—Mrs. Estella E. Emmert, La Place, Ill., March 12.

### Indiana

**Maple Grove.**—Our council was conducted on March 6 by Elder William Brubaker. The treasurer reported a good balance on hand. It was decided that the offering of the third Sunday of the month be used for Brethren Service. Bro. Clarence Bowman of Lima, Ohio, will conduct

our revival services next August. Mr. and Mrs. Melvin Reed and family have moved from our church and community; a farewell party for them was held at the church.—Kathryn Frederick, New Paris, Ind., March 12.

**Muncie.**—At our December council Brethren Robert Heeter, Hermon Branson, Roy Huffman, Clyde Ritchie and Walter Libby were elected as deacons. Our pastor's salary was increased one hundred dollars a year. The church decided to participate in the ministerial pension plan. A fire in our church auditorium on Dec. 22 disrupted our services for several weeks. Our remodeled basement, which was completed last May, served as a temporary place for services. The damage to the building and furniture necessitated an expenditure of \$2,000, which was covered with insurance. The Friendship class will resume serving dinners in the church basement on March 17. The women's work sent four large cartons of clothing for relief work and canned sixty-nine quarts of vegetables for Brethren Service. Our women helped financially in the remodeling work. Bro. Ernest Wampler gave us an address on Feb. 13; the offering was for relief work. The Friendship class purchased new hymnals for our church and had some of the old ones rebound. Interracial goodwill Sunday was observed on Feb. 27. In the evening service Rev. Jose Grinage, pastor of the Negro Trinity Methodist church, and some of his parishioners brought the program; the offering was given to them to apply on their church debt.—Mrs. Cletis R. Bowers, Muncie, Ind., March 13.

**Upper Deer Creek.**—We met in council on March 4. Three letters of membership were granted and church officers elected. The church plans to send a delegate to Annual Meeting. Pre-Easter services will be held in our church the evenings of April 7-9 and on Sunday morning by Rev. Kerney Eikenberry of Mexico, Ind. The ladies' aid recently sent gifts to our young people in service.—Mrs. Elizabeth Haag, Galveston, Ind., March 12.

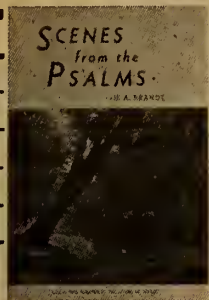
### Iowa

**Brooklyn.**—Our council meeting was held March 12. It was decided to do what we can this year for Brethren Service and relief work. Our love feast will be held June 4. We will unite with the two town churches in pre-Easter services. Our aid has been busy quilting. We meet in the homes every two weeks for all-day meetings. The men are invited to eat dinner with us. Since our last report we have served lunch at one sale and held a food and bake sale. Our children and young people gave a Christmas program on Dec. 19; at the close a surprise gift shower for our pastor and wife was held.—Mrs. H. N. Butler, Brooklyn, Iowa, March 15.

**Fernald.**—We met in council on March 10 with Elder Earl E. Jarboe presiding. Bro. Claude Dadisman was elected delegate to Annual Conference. Our love feast will be held April 15. Bro. Earl E. Jarboe was re-elected pastor for another year. The members voted to adopt the ministerial and missionary pension plan. The men's work is taking part in the heifer project. Bro. Jarboe was our representative to the McPherson regional conference. An Easter program is being prepared. Our Sunday-school and church attendance is good.—Mrs. Earl E. Jarboe, Fernald, Iowa, March 15.

**Iowa River.**—We met in council on March 12 with Elder G. W. Keedy presiding. Abe Propst was elected delegate to Annual Conference. We adopted a plan to remodel our church; it will be financed mostly through the Lord's Acre plan, sponsored by our men's work. Pastor J. A. Eby and wife have accepted the call to serve our congregation another year. Our love feast will be held April 7. In January our church conducted a school of missions.—Mrs. Ross Howard, Marshalltown, Iowa, March 16.

**Union Ridge.**—The children gave a program on Christmas Eve. An offering of



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\$28 was received for missions. On Dec. 26 Bro. Deardorff brought our message. Our aid society has been making comforters and serving lunch at sales. In addition to working the church farm, the men have done some repair work at the church and sawed a large pile of wood. They are sponsoring the heifer project. We have had community night suppers once a month this winter. We plan to celebrate the fiftieth anniversary of our church this fall.—Mrs. Leslie Minnier, Hampton, Iowa, March 16.

### Kansas

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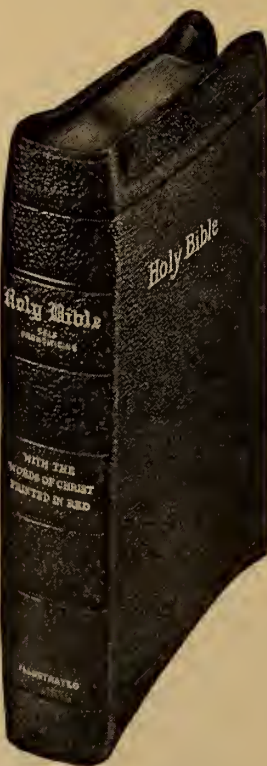
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# GOSPEL MESSENGER

Volume 93

APRIL 15, 1944

Number 16



*"He Restoreth  
My Soul"*

*Irene Kindler Bowman*

MUSCATINE, IOWA

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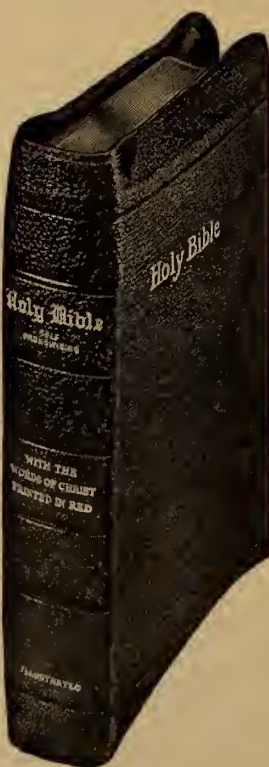
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## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

Religious education is now being carried on in more than 1,196 schools in Ontario, Canada, 241 more than last year.

For the first time in its history, the evening school at the University of Cincinnati, Ohio, will offer a course in Old Testament history.

All Baptist churches in Berlin have been destroyed in air raids, according to information received at World Baptist headquarters in London. There had been twenty Baptist churches in Berlin, widely scattered throughout the city.

Disapproval of liquor advertising to the extent of refusing to back any paper that carries liquor advertisements recently was voted by the Maine state grange. The state grange of Maine represents more than 400 subordinate granges.

The Chinese government, which in the past has granted a fifty per cent subsidy to all funds coming into the country for the support of missions cut off from their home bases by the war, recently doubled that support, according to a bulletin from the United Nations information office.

The postwar world committee of the Catholic Association for International Peace strongly reiterated recently its proposal of a year ago for immediate creation of a united and associated postwar council and the pledge of United States membership in a world organization planned and directed by such a council.

Through the persevering efforts of ministers of all denominations in South Boston, Mass., and many prominent army, navy and marine corps officers stationed at the Fargo naval barracks, a petition for a tavern to be located opposite Fargo barracks has been rejected by the Boston licensing board. The decision was reached after a public hearing had been held.

The 1944-45 budget for the city of New York will include a reduced appropriation for the board of higher education, resulting in a cut of twenty-six per cent in funds for the teaching staff at City College, a thirteen per cent cut at Hunter and one of eight per cent at Brooklyn College. Mayor La Guardia says the reductions are mandatory under state law on the basis of reduced enrollments.

Large stores of supplies for prisoners of war were destroyed by fire in the Palais Wilson in Geneva, Switzerland.

The district assembly of the Church of the Nazarene of Argentina, composed of fifteen organized churches and eight outstations, with approximately 400 members and 200 probationers, convened recently. There are seventeen national pastors and eight missionaries here.

The Interchurch Conference of Southern Mountain Workers went on record recently as favoring further co-operative effort between churches and church sponsored agencies in the Southern Appalachian area to eliminate competition and duplication of activities.

"There is no future for the Negro in any country better than in the United States," Donald G. Harper, Negro interpreter for the British maritime service, said recently. He has lived in six countries and speaks eleven languages, including Japanese. He is a graduate of the University of Berlin.

The Mutual Broadcasting Company, the only network that accepts religious programs on a commercial basis, announces that effective Sept. 15, all religious program broadcasts over that network will be limited to one-half hour on Sundays only, and none after 1 P. M. Soliciting funds over the air by sponsors of such programs will be prohibited.

The Bureau for Intercultural Education will establish three summer workshops, at Columbia University, Harvard University and the University of California, and experimental projects in various parts of the country to find ways of eliminating intolerance. Another proposal of the expanded program of the organization is the publication of a series of twelve books on various phases of intercultural relations.

In an effort to make the community (population about 7,000) as nearly self-sufficient as possible, evacuee residents of the relocation center at Jerome, Ark., during 1943 produced 1,170,564 pounds of crops on 718 acres of land; slaughtered 1,215 head of hogs raised from feeders; produced 281,900 board feet of lumber; cut 6,006 cords of firewood; cleared 200 acres of new land; and shipped 15,000 pounds of corn and sweet potatoes to other centers.



# Editorial

## Cast Yet Again

THE days following Easter were discouraging days. The disciples had leaned very heavily upon the Lord for three years. They had failed him often and misunderstood him up to the very end. Betrayal, denial, and flight had characterized their action; suicide, heartbreak and tears had characterized their remorse.

Now they were indeed as sheep without a shepherd. Questions came into their minds. They were sure they had seen him and talked with him. But as days slipped by and he didn't come back they may have begun to wonder whether that was only a vision sprung from their bitter grief and terrifying remorse.

And so they went back home to Galilee; it seems he had told someone he would meet them there. The road seemed farther going back and it was filled with memories of the journey down

when he was with them. Often the tears came easily.

But Galilee wasn't what it used to be. It is true, their homes were there and their families. The trees were the same and the lake lapped music on the shore. But he wasn't there. And Galilee seemed different.

Suddenly one evening as they walked by the sea wrapped in memory, Peter said, "I go a fishing!" Glad for an opportunity to do something the other six quickly rejoined, "We go with thee!"

All night their hands toiled at familiar tasks. They tried and they tried yet again. But even the lake seemed empty. Their hands were clumsy; their minds were filled with memories. He had taught from this boat. He had slept in its stern when it was filling from a stormy sea. He had come to them walking on the waves out of a night like this once before. Would he come again?

And so they caught no fish. More heavyhearted than before, they sailed toward the land.

From the shore a voice hailed them as the morning broke. "Do you have any meat?" it asked. When fishermen must confess they have caught nothing it makes them feel even worse.

Then the stranger issued an odd request, "Cast yet again and on the other side of the ship." This seemed unreasonable and unnecessary. Why would there be fish on one side if there were none on the other? The night hours for fishing were past, anyhow, and they were tired. They were fishermen and knew their sea. It was their experience and knowledge against the request of this stranger.

There was something about this stranger, however, that compelled them. Overcoming discouragement, they cast again. Perhaps they did it better now that the stranger had come; in consequence they were not able to draw the net this time because of the multitude of fishes.

Casting yet again had brought results.

We too have been fishing for a long time; nearly as long as

## Thinking About the News...

### The Atlantic Charter

Here it is, in case we have forgotten it, all eight points. I have kept it on my desk so I would remember.

(1) No aggrandizement, territorial or otherwise; (2) no territorial changes without the willing consent of the people involved; (3) the right of all people to choose their own government; (4) equal access to the world's raw material and trade for all people; (5) better economic standards and social security; (6) a peace that will assure freedom from want and fear; (7) the seas free for all; (8) abandonment of the principle of force, and consultation of the big powers to effect these ends.

That reads well but it is not necessary to argue that most of it is already repudiated. Those who read know that. Russia and Western Europe, England and India, the United States and Arabian oil, Australia and the Pacific isles—these tear the charter apart. Many are wondering whether it was ever really meant.

Wars have to be fought now by military conscription, which means the common man fights because he must. But even so it seems necessary, or it did two years ago, to set up an ideal for which he is conscripted. Around these stated ideals each nation then rallies its manpower, assuring them that it alone has that ideal and that others would destroy it. Our Atlantic ideal, however, has been repudiated by its own framers.

Some, to whom the realities are hard, still vest the charter with life. However, the soldiers make fewer pretensions along that line. They say they "do not care to hear war called fancy names"; as for themselves they would rather not be called the "spearhead of democracy," or the "liberators of humanity." War, they say, is a "dirty business"; their wish is to get it over soon and get back home.

Perhaps we need another Atlantic Charter. Everywhere there is clamoring for a statement of what this suffering is all for; one that will tell why the world's youth must kill and be killed, and how the world's problems will be more nearly solved after they have. So far none has been forthcoming.

Or perhaps we need a clear statement of the real causes of war and specifically of this war, and a fearless statement of what is the maximum we can expect from it. Such would be a sobering statement.

Over against all of these statements stands Christ's beautiful Sermon on the Mount, shining like a star in the firmament. Read that.

D. W. B.



2,000 years. It still seems night. The cry of those condemned to die rises across the world. Sin sifts into the fabric of our lives like soot from railway yards. We become discouraged and feel tired all the way through.

But the challenging cry comes, "Cast yet again!" We know now that it comes from no stranger but from our Lord and Helper, Jesus the Christ.

We cannot let discouragement retard us now. The day of the catch is at hand. The nets are waiting to be filled. Courage, Brethren, and strength to the hands that draw the net!

The Lord waits. His call of encouragement is "Cast yet again" (John 21: 6). D. W. B.

### He Wanted the Picture

It will not always come out so pleasantly, but for that very reason we would like to retell the story of the bus girl who found a soldier's wallet containing ninety-one dollars and a woman's picture.

The wallet was found lying under a table in a Boston downtown cafeteria. One can imagine what voices of temptation may have sounded in the girl's ears when she picked up the wallet and found that in terms of her experience it contained really big money.

But the bus girl was honest and turned over her findings to the police. When the soldier came in to claim his wallet he was elated, not so much over the money as over the return of the photo.

Said he: "All I wanted was my mother's picture. The girl can keep the money."

Because a girl was honest both loser and finder had what meant most to each at the time.

H. A. B.

### He's Alive

A LETTER came to this desk recently bearing the above title. It was the testimony of a man whom prayer had improved in health, and who, upon one occasion, felt that he had seen the Master in the flesh in a crowded railway coach. He describes the Master as he appeared on that occasion and says that subsequently he searched widely in America and Europe that he might see him again. He did see him once again, or someone resembling him, but this time he looked much older.

So he sends us this testimony that Christ is alive.

We are glad that the brother can have this assurance and the comfort it brings him.

As for me, I did not need it because I knew he was alive before. Yet, I have never seen him in the flesh as this brother did. I did not need that to know he was alive.

But when I think a second time I recall that I have seen him in the flesh. Once I bandaged the

wounds of an African woman who was horribly lacerated by the teeth of a crocodile. Through her agony she looked up into my face and whispered, "Thanks to you; thanks to God." I saw the Master in her face. For it was true what the Master had said, "Inasmuch as ye have done it to these least ye have done it unto me." My wife and I set the broken leg of a little African girl once. Through her tears she smiled and said, "Thanks to you; thanks to God." We saw the Master then. One Sunday afternoon I placed my head in the lap of a blind, invalid woman who had just lost her son, and who wanted to imagine I was her son, at her knee again, while I prayed for her. When the prayer was ended and I looked up into her tear-filled, sightless eyes and saw peace and love there, I saw the Master.

Yes, he lives; I too have seen him. If we would see him we should look for him in the faces of those whom he has called us to serve. D. W. B.

### A Brother Offended

"A BROTHER offended is harder to be won than a strong city" (Prov. 18: 19).

One of the greatest joys this world has to offer is to help a brother put his hand into the hand of Christ and thus to win him to a more abundant life. Christ commissioned us to soul winning that we might know such joys.

Though our purposes may be sincere, we sometimes fail in soul winning because in our earnestness we begin wrongly. Because of our impatience with sin, do we not sometimes condemn our brother along with his sin, and even do it bitterly? Instead of forgiving seventy times seven, do we not sometimes forget to forgive seven times, or even once? And so we offend our brother and then we can do him no more good. As far as our relationship with him is concerned, he is now harder to win than a strong city. Kindliness pays.

D. W. B.

### What Fifty-four Per Cent Think

"FIFTY-FOUR per cent expressed themselves as sensing the need for a spirit of rededication . . . to the living of simple neighborly lives."

The writer of the above sentence is a young Quaker and he is reporting on the feelings of the young people of his persuasion regarding their responsibility in a world like ours. And then will you ponder this—

"Many felt the greatest testimony that Quakers could give for Christianity would be the rejection of most political intervention and other such acts as a means to bringing about Christian ends, and the adoption of a way of life which generates community friendship, co-operation, and, in fact, all the principles which we constantly envision in others and seldom possess to any extent ourselves."

H. A. B.



## The General Forum

THE sixty-three words which are popularly called the Lord's Prayer are the most familiar and the most used words in Holy Writ. It is not too much to say that they are the most profound words contained in the Bible. There are some who contend that the whole personal creed of Christ is to be found in these seven petitions.

The startling fact about this prayer is its brevity. In most religions the efficacy of prayer has been supposed to depend upon the length of it. The Buddhist, to make certain that his prayer would be long enough, constructed a prayer wheel in order that his prayer might spin on endlessly. Jewish prayers, as Jesus tartly commented, were always long prayers. One of the maxims of the rabbis in Jesus' time was, "Protracted prayer prolongs life." The truth is that the orthodox Dunker prayer cannot always escape the biting criticism of the Savior that many think they are heard in prayer for their much speaking.

Contrast, then, this prayer which Jesus gave us; it is so short that one may utter it slowly and yet finish within one minute. Here is a prayer which is so short that it can be committed to memory almost instantly—a thing which I take it all of you have done—but the simple petitions of which are so sweeping and profound that they are only slowly, if ever, learned by heart and taken into life.

It is our intention to speak of this prayer as the Disciples' Prayer. The time-honored name for this prayer is the Lord's Prayer. But the Lord's Prayer is contained in the seventeenth chapter of John. The Lord's Prayer is that prayer in which Jesus prayed for his disciples and for all believers, and in which he pours out his heart to the Father that all men may be one with God even as he and God are of one spirit. Matthew and Luke record the briefer prayer, which was Jesus' answer to the disciples' request that he teach them to pray. It is that prayer about which we are to think together and we shall speak of that prayer as the Disciples' Prayer.

### Our Father

Did the people to whom this prayer was first spoken know prior to this time that God was their Father? The Jews thought of God as far off and terrifying. They knew that when a man crossed God's path he was punished with a bolt of lightning, that the elements rose up to fight against him, that it was necessary to appease God with the blood of unblemished bullocks lest his anger

requite human life in punishment. The Jewish terror and awe at the mere mention of God's name and their concepts of his dwelling place and presence are not unlike the superstitions of the pagan peoples around them who thought that the gods were against them. We have come to think so definitely of God as Father—it is the salutation we use more times than all others combined—that we forget there was a time when it was not possible to think of God as Father. Only seven times in the Old Testament is the word *father* applied to God. Five times he is the Father of the Hebrew people and two times he sustains that relationship to individuals. Some 11,000 times is God mentioned

## The Disciples' Prayer

HARRY K. ZELLER, JR.

In the disciples' prayer is compounded much of the whole teaching of Jesus Christ. We say it much but *pray* it little. One reason is that we do not feel the depth of its meaning, and therefore miss much of its value, for if we pray it meaningfully it must inevitably react upon us.

Bro. Harry K. Zeller, Jr., is pastor of the Elgin Church of the Brethren. Out of several years of study and experience he brings to us this rich study of the disciples' prayer. It will extend through several issues of the Messenger but each unit will stand complete in itself. This becomes a study of the rich doctrines of the Christian church; we recommend it for spiritual growth.—Ed.



in the Bible—7,000 of which we shall say by rough estimate are in the Old Testament—and yet in only seven of them do the Old Testament writers refer to God as Father.

It was, then, an almost brand-new thought about God which Jesus gave to his disciples in this salutation, "Our Father, which art in heaven." The Jews had known God as Creator, King, Judge, Sustainer, and Lord of Hosts. Jesus struck a new note when he gave them this prayer in which the name *father* and that name only is applied to God. These two little words, "Our Father," took the disciples into a new and wonderful world of thought about God. No longer need they stand afar off from God. No longer need they come before him in the pagan fear that the scepter to his presence might be turned from them. Jesus taught the disciples to come to God with the freedom and in the confidence that a little child comes to his good father. Consider what a sweeping change must have come over their entire religious communion when for the first time they turned their faces upward in prayer and without fear began to say, "Our Father, which art in heaven." The cold shadow of the old idea of God as a harsh autocrat passed that day when Jesus opened this inviting door by which all men might come into the presence of the living and loving God.



We need to say these words, "Our Father," in our day that some of our belated and inhibiting ideas about God may be driven out. It is proper to think of God as Creator, unless he soon becomes a super Atlas, who easily supports "the whole works" with one hand. It may be undemocratic and yet it is Biblical to think of God as King, but not as the despotic autocrat some have pictured him to be. It is well to think of God as the Almighty Being, but it is then difficult not to think of him as a group of young people once said they did: as a spiritual Santa Claus, a glorified Uncle Sam, an almighty policeman. Is it not better that we should think of God as Jesus taught us to think of him and revealed him to be—a good Father?

Before the Civil War a young minister, who was to become the best-known pulpiteer of his age, was troubled in mind by the conflicting thought about what God was like. He knew that the God who loved him could not be the God of wrath and vengeance of the old Hebrews. One morning Henry Ward Beecher walked out of the little building which housed his mission church and roamed the environs of Indianapolis, determined to solve the dilemma which was troubling him. He saved his ministry that day when he came to the flashing discovery that "he did not need to believe anything about God that Jesus Christ had not taught and shown and that he could believe and preach everything Jesus Christ had revealed." He never deviated from that faith in his long ministry. In fact, his critics said that the trouble with Henry Ward Beecher was that he preached the love of God too much, that there was not enough of the harsh austerity of the Eternal Being in his message.

God is our Father. That was the faith of Jesus. He taught us to make that faith our prayer. One hundred and sixty-eight times is God spoken of as Father in the New Testament. On ninety-two of these occasions Jesus speaks of his own personal relationship to God as that of a son to his father. It was his favorite—almost exclusive—name for God. No other word so definitely expresses the faith of Jesus in what God is like.

"Here is the truth in a little creed  
Enough for all the roads we go.  
In love is all the law we need,  
In Christ is all the God we know."

The words, "Our Father," which stand at the gateway of the prayer which Jesus taught us to pray are the portals through which we must pass if we find the God whom Jesus came to reveal to us. "After this manner therefore pray ye, saying, Our father, which art in heaven."

*Elgin, Ill.*

How dull it is to pause, to make an end,  
To rust unburnished, not to shine in use,  
As tho' to breathe were life!

—Tennyson.

## They Said, "Crucify Him." What Do You Say?

BY H. L. RUTHRAUFF

SURELY none of us would say, "Crucify him." None of us would want to cause Jesus suffering or death. Maybe we would not want him crucified because we love him and rely upon him as our guide through life and our hope for the life beyond. Without him our life would have no meaning. We would be "scattered as sheep having no shepherd."

Or is it possible that our reason for not crying, "Crucify him," is that he is not present in human form and on trial today? Christ belongs to the unseen spirit world, and we are not so conscious of the unseen as we are of human beings about us. It is easier for us to criticize the Hebrew people for what they did, since Jesus presents no seen obstacle to us. But it was not the intangible spirit that Pilate sought to deal with, for Jesus stood before him clothed in human flesh. He was there, very real, waiting to be sentenced or released. This would not have been such a hard task if Pilate had not tried to be neutral toward the prisoner.

Can you see Pilate's plight? He really found nothing against Jesus; in fact, he rather liked him. Because he did not love Christ and his feelings could be played upon by any ulterior motive, such as politics, it took but a threat against Pilate's own personal interests to get him to decide the fate of Jesus. It is true that Pilate said, "I find no crime in him," and that he took water and washed his hands, saying, "I am innocent of the blood of this righteous man." But when the people said, "If thou release this man thou art not a friend of Cæsar," then it was that Pilate scourged Jesus and delivered him to be crucified.

If we but had eyes to see, Christ stands before the court of our inmost soul, awaiting our sentence upon him. To release him is to decide in his favor, and, therefore, open to him our love and friendship, to offer our services. We should manifest our faith in him and his testimony, and therefore accept him as the righteous Son of God. To release Christ in such a manner would be to accept the name *Christian*.

If we choose to let him be crucified, then we are persuaded, perhaps by the crowd, to take sides against him. Suppose one has always liked him, and has been urged many times from within to decide in his favor, yet that popular cry against him has won out and the decision is made to go with the majority. Perhaps many are not conscious of having made such a decision. They have not learned from Pilate the utter futility of attempting to be neutral. They think they can forsake his church, his word and his Spirit and yet call themselves neutral. Pilate never once said, "Crucify



him," yet his final decision was in favor of crucifixion.

What disposition we have made of Christ is best known by the fruit of our lives. We may camouflage our lives or throw a smoke screen around them for a while, but sooner or later the air will clear and we will be on one side or the other. Here is his church, his Word and his living Spirit before us today. They are very real. Our answer to Christ will be found in our attitude and relationship to them. No man should pass judgment upon his brother, but each passes judgment upon himself as may be found in John 3:18-19. "He that believeth on him is not condemned: he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. And this is the condemnation, that the light is come into the world, and men loved the darkness rather than the light, because their works were evil."

Centuries ago the crowd decided against Jesus, crying, "Crucify him," and he was nailed to a cross. Ever since, the crowd has been crying, "Crucify him." But though they crucify him again and again, he will never die. While the crowd continues to say, "Crucify him," what do you say?

*Cedar Rapids, Iowa.*

## Righteousness

BY ALBERT C. WIEAND

### *Part One. The Righteousness of God and Christ*

RIGHTEOUSNESS is essentially rightness. A man is righteous when he is right, and a right person is a righteous person. Literally, according to its etymology, righteousness means full of rightness. A thing is right when it is correct; an arithmetic problem is right when it is correct; any piece of work is done right when it is done exactly as specified. In the widest sense righteousness is that which is in harmony with the nature of the universe, with the laws of God, with the nature of God, with the character of God. Wrong is that which is twisted out of shape, which is disjointed, which is out of harmony with other things; it is contrary to the law of its being, and of its surroundings.

And what is *the righteousness of God*? The righteousness of God is his consistency with the laws of the universe, his being always right, and never doing anything contrary to the laws of the universe, or in the last analysis, never doing anything contrary to his own nature. In briefest form, the righteousness of God is the self-consistency of God. He never does anything out of character; he never does anything contrary to his nature; he never contradicts himself; he never fights himself; he is never inconsistent with himself; you always know where to find him; you always know what he will do, because of what he has done.

Modern science is a determined effort to find out the laws of God in the physical universe. Modern science is the most eloquent testimony to the uniformity of God's behavior and God's procedure. You can depend upon him; you always know what he will do; you do this and you do that and do the other, and then you know what God, working according to the laws of the universe, will do in response. God in the moral universe is no less dependable than he is in the physical universe. What the Bible is trying to say about the righteousness of God in the moral and spiritual realm is just what science says about his ways of working in the physical universe—that it is dependable. Just so the spiritual and moral and personal universe—the universe of spirits and persons—is dependable; it is according to God's character, according to God's laws, the way God established the spiritual universe.

And what is *the righteousness of Christ*? The righteousness of Christ is simply the exhibit of the righteousness of God. Jesus said, "He that hath seen me hath seen the Father. . . . If ye know me, ye would know the Father. . . . I do nothing of myself, the works that I do, the Father dwelling in me doeth his works."

Jesus was an exhibit of what God could do in a perfect human life, if he had perfect and absolute and continual control of that life and could work according as he willed. Jesus never did anything contrary to the will of God. He was always saying, "Thy will, not mine, be done." Jesus lived in human life situations just as we do. His life is the righteousness of God revealed in human personality, in human life situations, under human limitations. He shows exactly what God would do, will do, and always will do, when he has his own way in any life.

The righteousness of Christ, then, is a perfect demonstration of the righteousness of God, a perfect revelation of the rightness of God—a perfect exhibit of the righteousness of God, so that we can understand it. It is God's righteousness in terms of our experience. We can understand nothing except it be translated into terms of our own experience, and that is exactly what the life of Christ on earth has done for us. It was God revealed among men, Immanuel, "God with us," and we could see how God would act in all the different situations of human life and human experience.

The righteousness of Christ was perfect; he never did that which was evil; he never apologized; he never made a mistake; he never said, "Excuse me, please." He never seemed to be conscious of having blundered. In some ways, this is the most amazing thing in the record about Jesus Christ—that he never seemed to be conscious of having



done anything that was wrong, or out of character, or out of harmony with the will of God.

What, then, is *the righteousness of faith*? God is perfectly righteous and cannot be inconsistent with himself. He cannot deny himself. If the righteousness of Christ is the perfect exhibit and demonstration of what the righteousness of God is like, in terms of human behavior and character and conduct, if the righteousness of Christ is perfect and without any flaw or fault whatsoever, if God must judge rightness or wrongness by the standard as revealed in Jesus Christ, if God cannot be satisfied with anything less than perfect righteousness, or if he were to accept anything less than a perfect standard of righteousness, God himself would be compromising with sin, would in fact himself become a sinner. How then can God possibly be satisfied with any human endeavor? What hope is there for any of us, for any mortal man to be approved of God, to be acceptable to God? How can sinful man be righteous before God?

It is, of course, impossible in the ultimate and absolute sense. Who of us has never done anything wrong? If we were to keep the whole law and yet offend him at one point, we would be sinful, and in so far unacceptable to God. Add to this the fact that we cannot go back and undo any wrong that we have done in the past and make it as though it had never been. We cannot even live up to the ideals and standards which we see and know and understand and approve. How much less can we even comprehend and understand the perfect ideal? We cannot even see or discern perfect righteousness; we cannot outline it. The whole world has been striving after such an ideal, but nobody has ever been able to demonstrate it, or attain it, or describe it, excepting Jesus Christ him-

self. The holy men of the Old Testament described it in fragments, "in divers portions and in divers manners," in other words, fragmentarily and multimanneredly; but not the true righteousness of God, not the perfect standard of righteousness according to which God must judge all conduct, all behavior, all society, all people, all men.

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## Wine of the Bible Times

BY ROY WHITE

A BOTTLE, when Jesus used the word, was a container made of skin. Today in our language we use a similar word with a different meaning.

This also is true of what they put in the bottle at times. Their word similar to our word *wine* simply meant "fruit of the vine." Whether it was allowed to ferment or not had no bearing. Sweet or fermented, it was wine.

Without airtight sealing, it was easy to let wine ferment. It was an art to keep it sweet. The best wine often was unfermented. Eight of the great Greek writers record five different ways commonly used to keep wine sweet. Recent writers who assume that the ancients had no way to keep wine unfermented are mistaken.

Ordinarily wine was made thick. Regularly it was cooked down to one-third its original juice volume. This grape sirup was less inclined to leak out of the skin containers and to spoil. Often their wine had to be handled with a spoon or paddle. It was good on bread; they thinned it with water to drink. In Prov. 9:2 we read: "She hath mingled her wine; she hath also furnished her table."

Honest Jews were supposed to avoid fermented wine. "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly" (Prov. 23:31).

Bad as they were, even the early Romans forbade all women, and men under thirty, to drink fermented wine (Pliny xiv, 13, and others).

Many Jews forsook God in this as in other things. Those who did used a beverage that was nearly five per cent alcohol if they brought it to the highest possible fermentation and then thinned it down to the consistency of grape juice. Today, wine four times as strong is not unusual and wine six times as strong is on the market.

Did Jesus turn water into alcoholic wine? The text does not say that he did. I doubt that he would break the law when there was nothing to be gained by it. He had little respect for the traditions when they hindered the good of men, yet he came not to destroy but to fulfill the law. I see no excuse for those who put alcohol into the Word of God here.

Was the wine at the last supper fermented? Jesus was "keeping the passover" (Matt. 26:17).

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## A Glimpse of Heaven

BY ETHEL HOSBROOK

When my living days are over,  
And my work on earth is done,  
I want to travel upward  
Where there is no setting sun.

Far upward into heaven  
Where all is beauty sweet;  
Where I can sing and praise my God  
And tread the golden street.

Yes, upward into heaven  
To meet my loved ones there,  
To laugh and talk and sing with them  
And not be burdened with a care.

For God is my salvation,  
And he burdens all my sorrow;  
I want to fall and worship him  
When I meet my God tomorrow.

*New Lebanon, Ohio.*



One great law of the passover was that all leaven be excluded. I believe that Jesus did as he said and honestly. Why should we read the sins of our day into the life of our Savior when the inference is all the other way? I am positive that "the fruit of the vine" was unfermented.

Was the final death potion at the cross alcoholic wine? It was a mixed drink to kill pain. The Romans kept it. It is hard to say who knew what was in it. John says, "When he [Jesus] had received the vinegar, he said, It is finished: and he bowed his head and gave up his spirit" (19:30). Mark says, "They offered him wine mingled with myrrh; but he received it not" (15:23). Luke says, "They offered him vinegar to mock him" (23:36). Among the mob and in the darkness did he actually drink an instant before he died? If so, what did he drink? Surely this is scarcely a recipe for a wholesome beverage here, or a pattern for everyday living.

Did Paul want Timothy to drink alcoholic wine? (1 Tim. 5:23). Ordinarily the stomach wine of that day was unfermented. Was Paul's standard of conduct below the average and did he "lead into temptation" young Christians who looked to him for directions? The text does not say that he did. His life (Rom. 14:21) and teachings (1 Cor. 9:27) suggest that he did not. Why should any honest person make a charge like that against a man like Paul?

Naturally those addicted to alcohol prefer to think that they have the holy men of old as drinking companions. Actually they are among a very different group. Whatever the force that promotes alcoholic wine, it is not the teaching of goldly men of the past; nor is it the Word of God. The evils of our day should not be read into God's Word.

Chicago, Ill.

## The Obligation in Baptism

BY GALEN B. ROYER

### Part VI. The Cross Misplaced

Do you, Bro. Loyal Church Member, realize that Jesus was and still is the world's most misunderstood man? His teaching does not require a keen mind to comprehend it, for it is so simple and crystal clear that the childlike in mind readily understands him and follows in his way.

"I confess," replied Bro. Loyal Church Member, "I had not concerned myself about Jesus in that way. However, in my presence at different times several have raised questions like these: Why does one passage in the Bible teach one thing as right and another imply or declare another directly opposite is right? Is not right eternally the same? I admit such conflicts do appear to be there. But should they? Should there not be but one way, just Jesus?"

You are correct. No thoughtful reader can evade the observation some have expressed. All worshipers believe God is all-wise, always does right. But man desires very much to show and exercise his knowledge. He is immensely interested in himself. The inclination to think he knows better what is for his present good than does God is always present. Had man always obeyed God instead of thinking for himself the confusion would not appear. A safe though imperfect rule to follow is this: When one is inclined to modify or water down the simple meaning of Jesus' own words, he is favoring his human nature and desires, listening to the "old man" and not obeying God as he should. When he really seeks to obey his Lord and Master he quickly knows he is trespassing upon self.

Now, let me raise a question. In one important particular the Bible is a unit. All law and prophecy, all rites and symbols of the Old Testament point forward to God's Son, the world's Redeemer. All that follows after his teaching and life looks back to the same Savior. Why, then, should any saved one in our day look or turn away in the least from the teachings and life of his Savior?

Jesus does not expect perfection of character through self-denial. A Christlike character is the product of a life "going on growing in the grace and knowledge of our Lord" (2 Peter 3: 18; see also Eph. 4: 13).

Therefore, does not the Christian who is not wholly satisfied with the teaching of Jesus, who objects to it because it is pure idealism or an unattainable theory not suited to everyday life, or who under any pretext whatever turns elsewhere, does he not take his stand with the disciples who said to the same Teacher, "This is hard to accept. Who can listen to such teaching?" (John 6: 60, Weymouth)?

Since all good comes from God and salvation is by Christ alone, what is to be gained by going elsewhere? "Oh," exclaim many voices, "we get comfort, complacency, sympathy that is so satisfying. Sometimes we can justify our conduct that is not in accord with Jesus."

But, such gain discourages and lessens the fight against the flesh (Gal. 5: 17), quiets an awakened conscience, imperils a saved one's security (John 10: 23), disregards the petition, "Lead us not into temptation," and rarely urges a fuller obedience to God. It is like turning away from the only full bin of the finest, purest winnowed wheat to scratch and toil all night for a few grains, some better than others—all esteemed by many to be just as good as the true food and true drink (John 6: 55, marg.), yet all imperfect because incom-



plete (1 Cor. 13: 12). Would God that all who are inclined to turn away from Jesus had the spirit of Peter when he answered, "Lord, who are we to go to? You have got words of eternal life, and we believe, we are certain, that you are the holy One of God" (John 6: 68, Moffatt\*). Does any one experience certainty when for any reason he turns away and prefers some one else to Jesus Christ?

This failure to understand Jesus sufficiently to obey him centers mainly around his purpose in coming into the world and his command to carry out that purpose. In act if not in words Christians say, "Yes, yes, but that does not mean me!" when they do not carry out Christ's command to go and preach.

At this point Bro. Loyal Church Member rather defiantly said, "I confess I am not ready to accept the simple teachings of Jesus in all instances. Putting discipleship before my family (see Luke 14: 26f.) is quite out of the question; it is simply impossible. Oh, it may be all right for missionaries, but a little of that kind of serving the Lord goes a long way with me and others."

Is it so impossible as that? To secure homes on some frontier many have found it possible to go. To obey a government in crushing an enemy into subjection, multiplied millions leave home and loved ones. But when Jesus commands those whom he has saved, whom he has chosen to go (John 15: 16), and upon whom the obligation has been placed to go and seek the lost in all the world, only multiplied hundreds go. Why?

The answer is in Christians applying his cross (Luke 9: 23) only to the realm of self-denial. Dictionaries are supposed to define words according to their current meaning or use. Webster's collegiate dictionary defines *cross*: "Affliction or trial as a test of Christian character or virtue." But affliction and trials, and all self-denial—everything pertaining to character building—Jesus includes in his Sermon on the Mount, particularly the Beatitudes. They are not any more correctly called the cross of a saved one than they were of the Lord, who besides denying self in every respect as we are tried still endured his own cross.

What then is the cross of a disciple who follows Jesus?

First, what was our Savior's cross? O matchless cross! Who can survey its wonders? Some see little more than ignominy and physical suffering, the latter perhaps no greater than that of his companions in torture. Some with tearful adoration see only the ransom; since Jesus paid it all, all to God I owe. Very few see the Savior of the world suspended between heaven and earth, his pierced

hands, feet and side proclaiming God's love—his own too, or hear his command, "Go, every baptized one, tell the good news to the lost and I will draw all men unto myself."

And what is my cross and yours, Bro. Loyal Church Member? If we think that being a member of the church, living consistently in example and influence, and building up souls are a cross, we have missed the real meaning of the cross. It is true that if we love one another all men shall know that we are his disciples (John 13: 35). This, however, does not accomplish Christ's world purpose, nor is it the cross that each one is to take. The proper cross of the true follower of Jesus is to obey his command to proclaim the news to every creature.

Is this cross a welcome one? To those who, like Paul, personally carry forward the Savior's worldwide program it is. But Christianity shouts, "Paul had a vision and was a chosen vessel to the Gentiles. No such mark of preferment came to us." Truly Paul's zeal for Jehovah was the occasion of his vision. Did you, Bro. Loyal Church Member, and I at any time have similar zeal? Perhaps it was our lack of this zeal which robbed us of the vision of our Savior's program.

Then note this. The Lord told Ananias (apparently Ananias then told Paul; see Acts 9: 6) that "he [Paul] is a chosen instrument of mine to carry my name to the Gentiles and to kings and to the sons of Israel" (Acts 9: 15, Weymouth). How did Paul receive that second-hand though authentic message? "Herein I made it my ambition not to preach the gospel where Christ's name is already known, for fear I should build on another's foundation." Instead he followed what had been prophesied of the Lord: "Those who have not been told about him [Jesus] shall see, and those who have not heard shall understand" (Rom. 15: 20f.). Paul went!

How do Christians and newly baptized ones today receive the direct command from their Savior? For they, too, are chosen vessels. Has he not said to each one, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15: 16, R.V.)? Verily Jesus is seeking souls that are saved through the branch's ministry of going, souls living faithfully and separately from the branch that bore them. This fruit is not the love, joy, peace of the Spirit of those who do not go. How can any saved one afford to disobey his Savior's command and rob himself of whatever he may ask the Father for?

What marvelous results have followed the few who have had faith and love to obey their Savior! For based on the teaching and command of

\*The Bible: A New Translation by James Moffatt, Harper and Brothers, publishers.



the world's Savior, the Christian's greatest opportunity to fulfill his obligation to God and duty to his fellow men is in the dark parts of the world of unsaved souls, not among those who live where there is light.

*Huntingdon, Pa.*

## Feeding Immortal Souls

BY D. D. FLEISHMAN

EVERY age has brought its peculiar demands upon the Christian ministry. But to us who serve in this hour has been given the difficult task of bringing the influence of the Christian ministry upon a world filled with hopelessness and chaos. We have come again into one of those testing moments of human history. It is vain to imagine that this world crisis leaves the church untouched and that ministers can sit untroubled while others battle with the forces of wickedness. The church is called upon to defend its teaching, define its standards, justify its existence and demonstrate its ability to lead a confused and broken world to God. The time is overripe for the minister to look within himself and to look ahead in order to prepare himself for the tragic days and months that lie close at hand.

I should like to mention five things which we should keep in mind as we continue our ministry and mission.

1. Carry about with you a confidence that God has called you to this high and holy office. There is no excuse for not being sure that God has laid his hands upon individuals like you and me. Being sure of this you can be sure of victory. Your ministry may be blocked but it will never be stopped. If you have the flame of heaven in your soul intensified with the consciousness that God has called you to this great work you will be an endless blessing and inspiration to those whom you seek to serve. The wisdom of God and the direction of his Holy Spirit will always lead the man or woman who is divinely called. When a minister comes to the place where he feels that he is capable of the task he will succeed. No man who goes out into the woods to fell trees with a dull ax will have much success. The minister who is uncertain and negative in his approach to his work will never get far in leading his parish into the full and satisfying life of Jesus Christ. But let him advance on the assumption that he is called of God and no power on earth can permanently stop his influence and activity.

2. Carry about with you a grateful recognition of those who were before you. Joshua, God's servant, was supremely conscious of this fact. Here is his statement: "We live in a land for which we never labored, and cities which we never built." We cannot wisely look forward without being conscious of what has gone on in the past and of the

ones who have labored and toiled that we might have a secure foundation upon which to build. We are debtors to the past; this we cannot deny. Let it be far from us to think of ourselves as being in nobody's debt. What we have and the heights we have attained have not come by our own strength and efforts, but by the help of others. For the minister to take the attitude portrayed by a sign often seen, "This place is under new management," is not only dangerous, but will prove tragic. He must keep in mind that only as he builds upon the past can he advance in the future.

3. Carry about with you a passionate desire for God's presence. If God does not dwell in you, you cannot impart him to others. We cannot be a guide over a road we do not know. We cannot lead the way unless we are being guided ourselves. A minister has no right to speak unless he has found a truth precious and is willing to stake his life upon it.

It is not a question of how much a man believes, but how completely. The preacher must have a personal faith and personal convictions that mean the absolute committal of his life into the power of the One whom he serves. The exercise of this power will lead men to Christ. When a drunkard was no longer seen at the saloon and someone asked, "Where is Bill?" the answer came back, "The Brethren got him."

Many people think of the minister as a "train caller" always telling people where to go but never going anywhere himself. We must practice what we preach. We must demonstrate what we believe. The presence of Christ will aid us to do this, and more. There is no substitute for him.

What is the supreme purpose of your ministry? What is the supreme purpose of my ministry? Is it not to bring the experiences and enthusiasm of one's early ministry into middle life? This will enable one to share a deep and sustaining fellowship with Christ, thus inspiring others to greater love and comradeship with him. The flat stretches of middle life are the most dangerous period. The battleground of the minister's life is here. If he is not careful he will come to a standstill, thus failing to inspire and challenge those whom he is attempting to lead. But he must continue direct contact with God with an eye toward the future, and thus he will relate his ministry to his flock.

4. Carry about with you an undying purpose to minister to people. The grave danger of the pulpit is the removal of the preaching from the people. The sermon must be related to life. It must deal with the deeds and provide the spiritual needs of people. The preacher must see his people as they really are. He must not be a ceiling gazer but a soul searcher. Bob Lord, who led the production



of One Foot in Heaven, says, "We will have to put emotion into our religion. We put it into our pictures, and we sell them." We cannot stir the emotions of people unless we look deep into their souls.

5. Lastly, carry about with you that something called moral courage. At this moment the forces of evil are at work and working overtime, trying to thwart, if not destroy, all that is vital and sacred. This is one of the most fateful and critical times of history. Some noted speaker said the other day that we are at the beginning and also at the end of an epoch. We have marched up to the crossroads and found that the signs are down. We urgently need a revival of Christian conscience—the minister not excluded. For nothing can be of more permanent help to him as he looks ahead and plans for the future than firm convictions stated without fear or favor. He will need moral courage and the minister who has this type of courage will have invincible power and influence in making his contribution to a world at war.

*Dallas Center, Iowa.*

## Memories

BY GRANT MAHAN

As we grow older we are inclined to look backward, to review the happenings of the days and years that are gone. We love those days; and yet, I do not think that many of us would like to go over the road again. My mind has turned back at this time largely because I am nearing the seventieth anniversary of a great change in my life. On April 1, 1944, it will be seventy years since we started for Colorado, leaving our birthplace in Wisconsin.

We made the start before daylight, driving down to the Wisconsin River and crossing it on the ice to Muscoda. There was a toll bridge a little way down the river, but in the winter sleds crossed on the ice and there was no toll to pay. We went down to Prairie du Chien on a freight train, then down the river and across it to McGregor, Iowa, on a steamer. This was my first steamboat ride. From McGregor we went to Omaha by train. We stopped overnight at Omaha, and then early in the morning of April 4 arrived at Julesburg, Colo.

Eld. J. S. Flory, of Virginia, had been corresponding with my parents for more than a year about going to Colorado for my father's health. He was trying to start a little town near the South Platte for our people. It was necessary to travel the last seventy miles in a covered wagon. The wagons were there ready for us, and we started out. In the evening we arrived at one of the cattle ranches of Mr. Ilif. The men in charge walked out and turned everything over to us, showing the women where to find everything they would need to get their meals. There were not enough beds for all of us. There were twenty-three of us. Of the number I believe thirteen were children and ten grown people. The cattlemen got out buffalo robes and blankets so that all had plenty of bedding. In the morning we were up early, and when we went out we saw the men lying out in the open. Their blankets were weighted down at the foot to keep the wind from taking them away. A snow flurry had come up in the night, but that did not cause them to

get up. My father wanted to pay the men for what we had received, but they did not want a thing. So we drove on.

At noon that second day we arrived at a rather large Indian camp, as it seemed to us. There were fifteen hundred Indians, which left us much in the minority. But they were friendly Sioux. They wanted to be friends. One of them wanted me to go with him through the camp, but I declined without thanks. But my brother younger than I went with him and visited the whole camp. They wanted to take my baby brother, but my mother had her objections. My younger sister had light hair, and they would come and take hold of it, hold it out and laugh at the idea of anybody having hair of that color. We had all camped at the place because there was water there.

After our lunch we went on and in the evening arrived at the home of Jacob Hamm, whose house was nearly all underground, only the roof being above ground. We were there that night, and the next day around noon arrived at the place where we were to stay, but the house we had expected to see was not there. We saw instead a sod house of one room, with one window and one door, and a dirt floor. That was too much for my sisters and they shed some tears over living in that kind of a house. There was a lean-to at one end of the house, used mainly as a room for fuel. The fuel was composed of some cottonwood, some sagebrush and some buffalo chips, mainly the latter.

We had shipped our goods in good time, as we thought, but we had to wait and get along as best we could for the three weeks before the goods arrived. Then that meant a trip to Julesburg and back, a hundred and forty miles with a team of broncos.

Neighbors were few and rather far between, but we could not wish for better ones, for they were ready to lend for an indefinite time almost anything they had. So we did not suffer while waiting. Hunters came around with buffalo hams for sale. It seems incredible now, but at that time we bought this kind of meat at a cent and a half a pound. It was the ambition of most of those who traveled through that country to shoot a buffalo. No one can tell how many thousands of them were shot and just left to rot; not a pound of the meat was used, and no use was made of the hides. In places we could walk quite a distance stepping from one dead buffalo to another. Early in the morning the buffalo would be eating with the cows around the house. There were antelope also. One could not wish for better meat than these animals furnished. It was easily dried by raising it on a pole on top of the house, getting it up where the flies did not bother it.

It is difficult now to realize how many there were of these animals then. One morning my father got us up just as day was breaking. He took me out and pointed to a black line moving from the bluffs to the river, across the river and as far down the other side as we could see. There must have been thousands of them moving from one pasture ground to another. Two years later not one could be seen in that whole section.

We had few conveniences. The lumber for our house had to be hauled from Greeley, eighty miles away. Our groceries came over the same route. We got our mail when someone happened to be going through our way. But we got the lumber and other necessary things. We had the house also, with a basement and a pump. My sister and I were very glad for that, for the sod house was three fourths of a mile from the river and she and I had to carry all the water used at the house from the river.



But we were not to have the use of the house for long. The Indians began to visit us. They said they were friends. Before they left they had eaten about everything my mother had cooked. Nearly fifty of them came. They had on their war paint; each had a rifle, a revolver, a spear and an extra pony. They were on the warpath, but they said it was the Utes they were after. We did not worry about it. But it was not long until about the same number came again and ate as before. About the same time things were stolen and there were rumors of trouble between the reds and whites. My father said it was no place for a family, and so we prepared to leave. It was decided that we should go to Greeley.

Within a few days our stuff was packed up, all that our wagon would hold and the broncos pull. We had to leave all we could not take with us, leaving the place with some growing crops. It was hard to leave what we had, but it was not safe to remain where we were. We arrived in Greeley and in the fall I went to a graded school, my first experience in one. I liked it; but in five months after school began we went to Boulder; two

months later we moved from Boulder to near the mining camp of Sunshine.

There for a time we had no school at all. Then we had a school and each pupil paid fifty or seventy-five cents a month. Not long afterwards we had the regular school. It was in that mining camp that I lived until I awakened to the need of more schooling. I had sorted ore in the mines and had some money. So in the fall of 1881 I left the mountains and entered school at Mt. Morris, Ill. I have never regretted going there, and am still very thankful that I was directed to that school at the time I was. Bro. Flory had seen that I wanted to study, and I have felt that this led him to ask them to send me a catalogue of the school. After looking it over carefully I told my mother that I was going there in the fall, and she agreed. She wanted her children to have a better education than she had been able to acquire.

I think only two of my first teachers at Mt. Morris are still living. One is Professor Fernando Sanford, who was one of the first professors at Stanford University in California. He has been on the retired list for a number of years. We still exchange letters. Recently a letter from him said that he passed his ninetieth birthday on Feb. 12 and felt all right.

I feel that I owe much to Eld. D. L. Miller, Professor Sanford, J. W. Jenks, S. Z. Sharp and A. W. Burnett. I look back to President Angell, Prof. E. L. Walter, Prof. Calvin Thomas; also to Prof. George Hempl, Prof. W. W. Beman, and Prof. John Dewey at Ann Arbor, Mich. At Leipzig and Halle the difference of language and the shortness of the time together kept me from getting as close to the professors as to American teachers. Yet I feel that Prof. Suchier and the old professor in philosophy did much for me, even though I could not accept his philosophy.

One fact has ever been a source of great pleasure to me through the years; I think I never had a professor anywhere who was not also a friend.

Thoughts of these days and these men have ever given me much pleasure. These are precious memories which I hope to carry with me through life.

One thing more I want to say about Eld. J. S. Flory, who induced us to go to Colorado. Sundays down on the South Platte he preached for us. He came to visit us in the mountains and preached for us there; he was instrumental in getting a church at Hygiene, Colo., and preached to us there.

We are very grateful to all those who aided us.

*Rehobeth, Md.*

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One who conquers others is powerful, but he who conquers himself is mighty.

## *With the Minister . . .*

*The editorial staff of the Gospel Messenger has kindly consented to set aside this corner so we can talk together each week about matters that are of deep concern to all of us. Space is precious in these days of paper shortage; therefore, we must not abuse the kindness of the editor by offering long articles. Bro. Pastor, I hope you will turn to this corner each week and read it as a personal letter. Your members share your concern for kingdom building; they too may be interested in the human problems we shall discuss. Please write me any suggestions you may have for this venture.*

This week I want you to meet Bro. Charles A. Albin, pastor of the Ottumwa church and fieldman for the Southern District of Iowa, who has made a study to discover if his district had been doing its duty in providing the brotherhood with strong well-trained men for the ministry. He sent me the following summary of his study:

The following young men were elected to the ministry and have been ordained between the years 1933 and 1943 in the Southern District of Iowa: Galen B. Ogden, pastor Bethel church, Naperville, Ill.; A. Wayne Carr, pastor English River church, South English, Iowa; Raymond L. Flory, pastor, Ottawa, Kansas; Gerald H. Rogers, pastor, Council Bluffs, Iowa; Meredith Rogers, teaching, Kansas; Edward L. Murray, student McPherson College and pastor Pleasant View church, Kansas; Edwin Rodabaugh, student McPherson College and pastor Conway Springs church, Kansas; Charles W. Lunkley, student McPherson College and pastor Salem church, Kansas; Leslie Rogers, student McPherson College; William B. Gahm, teacher and pastor Larned church, Kansas; Richard Burger, student Bethany Biblical Seminary.

*Let me make the following observations:*

1. The Southern District of Iowa has only eleven congregations with a total membership of 1,224. Yet in ten years they have ordained eleven of their young men to the ministry.

2. All of these with one exception are graduates of McPherson College or are in college now. One is a graduate of Bethany Biblical Seminary and another is now a student in the seminary.

3. Only two of the eleven are holding pastorates in the home district. One of them is pastor of the largest church in the district. One has been called to the pastorate at La Verne, Calif. One is making it possible for a small rural church to have a pastor by teaching school in the community and serving the church, which is indeed a worthy ministry.

4. Three of the eleven young men are brothers whose father is also a minister serving as pastor and mail carrier in the church community.

*A recommendation, please—*

That each state district of the brotherhood make a similar ten-year study to discover how well it has succeeded in finding, ordaining, training and placing its strongest and most capable young men in the ministry. Please send me a copy of the findings.—H. L. HARTSOUGH.



# Home and Family

## A Strange Friendship

EFFIE CLOUSE

I shoved the pan of roasting chicken back in the oven, letting its savory smell float into the living room where twelve aged ladies seemed to be having a wonderful time.

Laughter reached me as I busily started getting the dining table in order, and I wondered what could induce those poor, lonely souls to laugh so heartily.

Then horror struck me. I had intended to have everything spic and span, to show them that a young wife could keep house as orderly as any woman, but in my haste to put dinner on in good time I had forgotten to put away my large stock of patching. This lay in one corner of the room on a chair, with needles and patches and everything ready. That was as far as I had gotten the evening before when my large family took possession of the living room to do their school work. And now the ladies from the old folks' home whom I had meant to show a good time were making a laughingstock of me, and just for my one neglect. I took another hasty look at my kitchen so clean and neat and at the tasty-looking food on the table; then I walked defiantly into the living room.

"I'm sorry I forgot—" I began to say, cramped hands poised in the air. The laughter died down immediately. Then I saw that an over-all or a dress lay spread on every lap.

Twelve voices began to explain almost at once, "Oh, we are sorry for intruding like this." Then the speaker for the group said: "But the temptation was too great. Maybe it won't suit you. Maybe we cannot do it as well as you, but we were having such a good time."

Each woman sat holding a garment tenderly. The stillness was like a funeral as work was resumed and as each aged lady went back in thought to her own home as she recalled her own life.

Guiltily I walked out of the room. Tears stood in my eyes. I had been too hasty. Chancing to glance into the living room, I somehow noticed that one aged lady was doing a very awkward job of patching on Junior's small overalls. Yet he stood beside her, smiling down at the job, and every now and then she would

pat his little head and smile back at him. His big brown eyes were wide as little saucers.

Junior was starting to be a problem child because his older brothers teased him. This he resented bitterly, and I could not make them stop it altogether. Worse still, his two sisters had started doing the same. Now I thought with horror of what would happen if Junior wore those overalls with big patches sewed loosely on the outside. Yet the work had been done in love though with trembling hands.

I had meant to have such a grand day, with everything going just as I had planned—a good dinner first,

offended, for I knew that Junior loves me; I knew he had found a new friend and I felt glad for this.

As the aged ladies got ready to go home each one thanked me with quavering voice for a good time—each one, except the little lady. She would not budge until Junior was awake, for he needed his sleep.

After they were gone I wondered who had enjoyed the day the most—I or they? I had learned a lesson. I looked at my patching, all so neatly done, except for one little pair of overalls. I quietly walked to the pile and stuck this garment at the very bottom, of course without Junior's friend seeing me. After she went I meant to redo it.

After Junior wakened he seemed refreshed, and as the burn was not so severe, he soon was up and around for supper. I asked the little woman to stay, but she refused, saying that they would not like her to be absent from the home. So Junior reluctantly let her go but with the promise that she would come back the next day. She patted his little head and said that she would be back.

While I was putting supper on the table and while all the family stood waiting, Junior stepped out in front wearing his overalls with the funny big patches.

Before I could stop it there was an uproar of laughter. I started to gather Junior in my arms to comfort him, for I had this day learned a lesson. Yet before I could do this Junior stood defiantly before them all. His big brown eyes held a pride I had never seen before in them. I knew he was shielding his new friend.

While we waited for Junior's answer I said, "I'll take those patches off and put them on right." Then the laughter grew louder still.

"No, you won't either," said Junior. "She put love into every stitch and that is more than any of you would do."

Then the tears came and he ran to my arms. I hope I never again see such shame spread over my other children's faces. And to my surprise each one begged his forgiveness. They had not known their teasing could hurt him so much.

Then I did a strange thing—a thing as strange as the warm friendship that grew between Junior and the little aged lady. I hung those little overalls in the kitchen in full view as a reminder that one can put love

## Evening Star

CHESTER LEE THOMPSON

When I behold the evening star,  
Like a bright lamp to guide me home,  
No matter where my feet may roam,  
I know that God cannot be far!  
There is a peace no war can mar  
For those who wander in the gloam,  
Beneath the heavens' starry dome,  
Where only friendly neighbors are.

In gardens by the river's side,  
Where many-colored flowers spring,  
The flags of peace are still unfurled,  
Awaiting that blest eventide  
When once again the church bells ring  
Throughout the friendly Christian world!  
*Medical Lake, Wash.*

sitting and talking on whatever subject someone started. We would just have a good time together. I had long meant to do this, as I lived right beside the old folks' home. But now everything was turning out differently.

Even my chicken was becoming overdone. I hastily opened the oven door, not noticing that Junior had followed me out and was standing close. His little hand coming out to grab at something to keep from falling as I pushed the hot oven door against him grasped the hot door. His screams reached the living room.

The little trembling lady was the first one out, and before anyone else could do anything she had Junior in her arms and was carrying him to the davenport. Then she got soda from the kitchen cupboard to put on the burns.

Our doctor lives next door and I called him over. He finished dressing the burns, praising the little lady for giving first aid. Then all afternoon she held Junior in her arms as he nestled close to her, never once asking for me. I did not feel



in every stitch no matter what the situation happens to be. The little lady had saved Junior from becoming a problem child because she had put love in every stitch.

*New Enterprise, Pa.*

## "I Am Going Home"

JACOB H. HOLLINGER

An attractive nineteen-year-old girl submitted her resignation as a civil service employee in one of the federal departments in Washington, after having some unfortunate and embarrassing experiences. Her home was in a distant state, and she had never been away from home before. After reflecting on her experiences she realized that she was not sufficiently fortified, temperamentally and morally, to meet the problems confronting a lonely girl in a faraway congested city; she said, "I am going home to let my mother finish raising me."

The thought occurs to us that she made a wise decision. As we listen to the pathetic stories told by young women away from the protecting influence of their homes and out of the sound of parental counsel and see some of the tragedies that befall them, we are convinced that there is many a girl who ought to be home with her mother so that she might "finish raising her."

Years ago in a certain state two young couples were joy-riding one night when an express train struck them, killing the young men instantly. The young women were taken to a hospital in an unconscious condition and, failing to find any identification on them, the state police made a radio appeal to any mothers whose daughters were out who didn't know where they were, to telephone information to that effect, describing their daughters. It was said that between twelve o'clock midnight and three in the morning fifty-six mothers telephoned. Obviously those fifty-six mothers had not finished raising their daughters.

While young folks are to be commended for launching out upon their own responsibility, making their own decisions and exercising their individuality early in life, it is incumbent upon us who are older to see that they are well equipped and sufficiently fortified to do so.

J. Edgar Hoover, chief of the Federal Bureau of Investigation, recently stated: "Our country's future rests in the hands of the youth of today. In order that they may be prepared to carry that great responsibility it is the sacred duty of every mother and father and, as a

matter of fact, of all adults, to prepare them for it. We must give them every advantage and aid and example within our power to develop within this youth the fundamentals of honesty and integrity in dealing with their fellows. We must instill in them the principles of freedom and liberty and patriotism to carry on the ideals of the founders of this great republic. Our democracy has been established; whether it stands or falls depends upon those who follow us. If they are not prepared by us, it is we who will have failed."

It is a great tragedy in the life of young men and women to launch out upon their own initiative and then suddenly to discover the fact, as did the young woman in this incident, that their parents had not finished raising them. When we reflect upon the fact that the youth of today are the hope of tomorrow, and that we are living in one of the most turbulent eras of the world's history we are confronted with an intense responsibility.

*Washington, D. C.*

## Bouquets

DOROTHY RUST

It was the voice of understanding, gentle, mild and comforting as the breeze of a spring morning. It said—

"Ferns grow in the shade in secluded places. The student of nature finds the fern growing on decided slopes. Its favorite nooks are in soils of loose shallow leaf mold. Moist dark soil provides a favorable situation for growth.

"When the leafy fronds of the fern are placed with buds of fragrance and blossoms of color, they make lovely the bouquet.

"There are personalities of affliction who live quietly and in seclusion as does the fern. They belong to God's plan of will and pleasure. Day after day, accepting life serenely and purposefully, and making more lovely the way of truth, they live on."

David, the man of God's own heart, wrote: "Before I was afflicted I went astray, but now have I kept thy word." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

*Cabool, Mo.*

## My Prayer

SADIE MATHERS MILLER

May every life that touches mine,  
Be it many times or few,  
Be just a little more like thine,  
More sweet, more kind, more true.  
*Los Angeles, Calif.*

## A Wave of the Hand and a Smile

WM. A. FORRY

There lives along the route of the Petosky-Grand Rapids division of the Pierre Marquette railway near



Highbridge, which spans the Manistee River, little Loretta Jean Lott of Brethren, Michigan, who began waving and smiling at trains when she was two years old. This she has done for about nine years. Nearly every trainman on this whole division of the Pierre

Marquette as he approaches Brethren, Michigan, looks for this little girl who has become known as the sweetheart of Highbridge.

As one approaches the spot where Loretta lives, he need not be alarmed to hear a long, shrill whistle from the locomotive. No, there is no danger ahead; it is only the railroader's greeting to Loretta, the sweetheart of Highbridge, as the train speeds by her humble dwelling. Loretta's wave and smile have captivated the hearts of the trainmen.

What a lesson for us "oldsters." This sin-sick, blood-soaked, tear-stained and heartbroken world needs the kindly wave and smile. The weary pilgrim, far from home, needs the wave of a hand and a smile. It brings to mind the stanza of a poem:

I'd pass him mornings goin' down  
Th' road or drivin' into town,  
An' we'd look up the same old way  
An' wave a hand an' smile an' say:  
"Hello, John,"  
"Hiya, Jim."

I would like to see thousands of folks everywhere develop this wave-and-smile habit. It creates and perpetuates friendship. It smooths out rough places. It engenders a happy spirit.

I want to give the oil of joy for tears,  
The faith to conquer cruel doubts and fears;  
Beauty for ashes may I give away,  
I'm sure I shall not pass again this way.

During a recent revival the writer conducted at Brethren, Michigan, Loretta was one of the eight who decided to follow the Master. May the good Lord keep her faithful, until she hears her Savior say, "Come."

*Lebanon, Pa.*



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, April 16

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**Sunday-school Lesson, Saul's Early Preaching.**—Acts 9:19b-30; 11:25-26. Golden Text, I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Romans 1:16.

**Christian Workers, Reasons for Total Abstinence.**

**B.Y.P.D., A Clear Mind.**

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## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. C. L. Cox**, pastor, May 7-14 in the Claysburg church, Pa.

**Bro. C. D. Bonsack** of Elgin, Ill., April 23-30 in the First church, Canton, Ohio.

**Bro. H. Q. Rhodes** of Roaring Spring, Pa., April 10-22 in the Upper Claar church, Pa.

**Brother and Sister Harold R. Myers** of Garrett, Ind., April 24—May 7 in the Nanty Glo church, Pa.

**Bro. George L. Detweiler** of Waynesboro, Pa., in the Somerset church, Pa., April 30—May 7.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., April 16-30 in the Buena Vista church, Va.; May 7-21 in the Stone Bridge church, Md.

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## Personal

**Bro. R. L. Cocklin**, formerly of Mechanicsburg, Pa., wishes correspondents to note that his new address is Route 2, Newville, Pa.

**Elder and Sister J. E. Shamberger** of near Fruitland, Idaho, recently celebrated their sixtieth wedding anniversary. A brief story of the happy occasion will be appearing soon.

The elders of Middle Maryland have received from Andrew M. Dixon of Hagerstown, Md., his resignation from both the eldership and the ministry in the Church of the Brethren. This announcement is made on behalf of the elders of the district, as forwarded to us through Bro. David R. Petre, clerk of the elders' body.

**Bro. Edward K. Ziegler**, pastor at York, Pa., has undergone an operation, according to word received shortly before this paper was finished. We have no particulars.

**Elders M. M. Myers, I. J. Garber and D. H. Miller** will represent Second Virginia on Standing Committee this year. The alternates are Elders W. H. Zigler, C. G. Hesse and S. L. Bowman.

**Elders J. F. Hornish and J. A. Guthrie** will represent Northwestern Ohio at the Juniata Annual Conference. The alternates are Brethren Reuben Boomershine and J. J. Anglemeyer.

"We have just received the good news that Baen Chu and Wang Tung have arrived safely in Chungking after their long journey which began last November when they left the United States."—George G. Helde.

**Mark A. Dawber** is giving a series of radio addresses on the Frontiers of American Life. They may be heard through April, May and June, 12:00-12:15 p. m., Eastern War Time over WJZ and stations of the Blue Network. April 17 he will speak on The Indian.

**Mrs. Roy Stern**, wife of Elder Roy E. Stern of Fredericksburg, Iowa, passed to her reward March 27. Although she had been unwell for about four years, a stroke was the immediate cause of her death. "The family and the son somewhere in England need your prayers."

**Mr. and Mrs. John S. Pfautz** and Glenn and Mrs. Perry Wright and Jeanne were recent visitors to the Publishing House. Bro. Pfautz has for many years been treasurer of the Elizabethtown church in Pennsylvania. Mrs. Wright is from Washington, D.C. This, the first visit of any of them to Elgin, was occasioned by their desire to visit their sister who recently moved here.

**Mr. and Mrs. Harry Burke** of Chicago, Ill., were recent visitors at the Publishing House. Mr. Burke is a C.P.S. man now stationed at Big Flats. Mr. Burke is a printer and he has recently begun to study the work of Christopher Sower; in fact, that is the interest that brought him to Elgin. He is much impressed with the present significance of the work Sower began so long ago, he says.

## Miscellaneous

For sale by Brethren people: a modern ten-room apartment house arranged for one four-room apartment and three two-room apartments. It is close to town and not far from several factories. Located in South Bend, Ind. Write Brethren Service Committee, Elgin, Ill.

**Offering for Bethany Biblical Seminary:** April 30 is the Sunday proposed for the annual emphasis on the needs of Bethany Biblical Seminary. This is the date for each church to reacquire her members with the work of our church Bible school. Let there be fervent prayer that our future leaders be trained well in the Word and the understanding of the task. The offering lifted will apply toward the \$29,500 approved as a part of the Conference Budget.—H. Spenser Minnich, Financial Secretary.

## Business for Conference Second Virginia

We, the Buena Vista church, in regular council assembled March 26, 1944, ask the district conference to consider the expediency of our denomination putting herself on record as favoring the tithe as a basis of the financial stewardship of her money.

John T. Glick, Elder.

Mrs. Herbert Nuckol, Clerk.

**Answer by District Conference:** We pass this query to Annual Conference with the recommendation that the principle of proportional giving, with the tithe as the suggested minimum, be considered for inclusion in the statement of Christian practice of our church.

• • •

The district ministerial board of Second Virginia requests Annual Conference through district conference to revise Annual Conference decision of 1936 on Ministerial Placement and Policy, section III, division 2, paragraph c, to read as follows: To license and ordain into the ministry upon the joint approval of the local congregation and the district ministerial board.

District Ministerial Board of  
Second District of Virginia.

John T. Glick, Chairman.

Boyd Cupp, Secretary.

**Answer of District Conference:** Passed to Annual Conference.



**For sale:** a 100-line switchboard, 150-subscriber telephone company in Michigan. For details write Brethren Service Committee, Elgin, Ill.

**Wanted:** an operator for a small telephone company in Michigan. Present owner is Brethren and can get no help. One family or a woman with several daughters could take care of it. Write Brethren Service Committee, Elgin, Ill.

**A sister writing** from Pennsylvania urges that we "fast and pray for at least three days, as they did in Esther's day. Not for the war, but for ourselves that we may be worthy, useful laborers in God's vineyard. . . . We are working for God, hired in his vineyard, and we have to give our account to him."

**"You have avoided** the beaten track of church historians and thereby made your work all the more interesting." The reference is to Bro. Roland L. Howe's *The History of a Church*. You can get your copy from the author or through the Brethren Publishing House.

**"Our copy of the Messenger** for March 18 is printed on only one half the pages. It is worth the price even at that." So writes Pastor Howard H. Keim, Jr., of Goshen, Ind. To Bro. Keim our compliments for a tactful and generous reminder, and also a copy of said issue in "all its goodness."

**A good brother** in Indiana is greatly concerned, as we all should be, because of the increase of crime among young people. He feels that stirring up a new interest in such scriptures as 1 John 3: 3 should help. In this verse the sacred writer says: "And every man that hath this hope in him purifieth himself, even as he is pure."

**The Brethren Service Committee** relief center at New Windsor, Md., will be dedicated on Sunday, April 16, at 2:30 p.m. Rev. Rufus Bucher, of Quarryville, Eastern Pennsylvania, will deliver the dedicatory sermon. There will be a display of gifts received to date and a demonstration of the processes of cutting, sorting and baling the clothing. Everyone is invited.

**From National W.C.T.U.** headquarters there comes a letter with supporting evidence to show that liquor was an important factor in all recent race riots. "Liquor," they tell us, "arouses subdued antagonisms and results in violence. Tolerance requires a clear and level head. Intolerance always becomes destructive to public order and decency when inflamed by liquor."

**Juniata College** has remembered us with a copy of their annual catalog. To them we say, "Thank you."

#### **To All Messenger Subscribers:**

Some confusion has been caused because of subscribers receiving expiration notices after they had placed their renewal. This situation arose because of the time lapse between the placing of the renewal and the recording of the renewal on the mailing list. To avoid further confusion, placing of expiration notices in individual copies will be discontinued for the present. Because of this we urge you to check the expiration date of your subscription as it appears on your mailing address. The month and the year of the expiration appear just before the address. If your copy comes in a wrapper, check the wrapper before destroying it. If your subscription is about to expire renew immediately through your agent. Your co-operation will save some misunderstanding as well as save us time.—Brethren Publishing House.

### ***With Our Schools . . .***

#### **Juniata College**

The college choir has recently made two trips to near-by cities to sing in churches. On February 6, the girls visited Altoona, presenting the morning service in the 28th Street Church of the Brethren and singing also in the Baptist and Lutheran churches. On March 12 they were in Johnstown where programs were sung in the Pleasant Hill, the Roxbury, and the Walnut Grove churches.

**At the annual dinner meeting** of the Huntingdon Alumni Association on February 28, President Calvert N. Ellis spoke on Juniata in the *Post-war World*.

**Students and faculty** of Juniata College oversubscribed the Juniata World Service Fund drive by contributing a total of \$628 to four causes: the World Student Service Fund, the American Red Cross, the support of Bro. J. M. Blough in India, and the support of Bro. H. Stover Kulp in Africa. The Blough fund totaled \$159 and the Kulp, \$167. A feature of the drive was a benefit concert on March 4 in which student and faculty musicians and Richard Duffan, Negro tenor from Harrisburg, participated.

**A pre-Easter** vesper service on the theme of sacrifice was conducted by the ministerial students on Sunday, March 19.

**Recent speakers** in the Juniata forum series of lectures have been Dr. Djoemena, second secretary of the Netherlands Embassy, who spoke on March 7 on the Dutch East Indies; and Alexander Sprunt, representative of the National Audubon Society, who presented a motion picture lecture on *The Wonders of the Southern Wilderness* on March 20.

**In addition** the college has had free access to an Institute of International Understanding, arranged by the service clubs of the community. Lectures on Contributors to a New World Order have been given on each Friday night during the month of March in Oller Hall.

### ***About Books . . .***

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**On Sandals of Peace.** Lutheran Synod's Department of Missionary Education. Concordia Publishing House, 1942. 133 pages. 25c.

The book contains many splendid illustrations and quotations from mission history and missionary experience. It presents the fact that God's deep desire is that all men shall be saved. It has ever been so. The author shows that the message of the Old Testament is missionary through and through, that the New Testament is a mission book and that this divine compulsion is upon us all even unto our day. So many excellent statements concerning missions are made in this book that it seems unfortunate that the Lutherans are mentioned to the extent that one feels it was written for them alone—whereas its message is extensive enough for all Christian churches.—Anetta C. Mow.

**The Beginning of Christianity.** Clarence Tucker Craig. Abingdon-Cokesbury Press, 1943. 366 pages. \$2.75.

Dr. Craig, New Testament professor at Oberlin, proceeds on the conviction that advanced study of the New Testament should begin with life in the early church and what the New Testament events meant to the early Christians rather than with a detailed critical study of the books and their origin. He does a useful piece of work on this basis. Teachers and ministers who want a textbook that will give a new and more constructive approach to critical study will welcome his volume.

The difficulty for people accus-  
(Continued on page 19)



# Our Mission Work

## SNAPSHOTS FROM INDIA

S. T. MOYER

S. T. Moyer, a Mennonite missionary in India, is a brother of Florence Moyer Bollinger. He is the author of the book, *With Christ on the Edge of the Jungles*. —Editor.

It was our second Sunday morning in Anklesvar. To get an hour alone for quiet and meditation, I had climbed the outer stairway leading to an upper porch in the Lichty bungalow. The sights and sounds and fragrant odors were extraordinary. Two squirrels scampered up the open ladder stairway and halted within five feet of where I sat, inquiring what it was all about. A pair of minas, the Indian robin, chattering with each other, came along the ridge of the kitchen roof, to within six or eight feet of me. The fragrance of a flowering neem tree and a beautiful sweet-smelling jasmine climbing up from the far side of the kitchen added their charm. Down below were the cotton fields and the garden plots worked by the students of the teacher training school. In the far distance on the horizon stood the blue hills of Raj Pipla State. What a sight! Suddenly the pealing of the church bell, sounding across the rolling and green fields, reminded me that here was a call to worship the Creator. Thus it seemed to me that where every prospect pleases and mankind is still sleeping in a lethargic darkness, here in the Anklesvar church was established a work of Christ which is enabling the crown of creation to come into his full heritage through Jesus Christ. A few moments later that large and beautiful church filled from rear door to pulpit platform was a sight to behold.

We went into Raj Pipla State, and there among the hills and the Bhils and Bhil converts we found the indomitable Sadie Miller. The sight of her riding about on her bicycle and the story of that pioneer Bhil who heard the call of Christ and left all and followed will remain with us a long time.

Yes! There was a roller towel by a wash stand. Memories took me back across the decades to hot summer days in Indiana and Eastern Pennsylvania. Then Amsey Bollinger returned and said that Sadie was waiting at a table loaded with field corn on the ear. As we left that station, my wife whispered, "I

cannot see a place like this without thinking of all the sacrifices and prayers which went into a work of this sort for forty or more years."

And then came Umalla with the cotton fields right up to the church compound and the enthusiasm of the Fasnachts. Praise God for their faith which still believes all things! Some of the rest of us at times become a bit wary and disillusioned as the decades in India begin to rush by, and we get taken in more often than we like to confess.

Vyara had many treasures to share and trophies to exhibit—trophies of God's grace. Perhaps the richest treat was to examine closely the station diaries, replete with reports, pictures, maps, and history. Would that every mission station and every Christian church throughout the entire world had such a written and pictorial account of the work of Christ through the years. Those diaries portrayed not only the trials, but the triumphs; not only the difficulties, but the distinctive service. Memory throughout the years will constantly revive the sight of Harlan Brooks, driving his prancing steed right up to the railway station to meet us and to convey us to the mission station and bungalows some distance away.

Bulsar was crowded with many good things. Our train was late and so we did not arrive at the mission bungalow until one hour after midnight. We did not expect some thirty-five years ago (was it about the year 1908?), when Bro. W. B. Stover gave his missionary message in the Lansdale church of Eastern Pennsylvania that we should ever stay and sleep in the bungalow he erected in far-away India. Thus does Christ break in upon our lives through commonplace experiences. He did at Emmaus when he took commonplace bread and blessed it. The little act, the little deed, the spoken word done and said in his name—who can measure the bounds to which they extend? The Bulsar Bible school and the outstanding work of the mission hospital once again were insights into some of the tremendous works done in his name in a needy land. All these things were crowned by a visit to the cemetery to see the spot and the stone brought from the hills of Ahwa marking the place where my own sister had buried three of her babies. Such things do happen in the homeland of course. But at times also they are the price

of being out on the front lines of service for Christ.

We deeply regretted that we could not get to see Khergam, and other stations and churches. But these impressions emerged from this trip through five mission stations in Gujarat.

(a) Over and over again the names of old pioneers were recalled by various of the Indian co-workers. It may be that our extended stay in Anklesvar localized the names of Brethren McCann, Stover and Long more than others. But even so, the memory of the work of these men and their wives, it seemed to me, was a monument to the work they did, and that undergirding their work must have been an indomitable faith.

(b) Indian leadership interests me tremendously, for by raising up such an indigenous leadership we are following in the footsteps of Jesus and Paul the matchless missionary. It seems to me, woe will betide any foreign missionary enterprise in this day which neglects to discover, call forth, and raise up a well-trained, deeply dedicated leadership, called of God and anointed with power from on high. It was a joy, therefore, to meet Rev. P. G. Bhagat, to be in his home, and to wish that the entire church in India might be thoroughly alive to the imperative task of recruiting the youth of the church in India for the ministry of the Word.

(c) One impression was indelibly placed upon my consciousness: the present-day churches, stations and institutions which we visited can be accounted for in no other way than

## A Missionary Meditation

PERRY L. HUFFAKER

Our contrite hearts united are  
Now, as we kneel at heaven's bar  
Petitioning thy grace;  
For here we know thy love is wide,  
And rides afar o'er wind and tide,  
'Tis unconfined by race.

Our missionary's consecration  
To the cause of thy salvation  
Shall distances erase;  
That where the "heathen kneels in blindness"  
Will be revealed through human kindness  
The Master's loving face.

Faring forth to blot sin's shame,  
They preach the gospel in his name  
And with his life accord;  
Their wing'd example, spirit's fire  
Now burn our souls with strong desire  
To better serve the Lord.  
McKeytown, Pa.



through the lives which were lived in that part of India—lives that have burned out and are burning out. These lives bore and are bearing such witness to their faith that the results seen today will go on through the decades into eternity.

(d) Lack of time and space do not permit me to write of the outstanding work of Mr. and Mrs. L. A. Blickenstaff on a wider front in the great city of Bombay, and of many others. But throughout the whole work the picture of Christ was central in the picture.

*Anklesvar, India.*

## Word From Cornerway, England

Letters continue to come to friends in the United States from Mrs. Jennie Weber of Bognor Regis, Sussex, England. How courageous are hearts that can write comforting words after three years of dreadful suffering and heartbreak.

In the last letter which has come, Mrs. Weber tells of the death of her sister-in-law who had lived with her all her married life. And immediately following this loss, came the word that her daughter's husband was missing. The daughter Joyce is left with two small children, John, three years, and Ann, nine months old. They continue to hope that the father may have escaped death.

In her letter she says: "So much I could write that would enable you to understand better just what this war means to everybody over in this part of the world. It is wonderful how brave everybody seems to be. We just carry on as best we are able hoping and praying for peace which will be freedom for all. God grant it may come soon."

Mrs. Weber speaks of receiving a letter from Sister Mary Stover on the very day, forty-nine years afterward, that the Stovers and Bertha Ryan Shirk set out for India. Then she said, "Wouldn't it be grand if we could all sit on a magic carpet and find ourselves in India next year on a visit to celebrate our fifty years of missions in that country?"

Again she says, "I do value so much the link I have with you dear missionaries and the point of contact I have by being a member of the nonresident fellowship. I am glad to get the names and addresses of the boys of the church who are in England. Just yesterday I received letters from three. They say they want to come and visit me when they have leave. I do so hope they may come."

Perhaps as this is being written,

Paul and Zalma Weaver and their children are with Mrs. Weber, for a cablegram has come saying they are in England on their way home from Lassa, Africa.

How precious our prayers would be to Mrs. Weber. Let us pray for her and her loved ones.

## What to Pray For

*Week of April 16-23*

If you who will be praying for Emma K. Ziegler and Joseph Bowers each day during this week were with Sister Ziegler and Bro. Bowers at Landour, India, you would have a mountaintop experience. All about you would be the great, gleaming peaks of the Himalaya Mountains. The cool breezes coming from the snow-clad slopes would be refreshing and invigorating, and the beauty of the green forests and the loveliness of the flowers in the valleys would renew your spirits.

Each year around the middle of March the new school year begins and so we may think of these teachers as being back at their post of duty. Sister Ziegler intended to spend her vacation at Anklesvar and as far as we know she did so. That too would have been a pleasure for her and also for her fellow missionaries as she entered into their fellowship and their work during the three months on the plains.

In the India number of the Gospel Messenger, January 29, 1944, Bro. Bowers gave an interesting account of the Landour community. Turn again to pages 13 and 14 and after reading his story of the community and school, pray for all the children who attend Woodstock school and for all the teachers who are on the staff.

## Recognition for Brotherhood Giving

H. SPENSER MINNICH

The brotherhood year ended Feb. 29, 1944, showed a total giving of \$739,551 of which \$352,968 was for Conference Budget and \$386,583 for Brethren Service.

Checking over the report by districts it is noted that the following more than doubled their Conference Budget giving over the average of the two preceding years: Western Maryland, Northwestern Kansas, North Dakota and Eastern Montana, Oklahoma, North and South Carolina.

The districts which more than doubled Brethren Service giving over the average of the two preceding years include: Canada, Western

Maryland, Second Virginia, Colorado, Idaho and Western Montana.

The giving for Conference and Brethren Service budgets combined for the brotherhood averaged \$4.10 per member. The districts averaging this well or better include: Eastern Pennsylvania, Southern Pennsylvania, Florida and Georgia, Northern Illinois and Wisconsin, Middle Indiana, Northern Indiana, Southern Indiana, Michigan, Northeastern Ohio, Southern Ohio, Colorado, Middle Iowa, Northern Iowa and Minnesota, Northwestern Kansas, Southwestern Kansas, North Dakota and Eastern Montana, Texas and Louisiana, Northern California, Southern California and Arizona, Idaho and Western Montana, Oregon, Washington.

*Elgin, Ill.*

## Real Joy

LELAND S. BRUBAKER

In a bulletin received from one of the famine relief agencies in New York, there is a very interesting paragraph concerning a note which was received in a letter containing a donation of \$50.00. The very unsentimental little note read as follows:

"I've done little by way of helping worth-while causes, such as yours, so I have no illusions about how altruistic I am. Unfortunately, I just ain't very Christian, and I'm lazy about doing my part. If you will keep after me, I will probably be driven to make another donation. Conscience is a funny thing."

Sometimes it is very hard to understand why we have to be reminded so often of the sufferings of people around the world before we are willing to give. Why are we not eager to experience the real joy that comes from Christian giving?

*Elgin, Ill.*

## About Books

Continued From Page 17

tomed to take New Testament statements on their face value is that he assumes the validity of form criticism and all but gives up trying to construct an ordered life of Christ and teachings of Jesus except in very general terms. He finds much influence of early Christian experience in the gospels. At more than a hundred places in the book this reasoning process is in evidence.

The book has a readable style and carries some keen insights for discriminating readers.—E. G. Hoff.



# Brethren Service

## FOR A BRETHREN RELIEF PROGRAM

Brethren people have committed themselves to a consecrated effort to bring relief to the people of war-torn countries when this war ends. If this program is to become a reality a few years hence, Brethren people must make a consecrated effort *now*, to store up relief materials, the "wherewithal of brotherhood."

When relief workers are again allowed to enter China and Europe they will need food and clothing to relieve critical suffering. Such supplies must be gathered now in Brethren Service Committee relief centers if we are to do successfully the job we so earnestly want to do. Our concern for our fellow men and our anxiety to combat the effects of war will drive us to prepare for that job.

### The Need in Europe

In many places today, clothing is worth its weight in gold. "In Northern Europe, where winters are severe, the clothing shortage not only causes extreme discomfort, but is actually a menace to health and life. For Belgium alone, it is estimated that 1,200,000 complete outfits are needed immediately; one third of this number for men, one third for women, and one third for children."\* In other areas, people go about in rags or shiver in the inadequate paper clothing that is used as a substitute for cloth. The needs of China are as great as those of Europe.

### What Brethren Can Do

The relief clothing project is a con-

\*"Relief For Europe," N.P.A. No. 17, p. 12.

Clothes being baled and wrapped for future shipment at the relief supply warehouse at Nappanee, Indiana.



crete example of how Brethren in every community can do something now for the disastrous conditions in Europe. Sponsored jointly by the Brethren Service Committee and the women's work, the project finds constructive use for both new and used clothing. Clothing received is baled and stored in the Brethren relief center now operating at New Windsor, Maryland. It is used for shipment abroad and for relief work in needy American communities.

Most needed types of new clothing are layettes, clothing for boys and girls of all ages and of all sizes for men and women. Clothing is needed for all types of climates. Night clothing is less urgently needed.

Some material is available from which the women of a church can make new clothing for relief purposes. This material is already cut into patterns, and able Brethren women can readily produce simple, well-made, useful and attractive garments. Groups desiring ready-cut material should contact the district women's work or Miss Anetta Mow, 22 S. State St., Elgin, Ill.

Used clothing is also needed. In many homes, the closets are full of good clothing that has been outgrown or outmoded—practically all of it can be put to good use in relief work. Some will be ready for wear; some will require washing or cleaning; some will require mending or remodeling. This should be done before the clothing is shipped to the relief center; it makes a good project for the local church.

Churches are encouraged to make their program community wide. Get the whole community behind a program of contributing relief clothing. When the collection is completed, the women should look over the clothing and prepare it for wearing before it is shipped. (Materials not suitable for renovation can be made into carpet rags for use by the B. S. C.) Clothing, when packed, should be sent through your established food-clothing collection system or shipped, prepaid, direct to the Brethren Service Committee Relief Center, New Windsor, Maryland.

Relief workers can also distribute shoes. Shoes are important in tropical or semi-tropical countries, because they may mean the difference between hookworm infestation and



Dan West, originator of the heifers-for-relief idea, with one of the heifers destined to travel abroad on a mission of mercy.

freedom from the disease. In colder countries they are necessary for health. Send any serviceable shoes or shoes worth repairing. Extreme styles cannot be used.

### The Need for Soap

In war-torn Europe and China, the absence of common commodities often means the difference between life and death. Thus soap becomes a vital medical need. Typhus fever, spread by the body louse, can be prevented best by the personal cleanliness which only soap can give. Soap is also essential in the prevention of cholera, bubonic plague and favus.

In wartime fats are always scarce and the amount allotted to soap is small. Soap production was cut to 30% in Belgium by 1941, and soap is practically unobtainable now in most parts of Europe. The vast countryside of China has been swept time and time again with epidemics of cholera and other diseases which could be partially controlled were soap available. The efforts of mothers to clean their children's clothes without soap are truly pathetic.

Brethren people can and are doing something about this need. In all homes and especially in rural ones at butchering time there are large quantities of waste fats which can be used to make soap. Most farm families know how to make good soap and they should send their best recipes in to the Brethren Service Committee. For further instruction on how it should be made, write to the committee.



Soap when made should be sent to the B. S. C. Relief Center, New Windsor, Maryland, or should be sent in through the regular food-clothing collection system. If the local church prefers, the fats may be sent in through the food-clothing collection system and made into soap centrally. The need is so great that we will not be able to store as much soap as will be needed.

#### Food for the Starving

The most serious need on most relief fronts is food. Millions of people do not have enough to eat in peacetime; millions more are on the verge of starvation today. Even with our food shortages in America, we waste enormous quantities of food, and large quantities of good could be raised on unused land throughout the country.

Present transportation problems make it impractical to send canned foods for foreign relief. Methods, however, are being worked out to solve these problems; the dehydration of foods may furnish one solution. Corn and fruits are especially suitable for preserving through the dehydration process. While research is being carried on to solve this problem, food is still being collected through the regular collection system for use in this country.

#### The Heifer Project

Milk has proved so far to be the best source of calcium and other minerals for body building. The lack of milk results, especially in babies, in poorly developed bones, stunted growth, general malnutrition and weakness and very often in death. But cattle are one of the casualties of war. Many cows were killed for meat; others because there was no hay or fodder for them or no one to operate the farm. The U. S. government estimates that the total European milk production is now only two thirds of its prewar level.

Without help, it will take years for European countries to build their dairy herds to normal productive



Brethren relief supplies being delivered to a relief warehouse. The materials of relief must be gathered now if there is to be sufficient supply to meet later demands.

capacity. Without help, thousands upon thousands of Europe's babies and children face the handicap of inadequate diet. It is this challenge that the heifer project is aimed to meet.

Under the leadership of men's work organizations, Brethren people all over the country are raising heifers for shipment abroad as soon as conditions warrant. Some will be sent to Puerto Rico in the near future to meet the tremendous dietary needs of that island, and on the basis of experience gained there, plans will be completed for shipment to Europe at the close of the war. Definite plans are being discussed with Belgian and Yugoslavian govern-

ment officials, and other governments are interested.

Your help is needed in all of these projects; feel free to offer both services and gifts. If you do not have heifers, food, or clothing to give, gifts of money are needed. It takes a great deal of money to collect, process and distribute relief supplies, and your help is needed. If you send clothing, shoes, soap or food or donate a heifer, send with it the money necessary to take it where it is needed. Or if you cannot send materials, send cash.

For more detailed information or instructions on any of these projects, write to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

### *Dependency Announcement . . .*

One half of the churches responded to the postcard sent March 13 requesting information concerning dependency. Twenty-five churches reported need. Dependents have been cared for by families, local churches, and appropriations from the Brethren Service Committee. About ten men, though desiring IV-E classification, chose 1-A or 1-A-O because of the dependency status of their families.

Methods of dealing with dependency were reported as follows: living quarters provided in parental homes, jobs secured, a monthly appropriation provided by the local church or by the Brethren Service Committee, wives co-operatively developing a home and working in such a way that children were cared for, and medical care provided.

The Brethren Service Committee and the Council of Boards will meet

on April 18. Definite procedure will be approved to be announced to the churches for guidance. Until this action is taken local church leaders should let everyone know that dependents will be cared for according to need, within the resources of the church. If the local church is unable to meet the need, contact the Brethren Service Committee, Elgin, Illinois, immediately, making recommendations as to the required amount of help per month. It has been suggested by many people that at least \$25.00 per month should be provided for dependent wives who are unable to work and \$5.00 to \$10.00 per month for each child.

The Brethren Service Committee will appreciate suggestions that will enable our men to give the testimony they desire.

**Wanted:** Women to serve as matrons or as trained nurses in C.P.S. camps. Openings in eastern, mid-western and western parts of United States. Job provides full maintenance and a small salary. Who should apply? Older women with or without professional nurse's training. Older couples can also be used, especially retired ministers. Duties will not be extensive; they will consist partly of counseling with the men. Write to the Brethren Service Committee, 22 S. State St., Elgin, Ill.



# The Church at Work

## The Importance of a Church Library

In the postwar days ahead church members, more than ever before, will need to be informed. Our world will be moving on to new ideas, new ways of living in individual, community, national and international areas. It is the business of the church to guide its family in all these ways so that they may know what is good and what is evil.

In those lands where the light of democracy is going out, the dictators have tried to keep their people ignorant. Democracy in America can mean nothing unless it is built on knowledge. "Ye shall know the truth, and the truth shall make you free" is an indispensable part of the Christian gospel.

Benjamin Franklin was once asked to give money to a small church in Massachusetts for the purchase of a bell. He gave the money and sent these words with it: "I'd rather you'd use it for a library than a bell. I always did believe more in sense than sound."

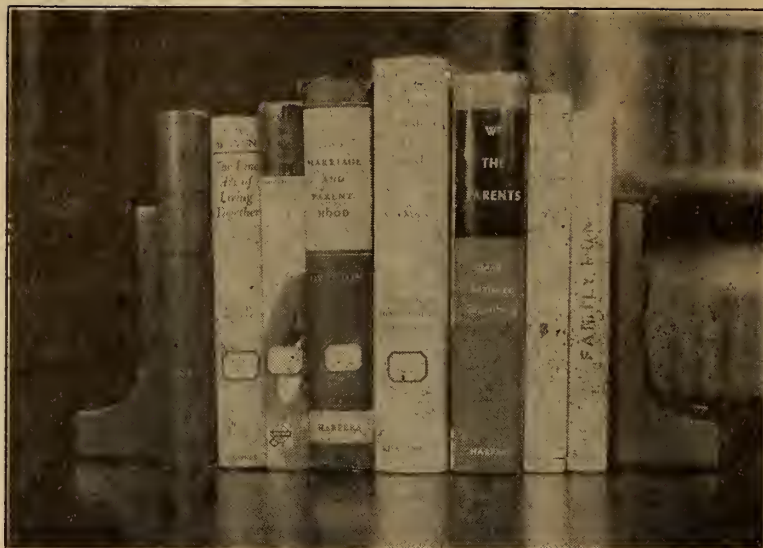
Does your church have a library? If not, now is the time to begin. See the leaflet, *The Library in the Local Church*, for full details on how to get started, finance, supervision and housing of books.

### If You Want a List of Books

Some churches prefer to make their own selections of books, watching the reviews and ads in the *Gospel Messenger* and elsewhere. Many churches have asked for recommended lists. The editorial and Christian education staffs submit the following lists for such use.

*Workers' Library* list is offered. In some respects this is a strategic place to begin building up the library. Those who carry responsibility for leadership in one way or another are deserving of all the help we can give them.

The first section of the workers' library (as in all others) provides for spending ten dollars. If you have twenty dollars there is a further se-



## Suggestions for Your Local Church Library

lection to be added to the ten-dollar list and so on to forty and fifty dollars. In each section there will be found a book dealing with the Bible, one on Brethren history or doctrine, one on the general church program, one on general enrichment or special emphasis such as peace, temperance or missions and some help for age group leaders.

*The Library for General Reading* is planned for the whole congregation with something for children, youth and adults and covers general inspiration, home life, fiction, Biblical interpretation, Brethren emphases and other good books.

In some churches where a new library is being started it may seem better to start with either this list of books or the fiction list below. Everyone in the church is a potential reader of at least one of these books.

*The Library of Fiction and Biography* will seem the best beginning point for many churches. The books listed have been read carefully and represent the best in fiction and biography for children, youth and adults. A story will often convey important truth more effectively than non-fiction. And biography has a strange power to move us all!

### How to Choose the Books

The local board of Christian education will perhaps take the initiative in talking the matter over, bringing into consultation the literature representative (many churches having appointed such), and the workers' group. If you have a monthly workers' conference that

would be a logical place for discussion.

It will be necessary to decide which of the three kinds of libraries you care most about and the amount of money to be invested. The literature representative (or another person, if desired) will then send the order as approved to the Brethren Publishing House. Perhaps some of the books listed are already in your library. If so, a substitution may be made from other sections of the list providing the price matches that of the book for which the substitution is being made.

### Workers' Library

#### TEN DOLLAR LIBRARY

1. *The Local Church, Its Purpose and Program*, Beaven (1937), \$1.25.
2. *One Hundred Ways to Improve Your Sunday School Teaching*, Shaver (1942), \$1.00.
3. *Teaching in the Church School*, McLester (1940), 60c.
4. *Learning for Life Series—I.C.R.E.*  
*Adults in Action* (1938), 15c.  
*Getting Along Together*, 25c.  
*Group Work With Adults* (1938), 15c.  
*Learning for Life* (1938), 15c.  
*Personal Religious Living* (1939), 15c.  
*Young Adults and the Church* (1939), 15c.
5. *Young Leaders in Action*, Beckes (1941), \$1.75.
6. *Guiding Intermediates*, Bowman (1943), 60c.
7. *Planning for Children in the Local Church*, Lewis (1933), 30c.
8. *Teaching Children in the Small Church*, Roorbach (1943), 20c.
9. *Exploring the Bible*, Hoff (1936), 25c.
10. *Religion and the Good Society*, Landis (1942), 50c.
11. *Basic Belief*, Frantz (1943), \$1.25.
12. *Missionary Education in Your Church*, Harner and Baker (1942), 15c.
13. *A Righteous Faith and a Just and Durable Peace* (1942), 15c.
14. *Achieving Results in Church Finance*, McKeown (1942), 60c.
15. *A Syllabus in Temperance Education*, Palmer (1937), 25c.
16. *The Evangelistic Spirit and the Layman's Task*, Throckmorton (1937), 25c.
17. *The Art of Group Worship*, Smith (1938), 35c.

#### TWENTY DOLLAR LIBRARY

The books listed above plus—

18. *The Church and American Rural Life*, Landis (1937), 25c.
19. *The Church's Opportunity in Adult Education*, Westphal (1941), \$1.25.
20. *Our Little Girl Faces Life*, Odell (1939), 50c.
21. *The Story of Our Church*, Miller (1941), \$1.50.
22. *The Teacher's Appreciation of the Old Testament*, Heckman (1932), 90c.
23. *Religion and the World of Tomorrow*, Van Kirk (1941), \$1.50.
24. *Choose Ye This Day* (1943), \$1.50.



25. The Missionary Education of Adults, Lobingier (1938), \$1.00.
26. Alcohol Problems Visualized, The National Forum (1938), 70c.
27. Teaching Young People, Cutton (1941), 40c.

#### THIRTY DOLLAR LIBRARY

The books listed above plus—

28. Building and Equipment for Christian Education, I.C.R.E. (1941), 40c.
29. The Church in Rural Life, Lindstrom (1939), 85c.
30. Humiliation With Honor, Brittain (1943), \$1.00.
31. For the Healing of the Nations, Van Dusen (1940), \$1.00.
32. Into All the World, Casselman (1933), 25c.
33. Evangelism for Today, Cartwright (1934), \$1.00.
34. Romance of Evangelism, Leavell (1943), \$1.00.
35. Christian Roots of Democracy in America, Holt (1941), \$1.00.
36. Stories from Brethren Life, Miller (1942), \$1.50.
37. Using Drama in the Church, Mosley (1939), 40c.
38. Visual Method in the Church Curriculum (1940), 35c.
39. Writing the Christian Scriptures, Slabaugh (1937), \$1.00.
40. Worship in the Sunday School, Martin (Revised 1942), 35c.

#### FORTY DOLLAR LIBRARY

The books listed above plus—

41. The Educational Work of the Church, Harner (1939), \$1.25.
42. American Rural Life, Landis (1942), 25c.

43. The Use of the Bible with Children, Smither (1937), 75c.
44. American Churches and the World Order (Packet of Materials), 35c.
45. Christian in an Unchristian Society, Hittle (1939), 50c.
46. H. C. Early—Christian Statesman, Flory (1943), \$1.50.
47. The Course of Christian Missions, Carver (1932), \$3.50.
48. Rising Above Color, Lotz (1943), \$1.50.
49. Music in Worship, Ashcon (1943), \$2.00.
50. Living Religion, Hart (1937), \$1.50.
51. Fun Encyclopedia, Harbin (1940), \$2.75.
52. Liquor and Modern Life, Turck (1938), 25c.

#### FIFTY DOLLAR LIBRARY

The books listed above plus—

53. Worker's Conference Manual, Shaver (1938), \$1.00.
54. The World's Need of Christ, Ellwood (1940), \$2.00.
55. One Thousand Quotable Poems, Clark (1937), \$2.50.
56. Men of Power, Eastman, Vol. I and II (1938), \$3.00.
57. How to Read the Bible, Love (1940), \$2.00.
58. Come, Let Us Worship, Palmer (1941), \$1.50.

### Library of General Reading

#### TEN DOLLAR LIBRARY

1. Our Dwelling Place, Seidenspinner and Larsen (1941), \$2.00.
2. Home Builders of Tomorrow, Bowman (1938), \$1.00.
3. We Won't Murder, French (1940), \$1.50.
4. Exploring the Bible, Hoff (1936), 25c.

5. A Lantern in Her Hand, Aldrich (1928), \$1.00.
6. A Guide for a Man and Woman Looking Toward Marriage, Burkhart (1943), 50c.
7. The Christian Imperative, Barnes (1941), \$1.00.
8. Tell Me About God, Jones (1943), \$2.00.
9. Basic Belief, Edward Frantz (1943), \$1.25.
10. Alcohol: Its Effect on Man, Emerson (1934), 80c.

#### TWENTY DOLLAR LIBRARY

The books listed above plus—

11. The World's Need of Christ, Ellwood (1940), \$2.00.
12. Through Children's Eyes, Weill (1941), \$2.75.
13. Rising Above Color, Lotz (1943), \$1.50.
14. Stories from Brethren Life, J. E. Miller (1941), \$1.50.
15. The Catalyst, Reed (1942), \$2.00.
16. Managing One's Self, Gilkey (1943), \$1.75.
17. Answers to Alcohol, Caldwell (1935), 20c.
18. Famous Hymns with Stories and Pictures, Bonsall (1927), \$1.00.

#### THIRTY DOLLAR LIBRARY

The books listed above plus—

19. Christ's Alternative to Communism, Jones (1935), \$1.00.
20. Men of Power, Eastman, Vol. I. (1938), \$1.50.
21. Story Book of Foods From the Fields, Petersham (1938), \$2.50.
22. Alcohol Problems Visualized, National Forum (1938), 70c.
23. Peace With Honor, Milne (1934), \$2.00.
24. The Story of Our Church, J. E. Miller (1941), \$1.00.
25. Finding Your Work, White (1940), 35c.
26. Poems With Power to Strengthen the Soul, Mudge (1940), \$1.39.
27. Christian Missions in Today's World, Carver (1942), \$1.50.

#### FORTY DOLLAR LIBRARY

The books listed above plus—

28. H. C. Early—Christian Statesman, Flory (1943), \$1.50.
29. How to Read the Bible, Love (1940), \$2.00.
30. Fun Encyclopedia, Harbin (1940), \$2.75.
31. Smiling Hill Farm, Mason (1937), \$1.60.
32. By an Unknown Disciple, Anonymous (1919), \$2.00.
33. Christ and Christian Education, Bower (1943), \$1.00.
34. Men of Power, Eastman Vol. II (1938), \$1.50.

### Library of Fiction and Biography

#### TEN DOLLAR LIBRARY

1. Big Ben—Fiction, Young People, Miers, (1942), \$2.50.
2. White Corpuscles in Europe—Biographies, Young People, Hunter (1939), 75c.
3. Anna Elizabeth—Fiction, Junior and Intermediate Girls, Long (1942), \$1.00.
4. The Chiangs of China—Biographies, Young People and Adult, Clark (1943), \$1.00.
5. Chooky—Primary and Junior, Wallower (1943), \$2.00.
6. Chinese Children Next Door—Beginners and Primary, Buck (1943), \$1.75.
7. Lassie Come Home—Juniors, Knight (1940), \$2.00.

#### TWENTY DOLLAR LIBRARY

The books listed above plus—

8. Angel Mo' and Her Son Roland Hayes—Biography, Helm (1942), \$2.75.
9. Gabriel and the Angels—Fiction, Intermediate Boys, Townsend (1942), \$2.00.
10. Songs from the Slums—Poetry, Kagawa (1935), \$1.00.
11. Son of the Smoky Sea—Juniors and Intermediates, Nutchuk (1941), \$2.50.
12. The Way to Christmas—Primaries and Juniors, Sawyer (1916), \$1.25.
13. Henner's Lydia—Juniors, De Angeli (1939), \$2.00.

#### THIRTY DOLLAR LIBRARY

The books listed above plus—

14. Abner Jarvis—Fiction, Boys, Peren (1943), \$2.00.

## It Occurs to Me . . .

Last night I sat in a cabinet meeting of a local church. They call it the church cabinet. The elder is the chairman and the pastor serves as the executive officer. Let's take a look around the table and see who attended the meeting.

The children's director was present representing all the teachers and officers in the children's department. She spoke for the junior teachers. They would like to expand the Sunday church school program. They have the consent of a woman to lead the girls in weekday activities. They need a boys' leader. Do you suppose some man would volunteer? The chairman of the music committee was present and spoke about the carefully planned music program for the pre-Easter services. The minister reported on his sermon subjects, raised a question about publicity for the pre-Easter services and checked with the cabinet on important special days scheduled for the coming months. The youth director represented the intermediates and young people. The intermediates had recently participated in a public program at the church as well as enjoyed a sectional rally of the district. The young people are planning for a co-operative summer garden and brought a plan through which the church could protest the May conscription bill, H.R. 3947. The chairman of the finance committee reported on giving and mentioned some specific plans for the future. The chairman of the trustee board reported briefly and members of the cabinet called to his attention a number of small repair jobs that needed attention. He was happy for these suggestions. The women's work chairman could not be present but sent a substitute. The director of adult work could not be present. The chairman of the deacon board made a brief report. The chairman of the ministerial board participated in the meeting stating that the pastor had covered the items coming from his committee. The church clerk served as secretary of the cabinet and will send to each cabinet member a typewritten report.

On leaving the church one member said, "We had a great meeting. This is the first church in which I enjoy the business and planning sessions; here our meetings are exciting and interesting. I always look forward to them."

IT OCCURS TO ME that every church should have a central planning board. Such a procedure provides for a unified program wherein every organization of the church is working to achieve common goals.

*Raymond R. Rietz*



15. The Catalyst—Fiction, Young People and Adult, Reed (1942), \$2.00.
16. Sue in Tibet—Fiction, Intermediate Girls, Still (1942), \$2.00.
17. George Washington Carver—Biography, Race, Miller (1943), \$1.50.
18. Winnie the Pooh—Primary and Juniors, Milne (1926), \$1.00.
19. Beethoven and the Chiming Tower Bells—Juniors, Wheeler (1942), \$2.00.
20. Cinder—Beginners, Gay (1934), 50c.

#### FORTY DOLLAR LIBRARY

The books listed above plus—

21. The Glory of God—Poetry and Prayers, Harkness (1943), \$1.00.
22. The Company Owns the Tools, Vicar (1942), \$1.00.
23. The Apostle—Biblical Fiction, Adults, Asch (1943), \$3.00.
24. Jess—Fiction, Intermediate Girls, Longstreth (1941), \$1.50.
25. A Boy With Edison—Junior Boys, Sun-onds (1931), 75c.
26. Dash and Dart—Poetry for Younger Children, Bubbs (1942), \$2.00.
27. Heidi—Junior Girls, Spyri (1925), 60c.

**Additional Fiction:** Bright Midnight, Reed (1941), \$1.50; Someone to Remember, Potts (1943), \$2.00; Rosanna of the Amish, Yoder (1940), \$2.00; Enemy Brothers, Savery (1943) \$2.50; Who Walk Alone, Burgess (1940), \$2.75; Mary Darlin', Wise (1943), \$2.00; So Long as We Love, Goulding (1943), \$2.00; Keys of the Kingdom, Cronin (1941), \$2.50; By an Unknown Disciple, Anonymous (1919), \$2.00; In the Years of Our Lord, Komroff (1942), \$2.50.

**Additional Biography:** Exiled Pilgrim, Hubben (1943), \$2.00; Three Trumpets Sound, Hunter (1939), \$1.50; The Doctors Mayo, Clapsattle (1941), \$1.98.

#### ADULT DISCUSSION OUTLINE

### Growing Together in the Family

Sunday, May 7, 1944

Marriage like life is an adventure. It is a partnership of body, mind, and spirit in which the partners give themselves to each other and share life together. In the happy family we continue to grow together and each member contributes to the growth of the others. Especially is the home a place for the development of such spiritual values as love, faith, mutual regard, reverence for personality, and devotion to the common good. These are things of which the world is in critical need. Therefore, the home seems to be the best place to begin the task of building a better world.

An increasing number of people are interested in developing Christian homes. A successful and happy home takes into consideration all members of the family.

#### For Discussion

1. What are the chief aims of marriage?
2. What are the chief helps in achieving family aims?
3. Money is power. Should each member of the family have his own money?
4. Can children teach parents anything?
5. Work, love, worship, and play are essential for a happy home life.

How can these experiences be made real to every member of the family?

The little book, *Growing Together in the Family*, by Dr. Wood, is recommended as resource material for this discussion. It may be ordered from the Loan Library and may be purchased through the Brethren Publishing House. The price is 50c.

## Correspondence . . .

### Christian Family Week

No generation in American life has seen greater strain on the family than this present one. According to statistics, somewhere between one fourth and one third of the population of the United States has changed places of residence since Pearl Harbor. About one third of our people move every year but they do not change place of residence. If we think in terms of persons this means about forty million. Where have these people gone? Many of them are crowded into defense housing areas, into apartments, into small rooms, into multiple housing units where wholesome family life is difficult, if not impossible. Add to these the young women, young men, fathers and mothers away from home in defense work or the military and the figures become appalling.

What is happening to the American family? Most of us know well from experience that the family as a unit is in many instances badly crippled or totally disintegrated. When we add to this the broken home, which has been eating at the heart of the American family, we are made to wonder just how long society itself can survive.

How will it be possible to observe truly Christian Family Week? It is evident that many families cannot meet together as a unit. We must look, therefore, for some other approach. I list here a few suggestions:

1. That families come together in some special way during this week, in order that they may make the most of the special privilege which is theirs. I would include attendance at church service as a family.

2. Where it is impossible to come together during this week, that special emphasis be given to communicating with each other by the available facilities.

3. That, since many persons will be denied the intimate fellowship of their families, the churches sponsor a campaign to invite lonely persons into the homes of their members or in some way bring such people together for fellowship.

4. That the family unite about the church altar by bringing those who have never made the good confession.

Institutions must be alert to compensate where the family functions break down. This is not ideal. A substitute, however, is better than loneliness, isolation and spiritual delinquency. This is the church's grave responsibility in these great days of peril.

We have not suffered in America as in many areas of the world. Let us make the most of our opportunities that we may preserve this basic unit of society for the days ahead.—James H. Elrod, McPherson, Kansas.

### The Pacific Coast Regional Conference

Another Pacific Coast regional conference is now a matter of record. However, it must certainly be the hope of those who met and whose hearts were inspired and challenged to make this a record year in church extension and kingdom promotion throughout the vast Pacific Coast area.

For six days, Feb. 13-18, representatives from the six districts of the Pacific Coast Region met as guests of the hospitable brethren of La Verne, Calif. As we listened to Spirit-filled messages our hearts were made to feel. We were confronted with sober facts and grave problems and our minds were made to think and resolve. Then came the day when the well-planned program ended; we must now go out to act. And so back home we have come into our churches and communities to do better the things we were already doing, and to push harder the things that need to be moved if progress for the cause of Christ is to be assured.

The program of the conference was both extensive and intensive in scope. Our vision of world needs was enlarged as we listened to Leland Brubaker, secretary of the General Mission Board, give in his dynamic manner addresses that swept the horizons of world-wide interests. Drs. A. Raymond and Laura Cottrell, medical missionaries to India, gave us vivid insight into the needs of India. Bro. O. C. Sollenberger, missionary to China, gave us an open-door view into his past two years in Free China, where he with Bro. Ernest M. Wampler administered relief through the agency of our Brethren Service Committee.

But lest we be lost in the vastness of world-wide vision, we were brought back to microscopic examination of tasks to be done in our local churches, districts and region.

And so in the afternoon period for the ministers and laymen a series of seven-minute addresses were given by ministers and laymen on topics of vital interest pertaining to every department of church endeavor. In the five days there seemed to be left not a stone unturned in this close-up survey. To the writer, and likely to all, there was given a renewed con-



sciousness that the approach to a better world order begins with a better personal life, and a better church life at home "in Jerusalem," and thence with hurried steps to "the uttermost parts of the world."

Simultaneously the women met under the direction of Mrs. D. C. Gnagy, regional director of women's work. In addition to, their agenda of business two stated themes were discussed: Facing Our Task, and Our Children in Wartime.

Inspiring Bible messages at the beginning of each day's program were given by Brethren Fred A. Flora, J. W. Deeter and Roy A. Crist.

An enjoyable part in the forenoon program was the chapel period directed by President C. Ernest Davis. The students of the college were present in a body. Special music in these periods was rendered by a mixed student chorus under the direction of David G. Young, instructor of hymnology and orchestra at La Verne College. Challenging messages in this period throughout the week were delivered by S. L. Barnhart, Drs. A. Raymond, and Laura Cottrell, Earl Breon, and Leonard S. Brubaker.

In an evening session at the First Church of the Brethren, Dr. Paul Bauman, archeologist and teacher at Los Angeles Bible Institute, gave an illustrated lecture on How the Science of Archeology Confirms the Historical Accuracy and Inspiration of the Bible." We were made to appreciate anew the Book of all books.

The regional advisory council met at the close of each afternoon session and transacted a large agenda of business. The business closed with an election of the following officers for the ensuing year: chairman, Edgar Rothrock, Pomona, Calif.; vice-chairman, C. Ernest Davis, 2310 Fourth St., La Verne, Calif.; recording secretary, Floyd A. Yearout, 6545 Lane St., Fresno, Calif.; treasurer, LaMar Bollinger, 2338 F St., La Verne, Calif.

Last but not least, it must be said that Bro. J. W. Lear, regional executive secretary, and Bro. Grant McGuire, assistant, undergirded the entire conference program with much forethought and wise planning and steered the course of action to worth-while objectives.—Francis H. Barr, recording secretary, Nampa, Idaho.

### **The Individual and Social Program** (Gal. 6:1-5)

When God, as did Jesus Christ his Son, gave the human race a system of rules, a program they should perpetuate through their activities, he first chose Noah, then Abraham, Moses, Joshua, Samuel, Isaiah and Jeremiah. All these God started out in his program as individuals, as rulers and judges.

To Moses he gave the Ten Commandments, with instructions to par-

ents to teach "thy children when thou liest down and risest up and when thou walkest by the way." In the new dispensation, Jesus the Christ and the apostles on to Paul, to whom the work of the church was committed—all these as individuals were divinely appointed and filled their places to the credit of the church and the future of the world.

Now in the social (church) program God, the Creator, in the Garden of Eden, as in heaven, down to and in the apostolic church and on to the seven churches of Asia, always stood for justice, truth and righteousness, and he demanded it of all his people in every generation and dispensation.

God is almighty. He kept the Garden of Eden clean by excommunicating sin and unbelief out of it. When some of the angels in heaven were overcome by an evil spirit, they were cast out.

Now that same evil spirit came down to earth and persuaded Ananias and Sapphira to lie to the Holy Ghost as to their possessions, and they were stricken dead and cast out of that social and religious body of people. Likewise, in the apostolic church, if any walked disorderly, they were disciplined and fellowship was withdrawn from them.

From what I have related to you in this social program, no environment in the world can be so uplifting as to make one good who wants to be bad; in the midst of the life of Jesus Christ with his apostles, Judas betrayed his profession as treasurer of that social body. Neither can any environment be so foul as to make one bad who wants to be good; Joseph down in Egypt stood the test when temptation met him, and he said: "How can I do this awful thing and sin against God?" Our only redemption from sin is back to God. "Resist the devil and he will flee from you."

Unless we feel some accountability for our souls to God, we will never be able to resist evil when presented to us.

No social program can make us good or bad. No social program can do for me that which I must do for myself; my value to the world depends on my contribution to it as an individual.

Now the problem of leadership comes up in our social program. Anything hindering God's plan is wrong. St. Jude, a servant of Christ, exhorted Christians to contend earnestly for the faith once delivered unto the saints, for certain men had crept in unawares, denying the only Lord God and our Lord Jesus Christ.

And how the Lord saved his people out of Egypt, afterward destroying those who believed not and the cities giving themselves after strange flesh, is set forth as examples suffering the vengeance of eternal fire.

Who are these people? We need not analyze the moral peculiarities of such people, for they love the social more than the spiritual. The life of the spiritually-minded person must harmonize with the life of our Lord Jesus Christ. It is not by works, but by grace, that we are saved; through faith by love of God in the washing of regeneration and renewing of the Holy Ghost.

Christianity is not only a system of moral teaching, but a system of revealed facts which center around the life of our Lord Jesus Christ. There is but one foundation, and that is laid by God. No other can man lay. A social program may compromise with the individual; but it cannot do so and be Christian. Israel tried it and failed, by allowing Eli's sons, wicked men, to serve in the temple and then be foremost in leading their army.

Joshua was also defeated at Ai by sin in the camp; God's system was to cleanse the camp. No social program can prosper and compromise with sin.

Simon Peter said to Jesus, "To whom shall we go? Thou hast the words of eternal life" (John 6: 68). By this statement no group of people can compromise with an individual and be Christian; it is as thus saith the Lord.—Ezra Lutz, Lena, Ill.

### **Think It Over**

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength," and this is followed by an admonition "to love his neighbour as himself."

My friends, especially all who love God, the above scripture is surely the inspired words of our Lord Jesus Christ, in answer to a scribe. "And one of the scribes came, and having heard them reasoning together, and perceiving that he answered them well, asked him, Which is the first commandment of all?" So please notice the foregoing answer.

Think what a very good and acceptable answer the scribe made. It also teaches us that "to him that knoweth to do good, and doeth it not, to him it is sin."

People of God, let us examine ourselves. We read: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13: 5). Do we love our neighbors as ourselves? Think it over. God does and will require it of us. Surely we know what the word *sacrifice* means—at least most of us do. And also along this line we must be very, very careful.

If we answer well, as the scribe did, then we have committed ourselves. Remember also that the Lord said, "Thou shalt do no murder." He said further, "Thou shalt



not steal, Thou shalt not bear false witness." Are we busy in other men's matters?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us not allow our light to grow dim. We know the Bible says, "Let everyone that nameth the name of Christ depart from iniquity." Are we studying the Word of God, searching the Scriptures so as to be able to comprehend what the Lord meant when he said, "Thou shalt love thy neighbour as thyself"?

Are we forsaking the assembling of ourselves together as some do? Do we have family worship in our home? Do we not give a reasonable amount of our time to feed our stock, and look after our homes? We ought to do those things but not to leave the others undone. Dear friends, we surely know what the Lord meant when he talked about the other things.

"The word of God is . . . sharper than any two-edged sword" (Heb. 4: 12). Are we just Sabbath keepers? Do we do good only on that day? "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind," says the apostle Paul. Dear friends, let us, you and me, think this over.—L. H. Bowman, Hiattville, Kansas.

### Married Fifty Years

James Benjamin Roberson and Judith Jane Roberson observed their golden wedding anniversary Feb. 7, 1944, at their



home in Roanoke, Va. He is seventy-three years old and she is seventy-two. They were married in 1894 at the home of the bride's parents, Mr. and Mrs. Jeremiah Turner, in Patrick County, Va.

Bro. Roberson united with the Church of the Brethren at Dodson, Va., in 1902. Mrs. Roberson became a member of the same denomination in 1900. Bro. Roberson was called to the ministry in 1906, subsequently preaching at various churches of his denomination in Patrick County. Soon after moving to Roanoke in 1923, they moved their membership to the First Church of the Brethren in Roanoke.

They are the parents of ten children, all living. They are: Arthur Roberson, Troutville, Va., Mrs. Odessa Wright, Roanoke, Roscoe Roberson, Roanoke, Mrs. Blanche Wood, Kimball, W. Va., Mrs. Ora Elgin, Woolwine, Va., Curtis Roberson, Roanoke, Otis Roberson, Charlotte, N. C.,

Victor Roberson, Clifford Roberson and Mrs. Janet Kessler, all of Roanoke. All the children united with the Church of the Brethren except one, who became a Methodist. There are twenty-five grandchildren.—Curtis O. Roberson, Roanoke, Va.

### Eller Golden Wedding Anniversary

Sunday, March 5, was the day chosen by Brother and Sister Amos Eller of Cerro Gordo, Ill., to observe their fiftieth wedding anniversary. A dinner was served to a few intimate friends at the noon hour and open house held in the afternoon for a hundred or more guests. The Ellers received many lovely flowers and gifts.

Amos and Ida Kinzie Eller were married March 7, 1894, in the home of Rev. George Balsbaugh at Mexico, Ind. In 1899 they moved near Cerro Gordo, Ill., where they farmed until 1928, when they retired to Cerro Gordo. In 1921 they and their two daughters united with the Church of the Brethren. A few months later Bro. Eller was elected to the office of deacon. They have two daughters: Edith, at home; and Mrs. Mary Hamand of Perrysville, Ind., for whom the occasion was an eighth wedding anniversary. There are three grandchildren, Carl, Paul and Karen Hamand. At various times they opened their home to give a parent's care and shelter to other children. These are Amos Cable, Mrs. Vesta Hufford, Mrs. Ruth Amos, Mrs. Vada Ditton, Miss Freda Kinzie, Dr. Vernon Kinzie and Dale Kinzie.—Edith L. Eller, Cerro Gordo, Ill.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Arens-Beagle.**—Clarence Arens of Regina, Sask., and Clara Beagle of Arrowwood, Alta., at the home of the bride's parents by the undersigned on Jan. 3, 1944.—E. E. Gnagy, Arrowwood, Alta., Canada.

**Benjamin-Egbert.**—Louis Benjamin and Josephine Egbert, both of South Bend, Ind., by the undersigned.—Edward Stump, South Bend, Ind.

**Case-Burgess.**—Sgt. Glenn Case and Leona Burgess at the Phoenix church, Ariz., by the undersigned, Nov. 16, 1943.—Glen R. Montz, Phoenix, Ariz.

**Miller-Baker.**—J. Harlan Miller and Ruth E. Baker, both of Manheim, Pa., March 5, 1944, by the undersigned in the Salunga church.—S. Clyde Weaver, East Petersburg, Pa.

**Miller-Yingling.**—Edward K. Miller and Rachel A. Yingling, both of Baltimore, Md., Jan. 15, 1944, at the home of the bride by the undersigned.—Roy K. Miller, Brownsville, Md.

**Schwalm-Cook.**—Fremont Schwalm of Wakarusa, Ind., and Norma Jean Cook of Elkhart, Ind., at the home of the bride's parents, Feb. 17, 1944, by the undersigned.—G. W. Phillips, Elkhart, Ind.

**Woodby-Miller.**—Donald B. Woodby of Beaverton, Mich., and Arline Miller of Bangor, Mich., at the Beaverton church, Feb. 28, 1944, by the undersigned.—E. S. Hollinger, Beaverton, Mich.

### Fallen Asleep . . .

**Baker.** Mary Elizabeth, daughter of John and Sarah Crumrine, died Feb. 20, 1944, at the age of eighty years. She was born near Greenville, Ohio, and lived her entire life in that vicinity. She was married to Noah Baker March 5, 1882, and two sons blessed their home. In the first year of their married life they united with the Church of the Brethren. Sister Baker faithfully performed her duties as the wife of a deacon. She was anointed Jan. 18. She leaves her devoted com-

panion, two sons, three granddaughters, one great-granddaughter, a brother and five sisters. Funeral services were conducted in the Greenville church by Bro. G. L. Wine, assisted by Bro. I. G. Blocher. Burial was in the West Branch cemetery.—Elizabeth Baker Wampler, Greenville, Ohio.

**Berkey.** Henry Austin, was born April 19, 1862, and died Feb. 18, 1944. He was married Aug. 19, 1880, to Rachel Myers, who died in 1919. To this union were born ten children. He was later married to Anna Kelly, who died in 1939. Surviving are five children, many grandchildren and great-grandchildren, and one brother. He was a member of the Shade Creek congregation. Funeral services were conducted in the Berkey church by the undersigned. Interment was in the local cemetery.—Jacob T. Dick, Windber, Pa.

**Bigler.** Leander, son of Daniel and Christian Brumbaugh Bigler, was born in Kosciusko County, Ind., July 14, 1870, and died at the age of seventy-three years. He was married to Charlotte Anglemeyer on Sept. 21, 1890, and to them were born three children, who survive with his wife, one brother and one sister. The funeral was conducted in the Union Center church by Bro. John D. Frederick and the undersigned. Interment was in the adjoining cemetery.—David Miller, Nappanee, Ind.

**Blough.** Warren Carl, was born July 5, 1917, and died Feb. 29, 1944. He is survived by his wife, Carrie Mae, two daughters, one brother, two half sisters and a foster father. He was the youngest deacon in the Shade Creek congregation. He was president of the Friendship Bible class of the Berkey church. He was faithful in every task he undertook for the church. Funeral services were in charge of the writer. Interment was in the Berkey cemetery.—Jacob T. Dick, Windber, Pa.

**Blough.** William J., son of Isaiah and Catherine Blough, was born April 9, 1882, and died March 14, 1944. Surviving are his widow, Mrs. Martha Blough, seven children, and eighteen grandchildren. He was a member of the Blough church in the Shade Creek congregation. Funeral services were conducted by the undersigned.—Jacob T. Dick, Windber, Pa.

**Bowers.** Geraldine May, eleven-month-old daughter of Brother and Sister Elden Bowers, died March 21, 1944, after an illness of three days. The parents, five brothers and sisters, and four grandparents survive. Funeral services were held at a funeral home in Carlisle by the writer. Burial was in the Newville cemetery.—H. M. Snively, Carlisle, Pa.

**Brubaker.** Alfred R., son of Hiram and Wilma Brubaker, was born at Geeseytown, Pa., Jan. 14, 1935, and died near Yellow Springs on Dec. 5, 1943. Alfred was a lovable boy and his place was seldom vacant in Sunday school; he had a number of years of perfect attendance. He is survived by one sister and three brothers. Funeral services were conducted in the Hollidaysburg church by Bro. F. J. Byer; interment was in the Carson Valley cemetery.—Irvin Brubaker, Hollidaysburg, Pa.

**Crone.** Annetta, died Dec. 5, 1943. She was born Feb. 1, 1874, in Starke County, Ohio, to George and Sarah Bradshaw Patterson. When a small child, she was adopted into the family of George Dickey and wife, with whom she made her home until her marriage to Harry T. Crone on Jan. 4, 1894. She was a faithful member of the Dickey church for the past forty-nine years. For the past fifteen years she had poor health, but her cheerfulness and courage were an inspiration to others. She is survived by her husband, four children, several grandchildren and great-grandchildren. Funeral services were conducted by Bro. C. A. Helm, assisted by Brethren T. S. Moherman and Fels Lam. Interment was in the Dickey cemetery.—Hetta H. Bailey, Ashland, Ohio.

**Dutrow.** Henry Carlton, of Middletown, Md., was born May 17, 1868, and died Feb. 27, 1944. He had been a member of the church for a number of years. He is sur-



vived by a daughter, with whom he made his home, and two sons. Funeral services were conducted at the Gladhill funeral home by Bro. John F. Graham. Interment was in the Middletown Lutheran cemetery.—Mrs. John F. Graham, Myersville, Md.

**Eisenhour**, Robert Lee, infant son of Wayne and Catherine Rentzel Eisenhour, died in the York hospital Jan. 26, 1944, aged one month and eighteen days. Besides his parents, he is survived by one brother and his grandparents. Services were conducted at a funeral home in Lewisberry by Bro. G. W. Harlacher. Interment was in the Lewisberry cemetery.—Ruth Murphy Harlacher, Dover, Pa.

**Foss**, Susan Freer, died Feb. 2, 1944, at a hospital in Ashland, Ohio. She was born in Ashland County Jan. 26, 1877, and spent her entire life in this community. On Feb. 21, 1895, she was married to William R. Foss, who died Dec. 23, 1936. Two of her three children survive, with eight grandchildren. For many years Sister Foss was a loyal member of the Dickey church where funeral services were conducted by Bro. Charles Helm, assisted by Bro. Fels Lam. Interment was in the Dickey cemetery.—Hetta H. Bailey, Ashland, Ohio.

**Gordon**, Lilly May, was born to John and Rebecca Weaver Hepfer in Franklin County, Pa., Aug. 2, 1870, and died March 11, 1944. At the age of fifteen years she united with the church at Cherry Grove, Ill. On Nov. 15, 1888, she was married to Irving B. Gordon. She lived for many years in Illinois, later moving to Minnesota, to Wisconsin and to Washington. She leaves her husband, four children, several grandchildren and great-grandchildren and one brother. Funeral services were conducted by Brethren Earl Roop and Bernard Suttle. Interment was in the Kent cemetery.—Mrs. Ralph Horner, Kent, Wash.

**Hannamon**, Sarah, was born to John and Susan Johnstone in Middlesboro, England, Aug. 31, 1868. In 1884 she came to America. On Dec. 5, 1891, she was united in marriage to Fred C. Hannamon and to them were born three children. In 1918 the family moved to Brethren, Mich., after which she united with the church. She died at a hospital in Manistee, Mich., Feb. 15, 1944. She leaves two children, two brothers and two grandchildren. Funeral services were conducted by Bro. J. Edson Ulery at the Brethren church. Burial was in the Brethren cemetery.—Miss Ella Keith, Brethren, Mich.

**Hicks**, Joseph Thomas, was born June 22, 1869, and died March 17, 1944. When a young man, he became a member of the Bethlehem church. Since the organization of the Boone Mill church, he has had his membership at Cedar Bluff in the Boone Mill congregation. His first wife, Ida May Simmons, preceded him in death. On March 5, 1908, he was married to Emma Boitnott. He leaves his wife, seven children, and nineteen grandchildren. Funeral services were held at Cedar Bluff by Elders E. E. Bowman and Oscar R. Fike. Interment was in the family cemetery.—Oscar R. Fike, Boone Mill, Va.

**Hirt**, Charles H., was born in Roanoke, Va., and died at his home in Florida, Ind., Feb. 21, 1944, at the age of sixty-two years. He was married to Rossie Michael, who survives him. He also leaves two sisters and two brothers. He was a member of the local church. Funeral services were conducted at the Leiter funeral home with Bro. Ray E. Zook and Rev. J. W. Barkley of the Methodist church officiating. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Florida, Ind.

**Hood**, Crawler A., died at a sanatorium on March 6, 1944. He was the son of George and Lydia Crawler Hood and was thirty-three years of age. Besides his parents, he is survived by his wife and three sons, five sisters and one brother. Funeral services were conducted at the home of his parents with further services at the Westminster church. Brethren S. Earl Mitchell and George A. Early conducted the services. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Horner**, Clara May, daughter of Mr. and Mrs. John Taney, was born April 27, 1879, and died Nov. 23, 1943, at her home in Windber, Pa. She was a member of the church for a number of years. She was the mother of nine children, seven of whom are living. Bro. George W. Wright preached her funeral in the Windber church.—Mrs. Calvin L. Blough, Windber, Pa.

**Hutchins**, Elizabeth S., daughter of Samuel S. and Susan K. Powers, was born April 2, 1891, at Beaver, Iowa, and died suddenly at Springfield, Mo. She united with the church on April 23, 1911. On Dec. 15, 1917, she was united in marriage to Charles S. Hutchins and to them were born two children. She is survived by her husband, one daughter, her mother, three brothers and a foster sister. She spent most of her life near Beaver with the exception of the past two winters, which she spent in the Southwest for her health. She was a good wife, a fond mother and a loving daughter. Funeral services were conducted at the Beaver church by Bro. Oscar Diehl, assisted by Bro. Harry Smith. Burial was in the Beaver cemetery.—Mrs. S. K. Powers, Beaver, Iowa.

**Johns**, Ida, aged sixty-four years, died Nov. 7, 1943. She was the wife of O. A. Johns. Five children, seven grandchildren and one great-grandchild survive. She was a faithful worker in the church. Funeral services were conducted by the writer, assisted by Rev. M. Smeal, in the Berkey church.—Jacob T. Dick, Windber, Pa.

**McAtee**, Donald, son of Henry Donald and Gladys Marie McAtee, died suddenly in a hospital in Ft. Wayne, Ind., at the age of three months. His father, who is in service, had never seen his son and arrived home on furlough to learn of his death. Services were conducted at the Sloan funeral home by the writer and interment was in the Prairie Grove cemetery.—Van B. Wright, Ft. Wayne, Ind.

**Miller**, Frances Emma Culbertson, was born Nov. 30, 1866, in Van Buren County, Iowa, and died at her home in Waka, Texas, Jan. 23, 1944. She was united in marriage to T. E. Miller on May 16, 1885, and to them were born two sons. She was the teacher of the adult Sunday-school class for fourteen years and was active in the work of the church and of the community. Funeral services were conducted by the writer at a funeral home in Perryton, Texas. Interment was in the Ochil-tree cemetery.—P. E. Rhine, Waka, Texas.

**Mohler**, Susan Catherine, the daughter of John E. and Harriet Springer, was born near Milledgeville, Ill., and died in Quinter, Kansas, March 4, 1944, aged sixty-seven years. In 1892 she was united in marriage to J. R. Mohler. She leaves her husband, four children, five grandchildren, one great-grandchild, three sisters and one brother. She united with the church at an early age. Funeral services were conducted in the Quinter church by the writer, assisted by Bro. D. A. Crist. Interment was in the Quinter cemetery.—Paul K. Brandt, Quinter, Kansas.

**Mossing**, Lena, aged fifty-seven years, the wife of John Mossing of near Metamora, Ohio, died in a hospital in Adrian, Mich. She was the daughter of John and Ellen Pifer. She leaves her husband, one son and one granddaughter. Funeral services were conducted by Bro. J. A. Guthrie at the Biel-Malone funeral home. Burial was in St. Mary's cemetery at Assumption.—Gertrude E. Guthrie, Metamora, Ohio.

**Neher**, Luella M., daughter of John and Delilah Martindale, was born near Ginghamburg, Ohio, Aug. 25, 1865, and died in Detroit, Mich., March 8, 1944. She was united in marriage to Samuel F. Neher, who survives, on Dec. 25, 1894, and to them were born six children, two of whom died in childhood. She also leaves eleven grandchildren and one brother. On Jan. 21, 1904, she and her husband were baptized into the church. Short services were conducted in Detroit by Bro. Harvey Hostetler, assisted by Rev. J. F. Hatton of the United Brethren Church.

Further services were conducted at Tipp City, Ohio, by the writer and Bro. Howard Eidemiller. Interment was in the Maple Hill cemetery at Tipp City.—J. C. Flora, Dayton, Ohio.

**Newcomer**, Floyd V., son of Charles and Milla Newcomer, was born near Sidney, Ind., Aug. 28, 1894. All of his life was spent on the farm where he was born. At an early age he became a member of the Spring Creek church and served as Sunday-school superintendent and as a deacon. On June 16, 1915, he was united in marriage to Marie Fox. Their home was blessed with seven children. During his illness of twenty years he received the loving care and deep devotion of his family. He died on Feb. 28, 1944. He is survived by his mother, his wife and seven children, six grandchildren and one sister. Services were conducted at his home church by Brethren Moyne Landis and Byron Miller.—Mrs. Ada Mishler, South Whitley, Ind.

**Fullen**, Thomas J., of Eagle Point, Oregon, died in a Medford hospital on Dec. 25, 1943. He was born at Norway, Oregon, Nov. 26, 1890. He was married to Mary Bobertson and they made their home in California. In 1925 they moved to Eagle Point, where they have since lived. They were some distance from the church, but became interested in union Sunday-school work in which they served faithfully. Memorial services were held in Medford by Rev. John Stelle, with whom he worked in the Reese Creek Sunday school.—Ward E. Pratt, Ashland, Oregon.

**Rouser**, Ellen Ripple, was born in Ogle-town, Pa., Jan. 1, 1867, and died Feb. 20, 1944, at the home of her daughter in Ambridge, Pa. She leaves two children, several grandchildren and great-grandchildren, and three sisters. She united with the church at Ogetown when a child and after moving to Windber was affiliated with the church there. Bro. I. Clifford Paul preached her funeral in the Windber church. Interment was in the Ogetown cemetery.—Mrs. Calvin L. Blough, Windber, Pa.

**Saul**, William T., was born in Franklin County, Va., Jan. 23, 1857. In January 1877 he was married to Martha Naff, who died twenty-five years ago. To them were born eight children, of whom seven survive with a number of grandchildren and great-grandchildren. He united with the church in middle life and remained faithful till his death on Nov. 9, 1943. Funeral services were conducted at the Antioch church by Bro. J. A. Naff, assisted by Brethren Z. E. Mitchell and F. B. Layman. Burial was in the family cemetery.—C. A. Flora, Boone Mill, Va.

**Shaffer**, Norman Edward, was born near Windber, Pa., Jan. 3, 1903, and died Jan. 6, 1944. He is survived by his wife, Stella Orris Shaffer, five children and five brothers and sisters. In 1920 he united with the Rummel church, where funeral services were conducted by Bro. Galen Blough. Burial was in the Richland cemetery.—Mrs. Howard Holsinger, Windber, Pa.

**Smith**, Jerry Wayne, infant son of Leonard and Wanda Smith of Girard, Ill., was born Feb. 7, 1944, and died Feb. 10, 1944. He is survived by his parents, a twin sister, three other sisters and brothers and three grandparents. Funeral services were conducted at the Shane funeral home by Bro. E. A. McFarland. Interment was in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Snyder**, Thornton, died at his home in Mercersburg, Pa., Jan. 1, 1944, aged sixty-six years. He was a member of the Welsh Run church. He is survived by his wife, four children, a stepson and four grandchildren. Funeral services were held at the Welsh Run church by Brethren Clarence and William Hunsberger. Interment was in the adjoining cemetery.—John D. Martin, Mercersburg, Pa.

**Stott**, Ida Ellen, was born near Abilene, Kansas, Dec. 23, 1870, and died March 14, 1944. Her father, Elder John Humbarger,



was an outstanding pioneer minister in this area. On Jan. 11, 1894, she married John P. Stott, who died in 1922. Her daughter, two granddaughters, two sisters and two brothers survive her. She joined the church when eighteen years old and was an active member of the Navarre congregation, where services were conducted by Bro. Harold Correll, assisted by the writer; interment was in the Navarre cemetery.—David Ensign, Navarre, Kansas.

**Throne,** Mary Jane, daughter of Frederick and Martha Brubaker Greek, was born near Van Buren, Ohio, on Nov. 10, 1853, and died March 9, 1944, at the home of her son near Pioneer, Ohio. She was the last of a family of twelve children. On Oct. 10, 1877, she was united in marriage to John F. Throne, who died June 21, 1943. A year after their marriage they moved to their home near Pioneer, where they lived ever since. They had three daughters, all of whom died in infancy, and one son. In 1879 Sister Throne and her husband joined the church and later were elected to the deacon's office. She was a devoted Bible student and committed innumerable passages to memory. She leaves her son, three grandchildren and one great-grandchild. Funeral services were conducted in the Hickory Grove church by Bro. H. H. Hendricks, assisted by the writer. Burial was made in the Floral Grove cemetery.—Holly P. Garner, Pioneer, Ohio.

**Valentine,** Susan Jane, daughter of George and Della Spurgeon, was born June 17, 1865, and died March 12, 1944. She was united in marriage to Thomas M. Valentine in 1881, and to them were born five children. She leaves four children, two brothers, several grandchildren and great-grandchildren. Her husband died eleven years ago. She was born in Gilmer County, W. Va., and lived her entire life in the same community. She united with the church early in life and remained a faithful member. Funeral services were conducted at the Pleasant Valley church by Elder Obed Hamstead. Interment was in the Pleasant Valley cemetery.—Henry C. Sanders, Auburn, W. Va.

**Vanmeter,** Andy M., died March 12, 1944, at his home near Pansy, W. Va. He was aged fifty-five years and had been a member of the Bethel church for a number of years. Funeral services were conducted in St. John's United Brethren church by Bro. P. I. Garber. He is survived by his widow, six children, five brothers and sisters.—Gracie A. Shreve, Petersburg, W. Va.

**Wagoner,** Carrie Elizabeth, only daughter of David and Orilla Wagoner, was born March 10, 1889, in a sod house in Jewell County, Kansas. She attended McPherson College and Emporia State Teachers College. She taught school for a number of years. When nine years old, she was baptized into the church and lived a faithful Christian life. She died in Topeka, Kansas, March 16, 1944. She leaves her mother and two brothers. Funeral services were conducted in the church at Burr Oak, Kansas, by the writer, assisted by Rev. Bishop of the Methodist church and Rev. Walkintine of the Nazarene church. Burial was in the Burr Oak cemetery.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**Walters,** Josiah, aged eighty-seven years, died Aug. 20, 1943. He was the last surviving member of a large family. He was born in Nicholson Township, Pa., where he spent most of his life. He was a member of the Fairview church, where funeral services were conducted by the writer; burial was made in the adjoining cemetery.—Albert M. Haight, Masontown, Pa.

**Wells,** James Monroe, was born Sept. 30, 1856, and died Nov. 6, 1943. His great concern was the betterment of humanity. He taught school for nearly twenty years. Bro. Wells joined the church in early life and was in the ministry fifty-five years. He was an invalid four years, but his Christian faith kept him cheerful. He

always upheld the doctrines of the church and preached them with dynamic power. He leaves two sons. Elder G. W. Beahm officiated at the funeral; interment was in the Valley cemetery.—D. S. Diehl, Nokesville, Va.

**Yoder,** Agnes Rhoads, died Dec. 24, 1943, at her home in Scalp Level, Pa. Funeral services were conducted in the church by Bro. G. E. Yoder. Interment was in the Maple Spring cemetery. Mrs. Yoder was the wife of Mahlon Yoder. She was born July 5, 1880, near Jenners. She was twice married. Two children survive the first union and six children the second union.—Mrs. Howard Weaver, Scalp Level, Pa.

**Zigler,** Carrie M., wife of Bro. J. S. Zigler, died March 25, 1944, at the Elkhart hospital. She was born in Elkhart County, Ind., Jan. 14, 1871, to Mr. and Mrs. Peter Phillips. On Dec. 31, 1893, she was married to Anan Ulery. In 1896 they both united with the Church of the Brethren. They were blessed with three children. Bro. Ulery died July 16, 1929. On Aug. 30, 1931, she married Bro. Zigler. Two years ago he accepted the pastorate of the North Winona church in Indiana and they moved to Warsaw from the Rock Run church, where he previously was pastor. Sister Zigler is survived by her husband, three children, three brothers and seven grandchildren. Sister Zigler lived in the Rock Run community most of her life. She loved the church and worked in it with great devotion. Funeral services were conducted in the Rock Run church by the writer.—Howard H. Keim, Jr., Goshen, Ind.

## Church News . . .

### California

**Los Angeles, Calvary.**—Having burned the mortgage on our church in December, we were able to start 1944 in a good financial condition. Further plans are being made to improve our main auditorium and several of the classrooms. During January Drs. Raymond and Laura Cottrell, Brethren C. Ernest Davis and I. V. Fundenburgh occupied our pulpit while Pastor M. S. Frantz was away on church business. After the morning service of March 12 a basket dinner was held, followed by our business meeting. It was decided to hold our love feast on April 6. It was also decided to send \$100 to the Studebaker memorial fund. The men's group is sponsoring an Easter breakfast at the church. They plan to fix the church yard by building a patio and an incinerator and barbecue combination, to be used by the various groups in the church. The women's organization is having a missionary birthday banquet; the proceeds will be sent to the Studebaker memorial fund. The attendance at our services has decreased because of heavy rains and much sickness.—Mrs. Ruth Hatch, Los Angeles, Calif., March 21.

### Colorado

**Haxtun.**—On Feb. 27 a union meeting, sponsored by the W.C.T.U., was held at our church. Miss Nellie Reed, a former missionary to Africa, was the speaker. Slides of temperance work were shown. The Methodist women's society invited our ladies to their annual silver tea on March 8. The ladies have been quilting. They voted to give \$10 to the Red Cross. Our B.Y.P.D. and the Methodist young people have been holding joint meetings. Our council meeting was held on March 26, preceded by a fellowship dinner. It was decided to hold our love feast on May 14. We have not yet secured a pastor. There will be a union service on Good Friday at the Methodist church.—Mrs. Warren D. C. Hood, Haxtun, Colo., March 27.

### Indiana

**Anderson.**—We now have combined class meetings at the church, consisting of a fellowship meal together, followed by separate class meetings. Our Sunday-school superintendent has been called in to service; he preached at the morning service on Jan. 23; in the evening a ves-

per service and farewell were given in his honor. We have forty-eight boys in service. Bro. Ernest Wampler spoke to us on Feb. 13. On Feb. 19 the B.Y.P.D. winter study conference met here. Race relations was the subject and a Negro minister, a Japanese student, and a rabbi's wife were some of the speakers. The ministerial pension plan has been adopted. During Holy Week we will have three services and a sunrise service on Easter morning.—Mrs. Lulu M. Hiatt, Fortville, Ind., March 23.

**Bethel Center.**—We met in council on March 5 with Elder Vernon Browning in charge. We have started remodeling our church building and hope to have most of it finished before our revival meeting begins on April 17. Bro. Ben Hirt and wife of Monticello will conduct this meeting. Our aid society has sent clothing for relief and made comforters. The men have organized as a men's work. Our church was presented with a service plaque by Brother and Sister Freedith Michael and family. We are planning to have a God's acre; one of the families of our church has donated the plot of ground. The Achievement Day offering amounted to \$21.04. We have a one hundred per cent Messenger club. Bro. Frank Dillon preaches for us each Sunday evening.—Mrs. Imo Reasner, Montpelier, Ind., March 27.

**Middletown.**—We are studying the Book of Revelation at our prayer meeting. We are expecting to begin a revival May 29 with Bro. Harold R. Myers of Circleville, Ohio, as the evangelist. Our love feast will be observed May 27. The aid society has been tacking comforters. We take an offering every fourth Sunday for the C.P.S. camps.—Florida J. E. Green, Middletown, Ind., March 19.

**Salamonie.**—On Jan. 9 Sister Pearl Eckman spoke to us about our foreign neighbors. On Jan. 30 Bro. I. E. Weaver spoke on the advantages of rural life. On Feb. 6 Lorita and Gordon Shull spoke at both our services about life in India. On March 12 Mrs. Paul Halladay gave us an inspiring message. On April 2 the high school glee club will give us a program. On Easter the children will give a short program before the sermon; in the evening there will be special numbers and pictures. On April 30 Bro. Frank Crum-packer will give our morning message. The young people of this district will have a rally here on May 7. Mother's Day will be devoted especially to the recognition of the older mothers and to a consecration service for children. In the evening the women's group will present a program. On May 21 we will observe the love feast. We will have a vacation Bible school this summer. After faithfully serving our church for the past ten years, Bro. W. C. Stinebaugh will end his pastoral work here Sept. 1.—Mrs. I. E. Weaver, Huntington, Ind., March 27.

**West Manchester.**—We met in council on March 11 with Elder Otho Winger presiding. Bro. David Studebaker was elected as delegate to Annual Conference. We are holding pre-Easter meetings. A play will be given by the Sunday school on Easter evening. Bro. Paul Studebaker will hold a revival here May 24—June 4. Our love feast will be observed June 3. Two of our members, Mrs. Frank Hoover and Mrs. Otho Winger, have died recently. On March 5 Esther Mae Young and Paul Rife were married in our church. The young people are quite active. They are looking forward to the Middle Indiana district conference to be held at the Buffalo church March 25, 26. Our men's and women's groups are active. We are all working with our new pastor and wife, Brother David and Sister Mary Studebaker.—Ruby Hoover, North Manchester, Ind., March 19.

**West Marion.**—We met in council on March 13 with Elder T. G. Weaver in charge. Bro. Ernest Jehnsen has been hired for a year as full-time pastor and has moved here from North Manchester. It was decided to send Bro. Jehnsen as our delegate to Annual Conference. The Home Builders class sent Christmas boxes to the boys in service. The young people's



class is purchasing 100 new songbooks for the Sunday school. On the evening of Jan. 30 Brethren Edward Kintner and L. W. Shultz were here and Bro. Shultz was in charge of the program of appreciation of hymns in our church hymnal. On Feb. 27 Bro. Kintner and Bro. E. H. Gilbert were with us and Bro. Gilbert was in charge of our evening service. The ladies' aid has been busy quilting. We are looking forward to a pre-Easter meeting in charge of our pastor, and the love feast on Good Friday.—Mrs. Kimber Humbarger, Marion, Ind., March 19.

**Yellow Creek.**—We met in council on Feb. 25 with Bro. Ervin Miller presiding. One letter was received at this meeting. The date for our harvest meeting is Aug. 6; Bro. J. O. Winger of Nappanee will be the speaker. We are planning to have a speaker for Easter Sunday. Mabel Wallace was elected delegate to Annual Conference. The church has decided to start a building fund so that some time in the future we might have a parsonage beside the church. We have prayer meetings each Wednesday evening in the homes. The average attendance for 1943 was twenty. Our elder, Samuel Miller, has

been ill for some time.—Miss Dorothy Hygema, Goshen, Ind., March 22.

## Kansas

**Hutchinson.**—Two special programs were given during the Christmas season; the children gave one and the choir the other. Each year in January we have a birthday dinner and program at the church. The offering this year will be put in a fund for repairing our church building. Pastor Clinton I. Weber has just concluded a series of ten sermons on belief. Our mission study group recently held two meetings for the entire church, and reviews of the book, "We Who Are America," were given. A number of our congregation attended the regional conference at McPherson in February. In the morning of March 15 a Gideon layman brought us a message. At the evening service the local W.C.T.U. presented a program. Sixty-five pounds of clothing were sent to the relief center in New Windsor, Md. On Easter Sunday we will participate in a rededication service. At the end of the morning service each person will pass by the old rugged cross, pausing to present his offering and to offer a prayer of consecration. The love

feast will be observed in the evening.—Mayme King, Hutchinson, Kansas, March 23.

**Lone Star.**—Our business meeting was held March 4 with Elder J. M. Ward officiating. Satisfactory financial reports from all organizations of the church were given. We voted to appoint a committee to study the pension plan and report at the next council. We will have a revival sometime during the summer. Bro. Earl Frantz was with us on March 5 in the interest of McPherson College. Our love feast will be held May 13. May 14 has been set aside as McPherson College day. We expect President W. W. Peters and wife to be with us. A fellowship dinner, with the mothers as honored guests, will be served in the church basement. An offering for the college will be taken. Pastor and Sister W. A. Deardorff tendered their resignation, effective April 15. They will take the pastorate at Greene, Iowa. A committee is looking for a full-time pastor; in the meantime the pulpit will be filled by local ministers.—Mrs. J. W. Gorbitt, Lawrence, Kansas, March 19.

## Maryland

**Peach Blossom.**—On Dec. 26 the children gave a program in the morning, and in the evening the young people gave a play, "The Smallest Star." On the same evening the young people rendered a Christmas service at the home of the aged ladies. On Feb. 1 Bro. Frank Crum-packer gave an illustrated lecture, showing slides of mission work in China. On Feb. 3-6 Bro. Alvin Brightbill of Bethany Seminary conducted a music institute. We are following up this work by having a program for singing and interpretation of hymns on the last Sunday night of each month. Bro. Chester Harley was with us Feb. 28 in the interest of C.P.S. work. He showed slides on The Personnel of the Church at Work. On March 12 we finished the study of the book, "Stand By for China," taught by Sister Anna Hutchison. Each month we receive very liberal offerings for the C.P.S. camps. On March 3 some of the boys from the C.P.S. unit at the Cambridge state hospital attended our church social and rendered special music. They have attended our services several times.—Ellen Walbridge, Easton, Md., March 15.

**Piney Creek.**—We held our council meeting on March 11 with Elder S. K. Utz presiding. Bro. Utz was elected as elder for one year. Our love feast will be observed May 6. The young people gave a Christmas program. The B.Y.P.D. is doing good work and is now planning an Easter program. Our church has a one hundred per cent Messenger club.—Mrs. Virgie A. Bowers, Taneytown, Md., March 20.

**Pleasant View.**—Our love feast will be observed May 7. A fund has been started for the building of a parsonage. The pastor presented an annual weekday program which will be carried out as nearly as possible. Pastor Cooper was elected to represent our church at Annual Conference. Our Achievement Offering amounted to \$426.80. The church is planning to place service cups in the church offering plates for any Brethren Service offerings. We have adopted the Lord's Acre plan for one year. The women's aid is preparing to serve lunch at a farm sale. We will have a box of clothing for relief ready to send in time for the dedication of the new receiving center at New Windsor. There will be one week of pre-Easter services in charge of a different minister each evening. On Feb. 27 the young people were visited by the president and the adult adviser of the district cabinet.—Mrs. J. S. Bowlus, Jefferson, Md., March 12.

## Michigan

**Lake View.**—Brother and Sister Clifton Leckrone have been our pastors during the winter months. On Dec. 19 the Sunday school gave a Christmas program. We are planning to have an Easter program.

# Announcements . . .

## ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

## DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

Pennsylvania, Southeastern, New Jersey and Eastern New York—Green Tree, April 19, 20.

Virginia, Northern—Mt. Zion, Mt. Zion house, April 14, 15.

## LOVE FEASTS

### California

April 23, San Bernardino.  
April 23, 6:30 pm, Pasadena.

### Colorado

May 14, 7:45 pm, Haxtun.

### Idaho

May 7, Nampa.

### Illinois

April 30, Panther Creek.  
May 7, 6:45 pm, Mt. Morris.

### Indiana

April 15, 7:30 pm, Buffalo.  
April 16, Richmond.  
April 29, 7:30 pm, Nettle Creek, Brick house.  
May 20, 8 pm, Bethany.  
May 21, 7:30 pm, Kokomo.  
May 21, 7:30 pm, Salamonie.  
May 27, 7:30 pm, English Prairie.  
May 27, 7:30 pm, Middletown.  
June 3, West Manchester.

### Iowa

April 15, Fernald.  
June 4, Brooklyn.

### Kansas

May 6, Maple Grove.  
May 13, 8 pm, Lone Star.

### Maryland

April 16, Pipe Creek.  
April 23, 6:30 pm, Westminster.  
April 29, 2:30 pm, Longmeadow.  
April 30, 5 pm, Baltimore, First.  
May 6, Stone Bridge.  
May 6, 2:30 pm, Piney Creek.  
May 7, 5:30 pm, Pleasant View.  
May 7, 6:30 pm, Edgewood.  
May 7, 6:30 pm, Monocacy.  
May 14, 7:30 pm, Manor.

### Michigan

April 15, 7:30 pm, Muskegon.

### Minnesota

April 16, Minneapolis.

### Nebraska

May 7, Bethel.

### Ohio

April 15, East Dayton.  
April 16, Akron.  
April 16, Pleasant Valley.  
April 16, 7 pm, New Philadelphia.  
May 7, Canton, First.  
May 7, 7:30 pm, Eversole.

May 20, Middle District.  
Oklahoma  
April 16, Big Creek.

### Oregon

April 15, 8 pm, Mabel.

### Pennsylvania

April 16, Fairview.  
April 16, 7 pm, Mt. Joy.  
April 16, 7 pm, Mt. Pleasant.  
April 23, Brothersvalley.  
April 23, 7:30 pm, Ridge, Ridge or Fogel sanger house.  
Apr. 23, 7:30 pm, Upper Claar.  
April 30, Altoona, 28th St.  
April 30, Lower Claar.  
April 30, 6:30 pm, Mt. Olivet.  
May 6, 2:30 and 6 pm, Spring Creek, Hershey.  
May 6, 7, 10:30 am, Hade, Falling Spring congregation.  
May 6, 7, 2 pm, Midway.  
May 7, Windber.  
May 7, all day, Lower Cumberland, Mohler house.  
May 7, 10:15 am, Shrewsbury.  
May 7, 6 pm, Hanover.  
May 7, 6:30 pm, Johnstown, Walnut Grove.  
May 7, 6:30 pm, Philadelphia, First.  
May 7, 6:30 pm, Shade Creek, Berkey house.  
May 7, 6:30 pm, Somerset.  
May 7, 6:30 pm, Tire Hill.  
May 7, 7 pm, Connellsville.  
May 7, 7 pm, Green Tree.  
May 13, 2 pm, Indian Creek.  
May 14, all day, Marsh Creek.  
May 14, 7 pm, Claysburg.  
May 14, 7 pm, Snake Spring Valley.  
May 16, 17, Springville, Mohler house.  
May 17, 18, West Greentree, Florin house.  
May 20, Pine Glen.  
May 20, 1:30 pm, Back Creek, Brandt house.  
May 20, 21, 10 am, Schuylkill, Big Dam house.  
May 20, 21, 1:30 pm, Heidelberg.  
May 21, 2 pm, Maiden Creek.  
May 21, 7 pm, Dunning Creek, New Paris house.  
May 21, 7 pm, New Fairview.  
May 21, 7:30 pm, Bethel.  
May 27, 1:30 pm, Welsh Run.  
May 27, 28, 10 pm, Antietam, Prices house.  
May 28, all day, Lower Conewago, Bermudian house.  
May 28, 10:15 am, Codorus.  
June 3, Mingo.  
June 3, 4, 1:30 pm, Fredericksburg, Meyer house.

### Tennessee

April 22, 7:30 pm, Liberty.

### Virginia

April 16, 7:30 pm, Bridgewater.  
May 7, 7:30 pm, Sangerville.  
May 7, 7:30 pm, Timberville.  
May 7, 8 pm, Greenmount, Mt. Zion house.  
May 14, 7:30 pm, Cedar Run.  
May 20, 7 pm, Midland.



The ladies' aid meets every two weeks. We have a one hundred per cent Messenger club again this year. We have lost three members by death in the last year, and granted three letters of membership in the last month.—Miss Ella Keith, Brethren, Mich., March 15.

### Minnesota

**Worthington.**—Bro. Charles D. Bonsack of Elgin, Ill., will conduct a two-week revival meeting in our church beginning June 18. Our love feast will be held at the close of the meeting. A group of our young people had charge of the Sunday morning service of Youth Week. Our business meeting was held on Feb. 29. The treasurer reported that we had contributed \$419.40 to Brethren Service during the past year. Our ladies' aid donated \$20 to this fund, sent four packets to Camp Walhalla, and five bags of clothing for relief. We sent \$50 for relief from our Sunday-school treasury. On March 5 we held our annual birthday dinner. The church voted to send the offering to the General Mission Board to be used for the Studebaker memorial in Africa. Our ladies' aid elected a service chairman who sees that each boy in service is remembered on his birthday and other special days.—Mrs. H. H. Hauenstein, Reading, Minn., March 13.

### Missouri

**Rockingham.**—We met in council on Feb. 13 with Elder Oscar Early officiating. Pastor Floyd Jarboe tendered his resignation, which was accepted by the church; it is effective Sept. 1. Our aid society plans to have some work done on the church basement and to have the auditorium redecorated when it is possible to find someone to do the work. We observed the World Day of Prayer in our aid society by especially remembering all our young folks away from home. We gave \$25 to the Studebaker memorial fund; we also contributed to the Red Cross, as well as to our own local expenses.—Mattie Lam, Hardin, Mo., March 25.

### Nebraska

**Beatrice.**—The men have organized and held several meetings lately. The women hold their meetings each Thursday; they have finished a number of quilts and have more to do. On Dec. 10 they served dinner for the rural life institute held at our church. On Jan. 16 our pulpit was filled by a Salvation Army speaker. A number from our church attended the harvest day services at the South Beatrice community church. We are taking an active part in the heifer project. Our pastor attended the regional conference at McPherson, Kansas, and brought us reports of the meetings.—Beulah Beam, Beatrice, Nebr., March 13.

### Ohio

**East Dayton.**—Brother Jacob and Sister Mary Couser were recently installed in the ministry. They are now living at Hillsboro, where their services are greatly appreciated. At our March council we elected Pastor C. H. Petry and Sister Norma Flick as delegates to Annual Conference. It was decided to give \$100 each to Bethany Seminary and to the Garkida hospital in Africa. We plan to have a vacation Bible school this summer. Our pastor will conduct three evening services prior to Easter. Our love feast will be held April 15. The women's group meets each week and does much relief and mission work. The men's group, with the help of the trustees, has arranged and furnished a nursery room in the basement. They also sponsored the building of a supply cupboard for the ladies' aid material. The baptistry is being repaired. The Sunday-school classes have been supplying the pulpit with flowers each Sunday. We again have a one hundred per cent Messenger club. We have thirty-six boys in service.—Mrs. William M. Miller, Dayton, Ohio, March 24.

**Eversole.**—Our delegate to Annual

Meeting will be Clarence Priser. A goal of \$700 has been set for Brethren Service. Our revival began March 6 with Bro. Robert Sherfy of Canton officiating. On March 13 Bro. Glenn McFadden of Troy preached while Bro. Sherfy was in New Carlisle. One of our older members, Celestial Manning, died on March 7. Our love feast will be held May 7.—Anna M. Landis, Brookville, Ohio, March 25.

**Fairview.**—We met in council on March 8 with Elder J. A. Guthrie presiding. We have our one hundred per cent Messenger club almost completed. Our women keep busy sewing for relief and having monthly meetings. A committee is working on our Easter program. The Ogden Township Holy Week service begins in our church on April 3; there will be services each night in the different churches of the township, closing with a union Good Friday service.—Gertrude E. Guthrie, Metamora, Ohio, March 20.

**Ft. McKinley.**—Pastor C. F. McKee has been with us nearly fifteen years. On Dec. 31 the young married people sponsored a watch party for the entire church. On Jan. 6 a number of our men and boys enjoyed the father and son banquet at West Dayton. On March 17 the local workers' conference was held with Bro. E. R. Fisher of Trotwood as guest speaker. A social hour was enjoyed after the meeting. We are planning pre-Easter services. We will observe Manchester Day on April 16 with Bro. N. B. Wine as guest speaker. Our ladies' aid has been helping the Red Cross and sewing for the Castafier hospital in Puerto Rico.—Mrs. Howard Binkley, Dayton, Ohio, March 23.

**Kent.**—At our church council on March 3 it was decided to send Pastor G. S. Strausbaugh as our delegate to Annual Conference. We plan to observe Manchester Day. Our pastor will conduct a one-week pre-Easter revival, closing with the love feast on Easter Sunday evening.

Our fall revival will be conducted by Bro. C. C. Cripe of Argos, Ind. The young people have organized a B.Y.P.D. Our ladies' aid remains very active. The church parking lot has been graveled and a new furnace installed in the parsonage. We again have a one hundred per cent Messenger club. At a recent Sunday evening service Brethren Service pictures were shown.—Mrs. Dorothy Frame, Kent, Ohio, March 19.

**Pleasant Valley.**—Bro. Roy Karns of Covington has been serving as our part-time pastor since Dec. 19. Bro. Clarence Erbaugh served the preceding six years. Our revival was held in December by Bro. John Graham. Four heifers have been donated and dedicated for relief and are being cared for by members of the church. We will observe Manchester College day on March 26. We are making plans for another vacation Bible school this summer; the children of the community look forward to this. The Sunday school has been sending the Messenger to every home for the last several years. We plan to have our love feast on April 16. A good forty-two acre farm near the church has recently been purchased for a farm parsonage. We are looking forward to the time when we can have a resident pastor.—Ethel Stocksdaile, Union City, Ind., March 18.

**Sugar Creek.**—The attendance at our services has been splendid during the winter months. The young people are contributing much to the program of the church. Eleven young men from this church are in service. At Christmas time these boys were remembered by their respective classes with candy and cookies. The shut-ins were remembered with baskets of fruit. We observed Feb. 25 as a world day of prayer, with three services during the day. We have a seventy-five per cent Messenger club.—Mrs. Priscilla Liskey, Elida, Ohio, March 27.



### Bethany Biblical Seminary Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars as an offering for Bethany Biblical Seminary, which please place to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Date ....., 1944; amount enclosed.....

Name of sender .....

Street or R. R. ....

P. O. .... Zone..... State.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



## Pennsylvania

**Akron.**—On Jan. 2 our revival meetings began with Bro. H. F. King as evangelist; one was baptized and one received by letter. The young people have organized and are having monthly meetings; they are also sponsoring some of the programs of the church. On Jan. 27 Bro. F. H. Crumpacker was with us and talked on his work in China, showing some slides of conditions in China. Our men's work is raising two heifers for relief. On March 12 Sister Martha Martin was with us for a Bible institute; she taught the Sunday school in a group and spoke at the morning service. In the evening she spoke to the young people and also at the regular evening service. Because of the illness of Elder David H. Snader our March council has been postponed.—George B. Wolf, Akron, Pa., March 14.

**Altoona, Twenty-eighth St.**—On Sunday morning, Dec. 19, the children gave a Christmas program. A pageant, Christmas Is a Miracle, was presented by the young people at our white gift service the evening of Jan. 2. The first week in January was observed as the Week of Prayer by four churches in our section of the city. Brethren Service day was observed Jan. 9. A large box of Christmas gifts was sent to the Japanese children at the Manzanar relocation center. The women's missionary society has reorganized; our mite box offering was \$107.85. The ladies' aid continues to meet one day each week to quilt. On Feb. 6 the Juniata College girls' a cappella choir presented a program. On Feb. 27 Bro. Russell Snyder was installed into the ministry. Bro. A. R. Coffman of Martinsburg preached the sermon and conducted the ordination service. Bro. Merrill Heinz, who was licensed to preach during the past two years, is attending Bethany Seminary. Bro. Minor M. Myers, a missionary to China, will be the guest speaker at our missionary meeting the evening of March 20.—Mrs. Galen Bittner, Altoona, Pa., March 13.

**Ambler.**—February was set aside for the study of missions. Each Sunday evening of the month was given over to the following speakers: Dr. Eldon Burke of Philadelphia, Dr. T. B. Henry of Huntingdon, Dr. Raymond T. Moyer of the United States Department of Agriculture, and Bro. Minor M. Myers, who recently returned from China. Pastor Luther Harsh-

barger has completed a six weeks' course on The Church and the World Order. He spoke in Hershey at the youth fellowship meeting of the Eastern District. Mrs. Arnett from the Kentucky mountains visited Elizabeth Shotzberger and her class recently. This class has been supporting her child for a number of years. Sister Amanda R. Kratz, aged ninety-eight years, has again given the Gospel Messenger to each member of her Sunday-school class. She is confined to her room but is deeply interested in the spiritual growth of our church.—Elizabeth R. Blough, Hatfield, Pa., March 24.

**Annaville.**—We met in council on March 6. The delegates to Annual Conference are Hiram Gingrich and Perry Liskey. We also elected three deacons, Clarence Hostetter, George Snively, and Amos Brandt. Several letters of membership have been granted since our last report, and four members were added to the church by baptism. On March 12 a Bible institute was held at the Annville house by Bro. Henry Bucher of Elizabethtown College. On April 9 Bro. Ralph Schlosser will begin a revival meeting at the South Annville house.—Sarah Winters, Lebanon, Pa., March 13.

**Bethel.**—The treasurer's report at the January business meeting showed that \$150.87 has been sent for missions. Our love feast will be held on Easter Sunday evening, followed by two weeks of revival services conducted by Bro. B. M. Rollins. Our Sunday school is having an attendance contest. The losing side will serve a supper to the winning side. Our Sunday school is having plaques made of each boy in service; they will be placed in the vestibule of the church. The young people are sponsoring a penny-a-meal plan for China relief. The ladies' aid sent Christmas boxes to the boys in service; each month they send the Quiet Hour to the boys. The young people held a New Year's Eve watch party.—Mrs. Edith Patterson, Uniontown, Pa., March 13.

**Fairchance.**—We have been observing the Lenten season each Sunday evening by using messages taken from the last week of Christ's life. Starting April 2, Pastor J. Ewing Jones will hold a one-week evangelistic meeting, closing Easter evening with the love feast. Our attendance at the church and Sunday-school services has been very good.—Mrs. Anna B. Jones, Fairchance, Pa., March 16.

**Georges Creek (Fairview).**—The ministerial pension plan has been adopted by our congregation. We held services in the local schoolhouse for a month while the new furnace was being installed. Our last quarterly C.P.S. offering was over \$65. The Achievement Offering was \$27.50. On Race Relations Sunday our pastor exchanged pulpits with Rev. Noah J. West, pastor of the Mt. Olivet Colored Baptist church of Uniontown. Both congregations have expressed themselves as enjoying these services. We recently purchased new Brethren Hymnals, and a special service of dedication for them was held on Feb. 20. The Old Grove church, located at Collier, Pa., has been sold to the Free Methodist Church. This church was organized about 1838, soon after the Fairview congregation, but for a number of years it has been used as a community church. Our church cemetery has received a thorough cleaning this spring and the new fence has been completed.—Mrs. Albert M. Haught, Masontown, Pa., March 24.

**Hanover.**—The Christian Unity class recently conducted a food sale at the municipal market. A bazaar was held by the teachers of the primary and junior classes and the proceeds of \$75 from both of these sales were applied toward our church debt. On Jan. 30 the B.Y.P.D. sponsored a program on hymn appreciation. In the morning and afternoon of Feb. 27 Sister H. Stover Kulp spoke to us. A basket lunch was enjoyed during the noon hour. In the evening of Feb. 27 the York, Madison Avenue, B.Y.P.D. rendered a helpful program. On March 5 a youth conference of the eastern zone of the Southern District of Pennsylvania was held in our church. The B.Y.P.D. served a fellowship lunch. On March 26 the young people conducted an impressive service on the Beatitudes. Our love feast will be held on May 7.—A. P. Hetrick, Hanover, Pa., March 26.

**Hooversville.**—The children gave a Christmas program on Dec. 26. Our attendance has dropped during the last month because of illness. Pre-Easter services will begin April 6 with Bro. J. M. Geary of Maple Spring bringing the message; on April 7 Pastor Kenneth Blough will be our speaker, and on April 9 Bro. Dorsey Rotruck of Tire Hill will bring the message. On Easter morning a program will be given in addition to the regular worship period. Elder W. D. Rummel will bring the message. Our love feast will be held in the evening.—Mrs. Kenneth Blough, Holsopple, Pa., March 25.

**Lebanon.**—The B.Y.P.D. sponsored a program in January; Rev. White, a local Negro pastor, and his junior choir rendered the program. On Feb. 27 a peace program was given. The meeting was planned and sponsored by the men's work. C.P.S. camps, work camps, and detached service were discussed by three of our young people. Bro. Edward K. Ziegler of York gave a challenging address. The offering of \$80 was given to the heifer project. Sister Eva Bollinger of the Richland church is leading the B.Y.P.D. in a study of the book, Discovering Jesus. Our delegates to Annual Conference are Elders S. K. Wenger and P. H. Sanger.—Paul M. Forney, Lebanon, Pa., March 19.

**Pittsburgh.**—At our council it was decided to adopt the ministerial pension plan. Offerings for the building fund are received on the last Sunday of each month; the last one was used to buy 100 folding chairs for our downstairs auditorium. The Sunday school gives one special offering each month to Brethren Service, one to the heifer project, and one to missions. The juniors have paid for rebinding the pulpit Bible. Beginning Feb. 27 a week of services were conducted by Bro. C. D. Bonsack. Our spiritual emphasis services will continue on Wednesday evenings during Lent. One evening during our special services we had as our guests Pastor W. S. Crick and a large delegation of his membership from the First Progressive Brethren church; he

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had a part in the worship service, and we all met after the preaching for an hour of fellowship. A survey is being made by our pastor, Bro. W. H. Neff, and Bro. M. J. Brougher of Greensburg to find a location for a mission to provide a place of worship for our members between the two cities. On May 7 our church will celebrate forty-four years of service here. We expect to have a mortgage-burning service.—M. Elizabeth Barnett, Pittsburgh, Pa., March 20.

**Rummel.**—In the year just closed our church has given \$1,880 for benevolent causes. Thirty-two persons were baptized during the year. We have a one hundred per cent Messenger club. It was decided to adopt the ministerial pension plan. We co-operated with the other local churches in sponsoring the Joe Yoder singing meetings and also the meeting at which Ernest Wampler spoke. An offering of \$194 was received for missions. The ladies' aid society sponsored the painting of a picture, Christ at the Door, in the front of the auditorium in memory of the faithful aid society members of the past. We are looking forward to a pre-Easter meeting, with the love feast on Easter evening. Our men's chorus sings occasionally in our services, as well as in other churches. The B.Y.P.D. has paid its Youth Serves quota of \$25. For twenty-four years the Loyal men's class has given \$100 a year to help support a school in India. The Friendship and Senior classes have also started supporting this work. The church bulletins, a letter by the young people, and a quarterly devotional booklet are sent to our forty boys in service.—Mrs. Howard Holsinger, Windber, Pa., March 17.

**Schuylkill.**—Bro. Guy Buch volunteered for the ministry and was licensed to preach. Bro. Buch is a student at Elizabethtown College. He gave his first message on Jan. 2. Brethren Norman Musser and Aaron Heisey of the ministerial board were present. Some of our group attended the Bible institute at Elizabethtown College Jan. 28-30. Our council was held March 13; Elders Norman Musser and Henry King were with us. We have a one hundred per cent Messenger club. It was decided to plaster the basement of the Big Dam church. Bro. S. K. Wenger was re-elected as elder. Bro. Mark Wolfe, who is now at the C.P.S. camp in Bedford, Va., also volunteered for the ministry and was licensed. Our delegates to Annual Conference are Brethren Guy Buch and Arthur Wolfe. Our love feast will be held May 20, 21 at the Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., March 17.

**Welsh Run.**—We met in council on March 11 with Elder William Hunsberger presiding. Bro. Frank Laughlin is our delegate to Annual Meeting. We expect Bro. Alton Bucher of Myerstown to begin a series of meetings on May 14, closing with the love feast on May 27. One was received by baptism on March 12. On Feb. 29 Sister Anna Hutchison was with us. An offering of \$40 was received for missions.—John D. Martin, Mercersburg, Pa., March 22.

## Virginia

**Aughwick.**—Our second quarter of church activities will begin with the love feast on Palm Sunday at Rockhill. Union services will be held during Holy Week with the churches of our twin city, Orbisonia. A teachers' training school is in progress with the same group. Plans have been made for a vacation Bible school and special evangelistic services in the various meeting places. The junior league is progressing well. We feel the loss of some of our most active families who have gone to other places of work.—M. Scholten, Rockhill Furnace, Va., March 13.

**Copper Hill.**—The ladies' aid has been meeting twice a month; the annual mite box opening was held Feb. 2; a play, The Troublesome Mite Box, was given. The mite box offering was \$44. The Methodist

minister had charge of the service on Christmas Eve. The children of Mt. Union gave a Christmas program and gave \$50 to missions as a Christmas offering. We held our church council on Feb. 26 with Bro. C. E. Eller presiding. The reports from the treasurers were very encouraging. We have secured new collection plates at Copper Hill and at Mt. Union. Bro. A. R. Showalter of Keyser, V. Va., will begin our evangelistic meeting on June 17. We do not have a pastor, so the home ministers have charge of the morning services. One member has been received by letter since our last report.—Cassie Shaver Fralin, Bent Mountain, Va., March 13.

**Greenmount.**—The giving for missions for the past year was above that of any previous year. This month we finished paying for the new parsonage. Our delegates to Annual Conference will be J. Galen Wampler and C. T. Good. The annual church visit will be carried on by one deacon and the pastor. On the third Wednesday evening of each month several members meet for a period of singing; there is also a worship program and a social hour for the young people. We plan to have a week's evangelistic meeting in August. Pre-Easter services, followed by decision day, will be held this year at the Greenmount church.—Mrs. Carl L. Garber, Harrisonburg, Va., March 22.

**Johnsville.**—Since our last report Brethren C. E. Shepherd, J. R. Giles, Jr., and John Barton have been installed as deacons. The installation service was conducted by Elders J. S. Showalter and O. S. Garber. We have reached our quota for Brethren Service and a committee is working on the heifer project. In the latter part of February a church workers' school was held in the Mason's Cove church. Ten of our members attended. We will observe Bridgewater College day on April 9.—Clyde Starkey, Catawba, Va., March 24.

**Midland.**—We met in council on March 4 with Elder John Hinegardner in charge. Bro. E. E. Blough of Manassas conducted the devotions. Bro. J. A. Hinegardner was elected delegate to Annual Meeting. A committee was appointed to solicit funds for the Studebaker memorial children's hospital in Africa. We have had good attendance at our services during the winter months. We have gone back to having our services an hour earlier—Sunday school at ten o'clock and preaching at eleven o'clock. Our women's work has had a very successful year. We gave liberally to needy causes. We had a Christmas program at the church; a committee has been selected to prepare an Easter program. We meet in the homes every two weeks to learn new songs. Funds are being raised to remodel our church. Our love feast will be held on May 20.—Mrs. William Long, Bealeton, Va., March 14.

**Moscow.**—We met in council with Elder O. S. Miller presiding. Our pulpit Bible, which we presume was bought at the time of the founding of the church in 1854, has been rebound. Bro. Jacob Replogle will conduct meetings for us during the first two weeks of October. We discussed the ministerial pension plan and deferred it for further study. The men's class was organized. We decided to send our Achievement Offering of \$1,260.13 to the General Mission Board for relief work. Our Christmas offering was \$119.64. Our young people meet once a month. They keep in touch with our boys in service and send them the Service Men's Messenger. We have had with us this year the following speakers: Minor Myers, W. H. Sanger, Bro. Robinson and Bro. Houff. We have given \$51.50 to the Red Cross. Our aid society is preparing a box of clothing for relief. The women are studying the book, For All of Life. Our Sunday-school and church attendance has kept up nicely this year. The love feast will be observed April 8.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., March 13.

**Schoolfield.**—We met in council on March 5 with our elder presiding. A committee was appointed to make an estimate on installing a baptistry; some

needed improvements have already been made. We decided to go on a self-supporting basis beginning Sept. 1. Bro. A. Stauffer Curry was our guest speaker on Jan. 30. On Feb. 13 Sister Flora Harsh gave us an interesting talk. The B.Y.P.D. is moving along nicely. On Feb. 27 the young people gave a play entitled The Plot That Failed. Bro. J. D. Reish, pastor of the Christiansburg church, will hold our revival meetings May 14-28. Pastor and Sister L. A. Bowman will celebrate their golden wedding anniversary on April 2.—Sallie Cannaday, Schoolfield, Va., March 16.

**Valley Bethel.**—We held our council meeting on Feb. 12 with Elder R. E. Bussard presiding. Three letters of membership were granted. The ladies' aid society, with ten active members, meets once a month; during the year they took in \$75. We paid \$25 to the national project, \$13.83 to district work, \$10 to Bethany Hospital, and \$22.24 for local work. Our church roof has been painted. We have had a one hundred per cent Messenger club for the past two years.—Genie Bussard, Bolar, Va., March 20.

## Washington

**Covington.**—Dedication services were held at our new church, a mission point of the Olympia church, located seven miles east of Kent. Bro. E. J. Michael was elected elder and Bro. B. H. Suttle, pastor. Bro. Grant T. McGuire delivered the dedicatory sermon. There were 101 in attendance at Sunday school. The offering for the day was \$94, more than enough to pay all debts incurred in purchasing, moving, and remodeling the building. The church grounds were donated by one of the members. The dedication was the culmination of six months of volunteer labor after the building was purchased. After the dedication, in which members from the Olympia and Seattle churches participated, a dinner was served. On Feb. 12 one of our members, Sister Thelma Gordon, was licensed to the ministry at the Olympia church with Bro. E. J. Michael officiating.—Mrs. Minnie Gordon, Auburn, Wash., March 18.

**Olympia.**—We were saddened by the sudden death of Elzie Holderreed in Puerto Rico. Memorial services were conducted here by Mark Schrock and Dan West. After the services at the church a twin memorial stone, which had been erected by the church at the grave of his twin sister, was dedicated. Our women raised \$140 in their annual drive in December; \$25 was presented to our pastor's wife as a Christmas gift. The men gave our pastor a watch for Christmas. The church raised \$750 for China relief. One of our church families had the misfortune to lose their cow; the church purchased another for them. On Dec. 26 a male quartet from Yakima Valley gave us a program. On Jan. 9 a unanimous vote was taken to license Sister Thelma Gordon to the ministry. She and her husband are leaders in the new mission point near Kent, known as the Covington district. Several of our folks attended the winter assembly and district meeting held in Wenatchee Jan. 13-16.—Mrs. Rachel Michael, Olympia, Wash., March 6.

## Wisconsin

**Stanley.**—We met in business meeting on March 21 with Elder D. D. Funderburg presiding. The different treasurers reported good balances on hand. We have been unable to get the redecorating done at the church, but we hope to secure help later this spring. We decided to ask Bro. Clayton Mock to be our assistant pastor. The young people are preparing a joint program to be given at Easter time in the three churches. Many of our church families have moved away, leaving a vacancy in the Sunday school. The aid society is helping to finance the church program. We expect to help make garments for the children in Greece. Our church is co-operating with the other Protestant churches of our city in Lenten services. Our pastor will preach March 29 at the Church of God.—Mrs. Jacob Winkler, Stanley, Wis., March 26.



# Gospel Messenger

Volume 93

APRIL 22, 1944

Number 17

**I**T seemed such a useless action to drag the heavy net up from one side of the ship and plunge it in on the other. Besides they were tired and their hands were sore. It had been a long time since they had toiled with the net.

"But they cast therefore," because he asked them to, and obeying, they found fish; so many fish, in fact, that John began to suspect that the Lord must be rather close by (John 21: 6-7).

It is interesting to note that they didn't cast in another sea or on another day. They didn't need to; the fish were there all the time. This was the cast that caught them, and it was very near their own homes.

In similar manner Jesus told his disciples before he left them, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). In one's own heart is the place to begin, then in one's own home, his neighborhood, his town, his native country and so to the ends of the earth. No one of these needs to wait for the work to be completed there before the other is begun, not even the first one, but rather there must be attack all along the line. Thus as one grows in grace he sheds abroad more of the spirit



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of Christ, given him by grace.

It is at home that it is hardest to begin. To pull splinters from one's own eye is much harder than to drag ponderous beams from other eyes. To practice Christianity in one's own home is much harder than to preach it to the heathen. To live democratically in America is much harder than to fight for democracy on every front in the world. To let our fellow-Americans be free here is much harder than to free the enslaved in Bennin. To baptize Negroes into the Church of the Brethren in Africa is easier than to baptize them into the Church of the Brethren in America.

Always we would rather cast our nets in other seas, especially when they come up empty a few times near home. Far services call us to take long journeys.

***Be sure to read...***

**The Brethren Love Feast  
Our Father's Children  
The Church and Her Pastor**

## Where shall we cast?

But Jerusalem needs to be worked. There are congregations of the Church of the Brethren without pastors suffering bitterly for leadership right now. The romance of helping men in America to God is fully as great as the romance of preaching the gospel for the first time in far-flung villages. Human need is here, too.

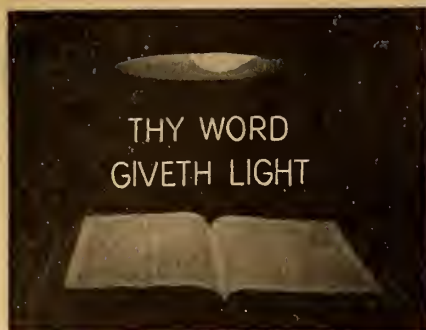
Anywhere one works there will be times of discouragement. All fishing has many long nights of net drawings when again and again the net comes up empty and each time it does, the fisherman's heart gets a bit heavier. "Success: none," he writes on his records. With a heavy heart he looks for other seas.

But with the Master's help and under his direction, if he will cast yet again in the same sea, he may find fish beyond

what he could have hoped. The church in Kansas, and Idaho, and Maryland, and Texas which now has no

Continued on page 4





## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Volume 93

Number 17

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## Around the World

Negro clergymen in New York City have formed a nonpartisan organization to give the Negro churches a voice in politics and to unite leaders of all denominations in efforts to improve the conditions of their race.

In seventy-five of the 650 elementary and junior high schools of New York City the board of education now operates after-school centers. Classroom, shopwork and recreation teachers take over the supervision of activities from three to five or six o'clock.

The Michigan state board for libraries has submitted to Gov. Harry F. Kelly a \$4,793,095 postwar project for libraries and library service. The report recommends erection of a new library building at Lansing, and seventeen regional libraries in an effort to correct allegedly "shocking inequalities in book service."

A group of fifty leaders of the Northern Baptist Convention was urged by Dr. Walter Van Kirk at the opening of the denomination's World Order Crusade to "stop passing more resolutions on world peace and racial brotherhood and to do something about the resolutions they have adopted in former years."

Approximately \$1,000,000 has been expended during the past two years by the Presbyterian Church in the U. S. (Southern) for emergency establishment of new churches and chapels, organization of Sunday schools, and placement of workers, it has been announced by the Home Missions' Advisory Council of the church's general assembly.

The National Mission to Christian Teachers to be held next October and November is being proposed to counteract the steady decline of Sunday-school enrollment in American Protestant churches, according to Jesse M. Bader, director of the mission. Dr. Bader points out that fifty per cent of the nation's population do not belong to any church.

Within the shadow of the skyscrapers of the downtown financial district of New York City, the Catholic Archdiocese of New York has chosen a large plot as the site for the first major religious edifice to be constructed in the Wall Street area in a century. The main purpose of the new building will be to meet the weekday needs of the office population.

Ministers and religious practitioners are listed among "highly essential" drivers in revised OPA plans for rationing of passenger automobile tires.

French prisoners of war in Germany sent a parcel of flour, saved from meager rations, to the Reformed Church at Lyons to be made into bread for services of the holy communion.

According to the latest figures collected by the Holy See, the number of priests who have died in Poland as a result of the German terror is about 3,100, or thirty per cent of the total number of the clergy in prewar Poland, according to the Catholic Times, English publication.

The World Council of Churches is planning to rebuild religious life in war-torn countries as soon as the war is over. Three reconstruction centers will direct the work. One in Geneva, Switzerland, will look after Europe. One in New York will be responsible for the East. And one in London will co-ordinate reconstruction everywhere.

Approximately \$3,000,000 was contributed during 1943 to the foreign mission work of the Seventh Day Adventist Church by the denomination's Sabbath schools, it was announced recently. All regular Seventh Day Adventist Sabbath school collections are turned over to the church's foreign mission treasury and are used exclusively for that work.

Observance of National Family Week, May 7 to 14, by Catholic, Jewish and Protestant faiths in America, has been endorsed by President Franklin D. Roosevelt in a letter released by Rev. Harry C. Munro, director of adult work for the International Council of Religious Education. "The old spirit of the home must by all means be safeguarded," said the President.

A plan to reorganize training of the clergy of the Church of England was published March 23. The proposals aim to develop greater powers of spiritual leadership and to produce clergymen who are more in touch with social, industrial and rural life. "These men should be more familiar with modern scientific thought . . . and more able to bridge the gulf that exists between the ecclesiastical world and that of ordinary men."



## Salute the Pioneers

Two pioneers were sleeping on the ground beside their wagons. For miles in every direction the dry Cariso stretched away to somber hills lighted alone by the pale rays of a rising moon.

The sleepers were aroused by the muffled beat of some creature running across the sandy waste. As the sounds grew clearer it was evident that there were two creatures in the race—the pursued as well as the pursuer.

The men who had been asleep listened. For long seconds the sounds grew fainter, dying away. Once again they grew louder and nearer. With startling suddenness a rabbit, pursued by a coyote, leaped over the lowly bed of the pioneers.

This story out of real life, as well as many others near to frontier beginnings, has never failed to thrill the son of one pair of pioneers. The

same is true for many others one or more generations removed from the conditions which gave courage and stamina to those who laid the foundations.

However, we who sit in armchairs and thrill to the demands and dangers of a day that is gone, need but to lift up our eyes to see new horizons which will require the best we can give. Did someone mention the mess we are in? Or was it the problems of a postwar world?

There are new frontiers in every direction and on ascending levels. Take the matter of economics. Then there are the problems emerging in the field of human relations, public health, education, the arts, the realm of moral and spiritual well-being. The man of faith can see many far horizons.

Can the new pioneers respond with the patience, tolerance, faith and power to improvise so charac-

teristic of the courageous men of the past? If we can, here are some things to think about as our hard days develop—

1. How to face life's realities with faith and fortitude, come what may.
2. How to ration resources to gain time and still keep physically fit.
3. A blueprint of what seems to be the best possible procedure.
4. How to maintain initiative and thus make the utmost use of unexpected opportunities.
5. A plan to save. Times are seldom so bad but that they can get worse as well as better.
6. Methods of co-operating with others; two heads are better than one; many hands stronger than a few.
7. How to keep sensitive to divine leading. We can be workers together with God, and thus heirs of unlimited resources.

H. A. B.

## Christianity May Be Suicidal

Recently the writer has been thinking about some of the experiences of great churchmen who gave themselves to the building of the church. Their experiences testify that Christianity genuinely lived may be suicidal. This was true in the beginning and it has been true until today.

Jesus died because of the way he lived. He knew all along that to live that way would lead to death. Yet he chose that way and walked deliberately toward death, even the death of a criminal.

He told his followers that to walk in his footsteps would lead to suffering and to death. "You too must drink of the cup that I drink of" (Mark 10:39). James, John, Peter, Stephen, Paul—all drank of it for they walked in his way.

Many years later Christian men still found that following his footsteps led men toward suffering. Their names are many: Luther, Huss, Mack, Becker, Sower, Kline, Livingstone, Judson, Slessor, Robertson, Studebaker.

Nor has the direction changed even in this day. Nearly 3,000 American lads are in American prisons because their consciences led them this way. Some have been brutally beaten. Other Christians are in prison in Germany and Russia. Men have died and many will die in far-flung places across the

## Thinking About the News...

### What Can I Do About the Peace?

Heavy gloom concerning the postwar world has hung over the press for the past week. The best these writers seem able to hope for is a short-armed truce, variously estimated at from fifteen years to fifty years.

The Christian, therefore, asks at once, "Can I do something about this?" Many shrug their shoulders and confess that they believe the common man counts for little now; he must go where he is pushed.

The writer would like to suggest that the individual Christian should do something about this, and do it now. Here are a few suggestions.

1. He should overcome at once any tendency to feel that the world belongs to the militarist and the politician. It doesn't. It belongs to God and to the common men who can pray, "Thy kingdom come. Thy will be done in earth."
2. He should submit himself to God and begin to work on his own heart.  
He should refuse to hate for "love is of God;" hate isn't.  
He should forgive his enemies "until seventy times seven."  
He should be filled with redemptive and evangelistic love for all.  
"Go ye."
3. He should remain calm in face of newspaper propaganda.
4. He should study the causes of war, knowing that wars do not happen; men make them.
5. He should overcome his racial and national prejudices.
6. He should put into practice in his own home and his own church the principles of tolerance and love.
7. He should seek to get into public office those who understand the ways of peace.
8. He should work for a system of international understanding and law that will make a world community possible.
9. He should read his Bible and many articles on peace and love.
10. Under the blessings of God and beginning on himself, he should seek to "be . . . therefore perfect" for only godly men can build a godly world.
11. For these ends he should "pray without ceasing" now.

D. W. B.



world as they carry the message of salvation to the end of the world.

Christianity, seriously lived, is often suicidal.

Death to the individual does not mean death to Christianity, however, for "except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12: 24).

It is through Christianity seriously lived, suicidally lived if necessary, that the kingdom is spread. May more of us have the courage to live that way.

D. W. B.

## Where Shall We Cast?

Continued from page 1

preacher is a challenge to the ministry of our brotherhood.

And until the preacher comes to these churches, let us encourage the preacherless membership to itself begin working, or keep on working, as best it can, waiting for the day of his arrival.

Beginning at Jerusalem and with no limits to our shoreline let us, in his name, fish for men everywhere until his kingdom comes. D. W. B.

feast. Surely, in this service, where Christians are to be the guests at the table of the Lord, we who are his housekeepers will wish to have the house of God in such order as will be worthy of our Master.

Immaculate cleanness is the minimum essential. Reverence will suggest, also, that all unnecessary items which might distract attention should be removed from the room, leaving only those furnishings which will be useful either actually or symbolically in the observance of the sacraments. The room should be softly lighted, and should present a homelike atmosphere of fellowship for this intimate experience of the family of God. The long rows of tables, spread in spotless white, will invite the worshiper to the feast. The officiant, with those who are to assist him, should sit where all eyes may see, but not elevated above the level of the other tables.

Everything that is needed for each of the sacraments should be in place before the congregation enters the room, that there may be no confusion of last-minute preparations. At the same time, the work should be so organized that the hot food and the warm water for the feet-washing will be brought in last, in order that they may be not too cold at the time they are to be used. In some congregations the deacons wisely put a little disinfectant in the water for the washing of feet, in order to prevent the spread of any infection.

The minister who is to officiate should have completed his detailed

It is common for Brethren congregations to hold the love feast twice a year. To hold it less frequently would border upon neglect of this means of obtaining divine blessing. To hold it more frequently would have some disadvantages. Obviously, the labor and expense involved in preparing for such an elaborate service at short intervals might become a burden.

Many who do not attend services at any other time come regularly to the love feast. This is good as far as it goes. It emphasizes the power of the love feast to bind the church together into a fellowship group. But attendance at love feast is no substitute for the Christian life. Those who are physically able to do as they like and who choose to make participation in the love feast their only Christian activity deprive themselves of great blessings.

The love feast is a service of worship which we believe Jesus himself planned and ordained for the purpose of bringing men into unity with God. The customary preparatory sermon just before the love feast is not sufficient for this great theme. If we should precede our love feasts with a week of special evening meetings we would more nearly have time to present the subject adequately. In such a series of meetings the love feast would be studied Biblically and historically, and all the spiritual and symbolic meanings of the ordinances would be made clear.

The love feast is a memorial service. It should bring the communicant into a fellowship of spiritual experience with the twelve who sat down to meat in the upper room. To symbolize this "communion with the saints," it is well to endeavor as far as it is possible, to make our

love feast like theirs. They met at night; we will meet at night. They ate a full meal; we will eat a full meal.

Perhaps this is secondary in importance to the ideal of the fellowship of spiritual experience with our living brethren, now, amid the tumult and the stress of our immediate need. Some latitude to meet differing circumstances can be allowed. We enter into the fellowship of spiritual experience not by any magical significance of articles used or methods of using them, but by the spiritual vitality of our faith and our deep desire to enter into oneness with the Father and with our brethren.

Paul exhorts that all things be done decently, and in order. Nowhere is this a more fitting ideal than in the preparation for the love

## The Brethren Love Feast . PHILIP H. LAUVER

### I. Preparation for the Love Feast



A Love Feast for Faculty and Students of Bethany Biblical Seminary



plans for the entire service some days in advance. Each one who is to take part in music, in prayer, in reading or in any other way should have been notified in time to allow for study, prayer, and meditation in thorough preparation for his contribution to the service of worship.

Our belief in the ordinances is not magical. We do not hold the Roman Catholic theory of sacraments, that anyone who attends communion and who does not actively oppose it receives a benefit. There is no benefit, therefore, in the participation of anyone who does not know what he is doing, whether that person is a child too young to understand, or an older person who has been too indifferent to try to understand.

Just as the Brethren reserve baptism for believers only, and do not administer that rite to infants, so we reserve the table of the Lord for those who are old enough to realize the moral struggle and to appreciate the reality of religion.

Occasionally there are members of other Christian denominations who desire to partake of the love feast. The table is the Lord's, not ours. It is the table of their Father and our Father. If it is "fenced" at all, it is he who has fenced it, and that with but two requirements: first, the purpose to break away from sin and to enter into communion with God; and, second, faith in the efficacy of worship through the sacraments of the feet-washing, the supper, and the bread and the cup to bring one into that covenant oneness with God.

When this has been done, faithfully and fully, let each man examine himself, and so let him eat.

Chicago, Ill.

## A Communion Meditation

FLORENCE ZIEGLER SANGER

O Jesus, crucified for me  
And all whose sins are great as mine,  
Thy sacrifice on Calvary's tree  
Is proof to us of love divine.

Thou bread of heaven, thyself our food,  
Thy body, broken for our sake  
Shall be for us our greatest good,  
When we in fear and love partake.

The cup of blessing which we bless  
In memory of thy dying love  
Bestows on us thy righteousness,  
And lifts our hearts to thee above.

In awe and reverence now we kneel  
Before thy piteous pain and woe.  
We cannot tell the love we feel,  
Nor can we pay the debt we owe.

But in purer lives of service given  
To meet man's poverty and pain,  
We find thy peace, the way to heaven;  
We win our ranks as sons again.

Trappe, Md.

God is our Father. That is the fundamental truth about him. But it is not an isolated truth. It does not stand alone. If we accept Jesus' statement that God is Father there are some other truths about life which grow out of his being our Father which we must also embrace. If God is our Father two things must be true about the human race.

First, the human race has unity. If God is our Father, we are all bound together in the bundle of life. No one of us has a more valuable heritage than any other, for we are all children of God. If we are to pray the words of this prayer, "Our Father," we shall have to abandon once and for all our racial isolation-



ism and bigotry. We object, and rightly so, to Mr. Hitler's doctrine of the Aryan as the master race. We smile knowingly at Voltaire's assertion that "the French are the whipped cream of Europe." We do not like it that so many Englishmen share Cecil Rhodes' contention that the British race is the finest which history has produced. We object to these concepts, but there are not a few in our land who share Walter Hines Page's estimate that "God has yet made nothing or nobody equal to the American people [and] I don't think he ever will or can."

This is no new prejudice to think that we are the people and that everybody else is outcast. To the Jews there were two classes of people; Jews and all the rest, who were uncomplimentarily termed Gentiles, meaning unconverted or dogs. The Greeks were not different. Everyone who was not a Greek, no mat-

ter what he was, was termed a barbarian. How fortunate to be a Roman and how unfortunate not to be a Roman! Once again it was a two-class society which consisted of the Roman citizen and all the rest of the motley tribes, which were called the *pagani*, the people who lived in the woods! We are being told of a Japanese obsession to put into practice a three-thousand-year-old destiny to rule the world. Dr. Walter Judd has advised that people like these be not hated, that doctors are always running across people who think they are Jesus or Napoleon or Caesar or Shakespeare. Said he, "You don't hate people like that. You know that their glands are out of order and you pity them."

If we are ever to be able to pray this prayer which Jesus taught us to pray we shall have to say to ourselves that these things which we hold to be true concerning ourselves (that is, the best people) must be true for the whole human race. We are all children of the same Father. If God is our Father, he is also the Father of the hapless sugar cane slave-laborer, the bronzed coffee picker in Brazil, the ebony black in Africa and Mississippi, the German "tourist" who is still hunting places in which to infiltrate, the Japanese soldier "digging in" in the hundred islands of the South Pacific, the unknown Russian soldier, the much-sung R.A.F. pilot, the American doughboy on the front lines, the misunderstood conscientious objector who is the white corpuscle in the flowing stream of history and is already out on a frontier almost beyond the farthest bounds of modern thought. If God is our Father he is the Father of every man under the sun.

We can no longer live within the confines of our land, piously insisting that no man's meat is another's poison, righteously thanking God that we are not as other men are, setting up rigid immigration acts excluding Negroes, Orientals, and any whom we deem undesirable, and still pray this prayer. So long as we fail to see God as the international Father, just that long we shall have to have fortified boundaries, Pearl Harbors, seven-ocean navies, two wars in a generation with all the bitterness and anguish which they bring. The hope of our world for peaceful life and organization is



caught up in the faith of these two little words, which we must all learn to pray together: "Our Father."

Second, the human race has dignity. Before the outbreak of the war a hotel in southern Germany hung out a huge placard inscribed with the words, "Czechs, Jews, and dogs not allowed here." No wonder that war came, on the heels of such a spirit. But that spirit was not only in Germany. All too often we catch the full force of it in America. I once heard a series of protests placed before a civic body in one of our large cities because a chain of drugstores, to meet the womanpower crisis, found it necessary to hire black girls to dip up white ice cream and pour black syrup on it so that white people could eat chocolate sundaes! The clash of color! California is determining to post signs declaring that no Japanese may enter that sunny domain. Southern senators are determined that colored boys, even though they fight for their flag, shall not vote to determine the representatives of their democracy. A minister was once speaking to a factory group stressing the importance of the person in mass production economy. He had poured out his heart that those who did such humdrum work might feel their worth as persons in the sight of God and their fellow men. On the way out the owner said, "Don't take it so seriously, young man. They're just animals after all." We find ourselves members of a society which sets capital against labor, rich man against poor man, farm worker against factory worker, white collar man against overall man, men in high places over against men of low estate. Against each other we hurl the bitterest epithets. We forget that each man has dignity as a child of God.

In these days of war we have seen an additional bitterness unleashed by man against his fellow man. While Il Duce was yet in the saddle there seemed to be nothing too bad for the British Prime Minister to say about him. In each succeeding speech he lashed out with a new and uglier epithet, as though this war were to be won by the quantity of arsenic which Winston Churchill put into his characterizations of Benito Mussolini.

Some thoughtful Americans are disturbed because of the monstrous misrepresentations in print of all Japanese people as animals of

Continued on next page



## *With the Minister . . .*

This week let us visit one of our home missions. We have a noble group of men and women who are serving home mission churches. To be approved and to serve as a foreign missionary is a well-deserved mark of distinction. Missionaries are looked upon as those who have special training and a large measure of devotion and consecration for their task. Is there any reason why we should not have the same regard for home mission pastors and workers? If we have been making a mistake here let us get busy and correct it. Let us never be guilty of saying, "That is just a home mission church."

### **Our Brooklyn Italian Mission**

Twenty years ago we heard a great deal about our Brooklyn Italian mission. Some weeks ago I had the privilege of visiting this mission located at 226 Twentieth St., Brooklyn, N. Y.

Some years ago an Italian of the name of John Caruso was converted in our church on Sixtieth Street. Driven by a passion to serve his Christ he opened a mission in his home for the Italian people. Through his effort and his prayers the need of this work was made known to the brotherhood. Our churches responded generously, which made possible the buying of a lot and the building of the plant that still houses our mission.

Rev. G. Allegri, then a Baptist minister, was chosen to take charge of the work. At seventy years of age he is still carrying on the work with dignity and honor. His people love him as a real spiritual father. The first service in the present church was held in 1924. In 1926 to 1928 Miss Walgemuth gave part-time assistance to the pastor and his wife.

In 1931 Miss Laura Moyer accepted a call to do mission work in this field.

Her schedule includes home visitation, teaching in Sunday school, Sunday afternoon fellowship with young people, choir practice, home nursing class, Italian mothers' class, religious instruction to children released from public school one hour each week, English Bible class, evening Italian prayer meeting, Girl Scouts, young people's society, etc. What an opportunity!

There is a well-organized Sunday school with eleven classes—one adult class in Italian and the other classes in English. Superintendent Frank Mazarella is one of the most efficient superintendents I ever observed.

After Sunday school there are two preaching services. The one on the first floor is conducted in English. The preacher is Freddie Dunn, an enthusiastic young man of German descent, who married one of the Italian girls. He preached a good sermon and the response from the audience was inspiring. At the same time the pastor, Rev. Allegri, conducted a splendid service in Italian in the sanctuary of the church. The devotion and consecration of the people warmed my heart. The closing service made a deep impression on me. Though I did not understand the words yet the spirit was in the universal language that all who love the Lord can understand.

Today I learned that three young men from the mission have recently been licensed to the ministry at our church on Sixtieth Street and also that the mission has raised almost \$500 to broadcast their message. They hope to be on the air Easter.

*H. L. Hartsough*



bestiality, with saber-like protruding teeth, and loathful, repulsive bodily features. The beast of Berlin never looked as bad as this thing which is paraded across the printed page and labeled "The Jap." It behooves us to reflect—especially those of us to whom Abraham Lincoln is the number one national hero—that no other face in American history has been so horribly caricatured and so monstrously disfigured as that of Lincoln. It was not a handsome face to begin with. But it was a noble face, the lines of which revealed the noble life. We need to remember in these days when those who are called our enemies are being misrepresented to us in such diabolical ways that under the stress of hatred and the flowing bitterness which war engenders we get a warped picture of what other people are like.

These things ought not to be, for God is our Father. Therefore the whole human race has dignity. No person, however unattractive and useless and evil he seems to be, is without that essential dignity and worth which comes to all men because their Father is God. The words, "Our Father," lift up and glorify every creature in the world. These words bind us together into one brotherhood. These words are the prophecy of the day of peace and love which shall come to our world. These words lifted the disciples of Jesus, to whom they were first uttered, into a new world of religious experience and faith. A new spiritual ascension is in store for each of us when we begin to understand, however dimly, the breadth and power of these words which first pass our lips when we say the Disciples' Prayer, "Our father."

*Elgin, Ill.*

## She Stood for the Right

JULIA GRAYDON

We sat on a bus together, the refined little woman and I, and although we were strangers we chatted a little. Once she leaned over to me and said in a low voice, "We have always tried to do right, but we have had trouble and sorrow."

Then she said, "I don't know what you think, but we don't believe in liquor at our house."

I assured her that we felt the same way at our house, and then spoke of prayer and what it would do.

I don't know what she would say, but I'm glad I met her.

*Harrisburg, Pa.*

# Home and Family

## The Burdened One

ELIZABETH HOWE BRUBAKER

We sometimes speak of a burdened mother, and the response comes, "She is only one of a thousand." Yes, only one of a thousand mothers. And God knows them all. As one remedy he has suggested, "Bear ye one another's burdens" (Gal. 6: 2). This can be done through the personal touch of kindness, sympathy and love. One mother writes, "Our mail is a great comfort to us in our affliction." God in his great mercy further suggests, when the burden becomes too heavy, as it will, "Cast your burden upon me and I will sustain you. I will never suffer the righteous to be moved" (Psa. 55: 22). In view of God's promises, it occurs to me that many professing Christians are in bondage to fear, fret, worry, anxiety and selfishness. They are wasting energy and vitality physically as well as spiritually. They need to be released from these to give their strength to witnessing.

A burdened mother, with her Bible in hand, cried out, "I need help and I need it right now!" She failed to realize that the help she needed was given between the lids of her Bible. God has already done all he can do. He gave his only Son to bear the guilt of sin and to save the believer from the presence and power of sin. Jesus says, "I and my Father are one" (John 10: 30). He also says, "I am the way, the truth, and the life" (John 14: 6). "Ye shall know the truth, and the truth shall make you free" (John 8: 32). All is told in that blessed book the Bible.

Whittier said that we search the world for truth and find that it has been said in the Bible.

May the Bible be the Christian's daily companion, read to get a new knowledge of God's Word, a new appreciation of its precious promises, and new equipment for service. How wonderful that God has made it possible that believers may be partakers of the divine nature. God made man in his own image, not in any physical sense, but intellectually and spiritually (Eph. 4: 23-24; 1 Cor. 3: 18; Col. 1: 15). Peter was writing to those of "like precious faith," who needed help, and the help is through God's precious promises. He has enabled man to appreciate these promises by which the believer may be partaker of the divine nature. God is merciful. He is the Father of mercies; he is the God of all comfort. He is love and

he wants to share his power and love with his children. He has made this possible through his Word (1 John 2: 1; Psa. 119: 11 and 105).

One of our boys in the hospital in North Africa writes, "I was wounded 'somewhere in Italy,' and brought here. Later I found my Bible under my pillow. I read it every day." However, the Bible is not only for times of trouble and distress. It is for everyday life, for prosperity as well as adversity.

Christ never promised his disciples exemption from trouble. He did promise to be with them. "I will never leave thee nor forsake thee." I think it was Longfellow who said, "Trouble is the next best thing in life to enjoyment, and terrible is the fate of anyone that does not share its joy or sorrow." Paul, in his letter to the Romans, makes it plain that believers will experience trouble. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations [trouble] also: knowing that tribulation worketh patience; and patience, experience [character]; and experience, hope" (Rom. 5: 1-4). Hope sustains. We are saved by hope (Rom. 8: 24).

Let us thank God for the faithful company of the past and of the present who have borne and are bearing their burdens amid affliction, bereavement, and persecutions.

A well-known writer has said, "Teach the boys and girls to memorize the precious promises of God, and wherever they go, or whatever they become, those triumphant scriptures will remain with them through life."

I like the prayer: "God, help me so to live that thou canst reveal thyself to me, that I may behold thy glory and be strengthened to endure life's trials and to bear life's burdens in a Christian spirit." This may be realized by the believer. Through prayer there can pour into the soul power so that we can say with the prophet, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 31).

*New Windsor, Md.*



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, April 23

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson**, Paul Becomes a Missionary.—Acts 13:1-4; 14:8-20. Golden Text, The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Acts 13:2.

**Christian Workers**, The Family Facing the Drink Issue.

**B.Y.P.D.**, A Strong Body.

### Gains for the Kingdom

Three baptized and two received by letter in the Harris Creek church, Ohio.

Nine baptized in the Conemaugh church, Pa., Bro. D. I. Pepple, evangelist.

Six received by baptism and two by letter in the Fairview church, Unity congregation, Va.

Fifteen baptized in the Springfield church, Ill., Bro. Robert L. Sink, evangelist; Bro. R. C. Wenger, pastor.

Eighteen baptized and two received by letter in the Midland church, Mich., Bro. Walter J. Heisey, pastor.

Five baptized in the Michigan City church, Ind., Bro. Truman Northup, evangelist; Bro. David O. Schechter, pastor.

Three baptized and one received by former baptism in the McFarland church, Calif., Bro. John I. Coffman, pastor.

Thirteen baptized and one received by former baptism in the Beaverton church, Mich., Bro. E. S. Hollinger, pastor.

Eighteen baptized and three received by letter in the Waterloo city church, Iowa, Bro. Charles Dumond, pastor-evangelist.

Eleven received by baptism and six by letter in the Timberville church, Timberville, Va., Bro. Chas. D. Bonsack, of Elgin, Ill., evangelist.

One received by baptism and two by letter in the Linville Creek church, Broadway, Va., Bro. Edward Frantz, of Elgin, Ill., evangelist.

Seven baptized and one received by letter in the South Waterloo church, Iowa, Bro. Jesse H. Ziegler, evangelist; Bro. W. H. Yoder, pastor.

## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Ralph W. Schlosser** of Elizabethtown, Pa., May 7-21 in the Frystown house, Pa.

## Personal Mention

**Elder I. W. Moomaw** was elected to represent the First District of India on Standing Committee for 1944, according to word from Bro. J. M. Blough.

**Margaret Ellen Dadisman**, aged two and one-half months, is one of the youngest visitors to call at the Publishing House. It is hardly necessary to add that she was accompanied by her parents, Brother and Sister Elmer L. Dadisman of Bethany Biblical Seminary.

**Paul and Zalma Weaver** and family arrived in New York April 6, returning home from Nigeria, West Africa, and are now located in Lancaster, Pa., with relatives. Taking the longer route via Europe and traveling by ship passage they spent several weeks on the journey.

**Bro. N. B. Nelson** of Barnum, Minn., and his granddaughter, Mildred Deidiker of Chicago, Ill., were recent visitors to the Publishing House. Bro. Nelson told us that he has been a Messenger subscriber for fifty years and said that he was glad at last to be able to come and see where Brethren publications are made.

**Bro. Ernest R. Vanderau**, a student at Bethany Biblical Seminary, 3435 W. Van Buren St., Chicago 24, Ill., is writing a history of his home district, Northern Missouri. He is eager to get any pertinent facts that anyone may have. If you have any information, useful stories or comments on trends, please write him at the school address as given above.

**John T. Mason**, head of the American Bible Society, died recently in Connecticut, we are informed. He was on the official board of the society for twenty-eight years and said near the close of his life, "The society is 125 years old; but that's just the beginning of our work." Parts of the Bible have now been published in 1,062 languages; four new ones were added in 1943, three of them in Africa and one in Australia. Before the war this average was a new language every five weeks.

**Elder T. R. Coffman** passed away suddenly at 3 p. m. on Saturday, April 9, in his home in Pittsburgh, Pa., we are informed. More about his life and work will appear at a later date.

**Bro. Jonathan F. King** and wife have taken up residence in the parsonage of the Allentown, Pa., church, where Bro. King is serving as full-time pastor. Their new address is 443 N. 9th St., Allentown, Pa.

**Clarence and Lucile Heckman** arrived in Baltimore on April 3, having flown by British Airways from Lagos, Nigeria, West Africa. They left Lagos on April 1 and in three days passed over parts of three continents, Africa, South America and North America. They are now located at Polo, Ill., with Bro. Heckman's father.

## Miscellaneous Items

**Wanted:** Brethren families to buy farms near a small but active Brethren church in Southern Iowa. Four or five farms from 50 to 300 acres located within three miles of the church may be bought. The pastor will be glad to give assistance. Write Brethren Service Committee, Elgin, Ill.

The Aughwick church note in the Messenger for April 15, page 32, should have been under Pennsylvania and not under Virginia. Ordinarily it is a pretty big undertaking to move a church from one state to another, but in this case the accidental striking of a V for a P did the trick.

## Business for Conference First District of India

Since the church in India is preparing to assume greater responsibility for managing the work in the India mission field, therefore, in order that the voting body of district meeting be partially continuous and better able to meet the increased responsibility and understand the work of the church as a whole, the First District of India in meeting assembled at Vyara on Feb. 16-18, 1944, petitions Annual Conference of 1944 to permit the elders and pastors of this district to sit as delegates in District Meeting along with the duly elected delegates from the churches.

Chairman, J. M. Blough.

Secretary, R. M. Christian.



"Bro. Minor M. Myers, China missionary, will speak over radio station WMBS, Uniontown, Pa., on Sunday afternoon, May 7, at 6 o'clock, on a radio program which is one of the regular weekly series sponsored by the Uniontown church as its contribution to the religious life of the community." So writes Pastor Nevin H. Zook.

## *With Our Schools...*

### **La Verne College**

**Miss Marian Deardorff**, sophomore from Wenatchee, Wash., represented the Student Christian Movement at the Asilomar conference recently.

**Carroll Glenn**, brilliant twenty-three-year-old woman violinist, was presented on March 17 in the closing number of this year's Artist Course.

**Harold J. Reed**, former professor of voice, returned to the campus to give a concert on March 31 under the auspices of the Junior Class.

**Miss Betty Brandt**, senior student and member of the National Youth Cabinet of the Church of the Brethren, attended a recent meeting of the cabinet in Elgin.

The Chapel Choir visited the Santa Barbara C.P.S. camp on Feb. 19 and 20. They will be giving several concerts in surrounding churches from now until the end of the school year.

**Miss Lena Wirth**, R. N., who has been our college nurse for the last two years while completing requirements for her bachelor of arts degree, left college on March 29 for her home at Modesto, Calif., in order to make last-minute preparations to go to Africa as a missionary nurse.

The baccalaureate sermon will be delivered on May 28 by John I. Coffman of McFarland, Calif., who graduated twenty-five years ago.

A plan for giving some tuition aid to men discharged from Civilian Public Service camps is being worked out. The college will be willing to give similar aid to our church boys who have been in the armed services, provided the government does not pass the expected legislation caring for them.

**Margaret Dayton**, soprano and associate professor of music at La Verne College, presented a German Lied concert for the Pomona College Music Club at Bridges Hall of Music, Claremont, on March 28, and another at the Los Angeles Museum in Los Angeles on April 2. Her accompanist was Professor Ralph R. Travis.

## **Donald M. Snider Becomes Youth Director**

The Board of Christian Education is happy to announce the appointment of Donald M. Snider of Huntingdon, Pa., as youth director for our church. He will assume his new responsibility at Elgin, Sept. 1, 1944.



Don, as he is known to most of his friends, is

well qualified for this position. He was graduated from Waynesboro Business College, 1935, received his A.B. degree from Juniata College in 1939, and his B.D. from Bethany Biblical Seminary in 1942. As a student he was a popular leader and excelled in student activities. While pursuing his academic work he participated in religious organizations, athletics, and music. His skills in recreation and music are especially helpful to him in youth work.

In addition to his school activities Don has had a wide experience in church work. In his home church in Waynesboro, Pennsylvania, he was active in youth work, taught Sunday-school classes, served as a leader of boys and was active in the music program of his church and community. He was installed

into the ministry in 1939 and has recently been ordained to the eldership. He has served three summers in pastoral work: at Fernald, Iowa, at Waynesboro as assistant to the minister, and at the Walnut Grove Church in Johnstown. He served the Elgin church as student minister for one year while he was a student at Bethany. Since 1942 he has served as regional secretary for the Juniata territory in our brotherhood. His work there is proving most acceptable.

Don is the son of Harold S. and Ruth E. Snider and was born Dec. 18, 1915. His grandfather, Mitchell Stover, has been and still is an active elder in Southern Pennsylvania. He is a relative of Wilbur B. Stover. Don is proud of the fact that he was baptized by James M. Moore, another outstanding churchman. He is married to Martha Jane Keever of Urbana, Ind., a graduate of Manchester College. She is a capable and faithful wife, supporting her husband in his chosen vocation, the Christian ministry.

Don Snider is the fifth person to hold the office of youth director in our church. Those preceding him are C. H. Shamberger, 1920-1930; Dan West, 1930-1936; Leland S. Brubaker, 1936-1940; Raymond R. Peters, 1940-1944.

Don will give his best to the youth program of the church, and I know that his leadership will be appreciated. We are confident that great days are ahead for our young people.—Raymond R. Peters.

**Truth and Ethics in Teaching Science** is the title of an article by Dr. Wm. J. Tinkle, professor of biology, which appeared in the December, 1943, issue of Science and Mathematics.

**Dr. Stewart G. Cole**, of New York City, executive director of the Bureau of Intercultural Education, spoke at a meeting of teachers from surrounding communities, held at La Verne College on Feb. 12. His message dealt with serious group conflicts, the solution of which must be sought in intelligent and friendly ways.

The commencement address will be given on May 29 by the Hon. Hugh Macbeth, an honored member of the California bar, consul of Liberia, and chairman of United Races of America. Mr. Macbeth's subject will be What the Graduates of La Verne College Can Do in Building Better Race Relations at Home and Abroad.

**Miss Marguerite Reeves**, sophomore from Sunnyside, Wash., was elected commissioner of welfare by the student body when the incumbent, Beth Throne Landis, left school for the second semester.

**Leslie and Frances Kuichback Eisan**, both of whom are La Verne graduates and history majors, recently gave the college \$50.00 with which to purchase some books in the field of history for the library.

**Dr. John M. Cox** of Clovis, Calif., a member of the faculty in the early nineteen hundreds, passed through La Verne recently on his way to Gilman Hot Springs to seek some relief from the severe arthritis from which he suffers. While here, he gave the college a check for \$500 to add to the John Cecil Cox Memorial Loan Fund which he established years ago in honor of his son Cecil, who was killed in World War I.



## Brethren Service



Ralph and Mary Smeltzer, directors of the hostel, greet newcomers to the Brethren relocation hostel in Chicago—now being moved to New York.

### BRETHREN HOSTEL MOVING FROM CHICAGO

Announcement has just been made that the Brethren relocation hostel in Chicago is closing on April 22. The hostel has for over a year been helping Americans of Japanese ancestry to find jobs, homes and social contacts in the Chicago area after they have been released from government relocation centers throughout the West.

Under plans now completed, Ralph and Mary Smeltzer, hostel directors, will move to New York City where they will open a new hostel on May 1. The new hostel will be operated jointly by the Brethren Service Committee and the American Baptist Home Mission Society. It will be located at 168 Clinton St., Brooklyn 2, New York.

The decision to move was made by the Brethren Service Committee after careful consideration of the relocation situation in Chicago and New York and after consultation with various agencies in both communities and with officials in Washington, D. C. These agencies agreed that at the present time, New York is more in need of a hostel than is Chicago. There are currently more employment opportunities in New York, and it is harder for resettlers to find temporary housing there.

Although the hostel is closing, the Brethren Service Committee will continue to render service to Americans of Japanese ancestry in the Chicago area. The service will consist of offering assistance to new arrivals in Chicago and in keeping in touch with all those resettlers who

have previously been aided by the Brethren relocation hostel. The staff for this new work will consist of Dean Frantz and Virginia Asaka and will be located at Bethany Biblical Seminary, 3435 W. Van Buren St., Chicago 24, Ill.

The new hostel in New York is located in a section of New York where resettlers can secure permanent homes and is easily reached by subway or taxi from Manhattan railway stations. The hostel will provide board and room for about thirty persons. The guests will live co-operatively, and the operation will be similar to that of the Brethren relocation hostel in Chicago.

Brethren are invited to visit the hostel when they are in New York.

### More Pen Pals Who Have Written

Abe, Leroy J., Old Furnace, W. Va.  
Anderson, Ralph W., Chicago, Ill.  
Aukerman, Harold D., Eaton, Ohio.  
Barrett, Marshall L., Muncie, Ind.  
Basehore, Paul G., Hershey, Pa.  
Bates, Glenn  
Bedigian, George, New York, N. Y.  
Bennie, Robert  
Billman, David E., St. Petersburg, Fla.  
Blank, Duane, Hollsopple, Pa.  
Brower, Robert W., Portland, Oregon.  
Brown, Gordon, Buck Creek, Ind.  
Brown, Joseph, Meyersdale, Pa.  
Brown, Leonard, Mooreland, Ind.

Brubaker, H. Bruce, Wabash, Ind.  
Buckingham, Myrlin F., La Place, Ill.  
Byers, George L., Eaton, Ohio.  
Caimano, Carmine, Brooklyn, N. Y.  
Carman, Kenneth, New Carlisle, Ohio.  
Cherry, Raymond F., Altoona, Pa.  
Chittum, R. C., Roanoke, Va.  
Coleman, Donald E., Lewistown, Pa.  
Conrad, Warren, Hummelstown, Pa.  
Coop, Harold R., Osborne, Kansas.  
Corl, Eldon, Conemaugh, Pa.  
Cross, Ralph E., Johnson City, Tenn.  
David, Lewis, Canton, Ill.  
Deweese, Cardon E., Roanoke, Va.  
Drake, Robert F., Grants Pass, Oregon.  
Dunford, Clarence, Bassett, Va.  
Early, Howard L., Lima, Ohio.  
Early, Lloyd W., Ada, Ohio.  
Fannin, Jack, Lindsay, Calif.  
Fitzwater, Ralph, Flower Hill, Md.  
Fleming, Arthur E., Oklahoma City, Okla.  
Flora, James Ray, Cloverdale, Va.  
Flora, Norman H., Peru, Ind.  
Flory, Glendon H., Woodland, Mich.  
Folmer, Ralph F., Reading, Pa.  
Forney, Merrill E., Roanoke, Va.  
Forsyth, Wesley M., Bakersfield, Calif.  
Fox, Jacob W., Hagerstown, Md.  
Galway, John, Brooklyn, N. Y.  
Gardner, Wayne A., Battle Creek, Mich.  
Gibble, Martin G., Manheim, Pa.  
Gnagy, Albert G., Glendora, Calif.  
Grubb, Kenneth, Palmyra, Pa.  
Harshbarger, L. F., McVeytown, Pa.  
Hart, Edmund G., Lancaster, Pa.  
Hasson, Omer, Uniontown, Pa.  
Hefley, Nathan L., Lititz, Pa.  
Heins, Charles, Irricana, Alberta, Canada.  
Heisey, Stanley, Oaks, Pa.  
Henderson, William D., Claysburg, Pa.  
Hoffer, Lester H., Conewago, Pa.  
Hoffman, Arthur S., Oaks, Pa.  
Hollada, Edgar, Maple Glen, Pa.  
Hoover, James H., Robins, Iowa.  
Hughes, Orris, Homerville, Ohio.  
Joseph, Chas. W., Lima, Ohio.

## Brethren Service News...

### Tornado Damages C.P.S. Camp

Sixteen men were seriously injured; eight more were less seriously injured and thirty additional men suffered minor cuts and bruises and shock when a tornado struck Civilian Public Service Camp No. 7, Magnolia, Arkansas, on April 10. The storm began about seven o'clock in the evening with hail and rain and continued with varying degrees of intensity for about an hour. Sixteen buildings were completely demolished, including eight dormitories, the infirmary, woodwork shop, laundry and bathhouse, store-room, warehouse, garage, recreation hall and chapel, and truck shed. It is reported that the camp location was the hardest hit in that section of the state.

The parents or nearest relatives of the injured men were notified as soon as communication services could be re-established. The local community hospital and physicians offered their services and facilities for the injured and Magnolia Agricultural and Mechanical College co-operated very helpfully in providing dormitory space for thirty-five.

W. Harold Row, national director of Brethren C.P.S., left for Camp Magnolia several hours after receiving the notice of the disaster. He is working with Col. F. A. McLean of Selective Service in the re-assignment of men and the disposition of property. The camp will not be re-established and the personnel will be moved to Camp Cascade Locks, Oregon; Camp Waldport, Oregon, and to special detached service projects under the administration of the B.S.C.

Government property and equipment damaged included blankets, mattresses, iron cots, trucks and tools. Losses to the Brethren Service Committee are 200 chickens drowned, feed, laundry equipment, merchandise of camp store, and personal property of the men.

For the B.S.C. the greatest expense will be for medical care and services. A great deal of clothing will be needed to replace personal losses. Persons interested in helping may send their gifts to the Brethren Service Committee, 22 S. State Street, Elgin, Illinois. If desirable, the gifts can be designated for this current relief project.



# Our Mission Work

## Religious Emphases in Woodstock School

EMMA K. ZIEGLER

If the amount of religious instruction and opportunities for taking part in religious activities counts for anything in building Christian character, then the children in Woodstock school, the school for children of missionaries in India, should be of a superior type. Not only is there classroom religious instruction three periods a week, but there are also various religious organizations functioning in the school and family prayers are conducted in each house where the children live.

The aim of the religious instruction is to give a fairly good bird's-eye view of the Bible and through this study to build into character the great principles of Christian living. Toward this end in the lower classes the children are told stories which give them an idea of the home life of Palestine, stories of shepherd life, stories from the life of Jesus and stories which illustrate the principles of Jesus.

In the elementary school the aim is to give further instruction in the life of Christ with the chief emphasis on inculcating the teachings of Jesus into the lives of the children. Also, the early church is studied through Acts and some of Paul's Epistles.

In the high school still further study is made of the early church and also the lives of a few of the early missionaries. In one class Old Testament leaders are studied. In the junior class the harmony of the gospels is followed out and the life of Jesus studied on that basis. In the senior class Romans is the basis of a study which emphasizes basic principles of Christian faith. All sorts of problems which the children may have are discussed, so that a practical emphasis is given to the course. In the last two years no examinations are given in these classes so that there may be greater scope in individual thinking.

In our individual classes the day is always begun by Scripture or devotional reading and prayer which the teacher or pupils conduct. Once a week the entire school meets in Parker Hall for chapel together at which time the principal or another teacher, or someone from outside the school, conducts devotions and gives a talk. From this platform Leland S. Brubaker spoke.

Besides the formal teaching program opportunities are given for expression through the junior church and the Christian Endeavor societies. In the junior church which meets before the regular service, the pastor preaches a sermon suitable to the children from fifth grade up through high school. Then the children disperse to meet in small groups in which a leader directs their thinking along the lines of the sermon, which they discuss. The children below fourth grade have a Sunday-school period of their own.

On Sunday afternoon seven different Christian Endeavor groups meet in separate meetings. These are integrated into one main organization and have occasional meetings as such.

Both at junior church and the Christian Endeavor societies offerings are taken and the money is sent to many different places. Some goes to mission institutions. Quite a bit has been contributed this year toward maintaining a school and a teacher for Indian children here on the Woodstock estate. Also quite a sum has been contributed to the famine relief fund of Bengal.

We have in our school four different houses or hostels in which the boarding children and teachers live. In each of these prayers are conducted daily, in some cases morning and evening.

Not all the children in the school are of the Christian religion but in my own class I have never had any difficulty about having all the children, even though Muslim or Hindu, take their turn at leading prayers. In some cases they pray their own prayers and do it beautifully. Some of them have also been among the leaders in the Christian Endeavor societies.

I have heard different ones of the teaching staff remark that on the whole our children are honest and will face things even though the consequences to themselves are unpleasant. I feel sure that the opportunity that we teachers have of discussing everyday problems with them in the light of scriptural teaching has a tremendous influence on them. When I think of the responsibility that I have it makes me tremble. The Hindu boy who has given a greater response than anyone else in the class, whose eyes are riveted on the teacher during Scripture class, who has shown a decided improvement in his attitude toward

things in general, makes me question my own heart to see if I have the right attitude toward him.

Woodstock school is one of the crossroads of the world. We want it to be a Christian landmark. Will you help us by your prayers to make it such?

*Landour, Mussoorie, India*

## What to Pray For

*Week of April 23-29*

At Marama, Africa, live three of our women missionaries. They are Miss Clara Harper, Miss Sara Shisler and Miss Ruth Utz. They are on our prayer schedule for every day of this week.

The Marama station was opened up in 1931. During the intervening years the following missionaries have lived and worked at Marama for shorter or longer periods of time: Clarence and Lucile Heckman, Desmond and Irene Bittinger, Albert and Lola Helser, Ruth Utz, Clara Harper, Wm. and Esther Beahm, H. Stover and Christina Kulp, Herman and Hazel Landis, Harold and Gladys Royer, and Sara Shisler. But during the past few years the work of the station has been directed by the three women for whom the church is to pray in a special way at this time.

Clara Harper first went to Africa in 1926. She has found great joy in going among the homes in the compounds, encouraging the women to have cleaner living conditions and teaching them rules of better living. Along with all this, her greatest desire has been to acquaint them with Jesus Christ and his way of salvation.

Sara Shisler has been back in Africa since 1938. These six years have been busy years for her. At Marama at the present time she is the shepherd of the church. As with all pastors everywhere she faces problems, but she says that she rejoices in many encouraging phases of the work. In one of her letters she mentioned the fact that she would be meeting with the church committee in the afternoon.

Ruth Utz is the nurse. So thoroughly does she care for the people that they call her "*Likita Utz*," which means Doctor Utz. The life of the missionary nurse, like that of a doctor, is a life not her own. *Likita Utz* is a busy nurse.



# The Church at Work

I have a growing conviction that our churches have an honest desire to co-operate with their pastors to the end that the kingdom of God may come. Some congregations or members in the congregation unintentionally hinder the work of our Lord. Most churches are open for constructive help at this point. May I offer a few simple suggestions.

*Follow the will of God.* When a minister receives a call to serve a church as pastor he must use every effort to silence all selfish desires and put himself completely within the will of God. The church that is calling him should match this spirit. The church should reach a high spiritual level when it becomes the instrument of the Holy Spirit in calling a minister to be its pastor. Happy is the minister who feels this spirit the first Sunday he enters the pulpit. Selfish political bickering on the part of the church or the minister at times like this is a sin of the first magnitude.

*Consider the pastor's home.* The church should give thoughtful consideration to the pastor's home. He cannot put his whole heart into his work unless there is peace at home. The church should provide adequately, not luxuriously, for his home comforts. He is human and concerned about the present and the future welfare of his family. The church should relieve him of anxiety at this point. Do not humiliate him by making him ask for this. Living costs have gone up; wages have gone up. Did you remember your pastor without a suggestion from him? Have you suggested that you, as a church, would be happy to carry your part of having him join the new ministers' pension plan?

The pastor is the servant of the church. He is available when you need him day or night. Do not abuse this privilege by breaking the sanctity of his home unnecessarily.

*Let him be your pastor.* Open your hearts as well as your homes to him. He cannot be your pastor unless you let him in. If he is God's anointed, he should have something to share with you in your deepest needs and in your highest joys. Some congregations pay their pastor's salary, then close their doors so he cannot serve them. That is poor

business. In asking him to serve in the most sacred moments of life, we are laying on the minister a great responsibility.

*Let him preach.* You have called your pastor to lead you into the unsearchable riches of God's truth. You have made it possible for him to have time to study and pray that he may speak the truth. Do not shackle him by your prejudice or preconceived ideas. It is a great congregation that will allow its min-



## The Church and Her Pastor

H. L. Hartsough

ister to preach the truth courageously. Offer constructive criticism to him. Be sure it is constructive and that it is given to him with an open mind and in a Christian spirit. Then you will be a real help to your pastor, for he has no corner on the truth.

*Co-operate with the pastor.* Instead of saying, "Let the pastor do it," say, "Let us do this together." Introduce the pastor to the right people; keep him informed so that he may render timely service; offer assistance to relieve his overcrowded program; always have a good word to say to strangers about the pastor and the church; encourage without coddling him. If this is done you will build a strong healthy church together. It will not be the pastor's church. When he moves to another field the church will go forward undisturbed. One of the most unfortunate misunderstandings is that the minister is "hired" to perform the

religious tasks for the entire congregation.

*Look to the pastor to lead you into better life.* You will expect him to help put the church school back into the church. You will look to him to help rebuild broken-down moral standards and to bring order out of chaos and despondency. You will expect him to recapture the spirit of evangelism. What minister would not be challenged to outdo himself with such a spirit. Put over against that a soulless, indifferent, defeatist attitude on the part of the membership, and you tax the strength and endurance of the minister to the breaking point. Churches may make or break preachers. Jesus found a community where he could do no mighty works.

*Share the minister's joy.* "He that would be your minister let him serve." But it is a glorious service! The congregation would do well that they so consider it. The Protestant minister has suffered at the hands of thoughtless men. The members of the church must recast their thinking and revise their shallow remarks about the preacher. Instead of being apart from life, he is closer to real life than any other man in the community. He ministers to life at its depth. Think of him as a real man; tell your sons about the rich field open to those who are worthy to qualify as a pastor.

*Be your pastor's friend.* You have a few intimate, personal friends to whom you can pour out your heart. Who will be the pastor's pastor? The minister is very human. He needs to share his highest joys and hopes with someone. Our dearest friends multiply our joys and divide our sorrows. My plea is that you trust your pastor in his intimate human friendships as he trusts you.

### ADULT DISCUSSION OUTLINE

#### Family Loyalties

Sunday, May 14, 1944

Scripture: Matt. 5: 13-16

The Brown family does things together. The major decisions of parents and children are made in consideration for every other member of the family. The ideals of one represent to a very large extent the ideals of others. This family has arrived at certain standards to which every member will hold regardless



of any outside influence. Family loyalty is strong.

The Brown family is a rather idealistic example. It will serve to help us discover these factors which form the basis of family loyalties. Discussion of these factors should aim to help families in the church to attain within each unit a greater degree of family loyalty.

#### Bases for Family Loyalty

Father and mother love each other. Children see in them examples of thoughtfulness, kindness, idealism and loyalty.

Children have the security of knowing that they are wanted by both parents. The parents enjoy their children and the children in turn develop a strong feeling of loyalty to the ideals of their parents.

Both parents furnish examples of Christian living inside as well as outside the home. Children tend to imitate parents and develop character traits similar to theirs. Character is caught more than taught and whether they realize it or not parents are always exerting some influence upon their children.

#### Questions for Discussion

What are some ways by which husbands and wives may keep romance alive?

What are the evidences of family loyalty?

How may family loyalty help children and young people as they face problems in the community?

What help can the church give to parents on this problem?

What reading material is available for parents on this subject?

#### Resource Material

Achieving a Christian Home Today. 10c.

Growing Together in the Family. 50c.

### Correspondence . . .

#### The Rainbow of Hope

The simple hope back of the empty tomb is the guarantee of the truth of God, in every vital doctrine of Christianity. Into the heart of the world on that Easter morning entered a new and great hope.

The buds of immortality that cluster in the human soul opened into full blossom. Since then the grave has been the soul's robing room, where it puts on the garment to meet the king in his beauty.

Thank God for the rainbow of hope that shines above each grave, assuring us that we shall meet beyond the river where the day dawns and the shadows flee away.

"Jesus lives" is the greatest

thought of all time—a thought so great that even Christ's disciples did not grasp it, though Jesus repeatedly foretold his resurrection. We worship not a great Teacher whose body lies now in the tomb. Our hope is in the Living One—the one who himself said, "I am he that liveth and was dead, and behold, I am alive forevermore."

This Living One says to us, "Because I live, ye shall live also." Thomas could place his hope in no one else but Christ. When he met his Lord he fell at his feet and cried, "My Lord and my God."

The power of the resurrection is our greatest hope. The cross in itself is not the symbol of victory; it is rather the symbol of what the victory cost. The victory itself is the resurrection, and the resurrection was made possible through the power of God that brought again the Lord Jesus from the dead.

The empty tomb of Christ is the seal of all that he said, the confirmation of what he did, and a guarantee of all that he promised. His victory over death, hell and the grave is my rainbow of hope.—O. D. Eller, Salem, Va.

#### Atrocities a Challenge

It is still to be hoped that reports of Japanese atrocities are not true. Whether they are or not, they arouse in our country the spirit of revenge, but they can also present one of the greatest challenges that has ever come to the Christian nations, the United States and England. Perhaps our treatment of China after the Boxer Rebellion in 1900 presents a suggestion of what might be done for Japan after this war. China's splendid leadership today is no doubt due to the fact that she has been permitted during the last forty years to send students to the United States for education, with the understanding that they return to China. It would be difficult to persuade the American people to adopt such a plan now because the war with Japan is so far-reaching and the feeling of hatred runs so high. But difficulty of a task is not justification for failure to make an effort.

Every nation has its contribution to make to civilization and no nation can be free and safe until all are free and know how to use their freedom wisely. Thinking people of America have come to believe that the way to eliminate crime is not punishment of criminals, but education to prevent crime. There is no reason to believe that the same principle cannot be applied internationally as well as nationally. I believe the day will come when the finer and higher standards of conduct will prevail between nations. If enough people think and plan wisely that day can be hastened.

Before the war with Japan began

a great world Christian leader who understands Japanese thinking said that if America did not send a thousand missionaries to Japan she would have to send many thousands of marines. We have sent the marines. Now let us do our part to create public sentiment for constructive treatment of Japan in an effort to prevent such an occurrence in the future, and when the opportunity again comes let us do our share in giving her the gospel. When we can keep peace by goodwill instead of by suppression there will be neither war nor atrocities.—Ruth Hawkins Cayford, Glendale, Calif.

#### A Methodist Army Chaplain Speaks

The following is an excerpt from an article by Chaplain William J. Brown in *The Christian Advocate* for March 16, 1944, and is reprinted by permission.—Ed.

I am confident that I can honestly say that, insofar as Methodist youth in the armed forces are concerned, there is no bitterness toward conscientious objectors. Most of these men in uniform have listened to pastors teach and preach against the evil that is war. While there is no envy for Civilian Public Servicemen in the camps, there is admiration for their courage. For most men are broad-hearted and big-souled enough to recognize that it takes courage—real courage—to stand firm on one's convictions when the mass of humanity looks askance, mayhap with dislike and ridicule.

To me the word *stigma* as applied to the men in the camps for conscientious objectors is not to be ashamed of. The word means, as it means in the New Testament, that they are wearing the mark of their sincere convictions.

I may not agree with them insofar as I am personally concerned, but as a member of the Methodist Church, what has that to do with the moral obligation I am called upon to meet?

These men in the C.P.S. camps are our brothers-in-fellowship under the cross of Christ.

These C.P.S. men are on duty—long hours, hard work, no pay. Certainly there is only one course: "We must hold up our end of the work." As a church we shall forfeit the respect of all if we fail in our obligation to the few.

#### Another Mother Hears the Call

Amanda Lauretta Erbaugh, daughter of David R. and Mary Bowman, was born Jan. 14, 1864, near New Lebanon, Ohio. On Sept. 2, 1883, she was united in marriage to Noah W. Erbaugh of the same vicinity. It can truly be said that they lived together happily until he was called on Aug. 7, 1937.

About two years before their marriage they started their Christian lives together, being baptized on the same day. When her husband was called to the ministry, she faithfully accepted the responsibility and rendered efficient service as a minister's wife. One year was spent in Bethany Biblical Seminary.



After father's home-going, mother lived in her own home near West Alexandria, Ohio. She lived here until her late illness when she was taken to the home of her daughter, Myrtle Henry. She was anointed by Bro. Clarence Erbaugh, assisted by Bro. Paul Kinsel.

She always enjoyed church services and attended regularly. In later years she did much reading and letter writing. She always enjoyed going with father to visit isolated members, unfortunate families and new folks moving into our community. When father could not go she sometimes would take us children and do such visiting. After she was unable to do much visiting, she kept in touch with some by letters. She corresponded with some of the boys in service.

Her poise in trying moments was a striking characteristic of her life; she had learned the art of trusting rather than worrying. She also was careful to speak good of others. Her prayers and good advice have helped her children.

She departed this life Jan. 20, 1944. She leaves four children, eight grandchildren, eight great-grandchildren, two sisters and many other relatives and friends. Funeral services were held at the Church of the Brethren at West Alexandria, Ohio. Bro. Jonas Groff brought the message of comfort, assisted by Bro. Paul Kinsel. Interment was made in the Fairview cemetery.—Ida Kempton, New Carlisle, Ohio.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Moore-Powers.**—Noel Lewis Moore and Mary Anne Powers, both of Phoenix, Ariz., by the undersigned at the home of the bride's parents in Glendale, Ariz.—Walter S. Coffman, Glendale, Ariz.

**Myers-Boldosser.**—Roy G. Myers, Jr., of New Freedom, Pa., and Evelyn Mae Boldosser of Carlisle, Pa., in the Carlisle church by the undersigned, March 11, 1944.—H. M. Snively, Carlisle, Pa.

**Yeater-Bigham.**—Dean L. Yeater and Dorothy Bigham, both of Chico, Calif., in the Chico church, March 20, 1944, by the undersigned.—W. R. Brubaker, Live Oak, Calif.

## Fallen Asleep . . .

**Frederick, Nettie,** daughter of Jacob and Lydia Hoffer, was born in Medina County, Ohio, Dec. 3, 1879, and lived most of her life in Elkhart County, Ind. She was married to Charles Frederick on March 22, 1899. She died Feb. 28, 1944. Her husband died July 15, 1939. She leaves six children, five sisters and fourteen grandchildren. She united with the church when a young girl. She and her husband served in the office of deacon for many years. Services were conducted in the Union Center church by Bro. H. A. Claybaugh and the undersigned. Burial was in the adjoining cemetery.—David Miller, Nappanee, Ind.

**Hoover, John Henry,** died March 16, 1944, at a hospital in Harrisonburg, Va., at the age of eighty years. He was the son of the late Emmanuel and Annie Cline Hoover and was born near Timberville, Va., where he spent his entire life. Bro. Hoover was a prominent business man and served on many boards and committees of local institutions. He was a trustee and an active member of the Timberville church, which he helped to build as chairman of the building committee in 1929. Surviving are his wife, six children, twelve grandchildren and one great-grandchild. The funeral was held at the Timberville church with the writer officiating,

assisted by Bro. Charles D. Bonsack. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Johnson, Sarah Ann,** daughter of Henry and Susan Quackenbush Trauter, was born May 16, 1858, near Shoals, Ind., in which community she lived her entire life. She was united in marriage to Benjamin S. Johnson on Oct. 20, 1887. Two children were born to them. Sister Johnson united with the church at the age of sixteen and lived a devoted Christian life. She died March 19, 1944. She leaves her husband and children, one brother, several grandchildren and great-grandchildren. Funeral services were conducted by the writer at the Sampson Hill church, with burial in the cemetery near the home.—J. Andrew Miller, Muncie, Ind.

**Justice, Loretta M.,** daughter of John and Susanna Justice, was born Jan. 29, 1869, and died March 17, 1944, at the home of her brother in Louisville, Ohio. In 1907 she entered nurse's training in Cincinnati, Ohio. Following her graduation she went to Owensboro, Ky., and was associated with the Owensboro city hospital, being superintendent for many years. When a young girl she became a member of the Church of the Brethren, in which faith she died. She is survived by one sister and one brother. Funeral services were conducted in a funeral home in Louisville by the undersigned, assisted by Rev. Paul Frees of the United Brethren church.—M. M. Taylor, Louisville, Ohio.

**King, Mary,** was born March 28, 1847, near New Carlisle, Ohio, to Emanuel and Elizabeth Frantz Grisso. She was baptized into the Donnels Creek church when a young girl. At the age of twenty-one she moved to Indiana with her parents and was married in 1869 to Daniel King. She then united with the West Manchester church and held her membership there for more than fifty years. Bro. King died in 1919, after which she lived with her daughters. Of five children, only one daughter survives, with several grandchildren and great-grandchildren. Sister King died March 18, 1944, as the result of a fall. The funeral services were conducted at the Walnut Street church by the writer, assisted by Elder Edward Kintner. She was laid to rest in the West Manchester cemetery.—Roy D. Boaz, North Manchester, Ind.

**Kingery, Rose E.,** daughter of Henry D. and Susan Eikenberry, was born Aug. 4, 1871, and died at her home near Bringhurst, Ind., March 13, 1944. She had lived her entire life in this community. On March 2, 1892, she was united in marriage to Jacob M. Kingery, who survives with two children and two sisters. She had been a member of the church since youth. The funeral was conducted at the local church by Bro. Ray E. Zook, assisted by Rev. Collier and Rev. Hodge. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Lawson, Mary,** died at her home in Mercersburg, Pa., Jan. 22, 1944, aged seventy-nine years. She was a member of the Welsh Run church most of her life. She is survived by four children, several grandchildren and great-grandchildren. Funeral services were conducted at the home by Brethren C. E. Grapes and Frank Laughlin. Interment was in the Welsh Run cemetery.—John D. Martin, Mercersburg, Pa.

**Lehigh, Clayton Henry,** was born Aug. 10, 1872, and died at his home in Hanover, Pa., March 13, 1944. His wife died nine years ago. He is survived by six children, several grandchildren and great-grandchildren, five brothers and sisters. He was a son of the late Amos and Sarah Peterman Lehigh and was a faithful member of the Pleasant Hill church. Funeral services were conducted at his late home and at Mummert's meetinghouse by Bro. G. Howard Danner and the writer. Interment was in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

**Lehman, Sarah Jane,** was born Nov. 9, 1868, and died Dec. 25, 1943. She was the daughter of Josiah and Susannah Coughan Custer. She is survived by one daughter,

# A Tribute to Mothers

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one son, Boyd, who is a minister in the Shade Creek congregation; and one brother. Sister Lehman's life was devoted to helping other people. Funeral services were conducted at the Ridge church by the undersigned, assisted by Bro. John Graham. Interment was in the Custer cemetery.—Jacob T. Dick, Windber, Pa.

**Manning, Celestial,** died March 7, 1944. He was the son of George and Susan Poet Manning and was born July 14, 1866. He united with the church in 1886 and was a faithful worker all his life. In 1887 he was married to Sarah A. Diehl, who died sixteen years ago. He is survived by two daughters, several grandchildren and great-grandchildren, and three sisters. Services were conducted at the Eversole church by John H. Root, assisted by Brethren Clarence Priser and Harry Bowser. Interment was in the Eversole cemetery.—Anna M. Landis, Brookville, Ohio.

**Manning, Clara,** daughter of the late Samuel and Nancy Galley Cover, died in her home at Old Frame, Pa.; she was an invalid for many years. She was aged seventy-one years. She was a member of the Fairview church for many years. She leaves her husband, Frank; one son; two stepdaughters; and one grandson. Funeral services were in charge of Rev. Earl Confer, pastor of the Christian church of Uniontown, Pa., and the undersigned. Interment was made in the Old Frame cemetery near Smithfield, Pa.—Albert M. Haight, Masontown, Pa.

**Maxwell, Minnie,** was born July 27, 1874, in Carroll County, Ind., to Mr. and Mrs. Jackson Wike, and died March 7, 1944, at the home of her daughter in Flora, Ind. In 1894 she was married to Charles Maxwell, who died one year ago. She leaves three children and one sister. She was a member of the Flora church. Funeral services were conducted at the Carter funeral home by Bro. Ray E. Zook. Burial was in the Musselman cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Mellott, John K.,** was born Aug. 5, 1905, and died suddenly while at work on March 2, 1944. He is survived by his widow, Blanche; two daughters; his mother, Alice Mellott; and four sisters and brothers. Funeral services were conducted at a funeral home in Carlisle by the writer. Burial was in the Mt. Holly Springs cemetery.—H. M. Snively, Carlisle, Pa.

**Noss, Jesse L.,** son of Jacob and Sarah Noss, was born near Harrisburg, Pa., April 27, 1858, and died March 19, 1944. He was united in marriage to Cora E. Stutsman fifty-four years ago. They lived in Indiana, Michigan and Idaho, returning to



Elkhart five years ago. He was faithful in church attendance and knew his Bible well. He is survived by his companion and six children. Funeral services were conducted by the writer in the Elkhart city church, with interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

**Somsel,** Cameron Neil, was born Feb. 20, 1924, near Brethren, Mich., to Harvey and Alice Somsel. He enlisted in the air force in August 1942; after receiving his wings he left this country in June 1943 for New Guinea and was killed in action on Jan. 25, 1944. He leaves his parents, one brother and five sisters. Memorial services were conducted in the Brethren church by Bro. J. Edson Ulery, assisted by Bro. Clifton Leckrone.—Miss Ella Keith, Brethren, Mich.

## Church News . . .

### California

**Glendora.**—On Jan. 9 several Christian Jews from Los Angeles gave us an interesting service. We appreciated having Bro. LaMar Bollinger as our guest speaker on Jan. 23. Drs. Raymond and Laura Cottrell were with us on Jan. 28 and spoke at our monthly birthday dinner. A service flag was dedicated on Jan. 29. On Feb. 20 Bro. O. C. Sollenberger preached two sermons here. We met in council on March 1 with Elder Galen K. Walker in charge. The building committee gave its report and will continue working toward a new parsonage after the war. Three new deacons were elected: Ralph Schrock, Lester Blocker and Harvey Hartman. Barbara Grant, a student minister at La Verne College, was relicensed for another year. Pastor Walker will have charge of our pre-Easter services. The choir will render a cantata, *The Glorious Galilean*. Our pastor and his wife will represent us at Annual Conference. On Jan. 23 we finished a year's study of the Book of Revelation, under the direction of our pastor. We are beginning the study of *A Teaching of Biblical Doctrines* at our Wednesday evening service. Our women's group is busy with regular work, serving the monthly dinners for the co-ordinating council of our town, and doing Red Cross work.—Louise E. Brubaker, Glendora, Calif., March 1.

### Florida

**Okeechobee.**—Brother and Sister Clara Erbaugh of New Lebanon, Ohio, arrived on March 4 for a two months' stay with us. They will be in charge of our work for that time, giving our pastor a needed rest. At a short business session on March 19 we decided to hold our love feast on Easter evening, following a week's pre-Easter services. Lt. Russell V. Domer and Martha Walker were united in marriage in our church by Bro. C. E. Erbaugh on March 21. On March 19 one baby was consecrated. A girls' choir has been organized. On March 24 a number of the members surprised Mrs. Erbaugh for her birthday.—Mrs. Russell V. Domer, Okeechobee, Fla., March 30.

**Tampa.**—We are planning a program for Easter Sunday and expect to begin a revival in April. Our offering for C.P.S. camps for the last year was \$240. The sewing circle has ordered individual communion cups for our church. It is also sponsoring a prayer meeting each week for mothers with boys in service. Bro. A. D. Crist has been giving much time to visiting the boys in camps near here. We will have a love feast later in the spring.—Mrs. E. J. Stambaugh, Tampa, Fla., March 26.

### Idaho

**Boise Valley.**—Our attendance is increasing. The young people attended the B.Y.P.D. rally in Nampa on March 18, 19. Our former pastor, Bro. William Riddlebarger, gave one of the addresses. Elder H. G. Shank presided at our council meeting on March 26. Plans were made to secure another minister to relieve Bro. C. N. Stutsman.—Mrs. Clara Carlson, Meridian, Idaho, March 31.

**Emmett.**—Our aid society has served sale dinners and a banquet, and has sent a crate of oranges to a canteen in Boise. This group has sent money for the support of the district paper, mission relief, girls' mission school and the Red Cross. Our church had a New Year's Eve party. We had a basket dinner on March 26, followed by a council meeting. Our young people attended the spring rally at Nampa. Two of our boys in service were recently home on furlough. The men's work is promoting the heifer project.—J. W. Harris, Emmett, Idaho, March 31.

### Illinois

**Decatur.**—During January we met each Sunday for a fellowship supper and missionary study. On March 26 a missionary play was presented. On April 2 the LaPlace church will present *The Unlighted Cross*. Miss Joe Van Dyke of the Negro race recently gave an interesting talk about racial conditions in our city. A pipe organ has been installed in our church. A dedication service was held Feb. 6. On Feb. 13 a recital was given by a guest organist. Our business meeting was held March 1. The love feast will be observed two evenings, April 6 and 7, in order to have room for all. The Lenten season was designated as a time of evangelism; this includes the Sunday serv-

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

### LOVE FEASTS

#### California

April 23, San Bernardino.  
April 23, 6:30 pm, Pasadena.  
May 7, 4:30 pm, Los Angeles, Belvedere.

#### Colorado

May 14, 7:45 pm, Haxton.

#### Idaho

May 7, Nampa.

#### Illinois

April 30, Panther Creek.  
May 7, 6:45 pm, Mt. Morris.

#### Indiana

April 29, 7:30 pm, Nettle Creek, Brick house.

May 6, 7:30 pm, North Winona.  
May 7, 7:30 pm, Monticello, Guernsey.  
May 15, Wawaka.  
May 20, 8 pm, Bethany.  
May 20, 21, 7:30 pm, Upper Fall Creek.  
May 21, 7:30 pm, Kokomo.  
May 21, 7:30 pm, Salamonie.  
May 27, 7:30 pm, English Prairie.  
May 27, 7:30 pm, Middletown.  
June 3, West Manchester.

#### Iowa

June 4, Brooklyn.

#### Kansas

May 6, Maple Grove.  
May 13, 8 pm, Lone Star.

#### Maryland

April 23, 6:30 pm, Westminster.  
April 29, 2:30 pm, Longmeadow.  
April 30, 5 pm, Baltimore, First.  
April 30, 6:30 pm, Sams Creek.  
May 6, Stone Bridge.  
May 6, 2:30 pm, Piney Creek.  
May 7, 5:30 pm, Pleasant View.  
May 7, 6:30 pm, Edgewood.  
May 7, 6:30 pm, Monocacy.  
May 14, 7 pm, Locust Grove.  
May 14, 7:30 pm, Manor.  
May 20, 5 pm, Beaver Creek.  
May 27, 2:30 pm, Broadfording.

#### Michigan

May 27, 8 pm, Shepherd.

#### Nebraska

May 7, Bethel.

#### Ohio

May 7, Canton, First.  
May 7, 7:30 pm, Eversole.  
May 20, Middle District.

#### Pennsylvania

April 23, Brothersvalley.

ices, the Wednesday evening hour, and visitation evangelism. Pastor John Wieand will be our delegate to Annual Conference. Our church attendance has been good. The average weekly offering since Oct. 1 has been \$128.28; \$1,000 has been paid on the parsonage debt in the last seven months. In March Brother and Sister Wieand attended the conference of executive secretaries and camp planners at Elgin. Our choir will give an Easter cantata, *The Triumph of the Crucified*.—Mrs. M. K. Wolfe, Decatur, Ill., April 1.

### Indiana

**Plymouth.**—Three young brethren and their wives have been installed in the deacons' office. At the recent business meeting Pastor Arthur Keim and wife were elected delegates to Annual Conference. The ladies' aid meets once a week. They sent cookies to the C.P.S. camp in Michigan. Sister Anna Mow was with us Feb. 27 and gave three splendid messages about India. She also directed the serving of an Indian meal. The men's organization has purchased two heifers. They are planning to have one ready to ship to Puerto Rico this spring. We have a 100% Messenger club. Some students from Manchester College gave us a program on April 2.—Mrs. Irene Musser, Plymouth, Ind., April 3.

April 23, 7:30 pm, Ridge, Ridge or Fogelsanger house.  
April 23, 7:30 pm, Upper Claar.  
April 30, Altoona, 28th St.  
April 30, Lower Claar.  
April 30, 6:30 pm, Mt. Olivet.  
May 6, 1:30 pm, Little Swatara.  
May 6, 2:30 and 6 pm, Spring Creek, Hershey.  
May 6, 7, 10:30 am, Hade, Falling Spring congregation.  
May 6, 7, 2 pm, Midway.  
May 7, all day, Lower Cumberland, Mohler house.  
May 7, Stonerstown.  
May 7, Windber.  
May 7, 10:15 am, Shrewsbury.  
May 7, 2 pm, Spring Grove, Kemper house.  
May 7, 6 pm, Hanover.  
May 7, 6:30 pm, Johnstown, Walnut Grove.  
May 7, 6:30 pm, Philadelphia, First.  
May 7, 6:30 pm, Shade Creek, Berkey house.  
May 7, 6:30 pm, Somerset.  
May 7, 6:30 pm, Tire Hill.  
May 7, 7 pm, Connellsville.  
May 7, 7 pm, Green Tree.  
May 7, 7:30 pm, Beachdale.  
May 13, 2 pm, Indian Creek.  
May 14, all day, Marsh Creek.  
May 14, 7 pm, Claysburg.  
May 14, 7 pm, Snake Spring Valley.  
May 16, 17, Springville, Mohler house.  
May 17, 18, West Greentree, Florin house.  
May 20, Pine Glen.  
May 20, 1:30 pm, Back Creek, Brandt house.  
May 20, 21, Upper Conewago, Mummert house.  
May 20, 21, 10 am, Schuylkill, Big Dam house.  
May 20, 21, 1:30 pm, Heidelberg.  
May 21, York, Madison Avenue.  
May 21, 2 pm, Maiden Creek.  
May 21, 7 pm, Conemaugh.  
May 21, 7 pm, Dunning Creek, New Paris house.  
May 21, 7 pm, New Fairview.  
May 21, 7:30 pm, Bethel.  
May 27, 28, 10 pm, Antietam, Prices house.  
May 28, all day, Lower Conewago, Bermudian house.

### Tennessee

April 22, 7:30 pm, Liberty.  
May 13, New Hope.

### Virginia

May 7, 7:30 pm, Sangerville.  
May 7, 7:30 pm, Timberville.  
May 7, 8 pm, Greenmount, Mt. Zion house.  
May 14, 7:30 pm, Cedar Run.  
May 20, 7 pm, Midland.  
May 21, 7:30 pm, Unity, Bethel.



## Maryland

**Locust Grove.**—We held our council meeting April 2 with Bro. William E. Baker officiating. Our delegate to Annual Conference will be Elder Baker. Bro. William Kinsey was chosen elder for the coming year. Our love feast will be held on May 14.—Mrs. Bessie R. Purdum, Mt. Airy, Md., April 3.

**Manor.**—Our business meeting was held Feb. 21 with Bro. J. Rowland Reichard in charge. Bro. Reichard was retained as elder for five years. We decided to hold a pre-Easter service April 4-9 with Bro. Ora DeLauter as evangelist. We will observe the love feast on May 14. On Feb. 11 at the Sharpsburg church Bro. DeLauter presented through slides the total program of the church. The women have served lunch at a number of farm sales.—Naomi H. Coffman, Fairplay, Md., March 21.

## Michigan

**Sunfield.**—We have as our elder and part-time pastor, Bro. H. V. Townsend. He and his family are welcome additions to our group. The church has adopted the ministerial pension plan. There have been three weddings in our church during the past year. Two members have died. Two deacons, Donald Collier and Delmond Frantz, and their wives have been installed in office. Four members have been received by letter, two by baptism and two by reinstatement. We have a 100% Messenger club. The men's work is raising two helpers for the relief project. At our March council it was decided to have the church painted this spring. Our aid is making new garments and repairing used ones for relief, and canning for the C.P.S. camps and Bethany Hospital. We miss our young people who are away from us now.—Mrs. Oscar Ulrey, Vermontville, Mich., March 31.

**Woodland.**—At our last council meeting it was decided to observe our love feast on April 7. It was also decided to try to have a vacation Bible school this summer. During the winter a group spent Sunday evenings in a study of the book, Six Pillars of Peace, and the race problems of our country. The remodeling of the parsonage is nearing completion. Bro. Arthur Taylor, the district fieldman, was with us Feb. 12, 13. We have thirty men in service. The church endeavors to keep in touch with them through correspondence and by sending the Messenger to them. The pastor wrote letters to each of them at Christmas time. Revival meetings were held the last two weeks of January by Bro. C. C. Sollenberger of Ephrata, Pa. Recently we observed family night with Sister Nettie Senger of Detroit as speaker. Manchester College Day was observed March 26; an offering for the college was received. Our people are very faithful in their support of the Brethren Service and mission program.—Mrs. Arthur L. Dodge, Woodland, Mich., March 28.

## Nebraska

**Bethel.**—On Jan. 30 Bro. Earl Frantz of McPherson College filled our pulpit; an offering of \$59.29 was taken for the college. The men's organization also gave \$50 to the college. The women's council has been busy quilting. On March 17 we held our business meeting with Elder Swigart Miller in charge and Bro. Emerson Shideler assisting. Brethren Alvin Paul, Eldo Griffith, Harold Grove and their wives were installed as deacons. Our love feast will be held May 7. Bro. C. E. Johnson, pastor of the church at Carleton, who has been serving our church for two years, handed in his resignation, which was accepted. Six calves have been donated for the helper project. We have a 100% Messenger club. On March 25, 26 our young people entertained the Nebraska youth conference. Bro. James Berkebile of McPherson was the main speaker; the male quartet from the college presented the evening program. Eugene Lichty, the regional youth presi-

dent, led discussions and helped with B.Y.P.D. problems. Maye Oye, a Japanese-American student at McPherson, gave an interesting talk.—Mrs. J. E. Nedrow,avenport, Nebr., March 31.

## North Carolina

**Spray.**—In the absence of Pastor H. W. Peters on Jan. 23, Bro. H. M. Landis of Danville, Va., preached for us. On Feb. 13 the district young people's round table met in our church. We were happy to have Bro. Frank B. Layman, Jr., of Antioch preach for us on Feb. 14. The missionary circles have monthly meetings and are helping the needy in many ways. We are looking forward to our vacation Bible school in the early summer. Bro. J. Willard Agee, a licensed minister from here, is attending Bethany Bible Training School.—Mrs. Sam B. Thomas, Leaksville, N. C., March 31.

## Ohio

**Canton, First.**—On Feb. 4 we had a family fellowship supper; we have these suppers to get better acquainted with our new members and neighbors. On Feb. 13 Laura Shock, a missionary to China, gave us a worth-while message. Pastor Robert L. Sherfy was the speaker at a youth conference in the Homeworth Presbyterian church that evening. He was the speaker at the father and son banquet at the First Reformed church on Feb. 22. We are looking forward to the coming of Bro. Charles D. Bonsack for a series of serv-

ices beginning April 23. While our pastor was on a preaching mission in the Eversole church Bro. Clyde Mulligan gave us two challenging sermons. On March 26, Manchester College Day, several students from Manchester and Dr. C. Ray Keim were in charge of our services. Our love feast will be observed on May 7. The women's work is sewing for relief and getting ready for a bazaar.—Plezzle Maust Meyers, Canton, Ohio, March 31.

## Pennsylvania

**Elizabethtown.**—At our council meeting on March 2 we appointed Brethren A. C. Baugher and John Hershman as delegates to Annual Conference. The church voted to retain Bro. J. Henry Long as our summer pastor. The church was asked to contribute liberally to our building fund and to our new summer camp. Bro. John Hershman held revival meetings at Swatara Hill. These meetings closed on March 19; there were eleven converts. Our love feast will be held on April 9.—Ella S. Hiestand, Elizabethtown, Pa., March 29.

**Heidelberg.**—Bro. Frank Laysor of Myerstown was with us Jan. 16 and delivered a fine message on peace. On Feb. 13 the Achievement Offering was lifted. On Feb. 12 the ladies' aid society held an all-day quilting session. A church council was held Feb. 26. On March 12 Bro. Minor Myers was with us and told of his experiences in China.—Candace Royer, Myerstown, Pa., April 2.

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*The date this year is Sunday, June 11*

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# GOSPEL MESSENGER

Volume 93

APRIL 29, 1944

Number 18



## The Transfiguration

*Behold he was transfigured before them and out of a cloud a voice said, "This is my beloved Son, in whom I am well pleased; HEAR YE HIM" (Matt. 17).*

*An almighty God has set his seal upon the teaching of Jesus the Christ. When the world finally obeys the heavenly injunction and HEARS HIM, it will become transfigured and glorious. That the transfigured Christ belongs to all men is evidenced by this Chinese painter, who made Christ a fellow countryman.*



THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

**APRIL 29, 1944**

**Volume 93**

**Number 18**

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## Around the World

**Recruiting** of about 1,500 Newfoundlanders for employment on dairy farms in New York and Pennsylvania is expected to begin soon.

**All Catholic bishops** of Australia have joined in a statement protesting the destruction of historic cities and civilian life in war, especially from the air.

**It required 175 tons** of blueprint paper for the construction plans of one battleship which was recently launched. The blueprint paper for this job measured 2,260,000 yards or 1,285 miles in length and would fill six big freight cars.

**There are ten times as many children**, aged fourteen and fifteen years, at work in industry in the first half of 1943 as in the last half of 1940, and almost four times as many sixteen- and seventeen-year-olds. Many of these children are illegally employed.

**"Recreation centers for youth** are not the answer to juvenile delinquency," Mayor La Guardia said recently, in addressing an athletic league center. "It's the home," he insisted. "I've been saying it for a long time and I'm going to continue to say it."

**Nine bishops** of German-occupied Denmark have issued a pastoral letter condemning "the evil forces which have been let loose in our midst" and deploring the violation of "the principles of right" by which the Danish people have lived, the Swedish radio reports.

**A mother's first responsibility** is to her child, Judge Harry H. Rowland ruled in common pleas court as he awarded custody of a thirteen-month-old boy to the wife of a soldier provided she quit her forty-three dollars a week job in a home-stead steel works in Pittsburgh. The child had been living with his grandparents.

**A school to educate parents** whose children have become delinquent has been founded in San Francisco. More than 250 parents have been enrolled. Clergymen of the Protestant, Catholic and Jewish faiths serve as instructors in courses on the spiritual guidance of children and the recreational facilities of the churches. There are also courses in the legal, health, educational and vocational training responsibilities of parents.

**The question** of admitting women to full clerical status in the Methodist Church is being pondered by leaders of the denomination. The matter is expected to come to a vote at the general conference in Kansas City, beginning April 26.

**Continuing a settlement project** it began ten years ago, the Jewish Agricultural Society last year placed 102 families, made up of 500 members, on farms in six states, it was disclosed recently with the publication of the society's forty-third annual report.

**Believed to be the oldest** Protestant interdenominational clergy club in America, the Brooklyn Clerical Union is celebrating the one hundredth anniversary of its founding. Henry Ward Beecher, S. Parkes Cadman, Newell Dwight Hillis and Henry Van Dyke are some who have been members of the union.

**The Nutrition Foundation, Inc.,** has granted \$131,000 for research projects in nutrition. The grants go to twenty-three colleges and universities in the United States and Canada and include renewal of grants for thirty-one research projects already in progress and three additional grants.

**A Negro preacher** of a small church in Wilson, N. C., has waged a one-man crusade against juvenile delinquency. Each day he checked the poolrooms, beer parlors, bowling alleys and motion picture theaters for Negro youth of school age, escorted them back to school and conferred with their parents.

**Estimates released by the Department of Commerce** on March 1 show that Americans spent more than \$6,000,000,000 for liquor during 1943, which was nearly seven cents out of every dollar paid for goods and services of all kinds, and which amounted to forty-six dollars for every man, woman and child in the United States.

**A new set of ten commandments**, prepared by Generalissimo Chiang Kai-shek for soldiers in China's armies, is as follows: Thou shalt not covet riches; thou shalt not fear to die; thou shalt not advertise thyself for vain glory; thou shalt not be proud; thou shalt not be lazy; thou shalt not commit adultery or gamble; thou shalt not smoke; thou shalt not drink wine; thou shalt not borrow money; thou shalt not lie."



# Editorial

## Brethrenism

It has seemed to the writer for some time that something like the following ought to be said to our beloved brotherhood. There are several score within the brotherhood who could say it better, and it is to be hoped that after reading this they will. However, since the writer is in a position where he is expected to speak, humbly and prayerfully he now speaks on a point that concerns him much.

In the great prayer that lifted up the heart of Jesus to the heart of God (John 17), Christ pleaded that God might keep the disciples as one family. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (v. 11). It was after this that Peter was to refuse feet washing, that he was to draw a sword and slash wildly as those with swords always do, that he was to deny. It was after this that they were to

sleep, and then to flee and leave him to die with only John among those present to witness his agony. It was after this that they were to enter into long arguments about circumcision while the Gentiles waited for salvation. Jesus knew these things were to happen.

Though they were not able always to be faithful, and though they certainly were to be often a long way from agreeing, yet Jesus prayed that in spite of varying degrees of faithfulness, and in spite of differing opinions, they might all continue to be one. And how earnestly he prayed it!

He even went further and prayed that all those in the world might come into the brotherhood and be one with these, and that it might be a deepening fellowship. "I in them, and thou in me, that they may be made perfect in one" (v. 23). We are far from oneness yet, and still further from perfection in world brotherhood, but that was his prayer.

The writer is most concerned now about the first part of the prayer, for if we keep it from being answered then the second part cannot be. He is glad our church is called the Church of the Brethren. But have we kept and are we now keeping it "of the Brethren"?

The writer, with others, observes two things that pull at us now to keep us from being one. And when he sees some of our number succumb to the pulling it makes him sad, for then Christ's prayer cannot be answered through us in either of its earnest entreaties, and we cause his sweat and tears for us to have been in vain. The first of these is a theological difference, or a seeming theological difference. The second has come about because of the war and the abrupt adjustments our church has had to make to unusual circumstances. The Brethren have been accustomed to move slowly and to carry important decisions over from Annual Conference to Annual Conference. We could not always do that in this emergency and so our emergency actions have sometimes had to push ahead of

## Thinking About the News...

### Word From Cassino

This is being written immediately following Easter. Two newspaper clippings before me tell of Easter week at Cassino, Italy. The thoughts conflict; one breathes of Easter, the other does not.

The first one tells of a two-hour broadcast on this battle front on Easter Sunday through loudspeakers that could be heard by both German and American soldiers. During the broadcast the following words were addressed to the Germans by the American army chaplain in charge. "As an American chaplain I greet Protestants and Catholics of the German army. Should not all Christendom be jubilant this day? Should not all people rejoice—now that Christ died and rose again for all men—for Germans and Americans alike? Therefore, I wish you also today in the name of my soldiers a happy Easter."

That was courageous and good though it must have sounded a bit strange as it was punctuated by cannon, machine gun and rifle fire.

The second clipping was written the same day. It tells of Cassino Americans from Iowa who had been in the thick of the battle for thirty-five days and who, gaunt-faced and exhausted, and with ranks pitifully depleted, while dragging themselves to the rear were heard to say, "We aren't mad at anybody." British Tommies similarly suffering said, "You know, first thing I want to do after this war is to buy Old Jerry a drink." This worried the officers and the newspaper correspondent a great deal. They said that this explains why the Allies have not done better at Cassino. To win, our boys must hate, they said; we cannot be efficient unless we hate. Not only must a soldier be willing to die but he must be fired with an insane and hysterical desire to kill. Therefore, they concluded, we must put on an intensive campaign in America and abroad to lift up atrocity stories that soldiers and civilians may become better haters and so better killers.

Though this last emphasis was unchristian I was glad to read thus indirectly that the common fighting man still reserves the right to use his own mind even though his body may not anymore belong to him.

It seemed to me that in the first clipping lies a basis for the future. For in Christian love which binds us together, and not in armaments which separate us, is to be found the basis of a better world of tomorrow.

"Love your enemies, bless them . . . do good to them . . . and pray for them" (Matt. 5: 44).

D. W. B.



a unified brotherhood thinking. This is easily understandable. One aspect of this is manifest in lack of clarity between "service" and "missions." Another concerns our attitude toward those who have responded to the call of the army in any one of four different ways: prison, C.P.S., noncombatant service, full service.

Do any of these need to make of no avail Jesus' earnest prayer for oneness? Do any need to undermine our Church "of the Brethren"?

The following are a few essentials of Brethrenism, and of Christianity, as the writer sees it.

1. To come from different backgrounds and to have different temperaments but to be patient, and to love each other. (Else how could Africans, Chinese and Americans or the aggressive and the conservative ever be brethren? It was Christ's prayer that they should.)

2. To have differing points of view and different understandings and yet to love each other more because we have. (Else how futile of Alexander Mack to suggest we have no creed save the New Testament.)

3. To go first to our brother when we do differ, that the fault may be "between thee and him alone" (Matt. 18).

4. To place deeply in our hearts the entreaty of Christ for the others of the world "who shall believe on me through their word" (John 17: 20). That is, through our word, if we can be included among the disciples for whom he prayed. And Christ's method seemed to be to save all men from both suffering and sin, wherever it was found, in so far as he was able. This is a good method.

The heart of it is: Though we differ Christ wants us to be one in him as he is in God, and in this oneness we shall go fervently to add others to his fold that they too may be one with us in him.

Now you add other essentials.

To be able to see things differently and yet to be one in Christ, seeking always earnestly to lead others to Christ, is that not the best in Brethrenism?

D. W. B.

### Because I Have Commanded You

WHEN I was a lad I sometimes asked my father, "Why do we have a love feast?" or "Why shall we be baptized?"

My good father usually replied very earnestly, "Because the Bible says so," or "Because Jesus commanded it."

This may have meant that father thought his small son could not understand more meaningful reasons than that, or it may have meant that father, along with many others of his generation, was satisfied with that answer. He and his generation were people of the Book and when one

could point to chapter and verse, why go further? That was reason enough.

And it is enough if one wants to stop there. But father testified later that stopping there had caused him to miss the best part of it. Knowing chapter and verse had made him a loyal, even an argumentative, defender of Brethrenism. But when he later attempted to answer his child's question, "Why did Jesus command it?" there had been opened for him the heart of the scriptures, he said. For he became then less argumentative and more searching. And with this had come mellowness and tenderness and true sonship with God. This had not taken him away from the Book but rather it had enriched and deepened the Book for him.

The years have revealed to his son the wisdom of his father's discovery. Even in Africa among beginning Christians the question, "This is what Jesus said; now why do you think he said it?" always uncovered roads for spiritual advancement that were well worth traveling upon.

Every command of God and every admonition of Christ was based upon a reason. We can be assured moreover that it was a good reason. Usually it was that the one obeying the command might grow. To discover the reason helps the growth. That is the way it has always been with fathers and sons.

When the writer quit observing the love feast only because it was commanded and entered into it because Christ wanted him to enjoy a real feast of love, then he understood Christ better and his teachings became beautiful and full. He didn't feel like arguing then but rather like sharing.

"These things write we unto you that your joy may become full" (1 John 1:4). D. W. B.

### Two Kinds of Birthmarks

SOME years ago there was a milkman in a Midwestern city who was disfigured with a birthmark. The whole left side of his face was covered with a livid blotch. It may be that he was a milkman because it must certainly have been an embarrassment to mingle with people.

As commonly used, the word applies to the unwanted discolorations of the skin with which babies are sometimes born. But in a broader sense, why not apply the term to any unique and distinguishing marks apparent at birth? In which case *birthmark* would cover things of beauty as well as those that are ugly.

Recall that the Christian life begins with a spiritual birth, and that the one so reborn should show resemblance to the Master. In his letter to the Galatians (6: 17) Paul writes of bearing the marks of Jesus branded in his body. Then is there a birthmark which every Christian should be happy to wear?

H. A. B.



## *The General Forum*

### IF "IN CAPTIVITY"—WHY AND WHAT?

BY CHESTER SHULER

INACTIVITY often brings the deepest sorrow and suffering. For a striking picture of this, observe a great eagle in captivity; look upon him as he sits in his cage with bowed head and drooping wings. His whole nature is crying out for the freedom of the skies, life among the clouds, activity of wing.

Although we humans often fail to realize it, we were made essentially to be active. Many of us these busy days feel that we have entirely too much to do; we would be perfectly happy to be caged up for a time with nothing to do but sit. Overwork and overactivity beyond one's physical or mental strength are not good; nor is too great or too prolonged inactivity always beneficial. Machinery, it is said, will rust out of use much more quickly than it will wear out by use. The great eagle kept in confinement for a time loses his power to fly. The invalid kept in enforced idleness for a while becomes weak and unable to move about. And the Christian whose spirit and soul are for some cause kept in inactivity—for even a brief time—loses tremendously in strength and ability. This spiritual inactivity is doubtless the more damaging of the two.

We know a very lovely and lovable lady who had been for many years a missionary to the people of India. She had lived most of her life with them, given of her strength and substance for their benefit, and now, in her aged years, her heart is essentially with them, although physically she is forced to live thousands of miles from them. What does she do about it? Does she sit and pine thinking all is lost? Does she droop her wings as the eagle in his cage? No. She is active in her inactivity. She is, fortunately, physically active and can do much for the mission cause by addressing audiences, soliciting funds for the cause, and praying. She is in captivity insofar as being able to minister in person to her India people, but she is utilizing her time, nevertheless, for God.

We mention this true example to indicate that although one may be in forced inactivity, it is not necessary to do nothing. This is always a great temptation. The person who has led an active life physically, and is suddenly forced to lie in bed day after day, unable to do anything requiring physical effort, is likely to become terribly discouraged. Doctors tell us that one of their chief problems in such cases is to convince the patient that this is not the case, to find some means of inactive activity which will thwart discouragement. And unless the patient will actively assist in the matter, the doctor is powerless to help.

The active Christian who for some cause is cut off from active work for the Lord is especially the target for Satan's attacks of discouragement. Whatever may be the cause—ill-health, a nervous breakdown, or an accident—the sufferer is prone to believe he is no longer useful in the Christian life. Satan is very eager to help this belief; he loves to find a discouraged Christian! Some years ago a very successful Christian evangelist was stricken with tuberculosis. The doctors ordered him to a sanitarium for a complete rest with no activity, physical or mental. The temptation to think all was over was great. But this man, fortunately, was well acquainted with the Bible, and, therefore, knew much about the evil one's methods and wiles. He refused to become discouraged. He tried hard to obey the doctors and nurses and to improve in health and strength. It was slow work. Finally he was allowed to read for fifteen minutes a day. He used this precious time to study words, to learn new words and their uses, until he had increased his vocabulary tremendously. After a time, he could be mentally active for a half hour daily. He began to write, to use those words. He wanted to reach the unsaved just as he had done when he was an active minister. There seemed but one way—through the medium of print. He began a Christian story, a novel. It was hard work, but he persevered. He prayed much. God gave him a great, burning message. Little by little the story grew. He revised and rewrote. It took several years to complete the manuscript. And then more time was needed to find a publisher, but God intervened and the book was published. It was a success, and today that author, whose name you would know, has published over a dozen best-selling Christian novels. All because he did not despair while in captivity.

We read in the New Testament about the active ministry of the great apostle Paul. What a busy life he led! But we also read of Paul in prison—in captivity. That was another side of his life, and perhaps the side which brought the most severe testings of all. Yet we are struck by the record of the Word as it relates the things Paul did in prison. We find him not sitting there staring blankly at the walls, but rather looking upward over those walls, over the heads of his enemies, over the top of adverse circumstances, and helping others even from his disadvantageous position. We find him writing a letter and signing it "a prisoner of the Lord." He might have said a prisoner of Festus, might have lamented his misfortune and excused his inability to do any more for the Lord's



cause, but instead he worked where he was. He preached to his jailers and saw only the hand of God in his captivity.

Prison and captivity seem to have been the lot of many of God's greatest saints. Bunyan's greatest work, *Pilgrim's Progress*, was written in jail, a book that has been next to the Bible a best seller for many years. He remarks, "I was at home in prison and I sat me down and wrote, and wrote, for joy did make me write." And the world has been richly blessed by his efforts. The story of the French lady, Madam Guyon, imprisoned physically but much active spiritually, is familiar to all. Unlike a caged eagle, some caged birds will sing the sweeter because of their captivity. So it is with some human beings!

In that beautiful passage of Scripture recorded in Mark 7: 32-37, the healing of a dumb man by the Lord Jesus, we read these interesting words: "And he took him aside from the multitude." This poor man was deaf and had an impediment of speech. He was in a sad plight. Someone brought him to Jesus, and asked Jesus to "put his hand upon him." Evidently these folks had faith to believe that the touch of his hand would work a miracle. But Jesus did not do it that way. The first thing he did was to take the man aside from the multitude. We are not told just why this was done. Possibly the man himself did not know why. He may have wished afterward that the people had seen the wonderful cure.

Thus it is today that the Lord Jesus sometimes takes his beloved ones aside from the multitude. They are removed temporarily or permanently from fellowship and proximity to their accustomed associates. They fail sometimes to understand why this is necessary. They find themselves in captivity. Then what?

They probably find that the solitude of captivity is more difficult to endure than the tests of activity. Perhaps they chafe under confinement; maybe fret themselves (Psa. 37:1) because of conditions; maybe even blame the loving Father for their seeming misfortune.

How we react to this form of spiritual testing means much. God may be subjecting his beloved to a severe test for his own benefit; there may be a field of larger service with greater requirements just ahead. We may feel certain that if we have been thus placed in captivity because of no fault of our own, God will have a wise purpose in it all. We may safely trust him to carry us through the trial and the testing.

It is possible to get in captivity through our own fault, however. This is a bad situation. The civil lawbreaker sometimes finds himself in jail. So with the physical lawbreaker; he often finds him-

self paying the physical penalty of illness for his transgression. It is likewise true of the one who breaks spiritual laws.

Have we allowed ourselves to become offended by some fellow Christian in our church, and as a result refuse to participate in its activities? Are we sulking because of it? Have we willfully placed our spirits in captivity? Have we imprisoned our abilities which we should be using for the Lord? Have we willfully committed some sin, failed to repent of it, and thus given ground to Satan? Are we opposing ourselves (2 Tim. 2:25) and thus making it possible for the enemy to place us among those "who are taken captive by him at his will" (2 Tim. 2:26)?

This matter of being in captivity is serious, and worthy of our serious consideration as to how we got into captivity, and what attitude we are taking if we are in captivity.

If we are captives by our own sinfulness and neglect, there is one way to freedom, the way of repentance. If we are captives of the Lord, the way out is by the way of his blessed will for us! A bit of honest self-judging will help us to determine why; some earnest prayer will help us to know his will.

Harrisburg, Pa.

## The Obligation in Baptism

BY GALEN B. ROYER

### Part VII. A Crown With Stars

To illustrate the real obligation which rests on Christianity the following imaginary colloquy between the returning Jesus and the gatekeeper of heaven is worth repeating.

The angel: "Glad to see you back. How did you get along with your mission?"

Jesus: "I completed redemption for all men as my Father had sent me to do. All who believe on me shall have everlasting life."

The angel: "Did you proclaim the good news to all men?"

Jesus: "No, I did not. I showed them the Father and proclaimed his love from and with my cross. I carefully instructed my disciples and commanded them to go into all the world with the good news and baptize every one who believes it."

The angel: "Suppose they do not obey you and go?"

Jesus: "Then all men will not have the opportunity to be saved."

Bro. Loyal Church Member had heard the colloquy but did not take it to heart. However, he was much agitated when he said: "I do not agree with your statement that non-Christian lands are a Christian's greatest opportunity. Such words show a lack of good common sense. Take for example, Jane Addams' wonderful rescue work in



Chicago. Of the many she has been the means of saving for a better life a number have gone as missionaries to the people for whom you so strongly plead. Is she not doing more through those who go than she could have done had she herself gone? Once I sent her a donation. Have I not helped to reach the heathen?"

I thank God that you have spoken so frankly, for you have uttered the most plausible, self-satisfying and clinching argument the many who do not go present.

For one part of your objection please read Paul's discussion concerning his fear and love of Christ (2 Cor. 5: 11-15).

You are to be commended for sending a gift to help rescue someone, or to share in sending someone willing to go to reach others in non-Christian lands. That generous-hearted Christian who supports a missionary and those local groups or a whole brotherhood whose united efforts do likewise are to be commended. But good as all this help is, is it not at once clear that the fruit in non-Christian lands is produced by the branch abiding in the vine and going? No, I am not hanging on technicalities. I have already pointed out that Jesus saves and appoints each individual to go—to go and bear fruit that lasts. Of the many rescued by the Jane Addams home a few loved their Savior enough to take up their own crosses and follow him by going.

While souls in every part of the world are of equal value in the Son's redemption, total ignorance of salvation through believing the good news is as different from conditions in Christian lands as starless nights are different from clearest days. Does that not make the need as well as the opportunity where Christ is not known the greater? And is not choosing service where there is light the "sin of second best"?

Though the Son of God has provided a worldwide religion and promised all power in heaven and on earth to carry it to the ends of the world, it is a historical fact that the leaders of Christianity have substituted some other "very important service in the kingdom" for their Commander's orders to go. Though every member accepted the obligation to God and duty to his fellow men to go to the ends of the earth with the good news, only comparatively few love their Lord enough to take up their cross and follow Jesus. Therefore, let no one be surprised to find the population of the world is only one-fourth Christian. What? One lives in the light and three in total darkness.

How can any Christian who does not go, sing truthfully, "I love to tell the story," or pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"?

Looking at the millions living in or having ac-

cess to the light, and at the few spots of light in the immense darkness of non-Christian lands, Christianity appears a great success to the many. "How wonderful," they say, "is the Lord's drawing power!" Looking at the tripled millions who never had access to the light one sees the other side of the picture.

Judging from the record made, the Christianity which began at Antioch and continues to this day will not reach the world. And much as America needs Jesus the modern slogan, Save America to Save the World, is an incorrect premise neutralizing "Go ye into all the world." Only a mass movement will glorify God in accomplishing the task. While Christianity loudly claims it is founded on Jesus the demands of her many organizations, the lack of unity, and the national standards of so-called Christian civilization greatly discourage, even bar, the possibility of such a mass movement.

Since Jesus saves by individuals, here then appears the acid test of every baptized one's obligation to God and duty to his unsaved fellows. *For we cannot shelter ourselves under creeds, doctrines, dogmas and practices of denominations, or standards of civilization, all of which have failed to reach the world with the light, unless we are absolutely confident that heaven has some other way than believing on Jesus to save those of the millions who had they heard would have also been drawn to him as we have been.*

Let me project three personal questions. Suppose we accept any one of the so-called dispensational explanations of God's grace, as some students of the Bible advocate. Then universal peace, when all men shall know the Lord, will come after the present Gentile dispensation, when Israel shall go forth victoriously. Will that glorious day save any of those of the millions who today would have believed had they heard? And will it make amends for each baptized one not going as Jesus commanded? Knowing as you must, Bro. Loyal Church Member, your own experience in obeying your conscience, would you desire to meet judgment without Christ as your Advocate? For keener appreciation now let us accept in human experience Daniel's "they that turn many to righteousness, [shall be] as the stars forever and ever" (Dan. 12: 3). Would not a crown with so few as three stars add to our assurance here and joy in glory? Then, because we did go, what must be the bliss when before the judgment throne in the spirit world we meet souls from non-Christian lands praising God who were saved through our humble, faithful ministry?

"What stars, what jeweled honors flash on the



world's swelling breast, to be for one moment compared with those which they win on earth and wear in heaven, who have turned souls from darkness to light—from the cursed power of Satan to the living God? Each soul a gem in their crown, they that have turned many to righteousness shall shine with the brightness of the firmament forever and ever" (Guthrie in Butler Bible Work. Vol. IX, p. 324).

Huntingdon, Pa.

## A Redeeming Habit

THEY say "he never got very far" and, measured by some standards, that is probably true.

But in spiritual resources he is very rich!

Long before rationing had become a vogue he had learned to sit down to a simple meal of un-buttered bread and unsweetened coffee, and with clean hands and a pure heart *give thanks unto God!*

That holy habit of at all times expressing gratitude to his heavenly Father has redeemed his life.

Through the hard years of financial disaster and the heartbreaking losses of loved ones, he kept his faith and that faith, in turn, has kept him.

They said of the little church in his old home town, where he learned this way of life, that "it didn't amount to much." As a matter of fact, it was one of the least desirable charges of the conference.

Its pastors were usually plain men who were never considered by the committees that were looking for preachers for big city pulpits.

Its choir was made up of plain people who squeezed an hour out of a crowded day to "get ready for Sunday," and it often happened that no more than three parts were represented when they stood up to sing "the morning anthem."

The building was in need of paint most of the time, the little auditorium was bare and unattractive, and the furnace had bad habits.

But in spite of all its faults and failures, that little humble church succeeded magnificently in his case. It introduced him to God, and he and his heavenly Father became lifelong friends. They were never separated, and they always worked together.

After all, the test of the efficiency of any church or worship service is the spiritual achievement of the individual under its guidance.

The order of worship is not nearly so important as the thing that happens to the people who worship.

Beautiful architecture, stately music, stained glass, dignified ritual, eloquent preaching—all these things are desirable, but they are valuable



Parsonage of the New Hope Church, Wynne, Arkansas

only as they make a difference in the people who come under their spell.

The sermon which tells, in perfectly plain terms, how to make contact with the power of God so that life is redeemed is a success no matter how unadorned or how graceless it may be.

The music which lifts discouraged people up into the presence of God is always good, however much it may lack in artistry.

That method, whatever its name, which trains youth to live reverently toward God and justly toward one's neighbor, so that at evening time it is light, is good educational technique.

Any church, regardless of the number of its members, the magnificence of its plant, or the social standing of its people, which implants redeeming attitudes within the souls of its worshippers, is efficient, and of such is God's kingdom.

From the Christian Advocate, March 18, 1943  
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## The Brethren Love Feast

PHILIP H. LAUVER

### II. Love Feast Service

THE order of service at the love feast should be rich and meaningful. The form, however, should never become limited to certain set words and phrases. If that should happen, it would cease to be a genuine expression of thought and become a mere parrot-like rehearsal. The one who officiates will change the form of words from time to time to express the deep thoughts of the human soul in the presence of God.

This has been the true custom of the Brethren through the years. Although we have had a suggested order of service printed in the Pastors' Manual, it has not been interpreted as an obligatory liturgy. Each officiant has been allowed freedom to follow untrammelled the promptings of the Spirit as he conducts the worship of the love feast. The following suggestions are not intended in any way to depart from this pattern of freedom. They are merely intended to present one way in which one minister might at some time lead in the observance of these sacraments.



The service should be fully planned, so that each who is to have a part in the service may have prepared himself through study, meditation and prayer.

The experience of worship normally includes five distinct steps. The first of these is a contemplation of God and adoration of his glory. The second is a recognition of our own sin, followed by confession and repentance, which brings us to a consciousness of God's forgiveness, according to his promise. Cleansed by the forgiveness through the blood of Christ, we take the fourth step—tarry for enlightenment as to God's plan for us, to get his commands. We take the fifth and last step when we choose to obey his commands and consecrate ourselves to do his will. This love feast service, which we are convinced that Jesus himself planned from beginning to end, contains all these elements of the normal cycle of worship.

The first step in this cycle is adoration, the recognition of the majesty of God. The love feast occasion should open with one or two of the great hymns of praise which call to our minds the majesty and splendor of God and his infinite love for humankind. The invocation should bring the congregation consciously into the presence of this divine majesty and divine love.

The next step in worship is the recognition of our own human sinfulness and unworthiness, followed by repentance and confession. It is a venerable custom to use 1 Corinthians 11: 17-34 at this point, but if this passage has been adequately interpreted in one of the preceding series of meetings, some other may be chosen. Isaiah 52: 13—53: 12 contains a recognition of human guilt as well as an exposition of God's plan of redemption. The prayer which follows this reading should be one of confession and repentance, as well as of faith in God and acceptance of or submission to his will. A period of silent prayer in which each worshiper is invited to confess to God his own sins and request forgiveness might well precede the oral prayer. The Lord's Prayer would be a fitting climax to this season of prayer.

A prayer-hymn, such as Rock of Ages, or Jesus, Lover of My Soul, would express the desire for spiritual cleansing and for a closer walk with God which is symbolized in the service of feet-washing.

After the hymn, John 13: 1-17 should be read. In the preceding series of meetings the meaning of this sacrament as a symbol of brethren undertaking the responsibility of ministering to one another the grace of God which cleanses men from the sin which separates us one from another and from God has been made clear. The officiant may recall this to the minds of the congregation in one or two well-chosen sentences, and then lead them in the observance of the rite. In order to use the Scripture symbolism most fully, the officiant might

quote John 13: 4-5 as he lays aside his coat, takes a towel, and girds himself, and pours water into the basin. The words, "Let us follow the example of our Lord and Teacher," or some others, would be the signal for all to begin the washing of one another's feet.

The next step in the cycle of worship is that of enlightenment as to God's plan for us as we tarry to receive vitality through his spiritual presence. This is the function of the supper, where Christians sit, as members of God's family, at the table of the Lord. The *agape* or love of God binds each of God's children to him, and his *agape* through them binds them to one another, just as he purposes that it shall do for all mankind in the fullness of time.

The supper may be introduced by the reading of one of the gospel accounts of the meal in the upper room, or some other scripture emphasizing our Christian brotherhood. John 13: 18-30 has often been used. In the prayer of thanksgiving preceding the meal, or in a brief sentence or two before the tables are uncovered, the officiant might recall that our eating together here is the symbolic representation of the love which binds us together into the body of Christ, the family of God.

The crowning act in the cycle of worship is consecration to the will of God. In the sacrament of the Lord's table, his will has been revealed to us as the building up of the fellowship of the family of God, including all mankind as his children. In the sacrament of the bread and the cup, Christians consummate this consecration in the richest way possible to humankind, by entering into oneness with God through this symbol of the blood covenant.

In order that we may be reminded of the infinite love of God and of the terrible cost of this covenant, one of the gospel accounts of the suffering and death of the Master, perhaps Mark 15 or John 19, may be read at this point.

The officiant then takes the bread into his hands, and may say the words of 1 Corinthians 11: 26, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death until he come"; and Matt. 26: 26, "And as they were eating, Jesus took bread, and blessed it and brake it." Then he may say further, "Let us also look to God for his blessing upon this bread, and so together with him, consecrate it as the symbol of his broken body, given for us that we may share his life." Here follows the prayer of consecration while all stand. Being seated again, at the direction of the minister, all break the bread one to another, saying as they do so, "The bread which we break is the communion of the body of Christ." All, then, eat the bread in silence.



When all have finished eating, the minister takes the cup into his hands, and says the words of Matt. 26: 27-28, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins." He may add: "Let us also present this cup to God for his blessing, consecrating it, even as Jesus did, to its use as the symbol of his blood, his life, which we take into ourselves to be our blood, our life, now and always." All stand for the prayer of consecration. Seated again, the communicants say these words, "This cup of blessing which we bless is the communion of the blood of Christ." Then all drink of the cup in silence, or as a hymn is sung.

When all have drunk of the cup, the officiating minister will rise to close the service, calling upon all solemnly to renew their vows of faithfulness to Christ, our redeemer and Lord, and to rededicate themselves to his service while someone leads in audible prayer, just as Jesus prayed after the supper in the upper room, as we read in John 17. Then the congregation sings a hymn, as our Master and his disciples did, and is dismissed with a benediction.

*Chicago, Ill.*

## Money and the Government

BY CHARLES C. ELLIS

Moderator-elect, Conference of 1944

Did you fill out an income tax blank? It is said that more citizens do so this year than ever before. If more people are earning a good income than ever before, there is of course no injustice in this.

However, did you happen to notice how much the government is willing to allow for contributions to religious, charitable and educational agencies? In case you have forgotten, it is fifteen per cent.

Then did you stop to figure what percentage of this you actually could claim including everything paid to such organizations as the Red Cross, Community Chest or Y.M.C.A.? Deducting these, did you look carefully at that smaller amount which you gave directly to the Lord and his church? A few years ago the amazing statement was made that despite the government's fifteen per cent provision, the wealthy people of this country on the average were able to claim less than three per cent on this item. Few of us naturally would count



ourselves among the wealthy of the nation, but have we done better than these more favored of our fellow citizens?

If your income last year was twenty-five hundred dollars—not your income less living expenses, as some figure—then you would have given seventy-five dollars to equal three per cent. I am inclined to think, however, that the Lord expects ten per cent, which equals two hundred fifty dollars (see Matt. 23: 23). I realize that many Christians excuse themselves from this on the ground of legalism. But if the grace of the Lord Jesus is in any degree a greater blessing than the law of Moses, then let no one present this argument until he is sure that he has given more than a tithe.

Saint Augustine has left for us a statement that everyone of us ought to ponder deeply: "Our fathers abounded in all things because they gave tithes to God and tribute to Caesar. But now because our devotion to God has sunk, the taxes of the state are raised upon us. We would not give God his part in the tithe and therefore the whole is taken from us. The exchequer devours what we would not give to Christ."

Some of us remember when there was no income tax. We remember also that in the beginning this tax was only four per cent, and there was no surtax. This tax, as Augustine would say, has surely been raised upon us, and in a very brief time. Will it continue to rise until men learn that the earth is the Lord's and that it is he who "giveth power to get wealth" (Deut. 8: 18)?

Look at your income tax sheet once more, I beg of you. Think of that amazing question from God himself, "Will a man rob God?" followed by its clear-cut answer. Count your many blessings, and then decide what you happily wish to give to the Conference Offering of your church.

## Righteousness

BY ALBERT C. WIEAND

### *Part Two. The Righteousness of Faith*

WHAT then becomes of us? How then can we be saved? How then can we ever be acceptable to God? The answer is, "not by works of law," "not by works of righteousness which we have done," but "by the righteousness of faith."

That is to say, that even though we cannot understand perfect righteousness, or do perfect righteousness, still we can approve it, we can love it, we can admire it, we can accept it, we can endorse it, and we can choose it. God will accept the will for the deed. If when we see perfect righteousness exhibited in Jesus Christ, we say, "That's it, that's what I want; that's what I long for; that's what I want to be like; that's what I approve," that's the only standard by which God can judge, that and no other. That is all-sufficient, but it is the only one that is all sufficient. No other name given.



under heaven among men has ever revealed perfect righteousness but Christ alone.

Then when one sees this perfect standard and loves it, endorses it, admires it, approves it, accepts it, longs after it, and commits himself utterly to it, one cannot help but see one's own self in the light of that perfect standard "falling far short of the glory of God," of being "undone," of seeing "one's own righteousness as filthy rags," as never having done anything that is perfectly righteous before God.

Then we can be saved only by God's mercy, and not by our own goodness. Just how good would one have to be in order to be saved by one's goodness? Certainly, if God is perfect, then God can judge only by a perfect standard. He must demand that we be "righteous even as he is righteous." But how is this possible? It cannot be in our own strength; it cannot be by our own achievements; it cannot be by our own attainments; it cannot be by any righteousness which we have done, because we have never done one thing which was perfectly righteous, if judged according to the perfect standard of righteousness as revealed in Jesus.

It must be and can be only if God will accept the will for the deed, if God will say that if you choose the righteousness of Christ, if you see it, endorse it, acknowledge it, believe it, love it, and accept the righteousness of Christ as the only perfect standard, if you choose to be that in the fullest extent that is possible for sinful human beings and want God to work that righteousness in you continuously. Then God says he will be merciful, he will forgive, he will accept the will for the deed, and he will "impute to you the righteousness of Christ."

When one great philosopher said, "In the world or out of it there is nothing good but good will," he recognized that no man could ever be wholly and perfectly righteous, but that we could long after it, we could choose it, we could will the perfect standard, we could will the perfect righteousness.

That, then, is what we mean by accepting Christ as our Savior. We cannot save ourselves; we cannot make any remedy for sin for ourselves; we cannot be sinless or absolutely pure; but God must do it; we must leave it to him. It is as if God said to you, "You cannot go back and undo all the unrighteousness. You cannot live up to the perfect standard of righteousness. You cannot live up even perfectly to the standard which you see, and you do not see perfect righteousness absolutely. So, leave it to me. You choose or *will* perfect righteousness; then do the utmost that you can do through the Holy Spirit and by the help of God and in the name of Christ. Then leave the rest to me. I will undertake. You cannot do anything about it. You cannot undo the unrighteousness, but you can trust me. Leave it to me, forget about it, and go on seeking the righteousness of Christ.

Keep it ever before you as the perfect ideal. Keep constantly saying, 'More like Jesus, let me be. Do thy work in me to will and to do of thy good pleasure, according to the standard of Jesus Christ.'

Then it is that God will do for us "exceeding abundantly above all that we ask or think," "according to his riches in glory," supplying "every need of ours through Christ Jesus." Then it is that Christlikeness of character will begin to blossom out. While "with unveiled face beholding as in a mirror the glory of the Lord" (the glory of the righteousness of God revealed in the mirror of the face of Jesus Christ) we gaze, then it is that we are transformed, we are transfigured, we are transmuted into the same glorious righteousness from glory to glory, not all at once, but continually (2 Cor. 3: 18).

But the day will come when he shall "present us faultless before the throne." In this life we can only hope to be blameless; we can choose to do the right; we can want to do the right, and refuse to do the wrong. We can be blameless as far as intention and choice and will and purpose and desire are concerned. But the time will come when all evil shall be wiped away from our character and from our environment, when all evil effects shall be taken away, all tears shall be wiped away from our eyes, when perfect righteousness shall have done its perfect work and we shall all stand purified and be "presented faultless before the throne of God with exceeding glory" and joy for Jesus' sake.

*Bethany Biblical Seminary.*

## **Some Contributions of C. P. S. to Religion**

BY W. DONALD BRUMBAUGH

DURING the recent administrators' school in Washington, sponsored jointly by the National Service Board for Religious Objectors and the Selective Service System, the representatives from the various C. P. S. camps over the nation met to consider the religious life in the camps. The consensus of those present is significant in pointing out milestones of Civilian Public Service. The appraisal was divided into three sections; accomplishments, remaining needs, and the possible means by which those needs may be met.

The first accomplishment according to the group, as far as the assignees individually and the camps as a whole were concerned, was that of putting religion into life. Regardless of what inactive or supplementary part religion may have had in the life of the person, when he came to camp, his whole life became conditioned by his position. Even though he himself might not choose the position, public opinion tends to place him in a certain category.



When C. P. S. was first envisioned, estimates placed nonhistoric peace churches' assignees at 15%; actually the average has been close to 45%. There are now 127 different denominations or sects represented in C. P. S. Hence, it is felt that definite progress has been made in ecumenical development. These sects have found a point upon which they can co-operate. Again, individuals of different beliefs and backgrounds are learning to live and work together; at the same time religious organizations of even wide differences have been brought closer together at this point in workable co-operation.

A third contribution has come through the necessity for the individual to crystallize his relationship to the church and to his own denomination. He had to make certain decisions about where he stood and take a definite stand in relation to his church.

C. P. S. has developed, through greater understanding, a much broader sense of tolerance, one not based upon indifferent acceptance. It has brought into focus attention on the American tenet of freedom of religion.

In a number of ways the church has been strengthened. Certainly there is no strength in a church which in wartime follows a policy against which it preaches and teaches in peaceful times. The three historic peace churches have gained much strength through their consistency of teaching and action; they have assumed a leadership in relation to the government. The government recognizes the willingness of the churches to support financially the dictates of their consciences. The sacrifice evidenced by this support has strengthened the churches and individuals in their membership.

Civilian Public Service has kept conscience alive. In a time of so many social pressures, pressures justified by the slogan, "We must win the war, regardless," recognition of individual conscience based upon convictions built in periods of time without emotional stress is a definite contribution to religion.

Many campers have grown toward a religious maturity in which they not only know what they believe but they know that they know what they believe and why they believe as they do. There has been a more intelligent grasp of religion. Divorced from their beliefs are the fears and superstitions of the pagan and the ignorant. Through association, through study and work the opportunity has been provided through which many have gained this fuller understanding.

C. P. S. has formed a reservoir of religious leadership which will influence the religion of and provide guidance for many needy church groups.

On the opposite side of the ledger is the fact that a great deal still has to be done. The camp leaders felt that there is still a great need for more of what has already been done; that religious participation on the part of camp members should be increased, that the camps' religious programs should be more varied, that there need to be some additional adjustments to fit detached units such as those working in the hospitals, that the meaning of religion might well be broadened, that there still exist certain individual and group selfishnesses which should be broken, that initiative in worship should be encouraged, that there is a great need for evangelism and for more Bible information.

There was much discussion of how best to meet these needs. All agreed that there was no substitute for real Christian association and the contagion of deep religious experience, that campers living what they believe, the use of good music, better planned worship services and provisions of good facilities for worship, for ample literature, and for more counseling will enhance what has already been done. An increased respect for personality and more camper participation would help; a study of other religions, good Bible study, observance of the sacraments and the use of visual aids would also help.

Despite the shortcomings that have appeared in the C. P. S. program, almost all believe that this noble experiment will have lasting effects and ramifying benefits to our church and to those other churches with whom we have been co-operating.

*Waldport, Oregon.*

## **The Sound of a Voice**

BY V. F. SCHWALM

In an article on religion in *Fortune*, written about the time of the opening of World War II, the editors of this magazine said, regarding the ministers of the churches, that before World War I ministers were saying from the pulpits, "Stay out of the war," because the people were saying, "Let's stay out of the war." When we got into World War I, ministers were saying, "Let's get into the war," because the people were all saying, "Let's get into the war." After the first World War the people were saying it was a mistake to have been in World War I, and so the preachers said that it was a mistake to have been in World War I. Before the second World War people were saying, "Let us stay out of this war," and so the preachers replied in kind.

The editors of *Fortune* then queried: "Must we always expect our ministers to say back to us only what we want them to say, or may we look to them for some certain word of guidance? Is there no way out of this vicious circle?"



Then the editors said in essence: "This way out of this dilemma is the sound of a voice, a voice that is not our voice and in the existence of which we cannot disbelieve. It is the duty of our pastors to hear this voice and to tell us what it says. If they fail to hear that voice, or do not tell us what it says, we are hopelessly lost. We can no more save the world than we could have created it in the first place."

North Manchester, Ind.

## *With the Minister . . .*

This week we will meet a summer pastor, not only one but a composite of the spirit of all young ministers as they serve in the practical laboratory of the summer pastorate using the working techniques learned in the classroom. Whether young or old, to serve as a minister in this day is to serve in a day of great need for the Christian message. The plows of God have run deep making men's hearts more tender by suffering.

As we look through the records here in the office we see a great procession of men in the ranks of leadership of the church today who in student days sought the opportunity of one or several summers' experience in widely scattered areas of the brotherhood. Among these men are Rufus D. Bowman, Calvert N. Ellis, Harper S. Will, Wm. M. Beahm, Lorell Weiss, Jesse H. Ziegler, Don Snider, Bernard N. King and others.

In a summer pastorate a young minister serves a church that otherwise would not have pastoral care. In general he serves a home mission point. Serving in a summer pastorate is certainly no lark for three months but rather it is hard work. But with all the eagerness with which summer pastors approach their work they complete their summer's ministry with even greater enthusiasm than they might have believed possible. One summer pastor remarked, "I enjoyed my two summers' work so thoroughly that I can hardly wait until I get out in the full-time pastorate, living Christ and showing other people a better way of life."

The following description of the trek which a summer pastor and his wife and small child made to the summer charge is characteristic of the dauntless enthusiasm which compels these consecrated young workers to push out to new frontiers:

We packed enough of our belongings to get along for the summer into our trailer, cranked up our '34 Chevy, which I had overhauled, and edged our way out of the busy city toward the great plains of the Middle West. Leaving Bethany on Thursday evening at 9:15 p. m. we drove all that night and the next day. Our experience was full of surprises. We were first surprised at the amount of wooded areas and green meadows in most of Wisconsin and Minnesota. We were surprised, too, to find that North Dakota was not a wind-blown dust bowl but rather green with a new crop of wheat bursting forth for harvest.

Trouble began to loom up with our "jalopy" so we had to stay pretty close to the road. Friday night we slept in a cabin, then drove all day Saturday and through the night, arriving at our destination at 4:15 a. m. With only a general idea of the location of the church we arrived at the road leaving the highway to discover that rain had made it almost impassable. We slept until daylight and then resumed our journey. Approaching a hill the trailer slid crossways with the wheels spinning until they filled with "gumbo." Freeing the car from the trailer, we went for help. Finally we got to the church in time for Sunday school and then preached the first sermon on God Calls Men.

The members had arranged for us to stay in a little one-room schoolhouse. They loaned us some furniture and in a day or so we were practically settled in our new home.

And now with the graduating class of 1944 at Bethany Biblical Seminary Stanley G. Keller will not only complete the prescribed course for the Bachelor of Divinity degree but he will have had several summers' experience in the summer pastorate as a practical laboratory of service.

For months plans have been in the making for the summer pastoral program of 1944. More than seventy student ministers of the Church of the Brethren will join hands across the widely scattered areas of the brotherhood in this unique experience. For some it represents the first experience in serving the church as pastor. Others are adding to past experience but to each young man the summer presents a real challenge to give of his very best service. They will face problems. But these young men have not only been set apart but more specifically sent among people to serve. "Who knoweth whether thou art come to the kingdom for such a time as this?"

*H. L. Hartsough*

## Comments on Conference Business

BY FRED A. FLORA

In the Gospel Messenger of March 18 on page 17 appears a query from Northeastern Ohio to the Conference of 1944 upon which I should like to make some comment. This query proposes to place the local church property in the hands of some constituted authority in the district, and thus take out of the hands of the local church the privilege, upon their discretion, of selling or otherwise disposing of any property which in their judgment could better serve the cause of Christ by being thus sold or transferred.

It further places in the hands of the district the authority for the occupancy of any church property, thereby taking from the local congregation its congregational independence and making it subservient to the district.

I am wondering whether we have not gone about far enough in this matter of the concentration of power. We are decrying dictatorship in government, and at the same time it seems to me we are marching in that direction in our church polity. The reason for the proposed query, as stated in the query, is that some church property is being taken over by subversive groups here and there. I am wondering whether the taking away from the local church of all her own claims upon property which she has bought and paid for because of a fear that a subversive group might come into possession of it is not a polite way of saying that we want to arrange things so that whatever the church general may do in the years to come the local church must subscribe to or else vacate the property that has been paid for by it.

I repeat, have we not gone about far enough with centralization, and is it not about time we cease our anxiety about the preservation of the church equipment and machinery and get busy with our efforts to do the work of the church?

Brethren, let us think seriously before we, for the sake of holding and controlling church property and physical equipment, shall place our local churches in such a position that they are subservient to a hierarchy.

I feel we shall forfeit far more by such a move than the mere loss here and there of a little property. I am utterly opposed to the passage of the paper in question. I do not believe that there exists any need for it, but on the contrary it will make for confusion and dissatisfaction.

Let us get busy, giving out the gospel to the world and trust the Lord to take care of both the congregations and the buildings.

Los Angeles, Calif.



## THE GIFT OF GOD

HELEN HOAK EIKENBERRY

Prospective foster parents, visiting the Lanesville children's home, scarcely seemed to notice little Ted. For that matter, Mother Claybourne was relieved that they did not. She made rather a point of keeping him in the background until just the right parents should come along. In the many years she had been matron at the home, her great heart had room to include all the children who had ever entered its doors. But there was a particular beauty about this sensitive little boy. When he had come to her with his battered old violin tucked lovingly under his arm, she had felt he was not like any other child she had ever seen. The day she had drawn him close to her chair, asking if he could play a wee bit on the violin for her she discovered the exquisite beauty of an artist's soul in the melody. She was not ashamed of her tears, but she wondered if she was becoming too sentimental as she grew older.

Ted had been in the Lanesville home for six months and was completely happy, though he was always a solitary little figure. Mother Claybourne reflected that the bouncing type of children had instant appeal for lonely couples. Sometimes a woman's pitying glance would rest upon Ted for a moment, but then it would move on to some adorable, chubby youngster, already picked out by the husband for their child. Then Mother Claybourne would feel relieved, for she knew that Ted could never be just a bundle of fun. Whoever took this child must recognize a very sacred responsibility beyond loving and caring for him. He had a gift for the world, and nothing must destroy it. How many gifts have been unrecognized or neglected by thoughtless parents!

The purpose of the Lanesville institution was to find a normal, happy home for every child, and it was gratifying that so many fine people were eager to accept the care and responsibility of little children. So other children came and went, but Ted remained. Yet, in return for love and understanding, he would give the most willing obedience, and more than affection; he would give real devotion.

One day an inspiration came to Mother Claybourne. She knew the

very couple who could cherish and encourage Ted! Young Pastor Deeming and his wife, over at Glenmore! The more she thought, the more she felt that she must do something about it. They had lost their own little dark-eyed boy three years before. He was stricken with a disease of the spine, just when he was proudly planning for his first year in school. Little Joey might have been like Ted at ten. So she ventured a long-distance call to the Deemings.

"Hello, Ruth? This is Mother

## My Call to Service

ELIZABETH CRAWFORD

Dusk had settled on the meadow;  
Stars were peeping from the sky;  
Somewhere in my heart I heard Him  
Saying, "Won't you draw near by?"

"I could take your hands and use them;  
Warm your heart in service great;  
Take your talents—you abuse them;  
With them open heaven's gate

"To the hearts of other people;  
Make them glad for service, too.  
See what you, with your small service  
Could, through other people, do?"

"Why, the world would grow much nearer  
To your Father with your hand;  
And your service grow still dearer  
To you, as they understand.

"See what you, my child, may render,  
If you follow not afar,  
If you'll let me lead you onward,  
Let me be your guiding Star."

Now, though darkness flood the meadows,  
Though the way I cannot see,  
Here's my hand, dear Lord; I'll follow  
Not so far away from thee.

Lone Star, Kansas.

Claybourne at the Lanesville home. Now this is unexpected, I know. I just wondered if you and Allen would be interested in adopting a child. A very special little boy, Ruth. I think he has genius—and, well, I thought you would be able to appreciate him. Think you're interested?"

"Why, I'm afraid we aren't interested, Mrs. Claybourne. Allen has so many responsibilities here. We just never thought of adopting a child. You called the boy a genius. What kind of a genius is he?"

"He is full of wonderful music, Ruth. Besides, he is a most lovable little fellow. Ten years old. I wish you would talk it over and decide to come over to Lanesville and see him."

Ruth thought about the little lad

all day, and by the time Allen came home from conference, she had a strong desire to suggest the trip to Lanesville. However, when she found herself telling about Mother Claybourne's suggestions, it seemed that Allen was unresponsive. Perhaps the idea should be dropped.

The young Reverend Deeming was inclined to think it rather ridiculous that out of all the good people none would do but Ruth and him for this odd child. Wasn't a genius likely to be ungovernable and perhaps abnormal? Looking at it in a reasonable manner, it was sheer folly and a prospect for which he could feel little enthusiasm.

But Ruth was not the least bit inclined to feel logical about the matter. She was allowing herself to be influenced entirely by her emotions, Allen observed. Although she had said, "All right, dear, perhaps we shouldn't consider taking a child," just looking at her, sitting there in her chair with her eyes closed, he knew that she went right on thinking about it. It was strange that his really good defenses should sound so lame, and so insincere tonight. Actually, they had no money to give a child a musical education, and they both knew it, but it seemed a weak excuse to use.

When Ruth finally said, "If we were gone, Allen, and it was our Joey, . . ." the matter was settled.

Mother Claybourne was not surprised when the Deemings came to Lanesville the very next day. When Ruth saw the boy, she thought, "I can look deep into this child's eyes."

Allen thought, "There is nothing uncertain and pathetic in this boy's manner. He has a dignity that comes from strength of character. No one must rob him of that."

Ted, appraising these two people, thought that out of all the people in the world, they were the most like his parents. They had been all but forgotten in the years he had lived with his Uncle Jason, the violin maker. Now he could remember that there was a time when his mother had looked deep into his eyes, as this person did today.

All the way round there was no doubt. Mother Claybourne had made no mistake in calling the Deemings. They had made no mistake in answering what they assuredly found to be a call from God.

"Today I learned that the name Theodore means 'the gift of God,'" Mother Claybourne smiled. And all



four of them looked into the future, when Theodore Deeming, the gift of God, should give to the world his own special gift of beautiful melody. *Sterling, Ill.*

## Sower Exhibit in Philadelphia

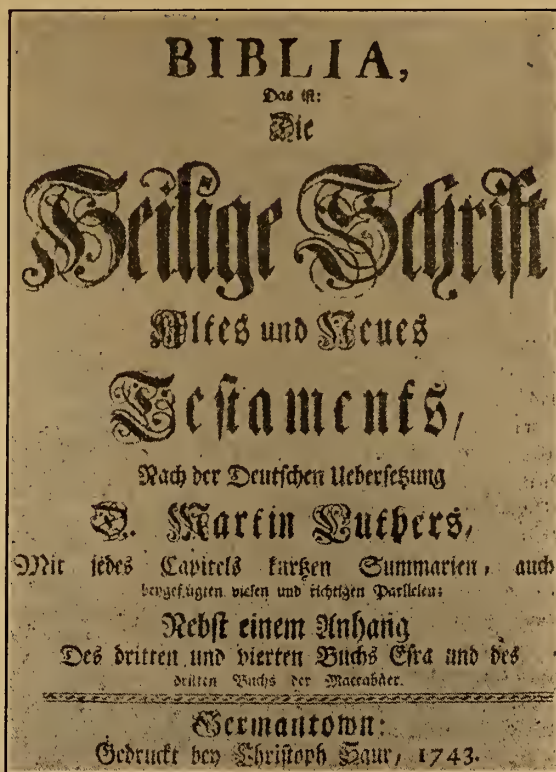
ROBERT WALTERS

The printing of the first German Bible in America by Christopher Sower in 1743 is a monument in the history of American printing with cultural implications not easily overestimated. When this ingenious master of many trades decided to make printing and publishing his career, his press became the center of German thought in America. During the middle decades of the eighteenth century a flood of religious and educational literature circulated from his shop in Germantown through the German communities of the colonies. Except for the Roman Catholics, every religious group was represented by one or more publications bearing the Sower imprint. But no publication has so much significance as the Bible of 1743.

In celebration of the 200th anniversary (1943) of the Sower Bible, the Carl Schurz Memorial Foundation has arranged an exhibit of fifty Sower imprints at the Foundation, 410 Chestnut Street in Philadelphia. Several letters bearing Christopher Sower's signature can also be seen, as well as the Ephrata printing press, which probably resembles the press that produced the Sower Bible. In connection with the exhibit, an annotated bibliography of the publications of Christopher Sower, Sr., compiled by Felix Reichmann, has been published, and an article on the exhibition appears in the February issue of the *American-German Review*, the publication of the Carl Schurz Memorial Foundation. These materials, which can be seen until May, should be of special interest to Brethren in the Philadelphia area.

Plenty of cheap German Bibles in the orthodox Lutheran edition were available to the German colonists of Sower's day, but Sower, like the other sectarians, felt that a cheap sectarian Bible should be printed. He set about the great task of put-

ting out such a Bible. After much opposition from the established churches, and some unchristian action on the part of the established churches and the sectarians, the Bi-



Title Page of the 1743 Sower Bible.

ble was finished. He had worked with great care, and it seems remarkable that such a masterpiece could come from his workshop.

But the Bible was financially a failure. It took Christopher Sower and his son twenty years to sell the edition of 1,200 copies. Financial success came to his shop from his less monumental but more widely circulated almanacs, ghost stories, and hymnbooks. He brought out *Das Kleine Davidische Psalterspiel* in 1744, one of the early hymnbooks of the Church of the Brethren and one of the most widely used hymnbooks in colonial America. He published hymnbooks for the Moravians, the Mennonites, the Ephrata Seventh-day Baptists, and even for the German Reformed and the Lutheran churches.

Sower was in the habit of distributing freely anonymous pamphlets, most of which he wrote himself, on social and religious topics of the day. *Klare und Gewisse Wahrheit*, an apology for nonresistance and pacifism, was his answer to a pamphlet called *Plain Truth* in which Benjamin Franklin advocated war against the French. He distributed other pamphlets, sometimes in German, sometimes in Eng-

lish, against war, against slavery, against the "unbiblical doctrine of predestination." While he never hesitated to publish his convictions and stand up for his own belief against bitter criticism, nevertheless, his keen business sense did not prevent him from publishing hymnbooks for the Moravians and then issuing relentless attacks against them. In fact, Sower was a rather dangerous opponent in religious argument because his press directed the thinking of a large population, and his attacks on the educated clergy created many enemies.

The exhibition, while representing only about one fourth of Sower's output, has been carefully selected to represent the various aspects of his publications. The Bible, the hymnbooks, examples of the almanacs, German and English editions of Thomas à Kempis, the pacifist and anti-slavery pamphlets are carefully labeled and arranged into a most interesting exhibit. For typographer, historian, and bookmaker it offers an interesting chapter in the intellectual development of the United States. For members of the Church of the Brethren it gives an opportunity to see the work of one of the founders and most influential members of the early church.

*Philadelphia, Pa.*

## A Hymn and a Dance

JULIA GRAYDON

We met the small girl of eight years while we were on our vacation. She was bright and, for a child, too well versed in the ways of the world; moving pictures and dancing were the themes of her conversations. We asked her if she attended Sunday school at home, but were told she did not.

Then one Sunday my sister at the request of a friend played on the organ in the living room. Upon hearing one of the gospel hymns this child jumped up from the floor where she had been playing and spreading out her skirts began to dance. My sister stopped her playing at once.

Some day those parents, who are well educated, will perhaps wish their daughter had gone to Sunday school. They are looking after her material wants but are neglecting the spiritual.

In contrast there was the mother staying in the same house who asked me to pray for her soldier son.

*Harrisburg, Pa.*



## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, April 30

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Paul Wins Recognition for Gentile Christians. —Acts 15: 23b-29; Gal. 2: 1-2; 9-10; 20-21. Golden Text, Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

**Christian Workers.** The Church and the Alcohol Problem.

**B.Y.P.D.,** Fit for Leadership.

• • •

### Gains for the Kingdom

**Six** baptized in the Anderson church, Ind.

**Four** baptized in the Harmonyville church, Pa.

**Three** baptized in the Hamilton church, Ohio, Bro. Orion Erbaugh, pastor.

**Four** baptized in the Live Oak church, Calif., Bro. S. Paul Daugherty, pastor.

**Eleven** baptized in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

**Ten** baptized and two received by letter in the Wichita church, Kansas, Bro. L. Avery Fleming, pastor.

**Five** baptized, one reclaimed and three received by letter in the Nappanee church, Ind., Bro. J. O. Winger, pastor-evangelist.

• • •

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Perry L. Huffaker** of McVeytown, Pa., April 24—May 7 in the Stonerstown church, Pa.

**Bro. B. M. Rollins**, April 24—May 7 in the Beech Grove church, Ind.

**Bro. D. I. Pepple** of Woodbury, Pa., June 5-19 in the Mechanicsburg church, Pa.

**Bro. Milton Hershey** of Manheim, Pa., May 7-21 in the Middle Creek church, West Conestoga congregation, Pa.

**Bro. J. M. Geary** of Hollsopple, Pa., May 14-21 in the Maple Spring church, Pa.; May 22—June 4 in the Grossnickles church, Middletown Valley congregation, Md.; June 18-25 in the Elbethel church, Pa.

## Personal Mention

**Elders Ora DeLauter** and **J. Rowland Reichard** will represent Middle Maryland on Standing Committee this year. The alternates are **John Graham** and **C. N. Grubb**.

**Edward K. Ziegler**, pastor at York, Pa., who recently underwent a serious operation, is reported to be improving satisfactorily. He appreciates the many prayers of his friends.

**Middle Pennsylvania** will be represented on Standing Committee for 1944 by **Elders W. N. Staufer**, **Glenn Norris** and **D. I. Pepple**. The alternates are **Elders C. L. Cox**, **H. Q. Rhodes** and **H. H. Nye**.

**Pauline Hasler**, Manheim, Pa., White Oak church, and **Ronald Gordley** of Hopewell Farm, C.P.S. No. 24, located at Williamsport, Md., were recent visitors at the Publishing House. They explained that this was their first visit.

**Mrs. O. C. Frantz** of Colorado writes to suggest that Brethren people send postcards to **Miss Anna Jarvis** at West Chester, Pa., for this Mother's Day, May 14. **Miss Jarvis**, now in her eighty-third year, is the founder of Mother's Day. This is a good suggestion.

**Bro. W. G. Nyce** sends us announcement of the twenty-ninth semiannual four-church-Sunday-school convention to be held at the Pottstown Church of the Brethren on May 7. This is an afternoon and evening meeting and the Sunday schools participating are **Coventry**, **Harmonyville**, **Parkerford** and **Pottstown**.

## Business for Conference Eastern Maryland

The Annual Conference has granted to districts the authority to discipline ministers or pastors when the offence merits it (1942 Conference), yet we find that under the present setup in the Church of the Brethren our method of disciplining a minister or pastor is too indirect, loses too many members of the church, and loses too many properties of the brotherhood.

Whereas, a minister or pastor can intrench himself in a congregation that he has divided, and

Whereas, he can be and frequently is a source of schisms over doctrines, property, his employment, etc., thus

(Continued on Page 25)

**Elders J. H. Hollinger** and **George A. Early** will represent Eastern Maryland on Standing Committee at the Juniata Conference. The alternates are **J. S. Noffsinger** and **F. E. Williar**.

**Bro. J. Linwood Eisenberg**, pastor at Shippensburg, Pa., reports gradual recovery from an illness which seized him some time previous to Easter. His many friends will be glad to hear this.

**Isaac Schmucker**, originally from Nappanee, Ind., stopped in the Messenger offices while transferring from Camp Santa Barbara, Calif., to the Castañer project in Puerto Rico. This was his first visit to the Brethren Publishing House.

**Bro. Arthur L. Rummel** informs us that since he has changed pastorate from the Pleasant Hill congregation to the Conemaugh congregation in Western Pennsylvania his address is accordingly changed from **R. 1, Box 76, Johnstown, Pa.**, to **Box 86, Park Hill, Pa.**

**Five college presidents** were in the Messenger offices in one day's time this week. We feel well educated now! The occasion for this was the spring meetings of the church boards and of the Council of Boards. Among the boards and committees meeting were the General Mission Board, the Brethren Service Committee, the General Ministerial Board, the Board of Christian Education, the Investment Council, the General Education Board and the Directors of the Publishing House. Among the faces less frequently seen were those of the missionaries just returned from distant lands. One of the items of importance discussed at the meeting was that of providing care for dependents of C.P.S. men. More will be written later of the events of this busy week.

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### Miscellaneous Items

**Wanted:** a cook for a Church of the Brethren children's home in the Southern District of Pennsylvania. Write Brethren Service Committee, Elgin, Ill.

**Bibles** are still being printed and distributed in Japan according to the latest word from the Japan Bible Society. Though paper is scarce the Japan Bible Society is included in the Class A group of the Japanese government paper supply program.



### Emergency for Dependents

To assure married men called into Civilian Public Service of support for their wives and families the Brethren Service Committee asks immediate contribution to be used for dependent wives and children. —H. Spenser Minnich.

**An enquirer** about the doctrines of the Church of the Brethren would like to secure a copy of Brumbaugh's History of the Brethren. If you have a copy you would sell, please write to Brethren Publishing House, Elgin, Ill., stating condition and price.

**Family circle programs** for Church-Night-at-Home under the title of The Church in Thy House are available for distribution to families in the church at ten cents per single copy and five cents each in quantities. These programs furnish a variety of suggestions for worship in the home and are especially suitable for use during Christian Family Week. Send orders to the Board of Christian Education, 22 S. State St., Elgin, Ill.

**Easter Sunday** was observed in an impressive manner by the Wichita church, Kansas, Bro. L. Avery Fleming, pastor. The morning service consisted of a special consecration service in which twenty babies and little children were "presented unto the Lord"; the Easter worship service; and a beautiful baptismal service in which ten boys and girls were administered the rite of baptism. In the evening, 115 persons enjoyed a typical Brethren love feast.

**Wanted:** farms to rent by three Brethren families living in Indiana and one living in Colorado. Write Brethren Service Committee, Elgin, Ill.

**A pastor** writes to ask where Fellowship, the magazine that printed Massacre by Bombing and Slaughter of the Innocent, is published, since he wishes to procure additional copies of these articles for his people. He suggests the address be placed here so other pastors may do the same. The address is: Fellowship, 2929 Broadway, New York 25, N. Y.

**Discounts** to Church Libraries: Any church ordering books for its local church or Sunday-school library is eligible for a 10% discount on such purchases. To be eligible for this discount, all the church needs to do is to state on the order that the books are being purchased for the church or Sunday-school library.

**Wanted:** a cook for a Brethren Old Folks' Home in Pennsylvania. Write Brethren Service Committee, Elgin, Ill.

**For sale:** a Jones Gordon Commercial Press with motor, a fine selection of type, trays, racks, ink, etc., all in good condition. Located in Ohio. Write Brethren Service Committee, Elgin, Ill.

**Summer Work Camps** is the title of a picture folder and listing of summer camps, which is available for those so interested. Write Board of Christian Education, 22 S. State St., Elgin, Ill., for your free copy.

**Quakertown** church of Pennsylvania is planning an all-day service, Sunday, April 30. At this time the new pastor and his wife, Brother and Sister Elmore Byler, will be installed. The mortgage on the parsonage recently purchased will also be burned. Morning rally and worship service at 9:00 a. m.; afternoon service at 2:00 p. m.; evening service at 7:00 p. m. An invitation is extended to all who can come. Bring basket lunch; the ladies will serve the coffee.—Stephen G. Margush.

**Our thanks** are hereby expressed to the thoughtful people who were responsible for sending us church bulletins recently. Some who have thus remembered us are Uniontown, Pa.; Church of the Brethren in Canada, Arrowwood, Alta.; Oklahoma City, Okla.; Ambler, Pa.; Joint Boards, Northern Indiana; Hagers-town, Md.; Cedar Rapids, Iowa; C. P. S. Unit No. 51, Ft. Steilacoom, Wash.; and the Southeastern District of Pennsylvania, which sent us a copy of their district meeting program.

## *With Our Schools . . .*

### Manchester College

**Dr. Desmond Bittinger** presented a series of messages during Holy Week. Speaking in chapel every morning and in the social room each evening, Dr. Bittinger found a very enthusiastic and receptive audience. During the days he was busy with many personal student conferences. Students and faculty felt a spiritual uplift as a result of his presence and addresses.

**Dr. I. W. Moomaw** recently delivered a very fine chapel lecture on What Should a Church College Attempt to Do for Its Graduates? In this message, Dr. Moomaw specified that a sense of stewardship toward one's fellow men, a sense of spiritual values, a guiding, unshakable faith and an awareness of the importance

of religion in human advancement should be imparted to every student.

**M. M. Myers and Ernest Wampler** were on the campus March 10-12, in the interests of foreign service. They gave talks to small groups of students, had a number of individual interviews, and spoke to the chapel group.

**The annual commencement** exercises will be held on May 6, at nine o'clock. The address will be given by Harry M. Gage, president of Lindenwood College, St. Charles, Mo. The baccalaureate will be held at the Walnut Street Church of the Brethren at 7:45 p. m., April 30. Rev. H. A. Studebaker, a graduate of the Class of 1912, and for many years a pastor at Beloit, Wisconsin, will give the sermon.

**At the commencement**, upon nomination and vote of the faculty and the approval of the board of trustees, Manchester will recognize three of her alumni with honorary degrees: H. L. Hartsough, general secretary of the General Ministerial Board of the Church of the Brethren; Carman Blough, chief of the contract review branch of the Procurement Policy Division of the United States Government; J. Roy Blough, director of tax research for the United States Treasury Department.

**An informal reception**, sponsored by the Alumni Association, will be held at eight o'clock on the evening of May 5 in the college social rooms. The three alumni who are receiving honorary degrees will be guests of honor on this occasion. This event will take the place this year of the annual alumni dinner and other alumni programs. Alumni, former students, parents and friends of the graduating class, and friends of the guests of honor are cordially welcomed.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**Blessed Are the Meek** (fiction). Zofia Kossack. 375 pages. \$3.00.

**Pattern for Peacemakers.** R. Alfred Hassler. 42 pages. Paper, 25c.  
Continued on page 19



# Our Mission Work



The shepherds and Amsey and Florence Bollinger are at Chandenwada, near Snow Bridge in Kashmir, India. From the fleece of these sheep come the beautiful Kashmir shawls. Snow Bridge is high up in the Himalaya Mountains.

## Do We Hear a Call?

EVERETT FASNACHT

We have been trying to make adjustments in our teaching staffs to accommodate the opening of a new school at Valpor. Valpor is straight south of Raj Pipla city, about twenty-five miles. It is about eight miles east from any of our previous mission work, other than intermittent touring. It is ten miles from the Netrang railway. It is 100% Bhil and 99.9% illiterate. But it is a delightful place in among the hills, along the west side of the Karzan River.

The people are thrifty and prosperous and all own land. They are eager to have help and they are eager to learn. Religious leadership is in the hands of the *bhagats* [village priests] who are not Hindus but animists. These *bhagats* are illiterate farmers. Nevertheless they and others are asking that the mission come in and help them find the path to life here and hereafter. They want us to help them all to secure an education.

Several previous schemes to have schools have fallen through, but the people have confidence in the mission and they believe that the mission can help them. They know that the mission will not rob them of what they have while helping them. All too many agencies seem ready to help but they take advantage of the Bhil's ignorance and rob him in the meantime.

This call to Valpor is like a Macedonian call. I would like to live there.

Umalla, India.

## What Happened on Easter

A missionary was to speak that morning. The minister of the church stood up and said that there was to be a glad Easter surprise for everyone, even for the visiting missionary. Then a little girl with shining eyes came forward and stood beside the missionary before the congregation, and the minister spoke these words: "Since the needs of the world are so great and since the children of this church always receive candy on Easter day, I wonder how many of your children would be willing to do without the gift of candy which you were expecting to receive on this Easter

day. I wonder whether you would be willing to give it up to the children of India."

It was a moment of eager anticipation. Everyone in that large audience know what the answer would be. Without a moment's hesitation every hand went up ever so quickly. The decision had been made in the spirit of great thanksgiving. Every child was glad that the amount which would have been spent for candy would now be added to the offering of the congregation. The little American girl held the love gift, and as she laid it into the hand of the missionary she said it was their Easter gift to the little boys and girls of India.

## Annual Conference Offering, May 14

As Christian people we again are privileged to send delegates to Annual Conference. They will speak and make decisions for the future course of the church.

All of our members are privileged to give in the Annual Conference offering. They can thereby turn material goods to spiritual ends. These things are privileges indeed by comparison to the lot of many people. The Conference Budget, \$308,550, is higher this year than last.

Also remember our responsibilities and opportunities in Brethren Service giving. This money is used for Civilian Public Service and many forms of relief and rehabilitation.

Let us rejoice in our privilege to give, and pray our heavenly Father to guide us so that he can add his blessing to labors given in his name.

—General Boards, H. Spenser Minnich.

## ORDER BLANK

GENERAL BOARDS  
Church of the Brethren  
Elgin, Illinois

Date.....

Please send me the following:\*

- .....Conference Offering Envelopes
- .....Church Bulletin—The Moderator Speaks
- .....Two sides blank for local copy
- .....One sheet with no blank space
- .....Nonresident Letters (for local use)
- .....Brethren Service Offering Envelopes
- .....Brethren Service Myrtlewood Peace Cups, 50c each
- .....Christian Makes a Will (a copy or more available for selective distribution)

Name .....

Address .....

Congregation ..... District.....

\*Note: Ministers, superintendents, and missionary committees please confer to avoid duplication of orders.



## What to Pray For

Week of April 29—May 7

Perhaps if our imagination were great enough and our spirits earnest enough, we could imagine that Everett and Joy Fasnacht with their little son, Paul, were guests in our home this week. Then we would feel we were acquainted with them and we would pray for them in a real and vital way.

The Fasnachts went to India in 1940. They were located in Gujarat territory and their first home was

at Vyara. At the present time they are living at Umalla. On a map of the India mission field Umalla is found on the narrow gauge railway about 24 miles east from Anklesvar.

The Fasnachts have both been faithful in writing to the home church through the pages of the Gospel Messenger. In the special India issue, January 29, 1944, Joy told us about experiences which fill her days.

On the preceding page, Everett has told us about the great possibilities

he sees in the villages around about Umalla. As he writes about the village of Valpor, he says it is like a Macedonian call to him, for he has a great desire to live and work there. He also writes of his great joy when he baptized thirteen children.

If they write to us through the church paper, how do we answer them? Let us write to them and also be faithful in our prayers on their behalf.

## Monthly Financial Report

During the month of February contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$91,526.10 and the total received for the year beginning March 1, 1943, was \$352,968.56. Contributions for the Brethren Service totalled \$59,594.27 for the month and the total received for the year was \$386,483.06, detail as follows:

|                                               | Receipts for<br>February | Total receipts<br>since 3-1-43 |
|-----------------------------------------------|--------------------------|--------------------------------|
| World-wide Missions .....                     | \$ 16,438.59             | \$ 71,544.31                   |
| Women's Work Project .....                    | 11,376.84                | 22,143.56                      |
| Home Missions .....                           | 511.55                   | 14,365.58                      |
| Foreign Missions .....                        | 1,443.54                 | 10,966.97                      |
| Junior League Project .....                   | 1,076.80                 | 3,592.25                       |
| Intermediate Project .....                    | 87.64                    | 289.51                         |
| India Mission .....                           | 376.11                   | 3,586.03                       |
| India Native Worker .....                     | 25.00                    | 68.00                          |
| India Boarding School .....                   | 66.55                    | 328.12                         |
| India Share Plan .....                        | 399.65                   | 2,233.11                       |
| India Missionary Supports .....               | 7,861.72                 | 27,639.15                      |
| China Mission .....                           | 896.83                   | 3,298.19                       |
| China Native Worker .....                     |                          | 100.00                         |
| China Girls' School .....                     |                          | 5.66                           |
| China Share Plan .....                        | 100.00                   | 606.07                         |
| China Missionary Supports .....               | 2,733.26                 | 14,686.09                      |
| South China Mission .....                     | 90.00                    | 235.00                         |
| Minerva Metzger Memorial .....                |                          | 25.00                          |
| Sweden Mission .....                          |                          | 5.00                           |
| Africa Missionary Supports .....              | 4,839.25                 | 17,455.55                      |
| Africa Mission .....                          | 2,521.39                 | 8,048.64                       |
| Africa Share Plan .....                       | 175.00                   | 947.50                         |
| Studebaker Memorial Fund .....                | 513.10                   | 513.10                         |
| Africa Leper .....                            | 3.59                     | 640.16                         |
| Conference Budget Undesignated .....          | 38,174.84                | 135,649.74                     |
| Conference Budget Designated for—             |                          |                                |
| Bethany Biblical Seminary (at Elgin) .....    | 224.64                   | 2,037.17                       |
| Bethany Biblical Seminary (at Chicago) .....  | 119.00                   | 858.10                         |
| Board of Christian Education .....            | 228.69                   | 3,758.25                       |
| General Education Board .....                 |                          | 285.52                         |
| General Ministerial Board .....               |                          | 70.51                          |
| Student Loan Fund .....                       |                          | 5.00                           |
| Ministerial and Missionary Service Fund ..... | 16.60*                   | 206.08                         |
| Conference Budget Share Plan .....            | 37.00                    | 186.40                         |
| Youth Serves .....                            | 1,222.12                 | 6,589.24                       |
|                                               | <b>\$ 91,526.10</b>      | <b>\$352,968.56</b>            |
| Brethren Service—                             |                          |                                |
| Brethren Service Fund .....                   | 42,263.60                | 230,293.72                     |
| China Relief .....                            | 3,943.53                 | 25,611.12                      |
| Civilian Public Service .....                 | 8,025.40                 | 101,718.89                     |
| European Relief .....                         | 113.47                   | 1,612.83                       |
| General Relief .....                          | 5,133.67                 | 25,003.22                      |
| Postwar Reconstruction .....                  | 59.00                    | 1,381.16                       |
| Refugee Fund .....                            | 55.60                    | 497.12                         |
| Rehabilitation Fund .....                     |                          | 365.00                         |
|                                               | <b>\$ 59,594.27</b>      | <b>\$386,483.06</b>            |
| Grand total all contributions .....           | <b>\$151,120.37</b>      | <b>\$739,451.62</b>            |

\* Dr.

The following shows statement of condition of the following Boards as of February 29, 1944.

### General Mission Board

|                                         |              |
|-----------------------------------------|--------------|
| Income since March 1, 1943 .....        | \$209,504.74 |
| Income same period last year .....      | 247,104.35   |
| Expense since March 1, 1943 .....       | 205,590.87   |
| Expense same period last year .....     | 195,535.25   |
| Mission surplus February 29, 1944 ..... | 81,923.19    |
| Mission surplus January 31, 1944 .....  | 81,235.76    |
| Increase in surplus February 1944 ..... | 687.43       |

### Brethren Service Committee

|                                                  |              |
|--------------------------------------------------|--------------|
| Income since March 1, 1943 .....                 | \$386,483.06 |
| Income same period last year .....               | 340,241.47   |
| Expense since March 1, 1943 .....                | 429,885.48   |
| Expense same period last year .....              | 324,999.53   |
| Brethren Service surplus February 29, 1944 ..... | 69,294.65    |
| Brethren Service surplus January 31, 1944 .....  | 91,569.30    |
| Decrease in surplus February 1944 .....          | 22,274.65    |

## Children's Hospital Ward in Africa Needs Funds

This ward is to be built in memory of Elizabeth Joan and Melvin Ellis, children of Missionaries Dr. Lloyd and Modena Studebaker, serving in Africa.

The fund, started in February, had grown to \$1,472 by April 1. Five thousand dollars is needed. It is hoped to have as much of this as possible by May 1, the date of Melvin's birthday.

## About Books

Continued From Page 17

**The Postwar Strategy of Religion.**

Joseph Gray. 181 pages. \$1.75.

**In Quest of a Kingdom.** Leslie

Weatherhead. 268 pages. \$2.00.

**Jerusalem the Golden.** Arthur W.

Hewitt. 183 pages. \$1.50.

**Date With Destiny.** Ralph W.

Sockman. 157 pages. \$1.50.

**The Church and the New World Mind** (Drake Conference Lectures). 256 pages. \$2.00.

**Ju-Ju and His Friends** (juvenile).

Maria Van Vrooman. 124 pages. \$2.00.

**A Conch Shell for Molly** (juvenile). Lucille Wallower. \$2.00.

**Little Cat Lost** (juvenile). Elvira Garner. \$2.00.

**And God Was There.** E. C. Brink. 92 pages. \$1.00.

**Facing the Future Unafraid.** G. Bromley Oxnam. 76 pages. \$1.00.

**What a Man Can Believe.** James D. Smart. 252 pages. \$2.00.

**The Manner of Prayer.** William Douglas Chamberlain. 145 pages. \$1.50.

**A Man Should Rejoice** (fiction). Virginia Gordon. 360 pages. \$2.75.

**Under the Little Fir** (juvenile). Elizabeth Yates. 96 pages. \$2.00.

**The Ten Commandments** (juvenile). Edited by Mary Alice Jones. 10 cents.

**The Bible and Missions.** C. S. Detweiler. 68 pages. Paper, 40 cents.



## REFUGEES IN SPAIN

Fleeing from the terrors of occupied Europe, over 15,000 men and women have tried to escape by crossing into Spain. They are without money or identifying papers and possess only the clothing they are wearing. Having entered the country illegally and being ignorant of the laws of the country in which they find themselves, they inevitably become entangled with the law, and their first unhappy stopping place is likely a prison or an internment camp.

Refugees in such a plight usually find that, although their situation seems hopeless, there are agencies which go to almost unending effort to help them. Efforts are made to cut through the diplomatic red tape, to send them food, clothing and money, to obtain their liberation from camps and prisons and to arrange for their evacuation in groups according to nationalities and available destinations.

Refugees who can claim citizenship in any country are likely to find that their benefactors are the diplomatic representatives of that country, but there are thousands of people who can claim no citizenship at all. Some of these are citizens of countries no longer existing or of countries which do not have

Of a refugee family of eight, these three survive. They live in an abandoned factory—poorly dressed in the dead of winter. The boy wears clothes sent from America—perhaps from a Brethren home.



Janine and David Blickenstaff. Doing refugee work in Madrid, Spain, they are the B. S. C.'s only workers now in Europe. David has spent nearly five years in relief work—mostly in Spain and France—for the Brethren and American Friends Service Committee. He is a graduate of Manchester College and is the son of L. A. Blickenstaff, treasurer of the Church of the Brethren missions in India. He met his wife, Janine, in Bordeaux, France, during his earlier trips to Europe; she is the daughter of a Uruguayan consular representative.



representatives in Spain. Others have rejected their legal nationality because of their political views. Still others have had their citizenship canceled because of racial laws or because of their political activities. These people are spoken of as "stateless," because there is no one to present their case to Spanish officials. They might be forgotten men in sealed prisons but for the efforts of an office in Madrid directed by David and Janine Blickenstaff.

David and Janine Blickenstaff were sent to Europe in November, 1942, by the Brethren Service Committee. It was their plan to do relief work in France under the auspices of the American Friends Service Committee. They hoped to set up eventually, in Europe, an independent Brethren relief project of a noncompetitive nature. However, before their boat arrived in Lisbon, Portugal, North Africa had been invaded and soon the whole of France was occupied, canceling the possibility of Americans doing relief work there.

After a short stay in Lisbon, an opportunity came for an important type of relief service. The occupation of France forced many thousands of people who had found safety in Southern France from the German armies to move on into Spain. There was no legal way to enter Spain and so all of them slipped in illegally. The refugee problem in Spain became immediately serious and through the American ambassador the Blickenstaffs were invited to help out.

David immediately set up an office in Madrid and became the liaison between the American Embassy, the "stateless" refugees and the Spanish authorities. The office

concerns itself primarily with arrangements for releasing refugees from prison and allowing them to depart from Spain. The office is sponsored jointly by the American Friends Service Committee and the American Jewish Joint Distribution Committee although the refugees are technically under the care of the Spanish Red Cross acting for the International Red Cross, and the Blickenstaffs are still supported and maintained by the Brethren Service Committee.

One of the most important jobs of the Madrid office has been the releasing of internees from prisons and internment camps. In order to be released, a refugee must have a diplomatic representative visit the camp and assume responsibility for his departure from Spain. The "stateless" of course have no government which will assume the obligation of getting them safely out of Spain. Therefore, representatives of the Madrid office act in this capacity for the "stateless," making it possible for them to be released and sped on their way.

But release from prison is a long, slow process, and for some it may never come. For these persons, some assistance is essential. The Madrid office endeavors to provide financial grants for food supplements, to forward gifts from friends or relatives abroad, to locate personal documents and to contact diplomatic officials.

Once a man is released from prison, he must wait some time before being permitted to leave Spain. In this period he must have money to provide food and lodging; he often needs medical or dental care; his clothing is usually threadbare and



he is nearly always without resources. The Blickenstaffs' office attempts to meet these needs; they distribute money as their resources allow and have distributed a great deal of clothing that has been sent by Friends and Brethren through relief channels.

It has been estimated that the Madrid office had been instrumental in freeing about 2,500 people from Spanish internment camps up to August, 1943. (This number covers the first seven months of operation in Madrid; total figures are not available for the seven months from August to April, 1944.) In November they reported over 1,500 visitors, over 1,200 cash payments and 430 packages of food sent out to internment camps. In December there were approximately 10,000 refugees still left in Spain, 2,000 of whom were "stateless" and dependent on the services of David Blickenstaff and the American agencies which support his work.

Millions of people have been torn or driven from their homes by the circumstances of war and by political and racial persecution. To restore this large group of people so that they can again become happy, contributing citizens of our world society will be one of the immediate and most urgent postwar problems. The events of the past ten years have deprived many people of many nationalities of their citizenship, thereby creating special problems in the already complicated maze. The approximately 15,000 refugees who have been in Spain present in miniature many of the problems which will confront the world on a much bigger scale at the close of the war. Experience gained during the past year should make the way easier for the greater task to come.

## Brethren Service News

### From Puerto Rico

**Four milk stations** are now operated by the various projects of the Brumbaugh unit in Puerto Rico. Under this children's milk feeding program, all children between two and seventeen years of age may get all the milk they wish to drink every morning free of charge. The Castañer project has 230 children enrolled at Castañer and 125 enrolled at Rio Prieto. There are 250 children enrolled at the La Plata project and 125 at Zalduondo.

**The milk feeding program** is sponsored and organized by Mrs. Tugwell, wife of the governor. There are now 420 milk stations in Puerto Rico providing free milk to the chil-



These Spanish mothers, living in an abandoned house, are receiving layettes and clothing sent from America.

dren. The program is supported by contributions of the people of Puerto Rico and now costs about \$75,000 per year. Before its inauguration the average per capita consumption of milk in Puerto Rico was only one pint per year.

**Dr. Frank Laubach**, famed for his fight against illiteracy among backward peoples, recently visited Puerto Rico. His visit was sponsored by a committee set up to reduce the 35% illiteracy among Puerto Ricans. Stanley Harbison represents the Brumbaugh unit on this committee.

**Dr. Laubach** spent three days with the Castañer men helping to inaugurate a program designed to reduce illiteracy. He held several public demonstrations with as many as 500 people attending. Stanley Harbison is to head the literacy program at Castañer, Ivan Chatham at the Zalduondo project and Justus Holsinger at the La Plata project.

**The Puerto Rico Insular Sports and Recreation Commission** has recently given over \$500 worth of sports equipment to the community centers operated by the three C.P.S. projects in Puerto Rico.

### Miscellaneous

**Rev. Merlin Shull** reports that the Ministry to Servicemen sent out a total of 763 personal Easter letters to pen pals in the armed forces. About 300 of these went overseas. A letter was also sent to each of the 150 Brethren girls serving in the nation's military forces.

**The N.S.B.R.O.** reports that about 90% of the 348,000 men under twenty-six who now have occupational deferments will be inducted under the new Selective Service policy.

Agricultural workers, however, are deferred by Congressional law, and Congress is not expected to change the law. It is expected, though, that Selective Service will tighten the requirements on agricultural workers.

**As of March 22, 1944**, relief shipments to the new Brethren Service relief center at New Windsor, Maryland, totaled 2,054 pounds. In addition to this, cash contributions totaled \$168.80. Congregations sending supplies so far are as follows: N. Calif.: Live Oak, Waterford; Idaho: Nampa, Whitefish; N. Ill. and Wis.: Chicago—First, Mondovi; M. Ind.: Pipe Creek; N. Ind.: Cedar Lake, N. Liberty; S. Ind.: Four Mile; E. Md.: Meadow Branch, Monocacy, Pipe Creek; W. Md.: Westernport; Mich.: Rodney; N. E. Ohio: E. Chippewa; N. W. Ohio: Marion; E. Pa.: Akron, Chiques, Conestoga, Harrisburg, Heidelberg, Spring Creek—Hershey, Mingo, Myerstown, Hatfield, Midway, Schuylkill; M. Pa.: Hollidaysburg; S. E. Pa.: Coventry, Royersford; S. Pa.: Buffalo, Friend's Grove, Gettysburg, Huntsdale, Marsh Creek, Ridge, Waynesboro, Walnut Grove, Shade Creek; Texas and La.: Roanoke; 2nd Va.: Bridgewater, Barren Ridge, Pleasant Valley; Wash.: Seattle.

**The heifers for relief project** was recently discussed by the Committee on Religious Education for Children of the International Council of Religious Education. Although the committee will not officially sponsor the project, they thought it was an excellent plan. Among other agencies, the Loyal Temperance Legion of Arizona is now officially participating in the project.



# The Church at Work

*The church can restore to rural life the stability, dignity and sweetness which it should have.*

—Edward K. Ziegler

## THE RURAL CHURCH

Studies of trends in population show that city families die out in a few generations and that it is the farm family which peoples both country and city. At the same time it is the rural church which supplies a large share of the membership and leadership in the city church. Thus it can be seen how important is the place of the rural church in the spiritual life of America. Because of its rural heritage and large number of rural churches the Church of the Brethren is in a position to make a real contribution to the spiritual quality of our national life.

### Rural Life Sunday

The fifth Sunday after Easter (May 13, 1944) has been designated as Rural Life Sunday. Some churches use this day, some another, to lift up the values of rural life and the rural church. All Brethren churches, urban or rural, would do well to set aside one Sunday each year when this emphasis would be made in the sermon, through the worship and in discussion groups.

One Sunday in a year is not enough, however, to keep before us our opportunities to build a strong rural church. Adults and young people would find the study of such books as *Rebuilding Rural America*, by Dawber, and *The Church in Rural Life*, by Lindstrom, both stimulating and helpful.

### The Church and the Land

The rural church can live only where there are livable conditions. For this reason rural church leaders should be interested in plans or movements which have as their aim the improvement of farming methods, rural community life, recreation and culture even though they may not be of a directly religious nature. Questions of tenancy, migrant labor, education and recreation all have a very direct influence upon the rural church.

The increase in farm tenancy has resulted in more moving than oc-



curs when people operate their own farms. Frequent moving tends to create a less stable church. Local groups may render a useful service by promoting long-term leases. Too often landlords will rent to an older farmer who is well equipped and who may already be operating several farms rather than to a young man who may lack equipment. This may make for efficiency in farm operation but it causes young people to turn to the city, leaving behind a heritage which is rightfully theirs.

Many problems of the rural church have their basis in the lack of leadership and the constant draining of young people to town

and city. In most communities there are young people who would choose farming and rural life if a way were open for them. A surprising number would take up farming after leaving college if they could find a suitable way to begin. Because of the financial investment required many do not farm for the same reason that they do not open any other business for themselves.

As a result many fine young people fail to return to the rural community and church.

Forward-looking church leaders have long seen the importance of making it possible for young people to establish farm homes. Many young people have been assisted through a father-son or other kinship arrangement. Where this is not possible the church has a responsibility.

Because it believes in the importance of maintaining rural churches the General Mission Board has received permission from Annual Conference to set aside the sum of \$50,000 which is to be used to help young Brethren farmers buy farms in church communities. Such as-

## *It Occurs to Me . . .*

Recently I was invited to a conference that had been set up for the purpose of discussing leadership education in our churches. It was pointed out that the effectiveness of our church program depends on an adequate supply of well-qualified leaders. Every cause or major interest in the church is interested in efficient leadership. At many places it is difficult to get people to assume positions of leadership in the local church. This problem has been with us for a long time but has been accentuated in the present emergency. Many people are busy working long hours and there has been a tendency to pass over responsibilities to the church rather lightly.

As the conference proceeded it became evident that there are a large number of leaders who need guidance and help in the program of the church. The list includes the Sunday-school superintendent, officers, and teachers, children's workers, adult leaders of youth, youth leaders of youth, adult leaders including men's work, women's work and directors of adult work, musicians, trustees, deacons, members of finance committees, ushers and elders in charge of churches. It was pointed out that the pastor also needs an in-service program, and that he in turn has a definite leadership responsibility for all of his lay workers.

IT OCCURS TO ME that the minister should organize his program in such a way that comprehensive leadership education would be provided for all church workers. Within the course of the year every person holding a position in the church should have definite help for his specific task. Such training would provide opportunities for workers' conferences, institutes, camps, training schools, reading courses, observation, apprenticeship experience and standard leadership education courses. The church should provide a leadership training emphasis for some of its leaders each month. In the future we will spend more time and money in training lay leaders in our local churches.

*Raymond R. Peterson*



sistance is given on recommendation of and in co-operation with a committee from the church of which the young man is a member. Churches interested in the details of this plan should write to the General Mission Board.

### **The Rural Church Serves**

There are a number of excellent service projects for which the rural church is especially adapted. The heifer project, which has been adopted with so much enthusiasm in many churches, is aimed to meet a desperate need for food. It also serves to broaden the outlook of those who participate in the project and to deepen their sympathy for the needs of the world. Rural churches which have not yet planned for the heifer project may receive information from their district men's work chairman or by writing to the General Boards, Elgin, Illinois, for the leaflet on this project.

Another service project which can be carried out only in rural areas is the Lord's acre or brotherhood garden plan. Many rural churches have found this project an excellent means of developing fellowship as well as a method of raising money or providing food for C.P.S. camps or relief. Several methods have been used in carrying out this project. In some cases individuals set aside a certain portion of land; in others the entire church group works together on land which has been given for this purpose. Services of dedication and worship at the time of planting and harvest make such a project of real religious significance as well as giving a new meaning to all work with the land.

### **ADULT DISCUSSION OUTLINE**

#### **The Good Cheer Club**

Sunday, May 21, 1944

*Scripture: Matt. 14:13-21*

A city church with a concern to provide recreation which would include all the members of the families within its membership set aside one night each week during the summer months when everyone was invited to a near-by park. A time was set for a potluck supper. Following this there were games for those who wished to play while others sat around and visited. This gathering came to be known as the Good Cheer Club.

This Good Cheer Club plan did several things for the church. It set up a definite time for fellowship among church people. Without this definite planning few of the families would have taken time from

their busy days for the building of the friendships which are so essential in these days. It provided a good time which could be enjoyed by all members of the family. It strengthened the fellowship between families and across all age groups within the church.

The values of the Good Cheer Club can be attained by other churches in different ways. A rural church would need to find a suitable time and place—perhaps a Sunday basket lunch on or near the church grounds. Another church might plan for several such groupings on a neighborhood basis.

### **Discussion**

Do the families of our church plan their good times together? Or does each member of the family seek his good times only with others of his own age group?

Does our church need functions which will help members become acquainted in a more informal manner than the usual church affairs provide?

What responsibility does the church have to help the families within its membership to provide wholesome recreation?

Does the Good Cheer Club plan offer a solution to our church? If so, what adaptations would need to be made?

Who should be responsible for setting such plans in motion? It is best to have some central group such as the official board, board of Christian education or the church cabinet responsible so that plans for the entire church will be unified.

## **Correspondence . . .**

### **The Tragedy of the Jews**

It was fine of Bro. Theodore E. Miller last year to write in the Gospel Messenger about the question, "What Are We Doing for the Jews?" The greatest sufferers in this war are the Jews, and the least is being done for them.

At all times Jewish life is a life of suffering. It is such from the cradle to the grave. Some youngsters take delight in beating up their Jewish playmates. The same youngsters take delight in breaking up a Jewish graveyard.

The spirit that spoke to the prophets of old is still with them. Any Hebrew writings through these ages will contain the spirit of Jeremiah or Isaiah. These teachings are his heritage, with those of all other Jewish prophets.

The problem we face today is how to save them—how to save the Jews from hunger, how to save them from being destroyed by the sword. Let

us open our doors to them. Let us ask our government to send our men and ships to bring them to these shores of safety. Shall Israel perish in our days?—David Berkingoff, New York, N. Y.

### **Leaders From Youth**

Since you have heard much about leaders of youth, let us think together of how we might select leaders from this group. The critical situation concerning the ministry in our church is no secret. We need leaders. It is our opinion that the way we choose our leaders should be looked into.

The method of the Church of the Brethren in choosing leaders has changed from time to time, but at present there are just two methods which are used. A young man aspiring to be a minister can go to the local council meeting (composed of older people) and ask to be licensed to preach. If a young fellow in the church does this on Sunday, his friends will chide him on Monday. That is the starting point for an ever-widening gap between the young fellow who asked to be licensed and his chums.

The second method used by the church to call young ministers is the council meeting method. Young people often do not go to this meeting, and when they do go they are afraid to speak. So the older people select a minister who, they think, will make good. If this method is used the young minister may either accept or reject "the call." If he accepts it, immediately he is marked by his friends. Then there is that chasm again between the young man and his friends. Oh, they may still associate with him, but there is that underlying feeling which cannot be forgotten.

There is something wrong in both of these systems. I am not saying that these two systems have not set aside for our church fine young men and women for Christian service, but I am saying that there seems to be another method which would attract and help to pick some young people who are now not being reached. We will get more young ministers today if the young people who take up the work are highly respected, and if the group from which they come continue to hold up their hands and bless them.

So, why not give the young people the power to vote on young men and women in their own group? In this way they will have opportunity to select leaders who they think are potentially good ministers and missionaries. They know who plays fair and who cheats. Let them decide, and after deciding by a vote, present the name before the church council for approval. In this way there would be no gap created be-





### Mortgage-Burning Service at Lansing

On Oct. 10, 1943, the First Church of the Brethren in Lansing, Mich., formally burned its mortgage to signify the clearing of all indebtedness on the church property. This ceremony was a fitting climax to the fifteenth anniversary program, which extended over the three week ends, October 10-24. The visiting speakers who helped to make this program an inspiration to greater effort were: Bro. Warren Slabaugh and Bro. Jesse Ziegler of Bethany Biblical Seminary and Sister Anna Hutchison, missionary to China.

The burning of the mortgage does not represent a final goal of achievement for the church in Lansing, but rather the first milestone in the effort to obtain a new

house of worship. A wholehearted support is being given to the building fund drive, but the realization of plans must wait until after the war. Many needed improvements on the present building, completed before the special services, have aided in making the church more conducive to worship.

The officials in the picture who participated are, from left to right: J. Wayne Holsinger, deacon; Earl O. Beachler, trustee and member of finance board; Walter M. Young, pastor; Gerald Munn, chairman of trustee board and treasurer and deacon; Samuel Bollinger, first pastor, who served from 1925 to 1933; Charles Tombaugh, deacon and member of finance board; Earl Cheal, deacon and church school superintendent; Harold Rairigh, trustee.—Mrs. H. W. Rundquist, East Lansing, Mich.

tween the young minister and the other young people.

Let the young people choose the ministers who will minister to them when they are adults. May God lead us in the selection of leaders from youth.—Jacob T. Dick, Windber, Pa.

### Are You Planning a Revival Meeting?

The times in which we live are causing us to re-examine many of the traditional ways of doing things. Some of this is good; and some is, of course, not so good. But it seems good to the writer to re-examine the worth of a two-week revival meeting, especially in areas where hours of work are conflicting with the church program; that is, when men are working so many hours that it affects church attendance over a two-week period. I have seen good results from a one-week meeting used in such areas. I have also heard some good reports. The following are some of the possible benefits to

be derived from an intensive one-week or eight-day meeting:

Many good leaders are not available for two weeks, but will come for one week; namely, our seminary teachers, brotherhood secretaries at Elgin, and pastors of large churches. Their work at home does not suffer so much in one week of absence.

The main attention is, by necessity, put on evangelism, and not on the effort to get into every home in the church, a practice which has some good points, but which often defeats the main purpose.

A one-week meeting requires more preparation by the local church. A visitation program of the whole church by the deacons or selected visitors might mean much just preceding the one week of special effort, and the local church grows more than it does by "hiring the work done."

Many people attend only six or seven nights out of a two-week meeting. Stress on a one-week meeting might produce a more regu-

lar attendance. Meetings usually begin poorly and "climb to a peak," about Friday night, only to fall again at the beginning of the next week. A one-week meeting has only one climax.

Some of our camps have found that a shorter camp period is more valuable than a longer one of nearly two weeks. Some churches can say the same thing in regard to revival meetings. I believe it is worthy of our study and trial.—W. Glenn McFadden, Troy, Ohio.

### Who Will Halt This Madness?

"The lights are going out all over Europe, and it will be a long time before they come on again." So spoke Sir Edward Grey at the beginning of the last war. Into what deep and unending morass of evil are we now sinking! For if this was true then, it is more true now! Confronted by this we must reaffirm our basic Christian convictions and reassert our values, even in the very midst of the present calamity. We must decide if our faith is in God's laws or in battleships and artillery.

Newspapers and the radio tell us much about atrocities inflicted by the enemy nations. One commentator, however, had the moral courage to declare that "it is war that is the supreme atrocity." And now on the single count of "saturation bombing," a significant number of the leading voices of the Christian world have confronted the Christian conscience of the world and of the history of all time with one of the most soul-arresting issues of the war. In a short and shocking, fully-documented study of the nature and extent of the mass Allied bombings of German cities, these voices have aroused a flood of comment and moral concern throughout the nation. Under the title, *Massacre by Bombing*, Vera Brittain, the noted British pacifist and writer, has presented the sensitive world of men with a testament of horror. Though concise, the tale of suffering is so gruesome and inconceivable that even the strongest willed can read it only by taking it in short snatches. Copies, which ought to be read by anyone interested in the extent of destruction that this war is reaping on man's edifices, can be obtained from the Fellowship of Reconciliation, 2929 Broadway, New York City 25.

This is the war which nobody wanted, but which no one seemed able to prevent. Even now that most people have reconciled themselves to the war as an "unnecessary necessity," there is smoldering discontent regarding both the dubious fascist nature of the conduct of the war, and the alarming cynicism concerning the dismal chances for a just and lasting peace. No thinking person ever suggested that wars



could be fought with the delicate chivalry of medieval days; but the restless consciences of millions throughout the world are now pondering the tragic fact of man's infinite inhumanity to man. Nor did any question the ferocious character of the fascist governments, but now innumerable thoughtful folk seriously wonder if the governments of Great Britain and of the United States have not lowered themselves—without sufficient cause or proof of efficiency—to the barbarisms of the enemy.

It is hardly surprising, that John Masefield, poet laureate of Great

Britain, recently warned his hearers that "Europe totters on the brink of a dark time which may conceivably be the darkest time the world has ever known."

What is the Christian to do? Is all initiative the exclusive property of the warmakers? What of the peacemakers whom Jesus called the children of God? Do we have the spiritual fortitude and clarity to speak up now? Is this not the hour of repentance and of divine reckoning?

By permitting the food blockade to continue, we have sealed the doom of those who must resurrect

a democratic Europe after the smoke and clamor clear. Swedish newspaper men report that German morale, while shaken and stunned by these merciless attacks, has nevertheless been stiffened. The German people had grown tired of the war, these neutral observers say, but now with the persisting ultimatum of "unconditional surrender" the war will certainly be prolonged. For those who must live in the post-war world so thoughtlessly being conceived, we challenge Christian voices to call and work now for that creative peace which is based on the equality of all people. Who will halt this madness? Who except the living church of Jesus Christ, who was Prince of Peace and Son of God?—Franklin Wallick, Greenville, Ohio.

## Business for Conference

Continued From Page 16

ruining congregations, seizing church properties, and defying superior church authorities,

We, the district ministerial board, ask district meeting of Eastern Maryland of 1944 to petition the Annual Conference of 1944, meeting at Huntingdon, Pa., to appoint a committee to study the advisability of ministers of the Church of the Brethren holding their church membership in the district conference—and report one year hence.

William Kinsey, Secretary,  
District Ministerial Board.

Passed to Annual Conference.

## Western Pennsylvania

The Meyersdale church in Western Pennsylvania asks Annual Conference through district conference to give attention to the way in which the officers of the Conference and members of the various standing boards of the church are nominated with a view to greater efficiency. Furthermore, we recommend for consideration the appointment of a permanent nominating committee of five, representing the five regions of the brotherhood; to be elected for one, two, three, four and five years respectively; to serve for a term of five years, not being eligible for a succeeding term until after the passing of one term; and whose duties shall be:

(1) To make a careful inquiry into the duties of the various offices of the Conference and the various boards of the church and to list the qualifications necessary to serving efficiently in official capacity and as a member of the general boards.

(2) To give attention to the matter of equitable representation by regions and districts in the offices of the Conference and within the membership of the general boards.

(3) To discover the best leadership ability of the brotherhood for posi-

tions of responsibility within the brotherhood program.

(4) To make the nominations now made by Standing Committee with the understanding that the nominating committee shall, after careful study and prayerful deliberation, submit its findings, consisting of at least two nominees for each office and board vacancy, to the Standing Committee for acceptance, rejection or amendment. When the nominating committee's report shall have been approved, Standing Committee will then vote and determine the nomination to be submitted to the Conference for approval.

Mrs. Paul D. Koontz, Clerk.

Passed to Annual Conference.

## Delegate Conference

According to the decision of last year's Conference the officers together with the regional committees concerned were authorized to determine the nature of this year's Conference. Owing to continued governmental and travel restrictions it was necessary to plan again for a delegate Conference.

Because of some apparent uncertainty as to the meaning of a delegate Conference it seems well to give the following information:

(1) Only districts and churches are entitled to send *delegates* to Annual Conference. Districts having fewer than 3,000 members are entitled to one delegate; from 3,000 to 6,000 two delegates; above 6,000 three delegates. Each church is entitled to one delegate but churches having a membership above 200 are entitled to two delegates.

(2) Others eligible to attend are members of General Boards and national cabinets.

(3) Sectional conferences, like all other meetings, are supposed to be constituted of those otherwise eligible to attend Conference.—William M. Beahm, Secretary, Annual Meeting, for the Committees concerned.

## The Open Door

As I have been studying through the Old Testament and coming down into the New, I came to the open door that Paul saw as mentioned in 1 Cor. 16:9: "For a great door and effectual is open unto me, and there are many adversaries." Paul saw the many obstacles in life, but managed to bridge across into the open door, for opportunity was before him. He must have seen the great prize that was set before him (Phil. 3:13-14). This great door that was open to Paul is open to every true Christian man and woman today. In 2 Tim. 4:7-8 we find the crown that can await each of them.

A good brother said to me one day that he had nothing to worry about. His family all belonged to the church. I wonder sometimes if that might be the trouble with many of us today. We become too self-satisfied. Let us not forget the door that may lead us to our very near neighbor. So shall we pray for the harvest that is already ripe. The great door of doing good to our fellow men is open to us. They, too, need Christ.—George Roush, Elkhart, Ind.

## Elder Collin C. Price

On March 20, 1944, death came as a release to Elder Collin C. Price after almost two years of helplessness due to a paralytic stroke. He died at the home of his daughter, Mrs. Jay Bechtold, in Mt. Morris, Ill., where he had been cared for most of this time. He was born in Pine Creek Township, near Oregon, Ill., April 4, 1869. His parents were John W. and Nancy Rowland Price.

He was married Dec. 31, 1891, to Miss Alice Stuff. To this union four children were born. Howard, the oldest son, died April 24, 1923, after serving in World War I. Surviving are Galen, Piney Flats, Tenn.; Mrs. Harold Hoff and Mrs. Jay Bechtold, both of Mt. Morris, Ill.



On April 29, 1923, he was united in marriage to Mrs. Emma Miller Cupp, who died Feb. 25, 1940. On Oct. 19, 1941, he was married to Mrs. Elizabeth Emmert, who cared for him through his months of helplessness. He had three stepdaughters, two stepsons, eleven grandchildren and eleven stepgrandchildren.

He served the Pine Creek congregation as farmer-minister, elder and pastor for many years. He was a member and chairman of the district mission board and did much preaching and administrative work in churches in Wisconsin, helping to organize the White Rapids church. Since 1923 he spent most of his winters in Florida. He was elder of the Miami church, which office he held until his sickness. He was loved by all who knew him and admired for his great concern for the church and its work.

Services were held in the Mt. Morris church, conducted by the writer, who used as his text the words of Paul about Tychicus, "a beloved brother, a faithful minister and fellow-servant in the Lord" (Col. 4: 7).—Foster B. Statler, Mt. Morris, Ill.

### Idaho Youth Conference

A youth conference for the district of Idaho and Western Montana was recently concluded at the Nampa church. About eighty young people and their leaders were present for the two-day session held under the direction of Bro. William Riddlebarger, district leader. Interest on the part of the young was very keen.

Inspirational messages were given by Rev. E. D. McCune and Rev. Leroy Walker, of Nampa Protestant churches. Sister Olivia Ikenberry of Twin Falls directed special music and conducted the Sunday morning lesson. Bro. Riddlebarger gave the sermon on Building Strong Spiritual Houses (Matt. 7: 24). A basket dinner was enjoyed at noon Sunday. It was a real occasion.—Stanley B. Keim, Nampa, Idaho.

### Coffman Wedding Anniversary

The fifty-fifth wedding anniversary of Brother and Sister Charles D. Coffman was celebrated at the home of their daughter, Mrs. Wilbur S. Jennings, Brownsville, Md., on Jan. 30, 1944. All present for the occasion met after attending Brethren services at various places.

The occasion would have been topped by the presence of Bro. Walter S. Coffman, pastor at Glendale, Ariz., and Fred S. Coffman and family, teacher, of Princeton, N. J.

The honored were married on Jan. 30, 1889, at Fairplay, Md., which has remained their address across the years. The seven children born to them—two daughters and five sons—will always appreciate the consistent Christian life of this father and mother. It is a fond memory to think back to our childhood days and church experiences.

Outside of school about the only places we got to go were to church and Sunday school. Father insisted in not only being on time, but having just a mile to drive to

the Manor church, thought he should be there ahead of the minister, John E. Otto, who had five miles to drive and was usually there thirty minutes ahead of time.

Father was a faithful deacon of the Manor congregation and superintendent of the Sunday school for many years. Some years ago he thought some younger person should have that responsibility. Mother has been teacher of the women's Bible class ever since the beginning of the school. It seems to me that one would find it extremely difficult to waver in the faith after living the whole of one's minor years under this fine type of parental guidance and influence.—McKinley Coffman, Reisterstown, Md.

### Sanderson Sixtieth Wedding Anniversary

On March 6, 1944, Brother and Sister L. A. Sanderson of the South Waterloo church, Iowa, celebrated their sixtieth wedding anniversary. Their daughters entertained for them with open house



when friends and relatives called at their home.

Margaret Rebecca McConnell and Lewis Alfred Sanderson were married March 6, 1884, in New Germantown, Pa., coming to Iowa about thirty-one years ago and settling in Orange Township. Here for twenty-five years they served as faithful and efficient custodians of the South Waterloo church; two years ago their strength would not longer permit them thus to serve. Together they worked in the interest of their family, in cleaning and dusting the sanctuary in preparation for worship, in the careful cultivation of vegetables or flowers in their garden; their living was a shared partnership.

Four daughters, Mrs. J. R. Kline, Mrs. Guy J. Miller, and Miss Helen Sanderson, Waterloo; and Mrs. Laura. Graham, Davenport; eight grandchildren and fifteen great-grandchildren share in the home bond of this marriage. A fifth daughter died in early adult life. Sister Sanderson is seventy-nine and Bro. Sanderson eighty-two.

May life's rich benediction continue to shine on this couple in life's more than golden years.—W. H. Yoder, Waterloo, Iowa.

### Arthur Rufus King

The following concerns the life of an elder and outstanding leader in our sister fraternity, the Old German Baptist Church. Because of our common history and our present close and fraternal relation, we are glad to print this obituary of a great servant of God, sent us by Joseph Skiles, moderator of the Old German Baptist Church.—Ed.

Arthur Rufus King, son of Elder John H. and Barbara Wills King, was born April 6, 1882, at Greenville, Ohio, and died Dec. 27, 1943, at Salida, Calif., at the age of sixty-one years.

Ever a student at heart, he spent his entire life in seeking the wellsprings of knowledge, and drank deep and often from that fountainhead of sacred truth, the Holy Scriptures.

On Jan. 6, 1907, he was married to Blanche Opal Sink of Palestine, Ohio, to which union were born one son and seven daughters: Arthur Eugene, Edith (Mrs. Henry Deeter), Zella (Mrs. Horace Mohler), Frances (Mrs. Levi Rapp), Florence Irene (died in infancy), Opal (Mrs. Fran-

cis Parsons), Eunice at home, and Esther (Mrs. Omer Deaton), whose husband is on detached Civilian Public Service near Gaithersburg, Md. Nine grandchildren also survive.

On Sept. 21, 1911, he and his companion became members of the Old German Baptist Church in the Palestine district, Ohio. These vows were held sacred until death. Subsequently he was chosen by the church to act as a deacon, then as a minister, being ordained Dec. 1, 1928, to the eldership. He performed the duties of these offices conscientiously and vigorously, as all who knew him can testify.

In 1925 his wife died, leaving him with the responsibilities of his motherless family. He was married in 1927 to Susie Miller Garber. He leaves his widow, his children, and seven stepchildren: Chester Garber, Edna Millikin, Virgil Garber, Ethel Merritt, Denver Garber, Blanche Balsbaugh, and Melvin Garber. Other near surviving relatives are two brothers, three sisters, and an aged father-in-law, Jacob F. Sink.

The law of his life was the Word of God, and in the law he meditated, both day and night. The crowning achievement of his life was his Christian ministry, in which calling by the help of God he excelled. The contentment of his life found full expression in his life for his family and grandchildren. The welfare of the young people and the C.P.S. boys was of special concern to him.

Funeral services were conducted Dec. 30 at the West Modesto church and on Jan. 4, 1944, at Palestine, Ohio.

### Fifty-fourth Wedding Anniversary

Mr. and Mrs. Wolfgang Wilfert, of Culver, Ind., members of the Walnut congregation in Northern Indiana, celebrated their fifty-fourth wedding anniversary on March 23, 1944.

Bro. Wilfert was born near Hof, Bavaria, Germany, on Aug. 20, 1859, and came to Fulton County, Ind., in 1883. Sister Wilfert was born in Marshall County, Ind., on Sept. 15, 1868. They were married at her home on March 23, 1890, and have lived together happily for more than half a century, most of the time on the farm where they now reside.

They both have a strong faith in the Lord and love the Church of the Brethren.—C. C. Cripe, Argos, Ind.

### Beeghly Golden Wedding Anniversary

Brother and Sister A. J. Beeghly of Somerset, Pa., celebrated their golden wedding anniversary quietly at their home on Ankeny Avenue, Feb. 22. Most of their nine children visited them during the day or the day before. Many greetings and gifts were received from friends far and near.



The first twelve years of their married life were spent on the Lincoln Valley farm in Somerset County. During those years Bro. Beeghly served as township treasurer, school director and also as Sunday-school superintendent of the Sipesville Church of the Brethren.

In 1906 they moved to Richland County, Illinois, returning to Pennsylvania in 1909. While in Illinois he was called to the ministry in the Church of the Brethren. As was the custom in the church during those days he served in the free ministry

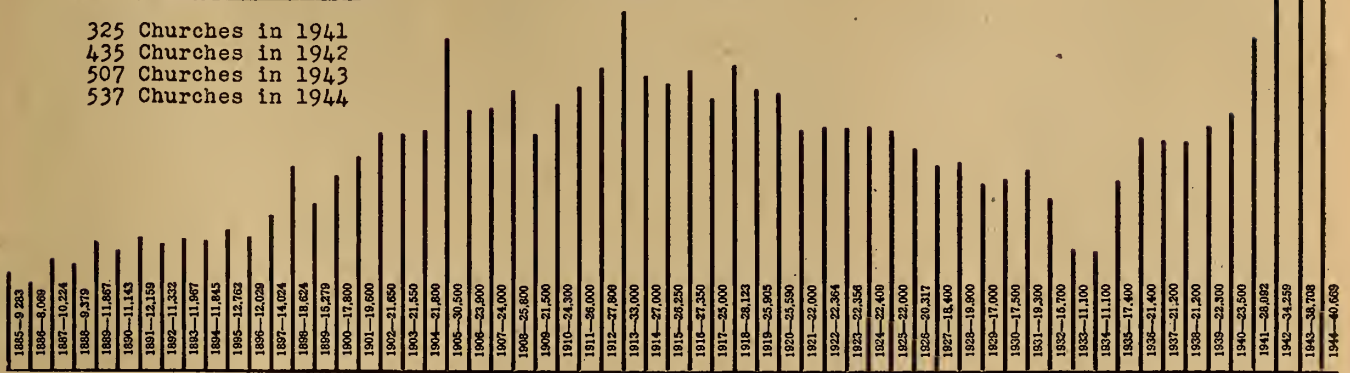


# GOSPEL MESSENGER CIRCULATION FROM 1885 TO 1944

(Based on Inventory Figures)

## Trend Toward 100% Clubs

325 Churches in 1941  
435 Churches in 1942  
507 Churches in 1943  
537 Churches in 1944



while engaged in farming. In 1919 he decided to devote his full life to the ministry and became pastor of the Rummel Church of the Brethren. He afterwards served the Mt. Pleasant church and the Westernport and Frostburg charge in Maryland. At present he is pastor of the Fairview and Pike Run congregations. Bro. Beeghly served on Standing Committee at Calgary, Canada, and at Colorado Springs. He has been active in the work of the church all through his life.—Adapted from the Johnstown Tribune.

## Brightbill Golden Wedding

Brother and Sister Edwin H. Brightbill celebrated their golden wedding anniversary on Feb. 22, 1944. They live in Cleona, Pa., and are both members of the Annville Church of the Brethren. Edwin H. Brightbill and Agnes Meyer were united in marriage at Myerstown, Pa., by Bro. John Herr on Feb. 22, 1894. This union was blessed with eleven children: Ada of

several days in rafts before a rescue ship reached them. She gave testimony to God's great care. Children in Wartime was the subject of Mrs. Elias Brightbill's message. Mrs. Grace Miller gave a splendid talk on Radiant Christian Living. Dr. Laura Cottrell presented a most enlightening account of her work in India. At each of the meetings the special music was enjoyed by all. Solos and trios were rendered by the younger women of our group. It was a pleasure to have them with us.

The business meeting was held on the afternoon of Feb. 17. Our president, Mrs. D. C. Gnagy, presided. Three-minute reports were given by some of the district directors concerning their work. Mrs. H. A. Frantz reported concerning co-ordination of women's work in the five districts of the region. Mrs. D. L. Forney was elected president for a term of three years. She was installed by Mrs. C. P. Shaffer, who also recognized the work of the retiring president.

The recommendations passed included the adoption of a budget of \$200 to be divided equally among regional expense, Bethany Biblical Seminary, and the proposed men's dormitory for La Verne College. It was decided that the regional president tour the region once and that she attend one Annual Conference during her term of office and that \$100 be provided for her expenses.

A budget of \$100 has been provided for work in defense areas. This amount will be turned over when the work is started. During the past year we provided fire-place equipment for the girls' dormitory at La Verne College; we have a balance in the treasury of \$128.06. At the close of the meeting \$45.50 was added to the above amount. May we all be boosters for the work of the Pacific Coast Region.—Mrs. Cora Neher, Secretary-Treasurer, Pomona, Calif.

## Ritter Golden Wedding Anniversary

At Franklin Grove, Ill., on Jan. 30, 1894, Bro. Herman H. Ritter and Sister Mary E. Nedrow were united in marriage. At Mabel, Oregon, on Jan. 30, 1944, the golden wedding anniversary was beautifully observed. The day began with Sunday school at the Mabel church. During the hour for morning worship, a very fitting sermon was delivered by Eld. Jacob D. Miller of Albany, Oregon. Dinner was served to sixteen guests at the Ritter home. During open house thirty-seven of the neighbors and friends came in to bring greetings and good wishes for the future. Many who could not come sent their presents and greetings in the form of cards and letters, there being more than seventy-five of them.

Both Brother and Sister Ritter were members of the Church of the Brethren before marriage, and the family altar became a part of their home and has been so ever since. They have always been very active in community affairs.

In 1897 Brother and Sister Ritter were called to the ministry while in Westmoreland County, Pa. Since that time they have been active in church work, serving in Pennsylvania, Independence, Kansas, Mt. Hope, Okla., Los Angeles, Calif., and the last thirty-two years in Oregon. Besides his work in the Mabel and surrounding churches, Bro. Ritter has served on the Board of Administration in the district for twenty-one years. When the history of Oregon church work is written, these names will stand high on the list for work well done and for faithfulness under trying circumstances. Besides church and school work, Bro. Ritter served as postmaster in Mabel from 1925 to 1940.—James H. Morris, Marcola, Oregon.

## Roop Golden Wedding Anniversary

Brother and Sister John H. Roop of New Windsor, Md., celebrated their sixty-fourth wedding anniversary on March 9. They started their long and happy journey together on a farm. Along with farming, Bro. Roop helped conduct a creamery business. In 1890 he became interested in business in New Windsor, and in 1899 moved to town, where he has lived for forty-five years.

Bro. Roop is also a carpenter and has built or helped to build or repair many of the homes of the town. Although he is nearly eighty-seven years old, he goes whistling to work like a much younger man.

Sister Roop was a great reader until her eyesight failed. She was an ideal mother and as a result has ideal daughters caring tenderly for her. She has been an invalid for a number of years. The Roops have eight children living; two sons died in youth. There are seventeen grandchildren and six great-grandchildren.

Sister Roop will be eighty-four years old Sunday. "Godliness with contentment is great gain" and conducive to long life.—Mrs. Edward C. Bixler, New Windsor, Md.

## Western Region Women's Work Meeting

The regional conference at McPherson was a blessing and an inspiration to the many who attended. Representatives came from distances as far apart as Idaho and Louisiana. We hope that next year there will be delegates from each of our sixteen widespread districts.

The conference emphasis has alternated between women's work and children's work. This year Ruth Shriver was with us. Her addresses and discussions were very helpful and greatly appreciated.

Besides the business meeting, the women enjoyed two inspirational sessions. One afternoon our attention was called to the fact that it will be fifty years next fall since our first missionaries sailed for In-



Sheridan, Pa.; Irwin of Bernville, Pa.; Elmer of Sinking Springs, Pa.; Emma of Richland, Pa.; Harvey and Mary of Lebanon, Pa.; Hiram of Cleona, Pa.; Mae, Carrie and Grace of Palmyra, Pa.; and Martha of Fredericksburg, Pa. There are also thirty-eight grandchildren and eleven great-grandchildren, all of whom were present except five.

The children served a dinner in their honor in the Richland fire hall and also presented them with a fifty-dollar bill and a basket of flowers.—Mrs. Irwin S. Brightbill, Bernville, Pa.

## Pacific Region Women's Work Meeting

The women of the Pacific Coast Region met together at La Verne, Calif., during regional conference week of Feb. 13-18, 1944.

During the first three afternoons we had varied programs. Miss Sara King, missionary to Africa, told of her work in South Rhodesia. She related many stirring incidents which happened on her return to the States in 1942. When her boat was torpedoed, she and many others spent



dia. Greetings from Mrs. Wilbur B. Stover were read. Selections from her reminiscences, October 16, 1894, were read, then Miss Shriver spoke on the home as a training center for a new world.

On Thursday afternoon, following the customary fellowship dinner, about 125 women, each with a lighted candle, stood in a circle around the church auditorium, as a part of the installation services. Mrs. Burton Metzler of McPherson was elected to fill the unexpired term of Mrs. D. W. Bittinger, as regional president. Mrs. R. E. Mohler, also of McPherson, was re-elected regional secretary-treasurer.

Following this service, Mrs. E. A. Wall of McPherson presented a most interesting talk on Madonnas. Mrs. Wall makes a hobby of collecting pictures, figurines, and general information concerning this type of art; she has a most unusual and beautiful collection.

Even though we had only a few women's meetings, as such, all who attended felt they were most helpful and inspirational.—Mrs. C. C. Beery, regional vice-president, Parsons, Kansas.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Guilfoil-Lowrey.**—Ronald Guilfoil of Glendale, Ariz., and Louisa Lowrey of Phoenix, Ariz., April 8, 1944, by the undersigned.—Walter S. Coffman, Glendale, Ariz.

**Neher-Garvey.**—Merlin Neher and Elizabeth Garvey, both of Rochester, Minn., by the undersigned in the Methodist church at Climax, Kansas, April 9, 1944.—S. J. Neher, Climax, Kansas.

**Parry-Willaert.**—By the undersigned in the Astoria church parsonage on March 19, 1944, Jesse Parry, Jr., of Astoria and Mary Willaert of East Moline, Ill.—Lester E. Fike, Astoria, Ill.

**Domer-Walker.**—Lt. Russell V. Domer and Martha A. Walker at the Okeechobee church, Fla., March 21, 1944, by the undersigned.—C. G. Erbaugh, Okeechobee, Fla.

**Eikenberry-Smith.**—Lt. James L. Eikenberry of Covina, Calif., and Faith L. Smith of Long Beach, Calif., at the First church, March 17, 1944, by the undersigned.—S. L. Barnhart, Long Beach, Calif.

## Fallen Asleep . . .

**Artist.** Franklin Delano, son of Mr. and Mrs. Daniel Artist, died March 22, 1944, aged eight years. His parents and eight brothers and sisters survive. Services were conducted in a funeral home in Markleysburg, Pa., by the writer. Interment was in the Friendsville, Md., cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Baumgardner.** Lauretta Grossnickle, died Feb. 20, 1944, aged seventy-nine years. She and her husband, who died eleven years ago, united with the church forty years ago. They were united in marriage over sixty years ago. She was active in the Sunday school, the church, and the ladies' aid society. She leaves three children. Services were conducted at the Grove funeral home by Brethren H. M. Stover and W. A. West. Interment was in the Antietam cemetery at Price's church.—Mary Creager, Waynesboro, Pa.

**Bowman.** Wilbur Q., son of the late J. M. and Annie E. Bowman, was born May 6, 1900, in Rockingham County, Va. He joined the Oakton church in 1911. He was united in marriage to Lessie May on May 13, 1925, and to them were born six children. His wife died March 3, 1941. On April 24, 1942, he was united in marriage to Beulah Alger and to them was born one son. He is survived by his wife and seven children. Bro. Bowman was

elected to the deacon's office in 1929. He was very active in church and community activities. He was especially interested in the young people and was willing to lend a helping hand in any of their projects. At the time of his death he was serving as a church trustee and as a member of the board of administration. Bro. Bowman was not well for some time, but remained active until a week before his death on Oct. 12, 1943, at Johns Hopkins hospital in Baltimore, Md. Funeral services were conducted in the Oakton church by Bro. A. J. Caricofe, assisted by Bro. E. E. Neff. Interment was in the church cemetery.—Mrs. John A. Miller, Fairfax, Va.

**Brumfield.** Dorothy Lee, was born April 30, 1873, and died Dec. 27, 1943. On March 4, 1890, she was married to John W. Brumfield, who died seven years ago. She united with the church in her early years. She leaves six children, two brothers and fifteen grandchildren.—Mrs. Paul Reed, Kerns, Va.

**Cain.** Harris A., was born Feb. 26, 1857, in Hardy County, W. Va., and died March 12, 1944. He is survived by two children, one half brother and four half sisters. Bro. Cain united with the church a number of years ago. He was living in the old folks' home at the time of his death. He had been nearly blind for several years and could not get to church often.—Esta Wratchford, Moorefield, W. Va.

**Campbell.** George Washington, died March 25, 1944, at his home near Timberville, Va., at the age of eighty-seven years. He was a son of the late William and Rebecca Phillips Campbell. His wife, the former Asentia See, died in October 1941. Surviving are eight children, one brother, two sisters and a number of grandchildren. The funeral was held at the Mt. Olivet church, where he had been a member and had worked and worshiped for many years. Services were in charge of Elder John T. Glick, with the writer assisting. Burial was made in the Andes cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Deeter.** Rachel Ann, daughter of John and Margaret Swinger, was born Oct. 15, 1855, at Greenville, Ohio, and died March 18, 1944. She was united in marriage to John M. Deeter in 1874; to their union six children were born, four of whom survive her. She and her husband, who died in 1926, served their church in the deacon's office. At her death she was a member of the Waterford, Calif., church. Funeral services were conducted at a funeral parlor in Modesto, Calif., by the writer, assisted by Bro. David H. Fouts.—C. H. Cameron, Waterford, Calif.

**Flora.** Elizabeth Susan, was born Sept. 7, 1862, in Franklin County, Va., and died suddenly on Sept. 24, 1943. She was married to Henry Abraham Flora on Oct. 27, 1881. To this union were born eleven children. She united with the church during her girlhood days. Brother and Sister Flora served faithfully in the deacon's office until his death in 1923. She is survived by nine children, several grandchildren and great-grandchildren, eight sisters and brothers. The funeral was conducted by Bro. J. A. Naff, assisted by Brethren C. A. Flora and F. B. Layman, in the Antioch church. Interment was in the church cemetery.—Julia Laprade, Boone Mill, Va.

**Green.** Anna Virginia, died at her home in Martins Ferry, W. Va., March 29, 1944. She was born in Tyler County, W. Va., May 12, 1881. She had lived at Moundsville and Bernwood, W. Va., and for some time had lived in the vicinity of Louisville, Ohio. Her husband, Frank Green, died ten years ago. She became a member of the Center church in 1929. Five children and fifteen grandchildren survive. The funeral services were conducted in a funeral home at Louisville, Ohio, by the writer. Interment was in the Union cemetery.—M. M. Taylor, Louisville, Ohio.

**Hall.** Joseph, was born Nov. 1, 1874, and died Jan. 16, 1944. Surviving are three brothers and one sister. Funeral services were conducted in a funeral home in Markleysburg, Pa., by the writer; inter-

ment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Hollinger.** Katherine Anna, was born in Hummelstown, Pa., March 20, 1864. She was an active member of the church, serving as a Sunday-school teacher for nearly fifty years. As a wife, a mother, or a church worker she never spared herself to do the things she felt needed doing. She died Oct. 12, 1943, at the home of her daughter in Hutchinson, Kansas. Five children survive her. Her husband died May 10, 1942. Funeral services were conducted in the Pleasant View church by the writer, assisted by Elder Clinton I. Weber. Burial was in the adjoining cemetery.—Edward Lee Murray, Pleasant View, Kansas.

**Hose.** Abner, was born Sept. 15, 1867, and died March 16, 1944, at his home at Fort Run, W. Va. He was born in Hardy County, W. Va., to Peter and Liza Cook Hose. He became a member of the church forty years ago. He leaves his wife, Laura Pope Hose; two daughters; several grandchildren and great-grandchildren. Bro. Hose was a loyal Christian and a kind neighbor. Funeral services were conducted at the Walnut Grove church by Bro. P. I. Garber. Interment was in the Cain cemetery.—Esta Wratchford, Moorefield, W. Va.

**Howdyshell.** Ressie A., died at a hospital in Charlottesville, Va., Feb. 20, 1944, aged fifty-three years. She was the wife of Charles N. Howdyshell, who survives with her mother, three sons, four sisters and two brothers. While yet a girl, she united with the church. Her daughter died eight months ago. Funeral services were conducted at the Briery Branch church and burial was in the adjoining cemetery.—Ruth F. Miller, Dayton, Va.

**Johnson.** Mary Etta, daughter of Bro. Frank D. Johnson, was born near Westover, Md., May 16, 1931, and died in a hospital in Crisfield, Md., Dec. 15, 1943. She united with the church several years prior to her death. She was always willing to do her part in Sunday-school and church work. Services were conducted in the Green Hill church by Bro. W. K. Mahan, assisted by Bro. P. I. Eby. Interment was at Quinton.—Elsie Eby, Westover, Md.

**Keely.** Doris Evelyn, daughter of Howard C. and Doris McCarragher Keeley of Parkerford, Pa., was born July 1, 1937, and died Feb. 22, 1944. She is survived by her parents, two brothers and four grandparents. Services were conducted in the White memorial home in Parkerford by the writer and Raymond Wilhelm. Interment was in the Oak Grove cemetery at Parkerford.—C. H. Gehman, Parkerford, Pa.

**Klingler.** Paul Donald, son of Freeman and Pearl Klingler, was born May 16, 1934, and died March 8, 1944. On Nov. 15, 1942, he became a member of the Pleasant View church, Ohio, and was a regular attendant at the Sunday-school and church services. He was one of the leading pupils in his grade at school. He is survived by his parents and two brothers. Funeral services were conducted in the Pleasant View church by Bro. Clarence R. Bowman, assisted by Bro. Charles E. Zunkel. Burial was in the Lewis Grove cemetery.—Mrs. Robert Driver, Lima, Ohio.

**Manges.** Nellie Sprinkle, was born April 13, 1886, in Botetourt County, Va., and died at her home on March 4, 1944. Early in life she united with the Baptist Church. In 1914 she was united in marriage to Charlie W. Manges and soon afterward joined the Church of the Brethren. She served faithfully with her husband in the deacon's office. She is survived by two children, three stepchildren, ten sisters and brothers, and six grandchildren. Funeral services were conducted at the Daleville church by the writer. Interment was in the cemetery near her home.—Edgar S. Martin, Daleville, Va.

**Michael.** William A., died in a hospital in Harrisonburg, Va., Feb. 23, 1944, aged fifty-one years. He was the son of George and Margaret Michael. He was united in marriage to Mary Lambert, who survives



with his father, one sister, one brother and nine children. A short time ago he united with the church. Funeral services were conducted by Brethren I. J. Garber and M. G. Sanger; burial was in the Briery Branch cemetery.—Ruth F. Miller, Dayton, Va.

**Miller, Annie**, was born at Summit Mills, Pa., on Jan. 20, 1868. At the age of thirteen she accompanied her family to Waterloo, Iowa, where soon afterward she united with the Church of the Brethren. On Jan. 20, 1889, she was united in marriage to Harvey Miller. They have been residents of Pasadena, Calif., for twenty-nine years. She died at her home on March 23, 1944. Besides her husband, she is survived by four daughters, several grandchildren and great-grandchildren. Funeral services were conducted by the undersigned at a mortuary in Pasadena. Entombment was in the Mountain View mausoleum.—I. V. Funderburgh, Pasadena, Calif.

**Murphy, Vada Mullinax**, was born in Pendleton County, W. Va., April 26, 1885, and died in the hospital at Elkins, W. Va., Feb. 19, 1944. She was married to Benny Murphy, who, with nine children, survives

her. She united with the church in girlhood; she and her husband served faithfully in the deacon's office. She was a mother to her community and was interested in everyone. Funeral services were conducted at the Boyer church by the undersigned, assisted by Brethren E. A. Lambert and J. W. Pugh. Interment was in the cemetery at Arbvale, W. Va.—Wilmer Crummett, Boyer, W. Va.

**Myers, William Ray**, was born May 16, 1882, to Mr. and Mrs. Charles W. Myers near Plymouth, Ind. He was married to Ruth L. Kulp on Dec. 23, 1919. Mr. Myers became a member of the church in 1923 and enjoyed his church life very much. He died Feb. 16, 1944. Surviving are his wife and three children.—Mrs. Irene Musser, Plymouth, Ind.

**Myers, David R.**, of Glendora, Calif., was born in Mifflin County, Pa., July 14, 1865, and died March 26, 1944, in the Covina, Calif., hospital. He was the son of Elder Peter S. and Sarah Graff Myers. He came to California in 1886. In 1890 he was married to Edith Keim and to them were born three children, who survive with five grandchildren, one sister and one brother. Brother and Sister Myers

united with the Glendora church on June 12, 1928. His wife died in 1929. He was later married to Sister Laura Reiff, who died in 1935. In 1936 he was married to Sister Anna Bashor, who survives. For thirteen years Bro. Myers served the church as treasurer and was present at all of the church services. Funeral services were conducted in the Glendora church by Elder A. D. Sollenberger and the writer. Interment was in the Oakdale cemetery.—Galen K. Walker, Glendora, Calif.

**Scott, James Marion**, was born in Polk County, Fla., Nov. 17, 1875, and died at the age of sixty-eight years. He was married to Cora Alderman on Dec. 23, 1896, and in 1917 he moved with his family to Okeechobee, Fla., where he was engaged in the fishing business. He is survived by his wife, four children, one brother, several grandchildren and great-grandchildren. He had been a member of the church for a year. Services were conducted by Bro. F. M. Hollenberg, assisted by Bro. C. E. Erbaugh. Burial was in the Okeechobee cemetery.—Mrs. Russell V. Domer, Okeechobee, Fla.

**Spitzer, Atha**, died at her home near Mayland, Va., on April 1, 1944, at the age of sixty-five years. She had been a teacher in the public schools of Rockingham County, Va., for many years. She was a member of the Unity congregation and teacher of the women's Bible class for a number of years. Surviving are three sisters and three brothers. The funeral was held at the Linville Creek church with Dr. John S. Flory of Bridgewater, a former teacher, officiating, assisted by Bro. C. E. Nair. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Stover, Rebecca**, daughter of I. B. and Barbara Niswander, was born Sept. 29, 1867, in Rockingham County, Va. She was married to Franklyn M. Stover on Dec. 13, 1888, and to them were born six children. She was a faithful member of the Oakton church and was active in the aid society. She served in many homes as a practical nurse. She is survived by her husband and six children. She died Aug. 12, 1943. Funeral services were conducted at the Oakton church by Bro. A. J. Caricofe, assisted by Bro. E. E. Neff. Interment was in the Herndon cemetery.—Mrs. John A. Miller, Fairfax, Va.

**Wakeman, Gertrude C.**, daughter of the late Brother and Sister D. E. Copp, was born June 21, 1881, near Woodstock, Va. On March 3, 1901, she was united in marriage to Ira M. Wakeman and to them were born five children. She united with the church in early life and served as a faithful and active member. In recent years she and her family lived near Oakton. She died July 16, 1943, in a hospital in Washington, D. C. Funeral services were conducted in the Oakton church by Bro. A. J. Caricofe, assisted by Bro. E. E. Neff. Interment was in the Columbia Gardens cemetery in Arlington, Va. She is survived by her husband, five children, four grandchildren and one sister.—Mrs. John A. Miller, Fairfax, Va.

**Whitson, Hester Garland**, was born March 18, 1862, in Mitchell County, N. C., and died Feb. 20, 1944, at the home of her son-in-law in Jefferson County, Tenn. She was left an orphan at the age of twelve years. She was married to Alonzo Whitson in 1880 and to them were born five children. Her husband died in 1890. She operated the farm, sheared sheep, and made clothing for herself and the children. She was baptized into the church just before her marriage. Since 1916 she had been a member of the French Broad church. Her death was sudden and peaceful; she was found sitting on a chair with the Gospel Messenger lying in her lap. She is survived by two children, several grandchildren and great-grandchildren. The funeral was conducted by Elder Reuel B. Pritchett in the French Broad church; interment was in the adjoining cemetery.—Mrs. Truly Thomas, White Pine, Tenn.

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### DISTRICT MEETINGS

Idaho and Western Montana—Fruitland, May 2-4.

### LOVE FEASTS

#### California

May 7, 4:30 pm, Los Angeles, Belvedere.

#### Colorado

May 14, 7:45 pm, Haxtun.

#### Idaho

May 7, Nampa.

#### Illinois

April 30, Panther Creek.

May 7, 6:45 pm, Mt. Morris.

#### Indiana

April 29, 7:30 pm, Nettle Creek, Brick house.

May 4, 8 pm, Pleasant Valley and Middlebury at Pleasant Valley.

May 6, 7:30 pm, Anderson.

May 6, 7:30 pm, North Winona.

May 7, 7 pm, Four Mile.

May 7, 7:30 pm, Monticello, Guernsey.

May 7, 7:30 pm, Muncie.

May 13, 7:30 pm, Buck Creek.

May 13, 8 pm, Beech Grove.

May 15, Wawaka.

May 20, 8 pm, Bethany.

May 20, 21, 7:30 pm, Upper Fall Creek.

May 21, 7:30 pm, Kokomo.

May 21, 7:30 pm, Salamonie.

May 27, New Salem.

May 27, 7:30 pm, English Prairie.

May 27, 7:30 pm, Middletown.

June 1, 7:30 pm, Blue River.

June 3, West Manchester.

#### Iowa

June 4, Brooklyn.

#### Kansas

May 6, Maple Grove.

May 13, 8 pm, Lone Star.

#### Maryland

April 29, 2:30 pm, Longmeadow.

April 30, 5 pm, Baltimore, First.

April 30, 6:30 pm, Sams Creek.

May 6, Stone Bridge.

May 6, 2:30 pm, Piney Creek.

May 7, 5:30 pm, Pleasant View.

May 7, 6:30 pm, Edgewood.

May 7, 6:30 pm, Monocacy.

May 13, 6 pm, Brownsville.

May 14, 7 pm, Locust Grove.

May 14, 7 pm, North Baltimore.

May 14, 7:30 pm, Manor.

May 20, 5 pm, Beaver Creek.

May 27, 2:30 pm, Broadfording.

#### Michigan

May 27, 8 pm, Shepherd.

#### Missouri

May 6, Peace Valley.

#### Nebraska

May 7, Bethel.

### Ohio

April 30, Springfield.

May 7, Canton, First.

May 7, Stony Creek.

May 7, 7:30 pm, Eversole.

May 7, 7:30 pm, Wooster.

May 20, Middle District.

### Oregon

April 30, Ashland.

### Pennsylvania

April 30, Altoona, 28th St.

April 30, Lower Claar.

April 30, 6:30 pm, Mt. Olivet.

May 6, 1:30 pm, Little Swatara.

May 6, 2 pm, Conewago, Bachmanville house.

May 6, 2:30 and 6 pm, Spring Creek, Hershey.

May 6, 7, 10:30 am, Hade, Falling Spring congregation.

May 6, 7, 2 pm, Midway.

May 7, all day, Lower Cumberland, Mohler house.

May 7, East Petersburg.

May 7, Pleasant Hill.

May 7, Stonerstown.

May 7, Windber.

May 7, 10:15 am, Shrewsbury.

May 7, 2 pm, Spring Grove, Kemper house.

May 7, 6 pm, Hanover.

May 7, 6:30 pm, Huntsdale.

May 7, 6:30 pm, Johnstown, Walnut Grove.

May 7, 6:30 pm, Philadelphia, First.

May 7, 6:30 pm, Shade Creek, Berkey house.

May 7, 6:30 pm, Somerset.

May 7, 6:30 pm, Tire Hill.

May 7, 6:30 pm, Windber.

May 7, 7 pm, Boiling Springs.

May 7, 7 pm, Connellsville.

May 7, 7 pm, Green Tree.

May 7, 7 pm, Smithfield.

May 7, 7:30 pm, Beachdale.

May 7, 7:30 pm, Pittsburgh.

May 13, 2 pm, Indian Creek.

May 13, 14, 1:30 pm, Annville.

May 13, 14, 1:30 pm, Richland.

May 14, all day, Marsh Creek.

May 14, 6:30 pm, Shippensburg.

May 14, 7 pm, Claysburg.

May 14, 7 pm, Germantown.

May 14, 7 pm, Snake Spring Valley.

May 16, 17, Springville, Mohler house.

May 17, 18, West Greentree, Florin house.

May 17, 18, 2 pm, Graybill house, White Oak congregation.

May 20, Pine Glen.

May 21, 2 pm, Maiden Creek.

### Tennessee

May 13, New Hope.

### Virginia

May 7, 7:30 pm, Sangerville.

May 7, 7:30 pm, Summit.

May 7, 7:30 pm, Timberville.

May 7, 8 pm, Greenmount, Mt. Zion house.

May 14, 7:30 pm, Cedar Run.

May 20, 7 pm, Midland.

May 21, 7:30 pm, Garbers.

May 21, 7:30 pm, Unity, Bethel.



# Church News . . .

## Indiana

**North Winona.**—We had our members' meeting on April 5. Our elder could not be present so Pastor J. S. Zigler presided. We decided to have a 100% Messenger club. It was decided to make some improvements at the church building. The redecorating of our main auditorium, aid room and classrooms has been completed. Our love feast will be observed on May 6. On Feb. 13 Brother and Sister John Metzler brought us an illustrated lecture on Brethren Service. We observed Manchester College day on March 26. A group of students from the college brought our program. A dinner was served at the church. The morning offering was given to the college. Since our last report Sister Lizzie Lozier and Sister J. S. Zigler have died. Bro. Zigler will continue to serve our church as pastor.—Mrs. Alma E. Hanawalt, Pierceton, Ind., April 7.

**Upper Fall Creek.**—We met in council on March 24. Our love feast will be held on May 20. On Sunday, May 21, we will have an all-day meeting and basket dinner.—Mrs. Phoebe Good, Middletown, Ind., April 3.

**Windfall.**—We met in council on March 12 with Bro. D. W. Bowman in charge. He also brought the morning sermon. It was decided to plant trees on the church lawn and to drill a well on the church ground. We have had a two-week revival with Bro. Marion Norris of Anderson as evangelist. Three persons were added to the church. The meetings closed on March 26.—Mrs. Irene Oxley, Windfall, Ind., March 27.

## Ohio

**Brookville.**—Bro. Ernest Wampler spoke to us on Jan. 16. On the next day four of our women heard E. Stanley Jones speak in Dayton. Mrs. E. R. Fisher of Trotwood met with the Homebuilders on Jan. 27. On Feb. 19, five hundred women of the Southern Ohio district met at the schoolhouse for a women's work conference. The men's work met on the same day at our church building. Our speakers were Mrs. Rufus Bowman and Mrs. Charles Weybright. Our Achievement Day offering was \$502. The ladies' aid has been serving sale dinners, making sheets and prayer coverings, in addition to quilting. The offerings on the fifth Sunday of each quarter will be added to our parsonage fund. Some remodeling is being done in the church basement. Our delegates to Annual Conference will be Brother and Sister Roy Teach. We observed Manchester College day on April 2; the day's offerings were given to the college. Our church is holding services during Holy Week. Good Friday services will be held at the United Brethren church. Our love feast will be observed on Easter evening.—Mrs. W. Russell Miller, Brookville, Ohio, April 5.

**Castine.**—On March 28 we met in council with Elder S. A. Blessing presiding. Pastor Glenn Rust will be our delegate to Annual Conference. We have adopted the ministerial pension plan. Brother and Sister Rust will serve our congregation as full-time pastors during the summer and in September will resume their work as part-time pastors for the rest of the year. We are looking forward to our evangelistic meetings in August, to be conducted by Bro. Elden Petry. Our men's work has purchased several calves for the heifer project. The Home Builders and young people's classes have sent homemade candy to our boys in service. We are looking forward to having a group of the C.P.S. boys from the Dayton hospital unit give us a program on the evening of April 23.—Mildred Wondle, Arcanum, Ohio, April 4.

**Middle District.**—On March 9 we met in council with Elder C. V. Coppock presid-

ing. Bro. Ralph Reeder and wife were elected to the deacon's office. Bro. Ralph Brumbaugh will be our delegate to Annual Conference. The church decided to start a fund for C.P.S. men's families. Our offerings for Brethren Service are very liberal. Five heifers are being raised for relief work. The ladies have been having food sales. A male quartet from Manchester College was with us on Manchester Day. Our love feast will be observed on May 20, followed by a breakfast on Sunday morning.—Mrs. Ralph Brumbaugh, Tipp City, Ohio, March 28.

**West Charleston.**—Bro. Ernest Wampler gave us an interesting talk on Jan. 16; an offering of \$68.50 was received for China relief. Our council meeting was held on Feb. 8. It was decided to send Pastor Ivan L. Eikenberry to Annual Conference. The church and Sunday-school offerings have been increasing. Seven women attended the women's meeting at Brookville on Feb. 19. On March 12 our pulpit was filled by Bro. Merlin Cassell. Our pastor attended a conference at Elgin, Ill., and on March 19 gave us an interesting report of the meetings. We recently observed Manchester College Day and Brethren Paul Halladay and J. H. Mathis conducted the services. We are planning a pre-Easter service for April 6-9; Bro. Kenneth I. Morse will conduct these meetings. There will be a sunrise service on Easter morning and the love feast at the church hour.—Mrs. Edith Rose, Tipp City, Ohio, March 27.

## Oklahoma

**Big Creek.**—The young people presented the play, The House on the Sand, in an attempt to raise their quota of \$200 for the purchase of a district camp site. The annual birthday supper, sponsored by the women's work, was enjoyed by everyone and a nice sum was added to our birthday

fund. As a climax to the school of missions, held during January, two films were shown. Bro. Earl M. Frantz delivered a worth-while message on Feb. 4. On Feb. 13 Sister Verna Blickenstaff, who recently returned from mission work in India, was with us. A candlelighting and prayer service is held each Sunday morning for our boys in service. Lenten services are being conducted each Sunday by our pastor. The choir is preparing special Easter music. Our love feast will be observed on April 16.—Abbie S. Pote, Ripley, Okla., April 3.

## Oregon

**Albany.**—We met in council on March 7 with Elder Ralph Hatton as chairman. A committee was chosen to draw up plans for remodeling our church. Pastor Forrest Groff has resigned, effective June 1. Our love feast will be held on April 8; there will be a dinner on the following Sunday noon and a song service and the showing of pictures in the afternoon. The aid society has been busy making new clothing and repairing old to send to the needy in China. The women have also been quilting and making comforters.—Mrs. Nannie Gordon Miller, Albany, Oregon, March 31.

**Myrtle Point.**—The young people enjoyed a social at the parsonage on New Year's Eve. Bro. Ellis M. Studebaker of Bethany Hospital was with us one evening in the interest of the hospital. Pastor Marion Stern attended the regional conference at La Verne, Calif. Brother and Sister Paul Studebaker of Modesto, Calif., conducted evangelistic services for us March 1-12. Two persons were baptized. These services closed with the love feast. A furnace has been installed in the basement of our church. Our business meeting was held March 26 with Elder C. E. Wolff as moderator. Two church letters



## Bethany Biblical Seminary Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars as an offering for Bethany Biblical Seminary, which please place to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Date ..... 1944; amount enclosed.....

Name of sender .....

Street or R. R. ....

P. O. .... Zone..... State.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



were received. A committee was chosen to arrange a celebration for the sixty-fifth anniversary of the organization of our church. Bro. Stern's resignation as pastor, effective the last of August, was accepted.—Minnie M. Hermann, Myrtle Point, Oregon, March 27.

## Pennsylvania

**Chambersburg.**—Bro. George L. Detweiler is now our presiding elder. Pastor and Sister Ralph G. Rarick have been chosen delegates to Annual Conference. All the church debts have been paid and good amounts are accumulated in all the treasuries. There will be a vacation Bible school again this summer. Special services will be held during Holy Week, with the love feast on Thursday evening and a choral service on Easter. The pastor has been teaching a course entitled Youth Today and Tomorrow in the Chambersburg high school.—Ralph G. Rarick, Chambersburg, Pa., March 30.

**Claysburg.**—The women's work has been busy with sewing and other worthwhile activities. Two shipments of clothing, as well as offerings, were sent for relief. Twenty-eight of our boys are in service, while forty others who were regular attendants have gone to other cities for employment. Pastor C. L. Cox held a two-week meeting at the Bannerville church in January and our pulpit was filled by Bro. G. Q. Showalter. On the evening of Feb. 27 the Gideons, represented by Bro. Figart, had charge of the service and an offering of \$22 was given to their work. On the evening of March 21 we appreciated the presence and speech of Bro. Minor Myers. Our pastor has been teaching a class in Christian Education one period a week at the high school. Union Holy Week services have been planned, as well as a sunrise service on Easter morning. A vacation Bible school will be held June 12-23.—H. D. Miller, Claysburg, Pa., March 31.

**Free Spring.**—Our Sunday school is progressing nicely. A peace offering is lifted on the first Sunday of each month; these offerings amounted to \$215 for the past year. We have five young men and one nurse in service. Through the efforts of our young people we purchased new hymnals. We have done some remodeling in the church. An electric water system has been installed. We have placed an order for stained glass memorial windows. A room in the basement has been equipped for the ladies' aid. The women are busy quilting this winter; they sent several shipments of clothing for relief

## Pension Remittance Blank

Please Observe: Always use this form. If possible have local treasurer include with congregation's amount also that of the minister. If minister sends alone he should fill in name of congregation and district. Make remittance to Brethren's Pension Board and send to 22 S. State St., Elgin, Ill. Send promptly the first of each month for that month. No receipt will be sent but quarterly reports will be issued.

|              | Monthly<br>Contribution |
|--------------|-------------------------|
| .....        | \$.....                 |
| Minister     |                         |
| .....        | \$.....                 |
| Congregation |                         |
| .....        |                         |
| District     |                         |

\*Penalty for Delay @ 10c per mo. \$.....

Contribution due for month of.....19..

\*Penalty 10c if one payment is made for both pastor and congregation. If payments are made separately, penalty 5c per month for each party.

and canned goods to Camp Kane. We have had a 100% Messenger club for the past two years.—Mrs. R. W. Bashore, Thompsonstown, Pa., April 4.

**Lititz.**—On Feb. 2 a junior aid society was organized; at the present time they are sewing for the Red Cross and for the naval hospital in Philadelphia. Youth Sunday was in charge of the B.Y.P.D.; Pastor James M. Moore, Brethren Raymond R. Day, John G. Hershey and R. W. Schlosser participated in the day's services. Another meeting of the B.Y.P.D. was held on Feb. 10 and special recognition was given to our pastor and Elder John W. Hevener, who have their birthdays in common. On Feb. 8 Bro. F. H. Crumpacker gave us an illustrated sermon. On Feb. 20 Elder S. Clyde Weaver started a two weeks' meeting in our church; six persons were baptized. Six of our members completed the work in the recent community leadership training school. The women's missionary societies of the churches of Lititz sponsored a series of Lenten meetings. Bro. Henry B. Gibbel was elected delegate to Annual Meeting. On March 19 a program was given by the Elizabethtown College choir. The men's work is sponsoring the heifer project; ten heifers have been purchased by various groups and individuals. In the B.Y.P.D. meeting on March 25 Rev. Myers Wenger gave an illustrated lecture concerning his missionary work in Africa. Brethren Elwood Hershey, Rufus Longenecker and Levi Weaver were recently elected as deacons. Bro. Henry King officiated at our love feast on March 26.—Mrs. Louis Huebener, Lititz, Pa., March 27.

**Mingo.**—We met in council on March 11. Our revival will be held May 28—June 4, with the love feast on June 3. Bro. Harry Eshelman will be the evangelist. The sheds at the Mingo house have been removed. A week-end camp is being planned for this summer. The Ever-faithful Bible class edits a monthly newspaper, which is sent to our boys in the service. The ladies' aid has been quite busy. The young married people recently organized and are planning to give an Easter program.—Mrs. Paul List, Royersford, Pa., March 21.

**New Fairview.**—Our delegates to Annual Conference will be C. J. Keeney and J. L. Miller. Our offerings for missions amounted to \$2,154.91. On March 19 the East Codorus chorus gave us a program. On March 25 Bro. A. C. Baugher conducted a Bible institute here. We have improved our Sunday school by building five classrooms in the basement. We are improving our church grounds now. We have a one hundred per cent Messenger Club.—H. B. Markey, York, Pa., March 27.

**Springville.**—The ladies' aid meets once a week to quilt and sew. Bro. Minor M. Myers spoke to us on March 13. We again have a 100% Messenger club. The church met in council on March 20 with Elder John Myers presiding. Bro. Ralph Heisey was ordained as elder and Brother and Sister Harry Gible were installed in the deacon's office. Brethren Rufus Royer and Ralph Heisey were chosen delegates to Annual Conference. Much interest is shown in the heifer project. An Easter program will be rendered by the young people on April 2. Our love feast will be held May 16, 17.—Mrs. Mark Royer, Denver, Pa., April 1.

**Tire Hill.**—Our church boards have been promoting a Bible reading and memorizing program during February, March and April. On Feb. 2 Sister Ida Shumaker brought a challenging message to our women; on Feb. 6 she gave an inspiring message to the entire church. On the evening of Feb. 13 Bro. C. O. Showalter gave a temperance lecture. On the World Day of Prayer, Feb. 25, the women sponsored an afternoon program at which Mrs. John Geary of Maple Springs and Mrs. John Houghton were the speakers. On the evening of Feb. 29 the wage earners of our congregation brought their extra day's wages to the church to present them to the Lord. This money was used to liquidate the remaining parsonage debt of \$417. We

exceeded this by \$66. Plans are being made to have a note-burning service in the near future. On April 2 we held our council meeting with Elder H. C. Hess in charge. It was decided to increase our pastor's salary, and plans were made to remodel the interior of the church. Since January we have had two additions to our church by letter. Twenty-five of our young men are in service. We are holding three nights of pre-Easter services and an Easter sunrise service. We are looking forward to a Bible institute to be held in our church in June by Bro. A. C. Wieand of Bethany Seminary.—Mrs. Dorsey Rotruck, Johnstown, Pa., April 4.

**York, Madison Avenue.**—On Jan. 22 Rev. Darrell Stone, a minister of the Church of God, brought our message. The cash rally drive, conducted Jan. 9-18, made it possible to have a mortgage-burning ceremony on Feb. 13. It was fittingly observed on our eighth anniversary and liquidated a debt of \$10,000, the original cost of the church. Bro. R. W. Schlosser was the guest speaker. A building fund was started on that day. Bro. Minor M. Myers was our speaker on Missionary Achievement day. The Lenten services were well attended; there were a number of guest speakers. One young man from our church has been reported missing in action. A cantata will be rendered on Easter. Our love feast will be observed on May 21.—Mrs. Burl T. James, York, Pa., March 31.

## Tennessee

**New Hope.**—Bro. S. H. Garst of Blountville held evangelistic services here Feb. 21—March 5. As a result of these meetings thirteen persons were baptized and one consecrated. Bro. Mark Wolfe from the C.P.S. camp at Bedford, Va., lectured in our church during the week of Feb. 13. Our women's work was reorganized recently. The young people are planning to give an Easter program. Our love feast will be held on May 13.—Ruth B. Bacon, Jonesboro, Tenn., April 5.

## Virginia

**Mt. Zion.**—Pastor H. C. Eller was our representative at the spiritual life institute at Bridgewater College. A New Year's watch service was sponsored by the B.Y.P.D. The World Day of Prayer was observed in the Luray church. A business meeting was called on March 17. The district meeting will be held in our congregation on April 14, 15 at the Mt. Zion church. Our love feast will be observed on April 6 at the Luray church. We are looking forward to having Bro. Minor Myers speak at both churches on April 2. Bro. C. M. Key of Roanoke will conduct services at Luray April 24—May 7.—Mrs. H. E. Wakeman, Luray, Va., March 27.

**Rileyville.**—We met in council on Jan. 23 with our elder presiding and Brethren Samuel Lindsay and M. L. Huffman assisting. Brethren E. M. Alger and Alvin Hylton, were installed as deacons. Our goals for general and district missions were reached and generous contributions made for Brethren Service. On March 26 the church treasurer reported that all bills have been paid and a balance of \$100 is left in the treasury. It was decided to invite a guest speaker from Bridgewater College to bring our message on April 23 and to take a special offering for the college. On April 1 Bro. Minor M. Myers brought us a challenging message about his recent experiences in China. A special offering was taken for Brethren Service. Our services have been well attended.—Mabel L. Atwood, Rileyville, Va., April 3.

**Salem.**—Our council meeting was held March 18. The service was opened by Bro. Luther Riggleman. It was decided to get new stoves for the church. A series of meetings is being planned. An offering of \$6 was received.—Ollie L. Cline, Stephens City, Va., March 28.

**Unity, Bethel.**—We have a 100% Mes-



senger club this year. The Sunday school gave \$35 to the Red Cross. The women's class presented two pulpit chairs to the church; they also had the floors of the Sunday-school rooms sanded and varnished. On March 5 Mrs. Minor M. Myers gave us an interesting talk on China. A special offering was lifted for China relief. On March 12 Bro. Charles Bonsack gave an inspiring talk on missions and a special missionary offering was received. The children of the three churches of our congregation gave a program of Easter music on Sunday night, March 26. The Sunday-school attendance has been very good. Our love feast will be held on May 21.—Mrs. Mary Fristoe, Broadway, Va., April 7.

**Unity, Fairview.**—During the winter months our church attendance was small, but the interest and attendance have now increased. On Jan. 30 the young people from Linville Creek gave a musical program at our church. Our young people will give an exchange program at their church in the near future. On Feb. 27 our three congregations, Timberville, Linville Creek and Unity, enjoyed a hymn singing. These congregations, under the pastorate of Bro. S. D. Lindsay, are observing Holy Week at Linville Creek. Bro. Edward Frantz is the guest minister. We met in council on March 30 at Fairview. Arrangements were made to paint the church exterior. We adopted the ministerial pension plan. We are planning to have a summer pastor help with the work in our community during August. Our delegates to Annual Conference will be Elders S. D. Zigler and J. D. Huffman.—Anna R. Roller, New Market, Va., April 3.

**Woodstock.**—We met in council at the Antioch house on Feb. 26. Our yearly quotas for Brethren Service and for general and district work were met. Emmert Gochenour and Emmert Hoover were installed as deacons and Ernest Smith and Luther Kohne were elected as deacons. Our elder, Lawrence Helsley, was elected delegate to Annual Conference.—Luther B. Kohne, Maurertown, Va., April 1.

#### Washington

**Sunnyslope.**—Since our last report three persons have been baptized. Four letters of membership have been granted. Our church was represented at the district meeting in January. Our council meeting was held March 6. It was decided to have our love feast on April 6 and to have an Easter sunrise service. A cantata will be given on Easter evening. The ladies of the church served a chicken dinner on March 10; the proceeds, which will be used for church work, amounted to \$80. The Brethren Service offering amounted to \$100. More work has been done on our new church; the siding is completed and there is a little inside work to finish. The Sunday-school and church attendance is increasing. We have a 100% Messenger club. The church is sending the Messenger to seven nonresident members. The ladies' aid is busy.—Mrs. George Dear-dorf, Wenatchee, Wash., March 31.

#### West Virginia

**Tearcoat.**—On March 25 we met for council with Bro. Ray Showalter presiding. Bro. Showalter was retained as elder. Brethren Ansel Sowers and Harry Durst were elected as deacons. On April 2 the young people and Pastor O. F. Bowman presented a program which consisted of the showing of pictures and a lecture about what is being accomplished in the girls' schools in China, India and Africa. Our aid society has been very busy; we are trying to answer the calls that come to us from these schools and other needy places. Each fourth Sunday we take an offering for the C.P.S. camps. The children and young people will present an Easter program. Our pastor will be our delegate to Annual Conference.—Mrs. Laura Richman, Augusta, W. Va., April 5.

## For the Vacation School...

### THE JUDSON KEYSTONE SERIES

*Designed for the small school and the inexperienced teacher, these Bible-centered courses are rich in materials and plans for the vacation school. Other units besides those listed below are available.*

#### ☐ GOD'S PLAN FOR HAPPY HOMES, Elizabeth McKinney . 60c

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● Shows how disputes may be settled in the light of the teaching and example of Jesus and in ways that bring happiness. For primaries and juniors.

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### FOR TEMPERANCE EMPHASIS

#### ☐ BOYS AND GIRLS LEARNING ABOUT ALCOHOL . \$1.00

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### FOR PEACE EMPHASIS

#### ☐ NEIGHBORS AT PEACE, Florence Taylor . \$1.00

● A course on how to strengthen forces of goodwill in the community. For juniors.

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*This list may be checked and used as an order blank. For a complete list of available materials for vacation schools order a copy of the free leaflet, Materials for Vacation Schools, 1944.*

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



# GOSPEL MESSENGER

Volume 93

MAY 6, 1944

Number 19



Photo by Gordon Palmquist

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*The face is eager; a smile flickers upon it and its set is upward. The body leans into the climb; its concentration and purpose is to go all the way to the top.*

There are several reasons for this. Two are outstanding: one is that youth is eager, expectant, hopeful, always ready to climb. But more important than that for this little climber is the fact that mother is up ahead, waiting. She also is eager, expectant, encouraging and hopeful. This little face is turned in her direction and this smile is for her alone. Mother shows the way; baby climbs up to a broader view and to mother.

One of the greatest privileges this earth affords is to be that mother. One of the greatest joys God has given to his earthly children is the joy of parenthood. One of the greatest evidences of the love of God is that he trusts to men the little lives that have come forth from him.

This is Family Week. This week every home in America and in the world should rededicate itself to leading the childhood of this age up the climb to higher levels of godliness and Christian service. And even as the child turns its face upward toward the mother as it makes this climb, so parents need to turn eager faces upward toward the tender presence of a loving God as they show the way to childhood.

For them all of life is yet ahead.

D. W. B.

F A M I L Y W E E K I S S U E





## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 6, 1944

Volume 93

Number 19

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## Around the World

Forty California communities have granted the request for released time for religious instruction.

In China, only two per cent of the diet of the average person is animal products, as compared with nearly forty per cent in the United States.

Most of the native evangelical Sunday schools of Egypt use the Uniform Sunday School Lessons as provided from America. These are translated into the Arabic language.

For the first time, the school system of New York City will conduct prekindergarten training in September. Six nursery centers will be opened in elementary school buildings.

Cases of juvenile delinquency in New York City have increased 15.4 per cent for the first three months this year over a similar period in 1943, and those of neglected children have risen 21.8 per cent for that time.

Russian prisoners of war in Rumania are turning to the Orthodox faith, according to the International Christian Press and Information Service of the Provisional Committee of the World Council of Churches.

Under tremendous difficulties, 350 kilometers of Chinese railways were constructed and repaired in the past year, Tseng Yang-fu, minister of communications, announced recently. Damaged highways repaired totaled 3,200 kilometers.

The twenty-one leading Protestant denominations of the country contributed a total of \$1,559,991 during 1943 for the relief of war victims abroad, according to Dr. Leslie B. Moss, of the Church Committee on Overseas Relief and Reconstruction.

A city-wide leadership training school was recently held in Washington, D. C., with an enrollment of 1,025 persons. Each of the nine courses taught was offered as an answer to questions on the needs of church workers and the problems the city faced. The promotion of the school included the circulation of 7,000 six-page folders outlining the courses; special letters to pastors and other leaders, presidents of classes and groups; 1,000 folders with posters to government offices; newspaper stories; publicity through denominational bulletins and papers.

During the week of March 6-11, seventy-nine counties in Ohio conducted conferences looking toward a just and durable peace.

The Dukhobors in Canada, who have always been pacifists, have addressed an appeal to the premier of Canada demanding an immediate cessation of war and all preparations for war.

Within the Catholic Church there is a total abstinence society, the Catholic Total Abstinence Union of America, organized in 1872. The union includes both young people and adults.

Youth-conscious community leaders in Philadelphia are taking definite steps to set in motion plans for the organization of a city-wide system of clubs for teen-age boys and girls of that city.

A study of 134 high schools involving 19,000 students showed the lowest average expenditure, \$19.24, was reported for seventy-two students in the Peabody High School, Milledgeville, Ga.; the highest, \$152.91, for 775 students in Northern High School, Detroit, Mich.

An accelerated program of theological study will be conducted next summer at Union Theological seminary, New York City, under the joint auspices of Colgate-Rochester Divinity School, Rochester; Hartford Seminary Foundation, Hartford, Conn.; and Union Seminary. The summer courses will run from May 22 to Aug. 11.

A Church of England Films Commission has been formed by the Society for the Promotion of Christian Knowledge at the request of the Archbishop of Canterbury. The society has already set up an information bureau, a film booking agency and a viewing panel. Information about religious films will be collected and distributed throughout the country.

Another step toward Lutheran unity was taken recently when the National Lutheran Council adopted a new constitution at its meeting at Columbus, Ohio. The importance of the new constitution lies in the fact that it provides that the council, which includes nearly all Lutheran denominations, may carry on work in world missions and national missions and in education of the constituent groups as soon as these are prepared to allow it to do so.



Protestant, Catholic and Jewish forces join this week, May 7-14, in the observance of a national family emphasis. There will be nation-wide radio broadcasts emphasizing the need of bringing the full resources of religion to the aid and to the rescue of the family. Civilization if it is to live needs the family. Neither can the church exist without it. Family emphasis now is timely and deserving.

Four major articles highlight this week's Gospel Messenger. They seek to point out the interdependence of the church, the community and the family. They emphasize also the importance of thinking now about building the homes of tomorrow, and of giving consideration now to that large segment of our society where homes are poor but children are many.—Ed.

THE family as a social unit has tremendous power, for it is thought to be the greatest single influence in forming the personality of every individual. The church recognizes this truth, and so it attempts to control this power of family fellowship for the benefit of both institutions.

Most people who will read these lines are members of both a family group and the church, and therefore will realize there is an intimate relationship between the two. The following analysis of this mutual dependency will reveal nothing new and dramatic, but perhaps it may call attention to facts which are often overlooked, and by so doing will strengthen the life-line between the two.

There are at least three ways by which the family helps build and maintain the church. First, it furnishes the church with its most valuable asset—people. The church cannot exist without a continual inflow of new recruits to replace those who are growing old and wearing out in its service. The Church of the Brethren always has secured most of its new members from families which were already within its fellowship. When the children became old enough to make their own decisions, the arms of the church reached out and brought them into its sphere of love and care. A large per cent of the future new members of the church will no doubt continue to come from this source.

The family helps the church also by pouring money into its coffers. The gold and silver that it flings to the far corners of the world for relief and missionary purposes come from the families of the church. If the family were to withhold its generosity the church would be hindered severely in its mission to the world.

Third, the family is the medium of transmitting the culture, tradition and beliefs of the church to each rising generation. The church cannot



## *The Family Helps Build the Church*

PAUL THOMPSON

educate adequately its boys and girls in the few hours each week it teaches them, so it must depend upon the family to carry religious instruction to full consummation.

But the current of blessing does not flow in only one direction, for though the family gives to the church, it also receives from the same. This brief discussion will mention just a few ways the church blesses the family; it will be left to the intelligence of the reader to give them further thought.

Though the family has enemies which are accusing it of being inadequate and anachronistic, it has a strong protector and ally in the church. No institution of which the writer knows fights so hard for the continued existence of the home. The disintegration of the family in totalitarian states has come because the church has been silenced in those areas. Alert eyes can see the beginnings of the same process in our own country, but so long as the church remains strong it will guarantee the continuance of the family.

The church gives ideals and morals to the family, and the latter stands or falls according to these standards. The monogamous form of family life is dependent upon the

teachings of the church; let the church be quiet or let the family refuse to hear its voice, and the form of the family will soon become polygamous, which by Christian definition is not a family at all.

Family unity is very much dependent upon the church. Many homes would be torn or divided were it not for the guidance and prayers of the church. It is significant to note that families which are most loyal to the church are the families which have the strongest bond of unity.

The church serves also by maintaining a source of larger fellowship for the individual family. The church is the only social organization to which all members of the family may belong, and therefore it encourages a wholesome fellowship with all age groups. This association of the individual Christian family with others is a blessing beyond evaluation and fosters an ever-increasing spirit of brotherhood outside as well as inside the home.

Finally, the church gives the family an opportunity for unlimited expression and service. Every family

Continued on page 5



Much criticism has been directed toward the modern home. However, we must bear in mind that there is no other agency which cares for the multitudes of functions which it serves. With no more preparation and guidance than we provide for home building it is to be expected that some of the more than twenty-seven million families in America should experience difficulties in living up to their opportunities. However, the manner in which these criticisms may be eliminated is to emphasize the positive contributions which the home is already making in our community life.

The home has long been of major interest since in it lies the source of a large portion of our life decisions. For that reason it is the area where the maximum control can be exerted. However, we must avoid ascribing to the home those behavior traits which stem from other sources in the community. Our difficulty has been to discern those small embryonic traits in childhood which are only completely revealed in the maturity of adult life. We have failed to appreciate fully that he who rears a good child contributes to the community an honorable life, a good citizen and an example to others.

The impact of the home upon the community has been experienced in at least five areas. *First*, we shape the plastic minds of our children by what we designate with admiration in the home. A mother once came to a sudden realization that the bedtime missionary stories read to her son in his childhood were the source of his desire to volunteer for foreign missionary service ere he became of age. The converse of this was experienced by a pastor who regretted that none of his sons chose the ministry as their life vocation. Yet the sons could recall in the home nothing but criticisms of the work of the ministry. The father had overlooked the guiding influence of admiration.

If honorable men are scarce we should not consider it sufficient to blame our age. Perhaps we should re-examine the conversation in our homes to discover if there we sustain



FORREST L. WELLER

by our admiration the developing idealism of our children. Sooner or later we must realize that it avails little to teach honesty, virtue, and fair play in the home, churches and schools if in our family conversations we give disguised approval to those persons whose conduct violates those very virtues. Parents have neglected one of their greatest opportunities if in the story hour they fail to teach admiration for those men and women whose lives have been outstanding examples of

and fair play, the manner in which one should take either success or reverses, and the response one needs to make to praise or blame. Such traits of personality may be implanted with the earliest bedtime stories or suggested in the calm of family worship. Many a sermon preached in the pulpit was first stimulated in the obscurity of a home blessed with devoted parents.

The elements of character are not so much taught by parents as discovered in them by their children.

## *Thinking About the News...*

### **The Pacific Islands**

Three observations need to be made about the Pacific Isles.

1. Here war has reached its awful worst, and human life and human conduct have plunged to a depth beyond what we thought would be possible a few years ago. The "savages" of these islands can observe new depths of savagery.

2. When the fighting is over and the boys are dead it is quite often a non-American flag that is run up over the island instead of our own flag.

3. After the island is occupied the Australian plantation owners ask to be reimbursed for trees destroyed by our fighting forces as they seek to make their positions secure and to prepare for advances. Such payments, we are informed, are already being made by the American Congress.

Subsequent to these observations a few questions arise.

1. Will America ever lay any claim by right of conquest to these islands she has taken?

2. If so will she also lay claim to North Africa or Italy or France by the same right?

3. If she does make such claims will these possessions and commitments tie her to an empire program that will destroy forever the American democratic ideal?

4. If we make no claims what then is all the fighting about? Are we taking the islands from Japan to give them back to Europe?

5. Is not a program of Christian statesmanship productive of more hopeful ends than one such as we have been pushing?

6. Is it not about time that Christian leaders and laymen begin to insist upon having some voice in the peace settlements so that the Pacific fighting will not need to be done all over again?

7. Would loving one's enemy pay better? Matt. 5: 44.

8. What about the effect of this conflict upon the Pacific Islanders themselves?

D.W.B.



Homes which teach financial success irrespective of virtues undermine the best interests of the community. In many fields of endeavor men do gain influence and power in violation of these traits. However, to the degree that their achievements catch the admiration of youth they undermine the confidence of the young men in the values of justice and character. Blame should not be heaped upon youth if they try to "get by" when adults provide rewards on the basis of "pulls" and concessions.

*Third*, the home provides for a gradual introduction into the problems of the adult world. Grading in school indicates that some types of information precede others in time and importance. One must learn many of the principles of the social order in the concrete home experiences. The elements of democracy may be conceived first in sharing home responsibilities for home privileges. One learns the type of joy which comes from sacrificing for the less fortunate in the community by sacrificing for one another in the domestic circle. The solicitude and devotion of parents translate into vivid reality the meaning of the care and tenderness of a Father God. Even around the council tables of the world the manifested conceptions of right and justice betray the latent influence of the home.

*Fourth*, basic personality patterns have their inception in the home. One's conception of his ability is in no small way determined by the reactions of other members of his family. In fact, his devotion to his home may be in about the degree to which he thinks its members appreciate him. Unsatisfactory status in the home provides fertile stimulus for delinquent gangs, irregular adult groups, and clandestine liaisons. Many "spoiled children" become problems in the adult community because of their refusal to co-operate unless their program is followed. Hence a good home is one which prepares the child for the kind of social role he must play in his wider social contacts.

If the reputation of the home is good the youth will have greater opportunity for credit at the bank and an acceptable place in the church, and his word as a citizen will be respected. When we pause to give honor and respect to those of our community whose honesty and integrity have made it a better place in which to live, it is but fitting that due gratitude be given to those

homes which nurtured these virtues.

*Fifth*, the home provides the safest relationship inside of which to teach acceptable release of emotions and tensions. Much intemperance, and a large part of mental and moral collapse are all increased by lack of faith and confidence on the part of members of one's home. We need to be taught how to be angry and sin not, to be joyful without dissipation, to endure hardships with serenity. Home tensions are rarely hidden but escape into the community in devious ways, causing business and professional failures.

Thus the home is the final school in which are taught those virtues upon which rest the moral fiber and security of the community. It is the haven in the midst of tension. It provides a bulwark of faith that the good we have come to trust will finally triumph because there are those who share with us our hopes and trust us to help make them come true.

Elizabethtown, Pa.

## Giving Meaning to Home

RUTH CROWLEY

*If we permit our children to find all of their pleasure outside the home, what does "home" come to mean to them? Just a place to sleep, eat, and get clean clothes.*

*Home should be more than that. And we parents, by allowing our children to find so many pleasures outside the home, are denying them one of the most worth-while treasures life can give—a memory of a united and pleasant home to carry through life.*

The current wave of juvenile delinquency has been laid to many causes, but can it not be laid at the doors of the parents who have allowed their children too much freedom, too many activities and too much excitement, so that they are no longer satisfied with the quiet home atmosphere that is more in keeping with their years?

Not one of us would stay progress or ignore the changing world, and all of us must fit our living into the new tempo, but that need not mean that our children cannot enjoy the things that pleased us when we were their age—if we begin early to moderate and direct their outside pleasures and help them find fun at home with the family group.

*When you and I were children, we sat around the kitchen table evenings doing our homework, watching our mothers catch up on the ironing, listening to our fathers*

*struggle with the newly invented radio, keeping an eye on our older brother's latest "popular mechanic" invention. At least once a week our evening was highlighted by a bowl of chocolate popcorn or a pan of homemade fudge.*

Those evenings have provided us with happy memories and with a sound home background. And they can do the same for our own children. Far better to give them those pictures than evenings spent around a juke box and a few soft drinks. Or days and evenings—too many of them—spent escaping a life they haven't yet lived, "in the dark of a movie house. Keep your home pleasant and open to your child's friends and allow him to go to their homes, but put a taboo on hanging around corners or juke-box palaces.

*Parents can be real friends to their children. They can instigate picnics, swimming parties, excursions to the museums. They can worry with their children over homework problems. They can be active in church and school affairs. They can make evenings at home a pleasure by playing games with their youngsters—checkers, chess, parchesi, monopoly or table tennis—or by constructing various games or articles.*

They can read good books aloud and build better taste in reading material in the children. They can encourage the children to enjoy the good musical and dramatic programs on the air. They can make their house a HOME.

Excerpts from an article, *Too Much Outside Pleasure Lessens the Value of Home*, which appeared in the *Chicago Sun*. Reprinted by permission of the author.

## The Family Helps Build the Church

Continued from page 3

needs a central purpose for which it can release its energies and resources, for if the family fails to express itself in abundant activity it becomes static and dull. Most families do identify themselves with some socially accepted project, but no lodge, club or social group gives such vast opportunities for worthy activity as does the church.

Let this concluding statement emphasize the need of the family for the church, and the church for the home. The glorification of one depends upon the exaltation of the other. The best guarantee of the success of each is a holy alliance of the two.

Chicago, Ill.



# Your Home in Tomorrow's World...

WARREN D. BOWMAN

I believe America will ultimately win the war on the battle front, but she is in danger of losing it on the home front. Many homes will be broken by death, some by maladjustment, and still others by separation and divorce, all three being natural consequences of war conditions. It behooves those who will be the homemakers of tomorrow to put forth a greater effort to make their homes thoroughly Christian so as to counterbalance in some measure those homes that will be casualties of war.

Four classes of couples are involved in the homes of tomorrow. First are those who will put off their marriage until the war is over. For many, especially those who are young in years, this would perhaps be the wiser policy. They will be able to start their marriage under far more favorable conditions than those who must soon be separated after the wedding. They can use the intervening months and years to prepare themselves more thoroughly for marriage and home life in the kind of world that will follow the war.

A second class is those who marry during wartime. Here a distinction must be made between wartime marriages and war marriages. The wartime marriage may be characterized as one that would have taken place about this time anyway. The couple have had a courtship of several years; they have reached the appropriate age for marriage, and have fulfilled other conditions necessary for worthy homemaking. There is a great deal to be said in favor of such a couple going ahead with marriage and assuming the risk. If they put off their marriage for several years the factor of age may be against them and the most favorable age for childbearing might pass before the war is over.

The war marriage is one that would not likely have taken place but for the war. Usually such young people meet by chance (perhaps near an army camp), have a brief courtship without time to test their love to see whether it has the qualities that will last, and fail to become acquainted with the home backgrounds. They rush to the minister with the license and the wedding

ring, poorly prepared mentally, socially, physically and spiritually for marriage. Such marriages are very poor risks. When those who would otherwise make good couples hasten their marriage by several years because of the war and marry when one or both are younger than twenty, the risk is also great. Youth should realize that if love is deep, if hearts are true, and characters strong, life is not going all to pieces if marriage is delayed a few years. Marriage may be all the more lovely because of the wait. The intervening time can be used to make more thorough preparation for homemaking.

I always advise couples who will be separated because of the war to put just as much into letters as possible, to express their philosophy of life, and to pray for each other at identically the same time each day, if possible. Even though separated geographically, they should be united in Christ. As long as he is in the States they are advised to get together just as frequently as possible.

The question always arises as to whether they should have a child before the war is over. This depends on the individual case. There will be many widows when this war is over, and perhaps relatively few will be able to remarry. Many a war widow, especially those who are more mature in years, would make a better adjustment to life if left with

a child than if left childless. On the other hand, some young widows would find a child a handicap. Many parents would make a better adjustment to the loss of a son if left with a grandchild to perpetuate the family line. The fact that so many young men with the finest bodies and minds will be killed before they have a chance to marry and propagate their kind will mean a tremendous loss to society. Fine Christian couples who will be reunited by the husband's safe return from the war, those who will begin their marriage when the war is over, and those whose homes are not disrupted by the war should be encouraged to have more children so as to make up in some measure for the biological and social loss to society through the death of so many would-be worthy fathers.

A third class is made up of those who have been married for some years and have started their family under normal conditions, but now the father is subject to the draft. This couple has already made their adjustment and will not be in so much danger of growing apart as those who were married only a short time before being separated. The hardship here is on the children. The mother and father have shared the parental responsibility and now the burden falls entirely upon the wife. In many cases an adjustment will also need to be made to a lower standard of living.

A fourth class is those wherein the husband has been exempted because of physical defects or occupational deferment. These couples can



"Homemakers . . . need a deep faith in God"



continue, or start, their marriage under normal conditions. However, they should not use this favorable condition for their own selfish advantage, but should increase their giving for worthy causes and help share the burdens of those young couples whose homes are broken by the war. Many of these couples, especially those who are strong in body and mind, should go ahead with their families.

The young man who marries while in C.P.S. camp faces a difficult situation. When counseled relative to this question I always ask several questions. Does the young woman thoroughly share his viewpoint? Is she thoroughly Christian? Is she willing to carry most of the economic load for both until the war is over? Will she be willing to endure for conscience' sake? Certainly questions like the above should be considered and each case should be decided on its own merits.

The homemakers of tomorrow will need a deep faith in God and genuine religion at heart. They should

be willing to sacrifice, to economize, to face uncertainties with respect to employment, and must learn to get more out of life on less financially. They will need to study thoroughly the factors that make for success in marriage and the principles that should be applied in child-training. The church should throw its arms around those young couples who are affected by the war, and older members who are affected least should be willing to share the sacrifice of those who are having to pay a heavy price. We must not forget that those whose homes are broken by this war, or who put off marriage, have had less to do with creating the conditions that caused the war than those of us who are older. It is a problem of the entire church to give wise counsel, sympathy, instruction, love, and at times financial aid to those whose homes are disrupted. The saving of our homes is one of the major problems of the church. Here is a task we cannot afford to ignore. Will we meet the challenge?

Washington, D. C.

## The Underprivileged Home

EDWARD LEE MURRAY

We say there is no place like home, but I am wondering what the Negro, the sharecropper, and the underprivileged would have to say about this statement.

The youth from these homes emerge from an environment which is filled with many problems both cultural and social. Their homes are pretty sure to be dreary, tumbled-down places located in the oldest residential sections of the city. They often live on neglected streets without pavements, where waste and litter accumulate. And, strange to say, Negro families often have to pay more for what they get than the whites who evacuated the area. Reid, in his book, *In a Minor Key*, says: "Harlem, originally a Dutch settlement, has been occupied by the Germans, the Irish, the Jews, and now by the Negroes. When the Negroes moved in the rents went up."

Illegitimacy, desertion, death and other abnormalities related to health, crime and morals appear with startling frequency within the sharecropper, Negro, and other underprivileged groups. The presence of poverty may be seen in family disorganization, laxity in sex and intrafamily relationships, improper care of children and parents working away from the home.

One does not have to look far in the crowded sections of our large cities to find large families crowded into small apartments without the modern system of sewage disposal, without proper place for recreational outlet, and without the facilities to provide the children proper nourishment of food and air. These factors, such as overcrowding, segregation, the abnormally high percentage of mothers who work, the absence of parks, playgrounds, and recreational facilities, and a failure of many states to provide institutional care or supervision for the colored juvenile offenders or the underprivileged, lead to vice and crime.

I believe we must strike at the causes, making a more determined attempt to aid underprivileged families to overcome their special hardships. I shall list three major groups of causes leading to hardships and underprivilege. The first is physical causes, such as floods, earth-

Continued on page 13

## With the Minister . . .

### In the Valley of Service

Holy Week with its lights and shadows, with its tragedy and victory, is over. We will never forget Holy Week of 1944, for this year it was more than the re-enacting of a past event; it was a living experience. In a thousand homes Gethsemane was a personal reality. There were crosses erected around the world. There was a meaningful hush in the crowds that gathered in our churches on Good Friday. The fellowship of our communion services reached beyond the walls of our churches. The Easter message had a deeper meaning this year.

Is Holy Week really over? This searching question should be asked in every church. For months you planned your church program to climax on Easter Sunday. For weeks you have been conducting a pastor's class in order to prepare boys and girls for church membership. In the meantime you organized your church into a body of personal workers in order to survey your field and to lead men and women to Christ. Easter was the climax. But was it the end?

Let us take time out to do some careful evaluation and to reorganize our forces. The following questions might help us: Will I make Easter the end or the beginning of a real church program? Can I pick out any weak places in my program? The Master demands that I do my best; he does not demand that I get results—that's his business. Did I do my best to make church membership meaningful to those I received into the church or did I cheapen the church by my desire to report numbers received into the church? Will the new members find a real place in the fellowship and in the organization of the church? Have I planned as definite a program for their moral and spiritual growth as I did to get their decision?

We cannot stay on the mountaintop of Easter morning, but the challenging work in the valley of service should inspire us quite as much. If it takes crowds, stirring music and bright colors to keep up our spirits, we should have a spiritual examination. The reports that have already come in are reassuring. I am convinced that you are making Easter the beginning and not the end. If you continue there will be a Pentecost in your church as well as an Easter. We are compassed about by a cloud of witnesses. Humanity awaits breathlessly on our faithfulness. The redemptive power of Christ must challenge through us. We will not fail him now.

*H. L. Hartough*



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, May 7

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Paul Crosses into Europe.—Acts 16: 13-15; Phil. 3: 7-14. Golden Text, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 14.

**Christian Workers, Growing Together in the Family.**

**B. Y. P. D., Choosing a Life-Partner.**

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### Gains for the Kingdom

**Four** baptized in the Lena church, Ill., Bro. Ernest M. Shull, pastor.

**Six** baptized in the Eaton church, Ohio, Bro. L. John Weaver, pastor.

**Eight** baptized in the Pittsburgh church, Pa., Bro. W. H. Neff, pastor.

**Three** baptized in the Piqua church, Ohio, Bro. Roy Honeyman, pastor.

**One** baptized in the Mechanicsburg church, Pa., Bro. J. Lloyd Nedrow, pastor.

**Four** baptized in the Yakima church, Wash., Bro. M. G. Blickenstaff, pastor.

**Eight** baptized in the Wenatchee Valley church, Wash., Bro. W. Earl Breon, pastor.

**Six** baptized and two awaiting the rite in the Canton church, Ill., Bro. J. E. Smeltzer, pastor.

**Ten** baptized and two received by letter in the Lima church, Ohio, Bro. Charles E. Zunkel, pastor.

**Ten** baptized and four received by letter in the Lick Creek church, Ohio, Bro. Dewey Rowe, pastor-evangelist.

**Three** baptized in the Beaver church, Iowa, Bro. Philip Lauver, evangelist, Sister Bertha Boggs, pastor.

**Eight** baptized and two received by letter in the Green Tree church, Pa., Bro. David K. Hanawalt, minister.

**Five** baptized and three received by letter in the Chambersburg church, Pa., Bro. Ralph G. Rarick, pastor.

**Two** baptized in the Myrtle Point church, Oregon, Bro. Paul B. Studebaker, evangelist, Bro. Marion Stern, pastor.

**Seven** baptized and two received by letter in the Ft. Wayne church, Ind., Bro. Van B. Wright, pastor.

**Eleven** baptized and one received by letter in the Mount Joy church, Pa., Bro. Charles W. Blough, pastor.

**One** baptized in the Hickory Grove church, Ohio, Bro. Otto Laursen, evangelist, Bro. H. P. Garner, pastor.

**Thirteen** baptized, nine received by letter and one reclaimed in the Hagerstown church, Md., Bro. Paul M. Robinson, pastor.

**Twenty-six** baptized and fourteen received by letter in the Detroit church, Mich., Bro. Harvey R. Hostetler, pastor-evangelist.

**Fifteen** baptized, one reclaimed and one received by letter in the Morrellville church, Johnstown, Pa., Bro. Glen M. Baird, pastor.

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### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Leonard Birkin** of Independence, Kansas, May 15 in the Shoal Creek church, Mo.

**Bro. Henry H. Moyer** of Germantown, Pa., May 21-28 in the Springfield church, Pa.

**Bro. Lawrence Bianchi** of Park Hill, Pa., May 1-14 in the Oak Grove church, W. Va.

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### Personal Mention

**Northeastern Kansas** will be represented on Standing Committee of 1944 by Elder W. A. Kinzie, with Elder J. F. Burton as the alternate.

**Elders B. F. Waltz** and **W. G. Nyce**, with Elders David K. Hanawalt and I. S. Hoffer as alternates, are the Standing Committee delegates from Southeastern Pennsylvania.

**Sister Amanda Cassel**, the last of Abraham H. Cassel's children, died on Feb. 21. Of this daughter of an illustrious father it is said, as might be said of many other good folk: "Her love of the church and liberal giving to the work of the church, to missions, and to those in need were well known."

**Sister Genevieve Carbaugh** from Johnstown, Pa., writes to suggest that the members of the Church of the Brethren spend some time in prayer and fasting, asking for the forgiveness of our sins and for a greater inflowing of the power of God, which we will need in great amounts in the days ahead.

**Elder J. Edson Ulery** will represent Michigan on Standing Committee for 1944, with Elder Harvey R. Hostetler as alternate.

**Bro. Warren Bowman** conducted evangelistic meetings at First church in York, Pa., from April 24 to May 7. The services will close with a love feast on Sunday, May 7. "All are welcome," writes Pastor Edward K. Ziegler, who is now back at his post of duty after a recent illness.

**Brother and Sister Robert D. Hoover** of Bethany Biblical Seminary will move to Burlington, W. Va., about June 1, where they have accepted a pastoral call to serve the Beaver Run, Sunnyside and Knobley congregations. So writes Luella M. Bailey of the Beaver Run church.

**Mr. and Mrs. Frederick Beckley**, 51 George Street, Avenel, N. J., members of the Nonresident Fellowship of the Church of the Brethren, have graciously offered the hospitality of their home to all Brethren boys who may be located in the following camps or anywhere else within reach of their home: Camp Kilmer, Rautin Arsenal and Fort Dix, New Jersey. Please send names and complete addresses to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

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### Miscellaneous Items

A reader from Maryland asks that the readers of the Gospel Messenger remember her in prayer in her present affliction. She failed to give her name but signed herself "a grateful but unworthy servant."

**Family Week celebrations** will begin as great preachers in three faiths address the people of America in an NBC radio hook-up from 10:45 to 11:00 a. m., EWT on Monday, May 8. The speakers will be Leland Foster Wood for the Protestants, Lucien Lauerman for the Catholics, and Rabbi S. E. Goldstein for the Jews. All of these men are great students on home and family life.

**The Bryson War Prohibition Bill**, number H. R. 2082, now pending in Congress, is the subject to which the entire issue of the Civic Bulletin, published by O. R. Miller, is devoted. Twelve reasons are set forth why Christians should support this bill. Copies of this bulletin can be secured free from 312 Hamilton St., Albany, N. Y., by those who are interested.



To Southern Illinois we express our thanks for the latest copy of their bulletin, News and Nudges.

A copy of Otho Winger's History and Doctrines of the Church of the Brethren is desired. Write Brethren Publishing House, Elgin, Ill., if you have a copy to spare.

Our thanks go this week to Manchester College for a copy of their new catalog and to the Dixon, Illinois, church for a copy of their interesting church bulletin.

The widow of a Methodist minister writes: "A friend gives me the Gospel Messenger after she finishes reading it, and I very much enjoy reading every bit of it. May God continue to bless you in your fearless way of publishing the truth."

A joint Sunday-school convention of the central group of the Church of the Brethren in Michigan will be held in the Rodney church on Sunday, May 7. A basket dinner will be served and the afternoon session will begin at 1:30 p. m., we are informed.

**Trucks wanted:** Two one-and-one-half-ton trucks are wanted by the Brethren Service Committee to be used in the Brethren Service food and clothing project in the Pacific Northwest. One is to be at Waldport and one at Cascade Locks. Good tires are desired and truck should be near Oregon or in the Middle West. Any make or model can be used if reasonably priced. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

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### Suggestions to Conference Delegates

1. Individuals wishing hotel accommodations should write directly to Huntingdon Hotel or Penn Hunt Hotel. Both hotels are within a block and a half of the railroad station and one mile from the college campus.

2. Those who wish accommodations in homes or in the college dormitories should address Juniata College, indicating which they prefer. Dormitories are provided with needed bedding and pillows. Individuals will provide their own towels. The rate in homes or in the college is \$1 per day per person.

3. Authorized representatives as soon as possible after arrival should report to the college gymnasium and receive a registration card.

4. Practically all meetings will be held on the college campus.

5. Bus service is available at regular intervals. There is also taxi service.—Conference Committee.

## With Our Schools . . .

### Bethany Biblical Seminary

Bro. W. W. Slabaugh was a speaker at the regional conference at McPherson College in the month of February.

On April 12 Harry K. Zeller, Jr., an alumnus of the seminary and pastor of the Elgin church, was the greatly appreciated speaker in chapel.

The present school year will close May 28 with the baccalaureate sermon by Rufus D. Bowman in the morning and the commencement service at 8 p. m., at which time George M. Gibson will speak. The annual love feast will be held the evening before.

One of the events of this year was the lecture on April 11 by Otho Winger, former president of Manchester College. He spoke on the subject, Continuing Characteristics of the Church of the Brethren. His position and lifetime service enabled him to speak with authority to the audience of student ministers.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Best Loved Hymns and Prayers of the American People.** Edited by Harold Vincent Milligan. Halcyon House, 1942. 458 pages. \$1.98.

About three hundred pages are devoted to hymns that have become favorites with the American people. They are printed as poetry, without the musical scores and without titles. The remaining pages contain, besides Biblical prayers, prayers representing many centuries of the Christian era, many countries and many communions, in both prose and verse form. The book is an attractive volume and is a treasure-book for use in personal devotion or program planning.—Ora W. Garber.

**The Mothers' Anthology** (reprinted under the title, A Tribute to Mothers). William Lyon Phelps. Doubleday Doran, 1941. 380 pages. \$1.49.

This collection of prose and poetry, stories and essays, from sources both Biblical and secular, is not used to put mothers on a pedestal as infallible beings, but instead shows them as they really are—some good, some not so good.

The author states that because of his rather intimate acquaintance with several thousand mothers he

During the second week in March Mrs. Anna Mow was in the preaching mission at Memphis, Tenn.

Several students spent Easter week preaching and the student pastors were busy. In 1945 the seminary will have a formal recess at Easter.

Few members of the faculty travel as widely as Prof. A. F. Brightbill, who recently gave two lectures at the seminary at Naperville, Ill. He read a paper at the annual meeting of the American Hymn Society in New York City and lectured at a chapel service at Columbia University.

Easter week saw the faculty engaged in various churches. President Bowman was the speaker for union Easter week services in Parsons, Kansas. A. C. Wieand spoke at Champaign, Ill.; W. W. Slabaugh at Peru, Ind.; Jesse Ziegler at the Lick Creek church, Ohio, on Palm Sunday and at the Waterloo church, Iowa, over the Easter week end; David Wieand at the Richland church, Ohio; William Beahm at the First church, Roanoke, Va.; and F. E. Mallott at the Mt. Morris church, Ill.

specialized in mothers. Perhaps that accounts for his ability to prepare such a collection without being unduly sentimental. Anyone interested in mothers will surely enjoy owning a copy of this anthology and browsing through it at leisure.—Alice S. Garber, Elgin, Ill.

### Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**From Science to God.** Karl Schmidt. 169 pages. \$2.00.

**This Created World.** Theodore Parker Ferris. 140 pages. \$1.50.

**Robes of Splendor** (inspirational address to youth). Harold E. Dye. 200 pages. \$1.75.

**Handfuls on Purpose, Vol. I** (homiletical helps). James Smith. 274 pages. \$2.00.

**The Fact of God.** Jacob J. Sessler. 159 pages. \$1.50.

**Harvest of Hearts.** John Van de Water. 62 pages. 75 cents.

**Gongs in the Night.** Mrs. Gordon H. Smith. 102 pages. \$1.00.

**On Beginning from Within.** Douglas V. Steere. 149 pages. \$1.50.



## Brethren Service

### BRETHREN SERVICE IN MEXICO

Rev. and Mrs. H. D. Michael went to Miacatlan, Mexico, in October 1943, under the Friends and the Brethren Service Committees. For four months they directed the Friends' work camp at Miacatlan, a project in community health and sanitation.

In February they moved to Huitzilac, Mexico, where they have been studying community problems, carrying on some community medical work and preparing for the coming of a group of Brethren young people in May 1944. The Brethren Service Committee has now chosen ten persons to go to Mexico this summer including Kenneth and Virginia Crim of Huntsville, Ohio, Kathleen Lehman of Huntington, Ind., and Emma Grace Ritchey of Schellsburg, Pa.

Mrs. Michael's recent report describing the place and the proposed project is as follows:

"Huitzilac is thirty-eight miles south of Mexico City and is situated on a beautiful mountainside which is covered with evergreen and oak trees and many beautiful flowers. The village has many tumbled-down rock buildings, the results of the agrarian revolution of 1910. Because of its needs, it was recommended by the state health director, the state sanitary engineer and Prof. Herberto Sein and was therefore chosen as the site for the Brethren Service project.

"Huitzilac has a population of about 2,000 needy people but has no local doctor or nurse. On our first Sunday here, we were called to give an injection of medicine hypodermically on the doctor's directions, and later we were asked to come quickly to care for the badly wounded arm of a small girl who had fallen on a piece of glass. When we were asked in the early evening to the home of a sick child to take her temperature, we felt that we were quite well initiated into the medical part of our work.

"To date, we have given forty injections of medicine, had a number of consultations in sickness and have made several trips to the doctor in Cuernavaca with ones who were ill. Today, Bro. Michael is helping a group of Mexican men to extinguish

One of the projects of the Friends and Brethren projects in Mexico has been the digging of ditches to drain malarial swamps.



forest fires in the mountains above us to protect our watershed.

"Dr. Ornelas expects to start clinic work here soon, carrying on three days each week. The young women who will join us in the summer will aid in this work. They will also do playground work with the school children and teach English.

"The young men will help in agricultural development and bee culture. They will also help in the construction of sanitary privies and may teach manual arts in the school. A representative of the American Embassy agricultural attaché office in Mexico City has visited Huitzilac and made some suggestions for our agricultural work.

"The Mexican people here are very cordial and appreciative, bringing us eggs, tortillas and flowers quite often. They are still friendly

though we have explained that we do not use or care for the *pulke* or wine they always offer us. The village officials have given us the privilege of occupying two large rooms of the Palacio Municipal free of rent. We feel almost like newlyweds—planning and building equipment for our home here and quarters for the eight or ten young people who are soon to join us.

"Already Bro. Michael has a number of pieces of homemade furniture ready for use, several tables, a screened cupboard, shelves, a frame with cement top for charcoal stoves, a charcoal-bin and a bench. We are also doing some painting. The job of cooking is burdensome because we must chlorinate fruits and vegetables and boil our water to kill germs. However, our continuing good health is worth the trouble."

### Brethren Service News . . .

#### Dependency

The Brethren Service Executive Committee, plus other members available at the meeting of the General Boards, because of urgency tentatively authorized a new plan to care for dependents of men called into Civilian Public Service. The problem was presented to the Council of Boards, which approved an appeal for increased giving for Brethren Service to care for this need. Details will be announced following the meeting of the Brethren Service Committee, May 11, 12.

In the meantime, please follow this procedure:

1. Pastors or elders should send to the Brethren Service Committee, 22 S. State St., Elgin, Ill., the name and a description of the dependency circumstances of any Brethren man whose draft board has informed him

that he is to prepare for induction into Civilian Public Service. It is helpful to know the number and ages of children; for what items of livelihood the family will need money; the amount of money needed and when needed.

2. If it is not possible to send such information by way of the pastor or elder, other persons should feel free to write this information to the Brethren Service Committee.

The dependency plan now in operation for men already in C.P.S. will continue until the announcement following the May 11, 12 meeting.

Present dependency allowances will not be interrupted until the new plan is approved and in effect. The Mennonites are already using an allotment plan similar to the one under consideration.



## Our Mission Work

### Everyday Life at Anklesvar Vocational Training School

FLORENCE MOYER BOLLINGER

Facts and figures regarding the vocational training school at Anklesvar, viewed through the eyes of one in daily contact with the work, bring to mind many human interest slants which the figures themselves fail to show.

Facts about the boys working fields and gardens make me see them as individuals taking pride in a plot each one can call his own, watching the vegetables mature, carrying a basket of red peppers to be sold, furnishing the eggplant from his plot for the evening hostel stew eaten along with pancake-size unleavened breads made from ground wheat. Again the picture comes of a group of boys, each with a sack on his shoulder, picking the cotton in a field which the class as a whole has worked as a class project. The school cotton is some of the best to be taken to the gins.

Because I had promised to furnish tomato plants for the boys' gardens, last June and July I had an almost constant stream of boys coming to claim the plants as they grew from tiny seedlings to sturdy plants for exposed gardens. Early heavy rains flooded and washed away a number of the plants but enough remained that now in December fine luscious tomatoes are ripening all over the gardens. They might be a money crop with all vegetables so high in price in the bazaar, but I am more in favor of the boys using them to increase the vitamin content of their own diet. The primary children's garden was bordered with *lal bhindi*, which is very tart, tasting much like cranberries when cooked. "Did you ever see children working so hard and with so much interest in gardens?" exclaimed one visitor recently. "This is the most interesting feature of the school," said another when I had taken her out to see the primary garden, which was just getting a good start. The children were there with their slates recording their morning observations. Over the shoulder of one little Mohammedan girl I read her carefully written sentences, "This morning we went out to see our garden. We saw the *bhindi* [okra] growing. There are six *bhindi* on one plant." This tiny girl was learning gardening as well as the construction of sentences. A

few years ago several new missionaries of a neighboring mission came to see the school for the first time. At the close of the day their biggest impression was summed up in this question: "What would happen if missionaries or workers came here who were not interested in gardening or who knew nothing about agriculture and practical things? We never saw a place where everyone went at it so enthusiastically!"

Looking at the facts, we see what the boy does and what he learns when he spends six hours per week in the carpentry shop. We understand what is implied in "orders" for furniture. In the showroom next to the school shop may be seen some of the furniture which the boys have helped to make or have made entirely by their own efforts. But little of this furniture remains in this showroom long, for most of it is usable furniture. It is in demand in Indian homes and also some of it is used in missionary homes.

With the price of hardware and lumber so tremendously high now it can be readily understood that it is very hard to carry on the work normally. But having put in a supply of lumber before prices were so extreme, the head carpenter and his assistant are carrying on with one hundred and ten boys who spend six hours per week in learning the trade and producing furniture.

Lest it should appear that all is encouraging and efficient about the school, the darker side of the picture must be shown. The complex situation of wartime has greatly increased difficulties and problems with us and caused new problems to arise. Marks of malnutrition are showing plainly both in the school, particularly among the younger children and in the communities and villages all around.

This account is being written just preceding the Christmas vacation. I have been trying to get the smaller boys in condition physically for a two weeks' vacation in their homes. By using ointments, eating mixed sugar and sulphur, and bathing in phenol water, the boys have cleared up their itch and impetigo. But I know that they will return from their homes in worse condition than when they go.

The training school students, forty-seven in number at the beginning of the school year, come from five different mission groups; there

are also nine Hindu students. The training school students shoulder some responsibility in carrying on the extra school activities, particularly the night Sunday school, group evangelistic work and other student activities. Each student takes his turn in serving in the school medical dispensary for two weeks. This has been a very busy place all fall.

Everyone is eagerly anticipating Christmas now, and tomorrow the vocational training school and the girls' school are jointly giving a Christmas program under the open skies. On the past Sunday morning our junior Sunday school enjoyed a special Christmas service. I was quite thrilled to see over forty youngsters there all scrubbed up with faces shining and hair sleek with oil. It was a very special occasion for them because seven of their own number read the Christmas story as it was illustrated part by part with pictures appearing on a flannelgraph.

Anklesvar, India.

### What to Pray For

Week of May 7-14

Church boards are servants of the church. Members are supposed to give of their time, strength, mental ability, and prayers to the phases of work covered by the board to which they have been assigned. Since all such members are already busy people on other jobs, it means double duty for most of them.

Members of national boards and committees are elected by Annual Conference, which is the highest body of authority within the Church of the Brethren. Their duties are comprehensive whether on the General Mission Board, Ministerial Board, Brethren Service Committee, Board of Christian Education or the General Education Board. All have heavy responsibilities.

Then there are regional boards and district boards as well as local boards within the church. Members in every board were given the task because the church felt they could and should do it. No board members should treat the responsibility lightly.

After assigning heavy work to them, it is no more than right that they be upheld by the sympathetic understanding of the church and by earnest prayer.



# The Church at Work

Every spring an opportunity for moving forward in Christian education of children comes around in the form of children's day—an opportunity that can be made to mean much or little, according to what we leaders put into it. Although it may be the only day of the year when parents see the children's



## We Plan for Children's Day

group as a whole, we still should not use it as a way to show off our children. Though it helps the children to appreciate the church and their place in it, we must not allow the value to end there. We should not be satisfied until this day, dedicated to children's use, brings to the attention of the whole church constituency the need and importance of Christian nurture—in the home, in the church, in the community. To accomplish this, children's day should become one step in a whole plan for revitalizing and reuniting Christian forces in child training.

With this broad view in mind, we have made available this year a new program for children's day. It is a pageant including all age groups in the church school and requiring a minimum amount of practice with the entire group. It brings out to pupils and parents alike the purpose of the curriculum and related activities in Christian education, and could well be integrated as a part of Family Week activities. This pageant is entitled *The Unbroken Line* and may be secured from The General Boards, 22 S. State St., Elgin, Ill., for 10 cents. Several tableaux included in the pageant are based on five Wilde and Tissot pictures, one set of which should be available for each group producing the pageant. Price per picture set, 10 cents.

Another program presenting a timely theme in a unique and meaningful way is here reported by Mrs. A. O. Mote of Detroit, Mich. It was used in 1943 and may well be useful and valuable in other Brethren churches.

### Children's Day in the First Church of the Brethren

The educational board of our church met to discuss plans for the annual children's day program. What would we have this year?

Could we have something different? Ideas did not come quickly. Finally someone suggested that we invite children of various nationalities to come as guests, as this would make more real what we had been stressing for some time about the spirit of goodwill and friendship among the nations. This idea was accepted, and a committee was appointed to investigate the possibilities of securing the children. Through the International Center Branch of the Young Women's Christian Association and a social worker in one of the city hospitals, we were able to find fourteen children to participate in our program.

Transportation was provided for the guests, and some of the parents came with their children. It was an exciting moment for our children when the guests arrived. It was a perfect June day. The church had been decorated with many beautiful flowers by the married people's class, and the pulpit had been enlarged. It was an impressive sight when seventy-five children including the guests—Negro, Russian, Mexican, Japanese, Syrian, German, Chinese, French, Polish, and Italian—came down the center aisle in a procession, singing *This Is My Father's World*. This service included all the children from the nursery to the junior department. After the invocation by the general superintendent, the juniors had charge of a well-planned worship service, which was followed by songs from the children of the nursery and beginner departments.

The congregation joined in singing *In Christ There Is No East or West*. The guests were introduced by a worker from the International Center. They contributed to the program by giving Bible quotations and songs. Miss Nettie Senger, missionary to China who is working among the Chinese in Detroit during the period of the war, gave a tribute

to each nation, stating the culture each had given to the entire world.

Our primary superintendent quietly and beautifully told the story, *The Artist Who Forgot Four Colors\**, and then showed Copping's picture, *The Hope of the World*. Then all the children of all departments sang *Jesus*

*Loves the Children of the World*.

The offertory service was in charge of the primaries, who quoted Scripture verses about giving. The offering was given to funds which aid in club work among foreign groups in the city.

The pastor brought a message on the subject, *The Garden of the Soul*. He talked of brotherhood gardens. The children knew the needful things to do in order to have a good garden, and the comparison to the soul was readily understood. He closed his message with a candle-lighting ceremony. He held a large candle, symbolic of the light of Jesus, and from this the general superintendent, each department superintendent and each teacher received a light. During this ceremony, the intermediates and young people sang *Follow the Gleam*. As they continued singing the children left the pulpit, each receiving a candle as he went and carrying it out of the church.

All felt that this was a fine way to create goodwill. During the week messages came from the guest children stating how much they had enjoyed the day. It was an experience long to be remembered. We hope the fellowship may be repeated at another time in a period of play.

### The Program

Organ Prelude.

Processional Hymn: *This Is My Father's World*.

Invocation: Church School Superintendent.

Worship Service: Junior Department.

Songs: Nursery and Beginner Departments.

Hymn, *In Christ There Is No East or West*.

Introduction of Guest Children.

Tributes to the Nations: Nettie M. Senger.

Story, *The Hope of the World*.

\* Available from General Boards. Free.



Song, Jesus Loves the Little Children of the World.

Offertory: In charge of the Primary Department.

Pastor's Message to the Children.

Candlelighting ceremony.

Recessional: Follow the Gleam (Intermediates and Young People).

#### ADULT DISCUSSION OUTLINE

### Vacations With a Purpose

Sunday, May 28, 1944

Scripture: Deut. 16: 9-15

In this scriptural account we have the story of a custom of the Hebrews not unlike the modern idea of a vacation away from our regular work. Perhaps even then there were ideals of recreation which would truly recreate. At any rate the Jewish household observed days and weeks of feasting and rejoicing.

In these days when many possibilities for vacations are cut off because of travel and other restrictions the American people are forced to find new ways to spend the week or weeks which many of them have away from their usual work. The Christian family faces this problem and the church should seize the opportunity to lend guidance in such a way that vacations may be lifted to a higher plane.

#### Questions for Discussion

1. What vacations have been the most meaningful to you? List those mentioned by the group. Which ones are not possible this year?

2. What is the purpose of a vacation? To get away from it all? To secure rest and relaxation? To satisfy an urge for adventure and new experience? To catch up on things we have neglected because of lack of time? To develop new interests and skills? To meet new people? To break the monotony of daily living? To serve others? To enrich one's own life? Which of these purposes are adequate for the Christian family? Would differences in daily work affect choice vacations?

3. What purposes did the Hebrew feast days serve? How may Christian families attain the same values?

4. What kind of vacations may be both profitable and enjoyable this year? What about visiting those neighbors and friends whom we were going to see but never did? How about adventures at home, reading, launching new crafts and hobbies, working together on improvements around the home? Or visits to near-by places of interest (the ones you haven't seen because they were too close home!), visits to C.P.S. or work camps and attendance at summer camp?

### The Underprivileged Home

Continued from page 7

quakes, epidemics, and insect pests. Often because of these, people have been reduced to poverty and been unable to find their way back up the ladder to a higher social status. The second group may be called individual causes, such as sickness, intemperance, accidents, mental incapacity, old age, shiftlessness and laziness. It is a fact that in the poorer quarters of our large cities tuberculosis, typhoid and other preventable diseases are important causes in bringing many to a condition of poverty and underprivilege. It is generally estimated that from a fourth to a third of the distress which comes before the charitable organizations for relief is caused by sickness. Next after sickness in the list of individual causes comes intemperance; it is said that 25.6% of the underprivileged are reduced to poverty because of drink.

The final type of causes is social, such as low wages, unemployment, bad housing, defects of our educational system, cost of wars—past and present. These are conditions which are largely determined by society rather than by the individual. While we must not overlook the responsibility of the individual for his poverty, yet it is estimated that from 50 to 80 per cent of all poverty is due more to social or economic than to individual causes.

In the postscript from *The Story of the American Negro*, Ina Corrine Brown says that the only way to solve the problems for the underprivileged groups is by applying the teachings of Jesus. But to do this we must understand what his teachings really are. We must also know how these principles can be applied to complex social problems. Of course, it will be necessary to get people at large to subordinate personal ends in a commitment to these principles.

The church, this writer thinks, has within it the possibilities of leadership in alleviating conditions among the underprivileged of America. The church stresses the essential oneness of the human family and has faith in the potentialities of mankind. It is committed to the way of love.

This potential leadership of the church cannot be realized by half-way measures, pious wishes, or sentimental generalities. If the church is to lead the way it must boldly attack all the evil which underlies discrimination and makes for an under-

privileged class. This will mean more than supporting mission schools and community centers; we must face the fact of racial attitudes and practices which deny the full use of cultural facilities to any race or clan. Both the church as an institution and the individual Christian must face these problems in a realistic way.

Hutchinson, Kansas.

### Correspondence . . .

#### Bethany Summer Schools

Summer schools are planned at Bethany Biblical Seminary and Bethany Bible Training School as follows:

First session, at Bethany, June 12—July 15. W. W. Slabaugh will teach the Book of Acts (S) and the Teachings of Christ (T. S.); A. F. Brightbill: Hymnology (S), Religious Drama (T. S.); Carrie R. Simmers: Children's Division in Christian Education (T. S.).

The second session of the Bible Training School at Bethany will run from July 17 to Aug. 19 with A. C. Wieand teaching a course in the Book of Revelation (T. S.) and T. Wayne Rieman a course in Worship in the Home, Church and Church School (T. S.).

For the second session Bethany Biblical Seminary is uniting with Garrett Biblical Institute. The time is July 24—Aug. 25. Dr. Jesse H. Ziegler will represent Bethany on the united faculty. Students may obtain information and the schedule of courses by writing to Bethany Biblical Seminary, 3435 Van Buren St., Chicago 24, Ill. The tuition fee for the five weeks' course at Garrett will be \$17.00. A student may take two majors and earn nine quarter hours.—Rufus D. Bowman, Chicago, Ill.

### Matrimonial . . .

**Dailey-Landis.**—Paul Eugene Dailey of Peru, Ind., and Miriam Luciel Landis of Continental, Ohio, in the Dupont church by the undersigned on Nov. 10, 1943.—David R. Landis, Continental, Ohio.

**Elkenberry-Hupp.**—Leroy Albertus Elkenberry and Mrs. Phoebe Jane Hupp, both of La Verne, Calif., by the undersigned at his home on April 14, 1944.—William J. Tinkle, La Verne, Calif.

**Miller-Petersen.**—Roy S. Miller of Waverly, Iowa, and Garnet Petersen of Waterloo, Iowa, in the South Waterloo church, Iowa, April 9, 1944, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

**Miller-Reynolds.**—Merril E. Miller and Carol Reynolds, both of Elkhart, Iowa, at the Des Moines Valley church parsonage on April 4, 1944, by the undersigned.—Ross L. Noffsinger, Elkhart, Iowa.

**Riedesel-Hamer.**—Ernest M. Riedesel, Jr., of Bennett, Iowa, and Ruth M. Hamer of Waterloo, Iowa, April 16, 1944, by the undersigned in the South Waterloo church, Iowa.—W. H. Yoder, Waterloo, Iowa.



**Baldwin, Mary**, daughter of B. Franklin and Hannah Prudence Barr, was born in Franklin County, Pa., Aug. 2, 1876, and died March 28, 1944. At an early age, after the death of her parents, she was taken to the home of Mrs. Sue Martin near Hagerstown, Md., where she lived the remainder of her life. She was a lifelong and devoted member of the Hagerstown church, one of its most active and outstanding members. She was married to Frank Baldwin, who died twelve years ago. She is survived by two sisters. Funeral services were conducted in the Hagerstown church by the writer. Burial was made in the Rest Haven cemetery.—Paul M. Robinson, Hagerstown, Md.

**Barrett, Nathan Spencer**, son of William and Hannah Barrett, was born near Gaston, Ind., Feb. 16, 1880, and died in a Muncie, Ind., hospital on April 8, 1944. On Nov. 23, 1904, he was united in marriage to Dessie Snider and to them were born seven children. In 1923 Bro. Barrett was received into the Bethel Center church by baptism. He leaves his wife, six children, thirteen grandchildren and four brothers. Funeral services were conducted in the Muncie church by the writer, assisted by Bro. J. Andrew Miller.—H. Jesse Baker, Muncie, Ind.

**Berkey, Robert**, died April 8, 1944, at his home in Scalp Level, Pa. He was born March 28, 1874, to the late Jackson and Frances Blough Berkey. Surviving are his widow, Mrs. Frances Hoffman Berkey; a stepdaughter and one grandson. The funeral services were held in the Scalp Level church, of which he was a member for many years. Bro. G. E. Yoder conducted the services. Burial was in the Richland cemetery.—Mrs. Howard Weaver, Windber, Pa.

**Bittinger, Mary Louise**, was born March 21, 1873, near Accident, Md., and died March 15, 1944, at her home near Grantsville, Md. In 1893 she was married to Samuel Wilson Bittinger and to them were born nine children, seven of whom survive with her twenty-two grandchildren, one great-grandchild, one brother and one sister. She was the daughter of Charles and Caroline Goer Hetrick. She was a kind neighbor and a loving mother. In middle age she united with the church and always attended services while able. Funeral services were conducted at the Maple Grove church by Bro. Howard Whitacre, assisted by Bro. J. C. Beahm.—Mrs. Arthur Resh, Grantsville, Md.

**Brady, Mary C.**, daughter of David M. and Rebecca Miller, was born Feb. 26, 1865, near Sangerville, Va. In 1871 she moved with her parents to Allen County, Ohio. At the age of fourteen years she was baptized into the Sugar Creek church. On Nov. 25, 1896, she was united in marriage to Bro. John C. Brady, a deacon in the church. They labored together for the good of the church. On March 27, 1942, her husband died. She died at the age of seventy-nine years. Funeral services were conducted by the writer in the Sugar Creek church and interment was in the cemetery near by.—J. L. Guthrie, La Fayette, Ohio.

**Brubaker, Jonathan Andrew**, son of Moses and Susan Brubaker, was born at Virden, Ill., Jan. 17, 1866, and died at La Verne, Calif., Feb. 18, 1944. He attended Mt. Morris College, where he met Miss Nettie Royer; he was married to her on Aug. 14, 1890. Their home was established at Sterling, Ill., where Mr. Brubaker was engaged in the manufacturing business. Hoping to improve his health, he moved with his family to Oklahoma and in 1906 to Pomona, Calif. His wife died Dec. 14, 1943. He leaves five children, eight grandsons and two sisters. During the last six months he lived with his niece in La Verne. The funeral was conducted by Bro. J. W. Deeter and the writer.—Edgar Rothrock, Pomona, Calif.

**Burns, Olive May Heminger**, was born May 9, 1865, near Bremen, Ind., where she grew to womanhood. On Feb. 15, 1883, she was united in marriage to Samuel Burns. In 1893 they were baptized into the Church of the Brethren, but later became members of the Dunkard Brethren Church. In 1902 they moved to Williams County, N. Dak., where they braved the trials of pioneering. In 1923 they established their home in Flint, Mich., where, on June 30, 1933, Bro. Burns died. After her home was destroyed by fire in January 1943, Sister Burns lived with her granddaughter and later with her daughter in Union City, Ind. She died on March 9, 1944, and leaves eight children and several grandchildren and great-grandchildren. Funeral services were conducted in the Old German Baptist church near Flint.—W. E. Burns, Chicago, Ill.

**Butler, Sara Elizabeth**, was born Jan. 12, 1865, and died April 5, 1944, at the home of her daughter in Keyser Ridge, Md. She was the daughter of Jacob and Nancy McCloskey. On March 6, 1883, she was married to the late John C. Walls; two children survive this union. On March 27, 1894, she married the late Kennedy Butler and four children survive this union. Other survivors are one sister, a stepson, a number of grandchildren and great-grandchildren. She was the mother of the late Elder J. E. Walls, who faithfully served the Maple Grove congregation as pastor and elder for many years. Mrs. Butler was known for her quiet life and her kindness. In middle age she united with the Maple Grove church and was faithful to the end. Funeral services were held at this church by Bro. Foster Bittinger.—Mrs. Arthur Resh, Grantsville, Md.

**Cole, Milton Gilbert**, died Feb. 7, 1944, aged thirty years. He was a member of the Maple Spring church. Funeral services were conducted by Bro. J. M. Geary, assisted by Rev. R. Ira Gass of the Reformed church. Burial was in the Maple Spring church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

**Gardner, Mildred**, the daughter of John and Emma Bowers, was born at Lanark, Ill., on March 21, 1901. In 1923 she was married to John Gardner, who survives with two sons. At an early age she united with the church. Before marriage she had taught school and was quite gifted in music. She died on March 3, 1944. Funeral services were conducted in the Lanark church by the writer. Burial was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

**Gillett, George Franklin**, son of the late Elder Charles E. and Rachel E. Gillett, was born May 9, 1878, near Clinton, Mo., and died March 7, 1944, in Sierra Madre, Calif. He is survived by his wife, Willie Gray; two sons; two grandsons; his aged mother; four sisters and three brothers. He was always willing to lend a helping hand to the needy. Funeral services were held in the Church of Flowers and burial was in the Forest Lawn cemetery.—Rachel G. Young, Glendale, Ariz.

**Koontz, Emma Burger**, wife of John G. Koontz, was born Dec. 15, 1863, and died Feb. 23, 1944. Her husband and seven children survive. She also leaves two sisters, one brother, many grandchildren and great-grandchildren. Sister Koontz was an active long-time member of the Koontz church and was a faithful reader of the Messenger for many years. Funeral services were conducted by the undersigned, assisted by Bro. Charles Heltzel. Interment was in the cemetery adjoining the church.—Merle Detwiler, New Enterprise, Pa.

**Roop, John Preston**, a sergeant in the U. S. Marine Corps, was killed in action in the South Pacific on Jan. 3, 1944. He was born June 12, 1919, at New Windsor, Md., to Preston and Nettie Roop. When he was fourteen years old he became a member of the Pipe Creek congregation, Union Bridge house. Besides his parents, he is survived by six sisters and two brothers, his paternal grandparents and maternal grandmother.—Evelyn Roop Miller, Flint, Mich.

## **California**

**Chowchilla.**—Two children were baptized on Easter day. The mother of one of them will be baptized later. Pastor Robert Nance has organized a boys' club and his wife a girls' club. These afford contacts with non-Brethren families and as a result our Sunday-school attendance has grown. The women's work is doing nicely. They have made comforters for a C.P.S. camp and helped some needy families. During the summer this group will meet once a month.—Mrs. H. J. McDaniel, Chowchilla, Calif.—April 11.

**Los Angeles, Belvedere.**—Pastor Walter Critchfield brings us evangelistic sermons each Sunday evening. On Feb. 6 our B.Y.P.D. entertained a Negro young people's group. On Feb. 13 Bro. W. I. Liskey brought our morning message. On Feb. 20 Bro. Critchfield gave an interesting report of the La Verne regional conference. Drs. A. R. and Laura Cottrell brought interesting messages on a recent evening. On Feb. 26 we observed the World Day of Prayer; after the potluck dinner we had a guest speaker and a prayer meeting. Bro. Critchfield has started a boys' club in our community. On April 2 we met for a council meeting. Bro. J. Z. Gilbert brought the morning message and officiated at our business meeting. Some improvements have been made on the parsonage and more work is to be done. The church sold a piece of property and put the money into a separate account for a building fund. It was agreed to keep our pastor for another year. Our love feast will be observed on May 7.—Mrs. Lucille Robison, Montebello, Calif.

## **Florida**

**Clay County.**—Brother and Sister S. Ira Arnold were with us on March 25 and gave an inspiring program. The Jacksonville church group met with us for our love feast on April 8; Bro. Ray Lantz officiated. Bro. Arnold brought the Easter message, which was followed with a basket dinner; hymn singing and special music were enjoyed in the afternoon. Several numbers were given especially for Brother and Sister T. E. Jenkins, who were celebrating their thirty-sixth wedding anniversary and Bro. Jenkins' birthday.—Ida K. Layman, Doctors Inlet, Fla., April 11.

## **Idaho**

**Twin Falls.**—We met in council on March 12. The men's work has started a heifer fund, which now amounts to more than fifty dollars. A historian was appointed for the church. We decided to accept associate members into the church. Miss Frances Flinn was chosen as delegate to a young people's convention at Chicago and at Cleveland. Ten Sunday-school pupils were baptized on Easter and three received as associate members. Pastor Ernest L. Ikenberry was called east by the death of his mother and Sister Ikenberry had charge of the services during his absence. Bro. C. W. Ronk was in charge of the baptismal services. Bro. Hugh B. Garner of Mathias, W. Va., will be our pastor after Aug. 6. The church held a farewell dinner for the Ikenberry family on April 2; Bro. Ikenberry was presented with a purse of \$54.35. They have been doing good work here. Bro. Ikenberry is waiting for sailing instructions to go to China to help in the relief work.—Mrs. H. A. Swab, Twin Falls, Idaho, April 13.

## **Illinois**

**Chicago, First.**—The men of the church have completed the remodeling of the basement of the parish house; it serves as a meeting place for the boys' clubs. Several new boys from the community attend the club now. C. W. Hill, the principal of a near-by school, spoke to the adult forum on some of the needs of this community. Eight new deacons were elected in February. As a result of the Holy Week services eighteen persons were baptized



on Easter Sunday. The love feast was observed on Easter evening and on the following evening.—Mrs. John Ford, Chicago, Ill., April 12.

## Indiana

**Elkhart City.**—We observed mission month during January with evening study groups and guest speakers, including Velma Ober, Dr. Howard Bosler, Leland Brubaker and Rufus Bowman. The district B.Y.P.D. cabinet met with us one Sunday evening. Family night was observed by a group supper in a number of homes. Bro. Moyné Landis conducted our revival meeting in February. There were fourteen baptisms. The B.Y.P.D. banquet was held with an attendance of sixty. Dr. A. W. Cordier was here for Manchester College day. John Metzler showed his

Brethren Service pictures one Sunday evening. Dr. Clovis Chappell of Jackson, Miss., was in our city for a four-day union Lenten service. The children gave our Easter program. Mrs. Anna Mow of Chicago will be with us May 19 for our mothers and daughters' banquet. The men's group is contributing liberally to the heifer project. Our building fund has now reached more than \$7,000. Since H. F. Richards has left our district, Eldon Evans of New Paris is our presiding elder.—Mrs. Edith Wallin, Elkhart, Ind., April 18.

**Four Mile.**—Rev. Willie Fitzjohn, a native African, preached here Jan. 2, causing us to realize more fully the value of missions. Two members were recently received by baptism and two by letter; one letter was granted. Pastor F. E. McCune will be our delegate to Annual Con-

ference. Our love feast will be May 7.—Ona M. McCune, Kitchel, Ind., April 17.

**Middlebury.**—Mr. York of the Anti-saloon League gave an interesting talk in February; the offering for this organization amounted to \$21.80. The ladies' aid served a sale dinner in February and netted \$50. They have been quilting and preparing relief clothing. Our Conference Offering was \$108. On April 2 Dr. Howard Bosler spoke in the evening and \$66 was received for Africa missions. The young people sponsored an Easter sunrise service, followed by a breakfast. Our church was one of five to take part in union Holy Week services. In the last three months the penny bank fund for starving babies in China has amounted to \$60.14. April 14 was the date of our council meeting. Bro. Harold Miller was elected delegate to Annual Conference. Our revival will be conducted July 20-30 by Bro. C. D. Bonsack. Eight letters of membership have been granted. Our love feast with the Pleasant Valley church will be observed there on May 4.—Mrs. Gladys L. Schrock, Goshen, Ind., April 17.

**Monticello.**—The women were well represented at the World Day of Prayer service at Zion Bethel on Feb. 25. Raymond Kennedy of the Anti-saloon League spoke on Feb. 27 at the Guernsey house. Bro. Claude Wolf of Bethany Seminary preached here on March 5. The Pike Creek house has been remodeled this spring. A week of pre-Easter services was held at the Pike Creek house by Pastor Jay Johnson; six were baptized. The meeting closed on Easter morning with the dedication of five babies. Our young people gave the play, The Lost Church, at the young people's conference at Bufalo. Bro. Johnson has been corresponding with our boys in service. The council meeting was held on April 10 and we decided to adopt the ministerial pension plan. Bro. Johnson was elected delegate to Annual Conference. Our love feast will be held on May 7 at the Guernsey house. A two-week revival meeting will begin Aug. 20 at Guernsey with Bro. Dolar Ritchey as evangelist.—Edna Sickler, Monticello, Ind., April 17.

**Pittsburg.**—We have purchased a small building and placed it beside the main church building; this is used for the three primary classes. Our council meeting was held on March 1. Two letters were granted. Our Easter program was given on Sunday morning. We are planning to have a vacation Bible school this summer.—Effie Heiland, Delphi, Ind., April 10.

## Iowa

**Des Moines.**—A week of pre-Easter meetings were conducted by visiting ministers of our city. Pastor S. L. Shenton conducted the service on the first night. On Easter Sunday we had a sunrise service, and a program was given by the children at the Sunday-school hour. Our Sunday-school attendance has been good. The ladies' aid society is quite active. Plans are being made to redecorate the upstairs of the parsonage.—Mrs. Helen Burton Smithson, Des Moines, Iowa, April 13.

## Kansas

**Fredonia.**—We met in council on April 2; Pastor R. E. Loshbaugh led the devotions. We discussed the matter of having a revival. One letter was granted and all necessary business was cared for. We are very few in number here.—Emma Sell, Fredonia, Kansas, April 14.

**McPherson.**—One evening session of the regional conference was devoted to our mortgage-burning service and pageant. The school of missions was held during January; two special features of the school were the international music program, in which music was rendered in seven different languages, and the motion picture, The Power of God. Brethren Service Sunday was a success and an offering of \$267 was lifted. A motion picture on temperance education was recently shown. Pastor Bernard King

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### LOVE FEASTS

#### California

May 7, 4:30 pm, Los Angeles, Belvedere.

#### Colorado

May 14, 7:45 pm, Haxtun.

#### Idaho

May 7, Nampa.

#### Illinois

May 7, 6:45 pm, Mt. Morris.

#### Indiana

May 6, 7:30 pm, Anderson.

May 6, 7:30 pm, North Winona.

May 7, 7 pm, Four Mile.

May 7, 7:30 pm, Monticello, Guernsey.

May 7, 7:30 pm, Muncie.

May 13, 7:30 pm, Buck Creek.

May 13, 8 pm, Beech Grove.

May 15, Wawaka.

May 20, 8 pm, Bethany.

May 20, 21, 7:30 pm, Upper Fall Creek.

May 21, Pleasant Hill.

May 21, 7:30 pm, Kokomo.

May 21, 7:30 pm, Salamonie.

May 27, New Salem.

May 27, 7:30 pm, English Prairie.

May 27, 7:30 pm, Middletown.

June 1, 7:30 pm, Blue River.

June 2, 8 pm, Pipe Creek.

June 3, Camp Creek.

June 3, West Manchester.

#### Iowa

June 4, Brooklyn.

#### Kansas

May 6, Maple Grove.

May 13, 8 pm, Lone Star.

#### Maryland

May 6, Stone Bridge.

May 6, 2:30 pm, Piney Creek.

May 6, 7, 4 pm, Welty.

May 7, 5:30 pm, Pleasant View.

May 7, 6:30 pm, Edgewood.

May 7, 6:30 pm, Monocacy.

May 7, 7 pm, University Park.

May 13, 6 pm, Brownsville.

May 14, 7 pm, Locust Grove.

May 14, 7 pm, North Baltimore.

May 14, 7:30 pm, Manor.

May 20, 5 pm, Beaver Creek.

May 21, 7:30 pm, Beaver Dam.

May 27, 2:30 pm, Broadfording.

#### Michigan

May 27, 8 pm, Shepherd.

#### Missouri

May 6, Peace Valley.

#### Nebraska

May 7, Bethel.

#### New Jersey

May 21, Amwell.

#### Ohio

May 7, Canton, First.

May 7, Stony Creek.

May 7, 7:30 pm, Eversole.

May 7, 7:30 pm, Wooster.

May 14, 8 pm, Lick Creek.

May 20, Middle District.

#### Pennsylvania

May 6, 1:30 pm, Little Swatara.

May 6, 2 pm, Conewago, Bachmanville house.

May 6, 2:30 and 6 pm, Spring Creek, Hershey.

May 6, 7, 10:30 am, Hade, Falling Spring congregation.

May 6, 7, 2 pm, Midway.

May 6, 7, 4 pm, Welty.

May 7, all day, Lower Cumberland, Mohler house.

May 7, East Petersburg.

May 7, Palmyra.

May 7, Pleasant Hill.

May 7, Stonerstown.

May 7, 10:15 am, Shrewsbury.

May 7, 2 pm, Spring Grove, Kemper house.

May 7, 6 pm, Hanover.

May 7, 6:30 pm, Huntsdale.

May 7, 6:30 pm, Johnstown, Walnut Grove.

May 7, 6:30 pm, Philadelphia, First.

May 7, 6:30 pm, Shade Creek, Berkey house.

May 7, 6:30 pm, Somerset.

May 7, 6:30 pm, Tire Hill.

May 7, 6:30 pm, Windber.

May 7, 7 pm, Boiling Springs.

May 7, 7 pm, Connellsville.

May 7, 7 pm, Green Tree.

May 7, 7 pm, Smithfield.

May 7, 7:30 pm, Beachdale.

May 7, 7:30 pm, Pittsburgh.

May 13, 1:30 pm, Bareville house, Cone-stoga.

May 13, 2 pm, Indian Creek.

May 13, 14, 1:30 pm, Annville.

May 13, 14, 1:30 pm, Richland.

May 14, all day, Marsh Creek.

May 14, 6:30 pm, Shippensburg.

May 14, 7 pm, Claysburg.

May 14, 7 pm, Germantown.

May 14, 7 pm, Snake Spring Valley.

May 16, 17, Springville, Mohler house.

May 17, 18, West Greentree, Florin house.

May 17, 18, 2 pm, Graybill house, White Oak congregation.

May 20, Pine Glen.

May 20, 1:30 pm, Back Creek, Brandt house.

May 20, 21, Upper Conewago, Mummert house.

May 20, 21, 10 am, Big Swatara, Hanoverdale house.

May 20, 21, 10 am, Schuylkill, Big Dam house.

May 20, 21, 1:30 pm, Heidelberg.

May 21, 2 pm, Maiden Creek.

May 21, 6:30 pm, Maple Spring.

May 21, 6:30 pm, Mechanicsburg.

May 21, 7 pm, Conemaugh.

May 21, 7 pm, Dunning Creek, New Paris house.

May 21, 7 pm, New Fairview.

May 21, 7:30 pm, Bethel.

May 27, 28, 10 pm, Antietam, Prices house.

May 27, 1:30 pm, Welsh Run.

May 28, 10:15 am, Codorus.

May 28, all day, Lower Conewago, Bermudian house.

June 3, Mingo.

June 3, 4, 1:30 pm, Fredericksburg, Meyer house.

#### Tennessee

May 13, New Hope.

#### Virginia

May 7, 7:30 pm, Sangerville.

May 7, 7:30 pm, Summit.

May 7, 7:30 pm, Timberville.

May 7, 8 pm, Greenmount, Mt. Zion house.

May 14, 7:30 pm, Cedar Run.

May 20, 7 pm, Midland.

May 21, 7:30 pm, Garbers.

May 21, 7:30 pm, Middle River.

May 21, 7:30 pm, Unity, Bethel.



preached a series of Lenten sermons. He also conducted a class for children interested in joining the church. On Easter evening seven were baptized. An Easter sunrise service was conducted by the college and local young people. On April 7 we held our love feast. A pastoral letter and a church bulletin have been sent to our members in service. The women's council at a recent day's meeting did relief sewing, packed relief boxes, made layettes for Japanese in relocation centers, made soap and baked cookies for Camp Magnolia. An evening women's group has been organized for those who cannot come during the day. The men's work has planted 300 pounds of potatoes and is raising a garden for families whose husbands are in service. At the recent council Brethren B. N. King and Burton Metzler were elected delegates to Annual Conference. We asked that the district meeting be held here next October. Pastor King presented his resignation; he has faithfully served us for six years. Since January 2,000 pounds of relief clothing have been sent from the McPherson College area.—Mrs. J. Hugh Heckman, McPherson, Kansas, April 14.

**Sabetha.**—The ladies' aid is very active and helped to clear the parsonage debt. It was with regret that the Rock Creek and Sabetha churches accepted the resignation of Pastor and Mrs. Charles Miller; on Feb. 25 a farewell social was given for them. During the evening the mortgage on the parsonage was burned. Through the efforts of the finance board \$1,212 was raised in the past six months. We welcome Brother and Sister D. W. Kesler and family, who have come to be our pastors. On March 26 the reception held in honor of them was our annual birthday dinner. The birthday offering amounted to \$58. Our love feast will be held in the near future. The weekly prayer meeting is growing in attendance and interest. Union services were held in each of the six different churches of Sabetha during Holy Week. We enjoyed a sunrise Easter service.—Mrs. Harry H. Brown, Sabetha, Kansas, April 10.

#### Maryland

**Brownsville.**—We united with neighboring churches for the week of prayer in January. On Feb. 6 Sister Detweiler of Waynesboro, Pa., was the guest speaker at the women's missionary meeting. An offering of \$84 was received for the women's project. Our Sunday-school classes gave \$36 for the Studebaker memorial hospital in Africa. During Holy Week our pastor brought inspiring messages to us. A pageant, *By This Sign Conquer*, was given by the young people early Easter morning. On Sunday evening the young people at West Brownsville gave a cantata-pageant, *The Master Liveth*. Our Easter offering for Christian education was \$74. Our love feast will be observed on May 13.—Mrs. Laura E. Fouch, Brownsville, Md., April 16.

**Sams Creek.**—We met in council on March 13 with Elder William Kinsey presiding and decided to hold Lenten services with Bro. Kinsey in charge. We voted to pay \$10 toward the expense of sending a delegate to Annual Conference. Sister Esther Gosnell was elected as delegate. We plan to hold a revival meeting Oct. 22—Nov. 5; the ministerial committee is responsible for securing an evangelist. Bro. Kinsey began the Lenten services on April 5, but because of his illness other speakers concluded the services. Bro. Clyde Morningstar brought the Easter message after a short program by the children. Our monthly offerings for C.P.S. camps and relief have been good. We have several boys in service. Our B.Y.P.D. won the attendance banner at the last round table. This group will be in charge of our worship service on May 7. The church extends its sympathy to the family of Pvt. Sterling Jenkins, who was killed in action in Italy on Feb. 29; he was a member of our church.—Mrs. Howard Gosnell, Mt. Airy, Md., April 14.

**Union Bridge.**—On Feb. 13 the men held a meeting to which everyone was invited. The guest speaker was Bro. Ralph Shober of the Frederick City church. On March 24 Bro. Ernest M. Wampler, missionary to China, spoke to us. A Bible institute was held March 31—April 2 by Elder James M. Moore of the Lititz, Pa., church. On Easter Sunday there was a special appeal for the building fund. The children gave a short program in the morning and in the evening the choir presented a cantata, *The Calvary Way*. On April 12 several persons from Union Bridge attended the district meeting at the First church in Baltimore. Our love feast will be held on April 16.—Mrs. James S. Hoy, Union Bridge, Md., April 12.

#### Michigan

**Shepherd.**—Brother and Sister John H. Hostetter of Bethany Seminary were with us for the Easter season and Bro. Hostetter gave us four sermons. We expect Brother and Sister Kenneth W. Hollinger of Chicago to be our summer pastors. Our field worker, Bro. A. W. Taylor, will be with us for the week end of May 28. Our love feast will be observed on May 27,

and on May 28 we plan to have a dedication service. The interior of our church has been redecorated and the new pews have arrived. At a recent council Bro. Harvey Stauffer was retained as our elder.—Vivian Stauffer, Mt. Pleasant, Mich.

#### Virginia

**Summit.**—Pastor Jacob Replogle preached a series of Lenten services on the Lord's Prayer. He showed slides on Our Church and its Workers on Sunday night, March 5. We are having discussion groups for the men, women and young people. Bro. Leland Brubaker of Elgin, Ill., was with us on March 26 and Sister Ruth Shriver of Elgin on April 2. The aid society recently sent clothing to the Brethren relief center at New Windsor, Md. Special offerings were taken in March for Bridgewater College and Camp Bethel. The church council was held on April 2. We decided to sponsor the Lord's Acre project this year. We are painting the interior of the church and will paint and remodel the basement in the near future. Our love feast will be observed, on May 7.—Mrs. O. E. Cline, Weyers Cave, Va., April 11.

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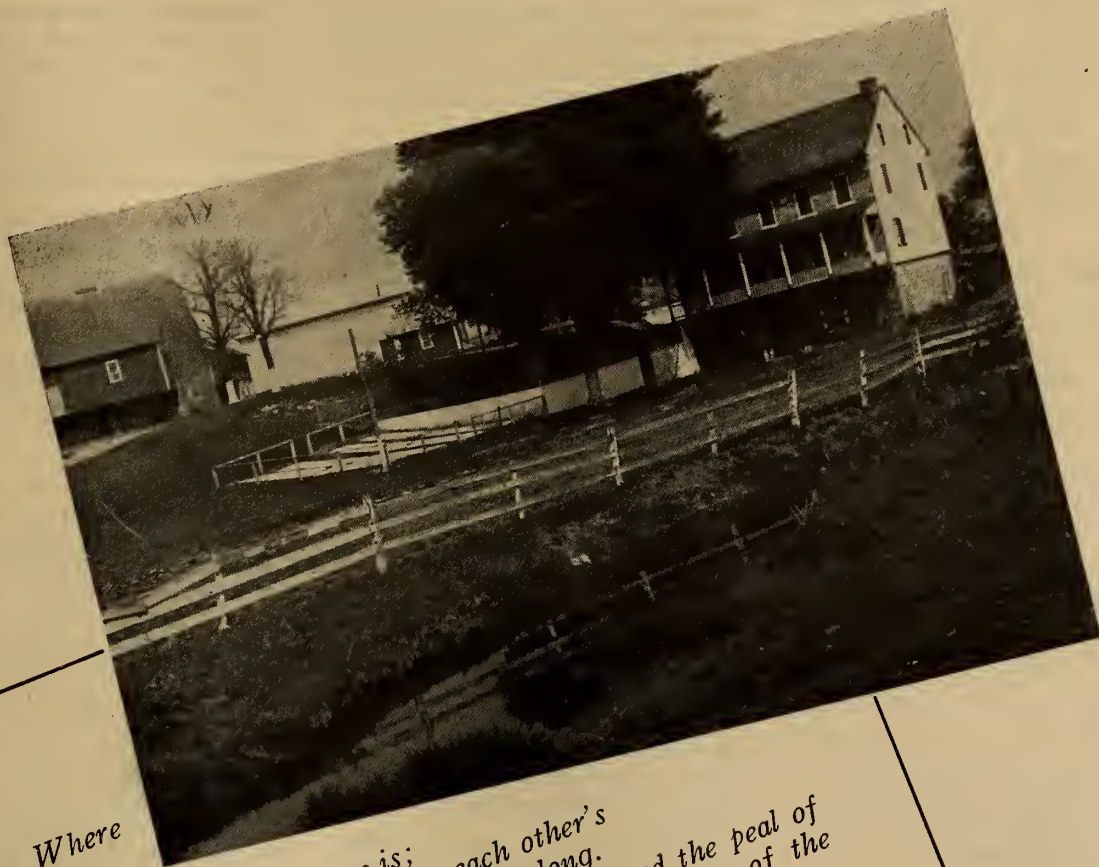


# GOSPEL MESSENGER

Volume 93

MAY 13, 1944

Number 20



Where  
Is  
Home?

Home is where love is;  
where two look deeply into each other's  
smiling eyes and feel that they belong.

Home is where little children play; and the peal of  
their laughter sets up a sympathetic ringing of the  
bells of heaven.

Home is where there is work to do; but it does not  
seem like work because it is shared.

Home is where there is a yard, and a tree, and a  
fence with a brook to mirror it.

Home is where God is; where he is not, one can  
never touch the fullness of home.

This is the photograph of a typical, early Brethren  
homestead. It is located near Ephrata, Pennsylvania,  
in the Springville congregation. The brook in the  
foreground has been the scene of many Brethren bap-  
tismal services.

D. W. B.

*May 14 . Mother's Day*



DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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**Volume 93**

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## Around the World

Since Pearl Harbor, twice as many persons in the United States have died or been permanently disabled in home front mishaps as in battle, according to figures of the National Safety Council.

Thirty-one rural missionaries from ten different countries, representing eight denominations, are registered at the short term school for rural workers now held at Scarritt College, Nashville, Tenn.

Americans as a whole have more than twice as much cash in their pockets as they had in the last year of peace. A monthly treasury statement places the amount of money in circulation on March 31 at \$21,086,721,952, or \$152.96 for every person in the land.

A drop of ninety per cent, as compared with four years ago, in the number of homeless men in New York City sleeping and eating in free lodgings provided by the department of welfare and by voluntary social agencies has been reported by the Welfare Council of New York City.

Three hundred twenty-five cases of religious, educational, recreational and occupational supplies were shipped recently from an east coast port by the War Relief Services of the National Catholic Welfare Conference in a neutral, international Red Cross ship to Marseille, France, to be distributed among prisoner of war camps in Germany.

Under the militant leadership of Harris Wofford, national president of Student Federalist Movement, high school youth are organizing to do something about preventing future wars. This movement is two years old. Membership in it now numbers about 2,500; three fourths are in high school and one fourth are in college.

"The Christian movement in China is gaining momentum and securing the attention of the public," said Bishop Chen, general secretary of the National Christian Council of China, recently arrived in this country. "Most of the outstanding offices in the government are held by Christians, including the president, the ministers and vice-ministers of the ministry of foreign affairs, of information and of finance, the director of the national military council, the general secretariat of the supreme national defense."

Opposition of operation of colleges after the war as a part of the military training system was expressed recently by the Rev. Edward B. Rooney of New York, executive director of the Jesuit Educational Association.

An exhibit of war pictures by Chinese children, brought to the United States by the American Friends Service Committee, has been on display in the Museum of Modern Art in New York City, and will later be sent on a tour of the country.

Confidence in the Canadian government's rigid control of the liquor business continues to grow . . . to the extent that the board of evangelism and social service, United Church of Canada, will propose that the government take over the liquor business and run it as a state-controlled monopoly.

A proposed merger of the General Commission on Army and Navy Chaplains and the National Council of the Servicemen's Christian League was rejected at a joint meeting of the two bodies. They voted instead to work out a definite scheme of co-operation "so that the men and women of the armed forces will be benefited."

The committee on evangelism of the greater New York federation of churches launched an interdenominational lecture series in the grand ballroom of the Waldorf-Astoria Hotel on the theme, How to Live in Difficult Times. The sessions were held on six consecutive Wednesdays, beginning March 8, from twelve to one o'clock.

Promulgation of an international bill of rights as a means of maintaining lasting peace has been recommended by the faculty committees of forty-four colleges, reporting to the universities committee on postwar international problems. Freedom of expression and of religion were placed at the top of the list of rights to be protected.

Hugo Cedergren, national secretary of the Y.M.C.A. in Sweden, recently arrived in this country direct from a tour of German prison camps. He reports that prisoners there are being treated according to the terms of the Geneva convention of 1929. Mr. Cedergren also reports that workers from neutral countries will soon be visiting prison camps in the Philippines.



### The Family Seeks a Better World

Much of the attention being directed upon the making of a better world today focuses on international politics or geographic and economic schemes. Many pet plans have been created in these areas, but in all of this planning one basic factor seems to have been uniformly overlooked. It is this: A world cannot be any better than the people who make it up. Among the reasons why the League of Nations failed it should be listed that the people who made it up did not trust each other. Rather, these members too frequently abounded in mistrust. Under such circumstances an organization much more perfect than the League of Nations would similarly have failed. Likewise any schemes set up now for a future good world are doomed to less than success un-

less they make some provision whereby we can produce an essentially more trustworthy and a better people.

To make these better people will be more difficult than to make schemes for the world order. This task will fall largely upon three institutions: the church, the school, the home. Of these three the most basic, it is generally agreed by sociologists, is the home. The home begins its operations upon the personality earlier than any other institution and continues to operate intimately and continuously throughout the lifetime of the individual.

How can the home build for a better world we all are seeking?

1. People find it hard to get along together in our world today. When difficulties come upon us we are inclined to become belligerent and aggressive instead of thinking a way out of the difficulty. Psychologists

tell us that this non-co-operative, belligerent attitude is emotionally conditioned and ingrained within the child before he ever starts to school or begins to understand a church service. The home is certainly the primary institution at this early age. It is exceedingly responsible, therefore, for the kind of a world we will live in, for almost alone it gives the child a stable emotional and moral undergirding in his tenderest years, or it fails to give him that, and, to that extent, fails to fulfill its highest duty to society and to the world we are seeking.

2. A second possibility of the family is experimentation in co-operative government. The good family is one of the smallest governing units in our society and it can be one of the most democratic. Paul's injunction that the overseer of a church should function well in his own family came as the result of a keen insight. If one does not learn good government in his own family and make himself, as a child or as an adult, a part of such government, there is little reason to hope that he will be able to be an efficient part of any church government or of any national or international government. Our growing family discords, as indicated by increasing divorce figures, and mounting delinquency tables, reveal the need of serious reversals here. Children need to discipline themselves to co-operative family living. Husbands and wives need to learn tolerance, forbearance, co-operation, and forgiveness. And with all of this they need to develop a keen sense of humor. These qualities, developed in the family, will help us to live that way in a world that has become a community. Without these qualities we cannot have that kind of a world, international political and economic schemes notwithstanding.

3. A third factor that good family life and wholesome family solidarity can generate is steadiness in crises. Some of the most beautiful examples of family strength the world has ever seen have come out of the depression years. We have had magnificent examples of families setting out in the pioneer years to cross the great plains in covered wagons. Through deserts, over swollen rivers, surrounded by Indians, con-

### Thinking About the News...

#### Mother Needs Help

Marvin Rawson killed his mother in Grand Rapids today. It was not because he did not love her or she him. It was not because they had quarreled, for they had not. It was not because he was a bad boy, for he was not. The principal of his high school said this evening that he was "a fine boy" and his father called him "a model son." Yet Marvin, a seventeen-year-old lad, killed his mother and to make it worse, he did it in a horrible way. He returned to his home after leaving for school and waited for his mother at the head of the stairs while she did the family washing in the basement. When she came up he shot her head off with a shotgun. Then he gave himself up to the police.

This is so horrible I hate to write it. But I am concerned about Marvin. I am concerned also about Bernard Bingham, thirteen, who killed his mother because she did not like his school report card. I am concerned about a seventeen-year-old army wife who killed several children with a wrench in Chicago recently, children she did not know. Why did they do these things?

Marvin said he had an "urge to kill." The seventeen-year-old wife claimed a similar overpowering urge. From these urges they were powerless to save themselves, they said.

These are some of the things that explain that. The mothers were partly to blame, but the difficulty was not all with them. Mothers need help.

(1) Most of the billboards these children see every day glorify killing; the radios and movies glamorize it; those who have killed most are idolized; to be a hero, kill. Naturally they felt an urge to kill. (2) Modern life does not teach rigorous self-discipline. Some schools urge children to follow their own impulses. These children did. (3) The homes represented here were likely not church homes, or if they were, their churches did not impress upon them the urgency of the control of self which Paul and Jesus taught.

So though the mother may try her best, she needs help if her children are to be strong. She needs the help of a community and world emphasis on service rather than killing; she needs the help of a church that emphasizes both service and self-discipline; she needs the help that comes through a personal commitment to a gracious God.

D. W. B.



fronted by unscalable mountains, the undiscourageable families drove on, and came, at last, each to its promised land. But more magnificent than this was the high courage shown by the descendants of those pioneer families, when, surrounded by dangers they could not see or understand which threatened to take from them the lands their forefathers had wrested from wilderness and plain, they rolled their sleeves higher and said, "Together we will come through these hard years too!" The family that can produce that kind of men will have produced those who can breathe life into any League of Nations.

4. The better world needs strong men, strong physically. Here the home should begin to operate even before the marriage takes place which is to build it. Eugenic marriages that will give the unborn child a good heritage and a better-than-even chance for good health are needed for this better world. Such homes will follow up with good diet, regular hours, and desirable health techniques so that into the better world will come men and women who are physically and mentally fit.

5. It is obvious to any Christians and even to non-Christians that a better world cannot be built without God, or by men who are ungodly. The home can open the windows of heaven for little children and help them from the beginning to become friends of God. This is basic to the kind of a world we need.

6. Finally the better homes will support the church and the school so that out of the close co-operation of these three there may arise a good, co-operative community state which will be a part of a better world.

Better men produced from better homes—this is one of the basic essentials to a better world and must undergird all international planning if the plans are to work in operation. This becomes the duty of the home.

D. W. B.

## The Mother of Our Lord

It was hard for her to stand there by the cross and see her son die. The laughter of the crowd and the jeers of the priests beat upon her ears and hurt her. This eldest son had been hard to understand from the beginning. Early in his life she had been forced to take that long journey to Egypt. And there in a strange country she had tried to teach

him of his own land and his own people, for she wanted him to love his own people and be one of them.

She still remembered the time when he was twelve and how frightened they had been until they found him in the temple. He must be about his father's business, he had said. His father's business had not seemed to be carpentry. Was this shame, this agony on a cross, his father's business? It seemed so hard to believe that it was.

She remembered, too, that time he had come home and preached in the old pulpit. She and all the other children had been so proud of him that morning. But before evening he was gone again, driven away this time by his own townsmen and neighbors. She had been lonely before but she was even more lonely after his own people had rejected him.

"He came unto his own and his own received him not."

That is what was happening here on Calvary too. His own people were the ones who were killing him on this cross. Why did he let them? That was the question she could not answer. She had seen his power operate and she knew he was now refraining from using it to save himself and that he was dying here by his own consent.

But she stood by and suffered with him. Though the men had run away, Mary the mother was there until the end, pondering these things in her heart and sharing the agony of her son.

That is often the role of the mother; to stand by is one of her tasks. Life sometimes becomes different from what she had planned it and the "business" of her son becomes so unlike the dreams she had for him. What mother planned days like ours for her son? The shots that tear him hurt her and the hatred that is instilled in him hurts her worse. Or the loneliness of C.P.S. or prison is her loneliness too. But the mother stands by.

The mother of our Lord helped her son to be about his Father's business. When she understood it she was not satisfied that he should be about anything else. Mothers of today who feel the pull of the world of tomorrow are eager to help their sons get into the Father's business too. It may mean years of separation while sons journey into hard fields of Christian service. But that is the part the mothers of today must be willing to pay so that the Father's business may be done and so that his kingdom may come. Then

the mothers of tomorrow, together with their sons, may live in a happier world.

And all of those who do his will become his mother and his brethren. This brings us into the delightful family of the Lord. We have a common faith: it is that Jesus is our Lord. We have a common purpose: it is to do the Father's will. We have a common task: it is to build his kingdom. We have a common love: it is for God our Father, and for all of his other children, our neighbors.

The mother of our Lord watched her Son and helped this plan unfold.

Her Son challenges us to enter into it.

D. W. B.

## Upstream to Life

On a spring morning when I walked to work I heard a steady drone of exulting power. Looking up, I saw the trim lines of a man-made Thunderbird. Straight as a silver arrow the bright impossibility flew toward the east. What freight of men and mail it carried one could only guess, but man's latest triumph in transportation moved steadily and majestically to his will.

If my memory serves me right, it is less than a hundred years ago that a patent director resigned in view of his conviction that there was really little left to invent. This action was taken on the verge of one of the most amazing eras of advance in scientific procedures. Less than fifty years ago a certain learned gentleman proved that heavier than air machines could never be made to fly.

And yet, on this pleasant morning I looked up to see what was once rated as an impossibility flying as easily and more swiftly than any creature of mother nature's world. The cautious and dogmatic professor might have known better if he had remembered how fish delight to swim against the current of a mountain stream. Or if he had observed the vanes of a wheel, how they work only when turned into the wind. Or if he had taken the trouble to recall the tingle of vitality surging through his body when as a boy he faced the wintry storm.

Always it is upstream to life of the better sort. It is true that there are strange creatures living in the very depths of the sea. Usually they are slow moving, grotesque in shape, and may even have both eyes on the same side of the head. It is not so with the creatures that face the heavy tides.

H. A. B.



"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

# The Living Gospel

W. W. PETERS

WHEN I was a boy living in Ohio, an evangelist from Illinois conducted a revival service in the village church which I attended, and one evening he preached on the subject, *The Gospel According to You*. I remember little of what he said, but his subject has remained fixed in my consciousness and day by day it becomes increasingly meaningful.

If we are Christian, the doctrines, the morals, and the ethics as taught and lived by Jesus are understood by us and are functional in our lives to the end that it may be truly said of us that we are living epistles known and read of all men.

Much emphasis in psychology, philosophy, and sociology is to the effect that the problem of life is that of resolving conflicts and of making adequate adjustments.

Another way of emphasizing the same thing is to state that life is a process of establishing and maintaining adequate relationships. To me these relationships for the Christian are four and may be stated as follows: (1) between oneself and God, (2) between oneself and others, (3) between oneself and things, and (4) between oneself and oneself.

The living gospel may then be defined as the whole of the Christian faith, doctrine, morals, philosophy and ethics expressing themselves or functioning in the above relationships.

## *I. The Relationship Between Oneself and God*

This relationship was first expressed in the Old Testament in Deut. 6:4-5. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

This same relationship is expressed in the New Testament in the tenth chapter of Luke. A tricky and inquisitive lawyer asked Jesus, addressing him as Teacher, "What shall I do to inherit eternal life?" Jesus gave the inquirer credit for knowing the answer and said unto him, "What is written in the law? how readest thou?" The man did know the answer for he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all

thy mind; and thy neighbour as thyself."

Love of God is basic to all other relationships and becomes the supreme motive in life. One cannot truly love without doing something about it. A husband cannot love his wife without her knowing it. Neither can one love God without both God and man's knowing it. This being true, the second relationship naturally follows: "Thou shalt love thy neighbour as thyself."

## *II. The Relationship Between Oneself and Others*

This relationship, too, was first expressed in the Old Testament and is found in Lev. 19:18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself."

It is interesting to note that the relationship between oneself and God and the relationship between oneself and others, though found in separate books and in different settings in the history of the religious experience and growth of God's people, were brought together so beautifully and meaningfully in the New Testament by one standing in the presence of the Son of God who came not to destroy but to fulfill. And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

When one loves his neighbor as himself he finds the solution for class, social, racial and national animosities, for where love abounds one believes and practices the fact that differences exist among all peoples, but the differences are in degree and not in kind. There are no superior peoples; all who are born are entitled to have an equal opportunity with all others in references to life, liberty, and the pursuit of happiness. In taking this position, I do so with the full conviction that each individual must assume responsibility for the development of his potentialities and must be willing to render worthy service for value received.

## *III. The Relationship Between Oneself and Things*

This relationship likewise was first presented to God's people in the Old Testament and is found in Lev. 19:9-10. "And when ye reap

the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord your God."

If one loves God, he loves his neighbor, and in living in harmony with these relationships, he finds his relationship to things. In this relationship, things are means and not ends; they find their values in the contributions they make to the good and happiness of mankind. The above three relationships are beautifully and meaningfully illustrated in the account of the good Samaritan as found in Luke 10:29-37.

In a proper understanding and practice of our relationship to God, to others, and to things, as so vividly portrayed in the story of the good Samaritan, is to be found the solution for the problems growing out of the moral impotence and laxity attached to overindulgence in self and things.

Much of humanity has been and is being stripped, beaten and left half dead. The Lord is waiting for a generation of good Samaritans to clothe the naked, to feed the hungry, and to extend to all peoples the love of God expressing itself in mercy and goodwill to the end of a rightful share in the good things of earth.

## *IV. The Relationship Between Oneself and Oneself*

In my way of thinking, the greatest compliment ever paid to man was when the Lord turned the world over to him, when God said as recorded in Genesis: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man has done and is now doing an excellent job in obtaining intellectual understanding and mastery of the laws that operate in the universe. His greatest failure has been and is the abuse of his high privileges and opportunities to use his achievements in ways that honor his Creator. The writer of Romans emphasized the relationship of oneself to oneself when he said, "Present your bodies a living



sacrifice, holy, acceptable unto God which is your reasonable service." The author of Proverbs stated the relationship another way when he said, "Keep thy heart with all diligence; for out of it are the issues of life." To me, the most striking statement of an individual's responsibility to himself is in the words of Paul in First Corinthians when he said, "Watch ye, stand fast in the faith, quit you like men, be strong."

Of course, if the gospel really lives in one he will consider his body the temple of the spirit and, therefore, will seriously attempt to keep his body clean and strong. He will watch by keeping his mind and spirit alert, informed and growing. He will hold fast to the eternal verities of truth and righteousness. Because he has intellect and spirit he will conduct himself, so as to keep his lower nature in subjection to his higher. He will do good not because he is afraid to be bad, but because he loves righteousness and obtains his highest satisfaction in Christian living. He will keep himself strong in body, mind and spirit, and in so doing he will live abundantly with the four relationships functioning harmoniously.

*McPherson, Kansas.*

## Conscience, Minus and Plus

DAVID METZLER

There is a world and an eternity of difference between a good conscience minus and a good conscience plus the teaching of the Scriptures.

It made the difference in Paul's life before and after his conversion. Before his conversion he conscientiously ignored Christ's teaching and persecuted and put to death those who accepted it. At his conversion he conscientiously accepted Christ and his teachings and became one of his followers. This difference in his life was a matter of standards or ideals.

Paul could truthfully say concerning his life, both before and after his conversion, "Brethren, I have lived in all good conscience before God until this day" (Acts 23: 1). But his "good conscience," one that was sensitive, not seared, minus a right standard could not justify him before God, but a good conscience plus a God-given standard justified him, and will also justify us. Let not conscience take the place of the Word of God, which is his standard for us.

*Nappanee, Ind.*

# Our Father's Kingdom

HARRY K. ZELLER, JR.

"Our Father . . . thy kingdom come" (Matt. 6:10). What is this kingdom for whose coming we are taught to pray in this second petition of the disciples' prayer?

Is it what the Jews, who first heard these words, understood it to be? To them the kingdom was a political machine of the highest order which was to be set up at Jerusalem, a monarchy whose king ruled by decree, under whose powerful influence the Roman Army of Occupation would be banished from the Holy Land and the proud Jewish nation would at long last come into that territorial inheritance promised by God in ancient times to Abraham for his descendants forever. Are we here taught to pray for that political leadership which the Jews identified with the Messianic kingdom?

Is this kingdom for which we are taught to pray the church? There are those who hold that the kingdom came when Christ first came, that his coming into the world was the establishment of that kingdom of which there should be no end. There are others who think that he did not found the kingdom then, but that he promised such a kingdom would come, as in fact it did on the day of Pentecost when the Holy Spirit was received with power. But both of these views tend to make the kingdom and the church the same thing. Is this kingdom for which we are taught to pray the church?

Is this kingdom for which we are taught to pray the Second Coming of Christ? Those who say that the kingdom is not yet here fall into two main groups. One group holds that things on the earth will have to get so bad that the Lord will not put up with it any longer, that he will crash through, eliminate evil, chain the devil, and establish his kingdom of goodwill. The other group believes that our earth shall get better and better until our world will seem so much like heaven that the Lord will feel as if he were coming home when he comes to live with us. In either case, it is assumed that the kingdom has not come, that when it does come it will be associated with the second coming of the Lord. Is it that for which we are taught to pray in this petition?

An examination of the utterances of Jesus about the kingdom would lead to the obvious conclusion that

he most certainly did not believe that the kingdom was what the Jewish people thought it would be—a political organization. Almost without exception he taught them that the Messianic hope was not to be identified with the exclusive political hopes of the Hebrew nation. To them his coming heralded the long-wished-for day in Jewish destiny. At first sight of him they were ready to sing with Julia Ward Howe:

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of his terrible swift sword.

His truth is marching on!

But he seemed not inclined to assume this leadership which they had dreamed for him. Then they moved by force to make him king. But he would have none of it. He hid from them in the mountains. Despite his denials of political intentions his own disciples indulged in all sorts of cloakroom wirepulling in their frenzy to get the positions of responsibility in the new kingdom he was to set up. Without success did he literally pound it into their heads that his was not to be that kind of kingdom. His pronouncement was: "My kingdom is not of this world." But those words fell upon unbelieving ears.

One may not so definitely establish it that in Jesus' teaching the church is not the kingdom for which we are to pray. Jesus said little about the church. Only one time did he use the word! He had much to say about the kingdom. We are narrowing Jesus' thought about the kingdom when we think of that kingdom merely as a glorified church. It is quite in order that we should pray that the church might be a better church so that the kingdom may come through the agency of the church, but it is certainly a too limited concept of the kingdom to confine it to the organized church.

Nor can we equate the kingdom with the second coming in the teachings of Jesus. In at least five passages in the New Testament Jesus refers to the kingdom as something which is available to men now. At the outset of his ministry he proclaimed: "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." There are many who say that the



original language requires the translation to read, "The kingdom of God has come." To Jesus the kingdom of God was already a reality in the world. This kingdom was available to men when they were willing to appropriate it. Jesus did not relegate the kingdom to some "far-off divine event toward which the whole world moves." He taught that the kingdom was a present reality and power in the world.

For what, then, are we praying in this petition, "Our father . . . thy kingdom come"? If not for the Jewish Messianic hope, or the church, or the second coming of Christ, what is our prayer? The word *kingdom* itself provides one approach. We think of a kingdom as an earthly empire. But the word as used in the New Testament comes from a different idea. It has to do with a sphere of influence. Its home is in idea and ideal rather than hill and valley. It is not a physical realm in which men follow God's edicts because they are edicts, but it is a spiritual realm in which the things of God are the things which speak to men's hearts. We have been led astray by thinking that when the Word said that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ" the subject for consideration was the social reorganization of

this earth. We have fondly dreamed of the day when governments and societies would be Christian. What a grand dream that is! What a wonderful kingdom that would be! But is not this passage really saying to us that some day the spheres of influence in our thoughts and ideals which are now under the world's control shall come under the divine prompting, that the ideas and concepts of this world will come under the sway of our Lord and of his Christ? That, you see, would be a kind of kingdom different from that of which we usually think. And were we to think thus of the kingdom we could no more speak of the kingdom of God coming to the state of Illinois or the land of America but rather we would speak of the kingdom of God coming to the spiritual state of Jim Jones or Tom Brown. The kingdom is something spiritual. It is not meat

and drink. It is not in Jerusalem, or anywhere visible to mortal eyes. It is no earthly organization. It is righteousness and joy and peace. The throne of this kingdom is in no palace; it is in the hearts of men. The measure of this kingdom is by no boundary line; it is the yearning love which is manifest in the children of men. It includes everything that is good, that is true, that is beautiful, that is honest, that is sound, that is of good report in the universe.

This petition is asking for nothing less than that the whole world may grow better and brighter; that all

## Musings—Late in Spring

L. JOHN WEAVER

The moon was full—  
And the soft night air caressed my cheek.  
Still and hushed were all the sounds save those of passing spring.  
A droning car, a distant train alone interrupted the stillness.  
"This must be peace," I mused—  
And in the magic of such belief,  
I thought of healthy, happy homes,  
Of joyous children, busy with their play,  
Of women about the varied household tasks,  
Of men cheerfully returning from their toil.  
I thought of the young, and the pleasant business of love;  
The aged, with their poignant reminiscing.  
Each and all leading sane and normal lives—  
Then—sense abruptly stirred me deep  
And vision took to flight across the seas.  
There, milder weather means increasing land and air attack;  
There, bombing planes and blazing fires increase the terror of the night.  
There, legless, eyeless, hopeless youth face life upon their cots.  
There, starving children with hollow eyes and bones protruding in loose skin  
Look longingly for food but find it not.  
There, all the hell of modern warfare is writ in fearful, thunderous notes—  
But, God! It's spring! And summer's nearly come!  
And what of soft caressing breezes amid the quiet of the night?  
And what of honest toil in honest tasks about contented homes?  
And what of youth with all its hopes, ideals and great ambitions?  
And what of love?  
Eaton, Ohio.

the people in the world may become gentler, stronger, truer, happier, kinder; that every virtue known to man may meet with new lovers; that nature, the elements, life, *et al*, may be brought to their fullness under the moving sway of the sphere of God's influence. This is the most comprehensive petition in the disciples' prayer. It includes, in a general way, everything for which a man could ask. It asks for nothing less than that the light and love and power of God may increase and abound everywhere in the world.

Elgin, Ill.

## History of Folly

ROY WHITE

Persistent, man believes he should  
Be wise and gay, rather than good.

Sadly, he finds he's wrong—and then  
He tries it once again.  
Chicago, Ill.

## "Who Are the Dunkers, Anyway?"

CHARLES A. BAME

Most of our readers know that Bro. Bame is an influential leader in our sister denomination, the Brethren Church. For six years he was editor of their Sunday-school literature and for fifteen years he has been active in promoting co-operation between Brethren groups. We are glad to present his article which stresses the common belief and background of these two churches—Ed.

Anyone traveling in these days when the human race is mingling more than at any time in known history often meets this question—sometimes, as a challenge. The answer is not short or easy, and probably not often clearly made. It has set me to thinking and to wondering if we ourselves are alertly aware or fondly care.

To understand ourselves, a number of factors that help to determine our thinking and conduct must be considered; among these are heredity, environment, education—and above all choice, or will. Each one of us is in character no more or less than the sum of our combined and continuing choices. We shape and mold our lives by the things we add or subtract and by the enrichment we receive from God, through grace; and our choices can be and are made only in the directions our thinking impels. Our congenital background is the starting point.

Thus stating my own philosophy concerning life's directions and eventualities, I was set to wondering why Dunker people are what they are. That they are, have been, and must remain different is the only reason for our continued existence and for our efforts to carry our way of life to others. In other words, this is the reason for our evangelizing and missionary enterprises. If we have nothing more to give than other groups and organizations who profess to follow Jesus, then our separate outlay and efforts to get people to believe and accept our interpretation of Christianity is wicked, selfish extravagance. If we are different enough to justify separateness, then we have a responsibility to know ourselves and to push our claims and beliefs with all vigor and power.



## The Tie

KATHRYN WRIGHT

She turned to greet me  
With cordial grace.  
I was but a stranger  
In a new place.

Our talk was halting.  
We trod new ground,  
Putting words forth  
To feel around.

She talked of her city,  
Of education,  
The war, the weather,  
The state of the nation.

I mentioned my home town,  
Far from me,  
My church and college  
Incidentally.

Her eyes met squarely  
My own that minute—  
Her face had a something  
Warmer in it;

She beamed as she said,  
"I've a bond with you!  
My dear grandmother  
Was Dunker too!"

Macon, Ga.



So let us take a look at ourselves. I claim to see for no other, nor to assume that my horizon is expansive enough to dictate my position to another. I do have some convictions to offer to my credit or condemnation, and I propose to write them in the fewest words possible.

1. We Dunkers sprang from an emotional people. Our ancestors were perhaps not the most emotional people, but history reveals that they were not unemotional. Emotion is good. Indeed emotion is the only faculty that does move people. Intellect gathers facts; reason compares and weighs them; *e*, meaning out, and *motion*, to move, advances one toward the goal. We do not move at all without emotion.

Singing is an exhilarating way of emotional release and our founders were great singers. They, together with the people of Ephrata, gave the colonies their first hymnbook from which I assume that they sang lustily, for thus do Germans sing. More beautiful musical manuscripts were perhaps never made and it would require fine art today to equal these historic documents. The renaissance of the holy kiss in the practice of the church is another expression of their emotional nature. In Brumbaugh's history, we are told

that they "passed the salutation" several times in those first exemplary communion services.

The dominance of scholarship in our present thinking and in our leadership threatens to rob us of this Christian grace and of equal aggressiveness in propagandizing our mission. Love is the greatest of passions and graces and is the background of emotion. "The greatest of these is love," says Paul. Drummond says it is "the greatest thing in the world," in the title of his little book.

2. The Dunkers were a sturdy people. I am choosing that word cautiously. They were not stolid. Their stolid friends and relations remained, endured, were regimented until the doctrine of Hitlerism resulted in cursing their contemporaries and their offspring with that dull subserviency that robs them of liberty and would paganize them. They were sturdy enough to move from place to place, and devoted to their Bible and their God, with their new found brethren they shared and fraternized until they found the God-saved land where their sturdiness, determination and consecration could carve out for themselves and their posterity a church which gave expression to all they knew and felt.

3. The Dunkers were a disciplined

and serious people. Though they were strict in their way of life, yet they were unwilling to be regimented. Eventually, discipline was to be imposed only by their real Lord and Master under the counsel of their new organization, patterned after the church of the Bible they loved. Johannes Naas was an outstanding example. He would not fight for the earthly German prince, but he would go to prison and be hanged by thumb and toe to prove that "King Jesus" did and could discipline him in the way of peace and nonresistance. What heroism and discipline in that example! It was such devotion and fidelity that caused them to restore the original commandments of Jesus to their new church organization, such as "Ye ought to wash one another's feet"; to baptize by trine immersion; to restore the agape or love feast of the early church; and to shun war, intemperance, going to law and divorce.

The evident conclusion then must logically be that the Dunker people were and are conscientious, God-fearing, God-loving folk who gave themselves definitely and unreservedly to keep all his commandments. By that they abide and in it they persist and prevail. If others do not, "they have gone forth from our midst, but they did not belong



to us; for had they belonged to us, they would have remained with us. But they left us that it might be manifest that none of them belonged to us" (1 John 2:19, Weymouth). Real Dunker people always have and always will "love God and keep his commandments." It is absolutely safe and sensible. "If ye keep my commandments, ye shall abide in my love even as I have kept my Father's commandments and abide in his love" (John 15:10). If that is wrong, all is wrong.

Carey, Ohio.

## My Friend in Prison

MILDRED JENSEN LOOMIS

"Wars are still fought by killing, starving, maiming, looting, burning and raping. Many of us believe that this represents a total denial of the teaching of Jesus," said a young minister of our church to a court when he obeyed conscience rather than government in the matter of his draft call. Last month he began a two-year sentence in the Federal prison at Lewisburg, Pa.

Back in 1936 in his college days while reading of the war in Spain, Don Royer of Denver, Pa., began to see clearly the horror and futility of war. The teachings of his church, which had lain dormant in his mind, began to crystallize. Feeling that he must help rid the world of this unnecessary and unchristian method of settling disputes, Don took new initiative in college activities and in the summer volunteered his services, along with other college students in the emergency peace campaign, arousing people to the threat of war. Then he took a year-round job of similar work with college students under the American Friends Service Committee.

In the meantime, he began to realize that there are miniature wars wherever there is conflict and that until we rid the world of these conflicts we cannot eliminate war. Therefore, in the summer of 1938 he decided to tackle an area of conflict in a depression-ridden coal-mining community near Scranton, Pa., by helping to organize a work camp for Brethren young people who would bring their services and goodwill. The problem loomed larger, however, for everywhere there seemed to be conflict—people starving while others were throwing away goods

they could not sell; men living idly on unearned money while others slaved to eke out a living wage in fear of losing their jobs.

A solution to this seemed the co-operative movement, where, by pooling their savings, consumers could run their own business and provide their necessities at cost. Gradually they could produce for themselves, thus guaranteeing their security. So after studying the co-operatives at Pendle Hill (Quaker school) where his vision was broadened, Don became educational director of the Philadelphia area Consumer Co-operatives. Don was married to Mary Lou Taylor, who shared his vision and his work, and they lived in a settlement house in the slums of Philadelphia.

There they began to see the importance of people living a more settled wholesome life than is pos-

## Let Me Find True Greatness

FRED J. MILLER

*Father, I would be great in the manner that thy Son was great. Men strive for greatness which comes from military might. They risk their lives to be the first to do the impossible, hoping by so doing they might live in the world's hall of fame.*

*Lord, help me to care not for this, but show me the way to true greatness. Lead me to seek greatness in service. Let me show kindness and sympathy to the little folk about me. Help me minister to their needs, forgetting myself in service to others.*

*Father, make me understand the words of Jesus, "Who-soever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."*

Polo, Ill.

sible in city slums. They felt that the stability of rural areas might produce the necessary security for people to live more harmoniously with themselves and their neighbors. A learning place and an opportunity to serve opened to them with Mildred and Wilmer Young among the Southern tenant farmers. Here, with the help of the American Friends Service Committee and the Brethren Service Committee, who supported them, farmers who had moved from farm to farm in an attempt to gain a bare existence from cotton-raising were being given a chance to own their houses and land, were being encouraged to supply their own needs, and were beginning to learn the happiness that could be had in security and working together.

After a year there and after a period of further study at Chapel Hill, North Carolina, they went to the School of Living, Suffern, N.Y.,

as assistants. Their work was helping others by word and demonstration to learn a way of living on the land close to nature and, as they saw it, close to God. More than ever they saw that wars will cease when people are satisfied and harmonious within—and that such satisfaction and such harmony come through the joy of producing on the land (though they may have jobs in near-by small factories), in creating their own goods and services and exchanging them in and out of their communities. Modern mechanical inventions have made such production economical. Children growing in such an environment are likely to become fearless, capable and friendly adults who can live the democracy of which we talk so much.

Out of all this grew a conscious attitude toward war. As Don said in his final statement to the court, "Jesus' searching question, 'How can Satan cast out Satan?' or How can war end war? seems just as pertinent today as it did 2,000 years ago. Some of us believe that we must go all out against war just as some believe they must go all out for war. Many conscientious objectors are accepting Civilian Public Service, where they are required to do work of national importance. Others feel that they must take noncombatant army service. I wish I

might have seen my way clear to go to a C.P.S. camp, but rightly or wrongly, some of us believe that both of these forms of alternative service are a compromise with conscription and the war machine. For the following reasons I have been led by my conscience to take a stand of total exemption from all compulsory service:

"There are those of us who believe that our case for exemption from military service is tremendously strengthened or weakened by the presence or absence of one factor: Has our work in peacetime as religious objectors been work of national importance, that is, work which is obviously based on service rather than profit, which does not contribute to war and its causes, but which aids in building peace? We believe further that so long as our peace testimony is not built on



this foundation that it must remain lukewarm and ineffective, and may eventually disappear. We see that both C.P.S. and noncombatant service are admitting in effect to our government that as religious objectors to war, our peacetime vocations were not works of national importance which it shall approve. Some of us believe this to be a grave admission of weakness in our peace testimony, and I for one have been compelled by my conscience to witness for what seems a more adequate peace testimony regardless of consequence. I say this humbly for I have many weaknesses to account for.

"Both types of alternative service for conscientious objectors admit the right of the state to conscript a person's life and services, which I believe is demanding something which only God has a right to compel."

At registration Don waived his right of ministerial exemption because to him the Christian ministry seemed a responsibility all should inwardly carry and it should thus not give him special privilege.

Prison life has brought its disciplines. Don writes: "Those of us here for conscience's sake are learning as did the Apostle Paul that whatsoever state we are in, therewith to be content. The experience has brought a deepening of inner resources. The real strength which can grow out of suffering is a strengthening of the faith that right will triumph no matter how dark the present hour may seem. This is the key to joyful day by day living in prison. . . . Though this be confinement, it is suffering only as one is kept from those dear to him and from the work his hands and mind are best fitted to do. Though this be shame in the eyes of the world, it is not pain, for one can still dream dreams, read the greatest books, think on the whole universe, and express his creative urge through writings or hand work. . . . If all a man wants is physical security, he can get it here. The physical surroundings of this prison are to a prison of a century ago as a sanitary well-equipped hotel of today is to a Bowery flophouse." Don Royer can receive unsealed holiday greetings from anyone (with only a signature in writing) at Box No. PMB 13337, Lewisburg, Pa.

Don and Mary Lou hope for Don's parole in due time to some form of

church service, preferably a rural pastorate. In the meantime, Mary Lou will be near her parents, gardening, and storing food for the time when they shall again be together. She says, "The world ahead does not look promising. Security—inner and outer—will be at a premium since fear is deep-rooted in either defeat or conquest. Our inner security rests with ourselves, our God and our neighbor. Our outer security rests ultimately with the land whence come food, clothing and shelter. . . . Nature's soil still gives forth if we observe her ways. To follow these ways in co-operation with others and to help people learn these important lessons will be our vocation when prison no longer restricts us. Then we shall greet our friends at our homestead!"

Brookville, Ohio.

## When God Seems Far Away

HARPER S. WILL

It was in a letter from a friend who was in a hospital. "I'm supposed to be resting, but somehow I can't seem to rest. I hardly know what is the matter with me. I believe that God does answer prayer, but somehow I pray and everything seems so far away. I can't seem to concentrate, or commune closely with God. . . . I need help so badly. I need comfort, strength, courage and faith. Will you please help me with your prayers?"

Here is an experience that is as old as the human race. It is expressed frequently in the Bible. It may be found often in the Psalms. Scholars list the Book of Job as the most ancient of the writings that make up the Old Testament. Through the misfortunes that came to Job there were times when God seemed far away. In the twenty-third chapter we find Job crying out:

"Oh that I knew where I might find him! . . . Behold, I go forward, but he is not there; And backward, but I cannot perceive him; On the left hand, but I cannot behold him; He hideth himself on the right hand, That I cannot see him."

Even Jesus was not a stranger to this distressing experience. When enduring his cross we find him quoting from Psalm 22, "My God, my God, why hast thou forsaken me?" Those words at that time must have been the words of Scripture that described most accurately the loneliness of his heart.

This is an experience that comes,

not to nonreligious people, but to good people, and it comes just when they need God the most. Job was a righteous man who loved God, yet in his hour of supreme need God seemed far away. Jesus was more than good; he was "very God of very God," yet there was a time in his life when he felt God-forsaken.

This experience of my friend in the hospital is one which I am persuaded many good Christian people meet. Shadows come and they seem to be alone. God seems far away. Many who read these words will recall such occasions out of the past. The greatest Christian mystics with few exceptions have spoken of times of "spiritual dryness." The almost universal character of this experience makes it imperative that we understand it sufficiently so as to know how to grapple with it when it comes. These three suggestions may be found helpful.

First, Christian people walk by faith. You will note that the subject of this paper is not, When God Is Far Away, but When God Seems Far Away. The word *seems* would suggest that this is a subjective experience, a problem of our moods and emotions. Our emotions, as we all know, change. As the Negro spiritual goes, "Sometimes I'm up, sometimes I'm down." However, Christian people do not walk by their emotions, but by faith. And the Christian faith says that God is our Father, that he never forsakes his own, that there is no time when he is nearer than when we are wrestling with some heavy cross, that the one dependable factor in this wide universe is God, our Father. If we find ourselves in some difficult experience our prayer should be like the prayer of a missionary who was finding his way through some dense shadows: "Father, it is dark. I seem to be all alone, but I know thou art here. Thou hast promised to be with us to the end. Help me to wait patiently. Wilt thou remove the scales from my eyes that I may behold once more thy face." No, we should not take our moods and emotions too seriously. Rather we should consult our faith when God seems far away.

In the second place, Christian people are realists. Sometimes we Christians develop a rose-colored view of life. The notion is too prevalent that an immunity to life's troubles and sorrows is established for Christians. Then, when trouble unexpectedly strikes we are not prepared to meet it. We forget that at the heart of our universe and at the



heart of life is a cross. We seek security for ourselves and for those we love, but no one has ever succeeded in building a wall about himself that was thick enough or high enough to shut out death and pain and misfortune. If the sun shone all the time this earth would be a desert. Would life not become a desert too if it were set free of all struggle and pain? Clouds, dark and menacing, rise at times, fill the sky, and for the time being seem to blot out the sun. Likewise, sorrow and pain at times rise like dark clouds and blot out memory and hope, and it seems that God is far away. But again, our faith should tell us that God is there, and that it is out of pain, like out of the cloud, that the rainbow comes. The cross is the great symbol of the Christian faith, and the Christian will learn to be realistic. He will not always expect freedom from pain, but joy through pain, victory through defeat, and in the end life through death.

Finally, if the feeling that God seems far away persists, then it would be well for one to search diligently his heart. It is possible to hold things in our lives that make God seem far away, and unreal. Sin in any form will do that. It is only the pure in heart that see God and have fellowship with him. A wrong life motive, a critical spirit, selfishness, pride, anyone of these and scores of other evils one might mention will make God seem far away. Fellowship with God is exacting. Though God is not a taskmaster, or a bookkeeper, nothing less than complete dedication will bring his fellowship. A young man was active in Christian work. Then illness came and it looked as though he might be an invalid for life. His prayer became a bargain with God, "If you restore my health, then I will—" He made lavish promises. His prayers weren't answered. Months passed and he became bitter and cynical. A friend helped him to see that his attitude was wrong, that what he really wanted was not God, but what he believed God could give. He dedicated himself to God and his prayer became, "Not thy gifts, but thyself, O God." Relief of mind and the peace of God came to him, and restored health.

Earth offers some high prizes. The highest beyond question is this: the companionship of God. Happy the man who is willing to pay the price to have God, not a God who seems far away, but a God who is a present help even in times of trouble.

*Chicago, Ill.*

## God's Plans in Reverse

DORA MILLER

When we begin to compare God with his sureness and stability to man with his instability and uncertainty, we often repeat, "He is the same yesterday, today and forever." In this connection we often sing, "O thou who changest not, abide with me!" We conclude that what God has spoken is without shadow of turning. Yet God has many times changed his plans. But that does not mean that he himself has changed. He is the same in that his personality, his righteous judgment and his tender mercies never change. God has always included man in his plans. But man has often wanted to sail under his own power. God has been compelled to reverse his plans in order to save man from shipwreck. Man says, "I am the captain of my soul"; yet in the end God must guide our frail bark lest we dash ourselves against the rocks.

I remember a time when several friends and I sailed on a small ship across a body of water in Florida. We had sailed only a short time when we ran into a fog so dense we could not determine whether the ship was moving. The air was filled with the sound of foghorns and we feared lest our ship should be rammed by another. We could see no farther than the deck rail. One sailor leaned over the deck rail and took the ship's soundings and called its depth. Then from the upper deck came the captain's orders—"Reverse!" We sailed backward and forward and it seemed like hours before we finally heard the gong sound the place of landing. Surely the captain's orders brought us safely to shore, but he had to reverse his course and change his schedule in order to do so.

Just so God, as our captain, in order to bring his own into a haven of safety has often reversed his plans.

In the beginning we read, "And the Spirit of God moved upon the face of the waters." As he moved he planned, and out of a world of chaos and disorder there came forth a world full of life and beauty. He looked upon his creation and pronounced it good. His first plan for man was for him to "be fruitful, and multiply, and replenish the earth, and subdue it." And God expected a world of righteous, obedient and reverent people, for he had created them in his own image. But man rebelled; he sinned and death came

upon all mankind. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Diligently the Lord of creation searched about for a solution, but found none except a revision of his plan, as manifested by these words: "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Yet "Noah found grace in the eyes of the Lord" and through him and his family another plan was laid for a better world. But the generations that followed were none less sinful than the preceding generations and God had to try still other plans. Some of these in turn had to be changed.

Then in the fullness of time a day dawned when the Messiah came. The angel chorus sang, "Peace on earth, goodwill toward men." But this plan did not work either, for the people did not receive his commission of peace and goodwill.

Though he had planned to come first to the Jews, we hear his Son cry, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!"

But there will come a day when God's plans which have been reversed shall go forward. Death was passed upon all men by the first Adam but through Christ there shall come a happier day. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

There shall be a world peopled with a righteous, reverent people and "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

There shall be peace and goodwill, for he has promised it: "The Lord will bless his people with peace." There shall be no enmity between Jew and Gentile, for when Christ's kingdom shall be ushered in "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

*Lititz, Pa.*





Founders Hall

Conference Moderator, Charles C. Ellis  
Conference Director, T. F. Henry  
Conference Music Director, Perry L. Huffaker  
Associate Conference Music Director, C. L. Rowland

Arrangements Director, J. Clyde Stayer  
Publicity Director, H. Spenser Minnich  
Exhibit Directors, E. M. Hersch and Raymond R. Peters

Theme for Coming Church Year  
Deepening Fellowship Through Christ  
"That they may all be one" (John 17:21)

#### BOARD MEETINGS AND STANDING COMMITTEE

Standing Committee, Wednesday, June 7, 8:00 a. m., Room C, Students Hall.

Council of Boards, Tuesday, June 6, 1:00 p. m., Room C, Students Hall.

General Mission Board, Monday, June 5, 8:00 a. m., Room A, Students Hall.

General Ministerial Board, Monday, June 5, 7:30 p. m., Room D, Students Hall.

General Education Board (Time unknown), Room E, Students Hall.

Board of Christian Education, Monday, June 5, 10:00 a. m., Room G, Students Hall.

Brethren Service Committee (Time unknown), Room F, Students Hall.

#### WEDNESDAY EVENING, JUNE 7

7:30 General Assembly, Oller Hall.  
H. F. King, presiding.  
Worship, Galen K. Walker.  
Welcome:  
Mayor C. H. Leshner;  
President Calvert N. Ellis.  
Response, W. H. Yoder.  
Sermon, Deepening Fellowship Through Christ, Desmond W. Bittinger.  
(Conference Choir Rehearsal at Platform.)

## Conference Program

#### THURSDAY MORNING, JUNE 8

6:00 Meditation and Worship, Oller Hall.  
7:00 Breakfast Conferences, Fifteenth Street Methodist Church.  
a. Men's and Women's Breakfast, A. G. Breidenstine, presiding.  
b. The Educational Program of the Local Church, sponsored by the Board of Christian Education, Raymond R. Peters, presiding.  
9:00 Conference on the Church, Oller Hall.  
Galen T. Lehman, presiding.  
Worship, J. Herbert Miller.  
The Nature of the Church, Foster B. Statler.  
The Function of the Church, Edward K. Ziegler.  
11:00 Bible Hour, Oller Hall.  
Robert L. Sherfy, presiding and worship.  
A. R. Coffman, speaker.

#### THURSDAY AFTERNOON

2:00 Joint Assembly, Oller Hall.  
Clement Bontrager, presiding.  
Church Extension, J. W. Lear.  
Church Program, Rufus D. Bowman.  
3:00 Sectional Conferences.  
Women's Work Conference, Business Session, Church of the Brethren, (Stone Church).  
Chairman, Mrs. George L. Detweiler.  
Worship, Mrs. H. Stover Kulp.  
Business.  
Music.  
Our Work: Looking Into a Full-length Mirror, Anetta C. Mow.  
Hymn.  
Meditation and Closing Prayer, Ora E. Good.  
Meeting of District Boards, H. L. Hartsough, presiding, Room 104, Science Hall.  
(With meeting of District Boards on Regional Basis from 4:00 to 4:30.)  
4:30 Missionary Presentation, Africa, Chapel in Founders Hall.

#### THURSDAY EVENING

7:30 Opening Business Session, Oller Hall.  
W. W. Peters, presiding.  
Worship, D. Howard Keiper.  
Letters of Greeting.  
Conference Sermon, Charles C. Ellis.  
(Conference Choir Rehearsal at Platform Following Program.)

#### FRIDAY MORNING, JUNE 9

6:00 Meditation and Worship, Oller Hall.  
7:00 Breakfast Conferences, Fifteenth Street Methodist Church.  
a. Educational Program of the Local Church, sponsored by the Board of Christian Education, Raymond R. Peters, presiding.

b. Men's Work, A. G. Breidenstine, presiding.

9:00 Business Session, Oller Hall.  
11:00 Bible Hour, Oller Hall.  
Bernard N. King, presiding and worship.  
DeWitt L. Miller, speaker.

#### FRIDAY AFTERNOON

2:00 Conference on the Ministry, Fifteenth Street Methodist Church.  
Warren D. Bowman, presiding and worship.  
Address, Oscar F. Blackwelder, pastor Lutheran church, Washington, D. C.  
3:00 Sectional Conferences.  
Ministers and Laymen, Fifteenth Street Methodist Church.

(Continuation of the Conference on the Ministry.)

Women's Work Conference, Missions and Home Builders, Church of the Brethren (Stone Church).

Chairman, Mrs. Florence Gibbel.  
Worship, Mrs. J. A. Robinson.  
How Deep Is Our Interest in Missions? Mrs. Wm. M. Beahm.  
Music.  
How Shall We Enrich Our Homes? Mrs. Dan West.  
Discussion.

Hymn.  
Meditation and Closing Prayer, Mrs. Ernest A. Brumbaugh.

4:30 Missionary Presentation, China, Chapel in Founders Hall.

5:15 Dinner, Ministers and Wives (directed by Pastors' Association), Fifteenth Street Methodist Church.

Oscar F. Blackwelder, speaker.

5:15 Missionary Dinner, Penn Coffee Shop.

(For all missionaries including active, retired and on furlough.)

#### FRIDAY EVENING

7:30 Worship and Sermon, Oller Hall.

A. C. Baugher, presiding.  
J. Clyde Forney, worship.  
The Christian Ministry:  
J. A. Robinson.  
S. Earl Mitchell.

Pastors' Association Memorial Service, C. G. Hesse.

Motion pictures following the program, presented by Brethren Service Committee.

#### SATURDAY MORNING, JUNE 10

6:00 Meditation and Worship, Oller Hall.

7:00 Free Time.  
(Period available for group meetings as desired.)



- 9:00 **Business Session**, Oller Hall.  
 11:00 **Bible Hour**, Oller Hall.  
 W. Glenn McFadden, presiding and worship.  
 Moyne Landis, speaker.

#### SATURDAY AFTERNOON

- 2:00 **Business Session**, Oller Hall.  
 4:30 **Missionary Presentation**, India, Chapel in Founders Hall.  
 5:30 **College Dinner**, Abbey Reformed Church, Dr. Samuel L. Hamilton, speaker, New York University.

#### SATURDAY EVENING

- 7:45 **Educational Meeting**, Oller Hall.  
 V. F. Schwalm, presiding.  
 D. W. Kurtz, worship.  
 Our Colleges Today and Tomorrow (An interpretation of the Bethany Educational Survey), J. I. Baugher.  
 The Church School Today and Tomorrow, C. Ernest Davis.  
 (Conference Choir Rehearsal at Platform following Program.)

### *With the Minister . . .*

The General Ministerial Board held its spring meeting April 17-19. Let us look in as they work. Ministerial placement occupied much of their time. One hundred twenty-five churches were waiting for recommendations for pastors. Half that many ministers were available for placement. The members of the General Ministerial Board had been working faithfully with the district ministerial boards and local churches of their regions and had their work well in hand. We do not place ministers in our church but with the help of all the information the Elgin office can gather the general board, after giving careful consideration to the total needs of the brotherhood, makes many valuable recommendations to local churches and to district leaders. The local church and the minister concerned can accept or reject the recommendation. In these days of ministerial shortage naturally each member of the board is interested in securing for his own region the best possible leadership, but it was an inspiration to see the members of the board endeavor to distribute wisely and fairly our ministerial strength. There is also a growing desire on the part of the ministers to be placed where the need is greatest. These are hopeful signs.

The board faced many other important questions such as:

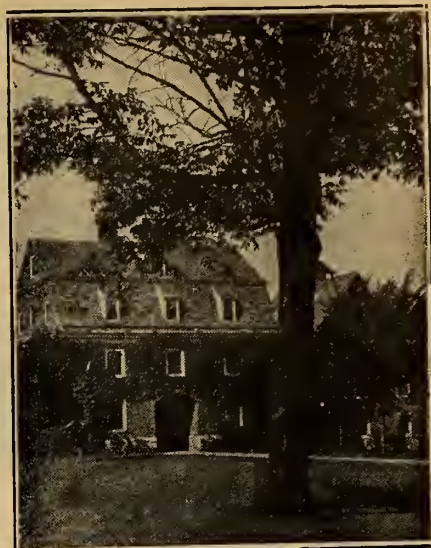
- (1) The revision and enlarging of the minister's manual. (Write me any suggestions you have.)
- (2) Correlating the work of the regional fieldman and the regional member of the General Ministerial Board.
- (3) Developing a more intensive and efficient evangelistic program for our churches.
- (4) Reviewing all requests for assistance from the Ministerial Service Fund.
- (5) A forward look in supplying and training adequate leadership for the ministry of tomorrow.
- (6) The possibility of expansion and the opening of new home mission fields.

Whenever financial grants or loans are involved the General Ministerial Board meets with the General Mission Board for discussion and final approval.

There was a noticeable spirit of optimism and determination in every session as the General Ministerial Board faced some of the most difficult and perplexing problems.

#### SUNDAY MORNING, JUNE 11

- 6:00 **Meditation and Worship**, Oller Hall.  
 7:00 **Free Time**. (Period available for group meetings as desired.)  
 9:15 **Sunday School**  
 Adults: Foster B. Statler, superintendent; Burton Metzler, teacher. Oller Hall.  
 Young People: Mark Ebersole, superintendent; Don Snider, teacher. Chapel in Founders.  
 Intermediates: Raymond R. Peters, superintendent. Room 104, Science Hall.  
 Children: Ruth M. Shriver, superintendent. Church of the Brethren (Stone Church).  
 10:30 **Worship and Sermon**, Oller Hall.  
 Ross D. Murphy, presiding and worship.  
 Conference Choir.  
 Sermon, The Power of the Gospel, Harper S. Will.  
 (A second service will be provided if necessary.)



The Cloisters—Dormitory for Men

#### SUNDAY AFTERNOON

- 2:00 **Brethren Service Program**, Oller Hall.  
 A. W. Cordier, presiding.  
 Worship, J. W. Lear.  
 Statement Concerning Brethren Service Committee, M. R. Zigler.  
 Greetings from Fraternal Delegates:  
 Paul J. Furnas, American Friends Service Committee.  
 Orie O. Miller, Mennonite Central Committee.  
 J. Ray Klingensmith, Brethren Church.  
 Address, Major General Lewis B. Hershey, Director of Selective Service System.  
 Men's Quartet.  
 Address, The Christians at Antioch, Paul H. Bowman.  
 Offering, directed by A. W. Cordier.  
 Devotions, Mrs. Warren D. Bowman.

#### SUNDAY EVENING

- 7:00 **Missionary Convocation**, Oller Hall.  
 Hymn.  
 Entry of groups marching to seats reserved for (1) parents of missionaries, missionaries under appointment, missionaries on furlough and General Mission Board members. (Seats will be reserved down in front of the platform for Standing Committee, members and secretaries of other General Boards, Conference Budget and Brethren Service district men and members of district mission boards.)  
 Introduction of groups by chairman.  
 Announcements.  
 Invocation.  
 Hymn Singing.  
 Special music.  
 Prayer.  
 Hymn.  
 Address, Dr. Robert E. Spear.  
 Offering of Life.  
 Introduction of new missionaries, Leland S. Brubaker.  
 Commissioning of new missionaries, directed by Conference Moderator, Charles C. Ellis.  
 Offering of money. Special Offering Music.  
 Consecration of Life and Money.  
 Hymn, Speed Away.  
 Benediction.

*W. L. Hartsough*





## Two Little Boys

NAOMI R. ZEIGLER

Isn't it surprising how they grow? For endless days we look forward to their coming. Then suddenly they are here with all our life clenched in their little fists. When there is one child we think that we are giving all our love to it, but when the second child comes the miracle is profound. We love the second just as much as the first; yet there is no lessening of the love for the first child. Love is like that; it has no bounds. By exercising, it increases and expands, yet lessens itself not by reaching out. What other quality has such attributes?

Two little boys hold tremendous possibilities. They are so little, yet so mighty. At birth they take an infinitesimal strand, fainter even than a single strand of a spider's web, and wrap it around our hearts. The next day and the next, they wind these little strands, strong as iron cords, around and around our hearts. They keep beckoning, tugging and commanding through the day, and very often through the night.

Yet, who would have it otherwise? Babies were made to be loved. Look into their eyes when they are born. Eternal secrets lie locked in those little windows. Pure and unblemished, a baby is a gift of God. Look into their eyes when recognition dawns. Life stands still. Human love and infinity unite when a baby knows his parents. Before, he knew God only. Now he knows his earthly caretakers. His parents are workers with God.

Then go on. Watch their eyes change when frightened, pleased, hungry, hurt or disappointed. Babies are the greatest of dramatists. Expressive hands, wriggling toes, telltale lips, soft little bodies (which can get determinedly stiff, in case you don't know). All these things go to make them the most precious little bundles all over the world. Just let a baby coo and hearts bow down; let him whimper and hands are willing; let him wrap his arms tight around your neck—and you are his slave!

Then go on and picture them when they can creep and walk. What a

combination of the infantile with maturity! Notice a child's cupidity, impudence, guilelessness and persistence. People say, "He looks like his mother; he stands like his dad; he has a crooked smile like his brother; but where does he get that light hair?"

How little boys can ask questions! "Do turtles have lights inside their houses? Where is God? Do goldfish have eyelids?" So on and on.

Then comes the era of imitation. It is quite a jolt to have the mirror held so close to nature, by one so little and unaware. Here is where parents learn that their own training has just begun.

Yet isn't it one grand experience? I love it. There isn't a moment not filled with potential dynamite—except when they sleep. There is not much time for the things that used to fill our days. And do you know, I wouldn't trade places with anyone because my place is right here watching, teaching, loving two little boys.

Annville, Pa.

## Let Us Ask Ourselves a Few Questions

HELEN HOAK EIKENBERRY

What do we most deeply crave for our families? Economic security, social standing, or the assurance of spiritual well-being?

Are we discontented with our homes because they seem poor and shabby in comparison with some of the homes we visit? Or do we have real joy in knowing that there is a certain warmth and peace within our homes that money cannot buy and which nothing can destroy?

Are we teaching our children to have respect and tolerance for all people, or to mistrust others and to take advantage, if possible?

Are we helping our children to earn their places the hard and the honest way, or to look for short cuts and easy money?

Are we helping our children to dedicate their time and their talents to God, or to bow to the gods of fame and fortune?

Is our home our lifework, built to last through all eternity?

Be not mistaken. You are the very center of your home. You may be uneducated, poor, the most humble of women. But your influence can reach out to touch the homes of all the world, if it lives in your children.



Remember that the mother of Abraham Lincoln was the most humble and uneducated of women, but her devotion was great, and her life was beautiful. You cannot tell, you may give to the world an Abraham Lincoln.

A worthy mother is immortal!  
*Sterling, Ill.*

## Mother's Apron Strings

MRS. ETHEL LEVY

A mother, while working, watches over her baby as he plays upon the floor. He falls. She ties her apron string around him; he stumbles, but it holds him.

Now he has grown to boyhood with his mother's influence closely thrown around him. The scene changes; a young man walks down the street of a distant city. He is happy. The bright lights seem more bright to him than the rays of the morning sun, which change to sparkling diamonds the dew on the frosted spider web. But a web even now is drawing around him. He knows it not. He is looking for gold at the end of the rainbow.

The young man passes the churches by, thinking he has found something better. Instead of attending the church of his boyhood, he is found in the byways and hedges, and on the seamy side of life.

The lights of home are fading, and with the lights he thinks his mother's influence also has gone; but there comes a time when drawn so closely into the web of sin, there seems no release. As he draws near a brilliantly lighted church, he pauses to hear a sweet voice in song, "Whiter than snow . . . wash me, and I shall be whiter than snow."

As the evening shadows fall, the voice of the singer again floats out on the air. "Where is my wandering boy tonight?" Instead of the web, sparkling as with diamonds, he sees a face framed in silvery hair, and in fancy hears his mother's voice. "My heart o'erflows, for I love him he knows; O where is my boy tonight?"

Forgotten are the bright lights of the city, forgotten the quest of the rainbow. He returns to find the gold in his own doorway—his mother with her heart of gold.

To the mother the glad return means two homecomings—and the boy may tell you the rest. "I've wandered far away from God, now I'm coming home."

The apron string still holds.  
*Hicksville, Ohio.*

## Well Wishes to Karen Lynne

Note.—Little Miss Karen Lynne Isenbarger was born Feb. 9. Jack D. Isenbarger, her father, is away in the service of his country. She and her mother are at home temporarily with the maternal grandparents, Pastor and Mrs. Ralph G. Rarick, Chambersburg, Pa. Rev. and Mrs. Zobler are close friends of the Raricks. The following letter to Karen Lynne, makes interesting reading for Mother's Day.—Ed.

Dear Baby Karen Lynne:

When we last saw your mother she was smiling, as we said good-by, and we breathed a prayer that God would bring you safely, for she was so patiently waiting and praying for you.

A nice little letter told us you have come to stay with her, and that now there will be the two of you together until daddy comes home. We are believing you will like your mother and father, too. Then you have several other parents, and they are "grand." Once they too received presents such as you from God. One was your mama, and just to think—she once was not much bigger than you were when you came. We hardly think you could have found a nicer mother than you have, or better grandparents, or lovelier aunts.

We know it will be quite a while before you can make out what these marks mean, but you can in time, and you can learn to count, and to use your little fingers and hands. So, for the first months, be content just to cry once in a while. It will make you stronger, especially your voice, and in this manner your mother will know when you are hungry.

There are a number of things you will learn just naturally. Mother will learn this way, too. It would be nice if your daddy could hold you on his lap and also learn a few things that babies teach parents.

You came into a big world, and about all you will be doing for some time is growing. In a year or less, you will be able to stand upon those little feet. They will carry you almost everywhere you want to go. You can find things that way. Hands can be used to reach for things—sugar bowls, jelly dishes and molasses jars. And you can pick up things.

As you grow, in a few years you will go to school, learn many good things and bring more joy to your parents and grandparents as you grow into beautiful girlhood and womanhood. May your coming into the world brighten the lives of many who are discouraged in your day. We shall, while we remain, do all we can to give you a better world

in which to live. May you grow into that lovely young woman both your mother and father and those near and dear to you pray you will be.

Congratulations to your dear mother and daddy and grandparents and your aunts and uncles! And some day, may you have a brother or sister as a playmate!

Sometime, when you learn to know people outside your own little circle, please count us among your near and dear friends.

God bless your young life is our prayer!

—Rev. and Mrs. W. N. Zobler.

## Write a Letter Home

Dear Dad and Mother:

I remember an incident of my boyhood which made quite an impression upon me. It was a small matter, but one which had real significance. Before the days of the common rotary pencil sharpener, most pencils were sharpened by hand. Father did the sharpening at our place. Why, I did not know, except that he was willing and never refused to do so when asked by the children.

One day the doctor called at our place. I guess it was my desire to get attention; at any rate, I thought a doctor would be an expert at pencil sharpening. I produced my stubby writing stick and said, "Doctor, will you please sharpen this?" He complied by drawing out his pocket-knife and making about three heavy slashes on the pencil before returning it. I was not ungrateful, but I was disappointed. For years I had enjoyed the services of an expert without realizing it. The doctor was perhaps an expert in medicine, but not in pencil sharpening. My father was. He had been a schoolteacher for twelve years. He was at the head of his class in engineering at college. He was neat and tidy. The doctor made his shavings on my mother's living room rug. My father always made them on a newspaper and deposited them in the fireplace.

As I got older, I discovered my dad and mother knew some other things as well. One day I sat in the Carnegie Library at McPherson College. I had read a book on ethics and was reading another on the philosophy of life. The thought struck

Continued on page 21

\* The letter given here is the substance of an actual letter written to real parents.—Ed.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, May 14

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Paul in Thessalonica.—Acts 17:1-4; 1 Thess. 2:1-12. Golden Text, Rejoice evermore; pray without ceasing; in every thing give thanks. 1 Thess. 5:16-18.

**Christian Workers, Family Loyalties.**

**B.Y.P.D.,** What Shall I Do on a Date?

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### Gains for the Kingdom

**Seven** baptized in the Bear Creek church, Ohio, Bro. Paul Wright, pastor.

**Nine** baptized in the Sunnyslope church, Wash., Bro. W. E. Deardorff, minister.

**Three** baptized in the Live Oak church, Calif., Bro. S. Paul Daugherty, pastor.

**Three** baptized in the Cumberland church, Md., Bro. B. M. Rollins, evangelist.

**Three** baptized in the McClave church, Colo., Bro. O. H. Feiler, evangelist.

**Five** baptized in the Mineral Creek church, Mo., Bro. Glenn I. Rummel, pastor.

**Ten** baptized in the Dallas Center church, Iowa, Bro. D. D. Fleishman, pastor-evangelist.

**Nineteen** baptized and one reclaimed in the Myerstown church, Pa., Bro. Frank Carper, evangelist.

**Eleven** baptized in the Bunker-town church, Pa., Bro. H. H. Nye, evangelist, Bro. H. D. Emmert, pastor.

**Nine** baptized and one received on former baptism in the Franklin Grove church, Ill., Bro. S. L. Cover, pastor.

**Five** baptized, four reconsecrated and one reclaimed in the Raisin church, Calif., Bro. Wilbur I. Liskey, pastor.

**Five** baptized in the Wiley Ford church, W. Va., Bro. Vernon N. Shanholtz, pastor.

**Six** baptized, sixteen received by letter and three as associate members in the Walnut Street church, North Manchester, Ind., Bro. Roy D. Boaz, pastor-evangelist.

## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Joseph Whitacre** of Woodbury, Pa., May 15-21 in the Albright church, Pa.

**Bro. C. C. Sollenberger** of Ephrata, Pa., May 14-28 in the Mechanic Grove church, Pa.

**Bro. Galen T. Lehman** of Huntington, Ind., May 16-26 in the English River church, Iowa.

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## Personal Mention

**Elder Floyd Jarboe** will be Northern Missouri's delegate to Standing Committee this year. The alternate is Elder Oscar Diehl.

**Elder Cleo C. Beery** will represent Southeastern Kansas on Standing Committee, with Elder R. E. Loshbaugh as the alternate.

**Elder Fred E. Harrell** is the Standing Committee representative from North and South Carolina. The alternate is Elder Fred E. Dancy.

**Harl Russell**, president of Men's Work in Iowa, writes to tell us, among other things, that there is one church in that state in which each man annually invests at least \$10 in Men's Work.

**Southern Ohio** is sending Elders Ray Shank, Fred Hollingshead and J. W. Fidler as delegates to Standing Committee. The alternates are Elders Glenn McFadden, Hugh Cloppert and J. Perry Prather.

**The Dr. Howard Bosler** party, including Mrs. Bosler, Brother and Sister Elmer Baldwin, and Miss Lena Wirth, R.N., are flying to South America from Miami, Fla., on the first lap of their journey to Africa. They were scheduled to leave Miami on May 2.

**Bro. H. L. Hartsough** will be present in the Lick Creek, Ohio, church on May 14 for the observance of Christian Family day. He will speak at the morning service and officiate at the evening love feast, writes Dewey Rowe, the pastor.

**Mr. and Mrs. Cecil Thomas**, who have been working at Fisk University, Nashville, Tenn., on the subject of race relations, stopped at the Publishing House recently. They were on their way to Camp Kane where they will conduct a school on race relations. George Haynes, Negro, and race relations secretary of the Federal Council, will assist them in this school.

**Howard S.**, instead of Harold S. Snider, is the father of Don Snider, the new youth director, as stated in the Gospel Messenger of April 22. We hope this correction clears the record.

**Dr. and Mrs. Lloyd Studebaker** and their two daughters arrived in New York by plane on Sunday, April 30. They had just completed their homeward journey from our Africa mission field. The flight was from Lagos, West Africa.

**H. P. Garner** writes, "After seven years of pastoral work in the Silver Creek church of Northwestern Ohio we are closing our services here on the 30th of April. We will be taking up the pastoral work of the Okeechobee church in Florida, where we should be addressed after May 15. Our address will be Okeechobee, Fla."

**Bro. C. Walter Warstler**, pastor, announces the coming of Dr. V. F. Schwalm to the Middletown, Ohio, Church of the Brethren, corner Grand Avenue and Moore Street on May 21. He will speak at eleven a. m. and at 2:30 p. m. A special invitation is extended to the churches of the eighth circuit, who because of geographical reasons seldom get to attend the great services in the northern portion of the district. At 2:30 President Schwalm will speak on the subject: The Church in a Changing World.

**Bro. Benton Rhoades** of the Brethren Youth Cabinet will preside at the opening session of the United Christian Youth Movement to be held at Lakeside-on-Lake-Erie, Ohio, June 27 to July 2. Fifteen hundred delegates are expected, representing 10,000,000 Protestant youth. "The conference will attempt to give American youth a vision of the basic problems confronting the world of tomorrow and challenge them with the mighty inspiration of a strong and vital church," we are informed.

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## Miscellaneous Items

**The Conference Committee** urges by telegram that their statement concerning the necessity and the definition of a delegate conference be emphasized again. The former statement is to be found on page 25 of the April 29 Gospel Messenger. In effect it said: This Conference, as the one last year, must be a delegate Conference. Only districts and



churches are entitled to send delegates. Others eligible to attend are members of General Boards and national cabinets. Sectional conferences are to be constituted only from those otherwise eligible to attend. It was signed by William M. Beahm for the Committees.

"I feel to apologize for not renewing my Gospel Messenger subscription sooner." Here was one subscriber who realized that waiting too long to renew a subscription is like coming late to dinner.

**Out of print** books called for include: Otho Winger's History of the Church of the Brethren in Indiana; Minutes of the Annual Meetings of the Church of the Brethren, Containing All Available Minutes from 1778 to 1909; Brumbaugh's History of the Brethren; Holsinger's History of the Tunkers and the Brethren Church. If you have copies of these or other out of print Brethren books please write Brethren Publishing House, Elgin, Ill.

**Rural Life Sunday** falls on the same day this year as Mother's Day, May 14. The rural life emphasis is an important one for Brethren. We have been a rural people and many of the values which we cherish have come from rural backgrounds. For this reason it is planned that the Gospel Messenger shall devote an entire issue soon to lifting up these rural values. It did not seem wise to divide that with this Mother's Day emphasis.

If every Messenger were printed full size we could print about 30,000 each week. Since we are making nearly every other issue half size, Gospel Messenger readers are really sharing their papers with another ten thousand families who would otherwise have to go without their Messengers. Obviously if we can print about 30,000 full-sized papers, we can print twice that many half-sized, or sixteen-page, papers. Thus at present there is more than a half-size Messenger for all, and for other thousands as our subscribers are willing to share. Note also that in at least ten ways we are trying to make up for fewer pages: by better use of the cover page, combining of Around the World and the editorial pages, new features like Thinking About the News, less space for folio lines, elimination of ten-point type, three column make-up, more special articles, more drastic editing, less space used for advertising, and no advance in price. Readers are getting much more than the equivalent of a half-sized paper for a fifty-cent dollar!

## Business for Conference Second District of India

Inasmuch as the church in India must now assume a larger measure of responsibility for carrying on the work in the India mission field, therefore, in order that the district meeting voting body may be more continuous and better able to understand the problems of the church and meet the increased responsibilities, the Second District of India, in meeting assembled at Dahanu on Feb. 7, 1944, petitions Annual Conference to permit elders and pastors to sit as delegates in district meeting along with those duly elected from the churches.

Marathi Secretary, D. J. Bhonsale.  
English Secretary, Goldie Swartz.

### Council of Boards

1. The Council of Boards presents the following budget for adoption for the year ending February 28, 1946:

|                              |               |
|------------------------------|---------------|
| General Mission Board        | ....\$249,450 |
| Board of Christian Education | ..... 28,300  |
| General Ministerial Board,   | 7,750         |
| General Education Board ..   | 5,000         |
| General Education Board      |               |
| (College Emergency) ....     | 30,000        |
| Bethany Biblical Seminary    | 29,500        |
| Ministerial and Missionary   |               |
| Service Fund .....           | 30,000        |
|                              | <hr/>         |
|                              | \$380,000     |

2. The Council of Boards recommends to the Annual Conference through Standing Committee that the Brethren Service Budget for the year ending Feb. 28, 1946, be \$420,000.

3. The Council of Boards in session April 18, 1944, considered increasing the Conference Budget for the year ending Feb. 28, 1945, but voted to recommend to make no change except that the brotherhood be asked to oversubscribe \$308,550, which is the budget now in effect.

### Mardela

The 1944 Annual Conference of the Church of the Brethren assembled at Huntingdon, Pa.

Dear Brethren:

We, the Bethany, Denton, Green Hill, Ridgely and Peach Blossom congregations of the Church of the Brethren, located on the Eastern Shore of Maryland and Delaware, have been granted permission by our respective districts, Eastern Maryland and Eastern Pennsylvania, to organize into a district. This organization has taken place at our district meeting held in the Denton church on April 19, 1944.

We therefore respectfully ask rec-

ognition as a district and the seating of our representative, Elder Walter K. Mahan.

Walter K. Mahan, Moderator.  
Harry H. Ziegler, Clerk.

### Southern Ohio

We, the Ministerial Board of the First Church of the Brethren, Dayton, Ohio, petition Annual Conference, through the District Conference of Southern Ohio to appoint a committee to study the needs for raising a reserve pension fund of at least \$100,000 to strengthen the present pension plan as it is now constituted. Almost all of the major denominations have raised large sums of money for their pension plans so as to put them on a sound financial basis. Said committee, if the evidence so justifies, is to be clothed with power to act and prepare plans for the raising of a reserve fund for above stated purpose.

Norman B. Wine, Elder.

Herman B. Shellabarger, Clerk.

### Southeastern Pennsylvania

1. In 1898 a request from the Green Tree church came through district meeting to General Conference for recognition of the Brethren Historical Society recently organized with headquarters at Germantown. Conference encouraged but did not fully recognize. Meetings of the Society at Conference through the years produced very valuable historical materials. The outstanding historian of the Brethren Church, Dr. M. G. Brumbaugh, became interested and became chairman of the executive committee and greatly desired, before his death, that the Society become thoroughly established.

Wherefore, we, the executive committee, who through the dark years have maintained our zeal, herewith, through the district meeting, now convened at Green Tree, humbly request the General Conference convening at Juniata College, where Dr. Brumbaugh did his great work for our beloved brotherhood, to give full recognition to our Historical Society that it may go forth unhindered to bestow its blessings on our members and institutions.

Passed to Annual Conference.

2. To the Annual Conference of 1944, at Juniata College, Huntingdon, Pa., through the district meeting of Southeastern Pa., New Jersey, Eastern New York, and Northern Delaware—

Inasmuch as the distinction between installation and ordination of

Continued on page 21



# Brethren Service

## CONSCIENTIOUS OBJECTORS IN PRISON

ERNEST LEFEVER

Every eighth man answering the daily roll calls in our federal prisons is a conscientious objector. A total of approximately 3,650 C. O.'s have been sentenced to date (April 1944) to twenty-one of our twenty-four federal penal institutions. An estimated 565 have already served their terms, leaving about 3,100 behind bars at the present time, compared with the 6,794 men in Civilian Public Service as of January 31, 1944. More C. O.'s went to prison in the last three months of 1943 than to C. P. S., and they are now being imprisoned at a rate of 200 a month.

There are about three times as many conscientious objectors (including noncombatants) per 10,000 in England as in the United States. Owing to their more liberal policy a much smaller percentage have been sent to prison. Only 302 were known to be in prison at the end of March 1943. The sentences in England are considerably lighter, usually from three months to a year. It is interesting to note in this connection that ninety-two young women who refused to be drafted for wartime jobs were given prison terms.

### In the Last War

Already there have been eight times as many C. O.'s imprisoned in this war as there were in World War I, and yet the increase in the number of objectors has been slightly less than threefold. Compared with the 450 sentenced in the first World War, 3,650 have already been imprisoned. In the last war prison terms ranged from less than a year to life. On November 23, 1920, however, the last C. O.'s were released. This was a little over two years after the signing of the armistice and fifteen months after the last British objectors were freed.

### Why Do Men Choose Prison?

The C. O.'s who are serving terms for violating the Selective Service Act have been motivated by a number of reasons. Taking the available information we can offer an approximate breakdown of the reasons involved. We will not here deal with the inner religious and moral convictions of the men, but with their outward manifestations. It should be noted that about sixty per

cent of all C. O.'s in prison are members of the Jehovah's Witnesses sect, a majority of whom would accept no other classification than 4-D, ministerial exemption.

About 20 per cent of the men in prison expressed their inability to co-operate with Selective Service even to the extent of entering C.P.S., by refusing to report for their physical examinations.

About 25%, the majority of them Jehovah's Witnesses, could not conscientiously accept their assignment to Civilian Public Service, so they refused to report. Approximately three per cent walked out of C.P.S. because they could no longer accept conscription or because they could no longer subscribe to the conditions of service. Most of these men called attention to the following inadequacies; lack of work of human im-

### Note

Although the Church of the Brethren officially advises its young men to enter Civilian Public Service camps, it maintains full fellowship with Brethren men whose consciences have led them into other forms of service. The church counsels and ministers to men who have gone into the armed forces, men who have entered C.P.S. camps and men whose consciences have led them to prison.

For this reason, we are presenting the little-known facts about the conscientious objectors in our nation's prisons. We are also printing some statements of their views in order that Brethren might better understand the spiritual reasons for their stand. (An article on page 9 presents a further discussion of this problem.)

portance, denial of civil rights and failure to provide truly civilian control.

The largest group in prison, about 50%, is made up of those men who refused induction into the armed forces. About two-thirds of these are Jehovah's Witnesses, most of whom would not have accepted assignment to C. P. S. if it had been granted. A minority of these men would have accepted C.P.S., and we can say without fear of contradiction that they are in prison because of improper classification by the local draft board and the appeal boards. In summary we see that the majority of men in prison have chosen to violate the Selective Service Act in preference to accepting conscription to Civilian Public Service and that a minority, perhaps 20%, would have entered C.P.S. if given the opportunity.

### Brethren Men in Prison

There are about 1,000 Brethren C. O.'s who have chosen to serve outside of the armed forces. Of this number the overwhelming majority have entered C.P.S.; we know of only four who could not conscientiously co-operate with the alternative service program under the Selective Service Act. Two of these men walked out of C.P.S., each receiving a three-year sentence. Edson Sower, after leaving Crestview, Florida, was finally sentenced in May 3, 1943; he is now at Tallahassee, Florida. Clarence Bunyan walked out of Santa Barbara C.P.S. camp and was sentenced Feb. 7, 1944.

The other two Brethren men were unable to accept assignment to C.P.S.; both of these were given two-year terms. On January 13, 1944, Donald Royer, an ordained minister, was sentenced and is now at Lewisburg, Pa. Harold Lefever was sentenced on October 25, 1943, and is now serving his time at Ashland, Kentucky. There have been other Brethren who were denied 4-E and chose prison rather than the armed forces. We should note here that a most cordial relationship exists between C.P.S. men and their fellow C. O.'s in prison.

### Life in Prison

Conscientious objectors have been sent to all four types of federal prisons, but most of them are in "moderate custody" correctional institutions such as Danbury (Conn.), or in prison farms or camps. They get along well with their fellow-convicts and frequently assume positions of leadership in the recreational, educational and religious programs of the institutions. Many C. O.'s are making good use of the prison library and educational classes, and some are taking correspondence courses from schools or colleges outside. Some prisons have prayer groups, Quaker meetings and F. O. R. cell meetings. In the Federal Correctional Institution, Ashland, Kentucky, there are four former staff members of the Fellowship of Reconciliation, all actively engaged in the spiritual and educational life of the prison community.

In one prison a minister who had refused to register was elected by the inmates to lead the annual Christmas service in preference to the regular chaplains. The director of the Federal Bureau of Prisons states: "Ninety-eight per cent of these violators co-operate in the in-



stitutional program and frequently produce outstanding results on the farms or on special assignments."

#### Problems for C. O. Prisoners

It is often assumed that men in prison are cut off from the opportunity to be of service, but this is far from the truth. The prison system represents one of the crucial tension areas of our society and C. O.'s have unceasingly addressed themselves to the tasks at hand. The three most common problems they face are (1) mistreatment and violence by attendants, (2) racial discrimination and (3) strict censorship of mail and literature.

1. The mistreatment of prisoners at Springfield Medical Prison has been brought to light by Stanley Murphy and Louis Taylor. In their untiring efforts these two C. O.'s and many others have constantly pointed out that cruelty and violence do occur and are utterly indefensible.

2. Racial discrimination which is practiced in most of our federal prisons—both north and south—has been challenged by the C. O.'s. Some improvements have been made toward the elimination of segregation.

3. Rigid censorship of personal mail, periodicals and books is practiced in many prisons. In combating this the C. O.'s have had a measure of success. Director Bennett's order calling for "inspection" of material rather than arbitrary censorship of religious, social and political ideas has not yet been effectively implemented.

In attempting to rid the prison system of these evils at least six major nonviolent strikes have been launched by the C. O.'s. They have taken two forms, refusal to work and refusal to eat until the condition in question received some real consideration by authorities. The most notable of all was the Murphy-Taylor hunger strike which lasted eighty-two days. These men, who were attempting to secure more significant work for all C. O.'s, were transferred to Springfield where they were subjected to beatings and other drastic mistreatment. All in all these demonstrations brought certain definite improvements and awakened the public at large to the great need for reforming our penal system.

Generally objectors were treated with more consideration than Murphy and Taylor. Recently a superintendent of a Western prison lamented to an inmate who was participating in a strike, "You C. O.'s may be glad when the war is over, but not half as much as I who yearn

for the good old days of simple murderers and bank robbers for prisoners!" It should be noted that conditions in county jails, where C. O.'s are placed before being sent to federal prisons, are far worse than those in larger institutions.

#### Parole Opportunities

Under the Selective Service Act the maximum sentence is five years (60 months); many judges automatically give this to all C. O.'s. At the beginning of this year 42 months was the average sentence.

There are three ways for a C. O. to shorten his prison term. (1) Conditional release is granted for good behavior and may shorten the time by as much as seventy-two days a year. (2) Regular parole may be applied for after one-third of the term has been served. (3) Executive Order 8641 provides for release immediately to the armed services, to C.P.S. or to special service. This third plan needs to be developed. In this connection it should be noted that about fifty C. O.'s are now serving second sentences. The resentencing is given for violations only technically different from the first; in effect they are being sentenced twice for the same crime.

*Yale Divinity School,  
New Haven, Conn.*

#### Edson Sower

Excerpts from a letter sent to the Attorney-General of the United States on Dec. 20, 1942, when Edson Sower left C.P.S. Camp No. 27 at Crestview, Florida.

Conscription to me is a basic evil. It is a direct denial of one of the greatest of God's laws. It takes away from individuals the freedom of choice. . . .

In the course which I am following I have no desire to alienate myself from society. I believe my course will be doing more for the betterment of my country and the people she represents. I am not evading; I am only disobeying a law which to me is fundamentally evil. If my freedom be taken from me because I have followed my conscience, I will have no regrets.

#### Harold Lefever

Excerpts from a statement made at Scranton, Pa., Oct. 25, 1943, before being sentenced two years for refusal to report to C.P.S.

The philosophy by which I live makes it impossible for me to accept conscription for war service (including Civilian Public Service) . . . War embodies the ultimate in violation of human personality since it tries to convert a people by destroying their property and killing them. . . .

Our dealings in the past do not

give us the right to cast the first stone. We need to improve our political and economic international relations, our treatment of minority race groups at home and our economic caste system. . . .

There is a better way than war. The way of suffering love for enemies has been demonstrated to be the only effective way to reconciliation. This was the way used by Jesus Christ in his day and to which his life is the greatest testimony.

#### Clarence Bunyan

Excerpts from an open letter issued at the time he left C.P.S. Camp No. 36 at Santa Barbara, Calif.

It is my sincere conviction that the national state should not have the power to conscript and forcibly direct the lives of the individuals within that state. Such action, to me, is not in harmony with the principles of freedom and equality upon which our country was founded. . . .

Furthermore, co-operation with the Selective Service and Training Act entails co-operation with the war effort and with an agency which is vital to modern warfare.

If the principles of brotherhood, equality and freedom are to be salvaged after the war it is going to demand untiring effort and men who are willing to discriminate between right and wrong and follow the dictates of their conscience regardless of personal inconvenience. . . .

For these reasons I have divorced myself from the C.P.S. program.

#### Donald Royer

Excerpts from a written statement following his trial and sentencing on January 13, 1944, in New York City. See also page 9.

Both types of alternative service for C. O.'s admit the right of the state to conscript a person's life and service. In conscripting one's life and services, I believe that the state is demanding something which only God has a right to compel. . . .

I wish with all my heart that I might have accepted C.P.S. As a member of the Church of the Brethren I am supporting the camps financially. Were the matter of withdrawal from the C.P.S. program to come to a vote tomorrow, I would vote for staying in. It does not seem wise to abandon even a seemingly inadequate program until we can, as a church, give ourselves wholeheartedly to something more adequate. On the other hand, as an individual, I believe it to be the will of God for me to take this stand for what seems to me a more adequate witness against war and conscription.



# Our Mission Work

## The Anklesvar Vocational Training School

AMSEY BOLLINGER

### Three Chief Departments

(1) The teacher training department formerly was a course leading to the first year government certificate, for which we took two years. That gave ample time for simple agriculture, both theoretical and practical, for carpentry and for other handicrafts, and for a simple course in rural problems. Since 1939, government has required us to put in the two-year course, which the students complete in two years. It will thus be seen that we are cramped for time for the above-mentioned extras.

(2) The practicing school corresponds somewhat to the old type of primary and grammar grades. Ours, however, is an agricultural bias course, which means that the boys study the three "Rs" but they also study some agriculture and carpentry. They have their own fields and gardens. This course is intended to fit the boys for rural life, which the old, formal course of study does not do. We now actually have this agricultural bias even in the beginners' class. They have a garden of their own, and their reading, writing, and arithmetic, and other studies are based upon experiences with their garden. This feature is still in the experimental stage. It is much appreciated by the government educational department. Our headmaster, Bro. P. G. Bhagat, is doing a fine piece of work in directing this experiment.

(3) The carpentry department. Every boy in the two upper classes of the practicing school and every student of the training department is required to take the carpentry course. They spend at least six hours per week in the carpenter shop. Emphasis is placed upon simplicity in equipment and in teaching the course in a practical way. Orders for furniture are taken, and in helping to make such articles the boys get their practice in planing, sandpapering, making joints, polishing, gluing, and other operations. They are paid a small amount for this work, which is an encouragement to them.

### Hostel Arrangements

All of the upper class boys are divided into groups who do their own

purchasing of food supplies from the commissary store. They do their own cooking, keep accounts of the supplies which they buy, and settle their accounts once per month. The training department students also formerly did their own cooking, but now, because of lack of time, they hire a cook to do their cooking; but they still have co-operative buying of food supplies. They also have a committee of management, elected for a period of one month at a time, which oversees the cooking and other arrangements.

### Scholarships

(1) Primary school boys, up to sixth standard, receive board and room free, but they pay fees according to their financial ability. This varies from 50c to \$10.00 per year. Their food formerly cost about \$1.00 per month but now in wartime it is about \$3.00. That does not seem like much, but India is so poor that many boys cannot pay for their food.

(2) The boys of the two upper classes are given a scholarship, formerly about \$1.35, now about \$1.65. The increase is not commensurate with the rise in the cost of living, but the crops from their fields are bringing better prices, which helps to bridge the gap. They have to pay for food, clothing, books and other expenses in excess of the scholarship which they receive.

(3) The students in the training department receive a scholarship which now amounts to about \$4.00 per month. They also have to pay the extra expenses. Their fields are not nearly as large as those of the boys in the upper classes of the practicing school; hence their income is not nearly as large.

We feel that paying scholarships to boys who are large enough to keep accounts helps them to learn to look after themselves and develop a sense of responsibility.

### The Farm

The school farm comprises about seventy-five acres. This is a large farm for India, as the average for India is only about four acres. The two chief crops in this area are cotton and *jewar*, or kaffir corn. The cotton ranks among the best grown in India.

The smaller boys, up to sixth standard, work in the school fields and the proceeds of the fields come to the school. The upper class boys have their own fields. They are

charged rent for the land—half the amount charged by landowners. Besides this they pay a fixed amount per day for the use of the school bullocks and tools; then the balance of the income from their crops is theirs to use to help themselves through school. The advantages of having their own fields are several: the boy who makes a greater effort and farms better gets a larger income; they have to keep a strict account of income and expense and thus learn the principles of cost accounting through actual experience; they take a greater interest in the agricultural work because the crop is actually their own. Each boy also has a small garden plot near the school. Last year agricultural prices were good enough that most of the boys were able to earn their own way through school, with the help of their scholarship, in spite of high cost of foodstuffs.

### Government Co-operation

Our school has a good reputation in educational circles and the director of public instruction has been a good friend to us. The purpose of our training department has been primarily to train village teachers for the various missions of Gujarat. Government has urged us for some time to admit some of their teachers also, because there is no government training college which gives this rural bias. We have, therefore, this year admitted eight government teachers as an experiment. The government pays fees for them, so that any extra expenses are more than taken care of. We have also been receiving a small annual grant of money from the Tata Trust Fund, which was set up by a benevolent Parsi family. On one occasion we also received a grant of \$400 to build hostel rooms. This was given by the Sir Sassoon David Trust Fund, which is especially set up to encourage agricultural education. This year this trust fund has again given us a grant for building hostel rooms and a dining hall. The grant this time is for about \$1,900, which in normal times would be sufficient to build the rooms we need, but because of high prices will not be sufficient. We have, therefore, asked the General Mission Board to make a grant of about \$400. We are also asking the government of the native state of Rajpipla, for whom we are training a few teachers, to help in the good work.



## Agriculture in the Primary Classes

I am sure you have heard of the Wardha scheme of basic education, which was evolved by the Indian Congress. Their scheme called for children to be educated through learning and practicing some basic craft. The craft most in favor with the congress, as you could guess, is spinning. The reasons for that are largely political. Their scheme also called for the schools to be largely self-supporting by the sale of their products. That, to some of us, seemed very impracticable from the start, and I believe that most of the congress *walas* (folks) have now come to the same conclusion. We have been experimenting with the idea for the past three years, using agriculture as our basic craft because it is more universal in India and provides a wider basis for educational processes. Besides, spinning is a subsidiary industry carried on by many agricultural people; hence it could come into our scheme. Thus far, partly because of convenience of operation, we have confined ourselves to gardening. Beginning with the infant class, up to standard three, each class has its own garden. Even the children of the infant class dig, plant, water and harvest their garden. It is first plowed by the hired hand, but after that the teacher and children do everything. They grow eggplant, lady fingers, *lal bhindi*, tomatoes, *tuer*, *doodhi*, etc. Every day they go to their garden. They count the rows, the number of plants in a row and figure out the number of total plants. They write stories of what they have done and what they see. They measure the size of the plants, draw pictures of them, plant, water, and dig around the plants, harvest the crop and sell it, weighing out the products, and with the master's help they keep account of the income. They are all very enthusiastic about their garden. It is interesting to watch them out there. The masters have taken a very commendable interest and also help to dig, which is a triumph in this land. Last year the infant class had an income of Rs. 2-5-0 from their plot. The first and second standards had an income of Rs. 8-2-0 from their plot. This is at the rate of about Rs. 240 (\$80) per acre. The teachers under the supervision of the headmaster keep careful records of all that is done, that is, the daily correlated reading, writing and arithmetic. It is an experiment that will be very valuable in working out a basic course of

study. I think we have nearly convinced the educational inspector that agriculture has many worthwhile possibilities.

Off the record, I might say that yesterday I got an inquiry from the D.P.I., Poona, asking whether I would be willing to serve on a board of basic education for the province, "to advise Government." My first advice would have been for them to appoint P. G. Bhagat, but as they did not ask for such advice, I was afraid it might be considered impertinent, so I have consented to serve, if appointed.

Anklesvar, India.

## Monthly Financial Report

During the month of March contributions for the Conference Budget and all general Boards and agencies in the Budget totaled \$12,485.07. Contributions for the Brethren Service totaled \$21,832.50, detail as follows:

| CONFERENCE BUDGET      | Rec. for March | Tot. since 3-1-44 |
|------------------------|----------------|-------------------|
| For Entire Program...  | \$ 2,952.58    | \$ 2,952.58       |
| DESIGNATED FOR—        |                |                   |
| World-Wide Missions    | 2,532.41       | 2,532.41          |
| Women's Work Proj...   | 742.58         | 742.58            |
| Home Missions .....    | 166.89         | 166.89            |
| Foreign Missions ..... | 504.25         | 504.25            |
| Junior League Proj...  | 124.78         | 124.78            |
| Intermediate Proj. ... | 18.00          | 18.00             |
| India Mission .....    | 167.17         | 167.17            |
| India Share Plan ....  | 148.75         | 148.75            |
| India Supports .....   | 1,065.26       | 1,065.26          |
| China Mission .....    | 198.28         | 198.28            |
| China Share Plan ....  | 75.00          | 75.00             |
| China Supports .....   | 1,275.61       | 1,275.61          |
| Africa Supports .....  | 728.27         | 728.27            |
| Africa Mission .....   | 270.67         | 270.67            |
| Africa Share Plan ...  | 81.25          | 81.25             |
| Studebaker Memorial    | 1,061.72       | 1,061.72          |
| Bethany Bib. Sem.—     |                |                   |
| At Elgin .....         | 38.00          | 38.00             |
| At Chicago .....       | 11.55          | 11.55             |
| Bd. of C. E. ....      | 5.00           | 5.00              |
| Min. & Miss. Serv....  | 7.00           | 7.00              |
| Youth Serves .....     | 310.05         | 310.05            |
|                        | \$12,485.07    | \$12,485.07       |
| BRETHREN SERVICE       |                |                   |
| For Entire Program..   | 8,996.38       | 8,996.38          |
| DESIGNATED FOR         |                |                   |
| China Relief .....     | 6,626.30       | 6,626.30          |
| C. P. S. ....          | 4,687.39       | 4,687.39          |
| European Relief .....  | 47.00          | 47.00             |
| General Relief .....   | 1,386.28       | 1,386.28          |
| Heifer Fund .....      | 69.15          | 69.15             |
| Postwar Reconst. ....  | 10.00          | 10.00             |
| Refugee Fund .....     | 10.00          | 10.00             |
|                        | \$21,832.50    | \$21,832.50       |
| Grand total .....      | \$34,317.57    | \$34,317.57       |

The following shows statement of condition of the following Boards as of March 31, 1944.

| General Mission Board             |             |
|-----------------------------------|-------------|
| Income since March 1, 1944...     | \$ 9,160.89 |
| Income same period last year...   | 4,973.73    |
| Expense since March 1, 1944...    | 12,005.07*  |
| Expense same period last year     | 11,307.53*  |
| Mission credit balance 3-31-44... | 103,089.15  |
| Mission credit balance 2-29-44    | 81,923.19   |
| Increase in cr. bal. Mar. 1944..  | 21,165.96   |
| Brethren Service Committee        |             |
| Income since March 1, 1944....    | \$21,832.50 |
| Income same period last year...   | 15,770.09   |
| Expense since March 1, 1944....   | 7,969.15    |
| Expense same period last year...  | 1,700.20*   |
| B. S. credit balance 3-31-44....  | 83,158.00   |
| B. S. credit balance 2-29-44 ...  | 69,294.65   |
| Increase in cr. bal. Mar. 1944..  | 13,863.35   |

\*Offsets due to reverse entries to satisfy auditors' requirements in previous year to set up reserves for unreported expenses.

## What to Pray For

Week of May 14-21

Three Blickenstaff names are on the church's prayer list for this week: Verna, Betty and Leonard.

In October 1943 Verna Blickenstaff arrived in the United States on her third furlough. She is now at home and busy with the work which is dear to her heart. She is nursing in Bethany Hospital at present.

Dr. Leonard and Betty Blickenstaff are in charge of the medical work at Bulsar, India. They went to the field in 1940 and have lived at Bulsar during these four years. Two children, Rosemary and Lynn Rogers, have joined their home since they are in India.

The work of a missionary doctor and nurse is always heavy. Few doctors and nurses on mission fields have time of their own, even time in which to relax and get needed rest.

Let us pray often for Dr. Leonard and Nurse Betty. May they have health and strength for all their duties.

## Write a Letter Home

Continued from page 15

me, as I laid the last book aside, "Why, I've known this stuff all my life." The next was, "I must have gotten these ideas from my father and mother." It came to me that the way father had sharpened pencils and mother had washed and darned socks had made a difference. Unconsciously my philosophy of life had been derived from the way they scrubbed my ears, put me to bed and got me up! As a child I had lived an orderly life mingled with love, kindness and a good example.

And now all I can say is, "Thank you!" Maybe I can pay off, in a measure, by helping your grandsons to become men and your granddaughters to become women, according to the Christian way.

Lovingly,

Your son.

## Business for Conference

Continued from page 17

ministers frequently arises in connection with transportation agencies and draft boards, the elders' meeting of 1944 requests Annual Conference, through district meeting, to clarify the rights, duties, and privileges of the respective grades of the ministry in the Church of the Brethren.

District Ministerial Board,  
B. F. Waltz, Secretary.

Passed to Annual Conference.



# The Church at Work

## SUMMER CAMPS 1944

The report of camp attendance during the summer of 1943 and the seven-year summary appearing on the next page show a gratifying increase and growth in the church camp movement. In spite of curtailments in travel and difficulties in physical arrangements camp leaders are planning ahead for a significant program during the summer of 1944. All indications point to a successful fulfillment of these plans.

Local churches look to the camp for assistance in the training of leaders. The schedule of camps should be considered in church as well as individual planning for the summer months. Further information regarding camp plans can be secured from the managers of the various camps or from the Board of Christian Education, 22 S. State St., Elgin, Ill.

### CALIFORNIA

**Camp Bethel** ...San Dimas Canyon, Calif.  
Clair Hanawalt, 2610 Third Street, La Verne, Calif.  
Dorothy Burkett, 112 W. Redondo Blvd., Inglewood, Calif.  
Young People .....Aug. 18-20  
Fred Butterbaugh, 2547 E Street, La Verne, Calif.  
**Camp Beulah**  
.....Beulah Park, Santa Cruz, Calif.  
Claude Rupel, 4644 McKenzie Avenue, Fresno 2, Calif.  
Family .....July 10-17  
**Camp Greenhorn** .....Glennville, Calif.  
Ed Baker, Box 505, McFarland, Calif.  
Family .....Aug. 21-28  
**Camp La Verne**  
.....Seven Oaks, Barton Flats, Calif.  
Edgar Rothrock, Pomona, Calif.  
Boys .....June 24-July 3  
Paul Hersch, Covina, Calif.  
Girls .....Aug. 1-22  
Mrs. C. P. Shaffer, La Verne, Calif.

### COLORADO

**Camp Pine Crest** .....Palmer Lake, Colo.  
Ernest Shively, Manzanola, Colo.  
Young People and Intermediates .....July 31-Aug. 6  
Robert W. Tully, 508 S. Ninth St., Rocky Ford, Colo.

### ILLINOIS

**Camp Kiwanis** .....R. D., Decatur, Ill.  
John B. Wieand, 431 E. Grand Avenue, Decatur 8, Ill.  
Intermediates .....Aug. 7-12  
Mrs. John B. Wieand, 431 E. Grand Avenue, Decatur 8, Ill.  
**Camp Lewistown** .....Lewistown, Ill.  
D. D. Funderburg, 22 S. State St., Elgin, Ill.  
Young People .....Aug. 14-19  
Paul E. Miller, Milledgeville, Ill.  
**Camp Naperville** .....Naperville, Ill.  
D. D. Funderburg, 22 S. State St., Elgin, Ill.  
Intermediates .....Aug. 7-12  
Paul E. Miller, Milledgeville, Ill.

### INDIANA

**Camp Mack** .....Milford, Ind.  
L. W. Shultz, North Manchester, Ind.  
Training School .....July 3-8  
Paul Kinsel, Brookville, Ohio  
Juniors .....July 9-16  
Lester Young, North Webster, Ind.  
Intermediate Girls .....July 16-23  
Mary Keever Burley, 1204 Sheridan Road, Evanston, Ill.

Intermediate Boys .....July 23-30  
Young People .....July 30-Aug. 6  
Galen T. Lehman, 314 E. Washington, Huntington, Ind.  
Ministers' Retreat .....Aug. 17-20  
Young Adults .....Aug. 18-20  
Ora Hahnert, R., Logansport, Ind.

### IOWA

**Camp Pine Lake** .....Eldora, Iowa  
J. A. Eby, 109 S. Fifth Ave., Marshalltown, Iowa  
Intermediates .....Aug. 7-11  
Dick Burger, 3435 Van Buren St., Chicago 24, Ill.  
Adults .....Aug. 11-13  
Harl Russell, Marshalltown, Iowa  
Young People .....Aug. 14-19  
Mamie Wolfe, Eldora, Iowa

### KANSAS

**Camp Carlile** .....Stafford, Kansas  
C. N. Van Dyke, Conway, Kansas  
Juniors and Intermediates .....July 12-14  
C. N. Van Dyke, Conway, Kansas  
**Camp Cauble** .....Benedict, Kansas  
Intermediates .....July 23-26  
Leonard Birkin, 210 N. 16th, Independence, Kansas.  
**Camp Wa-Shun-Ga**.....Junction City, Kansas  
Young People .....Aug.  
G. A. Zook, McCune, Kansas

### MARYLAND

**Camp Peniel** .....Thurmont, Md.  
Berkley O. Bowman, Union Bridge, Md.  
Week-end Fellowship Camp, Young People .....July 22-23  
Ora De Lauter, 841 Summit Ave., Hagerstown, Md.  
Young People .....July 23-30  
S. Earl Mitchell, Westminster, Md.  
Intermediates .....July 30-Aug. 13  
Madeleine Arthur, 600 Cumberland Ave., Chevy Chase, Md.  
Intermediates .....Aug. 13-20  
Madeleine Arthur, 600 Cumberland Ave., Chevy Chase, Md.  
Junior Girls .....Aug. 20-27  
Vera Miller Hollen, Bridgewater, Va.  
Junior Boys .....Aug. 27-Sept. 3  
Mervin Martin, 518 Brunswick St., Brunswick, Md.

### NEBRASKA

**Nebraska Camp**  
.....Hockey's Park, Crete, Nebr.  
S. F. Miller, 1424 Grant St., Beatrice, Nebr.  
Family .....Aug. 14-19  
Milton C. Early, 2039 N. 49th St., Omaha 4, Nebr.

## It Occurs to Me . . .

A number of pastors have spoken to me recently about their local programs. Some are concerned about one phase of the program while others have different problems. The pastor has a very busy life. He is preacher, administrator, counselor, and educator. Too often he forgets or under-evaluates the educational arm of the church. It is encouraging to me to hear ministers ask questions about needs in religious education. Some recent questions include:

1. How can you replace a poor teacher who will not quit?
2. How can you get people to read and prepare themselves for teaching?
3. How can you get more people to the place where they are eager to teach?
4. What are the best methods to employ in training teachers?
5. Do you believe it is a good plan to have teachers shifted from one department to another?
6. Would you favor having some men teachers in the children's division?

IT OCCURS TO ME that a pastor is wise to give consideration to the educational program in his church. This involves the Sunday-school and age group programs as well as leadership education for all church workers. Certainly the efforts of a minister are greatly enhanced when he has a well-qualified, consecrated, loyal people working to make the church program effective.

*Raymond B. Brier*



# PENNSYLVANIA

## Eastern and Southern Pennsylvania

Bethel, Pa.  
Galen Kilhefner, Elizabethtown, Pa.  
Edward K. Ziegler, 709 W. King St., York, Pa.  
Young People ..... June 1—Sept. 1  
Enrollment limited—write for reservations stating time you wish to attend.  
Camp Fern Brook ..... R., Pottstown, Pa.  
David Hanawalt, Oaks, Pa.  
Juniors ..... July 16-22  
Mildred Grater, R. 2, Norristown, Pa.  
Seniors ..... July 23-29  
John C. Middlekauff, 28 Belmont Ave., Richardson Park, Wilmington 175, Del.  
Camp Harmony ..... R. 1, Hooversville, Pa.  
Harry B. Speicher, Boswell, Pa.  
Young People ..... June 12-18  
Florence Seese, 830 Main Street, Scalp Level, Pa.  
Adults ..... June 18-25  
L. H. Brumbaugh, 1337 Roxbury Ave., Johnstown, Pa.

# Junior High Co-ed (12-13)

June 25—July 2  
Nevin H. Zuck, 20 Robinson St., Uniontown, Pa.  
Junior High Co-ed (13-14) ..... July 2-9  
Nevin H. Zuck, 20 Robinson St., Uniontown, Pa.  
B.Y.P.D. Retreat ..... July 13-16  
Jacob Dick, R. 1, Windber, Pa.  
Young People ..... July 16-23  
Don and Martha Snider, 301 Tenth St., Huntingdon, Pa.  
Harmony Assembly ..... July 24-30  
M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
Junior Boys (9-11) ..... July 30—Aug. 2  
Millard Weaver, Box 366, Windber, Pa.  
Junior Girls (9-10) ..... Aug. 2-5  
Florence Seese, 830 Main St., Scalp Level, Pa.  
Junior Girls (10-11) ..... Aug. 5-8  
Florence Seese, 830 Main St., Scalp Level, Pa.

# TENNESSEE

## Tennessee Camp

Washington College, Tenn.  
Warner Lee Clark, R. 3, Johnson City, Tenn.  
Young People and Juniors ..... July 6-9  
John B. White, 3822 Whitland Ave., Nashville, Tenn.

# VIRGINIA

Camp Bethel ..... Fincastle, Va.  
Wm. F. Smith, Bridgewater, Va.  
Work Camp ..... June 12-16  
Wm. F. Smith, Bridgewater, Va.  
Adults ..... June 16-18  
Loren Bowman, Stuarts Draft, Va.  
Junior Girls ..... June 19-26  
Vera Miller Hollen, Bridgewater, Va.  
Junior Boys ..... June 26—July 3  
Robert Strickler, R. D., Salem, Va.  
Intermediate Girls ..... July 3-10  
Mrs. Wm. F. Smith, Bridgewater, Va.  
Intermediate Boys ..... July 10-17  
Murray Wagner, Weyers Cave, Va.  
Young People ..... July 17-24  
A Stauffer Curry, Bridgewater, Va.  
Recreational Retreat ..... July 24-28  
Wm. F. Smith, Bridgewater, Va.  
Youth Week-end Camp ..... July 28-30  
Jacob Repogle, Dayton, Va.

# WASHINGTON

Washington Assembly .... Yakima, Wash.  
Summer Assembly ..... Aug. 1-6  
Jay Eller, Route 5, Wenatchee, Wash.

# WEST VIRGINIA

Camp Galilee ..... Terra Alta, W. Va.  
O. P. Jones, Kitzmiller, Md.  
Intermediates ..... Aug. 6-12  
Murray Wagner, Weyers Cave, Va.  
Juniors ..... Aug. 6-12  
Murray Wagner, Weyers Cave, Va.  
Young People ..... Aug. 13-19  
A. Stauffer Curry, Bridgewater, Va.  
Adults ..... Aug. 23-26  
Foster Bittinger, Westernport, Md.  
Camp Hope ..... Hemlock, W. Va.  
Fred Clayton, Nestorville, W. Va.  
Young People ..... July 31—Aug. 4  
Norman Seese, Junior, W. Va.

## SUMMER CAMPS—A SEVEN-YEAR SUMMARY

|                  | 1937  | 1938  | 1939  | 1940  | 1941  | 1942  | 1943  |
|------------------|-------|-------|-------|-------|-------|-------|-------|
| Juniors          | 688   | 744   | 772   | 929   | 1,234 | 962   | 1,700 |
| Intermediates    | 1,688 | 1,583 | 1,913 | 1,848 | 1,901 | 1,694 | 2,205 |
| Young People     | 2,278 | 2,254 | 2,420 | 2,475 | 1,978 | 1,515 | 1,595 |
| Adults           | 941   | 969   | 653   | 962   | 1,015 | 541   | 698   |
| Younger Children |       |       |       |       | 88    | 23    | 68    |
| Totals           | 5,595 | 5,626 | 5,758 | 6,214 | 6,216 | 4,735 | 6,266 |
| Leaders          | 597   | 623   | 587   | 778   | 856   | 579   | 719   |
| Number of Camps  | 60    | 70    | 71    | 78    | 75    | 55    | 68    |
| Camp Days        | 367   | 441   | 428   | 437   | 430   | 306   | 374½  |

## Report of Summer Camps, 1943

| Camps                  | Children | Junior |       | Intermediate |       | Young People | Adults | Total | Leaders |
|------------------------|----------|--------|-------|--------------|-------|--------------|--------|-------|---------|
|                        |          | Boys   | Girls | Boys         | Girls |              |        |       |         |
| <b>California</b>      |          |        |       |              |       |              |        |       |         |
| Camp Bethel, San Dimas |          |        |       |              |       | 60           |        | 60    | 3       |
| Camp Beulah            | 11       | 4      | 6     | 1            | 15    | 72           | 60     | 169   | 27      |
| Greenhorn              | 33       | 8      | 5     | 1            | 3     | 37           | 72     | 159   | 10      |
| La Verne               |          |        | 166   | 113          | 79    |              |        | 358   | 38      |
| <b>Colorado</b>        |          |        |       |              |       |              |        |       |         |
| Pine Crest             |          |        |       | 8            | 11    | 13           | 32     | 64    | 5       |
| <b>Illinois</b>        |          |        |       |              |       |              |        |       |         |
| Kiwanis                |          |        |       | 32           | 52    |              |        | 84    | 12      |
| Lewistown              |          |        |       |              |       | 77           | 2      | 79    | 14      |
| Naperville             |          |        |       | 40           | 48    |              |        | 88    | 14      |
| <b>Indiana</b>         |          |        |       |              |       |              |        |       |         |
| Mack                   |          | 148    | 197   | 156          | 247   | 156          | 90     | 994   | 101     |
| Iowa                   |          |        |       |              |       |              |        |       |         |
| Pine Lake              |          |        |       | 37           | 47    | 80           | 45     | 209   | 21      |
| <b>Kansas</b>          |          |        |       |              |       |              |        |       |         |
| Carlile                | 4        | 16     | 25    | 14           | 21    |              | 15     | 95    | 14      |
| Cauble                 |          |        |       | 17           | 20    |              |        | 37    | 8       |
| <b>Maryland</b>        |          |        |       |              |       |              |        |       |         |
| Peniel                 |          | 45     | 72    | 61           | 118   | 127          |        | 423   | 41      |
| <b>Michigan</b>        |          |        |       |              |       |              |        |       |         |
| Camp Little Eden       |          |        |       |              |       | 57           | 8      | 65    | 3       |
| <b>Missouri</b>        |          |        |       |              |       |              |        |       |         |
| Ozarks                 |          | 4      | 2     | 3            | 4     | 14           |        | 27    | 6       |
| <b>Montana</b>         |          |        |       |              |       |              |        |       |         |
| Glein                  | 5        | 4      | 4     | 2            | 2     | 3            |        | 20    | 4       |
| <b>Nebraska</b>        |          |        |       |              |       |              |        |       |         |
| Family Camp            |          | 2      | 4     | 10           | 5     | 30           | 40     | 91    | 10      |
| <b>Ohio</b>            |          |        |       |              |       |              |        |       |         |
| Sugar Grove            |          | 104    | 130   | 96           | 137   | 65           |        | 532   | 71      |
| Zion                   |          | 35     | 25    | 35           | 51    | 83           | 96     | 325   | 34      |
| <b>Oregon</b>          |          |        |       |              |       |              |        |       |         |
| Myrtlewood             | 15       | 4      | 4     | 6            | 5     | 38           | 71     | 143   | 12      |
| <b>Pennsylvania</b>    |          |        |       |              |       |              |        |       |         |
| Conewago               |          |        |       | 56           | 102   | 78           |        | 236   | 39      |
| Harmony                |          | 166    | 209   | 67           | 164   | 163          | 21     | 790   | 88      |
| Arcola                 |          | 49     | 41    | 10           | 34    |              |        | 134   | 22      |
| <b>Tennessee</b>       |          |        |       |              |       |              |        |       |         |
| Jonesboro              |          | 5      |       | 4            | 6     | 40           |        | 55    | 6       |
| <b>Virginia</b>        |          |        |       |              |       |              |        |       |         |
| Bethel                 |          | 58     | 84    | 54           | 127   | 257          |        | 580   | 70      |
| <b>Washington</b>      |          |        |       |              |       |              |        |       |         |
| Assembly               |          | 10     | 11    | 9            | 9     | 62           | 102    | 203   | 5       |
| <b>West Virginia</b>   |          |        |       |              |       |              |        |       |         |
| Galilee                |          | 26     | 23    | 38           | 20    | 67           | 30     | 204   | 34      |
| Hope                   |          | 2      | 2     | 3            | 5     | 16           | 14     | 42    | 7       |
|                        | 68       | 690    | 1,010 | 873          | 1,332 | 1,595        | 698    | 6,266 | 719     |
|                        |          | 1,700  |       | 2,205        |       |              |        |       |         |

Total including leaders—6,985

## Work Camps

This summer, for the sixth year, Brethren work camps will bring eager volunteers from college campuses, from Civilian Public Service camps, from farm and city, to live together in a co-operative fellowship, to work with people who need to be helped to help themselves, to make a lasting contribution to society through constructive service. In mining towns, in settlement camps, in mountain communities, among migrant workers, wherever youth can serve—work camps provide an opportunity for the idealism of youth to build with Christ the kingdom of God on earth.

Work campers pay their own expenses where such expense is not cared for by interested individuals and groups. Volunteer campers should write to the directors of the projects in which they are interested for additional information.

## GAHAGEN, PENNSYLVANIA

Time: June 14—August 9.  
Location: Near Reels Corner on the Lincoln Highway in Western Pennsylvania.  
Description of Community: Coal mining community.  
Projects: Recreational leadership, classes for mothers, Bible school, improvements on the local mission church.  
Workers: 10 to 20 girls and fellows.  
Cost: Six dollars per week.  
Directors: Mr. and Mrs. W. G. Willough-



by, 3435 W. Van Buren, Chicago 24, Illinois.

#### **WILLOW GROVE, PENNSYLVANIA**

Time: July 5—August 30.

Location: Near Philadelphia.

Description of Community: Farm camp of the Philadelphia College Settlement used as a vacation camp for mothers and children from underprivileged areas of Philadelphia.

Projects: Paint cabins, do laundry, direct recreation, help in camp program.

Workers: 10 to 20 girls and fellows.

Cost: Six dollars per week.

Directors: (to be chosen).

Write to: Miss Ruth Wolfe, Manchester, Md.

#### **FLAT CREEK, KENTUCKY**

Time: June 2—July 14.

Location: About eighteen miles from Manchester, Ky.

Description of Community: Farming and logging community.

Projects: Bible schools, crafts, recreation with children and youth and sewing projects.

Workers: 10 girls.

Director: (to be chosen)

Cost: Six dollars per week for less than four weeks; five dollars per week for more than four weeks.

Write to: Miss Neva Hollinger, Trotwood, Ohio.

#### **ROCK HOUSE, KENTUCKY**

Time: June 16—August 11.

Location: Heisey, Ky., fifteen miles from Williamson, W. Va.

Description of Community: Logging community; small Brethren church.

Projects: Construction of a basement under Rock House church, Bible school, dramatics, crafts, recreation with children and youth.

Workers: 6 girls and 6 fellows.

Director: (to be chosen).

Cost: Same as Flat Creek.

Write to: Miss Neva Hollinger, Trotwood, Ohio.

#### **HUITZILAC, MEXICO**

Write to: Brethren Service Committee, 22 South State St., Elgin, Ill.

#### **WICHITA, KANSAS**

Time: June 18—July 30.

Projects: Teaching, directing recreation, improving sanitation in defense industry area.

Write to: Eugene Lichty, McPherson College, McPherson, Kansas.

#### **CAMPS TENTATIVELY PLANNED**

**Southern California:** Interested persons should write to Ralph Hanchett, Box 44, Empire, Calif.

**Washington State:** Interested persons should write to Clement Bontrager, R. 1, Tonasket, Wash.

#### **SOUTHEASTERN REGION**

The Summer of Service Committee of the Southeastern Region will sponsor four community service projects during the summer. Miss Dessie Miller, Waterman School, Harrisonburg, Va., has been secured to supervise and direct the program. All inquiries should be sent to Miss Miller. The committee will also suggest projects for local communities.

##### **Hiwassee, Virginia**

Location: Twelve miles from Pulaski, Va.

Description of Community: A mountain community near a small Brethren church.

Projects: Repair and reconditioning of church house, conducting crafts and Bible schools, assisting in local church program, directing a community recreation program.

Workers: 2 to 4.

##### **Tilghman, Maryland**

Location: The village of Tilghman on a peninsula in the Chesapeake Bay.

Description of Community: An oyster, fishing and canning center. Near the canning and packing factory are a number of long barracks housing about 300 Negroes.

Projects: Conducting of a community recreation program, holding of services in

the community chapel, nursery for Negro children.

Workers: About 4.

##### **Radford, Virginia**

Location: Community near Radford, Va.

Description of Community: A defense area which has attracted thousands.

Projects: Vacation Bible schools.

Workers: 1 or 2.

##### **Edgewood, Maryland**

Location: Near Edgewood Arsenal, twenty miles north of Baltimore on Route 40.

Description of Community: Recently three government housing projects with a capacity of about 2,500 have been developed near Edgewood. No religious leadership.

Projects: Conducting of Sunday services in the community building, community recreational program, vacation Bible schools.

Workers: 2 to 4.

#### **ADULT DISCUSSION OUTLINE**

##### **Adults and Camp**

Sunday, June 4, 1944

Scripture: Ps. 19:1-10

Thousands of our Brethren children, intermediates and young people attend camp each year. In a few areas young adults have set up camps of their own. Family camps are held in a number of our western states. However, comparatively few adults go to camp.

Adults have a real interest in camp even apart from their participation in it. They know what camp may do for their children and for the church. For this reason they are interested in making it possible for children and young people to attend camp.

Camp offers to adults and to the whole family experiences which cannot be gained in any other way. Living in the outdoors appeals to all age groups. The experiences of rich fellowship, inspiration and worship are elements of the church camp which exert great influence in the lives of young people and adults. Each local church will do well to provide camp experiences as a part of its regular program.

Several plans have been tried in various situations. Where adult or family camps are within reach they will be promoted as a matter of course. In other cases churches plan week-end camps. Neighboring churches may plan together for short term camps. Careful planning for physical arrangements, transportation and program are necessary for a successful camp experience. Leadership for the program is the most important item. Experience shows that it is good to have at least one leader from outside the local church.

##### **Questions for Discussion**

How can we provide financial help for intermediates and young people who wish to go to camp in such a way that the efforts of various or-

ganizations of the church will not overlap or fail to reach some individuals?

What camps, if any, are available for adults in our district? If anyone in your group has attended camp recently, have him report on the camp program.

If there are no camps for adults near your church, discuss ways by which you can make it possible for everyone to have a camp experience. The resource materials listed below will be of help at this point.

##### **Resource Material**

Overnight Camps. Free.

Week-end Camps. Free.

## **Correspondence . . .**

### **Bethany Summer Extension Schools**

Bethany Biblical Seminary will conduct two summer extension schools for ministers, church school teachers and local and district workers. The first school will be at Bridgewater College, Bridgewater, Va., July 17-29; the second at Juniata College, Huntingdon, Pa., Aug. 7-19.

The teachers and courses for the Bethany Summer extension school at Bridgewater College are: Rufus D. Bowman: The Art of Preaching, The Work of the Minister in the Local Church; F. E. Mallott: History and Doctrines of the Church of the Brethren, The Messages of the Prophets.

At Juniata College the teachers and courses in the Bethany Summer extension school will be as follows: William Beahm: Basic Doctrines of the Christian Faith, Current Religious Trends; Rufus D. Bowman: The Art of Preaching, The Pastor and His People.

Courses will be offered both for those who want Seminary credit and for those who want Bible Training School credit. For information, write the undersigned.—Rufus D. Bowman, 3435 Van Buren St., Chicago 24, Ill.

### **Family Night**

In a recent number of the Gospel Messenger I have noticed the article referring to the observance of family church week.

This article brought to mind the time, several years ago, when our daughter was growing up. We decided to set apart one evening of the week to be kept as family night. The idea was to encourage self-development and family spirit.

The evening began with an especially prepared and served supper. Then each member of the family, consisting of parents and daughter, took his turn in providing and conducting the informal program of the evening. The leader had the full



co-operation of the other members, regardless of the trend, although the program was supposed to be original. School life, discussions, current events, Sunday-school lessons, etc., had their place. Music, walks, games, car rides, and other pleasant diversions were included.

An effort was made to interest others in the idea, but always there were excuses, such as "My family can't do that." To one mother it was suggested that she lay a clean, white cloth, and serve a family supper. The reply was, "Don't ask me to do anything that makes more laundry work."

Now that our little family circle is broken, and the hand of affliction is laid upon us, we recall with pleasant memories our family nights together. So I hope the present idea will find a definite place. Family night will help to curb parent and child delinquency.—Mrs. Isabel McPherson, Dayton, Ohio.

### Europe's Hungry Children

Dan West suggests we write our President and Congressmen about these children. Below is a letter he himself has written. Personal letters are best.—Ed.

The other day I learned that the Foreign Affairs Committee of the House of Representatives has unanimously recommended the passing of the resolution in favor of relaxing the blockade. Because the House seems likely to act on this matter soon, I feel impelled to lay before you again the hunger of the children in the occupied countries of Europe.

Those who survive are still at the mercy of British and American policies. But behind these governments is an acquiescent public opinion, and on our souls is the real blame for the death of the helpless children.

Because I know that you respect the bases of civilized life, I appeal to you again to lend your weight to saving the children. If we were determined to kill them starvation is the most cruel way. If we were determined to save them feeding them is the prime requisite. I feel sure that some day you will favor feeding them. The sooner you do come to work for them the more lives will be saved. Because I can still see their gaunt faces in Spain after these six years, I want them fed in the name of the Master. It can be done.

Cordially yours,  
Dan West.

### A Church Basement Improved

Before the need to consider war priorities we began the remodeling of our church basement. The men of the church were doing the work. We moved the furnace and coal bin from the southeast to the northeast corner. The kitchen was changed from the east to the west side. The basement floor was lowered eighteen inches. A complete plumbing and sewer system was installed and also a new system of electric lights. Other

improvements were made, but priority caught us without enough plywood to finish.

We decided to install a new system of hot water heating in the concrete floor. Though some questioned it, Bro. Earl S. Fry said he was sure he could make it work. We followed by helping him install 1,000 feet of three-quarter inch wrought iron pipe. The second layer of concrete was poured over the pipe. Of course, all were eager to see if the new system would work. It has worked perfectly from the beginning and we can recommend it as being very satisfactory. It is very economical to install and operate. We have praise for the fine co-operation of our men of the local men's organization who made this possible.

Many churches, because of cold, damp floors have spent large sums of money in remodeling in order to provide comfortable Sunday-school rooms for beginner, primary and junior departments in a basement. We have solved that problem.—E. B. Williams, Local Director of Men's Work, Naperville, Ill.

### Men's Work in Eastern Pennsylvania

The Richland church entertained men's work at a dinner meeting on March 25, 1944. The attendance was most gratifying, at least twenty-three congregations were represented and over 190 men were present.

The following activities were reported by one or more men's work organizations:

1. The Gospel Messenger in every home. Several attained this goal during the past year.

2. The Lord's Acre. The harvest was bountiful. Recreation in preparing and tilling the soil was enjoyed. Harvesting offered splendid fellowship.

3. Father and son relations. Fathers and sons served the meals and attended to the dishes at mother and daughter dinners. Many have accepted the responsibility of writing to boys in camps.

4. Assistance to the unfortunate and needy. Christmas and Easter baskets, contributions and visiting the sick were listed as specific activities.

5. Church programs. Peace, missionary, old-time German service, program by Negro neighbors were typical programs sponsored by the men's group.

6. The home mission offering.

7. Help in liquidating the church building debt and in making improvements to church property.

8. Gifts and letters for the boys in camp and support for those in C.P.S. camps.

9. A special prayer service. The men remained after the morning service, missed the noon meal, prayed for the ills of the world and

then participated in a plate offering for relief purposes. Another church held devotional meetings to promote the family altar.

10. The heifer project. This is done by individuals, classes, and groups. Those who cannot raise heifers are contributing money. Bro. Milton Hershey of the White Oak congregation who is chairman of the heifer committee of the Eastern District of Pennsylvania reported that he has eartagged thirty-six heifers in three congregations and that plans are now in progress for approximately 100 heifers which is one-third of the district's goal of 300.

Bro. Edward Ziegler, pastor of the York church, spoke on the purpose of men's work. He said that whenever the laymen of the church held up the high purpose of Christianity in their lives the church moved forward.—J. W. Kettering, Secretary, Elizabethtown, Pa.



### Shamberger Sixtieth Wedding Anniversary

Elder and Sister J. E. Shamberger celebrated their sixtieth wedding anniversary March 26 and 27 at the family home near Fruitland, Idaho. The Shambergers were married March 27, 1884, at Honey Creek, Mo. To this union seven children were born, all of whom are living and are members of the Church of the Brethren: Alma, Jane, and Edith at home; Mrs. J. D. Deal of Fruitland; Mrs. H. G. Shank of Caldwell; Mrs. William Lanfear, of Riverside, Calif., and Chauncey, of Chicago.

There are ten grandchildren, and four great-grandchildren. It is worthy of note that there have been but two deaths in the Shamberger family circle in sixty years.

Brother Shamberger was elected to the ministry in January 1885 while attending Mount Morris College. He purchased a tract of land near Fruitland, Idaho, in 1909, and moved here with the family in 1910. Through the years they have given freely of their time to the upbuilding of the church in southern Idaho.

The Shambergers held open house Sunday and Monday afternoons for neighbors and friends, during which time many useful gifts were presented to them.—Albert Hollinger, Fruitland, Idaho.

### Arzetta Jane Duncan

Arzetta Jane Altizer, daughter of Ennis D. and Lucinda Altizer, was born April 22, 1865, in Floyd County, Va. She united with the Church of the Brethren early in life, and remained faithful to its teachings throughout her life. She was married to Noah A. Duncan on Dec. 16, 1888. Seven children were born to this union, one dying in infancy.

The Duncans moved to Illinois, and later to Southern Missouri where they lived on a farm for several years. She was an



ideal helpmate for her husband, who was minister and elder, and many times she carried on the farm and family work alone while he was away on church business. She was a well-loved Sunday-school teacher, a wonderful neighbor and friend.

In 1917 Brother and Sister Duncan moved to Enid, Okla., as manager and matron of the Child Saving Mission. Here Sister Duncan did a wonderful work in caring for the homeless. In 1918, she with her family moved to Wichita, Kansas, where she did much nursing during the great influenza epidemic of that year. She was always ready and willing to go into any home where there was sickness of any kind, never thinking of the danger to herself.

Brother and Sister Duncan celebrated their golden wedding anniversary in 1938. For the past year and a half they had made their home with a daughter in Kansas City, Mo. Sister Duncan had been in failing health for several years. Her last illness was brief. She died on Feb. 25, 1944, at the age of seventy-eight years. She leaves her husband and six daughters: Mrs. Ethel Ryan of Springfield, Mo.; Mrs. Stella Hiser and Mrs. Lillie Filer of Norwood, Mo.; Mrs. Goldie Hertzler of Lancaster, Pa.; Mrs. Sylvia Lentz of Los Angeles, Calif.; Mrs. Lova Marie Cessna of Kansas City, Mo. She also leaves twelve grandchildren and seven great-grandchildren. Funeral service was conducted at the Long mortuary in Kansas City by Bro. Hyton Harmon. Burial was in Springfield, Mo., with graveside service being conducted by Rev. Barton Johnson.—Mrs. Paul Lentz, Los Angeles, Calif.

### Franklin Arthur Stayer

Franklin Arthur Stayer, principal and teacher for years in the public schools of Caroline County, Maryland, died at his home in Ridgely on Feb. 23 after an ill-



ness of six months. He was aged 57 years.

Prof. Stayer was born in Ridgely on May 5, 1886, the son of the late David S. and Drussannah Stayer. His parents were pioneer settlers of Ridgely and charter members of the Church of the Brethren there. On Aug. 14, 1913, he was married to Miss Charlotte Evans of Lancaster, Pa.

At an early age he became a member of the Church of the Brethren. For many years he was superintendent of the Sunday school and also teacher of the men's Bible class. He was an ardent promoter of men's work, not only in the local church but in the district. His patient and untiring efforts as the church clerk and chairman of the ministerial board were an inspiration to all.

Bro. Stayer was a graduate of Millersville Normal School in Pennsylvania and of the University of Louisiana. He also studied at the University of Michigan and Johns Hopkins University in Baltimore. His teaching career began in Louisiana, following his graduation from normal school. In 1920 he returned to Ridgely as principal of the high school. In this capacity he served a number of years. He also taught in the high schools of

Greensboro, Preston, East New Market and Federalsburg, Md. Ill-health kept him from his post in Federalsburg in September.

Prof. Stayer's deep Christian character was evident wherever he taught. Many students felt the personal interest of this dignified man. His help and encouragement guided them into useful fields of service. Besides his widow, he is survived by a number of nieces and nephews.

Catholics, Jews and Protestants—people from all walks of life—paid tribute to their friend, neighbor and teacher when they came together for the funeral service held in the Ridgely Church of the Brethren. Brethren J. S. Rittenhouse and Paul H. Fike conducted the service, assisted by Rev. J. E. Parker, pastor of the Methodist church. Burial was in the Greenwood cemetery in Lancaster, Pa.—Esther K. Crouse, Queen Anne, Md.

## Matrimonial . . .

**Anthony-Amos.**—S-Sgt. Conrad B. Anthony and Wilma Amos, both of McClave, Colo., by the undersigned on April 2, 1944, in the McClave church.—Edwin Buck, Eads, Colo.

**Foster-Evers.**—By the undersigned on April 21, 1944, at the College Street church, Bridgewater, Va., Paul Foster of Blue Ridge, Va., and Janet Evers of Bridgewater, Va.—J. M. Clower and C. G. Hesse, Bridgewater, Va.

**Gochenour-Luper.**—On Jan. 19, 1944, in the Rossville church, Ind., Donald D. Gochenour and Nondas Lucile Luper, both of Rossville, Ind., by the undersigned.—Robert L. Sink, Rossville, Ind.

**Myers-Dimock.**—Marion P. Myers of Cloverdale, Ohio, and Eileene E. Dimock of Dupont, Ohio, by the undersigned at the parsonage on April 10, 1944.—David R. Landis, Continental, Ohio.

**Schriner-Hawbecker.**—Donald Schriner and Mildred Hawbecker, both of Lanark, Ill., on Feb. 5, 1944, by the undersigned.—H. F. Richards, Lanark, Ill.

## Fallen Asleep . . .

**Beal, Roy C.**, son of Urias and Lydia Beal, was born April 23, 1886, and died April 5, 1944, at his home near Maxwell, Iowa, where he had lived his entire life. He was united in marriage to Bertha White in 1909 and to them were born seven children. As a young man he united with the church and for many years served faithfully as a deacon. He leaves his wife, six children and two grandsons. Funeral services were conducted in Maxwell by Bro. M. W. Eikenberry, assisted by Bro. J. D. Brower. Interment was in the Brethren cemetery.—Mrs. Alice Gooden, Maxwell, Iowa.

**Bundy, C. Arthur**, died in a hospital in Wenatchee, Wash., March 30, 1944. He was born at Dayton, Wash., Aug. 13, 1888, grew up in Illinois, taught school in Colorado, and returned to Washington to make his future home. On Nov. 24, 1915, he married Anna Bolen Henderson and three children blessed their home; two of the children survive. As a young man Bro. Bundy came into the church and rendered an active service in it. Funeral services were held in Wenatchee by the undersigned. Burial was in the Wenatchee cemetery.—W. Earl Breon, Wenatchee, Wash.

**Cassel, Amanda**, was born Sept. 1, 1855, in Montgomery County, Pa., and died Feb. 21, 1944. She was the last of Abraham Cassel's children. She spent her entire life in this community and was a faithful member of the church at Indian Creek for many years. Her love of the church and her liberal giving to the work of the church, to missions, and to those in need, were outstanding characteristics. The missionary cause was her special interest and she has a niece, Sara C. Shisler, on the Africa field. The last six years of her life were spent in the Eastern Mennonite home at Souderton, where she died. Fu-

neral services were conducted in the Indian Creek church by Elder A. A. Price. Interment was in the adjoining cemetery.—J. Wilford Price, Harleysville, Pa.

**Frick, Callie B.**, daughter of Parker Smith, was born in Jackson County, Ohio, April 16, 1870, and died at her home near Richmond, Va., March 28, 1944. Her husband, Peter Frick, died in 1929. Sister Frick was baptized into the church at Charleston, Ohio, in 1912. Her body was laid to rest in the Oakwood cemetery by the side of her husband. Funeral services were conducted by the writer.—G. G. Canfield, Richmond, Va.

**Gooden, Barbara**, daughter of the late Samuel and Barbara Meyers, was born Dec. 10, 1864, in Johnson County, Iowa, and died at her home near Maxwell, Iowa, Feb. 5, 1944. She united with the Indian Creek church as a young woman and served as a teacher and deaconess. She was united in marriage to Sanford Gooden on Jan. 18, 1894. She is survived by her husband, two sons and two grandchildren. Funeral services were conducted at the Indian Creek church by Bro. J. D. Brower. Interment was in the Brethren cemetery.—Mrs. Alice Gooden, Maxwell, Iowa.

**Haines, Mary A.**, daughter of Adam and Mary Pfeiffer, was born in Dayton, Ohio, Nov. 23, 1853, and died April 9, 1944. On March 5, 1874, she was married to Joseph Haines. Three children were born to them. Her husband died Nov. 8, 1906. Soon after her marriage both she and her husband were baptized into the Happy Corner church. In early life they were very faithful in attending church services and served as deacon and deaconess. She was a faithful worker in the ladies' aid society. She is survived by one son, three sisters, several grandchildren and great-grandchildren and one great-great-grandchild. Burial was in the Erskine cemetery. Services were conducted by Bro. Norman Wine and the writer.—J. Perry Prather, Dayton, Ohio.

**Hamilton, Neva A.**, daughter of David Williams, was born near Blackstone, Va., July 25, 1872, and died at her home in Richmond, Va., Jan. 10, 1944. She is survived by her husband, W. M. Hamilton. She was a member of the church in Richmond. Interment was in the Mount Calvary cemetery, with services conducted by the writer.—G. G. Canfield, Richmond, Va.

**Harshman, Ann Elizabeth**, daughter of Peter and Ann Elizabeth Grossnickle, was born in Washington County, Md., April 1, 1868, and died Feb. 18, 1944. She was married to Ira V. Harshman, who died nine years ago. She later moved to Hagerstown, where she was an active member of the church until her death. She is survived by two children. The funeral services were conducted at the Hagerstown church by the writer. Burial was made in the Rest Haven cemetery.—Paul M. Robinson, Hagerstown, Md.

**Ikenberry, Salome Susan**, daughter of Samuel K. and Elizabeth Wine, was born July 21, 1870, at Forestville, Va., and died April 4, 1944, in Chicago, Ill. She was married on March 4, 1888, to George S. Ikenberry and to them were born nine children. She united with the Quinter, Kansas, church in 1892 and lived a faithful Christian life. She is survived by seven children, one foster daughter, nine grandchildren and one sister. She was the mother of our missionary to China, Ernest L. Ikenberry. The funeral services were conducted in the Quinter church by Elder Dan Crist, assisted by the writer. Interment was in the Quinter cemetery.—Paul K. Brandt, Quinter, Kansas.

**Kauffman, Erma E.**, wife of Clarence N. Kauffman, died Nov. 17, 1943. She was born Nov. 25, 1891, in Lancaster County, Pa., to Elam E. and Hettie Rutter Kreider. Besides her husband, she leaves a daughter. Mrs. Kauffman united with the church on Dec. 17, 1924; she received the anointing service before she died. She was a member of the Pioneer Sunday-school class of the First church in York, Pa., for twenty-three years. Funeral services were conducted in the Futer funeral home by Brethren Joseph Baugher and J. J. Bowser. Interment was in the



Mummert's Brethren cemetery.—Edward K. Ziegler, York, Pa.

**Kessler**, Idella Fitz, was born March 12, 1874, at Astoria, Ill., and died March 18, 1944. She was the daughter of Bro. Conrad and Sister Suzan Fitz. At the age of twenty she became a member of the church and remained faithful and loyal. On Feb. 14, 1895, she was united in marriage to Michael Henry Kessler and their union was blessed with five children. Her husband preceded her in death. She is survived by her children, four grandchildren, two sisters and one brother. Bro. Oliver H. Austin conducted the funeral services at the Hall-Kelso mortuary in Boulder, Colo. Interment was in the Hygiene cemetery.—Zelma Dove, Denver, Colo.

**Knicely**, George, died at the home of his son on March 22, 1944, at the age of ninety-two years. He is survived by eleven children. He served faithfully as the church sexton for a number of years. Funeral services were conducted at the Summit church, of which he was a member, by Bro. Marion Craun, assisted by Bro. Frank Garber. Burial was in the adjoining cemetery.—Mrs. O. E. Cline, Weyers Cave, Va.

**Leatherman**, Eva Florence, daughter of Mary Ann and E. J. Shafer, was born Dec. 4, 1879, near Oakwood, Ohio, and died at her home in Oakwood on April 12, 1944. On June 16, 1898, she was married to I. F. Leatherman and to this union one daughter was born. In 1903 she and her husband joined the church in Dupont, Ohio, and for thirty-five years they served as deacon and deaconess. She was always ready to aid those in need. She leaves her husband and daughter, five grandchildren, a sister and a brother. Funeral services were conducted in the Dupont church by the undersigned, assisted by Bro. Charles Zunkel. Interment was in the Fairview cemetery.—David R. Landis, Continental, Ohio.

**Lehman**, Wilmer J., was born March 8, 1890, and died in York, Pa., Dec. 7, 1943. He is survived by his wife, Ada Bowser Lehman, and three daughters. He and his wife were members of the church for many years. The funeral service was conducted by the writer at the Koller funeral home; interment was in the Mt. Rose cemetery.—Edward K. Ziegler, York, Pa.

**McIlnay**, Jesse P., son of Zachariah and Rebecca Jane McIlnay, was born near Brookville, Ill., Aug. 2, 1885, and died at his home in Polo, Ill., Feb. 29, 1944. In 1907 he was united in marriage to Minnie L. Shepley and to them were born three children. Bro. McIlnay is survived by his wife and children, two brothers, two sisters and six grandchildren. He was formerly affiliated with the Methodist Church but for many years had been an active member of the Church of the Brethren, having served the local church in a number of responsible positions. Bro. McIlnay was a man of deep religious faith and was an able Bible teacher.—M. E. Clingenpeel, Polo, Ill.

**Metzker**, Susan R., daughter of Jacob and Elizabeth Roudabush, was born Aug. 23, 1874, and died at the home of her daughter near New Enterprise, Pa., Jan. 30, 1944. On Feb. 28, 1897, she was united in marriage to Harvey L. Metzker, who survives with three children, one sister, three brothers, ten grandchildren and one great-grandchild. She had been a member of the church since youth. The funeral was conducted at the home of her daughter by Bro. I. B. Kensinger, assisted by Bro. Wilfred Stauffer. Burial was in the Fairview cemetery at Martinsburg, Pa.—Mrs. J. Leonard Rock, New Enterprise, Pa.

**Miller**, Norman J., was born in York County, Pa., June 15, 1881, to Adam and Emma Snyder Miller, and died in York on Jan. 26, 1944. He was married to Mary C. Flinchbaugh on Nov. 22, 1903. He is survived by his wife and five children. Eighteen years ago he and his wife united with the church and were faithful members since. The funeral services were conducted at the Futer funeral home by Elder J. J. Bowser and the writer. In-

terment was in the Mt. Rose cemetery.—Edward K. Ziegler, York, Pa.

**Naff**, George William, son of G. W. and Susie Naff, was born in Franklin County, Va., Feb. 28, 1914. On Sept. 11, 1936, he was united in marriage to Melva Flora. Bro. Naff was a member of the church for eighteen years. He leaves his wife and two small children, his mother, three brothers and four sisters. Funeral services were held in the Richmond church by Elder L. A. Bowman. Another service was conducted in the Brick church by Brethren George Bowman and J. B. Peters; interment was made in the nearby cemetery.—G. G. Canfield, Richmond, Va.

**Negley**, Kathryn, daughter of Joseph and Elizabeth Deardorff, was born at Middleburg, Md., Sept. 3, 1867, and died March 22, 1944. She was the last surviving charter member of the Hagerstown church. Her life was devoted to many activities of the church, especially the ladies' aid society, of which she was president for many years. She was a regular reader of the Gospel Messenger for over sixty years. She was married to Samuel Negley, who died twenty years ago. She leaves five stepchildren. Funeral services were conducted in the Hagerstown church by the writer, assisted by Bro. Samuel Lindsay. Burial was made in the Broadfording cemetery.—Paul M. Robinson, Hagerstown, Md.

**Rexrode**, Martha, was born April 16, 1867, and died Feb. 17, 1944. Early in life Sister Rexrode united with the church and lived a devoted Christian life. She leaves one brother and one sister. Bro. I. L. Bennett, assisted by Bro. R. V. Simmons, conducted the funeral services at the Crummett Run church. Interment was in the family cemetery near her old home.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

**Richie**, Louise, died March 24, 1944, at the age of forty-one years. She is survived by her husband and seven children. She was a faithful member of the church. Funeral services were conducted at the Summit church by Bro. Jacob Replogle, assisted by Bro. Ernest Craun. Burial was in the Salem cemetery.—Mrs. O. E. Cline, Weyers Cave, Va.

**Rinehart**, Almeeta Olive, daughter of Elder Carey and Sarah Toney, was born in Preble County, Ohio, June 10, 1871, and died March 27, 1944. She was married to Josiah Rinehart on Dec. 25, 1890, and to them were born four children. She is survived by her husband and children, eight grandchildren, one great-grandson and one brother. She was baptized Feb. 14, 1888, and faithfully served in the Four Mile church, where funeral services were conducted by the writer. Burial was in the Concord cemetery.—F. E. McCune, Kitchel, Ind.

**Seigman**, Nettie Masemore, was born March 25, 1879, and died suddenly at her home in York, Pa., on Feb. 27, 1944. She had been a faithful member of the York church for more than forty years. Her husband, Spencer Seigman, who was a deacon, died ten years ago. She is survived by two children. The funeral was conducted by Elder L. Elmer Leas and the writer at the First church and interment was in the Greenmount cemetery.—Edward K. Ziegler, York, Pa.

**Shank**, Melvin, was killed in action on the Italian battle front on Nov. 23, 1943. He united with the church while a boy. He spent his entire life in the Dayton, Va., community until called into the services of the U. S. Army. He is survived by his parents, Mr. and Mrs. John Shank, one sister and three brothers.—Ruth F. Miller, Dayton, Va.

**Simmons**, Martha Leanna, was born March 1, 1855, and died April 1, 1944. On Nov. 27, 1877, she was united in marriage to Joseph Simmons, who died twenty-seven years ago. To their union were born four children. She is survived by three children, several grandchildren and great-grandchildren. During her early life Sister Simmons united with the church and remained faithful to the end. The funeral services were conducted at the Crummett Run church by Brethren

J. M. Foster and M. G. Sanger, assisted by Bro. R. V. Simmons and Rev. Knowles of the Methodist church. Interment was in the church cemetery.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

**Sisler**, David R., son of Elder Michael Sisler and wife, died at his home in Richmond, Kansas, April 5, 1944. He was born in Illinois on July 5, 1862; he moved to Dallas Center, Iowa, when a young man and united with the church there. On Feb. 18, 1890, he was united in marriage to Susan Price. To them was born one daughter, who, with her mother, preceded him in death. On Nov. 19, 1939, he was married to Allie Lookingbill Ott, who, with four grandchildren, survives. In 1902 Bro. Sisler and family, in company with thirty members in a party headed by Elder K. F. McCune, came to Kansas and located in and near Ottawa. Bro. Sisler's loyal support and wise counsel has meant much to the church. Funeral services were conducted by the writer and Bro. Raymond Flory in the Ottawa church. Burial was in the Richmond cemetery.—W. B. DeVilbiss, Ottawa, Kansas.

**Sprouse**, Minnie Belle, daughter of John Money-maker, was born in Nelson County, Va., June 12, 1886, and died March 24, 1944, at her home in Richmond, Va. Funeral services were conducted by the writer and interment was made in the Oakwood cemetery.—G. G. Canfield, Richmond, Va.

**Stauffer**, Emma Hosler, wife of Isaac H. Stauffer, was born Sept. 1, 1886, and died in a Lancaster, Pa., hospital on March 24, 1944. She united with the church in early life and remained a faithful member. She is survived by her husband, four children, one sister and three brothers. Funeral services were conducted at the Chiques church by Elders S. S. Eshleman and David G. Gible. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Tibbitt**, Amanda Susie, daughter of Charles L. and Clarinda Hobbs, was born in Indiana on June 6, 1867. While still an infant she came with her parents to Clinton County, Mo. In 1884 she was married to Francis Marion Tibbitt, who died in 1933. In 1885 she united with the church; she loved the church and was faithful in attendance as long as she was able. She died April 15, 1944, at her home in Plattsburg, Mo. The funeral was conducted at the Plattsburg church by the writer. Burial was in the Brethren cemetery.—X. L. Coppock, Plattsburg, Mo.

**Turner**, Shirley May, died at a hospital in Harrisonburg, Va., April 13, 1944, at the age of nineteen months. Surviving are her parents, grandparents and great-grandparents. The funeral was held at the Linville Creek church, Va., with the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Via**, Matthew, aged ninety years, died on Dec. 11, 1943. He lived a happy life with his companion and they reared seven children, all of whom survive. Bro. Via became a member of the church late in life. Before he died he was anointed and was also able to take the holy communion. The funeral was conducted by the writer and interment was in the Mt. Moriah cemetery near Whitehall, Va.—I. S. Long, Baltimore, Md.

**Viney**, Fred, was born near Flora, Ind., Dec. 21, 1875, and died after an illness of ten years, on March 24, 1944, at his home in College Corner, Ohio. He united with the church when he was twenty years old. He was married to Mary E. Cobb in 1897 and to them were born three daughters, who, with three granddaughters, survive. Funeral services were conducted by the writer at the Miller funeral home. Burial was in the College Corner cemetery.—F. E. McCune, Kitchel, Ind.

**Whitehead**, Oren, a deacon in the Trotwood, Ohio, church, died March 9, 1944. He and his wife were on a trip to Tiffin, Ohio, and while en route he got out to fix a tire and died of a heart attack. He was sixty-four years old. He was a de-



pendable worker in the church. His entire life had been lived in Montgomery County, Ohio. He was married to Bertha Eby, who survives him. He is also survived by two children, three sisters and four brothers. Services were held in the Trotwood church, and he was laid to rest in the Bear Creek cemetery.—E. R. Fisher, Trotwood, Ohio.

**Wilson, Katherine**, daughter of Joseph and Minerva Hixson, was born at Holmesville, Nebr., May 31, 1887, and died at Pomona, Calif., Feb. 22, 1944. In 1902 the family moved to Grand Junction, Colo., and lived there until eighteen years ago when they moved to La Verne, Calif., and later to Pomona. On Jan. 22, 1908, she married Loy J. Wilson, who survives. To this union six children were born, of whom five survive with her mother, one brother, one sister and seven grandchildren. At the age of twelve she united with the church and was a faithful member ever after.—Edgar Rothrock, Pomona, Calif.

**Zimmerman, Henry Nelson**, was born Aug. 24, 1866, and died March 27, 1944. He united with the Reformed Church as a young man but was later received into the Maple Spring Church of the Brethren. He was a faithful member of the church. Funeral services were conducted in the Maple Spring church by Bro. J. M. Geary. Interment was in the Maple Spring cemetery beside his wife.—Mrs. J. M. Geary, Hollsopple, Pa.

## Church News . . .

### California

**Covina.**—On Jan. 29 Bro. Arthur Baldwin of San Bernardino brought our morning message. The La Verne College deputation team was with us one Sunday, as well as Drs. A. R. and Laura Cottrell. A reception was given in their honor. On Feb. 20 Bro. Leland Brubaker of Elgin, Ill., gave the morning message; a basket lunch was served at noon. The Achievement Offering was taken that day. On March 26 the La Verne College choir gave a program at our evening service. On Feb. 26 the young people conducted the opening exercises of the Sunday school. The junior department conducts these services on the last Sunday of every month. An offering for relief is taken one Sunday a month in the Sunday school. The Easter sunrise services held near Covina were well attended by our group. Our pastor, Bro. Paul Hersch, gave the message. He also gave the messages at three different services during the pre-Easter week, as well as bringing the message at our church on Easter morning. The children gave an Easter program. At the evening service the young people gave a program of meditation and worship. Four members have been received by letter.—Mrs. Tempie S. Funk, Charter Oak, Calif., April 18.

**Pasadena.**—Guest speakers for the school of world friendship during January and February were Dr. C. H. Charlton of the American Sunday-school Union; Drs. Raymond and Laura Cottrell, missionaries to India; Mrs. Mae Reese Johnson, a Negro; Elena Trejo, an Indian; Rev. Carlos Lopez, a Mexican; and Bro. Leland S. Brubaker of our General Mission Board. At each of these services a liberal offering was lifted for the cause presented. The school closed with a drama, *We Call It Freedom*, given by the young people. The La Verne College deputation group presented a program on Feb. 27. To stimulate Bible study, our pastor requested the reading of Luke during the three months preceding Easter. The portion to be read each week appeared in the church bulletin, and the text for the sermon on the following Sunday was taken from it. The children and young people assisted in the Easter services. Thirteen new members were received. A special meeting on April 14 resulted in the election and installation of three deacons:

Brethren John Wilson, Cyrus Kline and Walter Gilbert. The women have been sewing and making donations for relief. The church's giving for the first quarter of 1944 amounted to \$2,058.60 or \$7.22 per member. On April 16 we had a Studebaker Memorial service; the offering amounted to \$518. Sister Harvey Miller recently died.—Maud Newcomer, Pasadena, Calif., April 18.

### Colorado

**Fruita.**—Since our last report four members have been received by letter. On Jan. 30 our birthday dinner was observed. The offering amounted to \$31.67; \$10 of this was sent to the Studebaker Memorial fund and \$20 to the General Mission Board to be used for China Relief. On March 26 Bro. Earl Frantz of McPherson, Kansas, gave two inspiring messages. Members from the First Grand Valley church and the Fruita Baptist church attended. An offering of \$91 was received for McPherson College. An offering of \$15 was recently given to the Studebaker Memorial fund. Our offerings for Brethren Service in 1943 amounted to \$221.22. The churches of Fruita united in pre-Easter services. The sunrise service was held on the mountain south of town. On Easter the children's program was given in the morning; an offering of \$15 was sent to the General Mission Board for relief work. An Easter program was rendered in the evening. The ladies meet each week to quilt and do other work.—Mrs. J. A. Austin, Fruita, Colo., April 16.

**McClave.**—We closed our Easter meetings with the baptism of three persons; four more await this rite. We feel that these meetings have been a great inspiration to our church and community. We are looking forward to securing a summer pastor.—Lula Mason, McClave, Colo., April 19.

### Indiana

**Akron (Co-operative).**—During the last of February Bro. Charles Bame held our evangelistic meeting. Following these meetings baptismal services were held in Manchester for eleven applicants. We recently observed the love feast. A few Sundays ago we dedicated our building fund. On Easter evening a special program was given.—Velma Bright, Akron, Ind., April 22.

**Ladoga.**—We met in council on April 11 with Elder A. P. Musselman in charge. We voted not to send a delegate to Annual Conference this year. We are planning to have a revival meeting and a union vacation Bible school this summer. Bro. Musselman was re-elected elder. Pastor Cletus Deardorff and wife will continue with us, having completed a very successful year in the Sunday school and church. Our Achievement Offering amounted to \$50.10. The sisters' aid society has been active with various projects. One all-day meeting each month is spent sewing for relief. Bro. Wilbur Barnhart was our guest speaker on Manchester College day; the offering was \$37.60. An Easter program was given by the young people; the offering of \$21.78 will be sent to Annual Conference.—Mrs. Lula Goshorn, Ladoga, Ind., April 12.

**Pipe Creek.**—We met in council on March 10. It was decided to pay half the expenses of any child or young person from our church who attends Camp Mack this summer. Bro. Virgil Finnell spoke to us on March 19. Two cars of young people attended the B.Y.P.D. district conference at Buffalo. On April 2 a group of men attended a men's meeting at the Wabash City church. Our love feast will be held on June 2.—Mrs. Vinal Bowyer, Peru, Ind., April 18.

### Iowa

**Beaver.**—We met in council on March 26 with Bro. D. D. Fleishman presiding. The election of officers was held. We recently enjoyed the annual birthday party; the offering will be used to buy a curtain for in back of the pulpit. We decided to remodel and paint our basement. Revival meetings were held March 26—April 6, closing with the love feast. Bro. Philip Lauer conducted the meetings, assisted

by Pastor Bertha Boggs.—Mrs. Flossie Wise, Grand Junction, Iowa, April 18.

**Indian Creek.**—Pastor and Mrs. J. D. Brower are doing splendid work here and the attendance is good. Two of our faithful members have died recently. We are making improvements in our church basement. The ladies' aid meets every two weeks; this group is helping our church program and many other activities. We have union services in our church on Sunday evenings. One week of pre-Easter services were conducted by the four pastors of our town. In honor of our pastor and wife's forty-second wedding anniversary on Feb. 2, the church members and friends enjoyed a basket supper and social in the church basement. Two overstuffed chairs were presented to the Browsers. C. Z. Reitz, who is 103 years old, was present to enjoy this occasion. The young people gave an Easter program. We have a 75% Messenger club.—Mrs. Alice Gooden, Maxwell, Iowa, April 22.

**Ottumwa.**—Our attendance at the Sunday services has been quite good. Pastor C. A. Albin attended the regional conference at McPherson, Kansas. For two weeks in February the young people were in charge of all church services, including the Wednesday evening prayer meeting. Our cradle roll department has an enrollment of fifty. The missionary society has completed a study of the book, *Latin American Background*. This year the women's group was able to pay its quota to the national project and also to the regional project. Our society took part in the union missionary meeting of the churches of Ottumwa. Several comforters have been made for C.P.S. camps and some sewing has been done for Bethany Hospital. We have a project to raise money for new hymnals for the Fairview church, which burned this winter. Holy Week was observed with evening services conducted by our pastor, and the love feast on April 6, at which Bro. W. N. Glottfelty of Libertyville assisted. We joined with the other churches of our community in a Good Friday service. An Easter sunrise service was sponsored by the young people. We had a fellowship meeting on April 16 with a basket dinner and a program. Bro. E. M. Studebaker of Bethany Hospital was with us on April 11 and showed pictures entitled *The White Battalion*; he also showed slides of Bethany Hospital and the church's ministry of healing.—Mrs. Paul Ruby, Ottumwa, Iowa, April 20.

**South Waterloo.**—During the first week in February Pastor W. H. Yoder attended an interdenominational ministerial conference in Des Moines. During February all department groups enjoyed a home mission study. Bro. Yoder attended the regional conference at McPherson, Kansas; in his absence Bro. C. D. Bonsack of Elgin, Ill., was our guest speaker and a mission achievement offering was taken. Our guest speaker for pre-Easter services, beginning on Good Friday and closing with the love feast on Sunday evening, was Bro. Jesse Ziegler of Bethany Seminary. The men's work voted to give \$300 for relief work and the women's work is making clothing for relief in Greece. Bro. Yoder has officiated at three weddings in the church auditorium during April. The young people are getting much enjoyment from their games and equipment used after the Sunday evening services. On Easter Sunday seven members were received into church fellowship by baptism and one by church letter.—Mrs. R. C. Hollis, Waterloo, Iowa, April 17.

### Minnesota

**Worthington.**—Easter was observed in our church with an Easter sermon and special music in the morning and a program by the choir in the evening. Nine persons were baptized and one reclaimed.—Mrs. H. H. Hauenstein, Reading, Minn., April 12.

### Nebraska

**South Beatrice.**—The women's work has served lunch at three public sales, sent six boxes of clothing for relief and two cases of eggs to the orphans' home in



Omaha. The men's work has organized a heifer club and at the present time is raising seven heifers for foreign relief. Eleven young people attended a youth rally at the Bethel church on March 26, 27. Eleven young people, including the men's quartet, from McPherson College furnished special music and recreation. They were accompanied by Prof. Berkeley, who preached the Sunday morning sermon. Our council meeting was held March 29. Bro. Emerson Shideler was elected delegate to Annual Conference.—Mrs. J. S. Dell, Beatrice, Nebr., April 12.

### New York

**Brooklyn, Italian Mission.**—On Feb. 22 a special service honoring George Washington and our boys in service was held. Bro. B. F. Waltz and son of Philadelphia, Pa., were with us. On March 17 an ordination service was held at the church on 60th Street. Three of our young men were licensed as ministers; they are Brethren F. Dunn, J. D'Amico, and J. Musto. Bro. Waltz gave the charge; Pastor Giovanni Allegri assisted him in the ordination of Bro. Oral Kintner. On April 2 a Palm Sunday service was held and ten persons were baptized. Our Easter evening service was broadcast over radio station WBYN. This was our first radio broadcast. Our young people have set aside the last Friday of each month for an offering for some missionary on the foreign field. We regret the loss of our treasurer, Mr. Mazzarella, and his wife; he has been transferred to another territory.—F. W. Dunn, Brooklyn, New York.

### North Carolina

**Fraternity.**—The Sunday school decided to send \$25 to Camp Bethel for improvements and repairs. The ladies' aid has sent fifty new garments and some used clothing to the Brethren Service Committee. They completed the study of the book, *We Who Are America*, and as the final service had an address by Rabbi Frank Rosenthal. A day of prayer was observed on March 26, sponsored by the ladies' aid. The speakers were Bro. S. H. Flora, Rev. John Fulton and Rev. Byron Nyfong. During February the young people studied the history and customs of the Jews. On April 2 the young people gave a pageant entitled *The Challenge of the Cross*. On March 19 the young people from the Friends church in Winston-Salem visited our young people's meeting. The men met at the church on a recent afternoon to trim the shrubbery and fix the yard. They are raising a calf for the heifer project. On April 5 the men cleaned the cemetery. Our love feast was observed on April 6. The program, *As It Began to Dawn*, was given on Easter Sunday night.—Blanche Everidge, Winston-Salem, N. C., April 10.

### Ohio

**Bellefontaine.**—Pastor I. R. Beery held a week of pre-Easter meetings. On Good Friday evening Bro. F. H. Crumpacker brought the message. Our meetings closed on Easter evening with the baptism of two persons. We will have our love feast on April 16. The women's work has been

making and selling comforters and aprons. Bro. Beery and family expect to move to Bellefontaine sometime in May.—Mrs. C. E. Crim, Bellefontaine, Ohio, April 11.

**Cedar Grove.**—The women's work has continued its regular meetings; several sunshine baskets have been sent to those who are ill. Mrs. Ernest Wampler was with us on Feb. 10 and spoke on *The Women of China*. A food market was held on April 1 and we cleared \$45. Some of our group attended the annual mission rally on Feb. 6 and the district men's and women's conferences at Brookville on Feb. 19. We again have a 100% Messenger club. Our council meeting was held March 1; the yearly financial report was given, a new budget adopted and the election of church officers held. The men's quartet from Manchester College was with us on March 26 to present an afternoon program. An offering was taken for the college. Revival services began on Palm Sunday and continued through Easter Sunday. Neighboring ministers of other denominations preached on Sunday, Monday and Tuesday nights. Pastor Edgar G. Petry concluded the meetings. On Easter evening a candlelight love feast was held. On the evening of April 11 two persons were baptized.—Mrs. Edgar G. Petry, New Paris, Ohio, April 12.

**Dupont.**—In spite of much illness during the winter, our attendance has been very good. Our group is much affected by the passing of Sister Eva Leatherman. Her activity and leadership among the ladies will be greatly missed. We had a week of pre-Easter services, conducted by Pastor David Landis. The services on Easter Sunday were given by the children and the young people. A sacrificial offering was taken. Definite plans are made for a parsonage. Land has been bought as a site for this project and we are looking forward to the time when work will begin on the building.—Mrs. David Landis, Continental, Ohio, April 16.

**Hartsville.**—The attendance and interest during the winter months was very good. In the past several months we have had with us the following speakers: Ernest Wampler, Leland Brubaker, A. W. Cordier and C. H. Deardorff. Our church has consented to release Pastor and Mrs. Niels Esbensen for missionary and relief work in Scandinavia whenever they are called to go. While Bro. Esbensen was away in evangelistic meetings Bro. Elmer Brumbaugh preached for us. We met in council on April 13 with Elder Esbensen in charge. Brother and Sister Esbensen were chosen delegates to Annual Conference. Our pastor preached a series of pre-Easter services. We observed the love feast on April 6. Union Good Friday services were held in our church. All places of business in the town closed during the hour of services. Our church auditorium has been redecorated and remodeled, including a new choir loft and the installation of indirect lighting fixtures; Bro. C. H. Deardorff was the architect. On Easter morning the cantata, *The Exalted Christ*, was rendered. The junior choir has been well received in the Sunday evening services. We again have a 100% Messenger club. Our next church family night will be May 12. We plan to observe Bethany Seminary day on April 30. The ladies' aid is very active.—Ethel Stickler, Hartsville, Ohio, April 17.

**Kent.**—Our pre-Easter services were conducted by Pastor G. S. Strausbaugh. As a result nine persons were added to the church. On Easter morning eight babies were consecrated and in the evening we held our love feast. Our young people organized a B.Y.P.D. on April 2.—Mrs. Dorothy Frame, Kent, Ohio, April 15.

**Olivet.**—The B.Y.P.D. is meeting bi-monthly at the church on Sunday evenings; they had a Valentine party. The church has decided to purchase an honor roll for the names of our boys in service. During the quarter the aid society held its regular meetings; it contributed \$10 for the honor roll, \$24.54 for the support of Esther Mae Helser and \$25 for

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### LOVE FEASTS

#### Colorado

May 14, 7:45 pm, Haxtun.

#### Indiana

May 13, 7:30 pm, Buck Creek.

May 13, 8 pm, Beech Grove.

May 15, Wawaka.

May 20, 8 pm, Bethany.

May 20, 21, 7:30 pm, Upper Fall Creek.

May 21, Pleasant Hill.

May 21, 7:30 pm, Kokomo.

May 21, 7:30 pm, Salamonie.

May 27, Burnettsville.

May 27, New Salem.

May 27, 7:30 pm, English Prairie.

May 27, 7:30 pm, Middletown.

June 1, Baugo.

June 1, 7:30 pm, Blue River.

June 2, 8 pm, Pipe Creek.

June 3, Camp Creek.

June 3, West Manchester.

#### Iowa

June 4, Brooklyn.

#### Kansas

May 13, 8 pm, Lone Star.

May 27, 8:30 pm, Parsons.

#### Maryland

May 13, 6 pm, Brownsville.

May 14, 7 pm, Locust Grove.

May 14, 7 pm, North Baltimore.

May 14, 7:30 pm, Manor.

May 20, Bush Creek.

May 20, 5 pm, Beaver Creek.

May 21, 7:30 pm, Beaver Dam.

May 27, 2:30 pm, Broadfording.

#### Michigan

May 27, 8 pm, Shepherd.

#### New Jersey

May 21, Amwell.

#### Ohio

May 14, 8 pm, Lick Creek.

May 20, Middle District.

#### Pennsylvania

May 13, 1:30 pm, Bareville house, Conestoga.

May 13, 2 pm, Indian Creek.

May 13, 14, 1:30 pm, Annville.

May 13, 14, 1:30 pm, Richland.

May 14, all day, Marsh Creek.

May 14, 6:30 pm, Shippensburg.

May 14, 7 pm, Claysburg.

May 14, 7 pm, Germantown.

May 14, 7 pm, Snake Spring Valley.

May 16, 17, Springville, Mohler house.

May 17, 18, West Greentree, Florin house.

May 17, 18, 2 pm, Graybill house, White

Oak congregation.

May 20, Pine Glen.

May 20, 1:30 pm, Back Creek, Brandt

house.

May 20, 8 pm, Buffalo.

May 20, 21, Upper Conewago, Mummert

house.

May 20, 21, 10 am, Big Swatara, Hanover-

dale house.

May 20, 21, 10 am, Schuylkill, Big Dam

house.

May 20, 21, 1:30 pm, Heidelberg.

May 21, Koontz.

May 21, 7 pm, Madison Avenue, York.

May 21, 2 pm, Maiden Creek.

May 21, 6:30 pm, Maple Spring.

May 21, 6:30 pm, Mechanicsburg.

May 21, 6:30 pm, Newville.

May 21, 7 pm, Conemaugh.

May 21, 7 pm, Dunning Creek, New Paris

house.

May 21, 7 pm, New Fairview.

May 21, 7:30 pm, Bethel.

May 24, 7 pm, Springfield.

May 24, 25, 10 am, Middle Creek house,

West Conestoga.

May 27, Spring Run.

May 27, 2 pm, Akron.

May 27, 28, 10 pm, Antietam, Prices house.

May 27, 28, 10 am, Black Rock.

May 27, 28, 1:30 pm, Myerstown.

May 27, 1:30 pm, Welsh Run.

May 28, 5 pm, Carlisle.

May 28, 7:30 pm, Ligonier.

May 28, 10:15 am, Codorus.

May 28, all day, Lower Conewago, Ber-

munian house.

May 29, 30, 10:30 am, Chiques, Chiques

house.

May 31, June 1, 2 pm, Kreider house,

White Oak congregation.

June 3, Mingo.

June 3, 7 pm, Mechanic Grove.

June 3, 4, 1:30 pm, Fredericksburg, Meyer

house.

June 4, 4:45 pm, Harrisburg.

June 21, Carson Valley.

#### Tennessee

May 13, New Hope.

#### Virginia

May 14, 7:30 pm, Cedar Run.

May 20, 7 pm, Midland.

May 21, 7:30 pm, Garbers.

May 21, 7:30 pm, Middle River.

May 21, 7:30 pm, Unity, Bethel.

May 27, 7:30 pm, Nineveh.



home missions. The yearly support for Bro. A. D. Helser was paid in full. The church cabinet convened on March 28 and the council was held March 30. Our pastor attended the pastors' convention of the Ohio Council of Churches at Columbus. Four letters of membership have been granted.—Mrs. Floyd DeRolph, Thornville, Ohio, April 22.

**Pleasant Hill.**—At the members' meeting on March 1 it was decided to adopt the ministerial pension plan. The 100% Messenger club was continued for another year. Pastor Oliver Royer was chosen to represent the church at Annual Conference. The financial reports showed a fine spirit in giving to missions and Brethren Service. Our attendance is normal and there is an increased interest in all activities of the church. We united with the other churches in Pleasant Hill for the Holy Week services. As a result of personal work by the pastor and others, thirteen members were added to the church by baptism. Fourteen heifers have been donated for the heifer project. Brother and Sister Homer Bright will be with us for the morning service on May 7. We are supporting the entire program of the brotherhood for the two hours they are with us that day. Our recent Achievement Offering made this possible.—Mrs. Marie Renner, Ludlow Falls, Ohio, April 18.

**Salem.**—Bro. D. R. McFadden of Smithville conducted our recent revival meeting; eleven persons were baptized. The women's organization has made many garments for relief. They plan to can food again this year for our C.P.S. camps. We are co-operating in the heifer project. Large offerings have been contributed regularly to Brethren Service. Brother and Sister Enos Brumbaugh were chosen as delegates to Annual Conference. Our church sends a monthly bulletin to the boys in service. Manchester College day was observed on March 26. Bro. Ira Frantz gave an inspirational message and the college male quartet presented several numbers. A play, Simon the Leper, was presented by the young people on Easter evening. A council was called on April 10 and Calvin Bright was licensed to the ministry; Bro. Roy Teach conducted the service. The church accepted the recommendation of the local ministerial board to secure a full-time pastor.—Mrs. Wilbur Erbaugh, Brookville, Ohio, April 11.

**Silver Creek, Walnut Grove.**—Brother and Sister H. P. Garner, who have served for seven years as our pastors, are leaving in May for their new field of labor in Florida. The church has prospered under their efficient leadership. Bro. George Throne will serve as our elder for the coming year. A large number from our church attended the district conference held at the Lick Creek church in March. The women's work has had a very successful year; we gave liberally to needy causes. The men are also active. We have a 100% Messenger club. Our love feast was observed on April 7. The mid-week prayer meetings continue with good interest. We miss our young people who are away, some in service and others in school. Two of our faithful members have died during the year. Our people are very faithful in their support of Brethren Service and the missionary program of the church. Bro. Paul Noffsinger and family are welcome additions to our group. He will serve as part-time pastor for the coming year. Bro. Elgin Moyer of Chicago will conduct our revival meetings in October.—Mrs. Hazel Maneval, Alvordton, Ohio, April 20.

**Springfield.**—Manchester College day was observed on March 26 with Bro. J. H. Mathis as guest speaker. An offering was lifted for the college. Bro. Paul Halladay of North Manchester conducted a week's service preceding Easter. He also rendered musical programs in several high schools. Fourteen persons were baptized at the close of this meeting. Our love

feast will be held on April 30.—Marie Ringer, Mogadore, Ohio, April 15.

**Stony Creek.**—Brother and Sister F. H. Crumacker conducted a short series of pre-Easter services for us. A cantata was rendered on Easter evening and an offering of \$231 was received. On April 16 the cantata will be given at the Sidney church. The work here is doing nicely under the pastorate of Bro. I. E. Oberholtzer. Our love feast will be observed on May 7.—John W. Vetter, Degraff, Ohio, April 16.

**West Dayton.**—The Lenten season was observed with a series of special sermons by our pastor. Our love feast was held on Palm Sunday evening. During Holy Week the young people sponsored a service each evening. On Saturday evening the choir gave a program. On Easter day the children presented a program at the Sunday-school hour. As a result of these meetings nine babies were consecrated and fifteen new members were added to the church. Two other members were received at an earlier service. On April 16 we will celebrate the fifty-fifth anniversary of the organization of our church. The deacon board has been having bi-monthly business and fellowship meetings. On Manchester Day Elder N. B. Wine gave the sermon and a generous offering was received for the college. Bro. Raymond Peters was our speaker on a recent Sunday morning. At this meeting all Sunday-school teachers were honored and a Bible was presented to each one who is teaching at the present time. Our candle of hope burns each Sunday morning during the services. This candle is lighted by

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17, 19; 6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

a man in service whenever possible and a prayer is offered for our fifty-six men in service. We will entertain the Southern Ohio district meeting. Our delegates to Annual Conference are Pastor and Mrs. J. P. Prather. Bro. Desmond W. Bittinger will be with us April 23.—Allie K. Gnagey, Dayton, Ohio, April 16.

## Oklahoma

**Antelope Valley.**—Bro. Russell G. West of Pampa, Texas, conducted meetings at our church March 8-10, and seven applicants were baptized. Pastor K. O. Thrall was surprised with a birthday dinner on March 28; sixty people gathered at his home after church with filled lunch baskets.—Mrs. Lawrence Cook, Garber, Okla., April 11.

**Oklahoma City.**—The new pews and furniture have arrived and we are happy to be using the new church auditorium. The date of the dedication has not yet been set. The Wednesday evening Bible class and prayer service is inspiring. The women's council is doing worth-while things. The Sunday school is growing in interest and attendance. The choir presented an inspiring cantata on Easter morning. On April 6 seven members were received into the church by baptism and six by letter. After the baptismal service we observed the love feast. We are glad to have Brother and Sister Homer Caskey continue the pastorate here for another year.—Mrs. W. F. Simpson, Oklahoma City, Okla., April 11.

## Oregon

**Ashland.**—Our council was held on March 12. The district board was granted the right to organize a church in Medford, Oregon. The ministerial plan was adopted by the church. The love feast will be held on April 30. It was decided to have a vacation Bible school. The resignation of our pastor was read and accepted. Plans are being made for the observance of Christian Family Week. During Holy Week our church joined in citywide union services. There was a sunrise service on Sunday morning. The choir presented the cantata, The Prince of Life, on Sunday morning in Ashland and in Medford in the evening. An Easter building fund offering amounted to \$101.27. Plans are going ahead in Medford to secure a pastor, so that the church may start a full-time program there in the fall.—Mary Pratt, Ashland, Oregon, April 10.

**Newberg.**—On Jan. 30 our council convened with Elder R. R. Hatton presiding. Bro. D. C. Snider of Salem will fill our preaching appointments this year. Some of our number cannot meet with us often because of gas rationing.—Gussie V. McPheron, Newberg, Oregon, April 19.

## Pennsylvania

**Bunkertown.**—Pastor H. D. Emmert has been re-elected as elder for three years. On March 10 several Brethren met with us to tell about the heifer club, and on March 31 we voted to support this project. At the same time Brother and Sister Emmert and Bro. Glenn Gingrich were elected as delegates to Annual Conference. Our pre-Easter services began April 1 and closed with the love feast on Easter Sunday. Bro. H. H. Nye was the evangelist and eleven persons were baptized. Our young people are very active and at present are rehearsing a musical program to be given at the Southern District rally at Three Springs on April 23.—Marian Shallenberger, McAlisterville, Pa., April 15.

**Carlisle.**—We met in council on April 11. The ministerial pension plan was adopted at an earlier council and is now in full operation. Several of the Sunday-school classes are planning to buy heifers and raise them for relief work. Pastor Harper Snively was elected delegate to Annual Conference. Our church is publishing a Carlisle Messenger, edited by our pastor; monthly copies are sent to our boys in service. Our love feast will be held on May 28. The young people are planning to aid in financing the project of building and organizing a new young



people's camp near Reading, Pa.—Charles G. Becker, Carlisle, Pa., April 12.

**Chambersburg.**—On Thursday evening of Holy Week we observed the love feast. Elder Harry R. Rowland of Hagerstown, Md., officiated, assisted by Elder Walter A. Keeney of Gettysburg. Since then, seven members have been given private communion. Bro. J. Henry Long of Elizabethtown College and Brethren B. Franklin Wagaman and S. Omar Nicarry of the Falling Springs rural church were guest preachers in other uplifting services held through Holy Week. On April 2 Bro. Cyrus L. Strite of the Longmeadow church, Md., brought our sermon. We have a 100% Messenger club. A delegation from our church attended a pageant, The Tinker, presented at the church in Hagerstown, Md.—Ralph G. Rarick, Chambersburg, Pa., April 20.

**Chiques.**—On Feb. 29 we held our council meeting; the financial reports for the year were good. Our love feast will be held at the Chiques house May 29, 30. Our delegates to Annual Conference will be Brethren B. G. Stauffer and David G. Gibble. We decided to hold a vacation Bible school again this year if possible. A home-coming meeting will be held at the Chiques church sometime this summer. A committee has been appointed to raise a fund to buy six or more calves for the heifer project. On Feb. 6 Bro. Frank Crumpacker was with us, and on March 11, Bro. Minor Myers. On March 19 Sister Martha Martin of Elizabethtown College held a Bible institute at the Mt. Hope house. On March 26 a peace meeting was held at the Chiques house with Bro. Milton Hershey as guest speaker. During the winter the interior of the Mt. Hope house was repaired, and the services were all held at the Chiques house. The fiftieth ministerial meeting will be held in our church April 26, 27; fifty years ago it was also held in the Chiques church.—Fanny Zug Shearer, Manheim, Pa., April 8.

**Conewago.**—We met in council at the Bachmanville church on March 22 with Elder Howard Merkey presiding. Bro. Elmer Ebersole was elected delegate to Annual Conference. On March 5 a meeting was held at the Bachmanville church and a ladies' aid society and men's work were organized. Six heifers have been purchased for the relief project. Our ladies' aid recently sent a box of clothing to the relief center at New Windsor, Md. Bro. Hiram Gingrich preached the pre-Easter sermon at the Conewago house. Our love feast will be held at the Bachmanville house on May 6.—Bertha M. Shissler, Elizabethtown, Pa., April 11.

**Little Swatara.**—Our council meeting was held on March 18. Our delegates to Annual Conference will be Brethren J. P. Merkey and Ira D. Gibbel. Our love feast will be held on May 6. A series of revival meetings will be conducted at the Frystown house May 7-21 by Bro. Ralph W. Schlosser. Our aid society has been quilting and has served food at several public sales. The records show that they have had a very profitable year. Elder and Sister Ira D. Gibbel celebrated their fiftieth wedding anniversary on March 31. Bro. Merkey had charge of a short memorial service on April 2 in honor of our boys in service. We observed Easter morning as decision day with Elder Harvey Frantz as the speaker. The children presented an Easter program in the evening.—Viola M. Ziegler, Bethel, Pa., April 10.

**Maple Grove.**—Pastor James Murphy has been ill for several weeks and Bro. Knavel from the Rummel church and Bro. Weaver from the Berkey church have substituted for him. We held pre-Easter services, in which Bro. Jacob T. Dick from the Berkey church gave us a message and Bro. Shaffer presented an illustrated lecture. We held our love feast on April 6. On Easter Sunday the children and young people gave a program. Our people are giving very generously to the C.P.S. fund. The ladies' aid is making quilts and also making donations for relief. We have a number of young men and one woman in service. Several active families have moved from our church district in the past year. Several elderly women of our

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congregation have been unable to attend church because of illness. A number of our members are planning to take up Bible study and expect to devote one evening a week to discussing the Bible.—Florence Kelley, Elton, Pa., April 10.

**Maple Spring.**—The ladies' aid society recently shipped three boxes of clothing, shoes and soap to the Brethren Service relief center at New Windsor, Md. On April 8 the Eppley sisters of Manchester, Pa., presented a musical program in our church. On Easter morning the children rendered an Easter program. Plans are being made for our pre-love feast services to be held May 14-21. The love feast will be held on May 21. Our pastor will have charge of these services. We met in council on April 13 and Pastor J. M. Geary was elected delegate to Annual Conference. Our church gave more for missions and Brethren Service during the past year than was given the previous year. Our missionary committee is arranging a special missionary program to be presented on May 7. Sister H. Stover Kulp will be with us for the day.—Mrs. J. M. Geary, Hollsopple, Pa., April 15.

**Mechanicsburg.**—We met in council on April 4 with Elder W. G. Group presiding. The reports of the different treasurers showed a nice balance in each treasury. Church officers were elected for the year. Several of our young people are in service. On the last Sunday of each month a special devotional program is given in their honor; we use the hymns, scriptures and poems suggested by them. On Sunday night, March 26, the women's work gave a play, *The Women of the Bible*; the offering was given to the women's work program. On Palm Sunday a large oil painting of Christ in Gethsemane

was unveiled and dedicated. This picture is the work of Dollie Nedrow and she presented it to the church. Rev. Robert Allen of the Methodist church gave the dedicatory message. On April 9 the children gave an Easter program. The young people of the town sponsored a sunrise service again this year. The pre-Easter services were conducted by our pastor. Since the last report one of our young men, who is in the Navy, has been baptized. Our revival meeting will be held June 5-19 by Bro. D. I. Pepple of Woodbury.—Mrs. Herman J. Bowser, Mechanicsburg, Pa., April 10.

**Pleasant Hill.**—On Feb. 6 Bro. C. H. Gehman from Parkersford brought us two messages. On Feb. 13 Sister Ida Shumaker spoke to us. We met in special council on Feb. 17 and voted to have Bro. Gehman serve as our pastor; he will assume his work here on June 1. On Feb. 20 the male chorus dedicated its service flag; Bro. William Rummel was the speaker. On Feb. 27 pictures of the Africa mission fields were shown. The Juniata girls' chorus had charge of our services on March 12. Many of our young people attended the conference at the Lutheran church in Johnstown at which Bro. Tobias Henry spoke. A new furnace has been installed in the church. A farewell party was given for our former pastor, Bro. Arthur Rummel, and family on March 31. Bro. Rummel assumed the pastorate of the Conemaugh congregation on April 1. Our pre-Easter services were conducted April 4, 5 by Brethren Dorsey Rotruck and Glen Baird. On April 2 Bro. Dorsey Seese brought two messages. The Easter sun-



rise service was in charge of the young people; the choir gave a program in the morning and the intermediates in the evening.—Mrs. Ordo M. Pletcher, Johnstown, Pa., April 11.

**Spring Grove.**—On March 12 Sister Ida Shumaker, a missionary to India, brought the morning message and spoke in the young people's meeting in the evening. On March 29 the church met in council with Elder Noah Martin presiding. Bro. Martin was elected to serve as delegate to Annual Conference. The church decided to plan for a series of evangelistic meetings in the early fall. Our love feast will be held on May 7 at the Kemper house. Since the last report three members have been received by letter and one by baptism.—Mary Esther Stoner, Lititz, Pa., April 10.

**Spring Run.**—We met in council at the Pine Glen house on March 29. The love feast will be held at Pine Glen on May 20 and at Spring Run on May 27. Bro. Minor Myers, a missionary to China, spoke at Spring Run on March 24. The missionary play, Silver Trumpet, was given on Palm Sunday evening by several members of the Sunday school. Holy Week was observed with union services with the two churches in McVeytown and a Good Friday meditation service in the Pine Glen church. On several Saturdays preceding Easter our pastor held a class for instruction in church membership. Thirteen persons were baptized. We plan to have a family fellowship night at our church on April 8.—Mrs. Luther Dunmire, McVeytown, Pa., April 10.

**Windber.**—Bro. I. Clifford Paul of Toledo, Ohio, assumed the pastoral duties here on Feb. 13. We are glad to have a weekly church bulletin again. The World Day of Prayer was observed with a union service in our church. During each Sunday morning worship hour we have a candlelighting service to honor our boys in service. Our women's work is quilting and weaving rugs. The B.Y.P.D. meets on Wednesday evenings for a devotional and discussion hour, followed by a social and recreational hour. The children enjoy the junior church service every Sunday morning. Our pastor conducted a series of pre-Easter services April 4-6. A community Good Friday service was held in our church. Our folks joined in the union Easter sunrise services and the B.Y.P.D. sunrise service. Our Easter program was presented in the evening. A program of sacred music was rendered by the Eppley sisters on Easter afternoon. Palm Sunday was designated as meatless Sunday and an offering of \$33.15 for our building fund resulted. The Lenten boxes netted an offering of \$101.53 on Easter morning. Our church redecorating fund is growing. Our love feast will be held on May 7. Bro. Paul has been elected as our delegate to Annual Meeting. We plan to elect three new deacons soon.—Mrs. Calvin L. Blough, Windber, Pa., April 16.

#### Virginia

**Concord.**—On March 26 we met in council with Elder J. T. Glick in charge. All reports were given except one. Delegates were elected to the Elk Run district meeting. Bro. Glick preached an inspiring sermon at the close of the council.—J. E. Gilbert, Vésuvius, Va., April 17.

**Cooks Creek.**—Our retiring elder, Bro. S. I. Bowman, was presented with a generous purse by the membership in appreciation of his thirty years of faithful service in our congregation. Pastor Jacob F. Replogle was elected delegate to Annual Conference. The total giving of our church during the year amounted to \$1,727.10. The women's work reports \$100 given to the national project. In our Sunday evening services from Christmas through the Lenten season our pastor preached on The Portraits of Jesus in the Gospels. The school of missions meets each fourth Sunday evening. The guest speakers have been Brethren Minor M. Myers and Leland Brubaker. One session featured pictures on Our Church Per-

sonnel and Program. On Palm Sunday the children's chorus of the Dayton church led in an impressive worship service. The B.Y.P.D. presented an Easter play, Victory. The children show much interest in purchasing Brethren Service stamps. Bridgewater College day was observed April 16 with Bro. Minor C. Miller as speaker. Our love feast will be held May 21 at Garbers church.—Olive Flory, Harrisonburg, Va., April 17.

**Lebanon.**—On Jan. 26 Bro. Minor M. Myers spoke to us about his experiences in China; the offering of \$46.87 was given for China relief. On Feb. 15 a special offering of \$20.10 was received for Bethany Hospital. The observance of the World Day of Prayer was held at our church. Mrs. Garnet Phillippe, a missionary to China, was with us. On March 6 Brother and Sister Allen Hoover of Roanoke were with us and he brought the morning message. Two boxes of clothing have been sent to the Brethren relief center. Boyd E. Cupp was chosen delegate to Annual Conference. Plans are being made to co-operate with the Summit congregation in a joint pastoral program to begin Sept. 1, 1945. We will observe Bridgewater College day on April 16 and Prof. M. R. Wolfe, who has been assisting our elder in the preaching program twice each month, will have charge of this service. Our love feast will be observed on May 7.—Mrs. Anna Cupp, Staunton, Va., April 12.

**Timberville.**—The names of all our boys in service are inscribed on a service board in the vestibule of the church. Our church has adopted the ministerial pension plan. Recent improvements have been made to the parsonage. We are observing Lent in co-operation with the Linville Creek and Unity congregations. Brother and Sister Minor M. Myers were with us on March 5 and gave inspirational

messages; offerings were received for China Relief. Bro. Charles D. Bonsack of Elgin, Ill., held a revival here March 9-19. We are preparing tri-congregational Easter music. The children will sing at the Bethel church on March 26. The adult chorus will present a program of hymns at the Timberville church on Palm Sunday, and the young people's chorus will sing at the Linville Creek church on Holy Wednesday. New members will be received into the church on Palm Sunday. We plan to unite with the Linville Creek church in Holy Week worship with Bro. Edward Frantz of Elgin, Ill., as the guest minister. In a recent council Bro. Joseph W. Miller was re-elected presiding elder. Bro. S. L. Garber continues to supervise the work at the Mt. Olivet church. Delegates to Annual Conference are Brethren Joseph W. Miller and Samuel D. Lindsay. We are planning to have a young couple from Bethany Seminary as assistant summer pastors.—Mrs. Eva Flory, Broadway, Va., March 20.

#### Wisconsin

**Menomonie.**—Intermediate Sunday was recently observed and the intermediates were in charge of the devotions, which were followed by a special message from our pastor. Our field director, D. D. Fun-derburg, was with us March 21 and gave an encouraging message. At our council meeting we organized our Sunday school. The first meeting was held April 2. A partition has been built in the basement to give added room for the Sunday school. We again have a 100% Messenger club. Our ladies' aid sent \$12.45 to Bethany Hospital. One week of pre-Easter services, including a three-hour service on Good Friday, were conducted by our pastor. Through the efforts of these meetings two persons were baptized.—Mrs. Howard Peden, Mondovi, Wis., April 15.

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# GOSPEL MESSENGER

Volume 93

MAY 20, 1944

Number 21

DAVID was a poet but not a mountain climber. We could wish that he had been for then he might have written another poem even better than "I will lift up mine eyes unto the hills" (Psa. 121). In this one he could have said, "I will go up into the tops of the hills where I can reach up and lay hold of God."

Moses was a mountain climber. On the top of Mt. Sinai he met God and, remaining with him a long time, he came down from the mountain with a code of behavior and of worship, which became basic to human conduct in many lands and which undergirds two major religions and has affected others. When he was ready to leave the world he climbed Mt. Nebo and from there stepped directly into the arms of a waiting God. We are glad Moses was a mountain climber.

Jesus was a mountain climber too. He liked to climb mountains in the evening when others went to the comfort of their homes or of the public inn. In the mountains Jesus met his Father and when he came down he was able again to carry on his courageous work of love. One day he took three disciples along with him and they beheld him transfigured up there, and caught a vision of the eternal bigness of the things for which Jesus stands. No doubt Jesus was often transfigured in the mountains but one had to be a mountain climber to get up to see it. I am glad these three climbed with him at least this once.

Our brother in this picture has climbed a mountain. He took his son with him and after eight hours of back-testing, lung-bursting, climbing they reached the top of Mt. Ypsilon, 13,507 feet high, in the midst of an August snow-storm. Here they look toward Long's Peak, highest in these eastern Rocky Mountain ranges (14,255 feet), and see the cloud-hidden valleys stretching out for many miles before them. Mountaintops are good places for fathers and sons to go, for here they can get

## *To the Tops of the Mountains*

close to God and close to each other.

The difficulties that confront our world are like jagged mountains. They tower higher than Ypsilon and Long's in the Rockies. They are called Nationalism, Race, Economic Injustice, Empire, War. The highest one among them is called Self. Only the courageous can climb them; the rest mill about in the fog-covered valleys below. He who can climb the highest one can easily climb all the rest. In fact, if he climbs this one he can walk down upon the others and they will appear to flatten out and to be mountains no longer. They will be easy to bring under his feet.

And one cannot see Jesus fully transformed until he has seen him on the top of these mountains; self and the things which it gives rise to, nationalism, clannishness, race, war, must lie below. Then one can be close to Jesus.

The Church of the Brethren has come pretty high up several of these mountains. It saddens us to see some, on whom many had counted, dropping out, unable to stand the clear air and the broader views from these heights. Let us keep on climbing, Brethren. "We can do all things through Christ who strengtheneth us," and on top we shall at last meet the transfigured Christ. D. W. B.



Photo by B. Stanley Bittinger





## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 20, 1944

Volume 93

Number 21

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## Around the World

In a further move to close tap-rooms and clubs which are allegedly conducting their businesses in an unlawful manner, Philadelphia has filed its sixth action in court, accusing a taproom of being a public nuisance.

Children's clothing exchanges in towns and cities of Britain have been successfully managed for some time. Recently, by the use of trucks, the service has been extended to rural areas, with all sorts of garments and shoes for children of all ages.

Education of pastors has ceased in Norway. This blow came to the Norwegian church when Quisling authorities closed the Theological Faculty at Oslo, a private institution founded in 1911. This action has been reported by the Swedish paper, Svenska Morgensbladet.

Religious organizations should be represented on local community committees set up to offer vocational guidance to returning servicemen and civilians, according to the findings of the Southeastern Regional Conference of the National Vocational Guidance Association.

In the Twentieth Century Fund's directory, Postwar Planning in the United States, there are listed 162 separate organizations now engaged in some sort of planning for the period following the war. It is a disturbing factor in some communities that churches are not represented on committees planning for returning servicemen.

In London there are twelve medical schools; one school admits only women students, two take a small proportion of women and the remaining nine have expressed inability to take women. Recently, six of the seven members of the committee of the senate of London University recommended the opening of all London medical schools to women on terms of equality with men.

James G. Vail, foreign service secretary of the American Friends Service Committee and a member of the India Famine Relief Committee, Inc., has left the United States for India where he will supervise the distribution of American relief. The most urgent needs at present are for medicine, sick diet, cloth, baby and milk centers and rehabilitation material for persons who have lost all possessions.

Conservatively estimated, perhaps 500,000 children and perhaps an additional 500,000 adults in the United States at any given time have crippled hearts that represent a previous infection with rheumatic fever, according to Morris Fishbein, editor of Hygeia.

Our country has never had a large per capita consumption of books. For many years a little over one book per capita per annum represented the demand. At present, about two books per capita is the figure and that includes all the books provided free in schools and libraries.

Lack of discipline among the young and the breaking down of the moral fiber of adults were given as the principal causes of juvenile delinquency by John F. Sears, agent in charge of the FBI at Philadelphia, speaking at a meeting of the Pennsylvania Association of probation and parole.

One person's yearly food requirements in calories can be provided by twelve hours of labor in growing wheat, compared to 419 hours in producing broilers. An acre of land used to produce corn provides food for a person for 635 days; if the corn is fed to hogs, it provides food in the form of pork for only 125 days.

The Catholic rural life movement, a nation-wide group of laymen, religious leaders, priests and bishops dedicated to maintaining and restoring family life on the farm, will hold summer schools and institutes in thirty-six communities of the East, the Midwest and the Southwest during May, June, July and August.

Of the 18,048 boys and girls who failed to return to school last fall in New York City after having summer jobs, 5,366 are known to have discontinued their formal education because of lack of interest. These students or their families were visited by a corps of substitute teachers who made a house-to-house canvass.

It is estimated that 625,000 persons entitled to benefits of social security have not applied for them. The government does not contact persons who are eligible for participation. Farmers, domestic servants, schoolteachers, ministers, the self-employed, and the workers in government service and religious and charitable organizations are not covered by social security.



## Getting Into Higher Gear

EDWARD FRANTZ

"To take what is already going on in the life of children and enmesh it in a higher gear, smoothly, and without stalling the engine, is the teacher's art."

That's another way of putting it we found the other day. Isn't it a capital statement of the whole philosophy of progress in the discovery and appropriation of truth? Look at it. Study it until the aptness of it soaks in. You will find that it holds for children of any age. Are we not all children?

Already existing knowledge and experience and activity—that is the basis on which all new knowledge and experience and activity must be built. That is the first point the quoted statement makes. How vital it is and how much it is disregarded! A teacher or preacher gets a new idea, a new vision. At least he thinks he does and sometimes he really does. His people must get it too and that quickly. They must

get it right away. They must be made to understand that their old ways of thinking and doing are wrong. Accordingly our newly enlightened educator proceeds to expound the new philosophy of things, discarding and ignoring all that has been so dear and precious to his people in the past. Since the new light has come to him he can see no value in the old traditions and customs. He is going to show his people the better way, but he doesn't show them. The reason is that he is trying to build a new structure without a foundation. For the only possible foundation on which a new understanding and experience can be built is the old understanding and experience. To make use of "what is already going on" is the only way to get something more "going on."

The teacher's art is to take this and "enmesh it in a higher gear." That is the second point and it is quite as important as the first. Otherwise a child can make no advance in knowledge and capacity to

achieve. Otherwise a Christian or a church can make no advance in knowledge and capacity to achieve. It is a good while since a certain hymn writer raised the question whether we are to go on always "at this poor dying rate." The question is still pertinent and the answer is unmistakable. We must not go on forever at the same old rate. Our love must not remain so faint and cold, relatively, as the hymn goes on to say, "and thine to us so great."

There must be continued progress in the various Christian virtues. There must be advance in knowledge, in apprehension of the truth, in effectiveness of Christian methods. This is the law of the kingdom's growth. To be led into all the truth, to do greater things than had yet been done—this was the plan of Jesus for his followers. The old cogwheels must be enmeshed in a higher gear, according to the figure used above, and then higher, and still higher, and so on indefinitely. The Christian teacher or preacher is a failure, if he does not so lead his people.

All this he must do "without stalling the engine." This is the severest test of his skill. If he fails here, he fails utterly, because a killed engine will not go on even at the old rate, to say nothing of greater speed. Stripped of the figure this means that if a teacher merely succeeds in shattering his pupil's confidence in his old opinions and methods without getting him properly connected up with better ones, that is, without helping him to see the superior quality of other opinions and methods, he may accomplish something which is worse than nothing. He may unfit his pupil for any Christian activity and even destroy what spiritual life he has. We have heard of such cases.

We have heard of preachers who lost their message and could not preach at all as the result of receiving new light. The truth about which is that they did *not* receive new light. They merely had the old light put out. They had become convinced that some of their former conceptions were untenable but had nothing satisfying to put in their place. In a misguided effort to shift into higher gear, the engine had been killed.

The safeguard against such tragedy  
Continued on page 6

## Thinking About the News...

### Presidents and Dictators

As this is being written the trial at Montgomery Ward's is in progress. Most of the American newspapers have front-paged the picture of Sewell L. Avery and the two soldiers who carried him from his office and dumped him on the sidewalk. The leading Chicago newspapers were against him at first and editorially exorcised him as a conceited capitalist, who selfishly set himself against our army and its Commander in Chief. Then when they saw that public opinion was not running with them they began somewhat shamefacedly to reverse themselves and to make of Avery a knight in armor. One of them brought itself to say, "Mr. Roosevelt has trampled on the Constitution, deliberately and for his own advantage."

The question at Montgomery Ward's has become more than a labor dispute; it is rather now a test as to how much power the President of a democracy may assume. It may be carried as far as the Supreme Court. Attorney General Biddle very clearly presented in court the view of the administration: "No business or property is immune to a Presidential order." It is not yet clear what the courts will say.

These are a few observations that come to mind in connection with this case. The last observation is the saddest one.

1. Newspapers in general are morally weak; truth and right to them are very secondary issues; gone are the days of William Lloyd Garrison; this great influence is in the hands of small men.

2. Recourse to force is easier than recourse to justice and law. Can any man or group of men be expected to remain democratic if trusted with unlimited force?

3. Is it possible that while our army purportedly fights to preserve freedoms for Americans abroad other Americans will have to fight that same army at home to preserve freedoms here?

4. Violence at Montgomery Ward's would have called forth only corporals; nonviolence called forth the Attorney General.

5. The soldiers who carried the non-co-operator down to the street did not count; had they been asked to run him through with a bayonet they would have had to do it. I was sorry for them.

D. W. B.



**W**ORSHIP has been defined as a devotional act; as praising God; communion with God; a personal approach to God; and as a response of the whole person to God. We may think about God without having a personal response or approach to God. Worship is the effort of our hearts to reach the heart of God.

## How Can I Help Others to Worship?

I. You cannot help someone else to worship until you can really worship yourself. Religion is caught more than taught. God must be a reality in the heart and life of the person or persons conducting the service.

To be Spirit-filled is the greatest asset of devotional leaders. No one can be fully successful in leading others to worship without first charging his own dynamo at the mercy seat of prayer. Jesus gave the secret of power: "the upper room." If you have that power, if Christ is within, others will be drawn to worship. "And I, if I be lifted up from the earth, will draw all men unto me," said Jesus. "God is a Spirit: and they that worship him must worship him in spirit and in truth." When Christ is really lifted up in your own experience others will be unconsciously drawn to worship too.

II. We can create a proper atmosphere for worship. We can see that there is a quiet place to which people can withdraw from the noise of the world and in which they will be led to center their thoughts on God and to dismiss from their minds all the cares and worries of their daily lives.

The arrangement of the room is also important. Flowers help us to center our thoughts on God, the Creator of them. Good pictures are



*O come, let us sing unto the Lord:  
Let us make a joyful noise to the rock of our salvation.  
Let us come before his presence with thanksgiving, . . .  
For the Lord is a great God,  
And a great King above all gods. . . .  
O come, let us worship and bow down  
Let us kneel before the Lord our maker.*

—PSALM 95:1-6.

## Helping People to Worship

ROSE NICHOLS

helpful especially for children. Good music will do much to bring others into a consciousness of God's presence.

III. Plan your program. Every church ought to help people to find God in the easiest way possible. There is no better way than to exercise the mind and heart in a service of worship planned to meet the needs of the group. The needs of children and adults differ. Hymns that will bring a helpful message to adults may not have much meaning for energetic youth. Therefore, where it is possible it is helpful to have a different service for each age group. If this is not possible, one Sunday might be planned to meet the needs of adults, the next young people, and the next juniors.

This cannot be done if the leader comes in ten minutes late and nervously fumbles through the hymnbook, selects three hymns before he gets one the organist can play, and then chooses Day Is Dying in the West for a morning service.

People are being brought gradually to realize the value of worship programs and the need of knowing how to build them. The term *building* suggests a plan and not a haphazard throwing together. The word *program* suggests different elements; therefore there must be some system of arranging the necessary elements so that the program will have unity and a climax.

We have students coming to the church school from all walks in life, and occupied with many different interests. There should be something to bring all into a common fellowship, and into one accord with God and his son, Jesus.

So there are preludes, calls to worship and invocations to lead us reverently to God. There are hymns of

praise and prayer and consecration. We should choose those with the thoughts needed to develop the theme. Long Scripture readings are usually inadvisable. It may be better to tell the Scripture lesson in the form of a story if it is long, and to read only a verse or two as a conclusion to establish authority and clinch the truth. The Scripture should lead to prayer. The heart of worship is prayer, fellowship with God. It is like the little boy who said, "I just wanted to be with you, father."

IV. Let the people participate. If the people help sing the hymns, read the Scripture responsively, and either pray themselves or make the prayer that is being uttered their own, they will get more out of the



service because they have put more into it.

The worship service should have a theme that through a cycle of experiences really leads somewhere.

You will find the basis of any worship service in Isaiah's experience found in Isa. 6:1-8.

1. He had a vision of the glory of God, a consciousness of his presence.

2. He humbly confessed when he saw his own sinfulness in the light of God's holiness, power, and love.

3. He received new strength and vitality.

4. There was illumination, for he heard a voice which said, "Whom shall I send? Who will go?"

5. Finally, there was dedication or consecration. Isaiah said, "Here am I, send me."

Real worship starts out with the effort of our hearts to reach the heart of God. When the heart of God is reached our own hearts are completely cleansed and there comes a realization that God is a reality within us. We then become channels. We can keep God within us only as we allow ourselves to be channels through which love flows from him through us to others.

So if we want to help others to worship, let us put reality in our own worship, create a proper atmosphere, and plan a program which will meet the needs of people and conduct them through a cycle of experience which will bring them to the place where they can surrender all.

Rohrersville, Md.

## Pictures of Life

W. M. PLATT

### A Man Who Was Unreachable

During a revival meeting a certain young man was contacted again and again. Many prayers were offered up for his salvation. But the meeting closed and he was not saved. Years passed. One evening in a distant state that evangelist was resting in the lobby of a hotel. The young man for whom prayers had been offered came in. Each recognized the other at once. The minister said, "You are the man who rejected Christ years ago." Then he added, "And if I may judge by appearances, you are still away from him." "Yes," he replied, "I am on the way to hell. I have no use for God nor the church. If Jesus Christ should come in that door I would spit in his face." Swearing an awful oath, he went to the bar, drank heavily and went out in the night.

La Verne, Calif.

# Our Father's Will

HARRY K. ZELLER, JR.

"Our Father . . . they will be done in earth as it is in heaven" (Matt. 6: 10).

When God's will is done in earth as it is in heaven the kingdom of God shall have fully come. By that token the petition, "Thy kingdom come," is identical with the request, "Thy will be done." But there is a difference. It lies in the fact that the prayer, "Thy will be done," is the more personal petition. When we pray, "Thy kingdom come," our thought dwells upon the whole grand result which God is working out in the world. When we pray, "Thy will be done," we are thinking of the whole grand result which God is working out in us. "Thy kingdom come"—everywhere. "Thy will be done"—in me.

It is most unfortunate that when we speak of the will of God the thought of many people runs down to those things which are disagreeable, painful, heartrending. A little child dies from overexposure to weather or to germs. The earnest soul tries to comfort the frantic mother, saying, "Peace to your heart, dear; it is the will of God." It is not God's will at all! To every sorrowing mother were the words of Jesus uttered: "It is not the will of your father that one of these little ones should perish." A man suffers from illness which is the result of too much eating, drinking, or other profligacy. He makes a martyr of himself, saying, "All suffering comes from God. It is his will that I suffer. His will be done." It is not at all the Father's will, whose Son came to give life in full abundance. Epidemics in the Middle Ages were held to have been the deliberate action of God, but they are now known to have resulted from vast accumulations of human filth. The medieval man attributed all untimely deaths to the wrath of God. His creeds spoke ominously of "the inscrutable decrees of an all-wise providence." The idea he was struggling with has been more aptly stated in the error of the colored parson whose sermon was entitled God's Unscrupulous Decrees.

We have come to associate the will of God with disastrous and untoward circumstances for which we could find no better or more logical explanation. John Ruskin has said that many of the most earnest Christians always say the words, "Thy will be done," as if "their father's

will were always to kill the babies, or do something unpleasant to them."

Let us set the record straight by proclaiming our faith concerning the will of God. First, God never wills that men shall suffer. He is no spiritual sadist whose being cannot be satisfied without the sight of human agony. God's will is expressed in his laws. These laws govern the universe both materially and spiritually. When men obey these laws they *tend* to have health and peace. But no man lives unto himself. When men come together into groups they bear one another's sufferings. In this way the evil that men do flies off from them to plague others. The cleanest man in a multitude picks up the germ of typhoid which finds its lodging in filth. Through no fault of his own the fever holds him. The most cautious man in a thousand, who never jaywalks, or makes even a right turn unless he lowers the window and give the hand signal, may have his life snuffed out in some freak accident, when the carelessness or drunkenness of another driver plummets him and his companions into eternity. We do suffer for each other. The only way is to submit, to bear up under the load, knowing that out of life's harshness a double portion has been dealt to usward, but knowing also that somewhere in the universe the laws of God have been disobeyed. It is not that God has willed it be so. It is his desire that his laws be obeyed. Suffering can be said to be the will of God in only the most secondary and indirect manner.

Secondly, God's will is a good will. Despite life's untoward circumstances and its seeming inexplicable injustices, God's will is a good will. For communion with him were we created. By love we were redeemed from sin. Jesus taught us that God is our good Father. God's will is a good will. It is a will which ought to be heeded even when the following of it seems grievous, for it is a will which brings forth the peaceful fruits of righteousness to those who embrace it. Jesus said, "This is the will of him that sent me, that every one which seeth the Son, and believeth



on him, may have everlasting life." God has willed goodness for the life of man upon the earth.

But each of us has a will of his own. How does this petition affect these wills of ours? We ought to keep it clear in our minds that we are not asking for certain things to happen to our wills. We are not asking that our wills be eliminated. We are not asking God to make us automatons. No man utters this prayer, hoping that by it he shall be no longer a rational or purposeful being, a spiritual simpleton in a world which is girded by spiritual truth. We are not asking that our wills be supplanted, that God move his superior will in upon our lives and dictate every thought and action. We are not praying that we shall cease to be men. We are not casting away in Faust-like manner the power to act and do according to our hopes and purposes.

We are praying that our wills be made a creative force within us propelling us into harmony with the divine will. That is why we have wills. By these wills we respond to the God who does not carry a big stick, but upon whose lips are the soft words of the still, small voice. It was Jesus, who in the hour of his greatest trial, prayed, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." The poet has put this spirit into the familiar verbal music:

Our wills are ours, we know not how;  
Our wills are ours, to make them thine.

In this petition we ask God that our wills may become a living force welling up within us, drawing us into harmony with the divine will. It is our prayer as we utter this petition that there be nothing in our lives which is not consciously and willfully and completely brought into harmony with God's intention for our fullness of life and for the working out of his purposes in the world.

*Elgin, Ill.*

## My Thought—My Aim

EVALINE H. CORLEY

I hope that sometime I will be  
One who can write real poetry—  
As beautiful as skies above,  
As wonderful as lands we love.

Stop, look and listen at this plea:  
In beauteous scenes I'm sure you see  
How wonderful God's heaven must be.  
And it was made for you and me.

Don't lock your heart and hide the key  
So God can't enter into thee;  
Unlock your gate and let him in  
For he will save you from your sin.  
*Chicago, Ill.*

## Getting Into High Gear

Continued from page 3

edies is a proper evaluation of the older formulas. No matter how much room for improvement there may be in a conception of truth, there is always a solid substratum of permanent worth which must be conserved and carried over into the new conception if the transition is to be made with gain instead of loss. One of our great needs is teachers and leaders who can absorb a new idea without losing all sense of appreciation of the ways of thinking and working by which our good fathers and mothers lived lives of genuine devotion and great helpfulness to the Cause.

We must get into "higher gear." That is certain. It is absolutely imperative. The interests of the kingdom demand it. But we must do this "without stalling the engine." We must "take what is already going on in the life" of our people and

"enmesh it" in the improved machinery.

That was the method of the Great Teacher. Did he tell his disciples they were all wrong in their conception of the kingdom of God, that there wasn't going to be any kingdom in the sense in which they were using the term, and that they must throw that phrase away? He was too wise a teacher for that. They were not all wrong, they were only partly wrong. So he adopted the phrase and proceeded to enrich it. He filled it with new meaning. He transformed it before their eyes. And though they never rose to the heights of his own understanding, he did get them into a much "higher gear" than that with which they started. He did it by taking what was "already going on" in their experience and enmeshing it with what was going on in his.

Oh, that all modern teachers of Christian truth might really learn of him!

## With the Minister . . .

One of the concerns of the minister as he serves in his chosen profession is that he be able to make some provision for the time when he can no longer serve a church as its pastor. In these days of plans for old-age security it is necessary that some system be set up whereby the minister may have opportunity to work this out during his years of service in the church. The ministerial and missionary pension plan adopted by Annual Conference at McPherson to become effective September 1, 1943, provides this system for the ministers of the Church of the Brethren. This pension plan offers to the church and her ministry the opportunity to co-operate in building up a fund which will assure an income for the minister after he retires from active service. The feeling of security which membership in such a plan gives to a minister enables him to render a more constructive service. The participation of the church which he serves encourages the minister and expresses to him the appreciation of the congregation for his work.

The pension plan was set up after much discussion and correspondence with an outstanding actuarial consultant, and is similar to the pension systems in use by other Protestant church bodies. It was adopted only after careful study for more than a year. In contributing to it the minister and church can know that the plan has been carefully worked out and every precaution has been taken to safeguard their participation in it. The funds are invested in such manner as is decided upon by the Pension Board, subject to the approval of the Council of Boards of the church.

The plan of the church in the past to take care of ministers and missionaries through the Ministerial and Missionary Service Fund was a step in the direction of provision for old age, but because the fund was very inadequate, only those who were actually in need could be considered and helped through allowances from it, and then only in a very meager way. Participation in the pension system, on the other hand, makes it possible for the church to fulfill her obligation to provide a more adequate income for her ministers when the age of retirement comes, and to do this from a fund which has been built up through the years and to which the minister himself has made his contribution.

The response of the church to this pension plan has been very gratifying; however, there are still a number of churches and ministers throughout the brotherhood who would do well to study the plan carefully and then enroll in it and continue participation through the years of pastoral service.

*H. L. Hartsough*





Wholesome activities under adult supervision prevent juvenile delinquency

## They Are Somebody's Children

NETTIE M. SENDER

On Thursday of Passion Week it was our privilege to hold a meeting in the Detention Home. The pastor had the boys, and I had the girls. Girls and boys under eighteen are behind these bars and locked doors, and represent the rising juvenile delinquency problem of society and of the government. This delinquency problem is accentuated because of wartime disrupted home life.

My address on this Thursday night, the anniversary of Jesus' last supper with the disciples, was given to about sixty girls, all dressed in their prison colors. I do not know the background or the experience of any girl. I only know there must have been something wrong else the law would not have taken them in hand. They may or may not have heard the Passion Week story. God was with us in the meeting. The girls were very orderly and quiet. As I unfolded the sad story many leaned forward to listen, with their eyes fastened on me as though they were riveted there. One girl in the second row buried her face in her hands and remained so almost throughout the service. When she did look up it was out of tear-stained eyes. Others began to have eyes blurred with tears which rolled down their cheeks as they leaned forward to listen. I felt the power of God in the meeting. I spoke with a strength that was more than usual.

When I asked for a closing hymn they chose I Have Promised, a hymn of consecration. They sang it with feeling. The next hymn they chose too; it was Dear Lord, Forgive, and

again they sang with meaning. Could anyone have chosen more appropriate hymns and sung them with more fervor? Then I thought, "What will become of the message? Did it fall by the wayside? Did it fall on stony ground? Will it be possible for them to live a better life when they return to their homes, or will they again return to the Detention Home as many do?"

This situation presents a challenge to Christian leaders to right a great wrong. Their record is none too complimentary; they need not only a Savior's love, but the love of human friends too. Last year over twenty boys came to the Detention Home branded as murderers. Just last week those boys whom Jesus says are worth more than all the riches of the world tried to strangle their superintendent. With an early start in crime like this, what will their maturer years bring forth?

These children were once the precious babies of some mothers who may never have prayed for them, perhaps do not know how to pray. We must do some praying for them. The greatest power in the world is God's love. When we have the love of God in our hearts, we have the power of heaven in our hands. Shall we not use that power to do something for such boys and girls as these? My answer is, "Yes, God helping me, I will." We help the needy across the seas and we should. Shall we not do as much for the needy children here? To be without Christ is worse than to be devoid of clothing and food.

Detroit, Mich.

## A Call to Prayer

MARIE E. NELSON

The church and Christian people have been praying for nearly two thousand years, but to little avail in the light of the assurances of Jesus as to the power of prayer.

Have we prayed unitedly enough about great issues—war, poverty, crime?

Have we prayed selflessly enough? Or have our prayers often been colored by a longing for some addition to our own comfort and well-being through less poverty and war and more brotherhood? Can we learn to pray about great issues with our only motive a selfless yearning for the coming of God's kingdom on earth, just because that is his purpose?

Have we learned to pray consistently enough? Do we pray about the great needs of the world in season and out of season, not only in our private times of prayer but also every time we gather together?

This, then, is a call to renewed prayer—united, selfless and consistent. If we are in earnest about our faith, can we do less than heed the call?

### *A Meditation to Guide Such Prayer*

May there be a great upsurging of conviction in the hearts of people everywhere that there can be peace without the total and unconditional surrender of any nation to anything other than God's purposes in the world.

May we turn our thoughts earnestly to seeking for the basic causes of war. May we dedicate some time each day to this quest.

May our minds and spirits be receptive to each new glimpse of truth as it comes. May our lives be devoted to living out the truth.

### *To the Men in C.P.S. Camps*

May they see these days away from the common stream of life as great days of preparation.

May they have a vision of the leadership they may assume in days to come in the establishment of true peace on earth.

May they devote themselves to rigorous search for the root causes of war and dedicate their future to the eradication of those causes.

In all this, may they know the guidance of the Holy Spirit and the power of the presence of God.

Brookville, Ohio.



## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, May 21

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**Sunday-school Lesson.** Paul in Corinth.—Acts 18:1-4; 1 Cor. 13. Golden Text, And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13:13.

**Christian Workers.** The Good Cheer Club.

**B. Y. P. D.,** What About Mixed Marriages?

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### Gains for the Kingdom

**Ten** baptized in the Harrisburg church, Pa.

**Three** baptized in the Pike Run church, Pa., Bro. A. J. Beeghly, pastor.

**Four** baptized in the Stony Creek church, Ohio, Bro. I. E. Oberholtzer, pastor.

**Fifteen** baptized in the Monticello church, Ind., Bro. Jay J. Johnson, pastor.

**One** baptized in the Logansport church, Ind., Bro. Lyle C. Albright, pastor.

**Five** baptized in the Payette church, Idaho, Bro. William Riddlebarger, pastor.

**Eighteen** baptized in the West Greentree church, Pa., Bro. Earl Brubaker, evangelist.

**Two** baptized, one received on confession of faith and ten by letter in the Pasadena church, Calif., Bro. I. V. Funderburg, pastor.

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### Personal Mention

**Bro. Dolar Ritchey**, minister, asks us to announce that his address is changed from Lawrenceville, Ill., to Hollansburg, Ohio.

**Dr. W. H. Shepfer**, a retired minister in the Lutheran Church, was a recent visitor in the Publishing House. He and Mrs. Shepfer had stopped to see a niece and nephew, the H. Spenser Minnichs, we were informed.

**On a recent Monday** three Bethany instructors, Bowman, Beahm and Mallott, were seen about the halls of the Publishing House. Preparation for Annual Conference had something to do with it.

**Bro. Foster B. Statler** of Mt. Morris, Ill., was a recent welcome visitor in the Messenger offices.

**Bro. Harper M. Snavely** of Pennsylvania receives our thanks this week for a copy of The Carlisle Messenger, his church bulletin for May.

**Bro. C. H. Gehman** writes: "June 5 we are moving from Parkerford to Johnstown, R. 1, Box 76, to take up the pastorate of the Pleasant Hill Church of the Brethren."

**Bro. Robert L. Byrd** writes: "We are on our way to Canada now. Hope to be settled there by the middle of May." This means his address is changed from Junior, W. Va., to Irricana, Alta, Canada.

**Bro. E. C. Cawley** of Arrowwood, Alta., Canada, wishes to invite editors of district and regional newsletters or bulletins to place him on the exchange list. Bro. Cawley gets out a very attractive District Broadcaster for the churches of Canada.

**Bro. Ervin Weaver**, formerly pastor at North Liberty, Ind., should now be addressed, Mexico Welfare Home, Mexico, Ind. Bro. Weaver will be superintendent of the Home and Sister Weaver the matron. The change is being made for health.

**Elder H. B. Yoder** passed from this life on the evening of May 4 at his home in Lancaster, Pa., following an illness for several weeks. Funeral services were held in the Lancaster church by F. A. Myers and J. M. Moore. More will be written about Bro. Yoder later.

**Bro. Ira E. Foutz** of Philadelphia, publicity secretary of the Pennsylvania Tuberculosis Society, stopped in to greet us in the Messenger offices recently. He had taken a little time off from the fortieth annual meeting of The National Tuberculosis Society in Chicago. Bro. Foutz, who has frequently helped with publicity work for the church, is a brother to Rebecca Foutz, whose writings are familiar to Messenger readers.

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### Miscellaneous Items

**To the Pacific Coast Brethren Service Committee** we extend our thanks for a copy of the minutes of their recent meeting held in Portland, Oregon.

**A bargain book counter** is being planned as one of the features of the Brethren Publishing House exhibit and sales counter at the Juniata Conference.

**Bethany graduates** are digging deeply into the archives of Brethren literature at the Publishing House these days. Certain Mondays bring as many as a half dozen of them. Term papers and the approach of the end of school account for it, we are told.

**Thanks are due** the church literature representatives for their generous response to an offer of copies of two new books on consignment. This method of introducing new books makes it possible for many to see immediately what the new items are like and to order them as desired. The books used were: Scenes From the Psalms; Emanuel B. Hoff—Bible Teacher.

**Wanted** to serve in a Brethren community in Illinois, young men and women with training in chemistry, to work in the research and analytical laboratories of a modern water softener manufacturing plant. Good salary, chance for advancement, permanent jobs, IV-F's acceptable. Write Brethren Service Committee, Elgin, Ill.

**The book trade** is experiencing many of the difficulties common in the merchandising of other lines of goods. There is a growing reluctance upon the part of publishers to fill single orders. Thus, when at all possible, it will be a help to us if a customer will anticipate his book needs and order more than one book at a time. There may even be cases where two or more customers can consolidate their orders, ordering under one address.

**Bro. Lester R. Fagan**, pastor of the Eden Valley church near St. John in Southwestern Kansas, would like to have a good Brethren family locate on a 160-acre farm which is for sale near his church. This is in the interest of helping maintain a Brethren community. Anyone interested can write to Bro. Fagan at St. John, Kansas.

**Attention: ministers of the Church of the Brethren.** The Gish Fund Committee does not guarantee the filling of any orders for Gish Fund books postmarked after midnight, June 3, 1944. The following titles are no longer available on the Gish Fund list: 262, Alcohol Education Visualized; 293, A Voice in the Wilderness; 237, Where Are the People? 331, The General Epistles; 334, Planning a Year's Pulpit Work.



**Former vocational agriculture teacher wants work on a farm in a Brethren community in Virginia.** Experienced. Married and has one child. Will be available in July. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

## *Brethren Service Sunday*

**May 28**

The great need for Brethren Service funds makes urgent a generous offering on Sunday, May 28. To develop understanding of the program and the costs, the following interpretation is given:

Civilian Public Service enrollees under Brethren administration reached an all-time high of 1,843 on April 1. The cost of men in regular camps from the beginning to date averages \$25.98 per man per month.

Men transferred from camps to special projects total 894. All of these men are under administrative control, the costs for which average about \$5 per month per man.

The entry of married men into C. P. S. increases the number of dependents. It is estimated the cost for dependents will exceed \$50,000 within a year.

Relief needs increase daily with the continued ravages of war. Last year relief expenditures totaled over \$85,000.

Brethren Service giving decreased 11% in February, March, April, 1944, below the corresponding months of 1943.

The balance in the Brethren Service treasury available for C. P. S. and general administrative costs, exclusive of relief balance, totaled only \$7,777 on April 30.

The last Sunday of each month is Brethren Service Offering day. At the beginning of the war emergency, many churches adopted the plan of:

(1) Brethren Service cups on the table and the giving of a coin with thanks at each meal.

(2) The distribution of offering envelopes for each member to use in bringing money to the church on the last Sunday.

(3) The careful emphasis on this Sunday of the need and recognition of offerings brought in.

(4) The issuing of \$5, \$10, \$25, \$50 and \$100 Brethren Service certificates on the basis of gifts.

(5) The regular remitting of funds monthly to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

This plan of procedure is re-emphasized in the light of the emergency in Brethren Service fi-

nancing. The crisis is acute. Immediate action is needed by every congregation.—H. Spenser Minnich, Financial Secretary.

## **Conference Choir**

Since it happens to be the writer's responsibility to provide some special music for the coming Conference at Huntingdon, we are asking for the co-operation of those who may attend.

With the exception of a group of Juniata College girls who are members of the a cappella choir, and one other choral group, we shall have to depend on delegates who have musical ability and who are willing to give some time to preparing good music.

It is planned for the Conference choir to use largely choruses from the oratorios Messiah and Elijah. Please bring any copies you may have; also any SATB copies of Malotte's Lord's Prayer.

Requests have already come from chairmen of different programs for certain musical numbers. We want to supply them as far as it is within our power. However, this will be possible only with the co-operation of all who are willing to help.

C. L. Rowland.

## *With Our Schools . . .*

### **McPherson College**

McPherson College shared in the estate of the late W. F. Gratton to the extent of a little more than \$45,000. Mr. Gratton was a member of the Methodist Church.

The annual Booster Program, formerly Booster Banquet, was held on February 22. The net returns to the college totaled a little over \$2,200. This program is a goodwill meeting, at which contributions are made to the college by citizens of McPherson.

The membership of the \$50 club now stands at 197. This is more than double the membership of any former year.

The college has recently received \$6,000 and a grand piano from the estate of Bro. J. K. Miller of Cedar Rapids, Iowa. Bro. Miller was a deeply consecrated layman and a firm believer in our church colleges.

The baccalaureate sermon will be preached in the college church on the evening of May 21 by President W. W. Peters.

Commencement exercises will be held on the morning of May 24. The speaker will be Bishop W. C. Martin of Omaha, Nebr., a bishop of the Methodist Church.

The summer session opens May 27. Dean J. W. Boitnott is director of the school. Those desiring information may write to the director.

Representatives from the college have recently attended four national and two state educational conferences, planning for the postwar educational program.

Through a systematic program the college is keeping in close contact with all of the boys now in the service of our country.

The new catalog of the college is now in the hands of the printer and will be ready for distribution in a few days.

### **Elizabethtown College**

Dr. J. Arthur Heck, president of the Evangelical School of Theology, Reading, Pa., will be the speaker at the Alumni Banquet to be held at the college on May 20.

The baccalaureate sermon will be preached by President A. C. Baugher in the Elizabethtown Church of the Brethren on May 21.

Mr. H. W. Prentis, Jr., president of the Armstrong Cork Company, will deliver the address at the forty-second annual commencement of the college on May 22, at 10 a. m.

Students and faculty of the college participated in a cleanup of the college orchard, pine forest and campus generally on May 3. This was part of the spring outing.

During the current school year the members of the faculty conducted Bible institutes in forty-one congregations, the a cappella choir sang in thirteen churches and the Student Volunteers carried their deputation programs into ten congregations.

The summer sessions will extend from May 29 to August 19. Students may enroll on May 29, June 19 and July 31. The three sessions will make it possible for students to earn 3, 6, 9 or 12 semester hours of credit. Dean H. G. Bucher will serve as director of the summer sessions and should be addressed for information.

Professor Forrest Weller will devote his summer and part of the 1944-45 term to the completion of his graduate work in sociology.

Professor Luke Ebersole, a graduate of Crozer Theological Seminary and an instructor at the University of Pennsylvania, will teach the classes in sociology during the summer sessions.

On May 5 the college choir presented its spring program, consisting of three cantatas—The Village

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# Brethren Service

## A WOMEN'S SERVICE UNIT

Up to thirty young women will come to Elgin, Ill., beginning June 1, to join a unit which will serve under the direction of the Brethren Service Committee in the Elgin State Hospital for mental patients. The project is symbolic of a growing concern among churches for the plight of people suffering from mental diseases; other projects of this nature include the Civilian Public Service units in over forty mental hospitals and the provision of the services of chaplains in most hospitals.

This project inaugurates a program of women's service units under the year of volunteer service plan that was outlined by Annual Conference of 1942. Volunteers are expected to give a year of service on a maintenance basis, but some may serve for a shorter period.

The Elgin State Hospital is one of the outstanding institutions of its kind in this country. Its grounds include 1,100 acres with fifty-five buildings. There are 4,700 patients and fifteen doctors. There are at present only 300 attendants on duty daily—much less than the normal quota. This understaffed condition seriously hinders the hospital's efforts to adjust patients for a return to normal life.

Unit members will take a sixty-hour course which deals with nursing techniques and fundamentals of medicine and psychiatry. Instructors in this and other courses will include several hospital staff members and the hospital chaplains, who are in charge of the clinical training of theological students. Special attention will be given to the religious implications of mental illness.

Living quarters will be provided in the Brethren Fellowship House which is located several blocks from the hospital. This large residence is owned by the Brethren Service Committee; it will be operated on a co-operative basis, each person sharing in the work and in the expense.



Central Building, Elgin State Hospital

Qualifications include good physical health, tact, an eagerness to learn, a co-operative spirit, a sympathetic attitude, maturity, alertness, intelligence and at least a high school education. Volunteers will receive the regular attendant's wages but will be asked to live voluntarily on a maintenance basis by contributing surplus earnings to a worthy cause.

Applications are now being received by the Brethren Service Committee for this kind of work. If you are interested, write immediately to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

## A Letter to the Brotherhood

Dear Brethren:

A situation has arisen in the financial affairs of the Brethren Service Committee which I feel I should share with you. Those of us who have watched carefully the giving of Brethren people to this emergency program have been deeply stirred by the response of the church to the needs we have met. I feel sure that Brethren people will meet the present emergency in a similar way when the situation is presented.

The cause of my concern is the fact that for the past four months the giving to the Brethren Service program has not kept up to the splendid level that it reached in 1943. This decline was negligible in January and not very serious in either February or March. However, the figures for April, which have just come to my desk, show a drop of over 25% below April of last year. The church has repeatedly asked that the Brethren Service Committee not accumulate a huge operating surplus, and because we have not done that, the current drop in giving may soon create a serious situation in our financial affairs.

I think the reason for the drop in giving is simply that Brethren people felt that continued giving probably was not necessary—with the increase in detached service in C.P.S. and the excellent giving of 1943. However, the needs of the Brethren Service program have continued to grow—and for the following reasons:

1. **Dependency needs.** With the drafting of fathers, many men are coming to C.P.S. who have wives and children with no one to support them. The government has as yet made no provision for these people, and the church cannot let children go hungry when their fathers are standing for the religious principles that the Church of the Brethren has always upheld. We must, therefore, provide for the dependents of men in C.P.S., and our share may be \$100,000 in this fiscal year.

2. **Increasing relief needs.** The indescribable suffering of our brothers in Europe, China and other warring countries can never be forgotten by Christians in these days, especially by brethren." The Church of the Brethren wants to witness to its belief in Christian brotherhood by relief work in the postwar period and this job has been delegated to the Brethren Service Committee. Workers are being trained, relief supplies are being gathered and doors are now opening for relief work. As preparations for this work increase, our expenses mount and we must continue increased giving to the Brethren Service budget in order to make possible this witness.

3. **Civilian Public Service.** In spite of the fact that C.P.S. camps have economized (figures show a drop of from \$35, to \$25 cost per man per month) and detached service has increased, the total cost of Civilian Public Service has dropped only slightly. This is because the total number of men in Brethren Civilian Public Service has constantly increased. We cannot afford to let the men in C.P.S. down. If we refuse to support the program, we will make it impossible for them to render alternative service under the guidance of the church, and we will lose our ability to influence the government on the recognition of the rights of conscientious objectors.

4. **And other phases of the program.** The ministry to men in the military forces has continued to increase in its scope and is now reach-

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# Our Mission Work

## TEAMWORK FOR RECONSTRUCTION

LESLIE B. MOSS

There is a very American mood slumbering in American hearts. It is a yearning for peace. Not just peace for the sake of peace, but peace so that we may once more jump into our cars and drive gaily off in all directions. This mood is likely to deflate the peace agreements from full-grown accomplishment to diminuendo hearsay. The church should take a position against this mood. As a nation do we see that fact in our relations with other nations? Is our plighted word to be redeemed when the war is over, or will we jump our bond and leave the rest of the world holding the bag?

The person who has found his place in the fellowship of the Christian church should have glimpsed the realities which underlie Christianity. He should know that the teaching of brotherhood is more than a shibboleth. He should have learned that the Christian community rises out of new attitudes toward one's neighbors. To regard God as Father is to link oneself with a life that has no boundaries. As a Christian one relates himself to the wealth of the universe and becomes a steward whose activities are a guarantee of honor.

The Christian knows that Japanese, and Filipinos, Indians, Africans, British and South Americans are all his brothers. The accident of war may put them in the grouping of Allies or enemies temporarily. But the accomplishment of peace still finds them members of nations which are inescapably part of a changing, if perplexing, world. It is not because he cannot escape it that he feels urged to do something about it. It is because he knows that brotherhood must be the final achievement or annihilation will result. He believes that God's way is the way to life. Therefore he reaches out to demonstrate to others, even in an imperfect way, his conviction that there is power on tap to make that new way work.

This is why all Christians will be on their toes to seize the opportunities which now present themselves to build bonds of stronger friendship with others across the seas. We know that peace will not happen. It will not stick together unless someone manufactures the glue of better relations. That glue will be best embodied in lives that grip

tightly those purposes for better and truer community life. Untold numbers of men and women and children have felt the blows of cruelty and hunger and persecution. They have resisted to the best of their ability because they have felt sure righteousness could not be stifled forever.

Christians will be anxious to reach out their hands to lift these war sufferers back into normal life once more. We shall want to give them the chance to work out a better way of life than they knew before. We want them to do it, because we see more clearly than ever before that the essential fact of human life is that we must live and work together. We are not isolated cells of germ plasm. God has made us in the community pattern. We cannot live apart from each other. The true end of man is to live with his fellows. Christians think in terms of brotherhood for all men. They will turn their attention from now on to intense and purposeful effort to build fellowship, teamwork and co-operation in both the local and the international community. The latter cannot stand without the former. In this effort every Christian will want to help.

*Committee on Relief and Reconstruction,  
New York, N. Y.*

## What to Pray For

*Week of May 21-28*

We are charged to pray in behalf of home missions during this week.

Does not that mean that we shall remember all those who are working to make our country Christian? Does it not include, as one writer stated in the dedication of his book, "those who in churches, neighborhood houses, mission boards, and societies, are laboring, often unhonored and unsung, but always with sacrificial devotion to make the America we love truly Christian"?

Home missions are not bounded by geographical lines. Home missions reach deep into causes. There is no limit to the amount of mission work which we should be doing along the lines of temperance, race relations, economic justice, and peace. There is no limit to the work that should be done among our unchurched masses. There is no limit to the needs of our land which are

still unmet. There is no limit to the service which the Christian church has still not rendered.

Let us pray that we may work in our local churches, in our communities, in our districts and in our regions in such a way that throughout our land Jesus, Christ shall be accepted, loved, honored and served as Savior and Lord.

## A Letter to the Brotherhood

*Continued from page 10*

ing over 8,000 Brethren men. The costs of administration of the program and the expense of regional workers and promotion continue at about the same percentage of the general program and are necessary for efficient operation of a program of this nature.

In the light of these increasing demands—so central in our Brethren faith—I am asking for increased support of our church in its service program. We should make special effort to make liberal contributions to the program on May 28, the regular date in most churches for the Brethren Service offering. And then we are planning to put special emphasis on June 25 as a date for rededicated giving to the Brethren Service program.

We have just come through the Christmas and Easter periods of our church year. We have prayed and thought about sacrifice in pursuit of the Christian ideal. How much should each person give? As he has prospered and as he sees the need. Our church has made a historic contribution to society in Civilian Public Service, in providing a ministry to men in the military, in the care of wives and children, and in the relief of human suffering around the world. In support of the Brethren ideals we share—in the name and spirit of Christ—let us undertake the task that lies before us.

M. R. Zigler.

## With Our Schools

*Continued from page 9*

Blacksmith by Gaines, extracts from Tannhäuser by Wagner and World of Tomorrow by Savino.

Galen Kilhefner has been released from his college responsibilities from June 1 to September 1 to direct the development of the new camp site, recently purchased by the boards of Christian education of Eastern and Southern Pennsylvania.



# The Church at Work

## BUILDING FELLOWSHIP IN LOCAL CHURCH AND COMMUNITY

Dan West

They had real fellowship in the early church at Jerusalem and in their local community—at least at first. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. . . . And all that believed were together, and had all things common; and they sold their possessions and goods, and they parted them to all, according as any man had need. And day by day continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people" (Acts 2).

Paul wanted to have that same fellowship in the Philippian church also: ". . . make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind, each counting the other better than himself; not looking each of you to his own things, but each of you also to the things of others" (Phil. 2).

Hardship always brings people together. So does any great new adventure. Perhaps that is why all pioneer communities have a free and deep fellowship. The stories of the neighborliness, goodwill, and mutual helpfulness which were generally accepted in our grandparents' day always sound good, even though we see a lesser glow in our own well-settled communities. John Barwick wrote of the generous hospitality of everybody in London during the air-raids four years ago—the rich with the poor, the higher class with the lower class in surprisingly new ways.

But after the bombers had stopped coming and the danger was past, it seems that the same people (not their grandchildren) had lost that fine sense of fellowship and hospitality which formerly enabled them to meet death itself with high hope and strength. They dropped back to their old habits and attitudes as without the tonic of danger many of our settled communities have slipped away from the former spirit of fellowship. When it was told us

that there was considerable danger to life and property in American cities from air raids, there developed a fellowship among former strangers in the same city blocks through the plans of the Civilian Defense. Recently, I am told, that fellowship and sense of belonging have lessened.

Likewise in local churches which have had a glorious past, often there develops a lethargy, and in some cases an actual illwill, among members who all claim to be followers of the Master. This is rough on adults, rougher on youth and children; no wonder many of them are cynical about the church when they grow up. Some older people grieve for the good old days with no hope that we can ever bring back anything as good, and no idea that there can ever be anything even better than we had formerly. Knowing what faulty creatures you and I are (and those who don't read papers like the Gospel Messenger), they can make out a good case for this position.

But there is an "unconquerable buoyancy of the human soul" (Breasted), an "undying fire" (H. G. Wells) an "inner light" (George Fox) in the mine run of humans with all of the sins you and I know are in those same persons. And so I think there is hope for the restoration of community fellowship and the rebuilding of brotherhood in local churches; further, that we can build finer churches and communities than our forefathers ever saw. All right, How?

### Ways to Build

John Macmurray thinks that the achievement of satisfactory human relationships in actual life "is not merely the primary task which life sets us, it is also the hardest. . . ." I wish I knew more of the answers here but I have seen enough of the results to be sure of the following methods as valuable; they have been tested in actual situations:

**Mutual Aid.** Where people (as persons, as home groups, as neighborhood groups, as churches) come to feel that they actually need one another, they tend to help one another naturally. So long as we feel independent, we will not help naturally and we cannot develop a sense of belonging. However, at times of sickness and death, we turn naturally to our neighbors and brethren for help. The very poor follow mutual aid more instinctively than we "respectable folks" do. Some things

could not be purchased, even if there were no man-power shortage.

Money has done too much to our feelings. We buy and sell goods and services so much that we have lost the fellowship which comes from lending and borrowing muscle strength, sharing of foods, and plants and animals, tools—and similar ways of helping one another.

The Mennonites are working to restore mutual aid as a regular part of their future plans; and they have kept it better than Brethren have done. We have lost so much of it that it will be new to many of our youth.

The same principles which are good for church groups are good for neighborhood and community groups. Country groups and city groups need one another too; it is our business to help them feel that need, and harness that feeling to the problems of living.

**Visiting.** Co-operation is not enough even when it is genuine mutual aid. Because we are more than workers with economic needs, we need the fellowship that grows out of visits in homes. Of course busybodies are always nuisances; so are professional visitors. But people who honestly care for the fellowship of spirit can be distinguished from busybodies and from professionals.

In Spain and elsewhere on the continent, one's relatives are invited into one's home. Other friends are taken to the restaurant or hotel unless they are unusually close; then they are invited into the home. But Christians ought to extend the family spirit to the neighbors and other church members.

**Playing together.** We meet with greater ease on the play level. For that reason recreation with other home, church and community groups is one of the good early starts toward building fellowship. There is always danger that the recreation may stay on a low level, or descend to low levels. Doubtless poolrooms, restaurants, saloons and other customary places of congregation do furnish some fellowship. Public schools with their competitive athletics, plays, concerts, etc., are the chief centers of recreation usually—after the commercial amusements. Rather than condemn them it is our job to build a finer fellowship than can be found there. Home-grown recreation is probably the best in the long run.



*Planning together.* Our individualistic customs of planning as consumers and producers as though we had no neighbors or brethren make this rather new and awkward. But if we are ever to have a better world, it must come partly from planning in face-to-face groups; and it is in the long run more strategic than national planning. Fellowship can be built in both church and community in these ways.

*Asking and granting forgiveness.* Neither is compulsory but both are necessary because we all are awkward in human relations. It is customary to go on and forget it, but fellowship cannot grow in the cold climate of hurt, unrepentant pride. Brethren are supposed to specialize in this custom. It works both inside the church and outside as well, and it works as well as sunshine on the cold earth.

*Worshipping together.* This is fellowship at its highest level. We do it naturally at funerals, sometimes at births, more crudely at weddings. Sometimes at fires and other calamities we may approach worship. All churches have worship services, but the results are often meager there. If we were less lazy and more imaginative, we could lift up the spirits of all of us toward God in fellowship, and be drawn closer to one another. Our Protestant tradition has helped to isolate us from other Christians who belong to another denomination; that puts a barrier between us and the neighbors who may live across the road or in the same block. We need to learn how to worship with all sincere seekers after God, in our own church, in other churches and outside organized churches. It is the job of Christians to unite the body of Christ.

In principle I can sum it up briefly: The law of the good family must become the law of the local church and the local community.

These suggestions are only a beginning. Likely the reader can add others more appropriate to his situation. With all of the economic, political and other planning, the world we want will have to wait on fellowship in local churches and communities. This is the spiritual stuff out of which international law is made.

There is danger in talking about fellowship, in writing about it, even in reading about it. We may get the feeling that we have thus done something when we have just thought about it. But if we determine that we are going to try—beginning today—to build fellowship

on sound bases in our own churches and communities, this danger becomes negligible. Consistent effort to demonstrate the love of God and of our fellow men wherever we find opportunity is much more helpful than postwar planning on the kind of churches and communities we want.

#### ADULT DISCUSSION OUTLINE

##### Issues Before Conference

Sunday, June 11, 1944

Below are listed in brief the items of business before Annual Conference 1944 which would seem to be of the most interest to adults in the local church. Most of these items were given in more detail under Business for Conference in recent issues of the Messenger. Discussion of these questions should be helpful in keeping up-to-date on developments in the church.

1. Shall the giving of a tithe as a minimum be included in a statement of Christian practice in our church?
2. Shall ministers be licensed and ordained into the ministry upon joint approval of the local congregation and the district ministerial board?
3. Can we unify the church year? A committee recommends that January 1 be the beginning of the fiscal year for the local church.
4. Shall we change the reading on letters of membership leaving out the words, "in fellowship with"?
5. A request that Annual Conference clarify the duties and privileges of the various grades of the ministry.
6. Approval of proposed brotherhood budgets for 1945-46—Annual Conference: \$380,000; Brethren Service: \$420,000.

#### Correspondence . . .

##### "A Famine in the Land"

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8: 11).

We hear of famines throughout the world. Many are suffering for the necessities of life—lacking food and clothing and other things. Many are deprived of church privileges, being isolated, and yet they hunger and thirst after righteousness. Others could attend services, living close, even in sight of a church, and yet do not attend. They give many excuses, even some which sound reasonable. But will God accept them? They do not stop to think about this.

We read of a certain man who made a feast. It was a great supper, and he sent out his servants to those invited to the feast, for all things were ready. But they began to make excuses. There were three who excused themselves because they were more concerned about a piece of ground, a team, or a wife than the feast.

When we absent ourselves from attending services at the Lord's house we will be sure to grow cold and indifferent. To miss a service or two means it will be hard to start in again. Great will be the famine then, and we will be just where Satan wants us to be. The drouth may become so great that all perish.—Florida J. E. Green, Middletown, Ind.

##### Meekness

Since I am past fifty I see I missed a lot by not taking time to sit down and read more than I did. For a long time now the help of the Messenger is far too great for words to explain. The Messenger is just a little bit better than any other church paper there is. It's a year-around revival. We need it as milk and meat for our souls. Yes, it sometimes makes mistakes, but what of it? We all do, or else we don't do anything.

I feel that we all should unite with our honest compliments to Jesse Ziegler for his wonderful articles on meekness. In fact, he did touch a vital part of what has been neglected by many of the preachers of our church, as well as by others. What good are form and doctrine without meekness like that which Jesus taught? How dare we neglect preaching it with every sermon? I am sure we all need more meekness to bring power from our loving God, Son and Holy Ghost.

Doctrines are necessary and we must have them, the same as we have discipline; but it must come out of meekness such as Jesus had. I was helped by our dear editor in his retiring editorial in volume 93, Feb. 26. It also emphasized meekness. This is what we need to save us and make us a great church.—Roy Bowser, Elkhart, Ind.

##### The Second Coming of Jesus Christ

We should be thinking about this question and be fitting ourselves for the second coming of Jesus Christ our Lord and Savior. The Lord said that we should be watching and praying lest we be tempted and fall. In our recent lesson on the coming of our Lord I was made to wonder, "Am I ready for his second coming?"

Jesus tells his disciples that they should be on the lookout for any men who might come in the name of Jesus Christ. Also that they should



take heed lest any man deceive them. When Jesus comes there shall be gnashing of teeth and the earth shall be dark. Jesus says that there shall be wars and rumors of wars, and he also said that they who believe on him should not be troubled, for such things must be; but the end shall not be yet, for nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows. In World War I people prophesied that the war would be over and the world would come to an end, but it did not come. I do know that he is coming, but no man knows when, not even our Lord Jesus Christ; only God.

This is a serious thing to be thinking about in our everyday life. Are you walking in his steps today? Are you thinking about this matter today?—George Johnson, Canton, Ill.

## Matrimonial . . .

**Bennett-Thomas.**—Elvene E. Bennett and Donna Mae Thomas, both of Portland, Oregon, by the undersigned in the Portland church, April 16, 1944.—B. J. Fike, Vancouver, Wash.

**Burger-Saxton.**—David Ira Burger of Perryton, Texas, and Leona Ruth Saxton of Leeton, Mo., at the home of the bride's parents in Leeton on April 30, 1944.—James M. Mohler, Leeton, Mo.

**Fike-Varnedell.**—April 13, 1944, in the Sand Spring church, Pa., Orville P. Fike and Thelma L. Varnedell, both of Markleysburg, Pa.—B. B. Ludwick, Markleysburg, Pa.

**Iseminger-Platt.**—John Iseminger of Hudson, Iowa, and Mary Ruth Platt of Des Moines, Iowa, in the South Waterloo church, Iowa, by the undersigned, April 22, 1944.—W. H. Yoder, Waterloo, Iowa.

**Rife-Young.**—Paul Rife of Roann, Ind., and Esther Mae Young of North Manchester, Ind., at the West Manchester church, March 5, 1944, by the undersigned.—Lester A. Young, North Webster, Ind.

## Fallen Asleep . . .

**Myers,** Anna Magdalene, daughter of Zachariah and Christina Holp, was born in Montgomery County, Ohio, on Feb. 1, 1878, and died April 21, 1944. She united with the church early in life. She was joined in marriage to William A. Myers on Dec. 19, 1896; five children were born to them. She leaves her husband and children, nine grandchildren, three sisters and three brothers. Funeral services were conducted by Bro. Roy Teach at the local church, with burial in the Arlington cemetery.—Mrs. W. Russell Miller, Brookville, Ohio.

**Schworm,** Elizabeth Lee, died tragically at Beach City, Ohio, on Feb. 19, 1944, while her husband was in a Cleveland hospital. She was born July 18, 1916, in Philadelphia, Pa., to John A. and Myrtle Sprankle Ake. When she was eleven years old her mother died. She graduated from the Morrisons Cove high school in 1932 and attended Juniata College for three years. She married Edward F. Schworm on May 15, 1940. She became a member of the Martinsburg church when quite young and was active in Sunday-school and church work. In addition to her husband, she is survived by her father, stepmother, two brothers, one half

brother, one half sister and a grandmother. Funeral services were held in Ohio, after which the body was brought to Martinsburg where services were conducted in the church by Bro. A. R. Coffman. She was buried at the side of her mother in the Fairview cemetery.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

**Stegner,** Minnie May, daughter of the late Emanuel and Sarah Winters, died suddenly at her home in Rye, Pa., Feb. 14, 1944, aged sixty-six years. She is survived by her husband, Charles C. Stegner, one daughter, one adopted daughter, three grandchildren, three sisters and two brothers. She was a member of the Codorus congregation for a number of years and she and her husband served as janitors of the Codorus church. Services were conducted in this church by Elders S. C. Godfrey and Obed Fry. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

**Thomas,** Barbara E., daughter of Benedict and Mary Gnagy, was born on Jan. 12, 1862, near Ashton, Ill. She was married on Jan. 25, 1882, to Henry J. Thomas and for many years lived on a farm near Ashton. She had lived in Franklin Grove the past twenty-six years and died at her home on April 18, 1944. Her husband died Dec. 22, 1929, and one daughter also preceded her in death. She is survived by nine children and several grandchildren and great-grandchildren. She was a faithful member of the church for many years. Funeral services were held at her late home and at the church by Bro. S. L. Cover, assisted by Bro. O. D. Buck. Burial was in the Franklin Grove cemetery.—Anna S. Buck, Franklin Grove, Ill.

**Wartler,** Nancy Ann, daughter of Mr. and Mrs. Jeremiah Holtzinger, was born at Waterford, Ind., July 17, 1868, and died April 9, 1944. In 1885 she united with the church and lived a faithful Christian life. On March 28, 1889, she was united in marriage to Charles E. Wartler, who died Feb. 27, 1943. Surviving are nine children, one of whom is Anna Wartler, a missionary in India; two brothers; several grandchildren and great-grandchildren. Funeral services were conducted in the West Goshen church by Brethren Foster Berkey and M. D. Stutsman. Burial was in the Baintertown cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Welsh,** Lucinda Thomas, widow of the late Joseph Welsh, was born April 29, 1866, and died April 10, 1944, at her home in Markleysburg, Pa. Sister Welsh united with the church in early life and remained firm in the faith of her church. She is survived by four children and five grandchildren. Services were conducted by the writer in the Markleysburg church. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Wimmer,** Moses, was born on April 28, 1880, and died suddenly on April 15, 1944. He was baptized into the church in August 1930 and remained a faithful member. He was a deacon and also taught the men's Sunday-school class. He leaves his wife, Cammie I. Wimmer, seven children, three brothers and four sisters. Brethren Oscar Fike and Christian Eller conducted the funeral services at the church and at the cemetery.—Mamie Wimmer, Baltimore, Md.

**Wineland,** Marshall B., died suddenly on March 30, 1944, in Martinsburg, Pa. He was born at Fredericksburg, Pa., March 2, 1870, to John L. and Mary Brumbaugh Wineland. He taught school and was the superintendent of the schools of Juniata, now a part of Altoona, for twenty-five years. He was later connected with a textbook firm. He was married on Nov. 24, 1898, to Harriet W. Metzker, who survives with two children, two grandchildren, three brothers and two sisters. He became a member of the church early in life and served as a deacon for many years. Since coming to Martinsburg he also served as a trustee of the church. Funeral services were conducted at the home by Bro. A. R. Coffman, assisted by Rev. Keller of the Lutheran church and Rev. Miller of the First Brethren church. Interment was in the Fairview cemetery.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

## Church News . . .

### Idaho

**Payette Valley.**—We held a fellowship dinner on April 2, after which an official meeting was called to elect delegates to the district meeting in Fruitland. Our love feast date was set for April 28. Fifty new hymnals have been purchased to use in our Sunday evening song service. Our Easter services were very inspiring, beginning with the sunrise service at the Christian church, which our B.Y.P.D. attended; following this, breakfast was served at our church to the young folks and our pastor and wife. During the morning worship hour the children gave a program, after which Pastor William Riddlebarger gave an inspiring sermon. In the evening at an impressive baptismal service five young lives were dedicated to the Lord's service.—Mrs. Bert Rumley, Payette, Idaho, April 23.

### Illinois

**Dixon.**—On Sunday evening, Feb. 6, Roy Breg, executive secretary of the Allied Youth Movement, and Paul Miller, director of the young people of this district, held services with our young people and also spoke to our congregation. On the evening of March 26 Rev. R. S. Wilson, director of the Service Men's Center of Rockford, spoke to a large congregation. Bro. Charles Deardorff was with us April 2 and spoke twice. He is also assisting with some building work the church expects to do. Our church co-operated with other churches of the city in a sunrise Easter service. On Easter fourteen children were dedicated to the Lord by their parents. On April 18 Benton Rhoades, a member of the National Youth Cabinet of our church, was with us in a youth service. There were delegations from Polo, Sterling, Franklin Grove and some of the city churches.—Marie Thompson, Dixon, Ill., April 22.

**Romine.**—Bro. L. M. Baldwin is holding a revival here at the present time. It will last two weeks and close with the love feast. Four members have been added to the church since the new year. A new gas lantern was recently purchased for the church. We plan to work on the church yard this spring.—Cora Swalley, Salem, Ill., April 19.

### Indiana

**Camp Creek.**—Our council meeting was held on March 26 with Elder N. H. Miller presiding. It was voted that the church adopt a budget system, to be effective April 1. Several offices were filled by election. It was decided to have our love feast on June 3. A program was given on Easter evening. At our last aid society meeting the time was spent in sewing for Bethany Hospital.—Mrs. Amos Ruff, Etna Green, Ind., April 19.

**Salem.**—We held a week of pre-Easter meetings, closing with the love feast on Saturday night. Elder N. H. Miller of Bourbon was with us. Nine persons were received into the church. The love feast was an especially inspiring one; several communed for the first time.—Mrs. Myrtle Bickel, Plymouth, Ind., April 26.

### Michigan

**Flint.**—The women's work is doing relief sewing for Greece. Another box of clothing was mended and sent to Brethren Service; a box was sent to the Castafier hospital in Puerto Rico, and a box of clothing and some rags for rugs were taken to the Wellston C.P.S. camp. The men are working on the heifer project. On Feb. 13 we held our annual mystery cheer sister party. The men had a group meeting at the same time. On Feb. 19 the father and son banquet was held. We observed the annual Boy Scout day on Feb. 13, at which time new Christian and American pulpit flags were dedicated. The intermediate boys raised a goodly portion of the funds for the flags. On several Sundays preceding Easter our pastor brought messages from the Book of James. On March 26 the adult classes enjoyed a potluck supper and business



session. Revival services are being conducted April 12-23 by Bro. Homer Kira-cote of the Sugar Ridge church. Pastor Elvert Miller will begin evangelistic serv-ices on April 23 in the Sugar Ridge church. We have purchased new songbooks for our primary department. We are looking forward to the mortgage-burning serv-ice on May 21, at which time Bro. Ray-mond Peters will be with us.—Anna Tay-lor, Flint, Mich., April 22.

### New Jersey

**Amwell.**—We held our business meet-ing on April 12 with Pastor H. T. Horne in charge, assisted by Bro. Ira C. Holsop-ple. At this meeting Bro. Horne accepted our invitation to serve the church an-other year. Bro. J. Carl Holcombe was accepted as a deacon; installation services will be held later. The Sunday-school teachers and officers have been appointed for the year and the upper classes have taken their turn presenting the morning devotions. Our ladies' aid recently held a rummage sale and has also been quilt-ing. Since the first of the year the aid has made \$100 for church work. The Busy Bee sewing club is raising funds to install water in the kitchen. The junior and young ladies' class are helping to support the Edward Angenys, missionaries to China, and the young married women's class has taken the Studebaker Memorial fund as their project. We will hold our love feast on May 21.—Mrs. Lambert Smith, Sergeantsville, N. J., April 21.

### Ohio

**Bear Creek.**—A special study of race conditions was conducted in January; rep-resentatives of various races were in-vited to worship with us. On Feb. 20 President V. F. Schwalm of Manchester College gave us an inspirational message. At our council on March 8 Pastor Paul Wright was elected as delegate to An-nual Conference. We are trying to de-velop definite plans for a recreational center for our young people. On March 18 a banquet was held for the Southern Ohio alumni chapter of Manchester College.

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### LOVE FEASTS

#### Indiana

May 20, 8 pm, Bethany.  
May 20, 21, 7:30 pm, Upper Fall Creek.  
May 21, Pleasant Hill.  
May 21, 7 pm, Rossville.  
May 21, 7:30 pm, Kokomo.  
May 21, 7:30 pm, Salamonie.  
May 27, Burnettsville.  
May 27, New Salem.  
May 27, 7:30 pm, English Prairie.  
May 27, 7:30 pm, Middletown.  
May 28, 8 pm, Cedar Creek.  
June 1, Baugo.  
June 1, 7:30 pm, Blue River.  
June 2, 8 pm, Pipe Creek.  
June 3, Camp Creek.  
June 3, West Manchester.

#### Iowa

June 4, Brooklyn.

#### Kansas

May 27, 8:30 pm, Parsons.

#### Maryland

May 20, Bush Creek.  
May 20, 5 pm, Beaver Creek.  
May 21, 7:30 pm, Beaver Dam.  
May 27, 2:30 pm, Broadfording.

#### Michigan

May 27, 8 pm, Shepherd.

#### New Jersey

May 21, Amwell.

#### Ohio

May 20, Middle District.  
June 17, 10:30 am, Poplar Ridge.

#### Pennsylvania

May 20, Pine Glen.  
May 20, 1:30 pm, Back Creek, Brandt house.  
May 20, 8 pm, Buffalo.  
May 20, 21, Upper Conewago, Mummert house.

Manchester College day was observed at Bear Creek on March 26 and three former students of the college gave addresses. Cottage prayer meetings were held at six different places in the district on April 4, 5. Pre-Easter services were conducted by Bro. Wright April 6-8. On Easter morn-ing a cantata, The Exalted Christ, was given. In the afternoon seven members were received into the church by bap-tism. Bro. Wright officiated at our love feast in the evening. The East Dayton church presented a peace program at our church on the evening of April 16.—Mrs. Quinter Erbaugh, New Lebanon, Ohio, April 19.

**County Line.**—We met in council on March 10 with Elder J. L. Guthrie pre-siding. Twenty of our young people are in service. One young man lost his life overseas and memorial services were held here on Feb. 27. We are planning to ob-serve Manchester College day on May 7 with Bro. Edward Kintner as guest speak-er for the morning and afternoon serv-ices; there will be a basket dinner at noon. The work here is progressing nicely and the attendance is increasing.—Naomi Ben-roth, Bluffton, Ohio, April 17.

**Wooster.**—Our church is co-operating with the other churches of the township in making a survey, which includes col-lecting religious data, church attendance records, and other reports, which will be classified for use by all denominations. On Jan. 30 the women's Bible class enter-tained the men's class with a dinner. A son was born on Jan. 31 to Pastor and Mrs. George Sheets. Achievement Day was observed and an offering taken. Fam-ily night was observed on Feb. 29 and Dr. Russell Bollinger of Ashland, Ohio, was the guest speaker. On March 12 we held a council with Elder D. R. McFad-den presiding. It was decided to hold a revival meeting this year; it was also decided to change our windows, and to have our love feast on May 7. Our church contributed liberally to the Red Cross. It was decided to send delegates to Annual Conference and to district meeting. On

May 20, 21, 10 am, Big Swatara, Hanover-dale house.

May 20, 21, 10 am, Schuylkill, Big Dam house.

May 20, 21, 1:30 pm, Heidelberg.

May 20, 21, 2 pm, Mountville.

May 21, Koontz.

May 21, 7 pm, Madison Avenue, York.

May 21, 2 pm, Maiden Creek.

May 21, 6:30 pm, Maple Spring.

May 21, 6:30 pm, Mechanicsburg.

May 21, 6:30 pm, Newville.

May 21, 7 pm, Conemaugh.

May 21, 7 pm, Dunning's Creek, New Paris house.

May 21, 7 pm, New Fairview.

May 21, 7:30 pm, Bethel.

May 24, 7 pm, Springfield.

May 24, 25, 10 am, Middle Creek house.

West Conestoga.

May 27, Spring Run.

May 27, 2 pm, Akron.

May 27, 28, 10 pm, Antietam, Prices house.

May 27, 28, 10 am, Black Rock.

May 27, 28, 1:30 pm, Myerstown.

May 27, 1:30 pm, Welsh Run.

May 28, 5 pm, Carlisle.

May 28, 7:30 pm, Ligonier.

May 28, 10:15 am, Codorus.

May 28, all day, Lower Conewago, Ber-mudian house.

May 29, 30, 10:30 am, Chiques, Chiques house.

May 31, June 1, 2 pm, Kreider house,

White Oak congregation.

June 3, Mingo.

June 3, 7 pm, Mechanic Grove.

June 3, 4, 1:30 pm, Fredericksburg, Meyer house.

June 4, 4:45 pm, Harrisburg.

June 4, 6:30 pm, Middle Creek.

June 21, Carson Valley.

#### Virginia

May 20, 7 pm, Midland.

May 21, 7:30 pm, Garbers.

May 21, 7:30 pm, Middle River.

May 21, 7:30 pm, Unity, Bethel.

May 27, 7:30 pm, Nineveh.

the three Sundays before Easter our pas-tor gave us a series of Lenten sermons. Good Friday services were held by seven churches at the Smithville Brethren church. Mother's Day and the dedication of children will be observed on May 7.—Miriam Hoff Fetter, Smithville, Ohio, April 24.

### Pennsylvania

**Conestoga, Bareville.**—The young people have arranged for J. W. Yoder, the author of Rosanna of the Amish, to give a pro-gram here on April 22. The pupils of the primary, junior and intermediate depar-tments gave an Easter program. A revival meeting has been planned for sometime during the summer at the Monterey house. Sisters Mary Hess and Mildred Myer have been chosen as delegates to Annual Con-ference. Our love feast will be held at Bareville on May 13.—Sara M. Groff, Bare-ville, Pa., April 20.

**Johnstown, Morrellville.**—Mr. Ray Day, a Negro ministerial student, spoke at our evening service on Race Relation Sunday. The church choirs had their annual birth-day party on Feb. 17. The social hall, the young people's room, the kitchen and stage have been redecorated and im-proved. The pastor conducted a class in preparation for church membership for several weeks. On Palm Sunday fifteen were baptized and two received by letter. Prior to this three had been received by baptism and three by letter. In the eve-ning of Palm Sunday our love feast was held. A drama, The Light in the Window, was presented by the junior group. The choirs presented the pageant, The Holy Sepulchre, at an Easter sunrise service. This was followed by a breakfast. On April 11 the church was host to the eld-ers' meeting of Western Pennsylvania. In the evening the Conemaugh Valley Church of the Brethren ministerium held its fel-lowship dinner. Bro. H. L. Hartsough of Elgin, Ill., was the guest speaker. The church has adopted the ministerial pen-sion plan.—Mrs. Philip Myers, Johnstown, Pa., April 19.

**Lewistown.**—Pre-Easter services were conducted April 2-9 by Pastor Harold Sni-der. A sunrise Easter service was held at which time hymns were played on brass instruments and a play was presented by the young people. Special music and an Easter sermon made up the morning serv-ice, and an evangelistic sermon was preached in the evening by our pastor. Since the last report twenty-five acces-sions by baptism have been made to our number. Our church has voiced its ob-jection to the Federal Council affiliation and to sending money to support Brethren Service. We decided to contribute to neither one, but voted to enlarge our mis-sion program and to support another mis-sionary on the field as soon as the proper one can be found. Plans are being made for our vacation Bible school which will be held in June. The Bible study and prayer meeting each Wednesday evening is especially helpful. Our love feast was held on April 16.—Ida M. Fisher, Lewis-town, Pa., April 18.

**Ligonier.**—We have had excellent at-tendance during the winter at our serv-ices. On April 14 Elder John Clawson conducted our members' meeting. We de-cided to have our love feast on May 28. We are sending money from our different treasuries for China Relief, Juniata Col-lege and Bethany Seminary's new chapel. Some repairs will be made in the church in the near future. The churches of our town united in Good Friday services at the Christian church, and in a sunrise Easter service at the United Brethren church. The children gave a program on Easter evening.—Mrs. W. E. Wolford, Ligonier, Pa., April 19.

**Palmyra.**—On the evening of March 12 Bro. Minor Myers spoke to us about his work in China. On March 29 our council was held with Elder F. S. Carper presid-ing. Our delegates to Annual Conference will be Brethren C. L. Groff and Herman Wenger. Our pre-Easter services were



conducted by Elder F. S. Carper. On April 9 an Easter pageant was given by the young people. On the evening of April 16 the Elizabethtown choir rendered a program. Our love feast will be held on May 7.—Mrs. Irwin Allwein, Palmyra, Pa., April 18.

**Salisbury.**—On March 23 our regional field secretary, Bro. Don Snider, gave the morning message. On Easter the church received five new members by baptism and two by previous baptism. The love feast was held on Easter evening. The women's group is collecting clothing to be sent to the relief center at New Windsor, Md. The Sunday school voted to contribute \$30 to the Red Cross. Our council was held April 12 with Elder A. Jay Replogle presiding. One letter of membership was received and one granted. Bro. P. S. Davis was elected as delegate to Annual Conference. Our pastor is planning a special Mother's Day service in honor of the mothers and wives of our servicemen.—Mrs. P. S. Davis, Springs, Pa., April 21.

**Shamokin.**—On Feb. 15 a week of cottage prayer meetings began in preparation for our evangelistic meetings. We met in different homes each night and there was an average attendance of twenty-nine. On the Friday before the meetings began our people were asked to give up the evening meal and use that time for prayer and Bible study. The evangelistic meetings began on Feb. 20 with Bro. J. Herbert Miller of Hershey as evangelist. A class was started at the close of the meetings for those who had accepted Christ. Brethren Service Sunday was observed on Feb. 27 and we received a generous offering, making our total giving to Brethren Service this year the highest ever reached. Several improvements have recently been made, including the purchasing of blinds and the sanding and painting of the floor in the auditorium. On March 19 a missionary to China was with us and told of the work being done there. On one Sunday evening in March the young people enjoyed seeing slides on India. We worshiped on Easter by beginning the day with a sunrise service. At the morning worship service our pastor preached a fitting sermon and in the evening the children and young people presented a program. Our pastor will hold two weeks of meetings in the Pottstown church; during his absence Brother and Sister H. K. Balsbaugh and Sister Ida Shumaker will serve our church.—Goldie Krebs, Shamokin, Pa., April 20.

**Waynesboro.**—Beginning Feb. 2, we united with the other churches of our town in three midweek pre-Lenten services. During the Lenten season each denomination had its own midweek service; our pastor and Brethren Paul M. Robinson, Ralph G. Rarick, J. I. Thomas and Ora DeLauter were the speakers. On Feb. 6 our pastor began a class in preparation for church membership. During the Lenten season many workers participated in a home visitation campaign. Evangelistic meetings were held March 26—April 2 by Bro. Galen R. Blough. As a result of these efforts fourteen have been received by baptism, one by former baptism and eight by letter. Our love feast was observed April 6. The choir presented a vesper service on Easter. We participated in union services on the World Day of Prayer and on Good Friday. Our women's work met on March 1 for the presentation of the mission study book, *For All of Life*; an offering was received for war relief sewing. At our missionary association meeting on April 12 slides were shown of missions in India. The district meeting of Southern Pennsylvania will be held in our church in October. Brother and Sister Detweiler have been elected delegates to Annual Meeting. Bro. Earl Snader, a student at Bethany Seminary, will come home to serve as our assistant pastor this summer.—Sudie M. Wingert, Waynesboro, Pa., April 17.

## Virginia

**Mt. Joy.**—We met in council on March 11 with Bro. H. A. Hoover presiding. We decided to do some redecorating in our church. Our ministers, Sister Elizabeth Broughman and Bro. O. L. Bryan, are filling their appointments here on the first and third Sundays of each month. Our Sunday school has a good attendance and interest. The women made a number of quilts this winter.—Irene Wymer, Buchanan, Va., April 17.

## Washington

**Tacoma.**—On March 26 Elder Lewis Holderreed gave us a message; in the afternoon we met for council. Our love feast will be held on April 22. Mrs. William Cable met with the program committee in Olympia to plan for a spring coast convention. Our delegate to district meeting

at Wenatchee brought us back an interesting report. On Easter morning the opening exercises were given by the young people and were followed by the Easter sermon, given by Bro. Francis Eby. A special Easter offering of \$33 is being sent to the Studebaker Memorial fund.—Mrs. Francis Eby, Tacoma, Wash., April 10.

## West Virginia

**Oak Grove.**—Our Sunday school has continued through the winter with very good interest; the preaching service is held on the first and third Sunday evenings of the month by Bro. Bruce Shanholtz. We had three nights of pre-Easter services. After the Sunday school on Easter morning a consecration service was held, followed by the Easter message; the offering of \$7.60 was sent to the Brethren Service Committee.—Delsie Shanholtz, Levels, W. Va., April 19.

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# GOSPEL MESSENGER

Volume 93

MAY 27, 1944

Number 22



*"So we come back again to the urgency of Christ and to the enthralling challenge which confronts his church today. Can our world be brought to turn from the restlessness and the pain of sin to the peace and the contentment that is waiting in Jesus Christ?"*

This issue is captioned *Building the Postwar World*. It does not attempt to set forth or to endorse any specific plan for the postwar period. Rather it seeks to stimulate brotherhood thinking on some of the issues that will be of exceeding importance in the postwar world.

Five articles were especially written to open up the issues involved: *Building the Postwar World—the Place of the Church and the Ministry*; *the Place of Women and of the Home*; *The Place of Missions in the Postwar World*; *The Importance of Maintaining a Balance on the Land*; *The Importance of Economic Fair Dealing*.

In addition to this there are two editorials that tie into the series: *Brethren in the New World*, and *The Urgency of Christ*.

It is our hope that further thinking on these issues and further praying about them and planning for them may be encouraged.—Ed.

• POSTWAR WORLD ISSUE •



DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

**MAY 27, 1944**

**Volume 93**

**Number 22**

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## *Around the World*

A number of Anglican bishops have signified their intention of halving their salaries and giving up their palaces, according to word from London. Most Episcopal residences hereafter will become diocesan headquarters.

In Pennsylvania, seventy communities have reported weekday schools of religion to the state council of religious education. In Harrisburg the classes have been in operation for two years and the board of education has granted their continuance for next year.

Registrations at the Library of Congress for books printed in the United States in 1943 numbered 8,658 as against 10,377 for 1942, 12,735 for 1941, 11,976 for 1940, 11,612 for 1939. Registrations for books printed abroad have steadily declined since 1939, from 4,086 in that year to 156 in 1943.

The board of education in Philadelphia has opened recreation centers in the eight city school districts to provide recreational activities for the pupils. Boys and girls on every block in the city will be close enough to at least one of the recreation centers to play there one hour, afternoon or evening.

At a rural life conference it was pointed out that whereas a Roman Catholic family remains Catholic for about two generations after going to a large city, and does not become extinct for three or four generations, a Protestant family loses its church affiliation, and also becomes extinct, about a generation sooner after moving to the city.

Despite the recent curtailment of the army training programs at the colleges and universities, the Christian Commission on Wartime Campus Missions will continue its series of missions on university campuses throughout the country. Two have been held—one at Chapel Hill, North Carolina, and one at Miami University, Ohio.

One of Britain's famed physiologists, Sir Leonard Hill, has discovered at the age of seventy-seven that housewives have a high place among the artisans of the world. He and his wife worked out a closely timed schedule of duty and rest for his day, lasting from 6:30 a. m. to 12:30 a. m. They lost their gardener and maid and fended for themselves in their nine-room house.

A tract of about 1,320 acres has been acquired in Palestine through the Jewish National Fund of New England for the settlement of 600 Jewish families now facing danger in Hungary and Rumania.

A memorial chapel honoring the 1,600 American dead on the island has been built by 4,000 natives of Guadalcanal and presented to the people of the United States. A Christian native made the presentation speech at the dedication ceremonies.

Under an electric power station in Russian Turkestan, a Soviet expedition has discovered a "mystery city" that flourished from the first to the twelfth century. A still older civilization of the Anau type belonging to the thirtieth or twentieth century before Christ is being traced below the city's strata.

The first co-operative, nationwide effort between whites and Negroes to establish an academic community chest for the benefit of Negroes was launched recently in New York City. Twenty-seven private Negro colleges and universities are participants in the fund and the goal of the drive is \$1,500,000.

On sun-baked soil once so tainted by Dead Sea salt that not even desert weeds could grow, 140 young Palestinian settlers have established a green oasis and a thriving colony. Water was pipe-lined from the Jordan River to the proposed site and a water distribution system set up. Fish breeding pools supply fish for the market in Jerusalem, flowers are grown for market and medicinal herbs supply the country's growing pharmaceutical industry.

The greatest single accomplishment of the Methodist church's 1944 general conference, Bishop H. Lester Smith of Cincinnati declared recently, was the adoption of its Crusade for Christ, which means "every Methodist will have his work cut out for him for the next four years." The blueprint of the program calls for a drive for postwar rehabilitation work, a year of evangelism, a year of concentration on stewardship, and at the same time projects to discover some international world order to insure permanent peace and an attempt to do something about the Sunday-school enrollment, which has dropped almost 800,000 in ten years.



## Editorial

### The Urgency of Christ

An African friend once sat in the writer's study and in a voice broken by emotion said, "I have tried to enjoy the pleasures of sin. I have turned my back upon God and walked deliberately into wrong. I have declared openly that I would never come back again to the things of the church. But I couldn't go on that way. There was something inside me like a two-edged knife, sharp on both ends, that turned round and round, cutting my insides into shreds. I could not be content for I knew there was a better way. So today I have come back. I have come back to the peace and the contentment to be found in Christ. Will Christ accept me?"

Primitive people are simpler than we are and are often wiser. They go directly to the heart of important issues and are not circumvented by so many conditioning theories. This

brother got at the heart of what was hurting him. Fleeing from the restlessness and the pain of sin, he came back to the peace and the contentment of the church.

The world, if it is to be a beautiful and abiding postwar world, will have to do just that, for it is the restlessness and the pain of sin that have been hurting us. Sin has been cutting our insides and mutilating what is best and holiest within us. The island beaches covered with deformed dead, the plains of Attu covered with decaying humanity, and the long lines of white crosses here and there across the world cannot be more tragic appearing to a loving God than the calloused consciences within men which lead them to do these things. From the restlessness and the hurt of sin we must turn away and come back to the peace and the contentment which is to be found only in Christ.

Any postwar planning which does not make the spirit of a forgiving Christ basic will not succeed. It is impossible to legislate men into goodwill; they must grow into it. A co-operative world cannot be brought about through force; that is not the way co-operation works; the world must be drawn to co-operation. One of the chief reasons why the League of Nations did not work was not that the provision for co-operation was inadequate but rather that the will for co-operation was lacking. A "good world" did not follow the other world war because there was not a preponderance of "good people" to live in it and to govern it.

*The world can be only as good as the people who make it up.*

This sets forth then the exceeding urgency of Christ. Christ it is who regenerates men and makes them good. He it is who makes them forgiving and co-operative. It is in his name that the kingdom of heaven is to come and in his name that the Father's will is to be done on earth as it is in heaven (Luke 11:2).

In his name and in the Christian spirit there must be comprehensive planning, of course. It is difficult, almost impossible, to have a smoothly running home or community without rules or law. It is just as difficult or impossible to have a well-ordered world without international or global rules or law. We should have learned this a half-dozen generations ago. The world will be steeped in blood again and again until we do learn it and act upon it. But such laws cannot operate until there is a will for them and popular consent. Our prohibition laws and League of Nations effort have demonstrated that. This consent will come only when there are a good many people in the world who want to be brotherly instead of being grasping and selfish.

So we come back again to the urgency of Christ and to the enthralling challenge which confronts his church today. An active Christ-centered church seeking to regenerate a skeptical world; Christ at the center of our homes to give purpose and guidance; the spirit of the Christ in business and world economics; his spirit helping to adjust men to each other and to the land God has given them; his patience operating in international law—in these things

### Thinking About the News...

#### Children Get Very Hungry

By unanimous action the House of Representatives on April 17 passed a resolution urging the administration to send food to the European countries as is successfully being done to Greece. Two months earlier the Senate had passed a similar resolution (S. Res. 100), also unanimously. A recent nation-wide Gallup poll has shown American public sentiment to be overwhelmingly in favor of feeding European childhood. Added to this are thousands of personal appeals urging the administration to act now to save European childhood.

Programs of relief, already in operation, have demonstrated in actual practice that such food would not be "an aid to the enemy." The food is available, the ships are ready, money is ready to send it, and the Red Cross is ready to be the agent.

Why then do the children of Europe continue to cry in hunger?

The fault must be laid directly before the door of those responsible for it: Prime Minister Winston Churchill has been against such aid to the childhood of Europe from the beginning. Reports of starvation and hunger have not moved him. President Roosevelt has acquiesced to the strong feeling of Mr. Churchill, or he feels as Mr. Churchill does. The unanimous resolutions of both houses of Congress and the growing clamor of the public have not changed his action. At these two doors must be posited this unallayed hunger cry.

Various devices have been suggested to remove the prejudice of these men and to get the food in motion. A recent one suggests that individuals purchase twelve- to fifteen-ounce packages of food high in vitamin value such as raisins, fruit or butter; that each individual mail one package of such food to Mr. Churchill at 10 Downing Street, London, England, and that the package be labeled "Unsolicited Gift," and "For the Starving Children of Europe." A similar package should be sent to Mr. Roosevelt, it is suggested. It is the hope of the promoters of this plan that the accumulating mountains of food for which the children are hungry, as it piles up on the doorsteps of these men, might cause them to ponder more carefully the problem of unnecessary hunger.

It must be the prayer of Christians everywhere that the day will come soon when hungry children and surplus food may not need to be kept separated any longer by the blindness and the foolishness of men.

D. W. B.



resides the right to hope that a "kingdom" postwar world can be built. Without these we have little right for such hope.

Can our world, following the example of this African friend, be brought to turn from the restlessness and the pain of sin to the peace and the contentment that is waiting in Jesus Christ?

D. W. B.

## Brethren in the New World

More than two centuries ago the Brethren were hastening to the new world across the Atlantic Ocean. They could not bring with them of this world's goods, yet they came bearing in earthly vessels what was far more precious—their convictions as expressed in ideals and attitudes.

Today with the rest of mankind the Brethren are moving toward another new world, usually and hopefully referred to as the postwar world. However things turn out, we may be sure that it is a realm of new frontiers.

The effect of two world wars gives promise of being as profound as was that of the crusades. Looking over the records of that experience, Western historians see that a comparatively static society was awakened to newness of life. Feudalism gave way to the mercantile system, illiteracy to the increase of the new learning, provincialism to cosmopolitanism, the religious outlook to the modifications flowing from the concepts of Protestantism.

If we have not exaggerated, the Brethren will move into the new world with more need than ever for a full complement of the sustaining elements in their unique heritage. In the measure which they escape shell-shock and confusion they will have opportunity to pour out the spiritual treasures they bear in earthen vessels. It is true that some of these have been allowed to waste, but it is sincerely hoped they are not completely lost.

Now what are some of the peculiar treasures which our people can bring to the dilemmas so sure to arise? It may seem presumptuous even to name them; yet, there are those who expect so much more of us than we can ever deliver that we owe them our best efforts.

First of all, it is clear that there must be more emphasis upon the intrinsic unity of mankind. For better or for worse the human family is marooned on one small sphere. We have kept it soaked in blood. Why not try to live together as brethren?

It is true that the Brethren have not been too successful in practice, but they have the right philosophy. They have also something to contribute in the way of techniques. We deprecate force in religion, in any area of life. We advocate understanding, reconciliation, brotherhood.

Secondly, our people are still fairly simple and genuine in the values they hold most dear. Insofar as they exemplify this interpretation of life they can largely escape the lure of the lust to possess. It is the inordinate desire to have and to hold that blights individual character and debases the aspirations of the nations. Can we bring to the new world concepts of value which will help it to escape the worst ravages of envy, strife and war?

Thirdly, we have a heritage of productive and thrifty living. True Brethren do not belong to the parasitic elements in our society. They create more than they consume. They add to the real wealth of the group. Now since the new world will require not only abundance to share, but the will to effect equitable division, there is point to demonstrating our conviction that all men should seek to live in useful and creative ways.

Finally, and with all others so blest, we have a heritage of physical strength and sobriety, of determination and faith arising from the fact that as a people we still have some of our roots in the soil. We will need every ounce of this most precious part of our treasured heritage as we venture toward the new frontiers. It will be night indeed for ourselves and for those who expect something special from us, if we let our torch flicker out. Both opportunity and obligation press us to stress brotherhood, to seek the genuine and the true, to add to the real riches of life, to carry on as sons of faith.

H. A. B.

## Mr. Thompson's Money

One of the strange figures in American political life of a quarter of a century ago was William Hale Thompson, better known as Big Bill Thompson. He had a fling at being mayor of Chicago. To many, Thompson and all his works were an embarrassment, but somehow he managed re-elections and was doubtless a success according to his lights.

But finally, Mr. Thompson passed to his reward, as all men do. Came then the summing up of his life. With characteristic showmanship Big Bill contrived a last run in the headlines. For some time his law-

yer and government representatives were engaged in discovering and opening safety boxes stuffed with bonds and bills of high denominations. The \$150,000 he was supposed to be worth soon mushroomed to ten times that sum.

Of course the ex-mayor must have known he could not take his money with him. But he could have his little joke and give friends and foes one last surprise. If Big Bill had worked harder to get his money his dollars might be doing more for humanity now.

H. A. B.

## Pentecost

May 28 is Pentecost Sunday. This is a day which Brethren to their profit might utilize more. On Pentecost Day some years ago one hundred twenty waiting souls were filled with the Holy Spirit and began to "set the world upside down." If an equal number of Brethren were equally filled with the Holy Spirit today they too might do some remarkable things to the world.

Several things about this experience stand out for observation.

1. It came after a period of prayer and waiting. They tarried as Christ had suggested. During this period they had accomplished several things. They had made the church interest their primary interest. They had rid themselves of other spirits, particularly the spirit of self, so that there would be room for the Holy Spirit. They had prayed long and patiently. They had removed the things that divide and enhanced the tie that binds. Emptied of self they were ready to be filled full of the Spirit of God.

2. Immediately after they were filled with his Spirit they went out at once to begin their mission. Their mission was to preach the gospel, to evangelize even to the end of the world, to help to establish the kingdom for which they had been praying, to begin to build a better world. They must have felt "woe is me if I preach not the gospel," for they began at once, with courage and power, to preach it.

3. The odds of one hundred twenty against the world did not faze them. In fact, they felt that the odds were with them for they were one hundred twenty plus the Holy Spirit. And when the Holy Spirit is with one and in one, then that one plus the Holy Spirit is greater than any other power.

Brethren could well spend part of this day in prayer asking that each of us might be filled with his Spirit.

D. W. B.





# The Place of the Church and Its Ministry in the Postwar World

H. L. HARTSOUGH

## THE CHURCH

*points the way to Christ.  
gives a hope that means new purpose in life.  
blends worship and service.  
gives human and divine touch to reconstruction  
plans.  
leads in binding the nations' wounds.*

There are two significant facts that must be kept before the people. The first is that a military victory will become an empty and bitter delusion if we do not win the peace. The second is that we cannot wait until after military victory has been won to start the campaign to win the peace. The church must marshal all its forces now to conquer a foe that threatens to overthrow the most precious values of life. The church came into being for a time and a cause like this. We dare not fail.

What can our church and her ministers do to answer this urgent call? First, they must be sure the church remains the church—that it has not surrendered its original commission. Days of stress and strain and times of crisis sometimes frighten us from our moorings. The church was born for a task like this; let us not change our plans now that the hour has come. Or perhaps during the fair weather of past years we drifted from our original purpose and now that the testing days have come we find ourselves impotent in the hour of greatest need. Then let the pastor call his church together and let them re-examine the divine charter.

We have made great claims for the church. We have said that the church is the means through which men and women find their way back

homes and broken moral standards, we must make good the claims we made for the church. Perhaps, brother pastor, as you think this over honestly with your congregation you may discover that our faith is not so strong at this point as it was. Perhaps we are too willing to delegate to the state or other interests what God would like to do through the church. Ministers must do more than repeat moral codes; they must be able to lead men to the Christ, who can give them power. Paul was not ashamed of the gospel, for it was the power of God unto salvation.

What will the soldiers find in the churches when they return? This sobering question should be asked now in every church. They have been disciplined to give everything they have, even their lives for a cause. Can we blame them if they pass up the church, provided they do not find the same sacrifice and devotion in the church? It will take more than words to convince them that we believe our cause is worth dying for.

The men in returning must find in the church and in our hearts a saving hope—a hope that makes life worth living, that gives life a new purpose. The church may be the only place where this can be found. The lights must not go out in the

church. This hope must not be a shallow, ignorant wish that would be a mockery; it must be based on reality. We have that to give.

The millions who will return to our churches must find that we have bridged the gulf between profession and practice, between worship and service, between faith and works. They will find love and God so completely blended into our service program that they cannot be separated. This is more vital than some of us think. During these years of war we have largely set aside the beautiful, the cultural, the creative, the more enduring elements of society. We have been mobilized into a great political machine. The finer elements must be suspended as we drive forward to crush our enemies and win a military victory. Our generation has suffered a staggering blow by this movement. In eight minutes a fleet of bombers can wipe out priceless treasures of art and religion that took centuries to produce. This is a parable of what will happen to our lives if the church does not render a wise and skillful ministry now. We are in danger of becoming a part of a gigantic machine with most of the human tenderness lost from our lives.

This would not seem so serious if it would end with the war. Anyone listening carefully to the national reconstruction plans of this country or of our allies must be frightened to learn that again we are to become a part of a humanless political machine. Here is where the church should come in and give this reconstruction program a human and a

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# The Place of Women and of the Home in the Postwar World

ANETTA C. MOW

It was a beautiful yet solemn moment one evening not long ago when the minister stood before a beautiful young girl and her soldier friend and said words similar to these: "Frederick, do you promise to love and cherish and honor this woman so long as you both shall live?" He replied, "I do." Then to the tall stately bride with deep earnest eyes, he said, "Dorothy, do you take this man to be your husband, to love and cherish and honor him, in sickness and in health for richer or poorer, for better or for worse until death do you part?" She answered, "I do." Then to them and to the listening audience, the minister spoke words of encouragement and aspiration about the holy state of marriage with its sacred pledged troth. He rejoiced that a new Christian home was being established. He implored God's blessing upon them.

The more thoughtful ones in the audience also rejoiced that another Christian family had been formed and prayers were offered that this new family might be strong to face the unusual problems of these war-torn days and the trials of the days ahead, which we are already calling the postwar world.

Yes, this was a wartime marriage and a wartime couple. They knew and we knew that even from the start that they would have to be separated soon. The husband would have to go back to camp. The bride would have to return to her parents' home or else she would have to follow from place to place and from camp to camp in the attempt to be with her husband.

This marriage is typical of many weddings of our day. The young couple of this war-torn world face many uncertainties and they start out with frustrated hopes. They long for a little home of their own and they want a job and some promise of security. But such home building does not seem to be in the picture for them.

In the face of such hard facts, how may newly married people plan for homes today and after the war? To look into the future seems futile when they are not able to plan for the present. For them problems seem many and difficult. This is al-

so true for many homes that have already been set up. They too are broken and scattered. And often when there are children in the home, the problems are many times intensified. The problems multiply until they surround the homes of middle-aged parents and grandparents as well. Few, if any, homes are free from conflicts and difficulties caused by the war.

It demands a courageous heart to look these problems in the face and a more courageous heart to plan for their solution. Even in days of peace and prosperity the best of families have pain strangely mixed with pleasure. Living together in a home has always had its emotional problems, even in normal times. Since this is true what must be the role of the woman in the home when problems are increased many times over? What shall the Christian women (and let us add Christian men) of our day do to help build the postwar world into a world of strength and beauty and peace?

For postwar days the Christian home must still retain its five functions: biological, educational, moral, social and religious. These five functions have been obvious in the past and they should be more and more evident in the building of future homes. As it is impossible to enumerate all the varied phases of these functions, a few will have to suffice. The home should be a place of refuge, relaxation and recreation which contributes to health and usefulness. The home needs to be a place where each member is educated to enjoy the finest things of life, where vision and power become his possession and where mental influences lift him to higher levels. The highest ideals are to be maintained. The home must be the training ground for the development of character. It is life's powerhouse in which the whole family is equipped and strengthened for the worthwhile things of life. Then come self-realization and respect for the personality of others. Selfishness is banned from the family circle and in its place comes buoyant and happy service. The home of the postwar world must have deep reverence for God and his Word. It dare not neglect religious training and the teaching of Christian ideals. Its

dominant aim must be to help each member make his fullest Christian contribution to the world.

Is all this the Christian woman's task? Has the task been described too much in detail? If so, which duty should be left out? It is the woman's task as she builds her postwar Christian home. It is the man's task as well.

It may be a trite saying, but nevertheless it is a fundamental fact in the building of strong and stable homes after the war is over, that the foundation stone of Christian faith must first of all be laid. The postwar home which will stand against the waves of economic, moral, social, and spiritual pressures must be one in which the parents have a deep unshaken faith in God, and in his Son, Jesus Christ. Theirs must be a home that loves the church and believes in its program. Theirs must be a growing faith in religion, and in the principles of rightness and integrity which are as essential for the whole world as for the small unit of their own hearthstone.

It cannot be said too often or too clearly that the postwar home needs to be a place where the family may worship together, where its members work, think and plan together and where everyone enjoys playing together. The home, whether filled with or void of physical comforts and conveniences, needs to be a place where the members of the family know the joy of love and fellowship, security, and confidence. The home must be a place that holds for each one that indescribable something that makes home different from every other place.

An author beloved by those who search for and find the finest things in life, once spoke of "immense faith." He explained that it was that "still confidence" without which man cannot live, "but with it, in proportion to the validity of it, there can be nobility and peace and serenity." Such is the faith that is needed in Christian homes in the postwar world.

*Elgin, Ill.*

## The Place of the Church

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divine touch. I am glad to be a member of a church that is providing leadership in this field. When our boys find our churches taxing themselves to the limit to bind up the nation's wounds the hatreds of the war will begin to fade away. Once again the church must become the guardian of priceless treasures.

*Elgin, Ill.*



LATE one evening a young Indian friend of mine, an agriculturist, asked me to accompany him on the train to a nearby station. "There is something to see," he said. Reaching our destination he led me to a large banyan tree. There stood a shiny, new farm tractor fresh from the U. S. Gopal had several questions: "What did the engine cost? How long would it last? How many workmen and oxen would it displace?" Then he was silent.

On the way home we passed a group of peasant workers singing and folk dancing in the moonlight. The day's work in the fields with the sickle or hoe had provided for their simple needs and they seemed happy. Then followed Gopal's final and disturbing question: "If all work in the fields should be done by engines where would these go, and what would they do?" I could not reply. The usual academic reply that "in the long run the machine creates work" would have seemed cheap and disrespectful, for he had raised what has become one of our own most urgent questions. Who and how many shall occupy the land?

That was the year 1940. Back in America we were celebrating a jubilee year in the mechanization of agriculture. At the same time nearly four million people, a population nearly equal to that of the state of Ohio, wandered from place to place as migrant laborers in search of farm work and lived in sheds and trailers. Orators and national magazines were praising our "factories in the fields."

Then came World War II. Three and one fifth million farm workers entered the armed forces. Nearly twice that number have gone to defense work, leaving but sixteen per cent of our adult workers on farms, with a higher production than at any time in history. Looking to the future, Gopal's direct question, "Where will these go, and what will they do?" should concern us.

Our farms need more and better power equipment, but this should be used to ease the burdens and increase the efficiency of family-type farms rather than to encourage the



## *The Importance of Maintaining a Balance on the Land*

I. W. MOOMAW

development of extremely large farms. The census of 1940 shows a steady increase in the number of large scale and corporation farms of 1,000 acres and more. This trend is especially prevalent in the Middle West and it helps to explain why it is increasingly difficult for many men to buy farms at prices they can afford to pay. More and more farm families are crowded off the land, or detained in tenancy. The results of this are evident from a recent study of membership trends in many of our rural churches which were formerly stronger than they are today.

Certain large-scale farms may perform some special service and are desirable, but for preserving democratic processes, free enterprise and the spiritual values of life, land ownership must be vested in the hands of a large number of people. This helps to provide a rural balance.

We hear much about security and freedom, and very little about the responsibility which that enjoins. These privileges cannot be vouchsafed to a people through legislation alone. Thrift, mutual self-help, co-operation, sacrifice, and a vital religious faith are needed to give rural life its spiritual balance. The Old Testament command to "proclaim liberty through all the land, to all the inhabitants thereof" suggests the spirit which must motivate our rural statesmanship.

The church needs a strong rural balance. Strong rural churches and strong communities are inseparable. Nothing so stabilizes a community as a reasonably large number of families moving toward farm and

home ownership. The church can well afford to lend mature forms of support to the preserving of family-type farms as a base for the community and the church. Those who own farms that they do not operate personally can perform a useful service by helping to develop an equitable long term lease designed to lead toward eventual ownership. In almost every community there are men who have bought farms that were priced too high and sold under a rigid form of contract. Foreclosure often results. Much disappointment could be

avoided if the purchaser could first have the counsel of several men of experience who are concerned for his welfare.

There are often young people of character who need credit, but owing to lack of equity they cannot qualify for loans from traditional agencies. Credit unions are now widely used to meet such needs. Illness, costs of education, and capital to start farming are but a few of the legitimate needs met by these small parish unions. Based upon the principle of mutual self-help, such unions have both spiritual and economic value and where properly managed they strengthen the church and enhance the welfare of the entire community. As loans are made within face-to-face groups losses in parish credit unions are said to be extremely low.

The welfare of the farm family is near to the heart of the church. The Christian education of youth, recreation, proper facilities for health and an adequate level of living for all are matters of concern to the church which would minister to all of life and maintain a strong rural balance.

North Manchester, Ind.

### **Mother's Love**

SADIE MATHERS MILLER

*A mother's love is true and free,  
Deeper than the deepest sea,  
Wider than the world is wide,  
High as the throne of the Crucified.*

Los Angeles, Calif.



# The Place of Missions in the Postwar World

LELAND S. BRUBAKER

Even though we are in an all-out world conflict there is a great deal of thought being given by many groups to the postwar world. It has been repeatedly pointed out that more plans are being made now by which people hope to influence the postwar world than were ever dreamed of during the first world war. This is a very hopeful sign and it means that already even in the very midst of a great conflict many people are determined that the after-problems of war shall be averted as nearly as is humanly possible.

When we think of the missionary enterprise around the world and in the postwar period, our minds turn immediately to the clear and cardinal principles of the gospel. One of the first is that of divine justice. How many of our present-day statesmen are saying that the conflict in which we are now engaged is for the primary purpose of establishing justice in the world? We are reminded, however, and many men know of a certainty, that real justice does not necessarily follow victory by armed force. More often it is to be found in and promoted by a heartfelt concern on the part of one people for another. It is based upon a desire that other folks should have that which we enjoy and that they should receive that which we have because we are willing to share with them. We are aware that this is one of the clear emphases of the Christian gospel. Men have always known through the years that as they turned to God they find real justice. Men have also learned that if we do not share with our less fortunate brethren we are not manifesting genuine justice. Certainly, therefore, as we think of the postwar world and as we think of justice for all men, we cannot help thinking that the only way divine justice will come is through the promoting and spreading of the gospel of Jesus Christ.

Hearts are full these days. Sons and husbands have left their homes and occupations and have been thrust out into the far corners of the world. There are many burdened hearts that need to understand the real joy of a wholehearted forgiveness, hearts whose burden can be removed only by experiencing the divine forgiveness of God. How the

heartaches of today are being increased! Men are beginning to understand that the only way we can live together peaceably in our world is to experience and practice the art of forgiveness. This understanding and the will to place forgiveness first come to us through the divine forgiveness of God as manifested in Jesus Christ. As we send our ministers into the far corners of the world we send them with a gospel which brings to the people to whom they minister a way of forgiveness that unburdens hearts and gives them new life. Certainly in the postwar world there is going to be a great need for exercising forgiveness.

Then we think of the many aspirations and hopes and desires that have been crushed because of our present conflict. We think of those who feel that it is of no use, that life is empty and but a shell; then we realize as we never have before that encouragement and hope which enable a man to face the future with confidence and trust are essential elements of a Christian character. Jesus inspired the disciples to carry on even in spite of great difficulty. Christian men have faced great danger; they have faced abuse and misunderstanding, they have faced death, but always with great faith and hope in the future, knowing that this life is but the prelude to something even greater. Men of today and of tomorrow are going to need encouragement and hope to carry on. In the postwar world this encouragement and hope will come to them through the gospel of the Nazarene.

The past and the present success of missions has come because the gospel has enabled men to live abundant lives. It has promoted the well-being of all. It has stood for deep concerns which men have felt in their hearts. Because it has ministered to them in this respect, it girds the world today. As we face tomorrow it would seem folly to think of building a world where men could enjoy peace without the great principles of the gospel being placed in their life philosophies and being experienced in their everyday lives. This is the challenge of missions. It is the great work of the church. It is the task that is ours tomorrow. It is with this in mind that we ask the church for more personnel and additional money so that

we may play as important a part as is possible in the unlimited possibilities of tomorrow.

There are those who say that these things have failed, and yet the indictment is not against the cardinal principles of the gospel; it is against us. We are the ones who have failed to apply them properly, and to live them out in our daily lives. May we think of the church as girding herself for a great upsurge in her missionary activities in order to bring to men divine justice, wholehearted and complete forgiveness, and a hope and a confidence in the great plan and program of the kingdom of God.

*Elgin, Ill.*

## In the Service

HARRY C. ELLER

"God bless our boys in the service." That was in the prayer last Sunday. Think of it, 10,000 or more Brethren boys in the nation's service, military and C.P.S. We do well to remember them repeatedly.

I wrote letters to our own forty fellows today: thirty-three in the military and seven in C.P.S.

"In the service." How often we use or hear this phrase! Of course, it has been nationally popularized. Since that is true, would it not be far better to refer to the position of our boys in the military as being "in the nation's service" or "in the service of the nation"? Should we Christians not make a difference? Are we not in danger of unconsciously and tragically making a false impression?

Let us be reminded that our men are "Brethren" Christians. They have enlisted in another service. After all, there is only one "the service," just as there is only one "the Book."

Christians must put first things first and keep them there. Missionaries, pastors, evangelists, teachers—such as these are in "the service." Actually, every Christian is in "the service." Spreading the gospel by word and deed, saving sinners and keeping them saved is being "in the service." It is "the service of the King." Well do I remember singing—

In the service of the King,  
Every talent I will bring;  
I have peace and joy and blessing  
In the service of the King.

Let us be sure of our emphasis. We are bound to popularize "the service of the King." We are first, last and always, Christians—in the service.

*Luray, Va.*



# The Importance of Economic Fair Dealing in the Postwar World

WAYNE GEISERT

Although the end of the war is not yet visible, millions of Americans are advancing ideas as to the desirable path of postwar planning.

The political leaders of the allied nations are attempting to push the adoption of an armed peace. They want a situation in which United States, British and Russian leaders may gallop about through the world on little muscle-bound war horses. Those horses are likely to become more muscle-bound when they find facing them the war horses of other nations and other races. Nations will not feel kindly toward the Allies if the Allies attempt to extend their forces of war into the time of peace. Our leaders talk of world unity and co-operation, but attempt to bring forth a forced co-operation. Most certainly we must be cautious in the peace with regard to Japan and Germany, but we must also treat them decently and attempt to eliminate some of the causes of war.

It seems to me that economic factors are among the prime causes of war. The policy of the Allies at the close of the first World War must not be repeated. We took possessions from the vanquished nations and erected tariff barriers against them. The Allied economic attitude followed the pattern of the political attitudes of Lloyd George of England, Orlando of Italy, and Clemenceau of France, who held nationalistic attitudes. The Allied tariff barriers were theoretically to protect our nations; but, instead of affording protection to us, they guaranteed the blood of my generation to the war gods.

The United States has been guilty of economic discrimination against other nations. The Smoot-Hawley Tariff Act of the early thirties was the highest protective duty bill ever enacted by our nation. A protective tariff levied by the United States on an article, usually imported, will prohibit the importation of that article because the tariff raises its total cost to make it greater than if it were produced in the United States.

After the first World War our tariff system prevented German goods, for example, from coming into the United States. We would sell to Germany, but we would not buy from her. A nation that cannot sell to other nations will not have purchasing power with which to buy necessities. We wanted to have a favorable balance of trade; we

wanted to sell more than we bought. Such ideas brought about a smaller amount of trade. Hungry people come out of just such situations. The German people were hungry; no one would buy from them in order that they might have money with which to get food. The situation described has existed throughout the world. Hungry people will listen to such men as Hitler. I truly believe that economic factors had much to do with causing this war.

Several years ago at the time of the drafting of the Atlantic Charter, our leaders recognized this problem in part. One of the points stressed in the Atlantic Charter was that all nations should have equal access to raw materials. The need for adjustment was recognized. However, since that time little has been mentioned about such needs and aims. In no recent account of our Allied conferences can you find mention of honest discussion of economic problems. The very word *economic* is not now recognized by the Allies. We think only of forcing a lasting peace without regard to the causes of war.

The only words about this problem come not from the President but from Vice-President Wallace. It is his belief that goods are going to be distributed from points of surplus to points of need by the generosity of allied nations. The glorified WPA plan of feeding the world could not long continue to exist. No nation or group of nations could long feed the world from their granaries without receiving something in return. We do not owe a bottle of milk to every Hottentot; *we do owe the Hottentot a chance to earn his own bottle of milk.*

Our aim at the close of the war should be to give every man a chance to earn a decent living. You may ask, "Just how can this be done?" I maintain that by economic adjustment much may be accomplished.

There is a fundamental economic law called the law of comparative advantage. The principle is that each commodity should be produced by the nations that can best produce it; in other words, efficiency is highest in situations in which the producing nation has the comparative advantage of production. It would be foolish, for example, to grow oranges in Kansas or wheat in Florida; yet if the states were nations

with tariff barriers such attempts might be made. I am going to suggest that the United States and Great Britain should lead out in eliminating tariff barriers. Most of the rest of the world will find it advantageous to follow. We must buy from China, Japan, Germany, and India if they are to buy from us. The world will eventually demand free trade.

There is a class of people in the United States who say that free trade will lower our living standards. They are the owners of the huge corporations making blood money from manufacturing and selling articles which are based on a false tariff system. We are told that we will find the markets of the world and of our own nation flooded with competitive goods. The truth of the matter is that there has never been a surplus. The whole problem is poor distribution. If we will give other nations a chance to sell, we will give them money with which to buy things from us. A freer flow of goods and services is a much greater flow of goods and services. World living standards would rise. Living standards of the lower and middle classes in our nation would rise. We and all nations would have to produce as we never produced before in times of peace. The Hottentot could then earn his glass of milk by selling something that he could produce to someone else. Only those very wealthy individuals owning false industries would suffer. Adjustments in the economic system would have to be made, but the real income of the people would be increased.

The people of the nation should demand that more attention be paid to the economic causes of war. Economics is pure logic and coincides directly with the principles of Christ's teachings. All Christian ministers and laymen should study the problems of the day. We cannot hope to have a lasting peace based on principles of war instead of on Christian principles of goodwill. The fair-minded student of world economics finds himself coming back again and again to the simple teachings of Jesus on the urgency of considering his neighbor's welfare. Let's try a policy of fair dealing and mutual understanding.

Columbia University, New York.



## Planning for a Better World

GEORGE FULK

This material has been prepared by a member of the Church of the Brethren who has had an interesting and unique experience in working for peace in international circles. In 1907 he represented the students of the colleges and universities of America at the Hague Conference, Holland. In 1908-09 he was national secretary of the Intercollegiate Peace Association of the United States and represented this organization several times in Europe. Since then he has served on many other commissions. Bro. Fulk has written the above material at the request of the Commission to Study the Organization of Peace. This material was therefore not prepared in collaboration with the offices of our church and it is released directly through the offices responsible for it.—Ed.

Out of the entire membership of our brotherhood it is safe to assume that there is scarcely a single individual who would not do practically anything within his power to "banish war, the shame of mankind, from this earth," if he only knew how. The words in quotation marks were those of no less a personage than George Washington, father of his (and our) country.

One of our local churches has actually demonstrated the concrete thing which each of our one hundred eighty thousand members could do to help give a mighty impetus to the movement which is now on foot to actually abolish war in our generation. This was the Washington City Church of the Brethren. In the first place the B. Y. P. D. sponsored a study course, entitled *Winning the War on the Spiritual Front*. On each Sunday evening for five consecutive weeks some phase of this topic constituted the B. Y. P. D. program. These phases, as separately outlined, were as follows: 1. Control of War; "Peace on Earth"; 2. Law and Justice: That Righteousness May Prevail; 3. Interdependence: And Everyone Members One of Another; 4. Responsibility: "Am I My Brother's Keeper?" 5. United Nations: Brotherhood of Man; How Can I Help?

The B. Y. P. D. appealed to the members to "make this a whole church study group." Consequently practically every age group in the entire membership of the church was represented, and it was apparent from the outset that all meant business. But the efforts of the church did not stop there. On Armistice Sunday there appeared in each copy of the church bulletin two leaflets entitled—*Wanted: Workers to Help Win the Peace!* and *In Remembrance of Armistice Day*. One of these leaflets contained a resolu-

tion which read somewhat as follows:

Be it resolved by the undersigned that as a means of abolishing war and ushering in the reign of world peace our considered judgment is as follows:

1. The progress of science and civilization has brought the people of all nations into a world community.

2. Until law and order are established between nations, anarchy and hence war, will continue to reign in our world community.

3. Peace can be secured and maintained between nations in the same way it is secured and maintained within nations, viz., by mutual respect of individual personality, co-operation, and lastly by law.

4. We favor action by the nations of the world, with the United States as a participating member, in providing ways and means for enacting, administering, and co-operating in a system of international law as a substitute for war in the settlement of differences among nations, in order to "provide for the common defense and secure the blessings of liberty for ourselves and our posterity."

5. Statesmanship must be placed above politics in our national and international efforts to attain the foregoing objectives.

The other leaflet read as follows:

In Remembrance of Armistice Day: Following the first World War Woodrow Wilson returned from the Versailles Peace Conference with a League of Nations, which was designed to outlaw war. Competent students of international affairs believe that if the United States had accepted the League of Nations and had put her best back of it to make it work, that we would not have the present world war. The Senate rejected the League. Then Woodrow Wilson started on a speaking tour in an effort to take the issue to the American people. His health broke in this attempt. The following quotation is taken from Woodrow Wilson's speech in St. Louis:

"I feel like asking the Secretary of War to get the boys who went across the water to fight together on some field where I could go and see them, and I would stand up before them and say: 'Boys, I told you before you went across the seas that this was a war against wars, and I did my best to fulfill the promise, but I am obliged to come to you in mortification and shame and say I have not been able to fulfill the promise. You are betrayed. You fought for something that you did not get.' The nightmare of dread which lay upon the nations before this war came is coming upon us again and there may come another struggle in which not only a hundred thousand fine men from America will have to die, but many millions of the peoples of the world."

The church was crowded to capacity and when the B. Y. P. D. young ladies at the door had completed the collection of the signed copies of the resolution it appeared that the large audience had been practically unanimous in signing and handing in those resolutions. A neighboring congregation, Lutheran, heard what the Church of the Brethren had done and used the same technique, with practically the same result.

The Faithful Climbers Sunday-school class of the Nokesville, Virginia, Church of the Brethren organized a similar study group which met on consecutive nights of the week. Attendance ranged from twenty to seventy-five at these meetings. Following these group meetings, there was a signing of the

resolutions almost unanimously by the resident members. But that was not all. The Faithful Climbers, true to their name, circulated the resolutions throughout the entire community and met with scarcely a single refusal from those canvassed.

Other churches which have already used this material are: University Park, Md.; Valley church, Va.; Cannon Branch, Va.; Timberville, Va.; and Fairview, Va.

The study courses are based on the little handbook, *Winning the War on the Spiritual Front*, published by the Commission to Study the Organization of Peace, 8 West 44th Street, New York 18, N. Y. The actual cost of printing and mailing this booklet is ten cents per copy. However, in recognition of what the Church of the Brethren has already done in practical education for peace, the commission has set aside 2,500 copies of this booklet, one of which upon request will be mailed free of cost to each minister of the gospel and each Sunday-school superintendent of our brotherhood. Others will be supplied at cost of printing and postage, ten cents per copy.

Washington, D. C.

## Kindly Deeds

NANNIE BONDS

A close relative of mine, a young boy of high school age, was a patient in one of Houston's large hospitals. One day when I went to see him he told me that a distant relative of ours was a patient in the hospital and suggested that I visit her. Reluctantly I wandered about, not too eager to meet one who had become almost a stranger. And so there was no meeting that day.

At length this same suggestion was offered again, but with better results. The sick woman's room was soon found. I entered quietly, but she looked up, recognizing me at once, even though we had not seen each other for many years. After a very pleasant visit in spite of my feeling of guilt, I promised to see her when I had opportunity to visit in the hospital again. Happier and wiser, I departed.

A kindly deed was done because a youth knew by sad experience the suffering, loneliness and mental agony of long-time confinement in a hospital.

Let us seek to do good, and not evil all the days of our lives. Then may the Savior say of us, "She hath done what she could."

Hufsmith, Texas.





## In Memory of Jackie . FLOYD M. IRWIN

Today I attended a memorial service for a boy killed in action in the war in the Pacific.

As I entered the church my thoughts ran somewhat as follows: This is the first memorial service for one killed in action I have attended during this war. It is for Jackie. It doesn't seem long since he was a dirty-faced little boy running over to our house to play with Waneta under the pines. But he was a clean and fine young man when he left to join the armed forces. What a change in a few years! What a contribution he might have made to the world had his life been spared another twenty years.

Those for whom we held memorial services in World War I were my classmates. Those who came back from that war are now fathers, lawyers, doctors, businessmen and farmers. Most of them have made the world a better place. But not so those for whom we held memorial services, for they did not come back.

But here comes Jackie's bereaved mother and his sisters. His brothers are absent. It is sad. How different from that of the last funeral I attended—that of a grey-haired grandfather. His children and grandchildren mourned his departure. In a sense he lived on in them. The minister reminded us of the noble contribution he had made to the church, his family and his country.

But listen. Let me draw in the wanderings of my mind. The minister is reading the scripture. The last verse: "Whatsoever thy hand findeth to do, do it with thy might,

for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Yes, Jackie's work is done. But is it done? Has it not been left too soon—unfinished? It seemed hardly begun. Would he have been a doctor, giving himself to the healing of men's bodies? Or a mechanic, building or repairing machines to save men labor? Or perhaps a farmer laboring to provide men with bread to eat? That unfinished work—how much we have lost we shall never know.

The minister is saying: "It is unfortunate that his life has been lost to our community." And there is the mayor, who came as an official to pay his respect and let it be known that the town feels the loss.

I wonder how many other towns in our country are having such services today. I wonder how many have been held in Germany—in England—in Russia—in China.

The minister is saying that Jackie was decorated for bravery a few days before he was shot down. I wonder what the priest in Japan is saying at the service held there for the Nipponese boy Jackie shot down. "A glorious sacrifice for the Son of Heaven," I presume. But how does his mother feel? Much like Jackie's, I think.

The minister is saying that Jackie wanted to make the world better. "Now it is up to us to see that the world is made better."

Another minister is speaking now. "This war will make our nation better." That sounds familiar. I heard

it often during World War I. But the sad fact is it did not.

Listen again. He is saying that Jackie made the supreme sacrifice. But I cannot recollect that Jesus ever sacrificed in just this way.

Let me pinch myself. Maybe I am dreaming. Maybe I am in Japan listening to the priest talking to the parents of the boy whom Jackie shot down. No, I am right in my hometown in the U. S. A. The minister is saying, "We are in the midst of a drive."

The ministers have finished. The choir is singing: "We shall meet on that beautiful shore."

When we meet in the clear light of eternity with Jackie and the boy from Japan and their parents, and all the boys of America, the boys of England, Germany, Italy, China, Russia and Japan—what will they say to us? Yes, *we shall meet*. In the clear revealing light of eternity, we shall meet.

*Eustis, Fla.*

## The Way of an Eagle

ADA C. SELL

"Today in history we had to know the seven wonders of the world."

"Did you know them, son?"

"Yes. But we have to look in Proverbs and see what are the four wonders to the author. I'd better do it before we have our snow battle. Where's the big Bible, mother? I must look under *wonder*."

"There, on the library table. I think it is nice for a high school teacher to have you look something up in the Bible."

"The members of the class were all willing to do it. No one objected. We learned a part of Proverbs last week when we studied synonyms. We had to memorize about six verses. They were right in our English workshop book."

"How do you mean, synonyms in Proverbs?"

"Well, just as *good* and *fine* are synonyms, having practically the same meaning, so Proverbs tell us all his ways are righteousness and his paths are peace."

"I see. *Ways* and *paths* are the synonyms."

"Yes. Here it is, mother!"

"What are the four wonders in Proverbs?"

"They are all in one verse. The way of an eagle, the path of a ser-



## Five Stages of Hope

MAY ALLREAD BAKER

Hope is a golden star, shining in the west.  
Hope is an eager bird, winging to the nest.  
Hope is a little child, nestling to one's breast.

Hope is a goal we seek—a far-flung, ageless quest.

Hope is a weary soul—going home to rest.

Arcanum, Ohio.

pent on the rocks, the path of a ship on the sea, and the way of a man with a maid."

"I remember now, son. Is that all you had to do?"

"No. I see the connection now. We had to look up the migration of birds."

"You will find that very interesting. But go out and play now. Be careful where you have your snow battle. Keep away from windows and don't let any snowballs hit passersby."

"Oh, mother dear, we hear that every day at school!"

"Oh, I see. Well, run along."

After a glorious time in the snow and a good supper, Tom gathered encyclopedias and magazines about him in a big armchair. What brightly colored pictures of beautiful birds! He had to read all about migration. As his mother knitted a scarf, she listened to frequent enthusiastic outbursts. She listened patiently and loved it.

"No one sees some birds migrate. The swallows and sparrows do it unnoticed. In the fall astronomers often look through a telescope and see small birds high, migrating. But it's hard to answer some questions about them. Why do they migrate? How far do they fly? Where do they spend the winter? Pairs of birds return every year to the same bird-house."

"Don't they migrate to get food?"

"Many do, mother. But if that were all, insect-eating birds would stay all year in warm places. There is a mystery about bird migration. The call is mysterious. The flight is orderly—first the old males, next the females, last the young birds."

"Tom, I think I see a difference in the manner of the birds as they migrate in spring and fall."

"Yes, mother. In the spring the birds feel fine. They've had good eats all winter, and no family cares to worry them. The fall finds the birds moving more slowly. It has been hard finding food for their young all summer. They have gone

through molting. These fall flights have many stopovers."

"Aunt Sara always writes about the bobolinks in their rice fields in South Carolina. So those birds are resting there, eh?"

"I believe so, mother."

"Does it mention the plover? I always thought they were interesting."

"Yes, indeed. The golden plover is an ambitious bird. It breeds on the shores of the Arctic Ocean. When fall is near it goes into Nova Scotia and thence straight south to northern South America. Yellowlegs summer as far north as the Arctic Circle, and fly to Argentina each fall, and back in the spring. That's 16,000 miles a year, mother! And you and I haven't been outside of the county for so long!"

"Never mind, son; some day we'll do a bit of traveling."

"You're right; we will, mother!"

"You'd better go to bed, Tom, so

it won't be so hard to get up for school. Good night."

"Good night, mother. I enjoyed my homework tonight."

"Is that all you must do?"

"I had a vacant period; did the other work in study hall."

After the house was quiet mother had her own thoughts. Would Tom be drawn into the awful war, too, in a few years? Would he? It was only that day that she had received three letters: one from Paul in New Guinea; one from Ernest in Italy; one from Ruth, a nurse in North Africa. Her husband, Ruth's father, had died in the veteran's hospital, a victim of World War I. It did help to get letters. It did! But when would they all sit around the living room again?

Would Tom go too? Would he? The words grew into a chant and came back after her evening prayers. But finally she fell asleep.

Altoona, Pa.

## Woman's Place in the Postwar World

CHRISTINE ROYER

This article written by a high school senior reveals in striking manner how completely some of our youth recognize the problems and tasks ahead and the hope they have. This gives us hope too.—Ed.

I am proud to be an American. I count it a privilege and my unalienable right to be born in a free nation. I realize, however, that there are certain obligations and responsibilities by which I am bound to my government. The responsibility of ironing out the problems which face a postwar world will rest upon the youth of today. The boys and girls of today will be the men and women of tomorrow. Therefore, as an American woman of tomorrow, I must prepare for those duties which lie in the hands of womanhood.

I must grow in sympathy, in understanding, and in tolerance. There are many dark obstacles to human happiness which we cannot overcome. In the face of some of them we find we are powerless. Disease, poverty, and death are but a few of these threats to human happiness. War-torn Europe is even now facing such disaster. After the present conflict is terminated the necessity for this sympathy, understanding and tolerance will be great. It is the women of today who have supplied this need in the form of the Red Cross and other charitable organizations. It will be the women of tomorrow who must face a comparable situation.

I must grow spiritually. A great tragedy will occur unless a safe and healing peace can be insured. To

accomplish this our greatest ally should and must be God. We can gain nothing by looking toward the future with fear and dread. It is the Christian who finds inspiration in this raging terror. It is the duty of womanhood to support that great faith, for without its stability behind us, our efforts to maintain a permanent peace are futile.

I must become a more effective citizen. I must develop a living interest in public affairs. The voice of American womanhood will be more widely represented in the field of politics. I must widen my reading boundaries to acquire a useful knowledge of our foreign relations, so that I may intelligently discuss and have a voice in the solution of existing problems.

It is my firm belief that woman's greatest responsibility and duty in the postwar world will be to establish firm foundations for the institution of home and family life. Homes are the determining agent of the success of a nation. The character of a nation is decided by the influence which a mother exerts in the home.

We, therefore, who are the women of tomorrow, must realize how great our obligations are. We must do our job well, for the fate of the future lies in our hands.

Westminster, Md.



# In the Fifty-ninth Year

## Annual Report of the General Mission Board

For the year ending February 29, 1944

During the fiscal year which we have just closed, many things have happened to our work. Some will leave forever the aroma of a sweet smelling sacrifice, and will continue to point to the great oneness we can all have in God through Jesus Christ. We cannot pass by lightly the terrific conflict in which the nations of the world are now involved, the seemingly uncounted costs of destruction, the growing gnawing feeling that it is all so futile. How can we untangle our emotions? When will we again think and say with conviction and certainty, "All men within the seven seas are brothers"? A graduate of an American college made a remarkable record as an ace in the Pacific. When he finally lost his life in combat, it was discovered that he had willed all his earthly possessions, amounting to several thousands of dollars, "to build up the people of Japan."

You talk with the men in uniforms on the trains, and if you have time enough, they will many times say as did a first lieutenant not so long ago, "This is against all my training in home and in the church. I have always been taught to respect and help all people regardless of race. To be taught that now these are my ruthless enemies and to be taught ways by which we might eradicate them seem to me to be the wrong solution to the problem."

The thousands of men going into the far corners of the world will have a lasting influence on the missionary enterprise of the world. A captain in the U. S. air force writes the following from India: "We may not have wanted to come to India, but it has meant that many thousands of men who would have cherished throughout their lives an entirely wrong conception of missionary work have been able to see that Christian work at firsthand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a little sanctuary wherein they find God, and finding him can feel, with their loved ones, quiet in mind and strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget."

An American airman made a crash landing: "You are burnt! We

must take you to Darwin," said the headman he encountered in the bush. The wounded man was thereupon installed as comfortably as possible in the bottom of the dug-out canoe, while the aboriginal Good Samaritan battled over the long trek of thirty-five miles to a military hospital. "One might have expected," says the Bishop of New Guinea, "that these brown people who have recently emerged from savagery and the stone age would have seen Christ in the Australian people. Perhaps they have, but the fact is that many Australian soldiers who perhaps had never seen the likeness of Christ in their own home life have seen him in the faces and lives of these brown fuzzy wuzzy angels."

Fellowship in Christ is the theme of the universal church. That all men might come to know him as the Lord and Savior of all is the driving dynamic message of the missionary enterprise around the world. Christ is supreme. He cannot be taken from us though all else is destroyed.

Digging in the dungeons, created at the time of the Spanish Inquisition, a cell was found way down underneath where the inmate never saw the light of day. Written on one wall in charcoal were the words: "They can sever me from the church, but they can never sever me from thee, O Lord Jesus Christ."

### India

Significant things are happening in India today. They bring an opportunity unparalleled in the history of Christian missions. Now, as never before, those who love her people, who are concerned for their future, who for their sakes have been sanctified can walk with them towards a new understanding of the message and function of the Christian church.

Our own mission has definite plans for the church in India to assume more and more the leadership in the expansion of the Christian fellowship. To the end that a still stronger and more active church shall be developed in India is the commitment of both national and American Christians. It seems that we have now reached the place where church property in India should be turned over to the church in India. Perhaps the district meeting, or a group of consecrated national Christians should hold this property in trust for

the church. Before any official action is taken in this matter, definite plans for transfer will be turned over to the Board for approval. Co-operation to get more of the work done is necessary in certain large projects. The Vellore Medical College is assuming a much wider and a more far-reaching program for the development of medical leaders, both men and women, in India. This is made possible by many missions co-operating. The Allahabad Agricultural Institute is another very worth-while project calling for a unified and a co-operative approach to rural problems of India.

Our India staff is smaller than usual just at this time, but will be increased as soon as the air and sea lines are open again for civilian travel.

### China

Last December 4, our missionaries, Grace Clapper, Hazel Rothrock and Minor Myers, who had been interned in the North China area, were repatriated on the M. S. Gripsholm. We are most grateful to our heavenly Father for their safe return and for their presence among us again. Brethren O. C. Sollenberger and Ernest Wampler also returned to us from West China, where they had been administering relief and giving encouragement and help to our scattered Christians in Shansi. Right now we have no missionaries in Shansi. However, since the return of our China missionaries, two planning conferences on China have been held. Definite plans are now being carried through for a party of five missionaries to go to China as soon as arrangements can be made. They are: Miss Velma Ober, Miss Mary Schaeffer, Ernest Ikenberry, Wendell Flory, and Dr. Daryl Parker.

Our missionaries interned in the Philippines seem to be getting along

TABLE I. FOREIGN STAFF  
(India)†

| Date of First Work | Total | Ordained Men | Unordained Men | Wives | Unmarried Women | Short Term Workers | Residence Stations |
|--------------------|-------|--------------|----------------|-------|-----------------|--------------------|--------------------|
| 1894               | 40*   | 10           | 3              | 13    | 14              |                    | 8                  |

\* 7 on furlough.

† All the tables are mission statistics for 1943.



TABLE III. GENERAL EDUCATION

| Mission Stations | Total Under Instruction<br>—All Schools |   | Kindergarten | Pupils | Elementary<br>Schools |              |      |       | High and<br>Middle<br>Schools |              |      |       | Industrial<br>Schools |              |      |       | Teachers<br>Training<br>Schools |              |          |         | Education Fees—All<br>Schools |
|------------------|-----------------------------------------|---|--------------|--------|-----------------------|--------------|------|-------|-------------------------------|--------------|------|-------|-----------------------|--------------|------|-------|---------------------------------|--------------|----------|---------|-------------------------------|
|                  |                                         |   |              |        | Schools               | Total Pupils | Boys | Girls | Schools                       | Total Pupils | Boys | Girls | Institutions          | Total Pupils | Boys | Girls | Institutions                    | Total Pupils | Males    | Females |                               |
|                  |                                         |   |              |        |                       |              |      |       |                               |              |      |       |                       |              |      |       |                                 |              |          |         |                               |
| Ahwa             | 331                                     | 1 | 12           | 11     | 280                   | 221          | 59   | 1     | 14                            | 14           |      | 1     | 25                    | 25           |      |       |                                 |              |          |         |                               |
| Anklesvar        | 709                                     |   |              | 13     | 414                   | 307          | 107  | 2     | 136                           | 106          | 30   | 2     | 116                   | 106          | 10   | 1     | 43                              | 43           | \$697.00 |         |                               |
| Bulsar           | 1,436                                   |   |              | 29     | 1,188                 | 909          | 279  | 6     | 208                           | 162          | 46   | 1     | 40                    | 40           |      |       |                                 |              | 171.50   |         |                               |
| Dahanu           | 39                                      |   |              | 2      | 39                    | 35           | 4    |       |                               |              |      |       |                       |              |      |       |                                 |              |          |         |                               |
| Jalalpor         | 278                                     |   |              | 8      | 271                   | 206          | 65   | 1     | 7                             | 6            | 1    |       |                       |              |      |       |                                 |              | 9.00     |         |                               |
| Palghar          | 162                                     |   |              | 5      | 137                   | 115          | 22   | 1     | 25                            | 23           | 2    |       |                       |              |      |       |                                 |              | 91.00    |         |                               |
| Umalla-Vali      | 318                                     |   |              | 11     | 305                   | 237          | 68   | 1     | 13                            | 11           | 2    |       |                       |              |      |       |                                 |              |          |         |                               |
| Vyara            | 936                                     |   |              | 26     | 812                   | 614          | 198  | 1     | 64                            | 43           | 21   | 1     | 60                    | 60           |      |       |                                 |              |          |         |                               |
| Totals           | 4,209                                   | 1 | 12           | 105    | 3,446                 | 2,644        | 802  | 13    | 467                           | 365          | 102  | 5     | 241                   | 231          | 10   | 1     | 43                              | 43           | \$968.50 |         |                               |

as well as we could hope under the circumstances. Word has been received from them, stating they are well and working at their various tasks in the internment camp, Camp Holmes, which is close to Baguio. May we be much in prayer for them and their continued safety.

#### Africa

Brother and Sister Herman B. Landis arrived on this field after a long trip by way of South America. In April, Paul and Zalma Weaver and family, and Clarence and Lucille Heckman arrived home on furlough. The Weavers returned by boat via England. The Heckmans came by plane direct from Lagos to Baltimore. Dr. and Mrs. Lloyd Studebaker reached America on April 30, having also traveled by plane. This has given our office a chance to secure firsthand information on our Africa work.

The reports given us are all encouraging. There are difficult problems to meet and solve, but progress is being made. At the present time, because of the inadequacy of travel, the pressing need is additional personnel. To help meet this need for personnel, five people were selected to go to Africa: Dr. and Mrs. Howard Bosler, who already have spent seven years in Africa, Brother and Sister Elmer Baldwin, and Miss Lena Wirth, R.N. The last three named are new workers and are to be approved at this Conference. While this report is being written, their plans have been changed, and they too will go to Africa by way of South America, following the same route of Stover Kulp and the Herman Landises.

The school for missionaries' children in Jos is developing in a splendid manner. In November of last year the British government educa-

tional officer visited this school. His report was very favorable not only towards the physical equipment, but also in regard to the entire program of the school. We are all very happy over his report, and hope that the high standard set can be steadily maintained. This is a new project, and will be expensive, but it will help solve a very serious problem for our Africa staff. We will be glad for special contributions for the school from those interested in this type of work.

#### Denmark and Sweden

Correspondence is very difficult these days between Denmark and Sweden and the Board, so that we have very little firsthand information. Bro. N. V. Olson continues to supervise the work, and we hope and pray that it is moving forward. Brother and Sister Niels Esbensen were appointed to this work under a joint arrangement of the General Mission Board and the Brethren Service Committee, but so far have

been unable to proceed because of travel conditions. Brother and Sister Graybill are busy in the churches as their time and energy permit.

#### Personnel

Even though travel conditions are very difficult and expensive, your Board is endeavoring to send folks to the field whenever possible. We are definitely looking forward to the time when transportation will be easier. Our mission personnel is willing to move out

even in face of danger in travel. We present to you, for your approval, a number of new candidates for the mission field: Brother and Sister Elmer Rufus Baldwin, from Lincoln, Nebraska, for Africa; Miss Lena Wirth, R.N., from Modesto, California, for Africa; Brother and Sister Ivan Eikenberry from Dayton, Ohio, for Africa; Brother Wendell Flory from Baltimore, Maryland, for China. We seek your approval in behalf of these folks, and your continued prayers in their behalf.

Since our last report, Brother Clyde Culp has found it necessary to withdraw completely from the treasurer's office. Since last fall he and his wife have been in California where he is seeking to regain his health. I am sure we will all want to express our sincere thanks to Brother Culp and his wife for their many years of service to the Board and the church. We are extremely sorry to lose their leadership and their fellowship in the Elgin staff.

TABLE II. CHURCH IN THE FIELD

| Church<br>Congregations | Native Staff |              |                |       | The Church         |                                         |                      |                     |                              |                        |                                         |                |                              |            | Contributions for<br>Church Work |
|-------------------------|--------------|--------------|----------------|-------|--------------------|-----------------------------------------|----------------------|---------------------|------------------------------|------------------------|-----------------------------------------|----------------|------------------------------|------------|----------------------------------|
|                         | Total        | Ordained Men | Unordained Men | Women | Organized Churches | Other Places Having<br>Regular Services | Baptized During Year | Christian Community | Total Church Mem-<br>bership | Christians in Villages | Others Under Chris-<br>tian Instruction | Sunday Schools | S. S. Teachers<br>and Pupils |            |                                  |
|                         |              |              |                |       |                    |                                         |                      |                     |                              |                        |                                         |                |                              |            |                                  |
| Agaswan                 | 5            | 1            | 3              | 1     | 1                  | 3                                       | 24                   | 490                 | 395                          | 395                    | 80                                      | 4              | 167                          | \$ 15.00   |                                  |
| Ahwa                    | 18           | 1            | 14             | 3     | 1                  | 3                                       | 9                    | 500                 | 251                          | 100                    | 250                                     | 4              | 220                          | 130.00     |                                  |
| Amletha                 | 5            | 4            | 1              | 1     | 1                  | 3                                       | 4                    | 177                 | 95                           | 95                     | 79                                      | 3              | 145                          | 54.00      |                                  |
| Andada                  | 4            | 1            | 1              | 2     | 1                  | 3                                       | 5                    | 400                 | 269                          | 269                    | 200                                     | 4              | 131                          | 27.00      |                                  |
| Anklesvar               | 25           | 1            | 18             | 6     | 1                  | 6                                       | 80                   | 1,500               | 1,219                        | 1,000                  | 500                                     | 6              | 660                          | 356.00     |                                  |
| Bamanvel                | 9            |              | 9              |       | 1                  | 7                                       | 1                    | 360                 | 296                          | 186                    | 180                                     | 7              | 221                          | 84.00      |                                  |
| Bulsar                  | 29           | 2            | 20             | 7     | 1                  | 2                                       | 5                    | 800                 | 483                          | 150                    | 300                                     | 9              | 494                          | 330.00     |                                  |
| Champavadi              | 3            | 1            | 1              | 1     | 1                  | 1                                       | 1                    | 280                 | 246                          | 246                    | 55                                      |                | 159                          | 19.00      |                                  |
| Dahanu                  | 6            | 1            | 3              | 2     | 1                  | 1                                       | 1                    | 140                 | 58                           | 28                     | 64                                      |                | 75                           | 195.00     |                                  |
| Gadat                   | 6            |              | 5              | 1     | 1                  | 4                                       | 2                    | 680                 | 616                          | 616                    | 85                                      | 5              | 405                          | 45.00      |                                  |
| Jamoli                  | 5            |              | 6              |       | 1                  | 2                                       | 6                    | 350                 | 162                          | 146                    | 150                                     | 4              | 216                          | 38.50      |                                  |
| Jitali                  | 5            |              | 4              | 1     | 1                  | 4                                       | 10                   | 550                 | 389                          | 389                    | 500                                     | 4              | 254                          | 50.00      |                                  |
| Khergam                 | 38           | 2            | 32             | 4     | 1                  | 18                                      | 20                   | 880                 | 593                          | 343                    | 750                                     | 18             | 910                          | 391.00     |                                  |
| Kikakul                 | 6            |              | 5              | 1     | 1                  | 4                                       | 64                   | 460                 | 388                          | 388                    | 160                                     | 6              | 205                          | 20.00      |                                  |
| Palghar                 | 9            |              | 8              | 1     | 1                  | 1                                       | 2                    | 99                  | 57                           | 27                     | 129                                     | 4              | 167                          | 70.23      |                                  |
| Rohid                   | 4            |              | 3              | 3     | 1                  | 4                                       | 18                   | 415                 | 442                          | 442                    | 80                                      | 3              | 230                          | 25.00      |                                  |
| Vali                    | 11           | 3            | 5              | 3     | 1                  | 3                                       | 46                   | 500                 | 243                          | 240                    | 40                                      | 4              | 190                          | 74.15      |                                  |
| Netrang                 | 6            | 1            | 3              | 2     | 1                  | 1                                       | 24                   | 159                 | 159                          | 159                    | 97                                      | 3              | 115                          | 23.75      |                                  |
| Vyara                   | 19           | 1            | 14             | 4     | 1                  | 11                                      | 28                   | 1,420               | 1,116                        | 1,012                  | 200                                     | 11             | 578                          | 226.00     |                                  |
| Totals                  | 216          | 15           | 158            | 43    | 19                 | 79                                      | 372                  | 10,160              | 7,477                        | 6,231                  | 3,899                                   | 104            | 5,542                        | \$2,173.63 |                                  |



We wish for both of them the very best in the years that are ahead.

Brother Edwin Gross-nickle was therefore elected treasurer of the Board on March 1, of this year. He has fitted into this work in a very fine way, and we appreciate the ability which he brings to this office.

We are glad to announce at this time the addition of a new member on our staff.

Brother I. W. Moomaw, missionary to India, has been elected as our rural life secretary. He brings to this work a wealth of experience and training. The Board feels that this will help meet the real interest and the concern of the church in our rural communities. Already Brother Moomaw has done some excellent work with our rural churches.

#### The Church at Home

Many local churches are manifesting an increased interest in the work of the church at home. Expansion in new areas is being studied and carried into action. Brother C. H. Deardorff's valuable assistance to church groups has grown so much that plans are underway to give some part-time assistance to him in his work of counseling the church in providing adequate houses of worship. Districts are sincere in their efforts to place strong leadership in mission areas. Approximately thirty-five young men served as summer pastors in 1943.

#### Comparative Statement of Mission Funds

This year closes one of the best financial years the church has ever experienced. It seems we all have realized more than ever that now is the time to share our material possessions for the advancement of the kingdom. Certainly in times like these we need to give our testimony in every possible way. The total amount given to the General Mission Board during this year was \$203,322.55. Receipts and expenditures follow with certain explanations:

|                                 | Receipts     |              |              |
|---------------------------------|--------------|--------------|--------------|
|                                 | 1942-43      | 1943-44      |              |
| Contributions .....             | \$197,871.69 | \$203,322.55 | \$ 5,450.86* |
|                                 | Expenditures |              |              |
|                                 | 1942-43      | 1943-44      |              |
| General Secretary's Dept. ....  | 9,635.64     | 9,209.59     | 426.05†      |
| Treasurer's Dept. ....          | 4,067.15     | 6,323.34     | 2,256.19*    |
| Missionary Education Dept. .... | 12,781.26    | 11,975.90    | 805.36†      |
| India .....                     | 61,981.98    | 58,025.04    | 3,956.94†    |
| China .....                     | 30,620.08    | 27,498.54    | 3,121.54†    |
| South China .....               | 511.24       | 848.78       | 337.54*      |
| Sweden .....                    | 5,052.40     | 2,493.21     | 2,559.19†    |
| Denmark .....                   | 162.35       | 52.16        | 110.19†      |
| Africa .....                    | 29,154.94    | 29,807.04    | 661.10*      |
| Home Missions .....             | 41,577.21    | 59,357.27    | 17,780.06*   |
|                                 | \$195,535.25 | \$205,590.87 | \$10,055.62* |

† Decrease.  
\* Increase.

TABLE IV. MEDICAL

| Mission Stations |       | Foreign Staff  |                  | Native Staff |                |                  | Hospitals and Dispensaries |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|------------------|-------|----------------|------------------|--------------|----------------|------------------|----------------------------|--------------------------|-----------|-------------------|-------------|--------------|---------------------------------|-----------------|------------------|------------------|-------------------|------------------------------|------------------|-----------------------|--|--|----------|
|                  |       | Physicians—Men | Physicians—Women | Nurses       | Physicians—Men | Physicians—Women | Trained Assistants—Men     | Trained Assistants—Women | Hospitals | Beds in Foregoing | In-Patients | Dispensaries | Treatments in Dis-<br>pensaries | Visits to Homes | Major Operations | Minor Operations | Obstetrical Cases | Total Individual<br>Patients | Total Treatments | Medical Fees Received |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
| Ahwa             | ..... |                |                  |              |                |                  |                            |                          |           |                   |             |              | 1                               | 1,000           |                  |                  |                   |                              |                  |                       |  |  |          |
| Bulsar           | ..... | 1              |                  | 1            | 1              |                  |                            | 1                        | 23        | 355               |             |              | 1                               | 11,657          | 66               | 48               | 285               |                              |                  |                       |  |  |          |
| Dahanu           | ..... |                | 1                | 1            | 1              |                  |                            | 1                        | 35        | 1,134             |             |              | 1                               | 26,714          | 313              | 34               | 515               | 241                          | 3,687            | 14,932                |  |  | 5,757.67 |
| Umalla           | ..... |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 | 700             |                  |                  |                   |                              |                  |                       |  |  |          |
| Totals           | ..... | 1              | 1                | 2            | 2              | 4                | 7                          | 2                        | 58        | 1,489             |             |              | 4                               | 40,071          | 379              | 82               | 800               | 264                          | 12,826           | 50,081                |  |  | 149.10   |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              |                  |                       |  |  |          |
|                  |       |                |                  |              |                |                  |                            |                          |           |                   |             |              |                                 |                 |                  |                  |                   |                              | </               |                       |  |  |          |

### Africa Mission Statistics for 1943

TABLE I.  
FOREIGN STAFF

| Total | Ordained Men | Unordained Men | Wives | Unmarried Women | Number of Resident Stations* |
|-------|--------------|----------------|-------|-----------------|------------------------------|
| 22    | 7            | 1              | 7     | 7               | 6                            |

\* Includes Leper Colony and Jos where school for missionaries' children is conducted.

#### Explanation of Table Below

The increase in the treasurer's department is due largely to increased personnel. If the efforts of the Board are successful to secure assistant personnel, the expense in this department will again be increased for next year.

The decrease noted in the India mission budget was largely caused by the inability of the missionaries to come on furlough. Also, because of the shortened staff, several regular budget items were underspent.

The decrease noted in the China budget is due to the fact that our folks returned from China before the year was completed, thus cutting down the expense of travel and living on the China field.

The decrease in the Swedish mis-

TABLE III.  
GENERAL EDUCATION

|                    | Elementary Schools | Boys | Girls | Total Enrollment |
|--------------------|--------------------|------|-------|------------------|
| Garkida .....      |                    |      |       |                  |
| Lassa .....        |                    |      |       |                  |
| Marama .....       |                    |      |       |                  |
| Chibuk .....       |                    |      |       |                  |
| Leper Colony ..... | 1                  | 160  | 40    | 200              |

sion is due largely to the fact that we have had no foreign personnel on the field during the last year.

The large increase noted in the Home Mission department is due largely to grants and deed cancellations, including Oklahoma City, \$1,400; Germantown, \$1,500; Johnson City, \$1,069.08. Also an appropriation of \$6,000 was made towards the establishment of a new church in San Francisco. Ministerial student aid to Bethany of \$4,000 is also included in this amount. The balance of increase is due largely to increased aid to retired ministers.

In the Investment Field, the year closed, even in spite of changing conditions, as a very good year. We have experienced again, during this year, the calling of bonds and the paying off of mortgages. Because of the fine counsel rendered to us by our financial counselors, we feel that our investment portfolio is in splendid shape. Our interest rates are all tending downwards. However, we are glad to state that this year, after deducting all investment expenses and interests on notes payable, and also after observing that the average

Continued on page 20



## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, May 28

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Paul Encourages the Corinthians.—2 Cor. 4: 5, 16-18; 5:1, 5-8, 14-19. Golden Text, For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8:9.

**Christian Workers, Vacations With a Purpose.**

**B. Y. P. D., Marriage and the Future.**

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### Gains for the Kingdom

**Four** baptized in the Germantown church, Pa., Bro. B. F. Waltz, pastor.

**Eight** baptized in the Geiger church, Pa., Bro. Roy S. Forney, pastor.

**Four** baptized in the Shippensburg church, Bro. Ralph G. Rarick, evangelist.

**Six** baptized in the Bartlesville church, Okla., Bro. C. D. Brendlinger, pastor.

**Three** baptized in the Dixon church, Ill., Bro. William E. Thompson, pastor.

**Five** baptized in the Pleasant View church, Ind., Bro. Roger F. Shively, pastor.

**Six** baptized in the Columbus Co-operative church, Ohio, Bro. W. S. Benshoff, evangelist.

**Four** baptized and three received by letter in the Luray church, Bro. Carson Key, evangelist.

**Three** baptized in the McClave church, Colo., Bro. O. H. Feiler, evangelist, Bro. Edwin Buck, pastor.

**One** baptized in the Union Grove church, Ind., Bro. Harold Myers, evangelist, Bro. Ammon Wenger, pastor.

**One** baptized and one awaiting baptism in the Brothersvalley church, Pa., Bro. Galen Blough, evangelist.

**Seventeen** baptized in the First church, York, Pa., Bro. Warren D. Bowman, evangelist, Bro. Edward K. Ziegler, pastor.

**Thirteen** baptized in the Brownsville congregation, Md., Bro. Foster M. Bittinger, evangelist; six baptized since, Roy K. Miller, pastor.

## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Clarence G. Erbaugh** of New Lebanon, Ohio, June 12-25 in the Staunton church, Va.

**Bro. Otto Laursen** of Defiance, Ohio, June 18—July 2 in the Deshler church, Ohio.

**Bro. Paul B. Studebaker** of Modesto, Calif., May 24—June 4 in the West Manchester church, Ind.

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### Personal Mention

**To Bro. Albert Harshbarger**, pastor of the Fairview church in Indiana, our thanks are extended for a copy of his church bulletin.

**To Bro. Caleb Bucher**, pastor at Royersford, Pa., we express our thanks for a copy of the Royersford quarterly publication, the Brethren Beacon.

**To Bro. Harold Snider**, pastor at Lewistown, Pa., we express our thanks for a copy of his recent pamphlet which gives expression to his feelings concerning Modernism, the Federal Council and the Church of the Brethren.

**Bro. O. H. Feiler** announces his new address as 731 S. 7th Ave., Grand Junction, Colo.

**Standing Committee** delegate from Idaho and Western Montana is Elder F. H. Barr with Elder H. G. Shank as alternate.

**Elder A. D. Crist** is member of Standing Committee, with Elder S. Ira Arnold as alternate, for the District of Florida and Georgia.

**Bro. J. Linwood Eisenberg**, pastor at Shippenburg, Pa., reports that he can attend services again though he is not yet allowed to preach.

**L. W. Shultz** writes to inform us that his address for the summer months is changed from North Manchester to Camp Alexander Mack, Milford, Ind.

**To Pastor S. L. Barnhart** of Long Beach, Calif., we extend our thanks for sending us a copy of their church bulletin in which they kindly call the attention of their membership to the family issue of the Gospel Messenger.

**Mrs. Pearl Hoke** of Mt. Pleasant, Pa., sends in a 100% Messenger subscription list from her church. She says that the men's brotherhood, the Berean Sunday-school class and the Sunday school in general co-operated to make this possible.

**To Bro. Jay Replogle**, pastor at Salisbury, Pa., we express our thanks for a copy of his special Mother's Day bulletin.

**To Don Snider** we express our thanks for a copy of the very interesting bulletin issued to the churches of the Juniata College region.

**David H. Snader** of Akron, Pa., writes that he wishes to express his appreciation to his many friends for their prayers and kind remembrances during his recent illness and hospital experience.

**Bro. John H. Hoover** of Laurel, Del., finds it necessary to move on account of the ill health of his wife. He would appreciate hearing from Brethren communities where he might locate. He is a grocer and serviceman and would prefer to remain in the East. He will appreciate hearing from Brethren.

**Bro. Albert C. Wieand** of Bethany will conduct a Bible institute in the Tire Hill church of Western Pennsylvania, June 4-6. He will speak to the Conemaugh Valley Church of the Brethren ministerium on Monday morning, June 5. So writes Dorsey E. Rotruck, pastor of the Tire Hill church.

**Bro. Norman A. Seese**, who has served the Petersburg and Greenland congregations for the past four and one-half years, is changing his address from Petersburg, W. Va., to Junior, W. Va., where he takes up the work of field executive for the Second District of West Virginia and will serve as pastor of the Junior church.

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### Miscellaneous Items

**Wanted:** a middle-aged woman or girl for housework and care of small children in Brethren farm family in Virginia. Work for summer and perhaps longer. Write Brethren Service Committee, Elgin, Ill.

"Transcontinental and Passenger Association lines have been advised that it will be permissible to sell through clergy tickets from points on their lines to Huntingdon, Pa., on presentation of Western Clergy Certificates only, during the period June 1 to 7, inclusive, 1944, with final return limit of thirty days in addition to date of sale; fares to be on basis of one first-class fare for round trip."—Warren W. Slabaugh, General Railway Transportation Agent.



**Wanted:** a farm hand, married or single, for general farm work on Indiana farm. Write Brethren Service Committee, Elgin, Ill.

**Wanted:** married or single man for work on large dairy farm in Virginia. Write Brethren Service Committee, Elgin, Ill.

**A ten-day conference** on The Post-war American Community: What Its Possibilities Are and How They Can Be Realized is to be held at Antioch College, Yellow Springs, Ohio, July 5-15. Some of our near-by brethren may care to attend.

**Those desiring** the Conference news may send 30 cents to the Daily News, Huntingdon, Pa., asking for the Brethren Conference daily. Mr. John H. Biddle, editor, has offered full co-operation in reporting the Conference.

## **The Church Dare Not Fail Them!**

Former moderators of Annual Conference have written as follows in response to the knowledge that there is a need for increased giving to Brethren Service to meet the growing responsibilities that are imminent as described in the Gospel Messenger, May 20, 1944, page 10.—M. R. Zigler.

The Church of the Brethren taught the C.P.S. boys to go the C.P.S. way. They believe, as I believe, that all war is sin. They are depending on us for support and we must not fail them. They are carrying out the peace position of the church.

Fathers with families are being conscripted. A failure to provide support for dependents will force those into the army who have religious conviction against war. This would be in harmony with neither our heritage nor our peace convictions.

With the beginning of conscription our church started to provide maintenance for those whose conscience forbade participation in war. This financial sacrifice on the part of the church is a moral force in society. Dropping this support will mean losing moral force which the church will need in dealing with postwar problems, and the church must keep faith with her young men!

An increased support of Civilian Public Service, provision for support of dependents, and the need for increased funds for relief call for sacrifice on the part of each member. Think of the sacrifice demanded by the government on the part of those who are conscripted. At best our sacrifice will not be commensurate with theirs. Temporarily, the brotherhood giving to Brethren Service has decreased. This trend should be stopped. The

**Wanted:** married or single man for general farm work on Montana farm. Write Brethren Service Committee, Elgin, Ill.

**Free China's Struggle**, a two-reel, 16mm, silent film with lecture, was taken by Ernest M. Wampler and O. C. Sollenberger in China in connection with their relief work during 1942-1943. Time, 35-40 minutes; the cost, \$1.00 to defray costs of outgoing transportation and handling. User assumes return costs. Give first and second choice of dates. Order from General Boards, Department of Visual Education, 22 S. State St., Elgin, Ill.

**Camp Mack** will be the scene of a mass meeting, sponsored by the men of Northern and Middle Indiana, the afternoon and evening of June 4. So writes L. W. Shultz.

emergency before us calls for our lifeblood through giving until it hurts.

Brethren people have faced emergencies before with heroism. In Germany when conscience was not respected, our people came to Pennsylvania. During the Revolutionary War when the Oath Law was passed, our people moved to the South and West. In the Civil War when religious convictions were not honored, many went across the lines to other territories. In this war the situation calls for red-blooded sacrifices through giving more than we have ever given before. We dare not fail our boys. Supporting our church program now means keeping faith with our church's future.—Rufus D. Bowman, Moderator 1940.

The hour for prayer and action is here. Conference saw a difficult day ahead. She called the Brethren Service Committee to lead the way. Faith, insight and perseverance by the committee wrought a skillful pattern of service. The members of this committee are not discouraged but their backs are bending and they look a little weary. They are not quite sure that we will support them adequately.

Men in C.P.S. camps and some dependents, those in mental hospitals, on dairy farms, at guinea pig stations, and in mercy work in Puerto Rico, Europe, and South America working without wages are depending on this committee. The committee apart from us is powerless.

But we will not allow this work to fail. We are behind you, brethren,

Continued on page 20

The **Summer Bulletin** entitled Greetings to our Friends in the Service of Their Country is now being mailed to more than 8,500 boys and girls in all parts of the world. If we do not have the names and addresses of the folks from your church, please send them to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

## **With Our Schools . . .**

### **Juniata College**

The sixty-eighth anniversary of the founding of Juniata College was observed in the chapel period on April 17, when Dr. John H. Mentzer, one of the early students, gave an address entitled Threescore and Five Years Ago.

Mrs. C. C. Ellis, wife of the president emeritus, was the speaker at the annual Y. W. C. A. banquet held on April 19 in the college dining hall.

During the latter part of the first week of May, the campus was host to Brethren Ernest Wampler, Minor Myers, and Leland Brubaker, who presented the current mission program by speaking in both church and chapel and before student organizations. In addition they conferred with a number of students in individual conferences.

Dr. Wallace B. Donham, dean emeritus of the Harvard Graduate School of Business Administration, spoke to the faculty on General Education and the Liberal Arts College at an informal meeting on May 8.

Among recent speakers in the forum series of lectures have been Stringfellow Barr, president of St. John's College, who discussed the topic, Books Free Men, and on May 9 Mrs. Lionel Gibbs, first woman attaché of the British Embassy in Washington, who spoke on England in Wartime.

Following the theme of a pageant of the seasons, the annual May Day celebration was held on May 13, with Betty Newcomer of Uniontown as queen. Subfreshman day was observed at the same time.

Contributions totaling \$214.15 were raised in the Brethren Service campaign conducted early in April under the sponsorship of the Dunkard Club. Climaxing the drive was a presentation of the one-act play, This Night Shall Pass, by Dorothy Clarke Wilson. The production will be taken, in the near future, to several Middle District churches that have requested performances.



## Brethren Service

### CAMP MAGNOLIA

On April 10, about six weeks ago, Camp Magnolia underwent a disaster unparalleled in the history of Civilian Public Service. As a result of the remarkably effective work of the men of Magnolia, the generous and practical sympathy of the townspeople of Magnolia and the contributions of friends of the camp all over the United States, the camp has rapidly reorganized its activities and the sixteen seriously injured men are recovering as swiftly as medical conditions will permit.

Unusual as it may seem, Magnolia suffered from two violent storms. At nine o'clock on the evening of April 22, high winds and rain struck the C.P.S. camp and the community of Magnolia in a storm that nearly duplicated the disastrous tornado of the previous week, which had almost completely destroyed the camp.

There were no personal injuries resulting from the second storm although there was considerable property damage. Chief damage was to the section of the Magnolia A. & M. College men's dormitory in which thirty C.P.S. men had been living since the destruction of their living quarters at the camp (three-fourths mile away). The entire roof of this section was torn off, and the upper floor was flooded with one and one-half inch of water which eventually ran throughout the building causing damage estimated at \$3,000. One additional building at the camp site was moved from its foundation, and there was considerable rain and water leakage damage to other buildings and camp property.

In the meantime, the men who were injured were recovering more rapidly than doctors had felt possible. As of May 8, seven men were still convalescing, three in the Magnolia hospital and four in the camp infirmary. Of this group, Ted O'Kelley, Bircie Davis and Ray Anderson were expected to be released from the doctor's care in the near future or allowed to go to their homes on "absent sick" status.

The other four men, Walter Deskel, Sigmund Cohn, Hollis Butler and Theodore Starkey, all faced a long convalescence. These men are suffering with broken leg and pelvis, broken leg and shoulder, amputated arm, and fractured spine re-

spectively; the last two were expected to receive medical discharges and the other two will be incapacitated for many months.

One of the reasons for the successful recovery of the injured men is the expert first-aid which was administered to the men before the doctor arrived. All camp members were trained in first aid and several had instructors certificates. The attending physician said that "first aid was expertly rendered." He felt that if the men had not known first aid so well, "we might have lost four or five lives."

Of the 116 men in the camp, over 45 have transferred to either Cascade Locks, Oregon, or Waldport, Oregon, C.P.S. camps. Approximately fifteen men are going to other scattered C.P.S. camps and special project assignments. About fifty men are remaining at Magnolia to clean up tornado damage, restore the camp site to usable condition and finish up the soil conservation service work which had already been contracted. Earlier plans had indicated that this unit would be maintained as a sidecamp to the camp at Cascade Locks, Oregon, but it is now planned to let Magnolia's status be that of a regular camp until August 31 when it is expected to close.

Cleanup work at the camp site is proceeding rapidly for most of the men's work time has been put in at the camp. Eight of the buildings have been completely torn down and usable lumber salvaged. Trash and litter around the grounds have been cleaned up, and enough repair work has been done to allow the men to return to live in the camp. Men are now being housed in the former F. O. R. building, the Soil Conservation Service quarters and in one end of the dining hall.

Many of the men's personal belongings have been salvaged. Some have recovered practically all their belongings while the property of others is entirely missing. Biggest losses were in items such as letters, books, clothing, etc.; some property has been found over one-half mile from the campsite. None of this personal property was covered by insurance, but the Brethren Service Committee is endeavoring to replace needed personal items. Many contributions have been received and this money will be used to replace the men's personal losses.

Property loss of the Brethren Service Committee was not very

large. It consisted of articles such as towels, sheets, comforters, blankets, laundry equipment, poultry, infirmary materials and lounge furniture. One sixth of the co-op store property was blown away and the rest damaged or spoiled. This property was only partially covered by insurance. A larger amount of government property was destroyed. Twenty trucks and vehicles were damaged or destroyed, and the garage and other service buildings were completely destroyed. Most of this government property was written off as a total loss.

In the meantime, there are many generous contributions being made to replace the personal losses of the men and to pay for the medical costs incurred by their injuries. On May 10, gifts had been received at the Elgin office and at the camp in Arkansas totaling slightly over \$1,000. Although exact estimates of losses in personal property have not been made, it is thought that all of this money may be used for replacing personal property. Additional funds will be used to pay for medical care and treatment of the men; the medical bill has been estimated at \$5,000.

Contributions listed include gifts from Fellowship of Reconciliation groups in Lawrence, Kansas; Richmond, Virginia; and Ann Arbor, Michigan. Church of the Brethren congregations in Mt. Carmel, N. C.; South St. Joseph, Mo.; Four Mile, Ind.; Rock Run, Ind.; Colorado Springs, Colo.; and Nacona, Texas, made special contributions to this cause. The Brethren Civilian Public Service units at Lynchburg, Virginia; Wellston, Michigan; Bowie, Maryland; and Newton, Conn., also sent in gifts.

Additional gifts came from a Society of Friends group in St. Louis, Mo., from the Brethren young people's class of the Minot church, N. Dak., from the Friends C.P.S. camp at Big Flats, N. Y., from the Mennonite C.P.S. camp at Grottoes, Va., from the ladies' aid of Larned, Kansas, and from the women's work of Tennessee. In addition to these gifts there were a number of contributions from individuals.

This spirit of generous sympathy was also evident in the community of Magnolia. The local ambulance operator, Magnolia A. & M. College (which housed some of the men), the nurse at the college, and the Magnolia hospital would accept only



minimum payment for their services if they accepted any at all. The C.P.S. men at Magnolia were also able to assist some of their neighbors to repair tornado damage in their free time.

Expressions of thanks for the

helpful and effective sympathy of all of these people and appreciation for the fortitude of the C.P.S. men at Magnolia have been extended by the staff of the camp at Magnolia and by Harold Row of the Brethren Service Committee office at Elgin, Ill.

## Brethren Service News . . .

### From Spain

At the request of Carlton J. H. Hayes, U. S. Ambassador to Spain, David Blickenstaff has recently been appointed director of the activities of all American relief organizations now operating in Spain. Until this appointment, David and his wife, Janine, had been directing the work of an office which provided material and financial assistance for approximately 1,600 stateless refugees in Spain.

Ambassador Hayes stated: "Although his office is entirely without official character . . . Mr. Blickenstaff has won the confidence of the Spanish government to such an extent that he is given independent access to officials in the Ministry of Foreign Affairs and other departments whenever he so desires. It would be difficult to overestimate the value of the assistance which has been rendered to stateless and other miscellaneous refugees by Mr. Blickenstaff's organization, which has effectively filled what might otherwise have been a serious gap in the allied program of refugee relief."

A recent letter from David says: "I have an office staff of eighteen persons who are busy all day; routine business involves a great variety of tasks which call upon one's best judgment and ingenuity; extraordinary events—some of only personal interest, others of really historic importance—continually break into the schedule to make life an interesting and exciting adventure and to keep me up late at night at the office."

### B. S. C. Relief Center

The B. S. C. relief center at New Windsor, Maryland, reports that from its opening on March 1 to May 9, a total of 23,927 lbs. of clothing has been received; 2,240½ lbs. of clothing was brought from the Napanee, Ind., clothing center when headquarters were moved from there to Blue Ridge.

The total value of this clothing received amounts to \$33,297.80. About one third of the clothing was evaluated at 50c per pound and two thirds was evaluated at 90c per

pound. In addition to this, the center has received cash contributions totaling \$326. Seven different groups have come in to contribute some labor to the project.

Women's work groups have already ordered 25,000 yards of the 50,000 yards of cloth which the women's work in co-operation with the B. S. C. undertook to make up into undergarments for Greek children. Some groups have ordered cloth for as many as 3,000 garments.

The B. S. C. food and clothing truck recently toured Pennsylvania and returned to the Brethren Service relief center at New Windsor, Maryland, with three and one-fourth tons of clothing from one half of the Pennsylvania churches.

Additional cloth for this purpose is now available, although for a short time there was none available. Order from Brethren Service Committee Relief Center, New Windsor, Maryland.

### Other News

In its annual provisional conference, February 3-7, the Peruvian Methodist Church voted "to express their profound thanks for the magnificent spirit of co-operation shown by [the Church of the Brethren] in sending Mrs. Frances Landis to collaborate in the educational work of our church in the high school at Caliao. Mrs. Landis has won the esteem and gratitude of the administration during the past school year in this Methodist institution."

The Jerome Relocation Center for Japanese - Americans (located at Denson, Arkansas) will be closed in the near future. In leaving, Rev. Y. Sasaki, chairman of the Community Christian church, sent a letter to the — to "thank you for the many games, puzzles and reading materials which you have so kindly sent us. We certainly do appreciate all that you have done for us. Many of us will be scattered here and there but we shall always remember your fine Christian fellowship." Gifts had been sent to the center on several occasions by the women's work and the Brethren Service Committee.

## More Pen Pals

Kennedy, Vincent, Mansfield, Ohio.  
Kessler, Eldon, Pleasant Chapel, Ind.  
Kime, David S., York, Pa.  
Kinzie, Olen C., La Verne, Calif.  
Kissel, Robert Leland, Mansfield, Ohio.  
Klopfenstein, Nelson, Sidney, Ohio.  
Knically, Alfred W., Martinsburg, Md.  
Knife, Louis J., Troy, Ohio.  
Kramer, Cheldon R., Gardner, Kansas.  
Kreiser, Floyd E., Hershey, Pa.  
Lane, Clifford, Phoenix, Ariz.  
Laughlin, George E., McVeytown, Pa.  
Lewis, Gordon R., Lebanon, Pa.  
Lindeman, Perry, Waterloo, Iowa.  
Lyburger, Glenn, Reading, Pa.  
Marker, Paul E., Greenville, Ohio.  
Masters, Carl, Johnson City, Tenn.  
Maulfair, Malcolm, Palmyra, Pa.  
May, John G., Kearney, Nebr.  
McCann, Paul J., Cordell, Okla.  
Mellinger, Marlin E., Huntsdale, Pa.  
Mellott, Charles, New Enterprise, Pa.  
Michaels, Harry Dean, Johnstown, Pa.  
Miller, Harvey S., Accident, Md.  
Miller, Howard R., Ashland, Ohio.  
Miller, Marjorie, Kent, Ohio.  
Miscigno, Patrick, Brooklyn, N. Y.  
Mock, Wilbur R., Johnstown, Pa.  
Morrow, Harvey, Waynesboro, Pa.  
Morrow, James, Waynesboro, Pa.  
Musselman, Charles T., Claysburg, Pa.  
Myers, Carlton,  
Myers, Paul, Clifton, Va.  
Napp, Lester A., Bethel, Pa.  
Newcomer, Leland B., La Verne, Calif.  
Nicholson, Leon, Woodland, Mich.  
Nininger, Tracy W., Kansas City, Mo.  
Nolen, Barney, Martinsville, Va.  
Petek, Stephen,  
Petticoffer, Elmer B., Lititz, Pa.  
Pippenger, Floyd R., Plymouth, Ind.  
Reber, Ellis E., Mohrsville, Pa.  
Reiber, LeRoy B., Meyersdale, Pa.  
Richison, Glen A., Detroit, Mich.  
Royer, George E., Wooster, Ohio.  
Royer, Luke W., Stevens, Pa.  
Saylor, Ralph R., Canton, Ohio.  
Seeley, Curtis E., Pleasant Hill, Pa.  
Senseman, Neal, Miamisburg, Ohio.  
Sesser, Charles L., Waterford, Calif.  
Shank, Delbert, Fresno, Calif.  
Shank, Merlyn E., Covington, Ohio.  
Sheller, Lawrence W., Dixon, Ill.  
Shelly, Mahlon N., East Fairview, Pa.  
Shively, G. A., Covina, Calif.  
Shotzberger, Claire, Lewistown, Pa.  
Showalter, Alvin F., Hutchinson, Kansas.  
Shull, Charles M., Battle Creek, Mich.  
Smith, George E., Wabash, Ind.  
Smith, Harry H., Woodbury, Pa.  
Sollenberger, Jacob H., Williamsburg, Pa.  
Steward, Roy M., Martinsburg, Pa.  
Stout, Garry W., Elkhart, Ind.  
Stover, John Emmert, Santa Ana, Calif.  
Straw, Russell A., Goshen, Ind.  
Stutzman, Charles, Metamora, Ohio.  
Wallace, John R., Little River, Va.  
Weaver, Kenneth R., Scalp Level, Pa.  
Weaver, S. W., Myerstown, Pa.  
Wert, Lester S., Carlisle, Pa.  
Whitmoyer, Robert,  
Wiedeman, Loren B., Lincoln, Nebr.  
Williams, Curtis Edward, Texas.  
Wilt, Emmett H., Duncansville, Pa.  
Wright, Lee Eugene, Mansfield, Ohio.  
Zimmerman, C. D., Cloverdale, Va.  
Zimmerman, Ossie W., Dixon, Ill.

Now in India, a California boy says, "I received your Christmas Greetings issue of the bulletin the other day and . . . I was happy to learn my name had been added to your list of pen pals. It is indeed a grand service you are rendering and I know you are making many boys happy by sending these bulletins. . . . Last Christmas Day I spent in New Zealand; this one will definitely be spent in India, and, the Lord willing, next year in the U. S. A."



TABLE II. CHURCH IN THE FIELD

|               | Native Staff Supported by Native Church | Organized Churches | Village Service Points | Baptized During Year | Church Membership | Under Instruction for Church Membership | Total Christian Community | Village Classes for Religious Instruction | Financial Contribution to Church Work |
|---------------|-----------------------------------------|--------------------|------------------------|----------------------|-------------------|-----------------------------------------|---------------------------|-------------------------------------------|---------------------------------------|
| Garkida ..... | 3                                       | 1                  | 6                      |                      | 150               | 20                                      | 350                       | 2                                         | \$92.46                               |
| Lassa .....   | 4                                       | 1                  | 10                     |                      | 120               | 90                                      | 400                       |                                           | 57.40                                 |
| Marama .....  | 1                                       | 1                  | 12                     |                      | 60                | 75                                      | 148                       |                                           | 75.80                                 |
| Chibuk .....  | 1                                       | 1                  | 9                      |                      | 4                 | 7                                       | 15                        |                                           | 2.00                                  |
| Leper Colony  | 1                                       | 1                  |                        |                      | 225               | 70                                      | 350                       |                                           | 44.75                                 |

TABLE IV. MEDICAL

|                    | Hospitals | Dispensaries | Native Assistants | New Cases | Major Operations | Minor Operations | Obstetrical Cases | Total Attendance and Hospital Days | Nursery Babies | Fees     |
|--------------------|-----------|--------------|-------------------|-----------|------------------|------------------|-------------------|------------------------------------|----------------|----------|
| Garkida .....      | 1         | 1            | 25                | 1,970     | 42               | 179              | 45                | 25,992                             | 0              | \$728.50 |
| Lassa .....        | 1         | 1            | 10                | 2,789     | 0                | 101              | 18                | 32,470                             | 0              | 406.50   |
| Marama .....       | 0         | 0            | 7                 | 1,166     | 0                | 17               | 7                 | 10,081                             | 0              | 135.95   |
| Chibuk .....       | 0         | 0            | 1                 | 500       | 0                | 0                | 0                 | 9,125                              | 0              |          |
| Leper Colony ..... | 1         | 1            | 32                | 992       | 24               | 519              | 19                | 115,047                            | 11             |          |

## In the Fifty-ninth Year

Continued from page 15

invested amount was 1.855 millions, that the net investment return is 3.79%.

### Conclusion

This has been a most interesting year. We are made to think again of the eternal verities. It is so easy to see how quickly some things fade and completely disappear. Life takes on new meaning when we see the eternal values. The sacrifices being made in the present war are a challenge to us also to give life consecrated to the building of the kingdom of God.

Together let us go forward into the new year. We cannot of ourselves accomplish much, but with God all things are possible. Robert Morrison, the first missionary to China, was asked what he expected to do in that great unknown land. He replied: "I don't expect to do much, but I expect God to do much through me." To our tasks then, with renewed emphasis. Let us take count of our faith instead of our fears, and push on to the fulfillment of the prayer of our Lord: "That they might all be one."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

hereby send our greetings to you, our relatives, friends, mission family, and to the whole church. We surely would like to know how you all are. Needless to say we think of you often.

"Lloyd is dietitian for the camp and practices along with eight other doctors. I taught the third grade last term but will probably have fourth grade this next term. We find ourselves busy most of the time.

"Besides camp food we have a store on the grounds from which we obtain various things. We also have a community stove where we can fix things for ourselves. I am enjoying the opportunity we have of experimenting—for Lloyd's birthday we had a lovely cake made of cassava flour and ice cream made of cocoanut milk.

"We have church services every Sunday and Bible classes as well. We have chess tournaments and parties for various occasions. Every Saturday evening we have musical programs of various sorts.

"We think of you folks often and trust you are all well."

## The Church Dare Not Fail

Continued from page 17

150,000 strong. Our testimony on behalf of the Prince of Peace is at stake. We will be true. Brethren of the committee, we are praying now. As we rise, our hands will reach for purses and checkbooks.

## What to Pray For

Week of  
May 28—June 5

The most recent word received from Dr. Lloyd and Ellen Cunningham reached the office on December 13, 1943. As background for sincere prayers, nothing should be better than excerpts from the letters of both:

"Through the courtesy of the Japanese military authorities and the International Red Cross, we are allowed to write one letter to our board and to our parents. We



Photo by W. O. Beckner

The native people occupying the region around Baguio where our missionaries are held are mountain dwellers. They raise "camotes," a sort of sweet potato, a basketful of which the woman in the picture is carrying to market. They have well-made terraces on the mountainsides where rice is grown for their food. They have such livestock as pigs, chickens, goats, and some carabaos, the work animals. Their clothing is home woven. They are a very friendly people with those who prove friendly to them.

We are coming.—J. W. Lear, Moderator 1927.

Brethren strive to finish what they start. From the time when the founding group read Luke 14:25-33 at the first baptismal service until now, real Brethren have counted the cost and paid it. Evidently we need to renew ourselves in that spirit. The rapid drop in giving for Brethren Service and the very small balance available for Civilian Public Service camps are alarming. Are we to be shamed by the government and the world? Having put our hands to the plow, are we now looking back? Our furrow is unique and important. Let's finish it whatever the cost.—C. Ernest Davis, Moderator 1941.

Saint Augustine has left for us a statement that everyone of us ought to ponder deeply: "Our fathers abounded in all things because they gave tithes to God and tribute to Caesar. But now because our devotion to God has sunk, the taxes of the state are raised upon us. We would not give God his part in the tithe and therefore the whole is taken from us. The exchequer devours what we would not give to Christ." Think of that amazing question from God himself, "Will a man rob God?"—C. C. Ellis, Moderator 1935 and 1944.



# The Church at Work

## STATISTICS FOR 1942-43

For the Church of the Brethren as reported for the year ending Sept. 30, 1943.

Several items in the following report are of special significance to church workers. Financial aspects of the report show an increase in comparison with the giving of the preceding year. Records in attendance and in the number of baptisms, however, indicate a decrease. These trends merit the careful consideration and study of all church leaders.

### Ministry

Free ministry churches .....152  
Part-time ministers .....480  
Full-time ministers .....264

### Membership

Baptisms .....4,888  
Net gain .....190  
Present membership .....180,033  
Inactive resident members 20,695  
Nonresident members ....21,753  
Families in the 560 churches reporting .....33,407

### Congregations

Congregations .....1,020

### Church Activities—Average Attendance

690 congregations reported total average attendance of 62,516 at morning church service.  
401 congregations reported total average attendance of 21,841 at evening church service.  
182 congregations reported total average attendance of 4,764 at adult Sunday evening meeting.  
357 congregations reported total average attendance of 6,471 at B. Y. P. D.

54 congregations reported total average attendance of 572 at intermediate Sunday evening meetings.

72 congregations reported total average attendance of 701 at Junior League.

122 congregations reported total average attendance of 2,065 at men's work meetings.

120 congregations reported total average attendance of 2,516 at missionary society.

502 congregations reported total average attendance of 6,245 at ladies' aid.

59 congregations reported total average attendance of 1,760 at home builders.

181 congregations reported total average attendance of 11,839 at daily vacation church school.

### Finance. Given for—

Pastors' salaries .....\$521,604.05  
All other local expense 554,881.34  
District work ..... 103,204.49  
Missions and church service ..... 210,254.88  
Brethren Service ..... 241,319.02  
Other items ..... 157,606.12

Total .....\$1,788,869.90

### Sunday-school Enrollment

(988 Sunday schools reported)

Nursery—boys .....2,794  
Nursery—girls .....3,270 6,064

Beginner—boys ....3,515  
Beginner—girls ....4,211 7,726

Primary—boys ....4,521

Primary—girls ....5,447 9,968

Junior—boys .....4,940  
Junior—girls .....5,973 10,913

Intermediate—boys 4,730  
Intermediate—girls 5,776 10,506

Young People—boys 7,094  
Young People—girls 9,427 16,521

Adults—men .....18,905  
Adults—women ..24,492 43,397

105,100

Total Number Officers and Teachers ..... 11,854  
Home Department ..... 2,618

Grand Total Enrollment 118,997

### Sunday-school Average Attendance

Adults .....33,479  
Young People .....13,321  
Intermediates ..... 8,101  
Children .....21,973

Total Average Attendance .....76,874

### Sunday-school Offerings

Total Sunday-school offerings .....\$331,662.81

### Converts Won Through Church and Sunday School

Adults ..... 685  
Young People ..... 699  
Intermediates .....1,038  
Children ..... 796

Total .....3,155

### Publications Used (Sunday schools)

Brethren graded lessons .....538  
Other graded lessons .....113  
Our Young People .....693  
Our Boys and Girls .....643  
Our Children .....422  
Bible Study Monthly .....712  
Gospel Messenger clubs .....672

### ADULT DISCUSSION OUTLINE

#### The Outreach of the Church—Through Missions

Sunday, June 18, 1944

Scripture: Matt. 28: 19-20

Though the Christian church has reached out to all parts of the world only a minority of the world's population is Christian. Yet the influence of this minority far exceeds its proportionate numerical strength.

MAY 27, 1944

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## It Occurs to Me . . .

RAYMOND R. PETERS

"We are bound to have a terrible letdown after the war." On hearing this remark, I immediately thought about my children, realizing that their adolescent years will be spent in the postwar period. Further reflection took me back to my adolescent days. I know something about the struggle of an adolescent both in wartime and after.

Parents can do much to help their growing children by placing them in their schedule—giving them a share of their thought, time and love. Children need nothing quite as much as a sense of security. Very often parents are absorbed in establishing status, seeking pleasure and making money. It takes time and thought to be a good parent. Books must be read, budgets set up, co-operative work plans outlined, worship experiences planned, play and fun shared. Today when the strain is intensified and children need their parents most we find an increasing number of mothers working outside the home. In some cases this may be necessary but the chances are it will be costly in terms of human values.

IT OCCURS TO ME that the minister should place the home high on his priority list so far as his work load is concerned. A new book, *What the American Family Faces*, would be good reading for every minister. I quote one sentence: "I do not understand how a minister could possibly guide a parish program without making the family central in its emphasis."



Since this is the Sunday following Annual Conference your delegates might report on new developments in missions. This mission section of the Gospel Messenger will also provide current news from our mission fields. A large wall map showing the mission fields of the Church of the Brethren will be helpful.

Following are some questions for discussion:

What countries does the Church of the Brethren reach through its missions?

How many members does the Church of the Brethren have in each of these countries? Were our mission churches represented by delegates at Annual Conference?

How many missionaries do we have now?

Has our church ever sent a foreign missionary?

How much has our church given to missions during the past year?

How many missionaries do members of our church know personally?

Does mission work contribute to understanding and goodwill between nations? Why?

#### Resource Material

The following materials will be necessary in securing answers to the questions listed above.

World Wide Missions. Free.

Yearbook, Church of the Brethren, 25c.

Missionary Field Maps (12x20)—Africa, China, India, set of three, 10c.

## Correspondence . . .

### Brotherhood Is Growing

New Paris, Indiana! Great Vision and Great Response to It!

This week almost \$3,000 came to our office from Dr. George Rench's congregation, the New Paris Brethren church. This is Christianity at work for the very sake of Christianity and the things closest to the heart of our Lord. No, it was not for New Paris. It was not even for something that New Paris could supervise or control. It was purely a Christian service of purchasing an X-ray instrument and the necessary equipment for a medical doctor to take to Africa for his hospitals and ministry among lepers near by.

Dr. Howard Bosler had endeared himself to the Christian people of New Paris. He had a tremendous practice. He was making money fast. But it was not such work as giving himself away to Christ in serving the aching and lost of Africa. The doctor closed up the office and his very remunerative practice



**Mortgage Burning, Madison Avenue Church**

The eighth anniversary of the Madison Avenue church, York, Pa., was observed February 13, 1944, with a mortgage burning ceremony. The church was purchased in 1936 at a cost of \$10,000. In the picture are shown those who participated in the service. From left to right: Roy Bohn, chairman of the finance committee; Bro. Chauncey Trimmer; Dr. R. W. Schlosser of Elizabethtown College; Bro. M. A. Jacobs, pastor; Robert S. Krout; Charles Hellerman, chairman of the trustee board.

and headed for Africa. As he said to this writer once, "But they need me so badly over there. They are really suffering and there isn't any one to help them. I can do that. People here can find a doctor in Goshen or Warsaw or not far away. They can't do that over there. I'm going!" And so fifteen or twenty thousand dollars a year was spurned for the lonely soul of Africa with its suffering wounds. The doctor must go. He must.

And then the deep soul of the New Paris Brethren went along! So they wrote in to see if New Paris couldn't help the doctor who is a Church of the Brethren missionary and get credit for the Easter offering in our office. We checked with the Church of the Brethren officials. They welcomed our wanting to share in their ministry there. It is for the Lord, not them or us. And so on Easter New Paris brought \$2,872.62 to their beautiful little church and thus laid bare some Christian hearts that make us all leap to join their purposes. And now, the Brethren are being felt in Africa, too. Hospitals and leper colonies will feel the Brethren ministry and help this year.

We may be small, but we are not little. We may not be large, but we are becoming great! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." New Paris, we are proud of your vision and wonderful answer to Christ's call. We want to follow you in this. May many of our churches join hands with you, and with them across the seas. We shall! We congratulate you for

pointing this way so clearly to all of us. You have done a great thing. Though small in membership, New Paris is a very large Christian church!—J. Ray Klingensmith in the *Brethren Evangelist* for April 22, 1944.

### Jewish Passover Versus Lord's Supper

Jesus did not eat the Jewish passover with his disciples in the upper room. First, it was not time for the passover. Jesus says to his disciples (Matt. 26: 2), "Ye know that after two days is the feast of the passover." In Mark 14: 1 we read: "After two days was the feast of the passover." Luke 22: 1 says: "Now the feast of unleavened bread drew nigh, which is called the passover." In John 13: 1 there is the phrase, "now before the feast of the passover." From the above scriptures we learn that the same day in which Christ was betrayed, and ate the supper with his disciples, it was two days before the regular time to eat the passover.

Secondly, the next day after Jesus ate the supper with his disciples, and was betrayed by Judas, they led Jesus from Caiaphas unto the hall of judgment, and it was early, and the Jews went not in lest they be defiled, but that they might eat the passover (John 18: 28). Thus we see that the passover was not yet eaten the same day in which Jesus was crucified.

In the third place Jesus did not eat the supper with his disciples in the manner in which the passover was to be held. In the 12th chapter of Exodus we learn how it was to be



observed. The lamb was to be eaten with bitter herbs. It was not to be sodden in water. They were to eat it with their loins girded, shoes on their feet, and staff in hand. It was to be eaten in haste. Nothing like this was observed in the eating of the Lord's supper. One other item: if the household be too little for the lamb, let a neighbor share. We have no such doings in connection with the Lord's supper, for there were nine or ten different families represented in the partaking of this supper.

I think it very doubtful whether the Jews celebrated the passover at all that year on account of the commotion, the earthquake, and the darkening of the sun.—W. F. Gillett, Los Angeles, Calif.

### **Southern Ohio District Conference**

The Southern Ohio district conference was held at the West Dayton church, April 27, with an unusually large attendance. The conference was moderated by Elder J. W. Fidler, with Elder Fred Hollingshead as reader, and Elder H. H. Helman as secretary. The reports of the district boards revealed great activities and achievements. One query was sent to Annual Conference.

The elders' meeting, which was held the previous day, was also well attended, as were an afternoon and an evening session of the same day. Dr. C. C. Ellis had been invited to be with us as our guest speaker. He gave us three moving addresses.

The conference will be held on April 28 next year, but the officers are waiting for a host church to give an invitation. The officers for next year will be: moderator, Roy Teach; reader, Glenn McFadden; secretary, Fred Hollingshead.

Our delegates to Standing Committee, 1944, are Ray Shank, Fred Hollingshead and J. W. Fidler; alternates: Glenn McFadden, Hugh Clopper, J. Perry Prather.—H. H. Helman, secretary, New Carlisle, Ohio.

### **The Second Coming**

The New Testament speaks of the second coming of Christ 318 times. There is the testimony of Jesus Christ himself regarding his return; then there are the testimony of heaven and the testimony of the Holy Spirit through the church.

Jesus says in John 14:3, "I will come again and receive you unto myself." Who made this promise? The Son of God, who is very God. It must be true.

Then we have the testimony of heaven in Acts 1:11: "This same Jesus . . . shall so come."

The Holy Spirit brings us the many testimonies through the writings of Paul, the General Epistles and the Revelation. What is the constant refrain of the last book of the Bible?

"The Spirit sayeth unto the churches." What is the unvarying message of the Revelation? "Surely I come quickly."

The last word that Jesus uttered from glory is found in Rev. 22:20, "Surely I come quickly." That is the last message from heaven. Then you read the reply of John, echoing the prayer of the church all down through the ages, "Even so, come, Lord Jesus."

This, then, is the truth of the hour. We must be concerned about the readiness of God's people. Thus we pray and labor for the sanctification of the saved and the salvation of the lost in the light of our Lord's return! Am I ready? If my Lord should come tonight, would I rise to meet him with a face unashamed? Are you ready? Have you within your heart the witness that his coming draws nigh? Can you say, "My sins have been washed in the blood of the Lamb and all taken away; and I shall hear the trump of God and rise to meet my Savior in the air"? We may know that we are his. We can read our title clear to mansions in the skies. Are we as separated from the world and unto God as we ought to be?—Mrs. M. A. Whisler, Lowpoint, Ill.

### **The Church Helps Build Personal Confidence**

On a recent Monday morning the pastor and the surgeon met in the operating room, as previously arranged. The conversation was as follows:

Surgeon—"Good morning. How are you this morning?"

Pastor—"We had a great day yesterday, so I am fine. Where do you attend church?"

Surgeon—"Westminster."

Pastor—"Were you there yesterday?"

Surgeon—"I certainly was."

Pastor—"Your minister spoke on Twenty-five Years in the Ministry?"

Surgeon—"Yes, and it was a good sermon, too."

The pastor was surprised at how completely he relaxed for the anesthetic. The busy surgeon who would wield the knife considered it important to worship in the sanctuary. This inspired additional confidence on the part of the pastor-patient. He could trust such a man with his body while he slept.—John B. Wieand, Decatur, Ill.

### **Concerning the Gospel**

"Another gospel: which is not another" (Gal. 1:6-7).

Some time ago I picked up a religious magazine and read the following extract from the sermon of a certain Christian preacher:

"We cannot doubt that Christ will award the crown to military courage and that death suffered in a Christian spirit will assure the salvation of a soldier's soul. Not all

the heroes are mentioned in the communiques, but we have the right to hope that to them will be given the immortal crown, for such is the virtue of a perfect act of charity, that it may wipe out a lifetime of sin."

I was struck very forcefully by this man's message, for in it lies the very heart of Shintuism, even though spoken from a Christian pulpit. The Japanese soldiers who sacrifice their lives in war become gods and are worshiped, and even horses killed in battle are supposed to live on somewhere in a glorified state. Less than two years ago I passed the polo grounds in the city of Peking, China, where five hundred horses had congregated (incidentally their riders were present) to do honor to those of their kind killed in battle. War is not only sacred and holy, but redemptive, to the followers of Shintu.

Christians can hardly accept this philosophy whether taught in America or in Japan. It is the name of Jesus that saves. "There is no other name under heaven whereby men can be saved!" Oh, that these words were shouted in the ears of every soldier and sailor in training! May parents and Christian leaders everywhere pray that it may be done.—V. Grace Clapper, Trudeau, N. Y.

### **Elder I. N. Zigler**

Elder Isaac Newton Zigler, a well-known minister of the Shenandoah Valley and Eastern District of Virginia, died in his sleep at his home near Mineral, Va., on Feb. 21, 1944. He had been in declining health for some time, but kept about till the end.

Bro. Zigler was the son of the late John P. and Sarah Driver Zigler and was born on May 20, 1875, at Long Meadow in the Linville Creek congregation, Va. After attending public school he went to Bridgewater College and then taught two sessions. Upon the death of his father in 1907 he took over the management of the home farm for the minor heirs. Immediately after closing out the estate in 1920 he bought the farm at Belmont, which became his home for the rest of his life.

He united with the church in his teens and was devoted to the faith of his fathers. In August 1907 he was called to the ministry by the Linville Creek congregation, and when the Unity church was organized out of a part of the old Linville Creek territory, he became a charter minister of the new congregation and was ordained elder in Unity Sept. 29, 1917. From the beginning of taking up the work at Belmont he was elder in charge until a short while before his passing.

Retiring by nature, and a man of



few words, he lived a quiet life; yet his fine integrity and pureness of character and his active interest in human welfare won the highest esteem of all who knew him. He was a good counselor and an efficient committeeman. He served the church of his district as secretary.

In 1910 he was united in marriage to Sister Mattie Roller, daughter of Michael J. and Barbara Glick Roller. To this union were born two sons and one daughter: Hiram and Jacob at home, and Barbara (Mrs. Wayne Glick) of Chicago, Ill. Besides his wife and children, he is survived by one brother, Elder S. D. Zigler of Broadway, Va.; two sisters: Mrs. Katie Hillyard of Broadway and Mrs. Anna Huffman of Timberville, Va.; and one half brother, Michael Zigler of Worcester, Mass.; three half sisters: Mrs. Mary Mason of Bridgewater, Va., Mrs. Elizabeth Wakeman of Luray, Va., and Mrs. Paul Rupel of Riverside, Calif.

The funeral services were held in the Belmont church, in charge of Elder A. Joseph Caricofe, assisted by Elders E. E. Blough and Minor M. Myers. Interment was in the near-by Mt. Hermon cemetery.—C. E. Nair, Broadway, Va.

### Women's Rally of Middle Indiana

The women's rally of Middle Indiana was held in the Huntington church on March 24. A splendid crowd was in attendance and much interest was manifested. Bro. Jesse H. Ziegler of Bethany Biblical Seminary was the principal speaker. Mrs. William Bittle of Peru and Mrs. Alice Ebey led the devotions.

The high points of the meeting were the addresses of Bro. Ziegler on the subjects: Keep the Altar Fires Burning and The Great Commission in a Warring World. We were challenged to work on with greater zeal than ever for the cause of the Master.

Special numbers of music were given by the West Manchester, Lower Deer Creek and Spring Creek churches. The forenoon offering was given to the Winger Memorial Fund of Manchester College and the afternoon offering to general relief.—Mrs. Guy Miller, Secretary, North Manchester, Ind.

### Fort Wayne Ladies' Aid

The ladies' aid of Fort Wayne, Ind., gave eighty-three pieces of clothing to a needy family here in the city. Five new comforters were made and sent to Manchester for relief, along with three large boxes of used clothing and one box of seventy-eight infant garments made out of a fifty-eight-yard bolt of white outing.

One hundred eighty-eight articles were sewed for Bethany Hospital, including infant gowns, bands, crib sheets, crib spreads and hand hemstitched tray covers.

Cookies were sent to C.P.S. camps twice —1,000 each time, also three full packets, five pairs of monks cloth curtains and six bushels of peaches canned.

Cookies were also baked for our Christian Service Center here in the city.

Cushions were made for the auditorium. Our dime-a-holiday system brought in \$86.32. We had three rummage sales, besides our regular sewing.

Total funds for the year amounted to \$431.32; expenses, \$74.41; \$350 was given to the building fund for the completion of our aid room, leaving \$6.91 to start the new year.—Mrs. Emma Langstaff, Aid Secretary, Fort Wayne, Ind.

### Women's Rally of Northern Illinois and Wisconsin

The ninth annual women's rally of Northern Illinois and Wisconsin was held in the Rockford church on April 12. Our district president, Mrs. D. D. Funderburg, presided. Mrs. Ernest Shull was chorister in our morning session; Mrs. Alice Hayes, pianist; Mrs. Ora Garber had charge of the devotional period, giving some helpful thoughts on how to keep serene in times of stress.

Mrs. Helen Hoak Eikenberry of Sterling gave a helpful talk on Women in the Home. Following her talk, the subject was thrown open for a brief discussion. A solo was rendered by Mrs. Stabinow from the Lena church. Miss Anetta Mow presented to the women various projects for relief.

At noon a potluck dinner was served in the church basement. After dinner Mrs. S. L. Cover of Franklin Grove led us in very helpful meditation and prayer, encouraging us to put first things first. Following this there was a short business session.

It was the happy privilege of the group to have present Mrs. Clarence Heckman, who had just recently arrived from Africa. She brought a short message concerning their trip home and also told of the sad experiences of Dr. and Mrs. Lloyd Studebaker in the loss of two of their children. An offering of \$69.42 was lifted for the Studebaker Memorial fund.

Mrs. William Beahm spoke on How Women Grow Intellectually. About one hundred women were present. Pastor Carl Smucker gave the closing prayer.—Mrs. O. D. Buck, Secretary, Franklin Grove, Ill.

### Catherine Mock

Sister Catherine Mock, a pioneer resident of Stanley, Wis., and the Stanley community for fifty-nine years, passed away at the home of her daughter, Mrs. Harry Miller, in Stanley, Feb. 14, 1944, at the age of eighty-two years, nine months and fifteen days. Death was due to the infirmities of old age.



Mrs. Mock is at the left

Catherine Shock was the daughter of Adam and Elizabeth Freece Shock and was born April 30, 1861, on a farm near Syracuse, Ind. She grew to womanhood there and on Dec. 17, 1878, was united in marriage to William Mock, who preceded her in death by seventeen years.

They lived on a farm near North Webster, Ind., until the fall of 1885, when they came to the Stanley community and bought a farm at what is now known as the Maple Grove settlement. In 1919 they sold the farm and came to Stanley.

To this union eight children were born,

three of whom died in childhood. The five surviving are: Mrs. Nettie Vanalstine, Mrs. Harry Miller and Mrs. Guy Hoffstatter of Stanley; Mrs. Charles Humphrey of Eagle Point, Oregon; Fred Mock of Thorpe, Wis. There are twenty-four grandchildren and thirty-two great-grandchildren.

Sister Mock became a member of the Church of the Brethren in young womanhood. She was a charter member of the Maple Grove church and also of the Stanley church, and was an active member as long as her health permitted. The work of the church was of paramount interest to her, especially that of foreign missions, to which she gave freely of her widow's mite. She came to the Stanley community when there was no city here. She saw the forests cut down, the land made into farms and the roads grow from corduroy to pavement.

She was born during the Civil War and often mentioned having lived to see four wars. The present war, requiring the service of several of her grandsons, was a great burden on her mind and this perhaps hastened her decline.

Her maternal grandparents came from Germany to find religious freedom and to escape strict military rule. Aunt Kate, as she was called by the many people who knew and loved her, was a loving mother, good neighbor and loyal friend. Many there were who gave gifts to be sent to foreign missions in her memory. These gifts amounted to \$55.

The funeral was held in the Stanley church by Bro. Raymond Ridsen and interment was in the Edson cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

### Fallen Asleep . . .

Allison, James Arthur, sixty-four years; his son, Paul David, 24 years; and grandson, Jerry Paul, 2 years; were killed April 7, 1944, when a train struck their automobile just outside of Johnson City, Tenn. The elder Allison was a former railroad engineer. He was a successful farmer and a faithful member of the Church of the Brethren. The Allison family have long been interested and helpful in the church program. Funeral services were held at the First church in Johnson City. Burial was made in the Monte Vista cemetery. The services were in charge of the pastor, Bro. J. C. Wine, Rev. C. A. McGillen and Bro. S. H. Garst. The survivors of James Arthur Allison are his wife, Angeline; four children, two brothers, one sister and five grandchildren. The survivors of Paul David are his wife, Nellie, one daughter, one brother and three sisters. The baby is survived by his mother and sister.—Merlin C. Shull, Elgin, Ill.

Ballard, Mary C., daughter of James and Sarah Veatch, was born May 6, 1876, in Howard County, Ind., and died April 24, 1944, at the home of her daughter near Reynolds, Ind. On Dec. 13, 1899, she was married to James C. Ballard, who died in 1927. Three children and four grandchildren survive. She was a member of the Monticello congregation, Guernsey house, where funeral services were conducted by the writer.—Jay J. Johnson, Monticello, Ind.

Berkey, Laura, daughter of Mr. and Mrs. David Cripe, was born Aug. 18, 1865, and died March 20, 1944, at her home in Goshen, Ind. She was united in marriage to Austin Berkey, who died in 1931. To their union were born two children, who survive with several grandchildren and great-grandchildren and one brother. She united with the church many years ago and lived faithful to the end. Funeral services were conducted at the West Goshen church by Bro. M. D. Stutsman. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Blakaley, Sarah Jane, was born in Ohio on Oct. 5, 1867, to Benjamin and Anna Mary Swartz. She died March 17, 1944. She was united in marriage to Charles Blakaley on May 5, 1915; he preceded her in death. She joined the Progressive Brethren Church in 1921. After moving to



Missouri she joined the Church of the Brethren and remained a faithful member. She was blind for nine years but was always cheerful and enjoyed going to church when she could. She leaves two sisters and three stepchildren.—Mrs. Wilbert Erisman, Fairview, Mo.

**Blondefield**, Eliza Ellenberger Snowden, was born March 9, 1863, in Pennsylvania and died April 7, 1944. When nine years old she moved with her parents to Kansas. She was married to George F. Blondefield on Jan. 2, 1882. Soon after their marriage they united with the Buckeye church near Abilene. Four children blessed their home. They moved to McPherson thirty-three years ago. Her husband died in July 1928. Her funeral services were conducted at McPherson by the writer and Bro. B. N. King. Burial was in the Monitor cemetery.—J. J. Yoder, McPherson, Kansas.

**Brumbaugh**, Pfc. Milton I., was drowned at Fort Benning, Ga., March 11, 1944, when an assault boat capsized in the Chattahoochee River. Milton was born Jan. 6, 1913, to Mr. and Mrs. Ira E. Brumbaugh; after graduating from the Martinsburg high school in 1930 he was associated with his father in the livestock business. He was married on Nov. 26, 1942, to Rosalyn Miller of Chambersburg, Pa. He had been a member of the Church of the Brethren since he was twelve years old. Besides his wife and parents, he is survived by three brothers and two sisters. Funeral services were conducted in the Martinsburg church by Bro. A. R. Coffman, assisted by Bro. C. O. Beery. Interment was in the Fairview cemetery.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

**Clark**, Franklin J., died March 14, 1944, at his home near Staunton, Va. He was born to William C. and Sarah Jane Wampler Clark on June 7, 1870. He was a member of the church for a number of years. He married Betty Morris, who survives with six children; four children preceded him in death. He also leaves three sisters and a number of grandchildren. Funeral services were held at the St. James Lutheran church and burial was in the cemetery near by.—Mrs. Crystal Allen, Staunton, Va.

**Deal**, Jacob, was born March 27, 1859, near La Fayette, Ind., and died April 19, 1944, at his home at El Monte, Calif. In 1883 he was united in marriage to Sophia Stong. Shortly after their marriage he united with the Church of the Brethren, to which faith he held until his death. In 1894 he moved to North Dakota near Devils Lake and spent forty-seven years in that area, coming to California three years ago. He leaves his wife, three children and two sisters. The funeral was conducted by the undersigned at the Schanel mortuary in El Monte and interment was in the El Monte cemetery.—Fred A. Flora, Los Angeles, Calif.

**Ferrebee**, Martha Victoria, aged sixty-nine years, died at the home of her daughter on April 12, 1944. She was born in Mineral County, W. Va., to Mr. and Mrs. John Cannon. She was an active member of the Sunnyside church. Three children preceded her in death. She leaves her husband, two daughters, twelve grandchildren, three sisters and four brothers. Funeral services were conducted in the Sunnyside church by Bro. A. R. Showalter. Burial was in the Knobley cemetery.—Mrs. Beulah Agnew, New Creek, W. Va.

**Gerhart**, Tony Basil, son of Jacob C. and Margaret Ann Gerhart, was born in Lawrence County, Ill., Aug. 17, 1877. He united with the Allison Prairie church in early manhood. He served as a deacon and as the teacher of a Sunday-school class for several years. He died at a hospital in Vincennes, Ind., on March 27, 1944. He leaves a twin sister and one other sister. Funeral services were conducted in the Gardner chapel in Vincennes by Rev. Scherzer and Bro. Dolar Ritchey.—Mrs. D. D. Lockman, Lawrenceville, Ill.

**Goodyear**, Emma, was born April 15, 1868, to Mr. and Mrs. Conrad Zimmerman near Plymouth, Ind. She lived in one county all her life. She was married to Fred W. Goodyear on March 21, 1889, and to them were born three children. Mrs.

Goodyear became a member of the church while she was young and remained a faithful member through life. She died on Feb. 15, 1944, in the home of her daughter. Surviving are her husband, one daughter, several grandchildren and great-grandchildren.—Mrs. Irene Musser, Plymouth, Ind.

**Graft**, Leroy, son of George and Elmira Jones Graft, was born in Miami County, Ind., July 27, 1871, and died April 20, 1944, at a hospital in Peru, Ind. He was a life-long resident of the township in which he was born. On Nov. 21, 1897, he was united in marriage to Myrtle L. English, who survives with a foster son, three grandchildren, a brother and two sisters. He was baptized in 1895 into the church at Mexico, Ind. He was much interested in the welfare and progress of the kingdom of God. For many years he was a director of an insurance company in Indianapolis and for the past twenty-nine years he served as president of the Farmers' State Bank of Mexico. Funeral services were conducted by the writer, assisted by Elders Walter Balsbaugh, H. U. Fisher and J. K. Eikenberry. Interment was in the Greenlawn cemetery at Mexico.—T. G. Weaver, Mexico, Ind.

**Grossnickle**, Jonas, one of the oldest residents of North Manchester, Ind., died April 21, 1944, at his home. The writer and Bro. R. H. Miller conducted the funeral service at the Bender funeral home and interment was in the Pleasant Hill cemetery. Mr. Grossnickle was a son of George and Anna Barnhizer Grossnickle and was born near Myersville, Md., Nov. 16, 1852. He came to North Manchester in 1865 and married Henrietta Warren on March 11, 1876. She died April 15, 1925. Three children also preceded him in death. The survivors include five children, several grandchildren and great-grandchildren. He had been a member of the church for forty years. He was engaged for many years as a construction and road contractor.—Roy D. Boaz, North Manchester, Ind.

**Harris**, Mary Margrette, was born at Farmington, Pa., Feb. 23, 1858, and died at the home of her son in Morgantown, W. Va., April 18, 1944. She was the daughter of James and Caroline Nemon Maust. On Dec. 25, 1881, she was united in marriage to James E. Harris, who preceded her in death. She leaves one son, several grandchildren and great-grandchildren and one brother. She united with the church thirty-five years ago and was an active Christian worker. She served as the Sunday-school superintendent, as president of the Christian Workers meeting and as a Sunday-school teacher. During her sickness she called for the anointing service. The funeral services were conducted by the writer, assisted by Bro. R. E. Martin. Interment was in the East Oak Grove cemetery.—Obed Hamstead, Morgantown, W. Va.

**Hoard**, James H., was born Sept. 2, 1865, and died Feb. 25, 1944. He united with the White Horn church at an early age and remained a faithful member. He is survived by his wife, two children and one sister. Funeral services were conducted in the Roberson Creek Baptist church by Bro. G. C. Brown, assisted by Rev. D. L. Bentley. Interment was in the White Horn cemetery.—Mrs. Edward Snapp, Bulls Gap, Tenn.

**Hostetter**, Elmira G., was born Oct. 25, 1868, to Joseph A. and Susan H. Forney at Lime Rock, Pa. She united with the church in her early twenties and was a faithful worker in the East Petersburg congregation the remainder of her life. She was married to Abram L. Hostetter on March 24, 1892. One daughter died in 1927. She is survived by her husband, two sons, four grandchildren, two brothers and two sisters. She died March 25, 1944. Funeral services were conducted at the East Petersburg church by the home ministers. Interment was in the Graybill cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Jones**, Lula Belle, was born Feb. 14, 1869, in Wabash County, Ind., and died April 3, 1944, at Buffalo, N. Y. She was the daughter of Henry and Laura Tee-

garden. In early womanhood she was baptized into the Hickory Grove church in Indiana. She served the church faithfully until her death. On April 11, 1891, she was married to Elder Samuel Younce and four children were born to them, two of whom survive. Elder Younce died in 1921. In May 1930 she was married to William Jones, who survives. She also leaves several grandchildren and great-grandchildren and three sisters. She had made her home in Clarion, Mich., since 1905 except for the last nine months when she lived with relatives in Buffalo. She was buried in the Brethren cemetery at Clarion.—Mrs. R. C. Kelley, Kenmore, N. Y.

**Kimmel**, Sarah Elizabeth Bishop, was born near Canton, Ohio, on Jan. 31, 1860, and died at her home in Abilene, Kansas, April 17, 1944. On Oct. 25, 1878, she was united in marriage to Jacob Orlando Kimmel and seven children were born to them. Her husband and three children preceded her in death. Mr. and Mrs. Kimmel also raised an orphan son. In 1883 they moved to Nemaha County, Kansas, where they became members of the Rock Creek church, in which she held her membership until her death. Funeral services were held at the Evangelical church in Abilene by the pastor, Rev. Bickel.—Ward Nance, Abilene, Kansas.

**Kissel**, Mary Elva, wife of Cline Kissel, died on April 5, 1944, in a hospital in Lansdale, Pa. She moved from Maryland to Pennsylvania ten years ago. In addition to her husband, she is survived by her mother, Mrs. Sadie Blough; six children; two brothers and three sisters. Funeral services were conducted in the Hatfield church by the elder. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Landis**, Lydia, was born Jan. 19, 1862, to John and Esther Miller near North Manchester, Ind., in which community she spent her entire life. She died April 20, 1944, at the home of her daughter in Warsaw, Ind. In her girlhood she united with the church; her membership was in the Liberty Mills church. Her life was one of devotion to her home and to her church. She was united in marriage to Noah Landis on June 25, 1881, and to them were born seven children, three of whom, with her husband, preceded her in death. She leaves four children, several grandchildren and great-grandchildren, and one sister. The funeral services were conducted in the Liberty Mills church by the writer, assisted by Rev. Plank of the Warsaw Methodist church. Interment was in the cemetery near the West Manchester church.—A. F. Morris, South Whitley, Ind.

**Leeper**, Mary, daughter of Isaac and Margaret Wissinger, was born on Dec. 11, 1867, in Miami County, Ind. She died in her home near Bourbon, Ind., on April 18, 1944. She was married to Henry Weidman, who died in 1899. In 1901 she was married to John Leeper, who survives. She united with the church when thirteen years of age and lived a useful Christian life since that time. Surviving are her husband, two children, one stepson, a brother, a sister, one half brother, several grandchildren and great-grandchildren. Funeral services were conducted in the Mt. Pleasant church, where she had been a member for many years, by the writer, assisted by Bro. John D. Metzler.—N. H. Miller, Bourbon, Ind.

**Long**, Benjamin F., son of Elder Isaac and Eliza Long, was born Aug. 3, 1849, at the Long homestead near the Mill Creek church, Va. He died Dec. 31, 1943. Bro. Long spent his entire life in the Mill Creek community, living on the home place and the adjoining farm. He was a kind neighbor, a good husband and father, and especially noted for his integrity. He was a faithful member of the Mill Creek church. On Dec. 25, 1895, he was married to Annie Showalter. Five children were born to this union and they survive with the widow, several grandchildren and great-grandchildren. Funeral services were conducted by Bro.



Homer J. Miller at the Mill Creek church. Interment was in the near-by cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

**Loyd**, Henry Austin, was born June 21, 1875, near Poages Mill, Va. On July 16, 1896, he married Rosa B. Woods, who survives with seven children; one daughter preceded him in death. Bro. Loyd was a charter member of the Ninth Street congregation in Roanoke. He died on March 24, 1944. Funeral services were conducted at the church by Brethren N. M. Shideler and H. A. Hoover.—Mrs. C. E. Bowman, Roanoke, Va.

**Metzger**, Mary Margaret, the daughter of Harley and Clara Fisher, was born near Mexico, Ind., on June 10, 1909, and died at her home near Peru, Ind., April 16, 1944. She united with the Mexico church at the age of ten years and transferred her membership to the Pipe Creek church at the time of her marriage. She was an active leader in the church. On June 10, 1927, she was married to Alvin H. Metzger and to them were born three children. Other survivors include her parents, two brothers and two sisters. Funeral services were conducted at the Pipe Creek church by Bro. Charles Oberlin, assisted by Bro. J. K. Eikenberry. Interment was in the Metzger cemetery.—Mrs. Vinal Bowyer, Peru, Ind.

**Miller**, Henry J., died in Lincoln, Nebr., on April 17, 1944, at the age of eighty-six years. His wife and five children preceded him in death. Surviving are six children, several grandchildren and great-grandchildren. The funeral was conducted in the Methodist church at Alvo, Nebr., by the writer, assisted by Rev. Morey of the Methodist church. Interment was in the Alvo church of the Brethren cemetery.—J. F. Baldwin, Lincoln, Nebr.

**Murray**, William A., was born near Boone Mill, Va., Nov. 25, 1856. He married Emma Graham on Jan. 5, 1888, and two daughters were born to them. Bro. Murray was baptized into the Brethren Church in 1893 and transferred his membership to the Ninth Street congregation in Roanoke twenty-five years ago. He died March 4, 1944. Funeral services were conducted in Roanoke by Brethren N. M. Shideler and H. A. Hoover.—Mrs. C. E. Bowman, Roanoke, Va.

**Ober**, Allen S., died suddenly at his home in Rheems, Pa., Feb. 4, 1944. He was born Oct. 28, 1865, to Brother and Sister Michael Ober. Sixty years ago he was united in marriage to Barbara E. Ginder, who died two months ago. He served the church faithfully as a deacon until his death. He had also served for a number of years as church treasurer. He is survived by two children, several grandchildren and great-grandchildren. Funeral services were conducted at the Rheems church by Elder Abram N. Eshelman, assisted by the other ministers of the church. Burial was in the Chiques cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

**Pennington**, Martin Van Buren, was born Nov. 22, 1862, near Harman, W. Va., and died April 22, 1944. He was the son of Nathaniel and Susan Carr Pennington. He was first married to Louisa Flanagan and to this union was born one son. On April 23, 1891, he was united in marriage to Amelia S. Wolford and to them were born eight children, who survive with several grandchildren and great-grandchildren. His wife died Dec. 21, 1934. He united with the church fifty-five years ago and lived a faithful Christian life. Funeral services were conducted at the Bethel church in the Red Creek congregation by Bro. D. B. Spaid.—Geraldine Slaubaugh, Egdon, W. Va.

**Platz**, John Edwin, was born March 1, 1877, in North Liberty, Ind., and died at his home in Buchanan, Mich., April 30, 1944. He was married to Susie Adell Shreve on Oct. 1, 1905. For many years he was a member of the church and served faithfully as a deacon. He is survived by his wife, a daughter and three brothers. Funeral services were conducted at a local funeral home and inter-

ment was in the Oakridge cemetery at Buchanan.—Ira E. Long, Buchanan, Mich.

**Priser**, Jesse Roy, was born Dec. 2, 1903, near Johnsville, Ohio, to David F. and Emma A. Priser, both of whom died during the past year. He was married to Crilla Weberly and to them was born one daughter. He leaves his wife and daughter, three brothers and one sister. Mr. Priser was employed as a truck driver and his death occurred on April 29, 1944, near Kalamazoo, Mich., when his truck collided with another. Funeral services were conducted at the Bender funeral home in North Manchester, Ind., by the writer.—Roy D. Boaz, North Manchester, Ind.

**Rager**, Ida M., daughter of F. Marion and Mary Niccum, was born Sept. 18, 1881, near Wabash, Ind., and spent her entire life in the county in which she was born. She was twice married, first to Charles W. Warner and in 1937 to Alfred Rager, who, with an adopted son, survives. She also leaves her mother and two brothers. She was a member of the West Manchester church. The funeral was conducted in the Old Order Brethren church by the writer, and by Bro. O. A. Custer of the Old Order Brethren. Burial was in the cemetery by the church.—Leonard Custer, North Manchester, Ind.

**Rinehart**, Alice, was born in Montgomery County, Ohio, July 12, 1878, and died at her home near Phillipsburg, Ohio, April 29, 1944. She was the daughter of Elder Jesse K. and Mary Hocker Brumbaugh. On Dec. 3, 1899, she was married to D. K. Rinehart and to them were born five children, who survive with nine grandchildren and her two brothers. She united with the church in 1895 and lived a faithful Christian life. Her interest in the church and its work was first with her. For thirty-six years she served faithfully in the deacon's office with her husband and as a teacher in the Sunday school. She was one of the founders of the aid society in our church. She enjoyed the blessing of the anointing service four times during her life. Bro. John Fidler, assisted by Brethren J. Homer Bright and Earl Gorrell, conducted the funeral services at the Salem congregation; burial was in the Bethel cemetery.—Katie Flory, Phillipsburg, Ohio.

**Ring**, Charles Alfred, the eldest son of Ezra and Lana Bouse Ring, was born July 15, 1882, near Silver Lake, Ind., where he grew to manhood. In 1903 he was married to Nora Penrod and to them were born two children. His wife died in 1931 and he later married Mrs. Emma Jacobs who survives with his two children, five grandchildren, three stepchildren, two brothers and a sister. Funeral services were conducted at the West Manchester church, of which he was a member, by the writer, Elder Otho Winger, and Rev. Ogle of the Lutheran church of North Manchester. Burial was in the cemetery by the church.—T. G. Weaver, Mexico, Ind.

**Shickel**, Elizabeth Susan, daughter of Christian and Mary Miller Garber, was born Dec. 13, 1866, and died at her home in Montezuma, Va., March 21, 1944. On Feb. 25, 1894, she was united in marriage to Henry T. Shickel, who died Jan. 26, 1935. She is survived by ten children and fifteen grandchildren. She was a faithful member of the church for many years. Many people sought her wise counsel and pleasant companionship. Funeral services were conducted at the Beaver Creek church by Brethren A. S. Thomas, E. S. Coffman and S. D. Glick. Interment was in the cemetery at the church.—Mrs. Arlie S. Glick, Dayton, Va.

**Shoemaker**, Annie Virginia, daughter of John and Virginia Shields, was born near Burlington, W. Va., on June 11, 1860, and died April 11, 1944, in the home of her daughter near Cerro Gordo, Ill. She was one of four sisters who were left as orphans very early in life. They were put in different homes and Annie never saw two of them after this separation. It is not certain whether they are still living or not. She was placed in the home of Bro. Daniel B. Arnold near Burlington, W. Va. He was an enthusiastic evangelist. At the age of twelve years she was

baptized into the Beaver Run congregation. On Feb. 15, 1888, she was united in marriage to William L. Shoemaker and to them was born one daughter. Mr. Shoemaker died two years later and Sister Shoemaker and her daughter returned to the Arnold home. About 1915 she went to live with the family of her daughter near Cerro Gordo and made her home with them the rest of her life. Grandma Shoemaker was kind and patient. She was a firm believer in the Bible and requested the anointing service a short time before her death. She is survived by her daughter, seven grandchildren and one great-grandchild. Services were conducted at the Cerro Gordo church by the undersigned, assisted by Bro. L. M. Baldwin. Burial was in the Cerro Gordo cemetery.—W. Harlan Smith, Cerro Gordo, Ill.

**Stuckey**, Willard Watson, aged twenty-one years, the son of Mr. and Mrs. L. S. Stuckey of Rouzerville, Pa., died April 4, 1944. He was a member of the Navy V-12 unit at Emory College near Atlanta, Ga. He was a member of the Rouzerville church, where the funeral was held; interment was in the Harbaugh cemetery.—Mary V. Creager, Waynesboro, Pa.

**Thompson**, Ida, widow of Travis Walter Thompson, was born Jan. 9, 1870, and died in March 1944. She was the daughter of Rev. D. H. and Bonnie Rhodes and had lived the greater part of her life near Tilly, Va. She was quite frail in health, spending most of the last ten years in her room and in bed, but she remained cheerful and thankful for her blessings. She is survived by eight children, several grandchildren and great-grandchildren. Funeral services were conducted at the Harrisonburg church by Bro. Ernest S. Coffman, assisted by Bro. Earl Bowman. Burial was in the Weaver church cemetery by the side of her husband.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Wagner**, Mary C., the wife of Harris Wagner, was born April 21, 1889, and died April 4, 1944, after a brief illness. She was the daughter of Samuel and Amanda Christ Fry of Lititz, Pa. She is survived by her husband, her father, five children, two brothers and four sisters. She was a member of the Salunga church, where funeral services were conducted by Brethren P. J. Forney and Norman L. Bowers. Interment was in the adjoining cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Wissinger**, William, son of Mr. and Mrs. Isaac Wissinger, was born in Miami County, Ind., on July 27, 1853. He united with the Pipe Creek church when a young man and took an active part in the church work. He was married to Saloma Cotterman, who died in 1919. Two daughters also preceded him in death. He died on April 20, 1944, at his home near Onward. Surviving are two children, one half brother, one step-brother, several grandchildren and great-grandchildren. Funeral services were conducted at the Pipe Creek church by Brethren Thomas A. Shively and Charles R. Oberlin. Burial was in the Metzger cemetery.—Mrs. Vinal Bowyer, Peru, Ind.

## Church News . . .

### California

**Modesto**.—For ten days in February Bro. F. H. Barr from Nampa, Idaho, was our evangelist; four persons were baptized. In March our pastor and wife held meetings at Myrtle Point, Oregon. At our council meeting in March it was announced that our church building is paid for. On March 23, 24 our young people presented a play, Mr. Bean From Lima. On Palm Sunday morning the children participated in the services. Six persons were baptized on that day. On Easter Lena Wirth, a member of our congregation, was consecrated as a missionary to Africa. Our local church has assumed the financial support of Miss Wirth. In the evening a pageant, The Crucifixion, was presented. On April 15, 16 our church was host to the district B.Y.P.D. rally. The district min-



isters held their regular meeting at the church on April 17.—Mrs. Lenora Pobst, Modesto, Calif., April 20.

### Colorado

**Rocky Ford.**—Bro. Charles Bonsack began a two weeks' meeting on Jan. 30. Nine intermediates and juniors were baptized on Feb. 16. On Feb. 26-28 Bro. Ernest Wampler gave our church interesting accounts of his work in China. On Monday evening he spoke at the Baptist church to a large crowd. Bro. W. W. Peters, president of McPherson College, conducted the pre-Easter services. He held meetings at noon and in the evenings. The women are making relief clothing; nearly 1,000 articles have been shipped since October and more are ready to be sent. Most of the young men of our church have been called into service and with them go the prayers of the entire church body.—Mrs. Ernest Shively, Manzanola, Colo., April 24.

### District of Columbia

**Washington City.**—On March 5 the Home Builders class served a dinner to 100 of our young married couples and their families. Our Achievement Offering amounted to \$370. Our church co-operated with other churches in southeast Washington in holding Lenten services at the Trinity Methodist church. On March 19 Bro. Minor Myers gave us two interesting messages and also addressed the young people at a fellowship supper. On March 20 we held our council meeting. Our delegates to Annual Conference will be Brethren Warren D. Bowman and J. H. Hollinger. A consecration service for babies was held March 26. The women's council meeting on April 6 was a joint meeting with the juvenile court and community relations committees with Rev. Francis W. McPeck, social welfare director of the Federation of Churches, as guest speaker. In order to provide accommodations we held two preaching services on Easter morning; Pastor Warren Bowman brought the message at each service. Since our last report thirteen have been baptized and forty-one received by letter. This brings our membership to over one thousand. We were happy to welcome Bro. Calvert N. Ellis to our pulpit on April 30 in the absence of our pastor, who was conducting a revival at York, Pa. Bro. Saylor Cubbage brought the message in the evening.—Mrs. Jacob H. Hollinger, Washington, D. C., May 4.

### Illinois

**Franklin Grove.**—The women have sent much clothing for relief and have knitted scarves and sweaters for C.P.S. camps. We met in business meeting on March 10 with Elder O. D. Buck in charge. Committees have been appointed to prepare for the entertaining of our district meeting in September. Bro. S. L. Cover is our delegate to Annual Meeting. On March 12 Bro. Galen Lehman gave us an inspiring sermon. Union services were held in our town the week before Easter. On April 6 we observed our love feast. On Easter baptism was administered to nine young people, and one was received on former baptism. On Easter evening the choir presented a pageant. On April 23 Bro. Minor Myers gave us an inspiring message. Bro. Rufus Bowman will speak for us on April 30. Mother's Day will be observed as family day, with a sermon in the morning, a dinner at noon and a program in the afternoon. The community vacation Bible school will be held in June.—Anna S. Buck, Franklin Grove, Ill., April 28.

**La Motte Prairie.**—We met in council on April 7 with our elder, Bro. D. C. Ritchey, presiding. The young people of Southern Illinois are thinking of buying a moving picture projector to use in the various churches; we voted to help buy one. We took an offering to buy a heifer for the relief program. One man offered to pasture it during the summer and another to feed it through the winter. Bro. Ritchey has resigned as pastor here and is moving to a church in Ohio. The Ritcheys have served us faithfully for fourteen years and will be greatly missed. We

had a farewell dinner for them on April 23. Bro. Dow Ridgeley preached for us April 30 and will be with us each second and fourth Sundays. Bro. Ritchey continues as our elder. We had our love feast on April 22. One member has been received into the church by letter since our last report.—Mrs. Laura Plunkett, Palestine, Ill., May 4.

**Rockford.**—Pastor Carl Smucker conducted pre-Easter services on the three Wednesday nights before Easter. Our love feast was held on Good Friday. The Easter morning attendance was very good. In the afternoon four young people were baptized. The adult and junior choirs participated in the evening service. Our aid society has been very active and recently sent \$50 to China Relief. The different Sunday-school departments are working on the heifer project. The adult and young people's groups each have enough money to buy one calf, while the children are not far behind. On April 12 the district women's rally was held here. We will have a church fellowship night in the near future. Our pastor has taken pictures of all the families in the congregation and is going to show them on that night.—Mrs. John Hayes, Rockford, Ill., April 20.

**Mount Morris.**—Bro. Floyd E. Mallott of Bethany Seminary conducted our Holy Week services and an inspirational service on Easter Sunday. Five were received into the church by baptism and three by letter. Our pastor conducted a four weeks' training class for the boys and girls desiring to unite with the church at Easter time. On the evening of April 2 the grade school presented a program depicting the scenes of Holy Week and Easter. On March 26 President V. F. Schwalm of Manchester College talked on critical situations which the church colleges are facing. An offering was lifted for the college. The church decided to contribute \$100 to Bethany Seminary. Pastor Foster B. Statler and wife have been elected delegates to Annual Conference.—Faith Winkler Henderson, Mount Morris, Ill., May 1.

**Springfield.**—There were fifteen additions to the church as a result of our pre-Easter services conducted by Bro. Robert L. Sink. We will retain Pastor Russell C. Wenger for another year. Mrs. Wenger has been elected to represent our church at Annual Conference. The church will co-operate in a union vacation Bible school again this year. We will be represented by several young people at the intermediate camp at Decatur and also at the young people's camp at Camp Mack. The women's council meets once a month and has been sewing for Bethany Hospital. We are glad for our basement improvements and heating plant. Final figures on the cost are \$1,292.75, of which \$900.47 was given by local people. All bills for the improvements are now paid.—Mrs. Martha L. Meadows, Springfield, Ill., May 6.

### Indiana

**Baugo.**—We met in council on March 10 with Elder Harvey Bowers in charge. Bro. Homer Lehman of Bethany Seminary was with us for Easter week-end services. Annual Conference Offering will be taken on May 14. Bro. Earl Nusbaum was chosen as delegate to Annual Conference. We have decided to hold our love feast on June 1. A building committee was elected to see about doing some remodeling in the basement and the main floor of the church. Our church offering of the third Sunday of the month is used for the building fund. The Sunday-school and church offerings of the fourth Sunday are used for the C.P.S. camps. Our harvest meetings will be held Sept. 17. Bro. James Beahm of Bremen will be with us Nov. 5-19 for evangelistic meetings.—Mrs. Treva Nunemaker, Wakarusa, Ind., May 2.

**Cart Creek.**—On April 16 we observed Manchester Day with Bro. L. W. Shultz as guest speaker. An offering of \$30 was given to the college. On Feb. 6 Brethren Otho Winger and Leonard Custer of the West Manchester church were with us; on this day Bro. Custer preached his first

sermon. Our pre-Easter services were held April 2-9 with Bro. Elmer Gilbert as speaker. Bro. Frank Crumpacker will be with us on the evening of April 28. We have just dedicated a new service flag with fourteen names on it.—Mrs. Emma Winger, Marion, Ind., April 25.

**Cedar Creek.**—On April 2 Bro. Eldon Evans of New Paris delivered our sermon, after which an installation service was held for our new pastor, Bro. Harold Myers, and wife. A good attendance was present at our Easter sunrise service. On Sunday evening, April 23, Bro. John Metzler gave an illustrated lecture. Our birthday supper which was to have been held April 28 has been postponed. In the pulpit exchange on April 30 Bro. L. U. Kreider of the Blue River church gave us a message. Our love feast will be held on May 28.—Mrs. Lawrence Smith, Garrett, Ind., May 3.

**Ft. Wayne.**—On Feb. 20 Bro. Frank Crumpacker was our guest speaker. He gave us a missionary message, illustrated with slides. Our Achievement Offering amounted to \$126. Pastor Van Wright conducted six meetings for instruction in church membership. We enjoyed some spiritual meetings through the Lenten season. Our pastor presented two series of sermons. Our love feast was observed on April 6. The B.Y.P.D. conducted a Good Friday service. An Easter sunrise service was held; the girls' sextet of the Emanuel Baptist church sang. On Easter evening our choir presented the cantata, The Mystery of Easter. We remembered the boys in service with boxes of food at Easter time. Since our last writing we have received seven members by baptism and two by letter. Two letters have been granted. Our ladies' aid has been busy working for C.P.S. camps and for relief. We met in council on April 13 with Elder A. F. Morris presiding. We want to redecorate our auditorium this summer. The trustees are purchasing two vacant lots across from the church for parking space; they may serve for recreational purposes in the future. Brother and Sister Wright were chosen as delegates to Annual Conference. Our offering for Bethany Seminary was \$31.77. April 30 was pulpit exchange Sunday; our pastor preached at Cedar Lake and Bro. W. E. Hamilton of Auburn preached here.—Mrs. Earl Rutledge, Ft. Wayne, Ind., May 1.

**Nappanee.**—Pastor J. O. Winger conducted two weeks of pre-Easter services. As a direct result five persons were baptized, one reclaimed and several received by letter. The Easter sunrise services were well attended. Eight babies were consecrated at the morning service. Baptismal services were held in the afternoon. Since the last report our guest speakers have been Brethren Lester Young, Eldon Evans, and Rev. Graham Hodges, a young Methodist minister and director of Camp Wellston. Bro. Rufus Bowman gave us two splendid messages on a recent Sunday and an offering was received for missions. On Feb. 20 the young people gave a temperance play, The Whirlwind. On Feb. 26 Dorothy Holdeman and Dale Kinsey were married in the church. On March 21 Bro. James Beahm spoke at our father and son banquet. Two letters have been granted. Bro. Winger was chosen as delegate to Annual Conference. On Sept. 10 we will have a harvest home-coming. The church will take an offering to help rebuild the Walnut church, which was destroyed by fire. On March 26 Manchester College day was observed and an offering lifted. A number of our men attended a district meeting at North Liberty on April 16. The women have been busy quilting and mending clothing which was brought to the warehouse. They also served a lunch at a sale on March 3. On pulpit exchange day, April 30, Bro. James Beahm spoke for us and our pastor served the Wakarusa church. A mother and daughter banquet is planned for May 16 with Mrs. Paul Halladay as speaker.—Hazel Grasz, Nappanee, Ind., May 1.



**New Paris.**—We met in council with Elder Eldon Evans presiding. One letter was granted. One member was recently received by baptism. Our delegate to Annual Meeting will be Bro. Virgil Mock. Our church joined with the other five churches of our township in a week of pre-Easter services and in an Easter sunrise service. Our love feast was held on April 10 with Bro. William Brubaker in charge. Bro. Ernest Wampler was here March 5 and told of his experiences in China. Bro. Vernon Johnson, pastor of the Milford church, preached here on the Sunday of the pulpit exchange. The men's work sponsored a farewell banquet for Brother and Sister Howard Bosler, who have returned to Africa to do missionary work. Brethren J. Harvey Shrock and family and Charles Gump and family have located in our community. Revival services will be held during the first two weeks in December by Bro. J. O. Winger of Nappanee. The Sunday-school attendance is good and all activities of the church are progressing nicely.—Mary C. Kiefer, New Paris, Ind., May 8.

**Pleasant View.**—On March 27 two weeks of pre-Easter meetings began, conducted by Bro. B. M. Rollins and Pastor Roger Shively. Five persons were baptized on Easter evening at the Walnut Street church. On April 13 we met in council with Elder V. F. Schwalm presiding. The church elected our pastor as delegate to Annual Conference. Mrs. Shively is improving from her long illness. The young people recently organized a B.Y.P.D.; they attended a district rally at the Eel River church on May 7. A Mother's Day program is being planned by the young men.—Mrs. Irvin Myers, South Whitley, Ind., May 8.

**Rossville.**—The Achievement Offering amounted to \$770.30; this included all special and missionary offerings for the year. The relief and Brethren Service offerings amounted to \$205.83. On April 2 Bro. Lloyd Hilbert of North Manchester spoke in behalf of the B.Y.P.D. of Southern Indiana. Pastor Robert Sink held a series of meetings in the Springfield, Ill., church during April. The church auditorium has been redecorated and the basement walls and ceilings finished. The women's work has continued regular meetings in the homes during the winter months. On April 16 President V. F. Schwalm of Manchester College brought our message and a substantial offering was lifted for the college. The church met in council on April 27 with Elder Sink in charge. Bro. F. G. Replogle was elected delegate to Annual Conference. Our love feast will be held on May 21.—Lillian A. Hufford, Rossville, Ind., May 4.

**Santa Fe.**—We met in council on March 16 with Elder Milo Huffman in charge. No delegate will be sent to Annual Meeting this year. Since Pastor F. P. Hostetler has been ill Brethren J. K. Eikenberry, Walter Balsbaugh, P. E. Koblenz and our elder have filled our pulpit. There has been quite a bit of sickness in our group this winter and at present two of our members are in the hospital. Some of our young men are in service.—Dossie Webb Fewell, Bunker Hill, Ind., May 5.

### Kansas

**Larned.**—The children presented a short Easter program. Our church and the Methodist church united in a week's pre-Easter revival; the evangelist was Bro. Earl Frantz of McPherson. The meeting helped many to make a decision for Christ; sixteen were received into our church by baptism and two by letter. Pastor William Gahm and wife are untiring in their efforts to build up the church and the community. At our recent council meeting it was unanimously decided to retain them another year. We also decided to invite the district meeting to meet with us this fall. The ladies' aid decided to send \$50 for the relief of the tornado sufferers at Camp Magnolia. They have also decided to redecorate the interior of our church in the near future.

Elder W. W. Gish sent his resignation to us since he has moved out of the district. Bro. Earl Frantz was chosen to act as our elder.—Mrs. W. W. Horning, Larned, Kansas, April 27.

**Monitor.**—On Feb. 27 Bro. W. W. Gish preached his farewell sermon and he and his family presented Sallman's picture of Christ to the church. On March 5 Bro. Chester Van Dyke began his pastorate here; a few weeks later we held a shower for him and his family. We had pre-Easter sermons by Brethren Bernard King and Burton Metzler and our pastor. On May 7 a district youth rally was held in Darlow and our church was represented. On that day we met in council with Elder J. J. Yoder presiding. Plans were made for a vacation Bible school. Bro. Yoder will represent us at Annual Meeting.—Mrs. E. L. Crumpacker, McPherson, Kansas, March 8.

**Morrill.**—We met in council on April 2 following a basket dinner in the church basement. The ladies' aid has done an exceptional amount of work this year, including sending supplies to C.P.S. camps, to refugees, a Japanese relocation center, the old folks' home, and Bethany Hospital; they have sent boxes to our servicemen overseas and given cash donations to various organizations. Brother and Sister J. F. Burton of Topeka held a two-week revival here; three persons were baptized. Our love feast was held following the meetings. Brother and Sister Kinzie are planning to attend Annual Conference; Sister Kinzie will serve as our delegate.—Mrs. Paul Eisenbise, Morrill, Kansas, April 30.

**Wichita.**—Youth Week was observed with several special occasions, including a broadcast over a local radio station; a city-wide rally; and an all-day meeting on Sunday with Eugene Lichty, the regional youth president, as guest speaker. Other recent guest speakers were Rev. MacFarland of Topeka; Rev. Alexander, a missionary to Chili; and Duane Ramsey, one of our boys at the Magnolia C.P.S. camp. A church directory has recently been distributed. Bro. C. H. Deardorff recently conferred with our building committee concerning plans for our new building. The proposed plans will be presented to the congregation in the near future. The Sunday school is announcing a quarterly honor roll of those having perfect attendance records. A class in preparation for church membership, conducted by Pastor L. Avery Fleming, was held preceding Easter. Easter Sunday services included the consecration of twenty children, baptismal services for ten applicants, and the love feast in the evening. The Crist memorial fund, honoring the late Brother and Sister H. F. Crist, who served this church as pastors for a number of years, has been started. The church grounds are being beautified with shrubs, which have been provided by the Busy Bee circle. We are sorry that we will lose Brother and Sister Fleming this fall when he becomes a member of the McPherson College faculty.—Salome Terwilliger, Wichita, Kansas, May 3.

### Maryland

**Bush Creek.**—The council meeting of our congregation was held in the Pleasant Hill church. Pastor William Kinsey was selected as a delegate to Annual Meeting. The pre-Easter services at our church were dispensed with because of the lack of fuel oil for heating. The resignation of our pastor, to become effective Sept. 1, was accepted. Because of his fine work and untiring efforts in behalf of our church, we regret to see him leave. Our love feast will be held on May 20. On March 26 the round table for the Eastern District of Maryland was held in our church. The guest speaker was Bro. Minor M. Myers, a missionary to China. Miss Flora Harsh, our regional young people's president, also spoke to the group.—Virginia C. Derr, Frederick, Md., April 25.

**Cleveland.**—Our church is successfully carrying out a full program in spite of gasoline rationing and the absence of many of our young men. The high light of our Easter season was the graduation of a class of eight young people from a

course in church membership which was taught by Pastor Jesse D. Reber. These young people had complete charge of the church service on Palm Sunday; following this they received baptism. On Easter three others were received into the church by letter. We have monthly family night meetings. The children of our Sunday school are working for China Relief and the heifer project. They have purchased a heifer and are feeding it by contributions from the children and money they make collecting and selling newspapers to a storage company. We have an active organization of young people and they are participating in the youth programs of our city and county. Definite plans for a building improvement program have been outlined for us by Bro. C. H. Deardorff. Several organizations in the church are raising money for various projects in this program. A group of our women meet each week for relief sewing.—Mrs. Alden Burkholder, Cleveland, Ohio, April 17.

**Frederick.**—On the evening of Feb. 13 Bro. Jesse Shaver told of the mission work done in the Eastern District of Maryland. Feb. 15-27 Bro. Harry K. Zeller, Jr., assisted by Pastor Ralph Shober, conducted our evangelistic meetings. Seventeen members were received by baptism and two by letter. Bro. Zeller also spoke on two occasions over radio station WFMD. On March 5 Sister Anna Hutchison was our guest speaker. On March 12 a group of young men from the C.P.S. unit at Springfield State Hospital had charge of the evening service. We met in council on March 19. It was voted to retain Brother and Sister Shober another year. On March 21 Bro. Ernest Wampler gave a talk concerning our relief work in China. On March 26 Bro. Minor M. Myers spoke at our morning service about his experiences as a Japanese internee. The evening service was observed as our annual Sunday-school night. Following the address by Rev. S. G. Sheriff of the United Brethren Church, there was a roll call of classes. Our church recently sent 100 pounds of clothing to the relief center at New Windsor, Md. We observed the love feast on April 6.—Mrs. John W. Wolfe, Frederick, Md., May 6.

**Pipe Creek.**—We held our council meeting on March 15 with Elder E. C. Bixler presiding. The Sunday-school voted to give \$15 to the Red Cross. March 31—April 2 a Bible institute was conducted at the Union Bridge church by Bro. Moore. The B.Y.P.D. has taken up the heifer project. They are raising several heifers and others have been promised. On April 7 the B.Y.P.D. presented an Easter pageant entitled *The Uplifted Cross*. We sent two delegates to district meeting at the First church in Baltimore on April 12. On April 16 Bro. Rufus Bucher preached at our morning service and was in charge of our love feast in the evening. On April 22 the Gleaners class served luncheon at a women's peace meeting in Westminster. Bro. Philip Lauer of Bethany Seminary served as our summer pastor last year and will serve us again this year. Plans are being made to hold a vacation Bible school during the summer. The attendance at all of our services has been good.—Mrs. Nettie Elliott, Linwood, Md., April 26.

### Michigan

**Florence.**—On Feb. 6 a group of the young people from the churches of the district met at the home of our pastor and wife, Brother and Sister George Sherck. On Feb. 13 a group of Gideons gave a program at our church. March 26-30 Brother and Sister F. H. Crumpacker gave us a series of sermons and lectures, illustrated with slides. On April 7 Bro. Homer Shrock officiated at our love feast. On Easter evening a play was given by the young people and children. The ladies' aid recently served lunch at a farm sale; the proceeds of \$15 will go for China relief. We voted to send \$5 to Manchester College. We have a 100% Messenger club. Bro. Sherck was elected delegate to Annual Conference. We are planning a special program for Mother's Day. Our mother and daughter banquet will be held in



the near future. We plan to send home-made cookies to the boys in C.P.S. camp the last of this month.—Mrs. May Myers, Constantine, Mich., May 8.

## Montana

**Whitefish.**—Since our last report five babies have been dedicated. Our church has adopted the ministerial pension plan. The love feast was observed on April 6. On Good Friday we joined the other churches of our town in a service. The Sunday school gave a program on Easter day and our pastor spoke on Easter in a World at War. The baptism of two young men followed this service. All our Sunday services are well attended and at least ninety per cent of our membership attends the midweek prayer meeting and Bible study. Pastor A. P. Becker speaks at the Belton C.P.S. camp the first Sunday morning of each month and at Proctor each third Sunday morning. When Bro. Becker is absent our services are conducted by local members or by Mrs. Becker. The ladies' aid has been making dish towels, folding bandages for the local hospital, quilting, preparing a box for relief and another for the hospital in Puerto Rico. At our spring council it was decided to make needed repairs upon the church buildings; this will be cared for by the trustees and the ladies' aid. Our vacation Bible school will be directed by Mrs. Sam Hahn.—Mrs. Lottie Ellis, Whitefish, Mont., May 5.

## Ohio

**Happy Corner.**—Bro. Lon Karns conducted the evangelistic meetings for four evenings preceding Easter. On Easter evening two persons were baptized. The Sunday-school attendance has averaged around 150. Twenty people from Happy Corner took the training course held at Trotwood in February and March. This school, conducted by the Sunday-school Council of Religious Education, was supported by the Trotwood, Bear Creek and Happy Corner churches, the Trotwood Christian and Antioch United Brethren churches. Many questions of current interest were discussed. Copies of Walking With God Today are being sent to the families who do not get to church often and to the boys in the service. Abundant Living is also being sent to the boys in the service. The adults, young married people and young people hold class meetings each month. Aid society and prayer meetings are held each week.—Glenna Lambert, Dayton, Ohio, April 28.

**Harris Creek.**—We met in council on April 11 with Elder Ray Shank in charge. Pastor Theo. R. Eley will be our delegate to Annual Meeting. Our treasurer reported the financial situation of the church to be very good. Bro. Eley was unanimously retained as our pastor. Bro.

Niels Esbensen of Hartville held a revival here Feb. 14-27. As a result three girls were baptized and two members received by letter. A baptismal service was held on Easter evening following the drama, The Way of Life, presented by the young people. Manchester Day was observed on March 26 and an offering of \$30 was received for the college. Our young men in service are missed by the church. We keep in touch with them by correspondence. We plan to redecorate the interior of the church in the near future.—Mrs. Bertha Hoover, Bradford, Ohio, April 24.

**Painter Creek.**—Bro. Roy K. Miller conducted a meeting here Feb. 28—March 12; eight were baptized and two received by letter. Manchester Day was observed and a group of students from the college gave us a program. Easter programs were given at the Red River and Painter Creek churches. The foundation of the Red River house has been repaired and other improvements are being planned. The business meeting was held April 13. Pastor Paul C. Lantis will serve as our delegate to Annual Conference. A young father and mother were baptized on April 23. The mother and daughter banquet will be held in the church basement on June 2. The young married people from the Oakland church presented a play, The House on the Sand, at our church.—Mrs. I. R. Loxley, Arcanum, Ohio, April 24.

**Poplar Grove.**—At a recent business meeting the church was happy to be the recipient of a \$1,000 government bond. It was the thought of the donor that it might be used in partially purchasing a church farm. We are planning for our pastor, Bro. D. G. Berkebile, to represent us at Annual Conference. The work of the church is progressing. The aid society, though small in number, has been doing worth-while things in both relief and C.P.S. work. On April 23 Wilmer Eley, one of our C.P.S. boys stationed at Tallahassee, Fla., told of his work in the sanitation project of that state.—Homer Hal-laday, Greenville, Ohio, May 1.

**Poplar Ridge.**—On Feb. 27 we had a farewell service for Brother and Sister Sam Flory and family, who have now moved near North Manchester, Ind. The church gave them a floor lamp, an occasional table and a woolen blanket. They were faithful workers in the church. A family fellowship supper was enjoyed recently. A generous shower of food and presents were presented to our pastor and wife. We have a 100% Messenger club. The Home Builders are working on a play, The Two Builders, which will be given at our next family fellowship supper in June. Pre-Easter services began on April 2 with the young married people sponsoring a musical program. The services for the following week were in charge

of Bro. Noffsinger, since our pastor was conducting a revival meeting in the Silver Creek congregation. At the Easter sunrise service four of the Sunday-school classes presented a pageant. The men's organization had a very successful year and cleared \$450. On April 16 a large delegation of our young people attended a B.Y.P.D. meeting at the Bryan church. During the spring and summer our Sunday night service will be in charge of the different Sunday-school classes. On April 30 a candlelighting service was observed for our boys in service. Bro. Laursen was elected delegate to Annual Conference. Our love feast will be held on June 17, 18.—Mrs. Otto Laursen, Defiance, Ohio, May 3.

**Zion Hill.**—Three more young people are now in service, making a total of seven from our church. Bro. E. G. Diehm has been filling our pulpit. We are looking forward to having Brother and Sister Claude Wolfe from Bethany Seminary to serve as our summer pastors. The pulpit was filled by Bro. Martin Krieger on April 16. We had a week of pre-Easter services, conducted by Bro. Robert Byerly. The week was closed with the love feast on Easter evening. Some of the men have remodeled several classrooms in our church and the young married people did the redecorating. The young people and children gave a play, The Plot That Failed, for the Youth Serves program on April 30. We are planning to have a vacation Bible school.—Kathryn Rohrer, Lima, Ohio, May 3.

## Oregon

**Portland.**—Brethren Thomas H. Forney and Galen L. Miller have been licensed to the ministry. The B.Y.P.D. study of race relations brought as guest speakers at the evening services Alfredo Pereio, Filipino; Rev. J. F. Smith, Negro; H. F. Backlund, the director of the Chinese mission; and Rev. Tan-Ditter of the Jewish-Christian mission. Visiting brethren in our church since Jan. 1 have included C. Ernest Davis of La Verne College, E. M. Studebaker of Bethany Hospital, Dan West and Ora Huston of the Brethren Service Committee, and Grant McGuire of Idaho. In February Pastor R. R. Hatton attended the regional conference at La Verne. Four of our members were anointed in March. On the evening of Palm Sunday the Easter story was presented in music and living pictures. The pre-Easter revival meetings conducted by our pastor resulted in five baptisms. On Easter morning a candle was lighted for each of the thirty-seven boys in service from our church; special prayer was offered for them and their families. Our love feast was observed that evening. During the year closing Feb. 29 \$1,216.07 was given for missions and Brethren Service. We serve the boys at the Christian servicemen's center every three months.—Mrs. Ruth Bruner, Portland, Oregon, May 1.

## Pennsylvania

**Carson Valley.**—We met in council on March 2 with Elder J. J. Shaffer presiding. Regular reports were given by the auditors. Two delegates represented our church at district meeting. It was voted to install Brethren Ord Brubaker and Ernest Brubaker into the deacon's office. Brother and Sister J. J. Shaffer have placed their letters in our congregation. The B.Y.P.D. held an Easter sunrise service. The women's work organized a missionary group on April 25. Our love feast will be held on June 21.—Ehalin Kaufman, Carson Valley, Pa., April 30.

**East Petersburg.**—On Feb. 6 a Bible institute was held at the Salunga church by Bro. A. C. Baugher of Elizabethtown College. On March 5 Ruth Baker and J. Harlan Miller were married in the Salunga church. In the evening Elder Ralph Jones of Trappe began a series of evangelistic services. Eleven persons were baptized into the church on Easter Sunday. At council meeting it was decided to have a special church offering on the third Sun-

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### LOVE FEASTS

#### Illinois

June 4, 7:30 pm, Cherry Grove.

#### Indiana

May 27, Burnettsville.  
May 27, New Salem.  
May 27, 7:30 pm, English Prairie.  
May 27, 7:30 pm, Middletown.  
May 28, 8 pm, Cedar Creek.  
June 1, Baugo.  
June 1, 7:30 pm, Blue River.  
June 2, 8 pm, Pipe Creek.  
June 3, Camp Creek.  
June 3, West Manchester.

#### Iowa

May 28, 7:30 pm, Garrison.  
June 4, Brooklyn.

#### Kansas

May 27, 8:30 pm, Parsons.  
May 28, 8:30 pm, Belleville.

#### Maryland

May 28, 7:30 pm, Ridgely.

#### Michigan

May 27, 8 pm, Shepherd.

## Ohio

May 28, Eagle Creek.  
June 17, 10:30 am, Poplar Ridge.  
June 18, West Alexandria.  
July 1, 8:30 pm, Deshler.

### Pennsylvania

May 27, Spring Run.  
May 27, 2 pm, Akron.  
May 27, 28, 10 pm, Antietam, Princes house.  
May 27, 28, 10 am, Black Rock.  
May 27, 28, 1:30 pm, Myerstown.  
May 27, 1:30 pm, Welsh Run.  
May 28, 5 pm, Carlisle.  
May 28, 7:30 pm, Ligonier.  
May 28, 10:15 am, Codorus.  
May 28, all day, Lower Conewago, Bermudian house.  
May 30, 31, 10:30 am, Chiques, Chiques house.  
May 31, June 1, 2 pm, Kreider house, White Oak congregation.  
June 3, Mingo.  
June 3, 7 pm, Mechanic Grove.  
June 3, 4, 1:30 pm, Fredericksburg, Meyer house.  
June 4, 4:45 pm, Harrisburg.  
June 4, 6:30 pm, Middle Creek.  
June 21, Carson Valley.

## Virginia

May 27, 7:30 pm, Nineveh.



day of each month to create a fund to help the dependents of conscientious objectors called into service. On March 26 we enjoyed a program by the Elizabethtown College a cappella choir. On Palm Sunday Bro. H. A. Merkey brought a message to the congregation at Salunga. Pre-Easter services were held at the Salunga church April 5-7; Brethren Hiram Gingrich, Harry Eshelman and Henry Bucher brought the messages. Our Easter services were concluded with a home talent program on Sunday evening. Brethren P. J. Forney and Earl C. Brubaker will represent our church at Annual Conference. We again have a 100% Messenger club.—Mrs. John P. Gingrich, East Petersburg, Pa., May 2.

**Greencastle.**—As a direct result of our recent revival meeting six persons were baptized, three reclaimed, one received on former baptism and one by letter. The climax of the meeting was our Easter dawn service. On the evening of April 10 we held our preparatory service, and the love feast was observed on the following evening with Elder D. R. Petre officiating. At our business meeting on April 17 Mary Snyder and Mrs. C. E. Grapes were elected as our delegates to Annual Conference. We are looking forward to our mother and daughter meeting on May 10, at which time Sister Anna Hutchison will be the speaker. On Mother's Day we are planning to have a special service; the consecration of children will also be held. Plans are being made for the ministerial and Sunday-school meeting to be held here Aug. 13.—Cora E. Oellig, Greencastle, Pa., May 5.

**Harrisburg.**—On Jan. 29 we lifted a missionary offering of \$659. On Feb. 11 Bro. F. H. Crumpacker gave an illustrated lecture on China. On Feb. 10 the women's Galilean Bible class had a fellowship supper and invited their husbands and friends. On Feb. 27 we had our mortgage-burning service. On March 29 the missionary society presented a play. On Palm Sunday and Easter Sunday our choir brought special music. The junior department presented an Easter program during the Sunday-school hour. Since our last report ten persons have been baptized and one received on former baptism. Three letters of membership have been granted. In January Pastor H. B. Heisey began a series of sermons on the Book of Philippians and now he is preaching a series on Ephesians. In March the adult Sunday-school classes held a joint class meeting. One of the men's work projects is to send a letter a month to each boy in service. The Galilean Bible class remembers each boy on his birthday and on special days. On April 23 Bro. Bergerstroock of York presented a flannelgraph lecture on temperance at our church service. Our love feast will be held on June 4.—Mrs. E. M. Byrem, Camp Hill, Pa., April 26.

**Hatfield.**—We met in council on March 25 with Elder Norman Frederick presiding. Two letters of membership were received. An offering for church expenses and our spring missionary offering were received. Elder Frederick was chosen to represent us at Annual Conference. It was decided to make some minor changes at the Hatfield house, including the painting of it. Brethren Henry F. King of Meyerstown and Elmer M. Moyer of Vernfield were present at this church council to ordain Bro. Herbert P. Landis into the ministry. Our love feast was observed on April 22; Elder John Myers of Lancaster officiated.—J. Herman Rosenberger, Souderton, Pa., May 2.

**Hershey.**—Our Bible institute was held on Feb. 6 with Bro. Forrest L. Weller of Elizabethtown as the speaker. Our B.Y.P.D. was host to the youth fellowship of the Eastern District of Pennsylvania on Feb. 13. The visiting minister was Bro. Luther Harshbarger of the Ambler church. On Feb. 19 Rev. Pierce Swope was the speaker at the father and son banquet; special music was provided by the male quartet from the Messiah Bible College. Copies of the program were sent to all our men in service. On Feb. 20 the morning

and evening messages were delivered by Mrs. H. Stover Kulp, a missionary to Africa. On the evening of March 5 a program was presented by the Elizabethtown College choir. Passion Week services were held in our church by Bro. R. W. Schlosser of Elizabethtown College. On Easter morning a sunrise service was held at Spring Creek, sponsored by the young people of five congregations. A cantata, The Exalted Christ, was rendered by our choir in the evening. On April 27 Ernest Wampler, a missionary to China, spoke at a special missionary meeting, and on April 29 a lecture was given on Amish life and culture by J. W. Yoder. Pastor J. Herbert Miller delivered our examination sermon on April 30, preparatory to our love feast on May 6, when Bro. S. Clyde Weaver of East Petersburg will be the visiting minister. Prayer services are being continued in the homes of the members. The men's work is sponsoring the Lord's Acre project and the heifer project. The committee is planning to purchase two heifers. In addition, a heifer fund will be set up to purchase feed and additional heifers.—Tola Goodling, Hershey, Pa., May 3.

**Lebanon.**—On Feb. 8 the mothers and daughters sponsored a musical tea. A fine program of vocal and instrumental music was presented. On Feb. 13 we held our achievement services for world-wide missions. In the evening Elder J. F. Graybill spoke on Sweden and Denmark. The Achievement Offering amounted to \$149.10. On Feb. 22 the father and son banquet was held. There were 100 present. Prof. J. Gordon Starr, a Red Cross worker in the South Pacific, was the speaker. At all of our morning services we have a moment of silent prayer for our boys in service.—Rosalia Reinhold, Lebanon, Pa., April 25.

**Locust Grove.**—The church met in council on April 12 with Elder S. W. Pearce presiding. The Sunday-school rendered an Easter program. Our love feast will be held on May 7. Bro. Wayne H. Dick of Salem, Va., will hold an evangelistic meeting for us June 12-25.—Mrs. W. G. Wilson, Johnstown, Pa., May 1.

**Martinsburg.**—On Feb. 20 a member of the Gideon Bible Society was with us; an offering of \$60 was received for this cause. On Feb. 27 the American Bible Society showed pictures of their work and an offering of \$35 was sent to this group. During Lent we had fellowship services each Friday night, conducted by the different churches of the town. At our Easter services special music was given by different groups and a sermon by our pastor. A number of our men attended the district men's meeting at Williamsburg on March 30. Dr. Calvert Ellis delivered the address. Our love feast will be held on May 7. A number of our members attended the district meeting at Everett April 11-13. We have sixty men in service and our pastor keeps in constant touch with them.—Mrs. Harry Rhodes, Martinsburg, Pa., April 23.

**Mechanic Grove.**—At our last council meeting Brother and Sister Rufus P. Bucher were elected as delegates to Annual Conference. On April 16 Bro. Henry Long, a student at Elizabethtown College, preached for us. On April 23 Bro. I. N. H. Beahm of Nokesville, Va., preached at the morning and evening services. The young adult class gave a program in the Neffsville Brethren Home on April 23. Since the last report we have received five members by letter; our church membership now totals 280. Our love feast will be held June 3.—Martha A. Bucher, Quarryville, Pa., April 24.

**Mt. Joy.**—On March 22 our women's work gave a program entitled Babies Around the World. More than 100 pieces of clothing for relief were collected as a part of the service. The women have begun a study of the book, We Who Are America. We met in council on April 4 and Mrs. A. B. Horner and J. Arthur Myers were elected as delegates to Annual Conference. We had pre-Easter services on April 5-7. Some of our folks and our pastor co-operated with the Mt. Pleasant ministerium in the observance of Good Friday. The choir presented an Easter cantata, The Song of Triumph. Eleven

persons were baptized on April 15 and one was received by letter. Our love feast was held on April 16. The B.Y.P.D. holds regular Sunday evening meetings and is preparing a play entitled Fanny Crosby.—Pearl Eicher, Mt. Pleasant, Pa., April 25.

**Myerstown.**—Our Achievement Offering amounted to \$135.17. Feb. 6-20 Bro. Carper conducted our revival services and twenty persons were received into the church. On Feb. 25 some of our sisters participated in a community World Day of Prayer service. March 4, 5 Bro. R. W. Schlosser of Elizabethtown College conducted a Bible institute here. On March 19 the Richland B.Y.P.D. had charge of our evening service. On March 26 Rev. White and his Negro chorus rendered a musical program. April 7, 8 the local ministers conducted pre-Easter services. On Easter morning the children rendered a program. In the evening the local chorus presented a cantata. Thus far, under the sponsorship of the men's work, three heifers have been purchased and are being raised for relief work. We are planning to have our love feast May 27, 28.—Mrs. Clarence F. Dubble, Myerstown, Pa., April 26.

**Pine Glen.**—Our B. Y. P. D. has been sponsoring Bible study each week. We have a chorus of thirty voices which has given programs over the radio. Pastor Perry L. Huffaker broadcasts a half hour of favorite hymns and poems every Tuesday and Friday at 1:15 p.m. over radio station WMRF in Lewistown. On March 19 our regional director, Bro. Donald Snider, was our guest speaker. In the afternoon and evening a Sunday-school and young people's rally of circuit five was held in our church. In the afternoon an address was given by Dr. Calvert N. Ellis, followed by sectional conferences and a fellowship luncheon. Bro. Wilfred N. Stauffer was the speaker at the evening session. Our pastor baptized seven persons on Easter; some of these were children who attended the pastor's class in church membership. At the last council meeting our treasurer reported that we have paid our parsonage debt and have raised \$3,000 during the year for all purposes, not including the Sunday-school offerings. The women's work served lunch at a farm sale on March 18. They also contributed \$75 toward the payment on the parsonage debt. Offerings for Brethren Service are lifted on the fourth Sunday of each month. Some clothing for relief is being received by our Brethren Service secretary. At a special council meeting Bro. Huffaker was retained as pastor for three years. During the past three years Brother and Sister Huffaker

## Pension Remittance Blank

Please Observe: Always use this form. If possible have local treasurer include with congregation's amount also that of the minister. If minister sends alone he should fill in name of congregation and district. Make remittance to Brethren's Pension Board and send to 22 S. State St., Elgin, Ill. Send promptly the first of each month for that month. No receipt will be sent but quarterly reports will be issued.

|                                                                                                                                             |         |
|---------------------------------------------------------------------------------------------------------------------------------------------|---------|
| Monthly Contribution                                                                                                                        | \$..... |
| Minister                                                                                                                                    | .....   |
| Congregation                                                                                                                                | \$..... |
| District                                                                                                                                    | .....   |
| *Penalty for Delay @ 10c per mo.                                                                                                            | \$..... |
| Contribution due for month of.....                                                                                                          | 19..    |
| *Penalty 10c if one payment is made for both pastor and congregation. If payments are made separately, penalty 5c per month for each party. |         |



have labored earnestly in the work here.—Margaret L. Miller, Mattawana, Pa., April 21.

**Somerset.**—On Jan. 30 the young people held a circuit rally. In the evening Bro. C. O. Showalter gave an illustrated lecture on temperance. During the week of Feb. 20 volunteers from the various churches took a religious census of our town. About \$200 was placed in our building fund as a result of the birthday supper on Feb. 9. Dr. A. C. Baugher of Elizabethtown College brought our message on March 19. A circuit institute was held in



Charles C. Ellis, moderator-elect for the June 7-11, 1944, Annual Conference, Huntingdon, Pennsylvania.

"They give the years of their youth, the strength of their manhood and womanhood to God in India, China and Africa, and other fields of the world. . . .

"Gladly, cheerfully, therefore, let us regard it as an opportunity to enlist in the Christian crusade. 'Forasmuch as we know that our labor is not in vain in the Lord.'"

## Conference Offering

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Dear Brethren:

Use this money as indicated—

\$.....Conference Budget

\$.....Brethren Service

\$.....

Please place this money to the credit of

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Name of sender .....

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Date.....194.. Amount \$.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

the afternoon and evening and addresses were given by Brethren Baugher, A. G. Breidenstine and DeWitt Miller. On Palm Sunday evening the young people presented a play, The Challenge of the Cross. During the week of March 26 our pastor held evangelistic services in the Waynesboro church. Sister Maude Shaffer filled our pulpit on April 2 and in the evening we enjoyed a sacred concert by Eivin Bjornstad of Norway. Bro. Jacob Dick preached three evenings during Holy Week. Our Easter offering, which was placed in the building fund, amounted to \$500. At the evening service there was a special program of music and art. Our former pastor and elder, Bro. T. R. Coffman, recently died. The women served a dinner to the Farm Bureau on April 11 and added \$200 to the building fund. Our pastor held evangelistic services in the Pike church April 12-23. Their pastor, Bro. Roy S. Forney, preached on April 16. On April 23 Bro. Robert Mock brought the morning sermon and in the evening a program was presented by the women's work. We have received three members by baptism and one by letter. We are looking forward to evangelistic services to be conducted April 30—May 7 by Bro. George Detweiler. Our love feast will be held on May 7.—Mrs. Charles A. Cage, Jr., Somerset, Pa., April 23.

### Virginia

**Cannon Branch.**—Bro. Minor Myers spoke to us on Feb. 13. Our evening services have been well attended during the winter. The women have met each month to sew for local welfare, the Red Cross and Bethany Hospital. We shall make garments for the children of Greece during the next few months. Our council met on May 7 after a fellowship lunch at the church. Bro. Paul E. Swigart was elected delegate to Annual Conference. All of our church officers and members of boards will hereafter be elected at the September council so that all officers can be consecrated at one service. We shall join with the Nokesville and Valley churches for our vacation Bible school, meeting at the Nokesville church the last two weeks of July.—Mrs. Crystal D. Wake-man, Manassas, Va., May 8.

**Elk Run.**—Our pastor made for our Sunday school a mechanical register on which is recorded all important proceedings of the school. The aid society had the furniture and woodwork of the church varnished. The trustees had the exterior of the building painted. On March 11 our church met in council. The district meeting convened with us on March 29-31. This is the fifth district conference to be held here since the church was built in 1881. Bro. Leland S. Brubaker was the guest speaker and Bro. Paul H. Bowman the moderator. The men's organization is making some needed repairs on the church grounds. The truck from the C.P.S. camp at Bedford comes through once each month for supplies for the camp. The aid society has been making bedspreads this winter. Help was given to a local family that lost most of its household belongings by fire. A number of our young men are in service and the pastor sends each of them a letter occasionally. A number of our young people attended the recent regional round table at Bridgewater. Bro. W. H. Zigler will be our delegate to Annual Meeting. April 16 was Bridgewater College day and Dr. John S. Flory was our speaker. The offering for the day was almost equivalent to our allotment. On April 19 Sister Flora Harsh, a youth worker of the Southeastern Region, met with our youth cabinet at the Moscow church.—Mrs. Lucy A. Zigler, Churchville, Va., April 27.

**Harrisonburg.**—On March 20 Bro. C. D. Bonsack began a week's services in our church. The meetings began with good interest, which continued to grow throughout the week. Preceding each evening message Bro. Bonsack gave a short travel talk. There were five applicants for church membership. On March 22 Dr. Elbert M. Conover, director of the International Bureau of Architects, met with some of our church officials to dis-

cuss our building problem. In the evening he presented an illustrated lecture, Building the House of God. During the week preceding Easter Dr. Lawrence Bair of Lancaster, Pa., conducted a series of interdenominational services in the Methodist church. In addition to the evening services there was a half hour service each noon.—Mrs. A. Fred Cline, Harrisonburg, Va., May 5.

**Madison.**—During the months between the time Bro. W. E. Cunningham moved away and Bro. R. A. Haney moved here from Muscatine, Iowa, to be our pastor, the regular appointments at both churches were cared for by our elder, H. S. Knight. The B.Y.P.D. gives programs and holds monthly business and social meetings in the homes. They planted a potato patch for C.P.S. In March they entertained a district young people's round table. The church women have sewed for C.P.S., paid their quota for the national project, and one day tacked comforters at the parsonage while the men helped the pastor with work on the farm. They sent soap to the relief center at New Windsor, Md. Our pastor has sent devotional material to our three young men in service. A Sunday school has been started at the Rose River house. A Bible school is planned for both church houses. Missionary interest is sustained by the work of our missionary nurse in Africa, Sister Ruth Utz. Our church was host to the first district ministerial fellowship to be held for our scattered churches; several others will be held during the year at other churches in the district.—Mrs. Irva Kendrick Haney, Brightwood, Va., April 25.

**Middle River.**—On Jan. 30 Elder C. E. Long of Weyers Cave preached for us and conducted the installation service for the following deacons and their wives: Earl Spitzer, Joseph Humbert, Lester Sheets and Rufus Driver. In the evening the young people of the Pleasant Valley church presented the drama, The Religious Awakening of Pine Grove. At the February council it was decided that we celebrate the 120th anniversary of our church with a home-coming. Bro. M. R. Wolfe of Bridgewater will conduct our revival beginning Oct. 22. A roster bearing the names of all our boys in service is being secured for our church. On April 2 the passion play, with the use of a series of slides, was given by Dr. John Burkholder. On April 9 Bro. Minor Myers gave us an interesting account of his experiences in a Japanese concentration camp. A number of our young people attended the regional youth round table at Bridgewater on April 15. The Sunshine class has purchased a heifer to raise for relief. Our love feast will be held on May 21. The aid society has been busy making comforters and other things.—Bettsie Dichl Flory, Grottoes, Va., April 28.

**Mill Creek.**—We met in council on March 25. We surpassed our financial goal in district and general mission work. Our giving to Brethren Service work has been very good. Delegates were elected to district and General Conference. We have been having good attendance at our church services all winter and spring. Work has been started on a house to be used by the caretaker of the church and the cemetery. Bro. Minor Myers brought us an inspiring lecture on a recent Sunday. Bro. Edward Frantz was with us for a series of five meetings during the last of March. On April 6 we held our love feast. Bro. Earl M. Bowman of Harrisonburg was our speaker. On Easter evening the young people presented a cantata. We are looking forward to the coming of Sister Ida Shumaker in the near future.—Mrs. Eva W. Mundy, Port Republic, Va., April 26.

**Montezuma.**—Our aid society met for three all-day sewings in February to make clothing for relief; 150 garments were made and reconditioned and two comforters were made. We gave \$50 to the Red Cross and \$48 to Bethany Hospital. On March 5 the aid society presented a program for the B.Y.P.D. We also packed



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Kinzie and Brother and Sister W. H. Rader were elected as delegates to Annual Conference. The building committee was instructed to proceed with the raising of funds. Bro. D. H. Miller, pastor of the Buena Vista church, has accepted the pastorate of our congregation and will come to us the middle of June. Our love feast will be held on May 9. We hope to have Bro. Miller with us at this meeting. Bro. Ernest Wampler was here on April 16 and gave an interesting message on conditions in China.—Frankie Showalter, Troutville, Va., April 24.

### Washington

**Outlook.**—At the March business meeting the church unanimously chose Bro. F. A. Wagner as pastor for another year. The children gave a program in the morning of Easter Sunday and the pastor preached the sermon in the evening. Elders F. A. Wagner and C. A. Wagner held two meetings in Glenwood in March. The ladies' aid sponsored a birthday dinner and program on March 17. Dr. and Mrs. E. A. Annette, missionaries to India, were here April 16-18. They gave some very interesting lectures. The Gideon group was in charge of the morning program on April 30.—Mrs. Anna Myers, Outlook, Wash., May 1.

### West Virginia

**Greenland, Brick.**—A union World Day of Prayer service was held in our church. On May 1 we met in council with Elder Ezra Fike presiding. Steps were taken to secure a pastor. Bro. Norman A. Seese, who has served us for the past four and one-half years, left May 1 to become field executive for the Second District of West Virginia. Since our last report two persons have been baptized as the result of a meeting conducted by Bro. Marshall Wolfe. Several of our young people and Bro. Seese attended the regional round table at Bridgewater, Va., on April 15. On April 19 a social was held for our pastor and family. A substantial purse was presented to them. Our goals for giving—\$80 for the Conference Budget and \$120 for Brethren Service—were reached. We are planning to do some repair work on the church in the near future.—Loretta Idleman, Petersburg, W. Va., May 9.

Easter boxes for the boys from our community who are in service. On Easter Sunday our B.Y.P.D. joined the other two B.Y.P.D.'s of our congregation in rendering a program at Beaver Creek. On April 16 Bro. Cecil Ikenberry of Bridgewater College brought us a message, after which an offering for the college was received. On April 26 Sister Flora Harsh, the regional B.Y.P.D. president, met with our young people. Our Sunday school is presenting a Testament to each boy who enters the service; one class in the Sunday school is responsible for sending letters to the boys each week. Our church and community suffered a loss recently in the deaths of two beloved members, Bro. A. E. Hollen and Sister Sue Shickel.—Mrs. Arlie S. Glick, Dayton, Va., May 9.

**Nineveh.**—Bro. Allen Hoover of Roanoke is our pastor again this year. On March 26 Elder J. B. Peters preached for us. The ladies' aid is very active. We have made \$30 worth of clothing for foreign relief; we also gave \$10 to the Red Cross fund. Our love feast will be observed on May 27. In the absence of our pastor on April 23, Bro. E. J. Jacobs of Roanoke brought us an inspiring message.—Mrs. R. O. McGuire, Hardy, Va., April 24.

**Richmond.**—Since our last report four of our members have died. The juniors presented a program on Easter Sunday; they also furnished flowers for the church. We held our love feast on Easter evening, following a week of pre-Easter services conducted by our pastor. There were two converts as a result of these meetings. About fifty persons attended the alumni meeting of Daleville and Bridgewater College, held here on April 17. Dr. C. C. Wright was the speaker. Prof. Morley J. Mayes of Bridgewater delivered our message on a recent Sunday morning. Two of our girls attended the youth conference at Bridgewater. Our people are supporting the Brethren Service program very faithfully; in addition to the offerings once a month, we have given to the heifer project and are collecting clothing and shoes for relief. The Home Builders class is devoting thirty minutes of the monthly social period to Bible study. The women's department has contributed to district missions, a girls' mission school, and helped a great deal with giving food to needy families in our own community. This group has made seventy-five garments for the Red Cross, furnished sixteen locker curtains and sent cookies to Camp Bedford. Our relief work at present is the making of thirty garments for the children of Greece. Our services are progressing nicely under the leadership of Bro. C. C. Canfield.—Mrs. Nellie Hudson, Richmond, Va., May 1.

**Roanoke, Ninth Street.**—The men have painted the Sunday-school rooms in the old section of the basement. The women refurnished the nursery; they meet regularly for quilting and relief sewing. They have given \$15 to the Studebaker Memorial fund. One heifer for relief has been bought and plans are being made to buy another. We have a 75% Messenger club. Pastor N. M. Shideler gave a series of inspirational Lenten sermons, followed by a week of pre-Easter services with a different speaker each evening. We met in council on April 11 with Elder C. M. Key presiding. Pastor Shideler and Sister Margie Garst were elected as delegates to Annual Conference. We decided to have a Bridgewater College day in the near future. Bro. E. J. Jacobs was licensed to the ministry. Our love feast was observed on April 23.—Mrs. C. E. Bowman, Roanoke, Va., April 23.

**Troutville.**—At our council meeting on April 16 Brethren E. C. Firestone, G. B.

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● Brethren Publishing House, Elgin, Illinois





# GOSPEL MESSENGER

Volume 93

JUNE 3, 1944

Number 23



And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he . . . said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 13-16.

Children's Day  
June 11



## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Volume 93 Number 23

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## Around the World

The Protestant Theological Faculty in Paris is the only Protestant theological school remaining open in France, according to an article from the International Christian Press and Information Service in Geneva, Switzerland.

It has been announced by St. Louis University, a Jesuit controlled college, that five Negro students have been enrolled for the summer session. This school becomes the first collegiate institution in Missouri to admit Negroes.

The Y.M.C.A. was founded on June 6, 1844. June 4, 1944 has been set aside to observe its one hundredth anniversary, and it is recommended that churches that care to recognize at that time the historic bond, the Y.M.C.A. and the church.

The present Congress, in session since Jan. 6, 1943, has had 6,385 bills and 1,276 resolutions (up to May 1) to consider. Of the bills, 556, or about eight per cent, have come through committees and become laws. The remainder either have been rejected or blocked, or are being allowed to expire.

In a report to the 156th General Assembly of the Presbyterian Church in the U. S. A., it was stated that \$200,000,000 a year is collected annually in the name of religion by radio. This sum is taken in through mail collections, the sale of gospel texts or other devices by those who ask for contributions for which no accounting is made.

An old two-volume Gutenberg Bible, long in the possession of the Widener family of Philadelphia, has been presented to the Widener Memorial Library at Harvard University. The Bible, one of ten complete copies known to be in this country, was printed at Mainz, Germany, about 1455 and came into possession of Peter Widener about 1913.

To provide a place for tired businessmen to relax and meditate, the Minneapolis church federation has rented a suite of rooms in a downtown office building. The request for such an arrangement came from the businessmen themselves. The suite includes a private counsel room for individual prayer. Twenty clergymen are to serve as staff members of the place, with at least one always on hand from nine to five o'clock each day.

A traveling automobile library for rural preachers is planned by Arkansas Baptist leaders. The traveling library will visit each rural pastor once a month when he may borrow as many as five or six books at a time.

The British Foreign Bible Society, together with the American Bible Society, has arranged to print in Sweden large numbers of Scriptures in various European languages, including French, Czechoslovakian, Rumanian and Serbian.

The Protestant churches of America are falling down in providing clergymen for the nation's naval service, says Capt. Robert Workman, chief chaplain of the United States Navy. Jewish and Roman Catholic clergymen have kept their allotments filled at all times, he says.

According to information in the latest underground publications received in this country, the German decree of Dec. 16, 1939, regarding the "confiscation of all historical masterpieces and religious works of art" has been carried out thoroughly in the past three years. Public and private art galleries in Poland were looted and masterpieces of Polish religious art carried off by uniformed police.

The Christian church in Germany will emerge from the war stronger than in many decades, according to authoritative estimates received in this country from Geneva, Switzerland. Although buildings have been destroyed, seminaries closed, the religious press suppressed, and three fourths of Germany's pastors mobilized for military service, the prestige of the church is said to be greatly enhanced.

An important step in bringing the church and radio closer together is the fellowship plan between the National Broadcasting Company and the Congregational-Christian churches, recently announced by Dr. James Rowland Angell, public service counselor of NBC. Five fellowships will be awarded each year to ministers in the active pastorate, in cities in which NBC has affiliated or owned stations, to attend one of NBC's summer institutes in Chicago, Los Angeles or San Francisco. Denominational affiliation will not be a factor and men will be chosen solely upon their ability in the field of radio.



# Editorial

## Messenger Reader Poll

Many readers filled in and returned the questionnaire which was inserted in the March 25 issue of the Gospel Messenger. They numbered in the order of their preference the various departments in our church paper and many sent further suggestions along with the questionnaire. Since we had not time to answer all of these we extend to each reader who took a part in this our sincere thanks for both his interest and his letter. The letter has been read and discussed by the editorial department and is now on file here for future reference.

In addition to this general reader poll, another similar one was entered into by some half a hundred field workers who visited us recently at Elgin. The results of these two polls are set forth below. A mathematical method of scaling the returns was devised and over this scale the weight of the votes was calculated. The departments of the Messenger that were rated in the ten highest positions are listed in the order of their numerical rank. The small figures do not mean number

of votes cast, but rather are a comparative basis of evaluation.

1. Editorial (48)
2. Kingdom Gleanings (45)
3. Brethren Service (44)
4. Missions (43)
5. Thinking About the News (43)
6. General Forum (37)
7. Around the World (35)
8. Church at Work (28)
9. Cover Page (24)
10. Home and Family (22)

Those items which could most easily be cut in the amount of space given them were About Books, Fallen Asleep and Church News.

Quite a bit was written about the Correspondence section of the Messenger. The preponderance of suggestion was that it be opened a bit wider than it has been recently for the free exchange of reader opinion. It was suggested by many that the editorial department exonerate itself from the opinions expressed in this department and let it become really a "readers write" section for a very free and informal discussion of reader opinion on church matter and current issues.

After due consideration we have

decided to experiment with this. We feel that whatever is said in the Correspondence section must be said in the spirit of love and good fellowship and with a constructive purpose in mind, but apart from that the editing need not be strict.

May the spirit of a loving God bless the Church of the Brethren and give daily direction to those who edit and prepare the church paper. Will all readers pray to that end? D. W. B.

## A Goodly Fire

I once stood helplessly by and watched an African village burn up. The fire leaped from one grass rooftop to another and surged across the village at the very heels of the villagers who ran before it. Nothing could be saved; foodstuffs and prized possessions alike were consumed in the flames. The cries of the Africans were heart touching as they searched through the fleeing crowd to see if all the children were there. This was not a goodly fire.

We stopped beside the roadside in America one night and helped remove from a burning home what furniture we could before the flames drove us back. The father and mother and two small children lifted sad eyes upward to the leaping flame as the possessions for which they had worked so hard were changed into smoke and ashes. We pitied them. This was not a goodly fire.

After that I looked into the pages of the Messenger and saw a picture of some of my brethren who were lighting a flame in the front of a church while an interested congregation looked on. No one tried to put this fire out and no one was sad for this was a goodly fire. They were burning a mortgage. This event was significant because it represented a good many things. The congregation was thankful for all of those things.

It meant that someone in the days of long ago had seen the need of a house of worship here. It meant that those Brethren had acted upon the need they had felt within them and that they had built a church. It meant that they had had faith in their children who were yet to come and so they had built this church with those children in mind. It meant that, believing in those children, they had left part of the bill for them to pay. It meant that the children had been true to the faith of their fathers and that they had

## Thinking About the News...

### Prayers on D-day

Several letters have come to this desk suggesting we call the church to prayer when D-day arrives; that is, when the invasion of Western Europe begins. Across the land churches are offering prayer suggestions for that day. In at least one state it is proposed that police and fire sirens in every town in the state will sound for two minutes when the invasion begins. Along with this some are suggesting that everyone stop and offer prayers during this initial two minutes.

It may be that the invasion will have begun before this writing reaches print but the question involved in invasion prayers will be valid throughout the summer. The writer wishes to join his prayers with the prayers of the thousands who have sons and husbands in this invasion. But the questions in his mind must be the same as are now in the minds of many others.

For what shall we pray? In the last war churchmen prayed for victory to our arms and then learned that churchmen in the opposing countries had prayed as fervently and as sincerely for victory to their arms. When the heat of conflict had cooled it seemed questionable whether Christians, in the name of Christ, should thus pray against each other. We can pray that our sons might be spared; indeed we could not be restrained from doing that, but it will be necessary to remember while we pray that other mothers in other lands love their sons just as deeply, and will pray just as fervently for their preservation. While we pray we will be conscious also that we are asking for special dispensations from God for our relatives; God has indicated that his will would be to save them all. When we think it over we conclude that each will have to formulate his prayers according to his own understanding of God.

Can we not unite to pray, however, for forgiveness and cleansing for all who are involved in these struggles? Can we not pray that out of this travail may come a condition of hearts that will make possible a better world? Can we not pray that the tender mercies of God may turn souls to him even in these dark hours?

D. W. B.



willingly paid the bill. Perhaps they had even added to the bill in order to make the church more serviceable to their generation. But this fire in the front of the church meant that they had kept faith and that the bill was paid. This was an achievement worthy of record. Now these children will be ready to branch out more generously into wider fields of giving.

And so the Messenger is willing as space permits to make it possible for the churches to share these great days of achievement with others of their brethren around the world. As the mortgage fires burn in the churches may the flame of consecration and self-commitment burn higher, too, that our service may be more significantly broadened to include the whole world. D. W. B.

### Fifty Years of Sunshine

Last night I read that three Elgin boys and as many girls were sentenced to terms of a year or more in reformatories. They had become mixed up in the matter of boy and girl relationships and instead of this fellowship leading forward into a little home with joyous, eager children, it was leading to the spiritual destruction of all the parties concerned in it. So these lads and lassies will languish in prison and the good the world expected of them will never be accomplished, for reformatories do not reform.

I have been reading recently, too, of some of the legal and medical activities on the West Coast that seemed to be necessary to determine who was the father of certain children out there. Neither the robed masters of jurisprudence or the rubber-gloved dispensers of medicine seemed to be able to find their way clearly through that tangle. I found myself pitying the children about whom the courts, the doctors and the parents seemed so uncertain.

Then I turned to my Gospel Messenger and I saw pictured there the smiling faces of an elderly couple who had lived together happily for fifty years, and I read in the accompanying description that a host of children and grandchildren were with them on a certain Sunday to celebrate this great achievement. This made me feel better and partly restored my confidence in the stability of the American home. To live together in a Christian home for fifty years is a great and a joyous thing. And to send forth from that home consecrated builders of the

kingdom of God is one of the highest services to humanity that any man and woman can perform.

For that reason the Messenger has been willing and eager, as space permitted, to call to the attention of our brotherhood the names of those who have lived through so beautiful a fifty-year fellowship. It is our hope that youth may be encouraged to plan their life's journey well so that in spite of the uncertainties of this age many such fifty-year fellowships in the Church of the Brethren may be in process of making now.

D. W. B.

\* \* \* \* \*

In this connection the Messenger Staff has thought it well to remove the fifty-cent charge for putting matrimonial announcements in the Messenger and to encourage young people to send in such announcements without cost to themselves. To such newly married couples the Messenger will be sent as a wedding gift for three months. It will be hoped that this may be of help to them in beginning a Christian home.

### Toward a Comprehensive History of the Brethren

A number of factors have contributed to an increasing interest in Brethren history. Perhaps the chief one is the writing of history, which reveals in a cumulative way the need for yet more comprehensive endeavors.

Interest in the writing of Brethren history began with the redoubtable Henry Kurtz. In the Gospel Visitor for June 1854, page 17, he writes: "We have been endeavoring these twenty-five years to collect materials for this history, at first merely for our own satisfaction, and afterwards finding it also useful for others, we felt inclined to make our collection the property of the brotherhood at large, especially for the benefit of our children." The history was never completed as he planned, but he did finally bring out his Brethren Encyclopedia.

Messenger readers are familiar with J. E. Miller's Story of Our Church and Stories from Brethren Life. These are fine in their fields, but they are concise and popular, rather than comprehensive. Indeed, most Brethren historical writing has been either of this type or confined to some special investigation.

Brumbaugh's History of the Brethren comes nearest to being comprehensive, but it was written about fifty years ago and is now out of print. Falkenstein's History of the German Baptist Brethren Church deals with

our earlier history, and especially Germantown. Flory's Literary Activity of the Brethren in the Eighteenth Century covers a special field and Holsinger's History of the Tunkers and the Brethren Church is obviously not inclusive. Winger's History and Doctrines of the Church of the Brethren, though more recent, is of the survey type and is also now out of print.

In the specialized field there are a number of district histories and one regional history—Muir's Settlement of the Brethren on the Pacific Slope. Note also books like Dove's Cultural Changes, Zieglers' The Broken Cup, Faust's unpublished Cultural Patterns and Social Adjustments, and Howe's History of a Church. In the field of biography one finds such titles as Christopher Sower and Son, Meet Henry Kurtz, H. C. Early—Christian Statesman, Alexander Mack the Tunker, and Emanuel B. Hoff—Bible Teacher. Volumes coming or to come include: The Church of the Brethren and War by Rufus D. Bowman and Ernest M. Wampler's account of his relief experiences.

Now the kind of history we have in mind could not be written by one man. It would take too much time and involve considerable finance. But the church has great resources in terms of trained historians in our colleges, seminary and elsewhere. There is finance that could be gathered for such a project that will not come to the church in any other way. It would seem that there could be some organization of all these resources which would make possible the writing and the publishing of a Comprehensive History of the Brethren. It would doubtless run into several volumes with the resource historians divided up to work simultaneously on the several periods in our church history.

The Brethren adventure is one which now extends well into its third century. It is a movement which deserves adequate recording and interpretation. The bringing out of a Comprehensive History of the Brethren would be no small undertaking, but the story is worth telling. The effect on the church as a whole could not help but be profound and stimulating. Nations have experienced a rebirth through the recovery of the story of a significant past. What has been accomplished gives meaning to the present and perspective for the future. Is it any less likely that a church would experience a spiritual renaissance through a better understanding of its whence and its whither? H. A. B.



# Life's Bethels

ROBERT L. STRICKLER

These are the words of Jacob as he awoke from his vision in the wilderness. Bethel means "the house of God." Now we may ask: Where is Bethel? What constitutes "the house of God?" Does life have its Bethels in our day? Let us return to the text for the answer to these questions.

Jacob, you remember, had a twin brother named Esau. Jacob was the favorite of his mother and Esau the favorite of the father. Through deception and intrigue Jacob received the blessing which Esau should have received. This so angered Esau that Jacob was forced to flee immediately for his life.

After wrongdoing Jacob left home. Footsore and weary at the close of day he lay down with only a rock for his pillow. In his sleep he had a vision or dream. Where is Bethel? It is the place of visions and dreams. Have we not all had some glimpse, some vision of what we are and what we might become under God? If we are young we have dreamed of our lifework and the home we expect to build. No doubt many of us have dreamed of how we might advance the kingdom of God and help to build a more Christian world. "Dreams are they, but God's dreams." Where is Bethel? It is where we dream dreams and see visions!

Jacob's first words upon awaking from his dream are significant. "Surely Jehovah is in this place and I knew it not." Where is Bethel? It is where we become conscious of God's nearness. That night when Jacob lay down to sleep he was in no frame of mind to speak as he did upon awakening. He was a lonely fugitive from justice. He was running away from Esau, who sought to kill him. He verily thought that he was running away from God, but he discovered that this was impossible. When he awoke, he was aware of God. God was near. God was concerned about his needs. He discovered that God had a plan for his life. Hence he explained, "Surely Jehovah is in this place and I knew it not" (last night). Have we not on numerous occasions awakened to a fresh realization of God's presence and nearness to us? The experience may, or may not, have been pleasant but it was sweet to realize God's nearness. Where is Bethel? Bethel

is where we become conscious of God's nearness.

When Jacob realized God's nearness, he realized also his own unworthiness and sin. This made him cry out: "How dreadful is this place!" Where is Bethel? It is the place where we, in the consciousness of God's nearness and supreme sovereignty, are subdued and brought to repentance. This experience of Jacob's produced awe and fear. Here he stood, a sinner in the presence of his God. "How dreadful is this place!" To be sure, it was a dreadful place so long as his life was not in harmony with the will of God. But it became the house of God and the very gate of heaven when he had the assurance of God's forgiveness. Where is Bethel? Bethel is where we are subdued and come to repentance.

We read that Jacob arose early in the morning and took the stone he had used for a pillow, set it up as an altar to God, poured oil upon it and made a covenant with his God. Where is Bethel? Bethel is the place of high resolve and dedication of life to lofty ends. It is where we worship God and make covenants. When we think of Jacob's covenant we may be tempted to think that he was driving a hard bargain with God. Jacob said: If you feed, clothe, protect and go with me, Lord, then I will worship and serve thee, and will give thee a tenth of all thou givest me. While these terms may seem mean and lowly let us remember that God accepted and honored them. Have we not had the experience of being lifted up above the sordid things of life in the moments of private meditation and prayer, or in the hour of public worship? We have had those moments of illumination and inspiration which have called forth high resolves for more holy living. No doubt there have been many times when we have rededicated our lives to the service of God and of our fellow man. We have made our covenant with God and declared that God helping us we will live faithful unto him. Where is Bethel? Bethel is where we make high resolves; it is the place and experience wherein we yield our hearts to the worship and service of God.

"This is none other than the house of God, and this is the gate of

"Surely Jehovah is in this place: and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other than the house of God, and this is the gate of heaven. And he called the name of that place Bethel" (Gen. 28:16-17).

heaven." Let us note that these words were first spoken not in some room or in some cathedral. These words may be just as true in a desert place as in the finest building dedicated to the worship of God. They apply not to place and surroundings, but to an experience with God. The circumstances of this story suggest that God may be found in the ordinary walks of life.

"This is none other than the house of God, and this is the gate of heaven." These words might be said of your home, be it great or small. These words might apply to your hospital room this morning, or they may mean the schoolroom, the shop, the office, the store, or the open field.

Where is Bethel? It is where we dream dreams, God's dreams, and see visions of better things. It is where we come to a new awareness and deeper consciousness of God's nearness. It is where we, realizing our sins and failures, repent and ask for pardon. It is where we make high resolves and erect altars and present our bodies a living sacrifice, dedicated to the worship and service of God. Wherever we have had one or all of these experiences that was Bethel for us. Life without any Bethel experience is a life void of true joy and peace; it is a life without purpose and meaning. We need many Bethel experiences for rich and abundant living in these days.

Salem, Va.

## Advice

CECIL E. FAGER

Behold thy fate, my son!  
Divide thyself from thine  
iniquities and cast thy  
good upon the deep.

Watch thy thoughts, my son!  
Create in them unflinching  
zeal to lift thyself to  
godly heights.

Hide not the truth, my son!  
Make of its light a shining  
vane, a guide through  
virtuous, dangerous plights.

Exalt thyself, my son!  
And make thy will the will  
to seek, to learn, to  
know the way of life.

Vallejo, Calif.





there a mile-long production line could not blast life into that kernel. This tiny seed is placed in the earth. Even so, soil is not enough. Soil must have moisture, heat and light, for these are indispensable in the sprouting, growing and ripening processes which must take place in this tiny seed before it yields grain. It is little wonder that matter-of-

# The Gift

knowledge his gifts. One day when two disciples were very discouraged about life grace was asked before the meal "and he was made known to them in the breaking of bread."

What kind of bread is this for which we are praying? Men have consistently refused to think that Jesus was speaking about common, ordinary bread. A third century interpreter, Origen, held that it was "heavenly bread." Others, believing that Jesus could not possibly have spoken about anything so material as bread, note that there are seven petitions in this entire prayer, three for the glory of God, three for the needs of the human spirit, and

**W**E are at the halfway point in our study of this model prayer and yet this is the first petition which makes mention of our physical needs. Our minds have been led to the power and purposes of divine love. Having made this preparation we are now prepared to think of our own physical needs. Plainly, we shall not now be quite so selfish, or insistent, or demanding in our requests.

This petition acknowledges our complete dependence upon God not only for spiritual gifts but for sustenance of life itself. We have always said that "every good and perfect gift cometh down from the Father." We have assumed that there are many other things in life which are not his gifts, things for which we work, for which we pay, which by our ingenuity are the possession of ourselves and our households. This petition presses into focus the picture of our complete dependence upon God, not only for his Son and salvation, but also for every material thing—even unto bread. "Give us this day our daily bread." That sounds like the prayer of a beggar! How unlikely it is to be the petition of the well-fed citizen of America!

Bread, even bread, is a gift. Trace the life story of a tiny grain of wheat and discover how helpless is man alone to procure bread. Within a tiny seed life is cradled. Were it not



fact scientists have computed the labor which the farmer puts into the crop as only five per cent of the total energy necessary to produce the crop.

Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill is the wheat and the shower,  
And the sun and the Father's will.

So is it with all of life from the greatest gifts even unto this simplest blessing, which is the staff of life. Ought we not say again that we will never sit down at meat without giving thanks to God for this and all the gifts of life? Let us not move through the world as orphans who know not the heavenly Father, or strut through life in silly disregard of him. Let us ever ac-

this one measly little asking for man's physical needs which, they say, is tucked away in the center where it would be least conspicuous—a sort of stowaway petition which crept in by mistake!

The matter of what is this bread is further complicated by the use of that word *daily*. It is one of the most disputed of all Biblical words. The word is not used at any other place in the New Testament and nowhere else in all Greek literature. Some believe it to be a word which Jesus himself coined. Thus many variant translations of this petition have appeared. "Give us bread for the day." "Give us bread for the

**Harry K. Zeller, Jr.**



# of Bread

morrow." Give us convenient . . . heavenly . . . sufficient bread.

The most important thing about any definition of this bread is not what kind of bread this is but that it is bread. Consider the irony of petitioning God for daily cake. This is not the prayer of the epicure. His petition is: "Where can we get the best and biggest meal?" This is not the prayer of the gourmand. His desire is to find an ever more opulent *smörgåsbord*. Whatever may be one's interpretation of this petition it must be admitted that it is a most modest asking. The average American would pray for a booming business, tremendous professional success, the chance to make a fortune. A mind teeming with vast schemes and eager ambitions is told to pray for bread; not for unlimited amounts of bread but for daily bread.

This bread is given to us, but it is *our* bread. It becomes our bread when we earn it. This is not a request for God to fill our mouths as a mother robin feeds her birds in the nest. We are really petitioning God for that kind of social and economic organization in which every man will have the opportunity to earn his daily bread by proper work. Every man desires to eat his own bread, not the bread of another. Stolen bread, bread bought with the gain of dishonest toil, bread begged is not our bread. Only honest work makes the gift of bread our bread. Human drones, subsisting on the honey of another's labor; human vermin, filching their food from the public granary; human sharks, who prey on lesser fry for their food shall embrace a new, higher standard, determining not to eat the bread of another or hinder another from earning his own bread, but to make God's gift of bread their own by the labors of hand and mind.

This bread is given to us; therefore, it is *everybody's* bread. In these days rationing is a household byword. The government has not made public its search for scriptural warrant for the food distribution program which

is designed that none may have more than they need in order that all may have what they need, but here is such a warrant. Notice those plural pronouns! "Give us our daily bread." Who are included in the *us*? the *our*? Just as many as are included in that first word of this prayer which Jesus taught us to pray: "*Our* Father." This is a prayer to be uttered by all of God's children. The man who prays for himself alone will have to phrase his own petitions; he cannot pray this prayer. This is no tiny prayer for me and my household. We will not permit any narrower interpretation of these plural pronouns than that everyone whom Jesus would think of as a child of God is included by them. That is why money that is spent for booze ought to be spent for shoes, why money that is spent in indulgent folly ought to be spent for bread—if not shoes and bread for one's own household, bread and shoes for some household somewhere.

There are some who feel that their material blessings absolve them from the duty of addressing this petition to God. Their larders are full, their cellars are crowded, their barns are bursting, and their bank accounts are overflowing. They have enough for the needs of today, tomorrow, the next day, and almost until kingdom come. Of course, it is hypocrisy to make this petition for daily bread unless this prayer voices their concern for those who have not as much as they need of this world's goods and expresses their willingness to share what they have

in abundance with every human need. If we determine to keep more when others have less than they need, let us never again engage in the profanity of uttering this petition to God, for the obligation of this petition is as wide as the world. Let us rather determine to do all in our power to meet human needs with the gifts God has bestowed upon us. We shall give food to the hungry, making it possible for children in Greece and China to live by our gifts. We shall "lay away" heifers for Europe that when the war is over they may be rushed into lands decimated of stock by war. We shall be ever alert for the ways by which we can best contribute to the elimination of suffering and want everywhere in the world.

Having so husbanded the bread of this life which is God's gift we shall then be prepared to receive another Bread, which if a man eat he shall live forever.

*Elgin, Ill.*

## My Pastor's Inspiration

RUTH B. STATLER

If my pastor got his sermons  
From the things he sees in me—  
From the life that I live daily—  
I wonder what his theme would be.  
Would it be an inspiration  
Lifting up some weary soul,  
Worthy of a noble pattern,  
Pointing heavenward as the goal?  
  
Or would his sermon be a warning  
Steering other ones from sin,  
Warning others to be purer,  
Casting out the dross within?  
I wonder if when sinners tell him  
Nothing good in church they see,  
And that Christians are not Christlike,  
Would he dare to point to me?  
*Somerset, Pa.*



"Our Father . . . give us this day our daily bread" (Matthew 6:11).



## Important

I. N. H. BEAHM

Among the yellow nations Confucianism has enormous sway. Among the white nations Confusionism has enormous sway. We are living in a chaotic world crisis in both church and state. Therefore, it is high time for the nations to get down to a bedrock basis. It is also high time for the church of Jesus Christ and for the nations to clarify the atmosphere.

1. Jesus Christ of Nazareth makes a positive and definite cleavage between the church and the state. See John 18:36. Likewise, Saint Paul differentiates between the church and the state. See Rom. 13:1-7. When the state presumes to control the church, it is decidedly out of its sphere. Likewise, when the church seeks to control the state, she is also beyond her field of action. The distinct sphere of the church is to evangelize the world and to teach believers the full way of Jesus Christ and to represent God. Thus the church is a divine institution as the successor of Jesus Christ. See John 20:21. This is the way of Christian brotherhood. The state should seek to represent the people in their physical and mental welfare. The church represents Jesus Christ. The state represents the people. The church deals with the spiritual welfare of humanity. The state represents the temporal welfare. The state also is a divine institution. See Rom. 13:1-7. This is the brotherhood of man.

2. The American Constitution in its first amendment distinguishes very definitely between the church and the state. Therefore, from the Bible standpoint and also from the American way, we should still further clarify between the church and the state. Jesus Christ did not in a single instance seek directly to control the state. In like manner the American Constitution does not seek to control the church. Thus these two are separate kingdoms (John 18:36).

3. Jesus Christ did not in any instance actually use physical force on people. There is no material force in Christianity. The force of Christianity is psychic and spiritual by truth and love and desire.

4. The church has a super power by order of Jesus Christ, as in Matt. 28:18-20 and in John 20:19-23. The church has access only to psychic and spiritual force.

5. The church is distinctly a divine institution whose head is Jesus Christ and exercises the way of Jesus Christ unto regeneration. The state is empowered to use physical force over unregenerated people and over anybody who conducts himself in an unregenerate way. Specifically the church is to use only spiritual force, while the state may in needed instances use material force. The sword belongs to the state and may be used (Rom. 13:4). The state and the church are one under Moses. The state and the church are two under Christ. They have many things in common.

6. It is lamentable to observe that many preachers in their interpretation of the Bible seek to bend the Bible teachings to suit existing conditions rather than bring conditions to the true Bible standard, whether or not it happens to suit the popular mind at the time. The Bible is the mind of God, expressed at different times and in different ways and through many centuries.

7. The common and accepted majority understanding in any group, church or state, is democratic. Democracy in both state and church respectively is the highest and best management of either or both.

8. Our American Declaration of Independence guarantees freedom of life and freedom in the pursuit of happiness. The United States in its first amendment to the Constitution guarantees freedom of religion, speech, press, assembly, and petition. These are the clearest doctrines of freedom ever enunciated by the state.

9. In the making of the American Declaration of Independence and in the making and the adoption of the United States Constitution, we have the high-water mark of statesmanship. The greatest wish one may now have for future world conditions is that these seven freedoms might be adopted by every nation on the earth.

10. Let the people form their ways of government. Let the future world be democratic in church and in state.

11. There should be, therefore, a world constitutional convention on the order of our one-time colonial convention, wherein every nation on the earth shall be represented according to its population. Let this world representative convention draft a constitution of common understanding for the nations of the earth. Then let this brief and common world understanding have a "solemn referendum" back to each

nation for consideration and adoption. If the people of the nations draft and accept a world constitution, it has every reasonable prospect of success. "In the multitude of counselors there is safety." This is world democracy. Take plenty of time to draft a world constitution, then take time to consider and adopt such a world constitution. Every nation is to be recognized and represented and have part in the future democratic world. This is the only democracy. If some such similar method would now be promulgated to all the belligerent nations, as well as to neutral nations, it is reasonable that all warring nations will have a "desire to get together, and will get together," as General Lee once said. They will adopt the plan. Millions of lives may be saved and the future will be guaranteed to the wisest possible democratic procedure.

12. Let the church build the kingdom of heaven on the earth with dynamic evangelism and with spiritual shepherding of the flock and thus represent the great Father in heaven through Jesus Christ and the Holy Spirit. Let the nations of the earth take care of every material well-being in the brotherhood of man, and thus represent all the people. Let all preachers represent the kingdom of heaven on earth; let all statesmen represent the people. Milton once wrote a beautiful couplet:

He who conquers by force gets but half  
his foe,  
He who conquers by love, gets the whole  
man.

Let it be said in conclusion of these twelve paragraphs that according to 1 Cor. 15:28 and Phil. 2:10-11, Jesus Christ is and will be the final and triumphant world conqueror. Many of the above are only

## The Sin-effacing Jesus

ALEXANDER MACK, SR.

*Der Sunden Austilgende Jesus. Free translation by Ora W. Garber, Elgin, Ill.*

I am a sin-forgiving Lord,  
One who can constant love afford,  
Of God and man the true Son!  
It is complete,  
And I will treat  
You with consideration.

I cast your sins into the sea  
That they may ne'er recurrent be  
And that I may forget them.  
My precious blood,  
A healing flood,  
Will graciously offset them.

Before my countenance abide.  
Be good and true, nor turn aside;  
Walk as you are directed.  
Most careful be,  
Have love for me,  
Your life will be respected.



suggestions and instructions for the future. It is, however, more important for us, the Church of the Brethren, to seek methods of a common understanding with all of our twelve groups and to be a united people representing the full teachings of the New Testament, than to take action and persuasive and understanding co-operation in the future world legislation. Jesus Christ is the head of the church. The church is under him, as the "ground and pillar of the truth."

Nokesville, Va.

## The Cause of It All

H. A. CLAYBAUGH

Have you ever thought of the difference between what man is today, even when he is at his best, and what it was divinely planned that he should be? Do you believe that sin has brought man from what he was to what he is? If sin is the reason for man's present pitiable state and if sin is the cause of all the world's sorrow, is it not a lamentable fact that sin is so often entirely ignored or so lightly considered? Though conferences are held, lectures are given, plans are being made and a better world idealized, the fact of sin is never even mentioned. Many church folk earnestly desire and fondly hope for a better day. These do not seem to see that this old world cannot be relieved from sorrow and suffering until it is cured of the sin which has brought the universe to its present chaos.

Look at man in his original state. "God created man in his own image, in the image of God created he him" (Gen 1:27). Yonder in Eden, where there was no sin, everything contributed to man's joy and happiness. The natural beauty of the place was a challenge to him, and the perfect environment inspired him. The perfect association, which he had with his God in communion and fellowship was then, is now, and always will be man's greatest benediction. Things which man has longed for, and many times fought for, down through the centuries and the things uppermost in man's desires for our day are the very same blessings which man enjoyed before he sinned. That man in Eden was free from fear, free from anxiety or worry, free from strife, free from all danger of coming to want, free from everything that could mar or

destroy his happiness. Are not these just the things which we all desire for our day and the things which we would have our posterity enjoy? The costly error of the past and the great mistake of the present are the seeming lack of a consciousness of the stubborn fact that sin causes fear, worry, anxiety, strife, want, and saddest of all, separation from God, who is the source of all man's joy and happiness. Hear the prophet of God speak. "Behold, the Lord's hand is not shortened . . . neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2).

To understand what man is now, separated from his God by his sin, is much easier than it is to see the

## Give Me a Vision

FRED J. MILLER

*Father, since the beginning of time men have had the vision of power. Most of them see power coming through wealth, social position or political might. They love to dream, as did Joseph, that all people will some day bow down and serve them.*

*Father, I thank thee that Jesus gave the world a true vision of service. He was too busy to listen for applause, or to wait for men to bow down. All around him were the poor and the sick who needed his help. Father, give me a vision of a needy world.*

Polo, Ill.

man in Eden with his God. The Word of God from Genesis 3 to the end of Revelation is a continual declaration of the fact that man as he now is is a sinner and a victim of all the consequences of sin. The Word further declares that he is without hope and without God in the world, under condemnation and controlled by the cravings of the flesh and the spiritual hosts of wickedness in the heavenly realms. The Word also charges Satan, the enemy of God and man, as the one who is back of all these evil influences which are organized for man's destruction. The list of sinners is composed of the whole human race. "There is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). "All have sinned, and come short [or are falling short] of the glory of God" (Rom. 3:23). A most striking evidence that God is right when he declares that man is a sinner is seen in the history of man from his fall to the present. And no doubt no age has ever announced the fact of sin and has shown its terrible results in the human family any more strongly than the present

is now doing. The whole world is in a most pitiable condition and sin is the reason for it all.

Man's present and future possibilities present a far brighter picture. This old world would be changed overnight if man could see and understand and move from where he now is to what is possible for him. World conditions are waiting for and dependent upon man's recognition of his present status in sin and his acceptance of what God has made possible for him for the present as well as for the future. The Bible from Genesis 3 through Revelation carries not only the declaration that man is in sin but also contains the announcement of God's desire to free man from the bondage of sin and to restore that fellowship which once existed between him and the One in whose image he was created.

The intensity of God's desire to free man was fully manifested on Calvary. God spared not his only son but delivered him up for us all. All sinners who wish to come into this restored fellowship with God must face the fact of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). That word *confess*

in the text just quoted means that we agree with what God says about us. God says we are sinners and we agree with him. This acknowledgment is one of the most difficult things that man ever has to do. It is hard on self, on pride, on the ego. It is one of the last things that man will submit to. And it is the first step toward God. If there were no remedy for sin, we could see why we hesitate to face our sins, but since there is a God-provided way to handle sin it is hard to understand our attitude to it. The above text assures us that God will do his part if we do ours. Satan blinds our eyes to the truth of God which exposes sin. The Spirit of God is God's agent to bring conviction of sin to the human heart. And the same Holy Spirit desires to lead the convicted soul to the act of faith in Christ as God's remedy for sin. "He himself bore our sins in his body on the tree." When the sinner yields to Christ he is then free from condemnation, fellowship with God is re-



stored, and by the same Spirit he is received as a son into the family of God. To enjoy this association with his God is man's greatest possibility. The Spirit of God now resident in man and the grace of God are now with him continuously to enable him to keep his old sinful nature in subjection and to give the new nature fullest liberty to develop into mature manhood in Christ Jesus.

Restored man's future blessings may be seen, in some small degree, in a few quotations from the Word of God. "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We know that our citizenship is in heaven, from whence we look for the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, and we know that if he shall be manifested that we shall be like him for we shall see him even as he is. Finally we know that there shall be no more possibilities for fear, worry, anxiety, sorrow, strife, crying, for the first things are passed away and "he that sat upon the throne said, Behold, I make all things new."

Goshen, Ind.

## Brethren Service

J. W. LEAR

What a title! The words bring us to attention. They call for a type of living all too scarce in our world. The title flatters us, but what it connotes, if we think seriously, frightens us. How did we happen to slogan ourselves thus? If the spirit which it symbolizes is lacking, this title could easily mock us.

*Brethren!* How did we get that way? Do we feel and act that way? Our Lord placed an interesting value on the term. "He that doeth the will of my Father, who is in heaven" is entitled to use the name. Not the one merely saying, "Lord, Lord," but rather the one doing his will is a co-partner with Jesus in kingdom enterprise. Straight talk. Simple too, and yet profound and fundamental.

Jesus could not say otherwise. His life revealed his relationship. Hear him: "I came . . . not to do mine own will, but the will of him that sent me." Again, "My Father worketh hitherto, and I work." Once more, "I do always those things that please him." He laid down his life as an evidence of his

relation to the Father's will. Taking the name *Brethren* connotes responsibility. Do we understand how to be geared in? Only by letting go and letting God will and work out his desire in and through us may we have this glorious relation perfected.

*Service!* Another word freighted with meaning. Brethren, the dynamo; service, the accomplishments. Did I say accomplishments? Well, here are some goals: "Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." Mere "liping" here is next to blasphemy. Does our *service* promote the kingdom which cannot be shaken? Or may our first and larger interests be in the kingdoms of this world? Listen to the elder Brother: "Ye cannot serve God and mammon." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Again, catch his life purpose: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Challenging, isn't it? A bit frustrating, too. I guess we need to pray, "Lord, increase our faith."

*Brethren Service!* Power and purpose—a glorious combination. "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." "Whosoever will be great among you, let him be your minister." "Love your enemies." "Bless them which persecute you." "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

*Brethren Service!* The fruit of this truly is the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Are the peace churches right or wrong? Are they within the will of God? Were Mack, Naas and scores of other leaders in our fraternity wrong when they took the position against war and against learning the art of war? Was their discovery inside the will of God? Did Christ Jesus teach and live that way? Is there danger of selling both the teacher and his teaching down the river? Stop! Look! Listen!

*Brethren Service!* We have been giving that service for decades. We have had boards and committees channeling and augmenting that service for us. In 1941, the Annual Conference emphasized its importance by forming another committee and calling it the Brethren Service

Committee. It was an S.O.S. action. We are being called to the service. This service is not just for the duration. It is to be kept up until our Lord says, "Enough." Sadly enough, we increased our tempo a little late, but, in spite of that, "let us go forward."

These are terribly hot days. It is to be hoped that this war will not burn out our zeal for a type of service which is distinctly Brethren. After this war, the opportunities will be even greater. We should be storing up reserves. There are things we cannot do now, but we can be preparing men and women; we can build up monetary reserves; we can multiply holy motifs. Because of the opposing currents and the impeding pressures we will need to watch and pray. Do not grow weary, my brethren, in service. The promise is still there, "Lo, I am with you even to the end of the age." The Promiser is as good as his word. Brethren ought to be.

For the duration and long thereafter let us be brethren in service; doing the will of God from the heart, and have a determination to be "faithful unto death." Amen and amen.

La Verne, Calif.

## If You Cannot Attend Conference

CHARLES C. ELLIS

Moderator Conference, 1944

Many of our brethren and sisters who would like to go to Conference will not be able to go this year. Others could not have gone even if it had not been a delegate Conference. A large number of our people will, therefore, naturally be in their local churches and communities during the Conference time. I would like to impress upon all such that they may still be a vital part of the Conference.

The very fact that we are limited to a delegate Conference and that many of us who would like to go are hindered from going should impress upon us all that we are living through a time of crisis. Therefore—

Wherever you are on June 7-11 will you not try to live through these days with us—at least pray through these days with us?

Pray—that the Conference will be led to do only the will of God.

Pray—that the whole program may exalt him who in all things should have the pre-eminence.

Pray—that a new spirit of unity and brotherly love may come to the whole church.



Pray—that our government may be hindered from any legislation or executive plan that will hamper the work of the church.

Pray—as we are exhorted to do for all who are in places of authority.

Pray—that the present world conflict may soon end in a righteous peace.

Pray—for the hastening of that day when his will is done on earth as it is in heaven.

If, as last year, some churches can duplicate the Annual Meeting on Conference Sunday, let your offering be the more in view of the expense that is saved. But most of all do not forget to pray individually and collectively. We may not all be preachers, but we may all be pray-ers. Perhaps we talk to ourselves too much. Certainly we do not talk to God enough. What do you do when you have nothing to do? Let us buy up the opportunity—to pray.

*Huntingdon, Pa.*

## Conference Business

THEODORE E. MILLER

There are a number of items coming up as business at this year's Conference which should have careful and prayerful study. Especially is this true in view of the fact that this will again be a delegate Conference and the laity will, in most cases, not be on the grounds to take part in the business meeting, or to talk over problems in personal conferences.

Some of the suggestions for action are good and have possibilities, I believe. The direction toward tithing as a start for stewardship in the April 15 Messenger and the action toward the membership problem in the April 1 Messenger are two.

The particular items to which we wish to call attention, however, are those heading the church toward more centralized authority. The church seems to be heading in the same direction as the world in this respect.

In the Messenger of April 15, page 16, a "district ministerial board" (not a congregation) requests Annual Conference, through district conference to "license and ordain into the ministry upon the joint approval of the local congregation and the district ministerial board."

In the Messenger of April 29, pages 16 and 25, a district ministerial board (not a congregation) asks district meeting to petition Annual Conference to "appoint a committee to study the advisability of ministers of the Church of the Brethren

holding their church membership in the district conference," and report one year hence. The purpose of the request as stated in the item seems to be in part at least for further leverage in disciplining ministers and pastors.

On page 17 of the March 18 issue a church (congregation in this case) requests that Annual Conference "make provision whereby our church properties cannot be occupied, sold, transferred, or otherwise disposed of without the consent of either the district elders' body or some other appropriate district authority."

There may be some cases in which these provisions might seem desirable, but let us remember that regulations once made can work both ways. It is easier to avoid difficulties than to remedy them.

Are local congregations ready to delegate all authority to centralized groups understanding little of local problems except as they can learn from individuals or groups through consultations. These boards, in turn, can be under the influence of higher centralization.

Is there much incentive for local groups to use initiative if all must be dominated from the outside?

How easy it will be for ministers to become spineless and accede to the general trend! If they do not they will not be "in good standing," and will be subject to discipline (either audible or silent).

Has the time passed when the Holy Spirit can work through the common people? Must it depend upon boards and higher education to carry out God's plans?

God help us to "watch and pray." We must get back to the leading of the Holy Spirit and our first love, if we want the blessing of God upon us. Laws, rules and discipline alone can never take the place of spirituality in the church.

*Nappanee, Ind.*

## In Behalf of a Son

MINERVA B. COLDREN

Dear God, watch o'er my precious boy  
And keep him safe each day.  
The miles have multiplied between—  
But lead him on the way.

He loves thy Word, thy Book divine;  
It gives him strength to bear  
His daily tasks, his lonely heart,  
His robe of grace to wear.

I ask that he ere long may be  
Secure within his home,  
Where friends and mother wait for him,  
And joy and peace may come.

May Christian love sweep o'er the earth,  
And all thy peoples see  
If Christ should dwell in hearts today,  
How great thy world would be.

*Connellsville, Pa.*

## The Model Congregation

D. D. FLEISHMAN

*"Let us go on to perfection"*  
(Heb. 5:1)

Perfection, though not easily attained, is greatly desired. Men are always trying to make new discoveries, to improve upon the best. This is a sure sign of growth. Pushing on to perfection is an ever-present challenge to him who is really alive. Organizations as well as individuals must "go on to perfection." This likewise should be true of those groups of people called congregations. What, then, characterizes a model congregation? How attain unto this high standard of righteousness?

Here are a few things which the writer feels are important.

(1) The model congregation would include people from all walks in life: the skilled, and unskilled; the cultured and uncultured; those with economic security and those without. There would be present in the group the opportunity for each one who had education, culture and security to share as might be expedient with the ones who lack.

No church will remain spiritual very long if it is composed of but one class. There should be many young people and children, with a sizable number of middle-aged and old people. The young people would insure the future of the congregation; the middle-aged would carry a large share of the responsibilities, and at the same time provide wisdom and experience which are vitally essential.

(2) It would have a good name. This means that its neighbors and friends, even its opposers, would show it respect. This respect would be gained because it had a vital cause, giving to genuine need and helping the community to be the kind that would be known far and wide for its service to God and humanity.

(3) The model congregation would obey the New Testament commandment: "Neglect not the assembling of yourselves together," obeying it regularly and doing all in its power to induce others to do likewise.

Worship would be exalted and dignified to the extent that every one would believe that worship is the most effective means of preparing individuals for the work of the church. By being present every Sunday each individual would keep



alive his attitude of reverence, and his practice of worship would become more real. He would participate wholeheartedly in the singing, and speak or pray as opportunity offered; worship would never be allowed to drop to the level of mumbled responses, weak and lifeless singing, or divided attention through whispering, or abuse of church property.

(4) A model congregation would take the spiritual attitude toward possessions. It would give liberally, each according to his ability. This spiritual attitude would involve setting aside the Lord's share for the work of the kingdom. Instead of depending upon money-making affairs to raise its budget it would depend on direct contributions.

(5) It would live its Christianity every day in the week. Religion would not be confined to the church alone, but would be exercised in business and home life. The family altar would be a reality and Bible study a part of each day's schedule. Christ would be the center of interest. Each individual would therefore demonstrate his faith by the way he practiced it.

(6) A model congregation would have a fortifying sense of oneness and fellowship. Visitors would always be welcome, and each member would seek to greet them, not expecting the welcome of the pastor to take the place of individual greeting. Every member would assume the attitude that he is his brother's keeper and be willing to stand by to help in any hour of need. The following lines would become a reality.

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

(7) Its work would be agreeably shared by all. Each would remember that there is no substitute for personality, also that God expects his follower to share his time, his talents, and his substance. This would mean that no member of the congregation is excused from the service that he may render to the cause of Christ. It would include the sick and the well, the absent and the present. All should serve.

(8) It would confirm the importance of and promote Christian education. It would take its educational tasks seriously, each individual co-operating, considering that it is just as important for a child to be trained in the church school as in the public school.

(9) It would maintain the spirit of progress and open-mindedness, but at the same time be loyal to its convictions. New ideas would be considered. It would be continually in search for the best. The old would not be rejected on the basis of age, nor the new accepted simply because it is new, but the best in both would be preserved.

(10) This type of congregation would be alert in its main business—teaching, preaching and practicing the Scriptures. It would not bother itself with a lot of little things, and thus have no time for its main business—leading men and women to the Lord Jesus Christ. Often the main point has been missed, even in kingdom work. Do we miss the main point as a congregation? Do we have everything but the one needful thing?

There is really nothing new in the standards we have set. They are very familiar, but we may be far from the realization of them. If this is true it should challenge us to work harder to the fulfillment of these goals.

*Dallas Center, Iowa.*

## Control of Church Property

W. H. BROWER

The paper which is coming from Northeastern Ohio to the approaching Annual Conference (see Gospel Messenger of March 18) should be carefully studied by our members, especially those who will attend Conference as delegates. The paper asks for certain changes in the methods of control, sale, etc., of church properties, because of the existence of so-called "subversive groups," here and there.

The heart of this paper is in one word contained therein. That word is *occupied*. Only a few of our people will ever wish to sell, transfer, or dispose of their church properties. But all wish to occupy them. Generally speaking, churches are occupied for purposes of worship, preaching and teaching. Now, strip this paper down to a bare statement of what it proposes in regard to occupancy, and it is a proposal to "make provision whereby our church properties cannot be occupied . . . without the consent of . . . some . . . appropriate district authority." This would give to some constituted authority the power, whenever in its opinion the members of a church are "subversive" or do not worship, preach and teach in the approved manner, to forbid such members the right to occupy their own church house. But if a group,

allegedly subversive, nevertheless chooses to continue to occupy their church, the only effective way I know of to forbid such occupancy is by locking the door. This would mean locking out of a church the people who have bought or built it and paid for it and who hold the title deed for it. If this can be done in one church, it can be done in any church or in any number of churches, at the discretion of the "appropriate authority." This authority could therefore say to every church within its jurisdiction, "You shall believe and teach thus and so, and worship according to a prescribed pattern. If you do not, we will lock you out of your own church house." In the light of the steadily accelerating trend toward centralization of authority in our church government, as well as of several other proposals coming up to Conference this year, it is not difficult to anticipate that the time may come when this "appropriate authority" will not even reside within the district, but will be still more centralized.

Passage of this paper would be a direct reversal of the time-honored position of the Church of the Brethren. Our church was conceived and born as a church of protest. Prominent among the things protested against was the then prevalent evil of coercion in matters of faith and conscience. "No exercise of force in religion" was a maxim of our founding fathers. Says Dr. M. G. Brumbaugh, in *Two Centuries of the Church of the Brethren*: "The church is false to its history and false to its spirit when at any time it becomes an instrument of oppression, . . . and sad will be the day when we have so far lost all vital spirit of Christian toleration as to make the church an instrument of persecution to any human soul." Yet, if this paper means what it says, it certainly paves the way for persecution, or at least coercion in matters of faith and worship.

In a sad day in the past, men might (and many did) forfeit their lives because they dared to believe and teach things not in harmony with the opinions of those in authority. That day is past, thank God. This paper would not revive it. But it would provide for forfeiture not of life but of church property, for the very same offense for which men once had to give up their lives. Is not this a long step in the wrong direction?

It may be said that such coercion as I have indicated is not contemplated by the framers of the paper,



and that quite probably such drastic action would never be taken. I answer that if the power is not to be exercised, why should it be conferred? And I question no man's motives. I am willing to assume the motives of the framers of the paper to have been the very best. But the paper, and not men's motives, is up for consideration. If passed by Conference, the paper, and not men's motives, will go upon the minutes and become the rule of the church. And I verily believe the paper makes provision for the very practice I have indicated.

*South English, Iowa.*

## Swords Into Plowshares

R. H. MILLER

*In the last days it shall come to pass. The ancient Greeks thought of the golden age as in the past. They were descended from the gods. The perfect age was a memory. For Christians the golden age lies in the future. Better things are in store for men. We look forward to a righteous world.*

The difference between these two is the difference between a has-been who rests upon his laurels and a vigorous, eager, growing youth. Christianity is like the latter.

*The mountain of the house of the Lord shall be established in the top of the mountains.* The world is to have a center, a head. That which is supreme in goodness shall be supreme also in power. It is Plato's ideal of the philosopher-king under a slightly different form.

Who should carry the leading role in a play? The best actor. Who should occupy the first chair in the violin section of an orchestra? The best violinist. Whose word should carry the greatest weight in any home? The word that expresses the greatest wisdom and love. Who should occupy the White House? The wisest and best man in the nation. Before a recent athletic contest the radio announcer spoke this last sentence, "May the best man win."

The best belongs at the top. Although the world has never attained, it has not been able to forget, this principle.

*And many nations shall come, and say, Come, and let us go up to the mountain of the Lord;... he will teach us of his ways, and we will walk in his paths.* The one dominion which has steadily increased over 2,000 years is the dominion of our Lord. It has increased only as it has found willing subjects. Other dominions have increased more

rapidly by force, but they have decreased just as rapidly.

All of us know what it is to work with unhappy, unwilling children, students or hired help; nothing but grief and pain! But when the spirit is willing and joyful, magic begins to operate. This little experiment is universal in its application. Only willing loyalties are permanent loyalties. Where coercion must be used as a temporary expedient, subsequent kindness must smother the spirit of resentment and awaken the spirit of willing co-operation. The dominion of righteousness in the world will grow only as men say, "Come, and let us go up to the mountain of the Lord."

*For the law shall go forth out of Zion, and the word of the Lord from Jerusalem.* The source of enlightenment in the world is to be true religion. Why should there be different truths for different nations? This anomalous situation is due to the fact that nations color the truth to serve their selfish purposes. Truth is one, and it is not at war with itself.

The importance of keeping the world's source of enlightenment untainted is emphasized by the fact that men are ready to labor, to fight and to die for what they believe to be true. If truth were less precious, if man's loyalty to it were less strong, it would not be so important to guard against its corruption. But because truth is so precious, and man's devotion to it knows no bounds, it is of supreme importance that the source of truth be pure and clean. "The law shall go forth out of Zion, and the word of the Lord from Jerusalem."

*And he shall judge among many people, and rebuke strong nations afar off.* The church should speak authoritatively at the council tables where large issues are weighed. The chief reason why the church's counsels on these issues have been largely unheeded is the perverted educational backgrounds of the representatives who sit at these tables. With the usual devotion that men have for what they believe to be true, the peacemakers have regarded the pronouncements of the church as academic, visionary, unrealistic.

The church will not be able to speak with authority in times of crisis unless the soil has been prepared in the form of long-continued and widespread teaching of facts in an unprejudiced manner. Her counsels, upon a background of distorted presentation of facts, are sure to appear unfair.

*And they shall beat their swords into plowshares, and their spears into pruninghooks.* The resources of the world shall be put to civilian rather than to military use. The means that have been dedicated to destruction will be used constructively. The ingenuity which has given to modern war its unprecedented horror is to be employed in beautifying, enriching and enlarging the lives of men.

Some day we will stop killing our brothers and direct our weapons against rats, flies, mosquitoes, disease germs, ugliness, suffering, sin and ignorance. These are our real enemies. When we move against them with half the might which we employ in war the world will see a new day.

*But they shall sit every man under his vine and under his fig tree; and none shall make them afraid.* This is what every man and woman wants, a home, children, security and love. Let's modify President Wilson's "A world made safe for democracy," to read, "A world made safe for homes and families." Let a man have that, and he's the most peaceful creature in the world. Deny him that, and none can be fiercer!

*For the mouth of the Lord of hosts hath spoken it.* The value of a note depends upon the signature. Carrying one name it is only a scrap of paper. Carrying another it is the charter of mankind's redemption. This note is of the latter kind.

But there is more here than merely a name. Across unmeasured past time a great Power has helped us and brought us to our present state. It is simply inconceivable that all this toil and accomplishment should issue in an empty futility, that injustice and cruelty and war should abide forever in our world. They will not. The character and works of the world's Creator are the guarantee of the world's redemption.

*North Manchester, Ind.*

## Seeing Jesus

L. JOHN WEAVER

Long ago  
Some Greeks  
Came to  
Philip  
And said,  
"Sir,  
We would see Jesus."

What a  
Lesson  
To us  
Who have shown  
Ourselves, when  
They  
Would see Jesus!

*Eaton, Ohio.*





## My House of Wood

Mrs. G. R. Christiansen

I'm glad my house is made from trees  
Instead of brick or stone;  
Because they once grew tall and straight  
In their green forest home.

Mad winds tore viciously among  
Their sturdy branches high,  
Whose only recognition was  
A softly whispered sigh.

Hot summer's sun shone fiercely down  
Upon each lofty crown,  
But undisturbed their shadows played  
On needle-fested ground.

Soft winter's snow enmantled them  
With robes of ermine white;  
And little, living, furry things  
Sought refuge in their might.

And so I'm glad my house is wood,  
Not cold hard brick or stone;  
It met life's forces, all but love,  
And found that in my home.  
Winona, Minn.

## The Helping Hand . MAY ALLREAD BAKER

"So let him give; not grudgingly  
or of necessity: for God loveth a  
cheerful giver" (2 Cor. 9:7).

Life is perpetually demanding.

Do we meet these demands cheer-  
fully? Do we meet them grudg-  
ingly, or withdraw into the selfish  
complacency of our own snail-like  
shell of selfishness?

For instance, we save up a few  
dollars expecting to purchase some  
little item we have long coveted—  
that set of blue willowware, those  
glass window shelves, new kitchen  
curtains, or a fluffy candlewick  
spread. Then something comes up.  
Sister has to have a class ring. "All  
the other girls have one, mother."  
And son makes his demand. "I  
gotta have a saxophone—they've  
put me in the school band."

Or, if you are one of many child-  
less women with no sons or daugh-  
ters with their large demands on  
your time, your means or your love,  
then there are nieces and nephews  
and church affiliations.

Someone comes along—a sleek  
pompous individual, perhaps. More  
likely he is the earnest, raw-boned  
type, or the good, fatherly sort.  
"We're taking up subscriptions for  
new hospital beds. . . . With the war  
on, they're needed desperately."  
Or: "We just have to have a new  
carpet for the church! We were

actually ashamed, last Sunday,  
when Brother Booker came here to  
preach." Again, the Red Cross  
solicitors call. So we part from  
these precious savings willingly—  
even cheerfully—for mere worldly  
trifles must always give way to the  
really worth-while things essential  
to life and to the church. But we  
have the inner glow that comes only  
from some act of self-sacrifice.

Again, these days, with help at a  
premium, we are often called upon  
to sacrifice time and labor. Are we  
willing to give this help?

Just today my nephew came to  
the door with a basketful of soiled  
clothing. His face was pleading.  
"Aunt May, dad's washerwoman  
broke her washing machine, and  
it'll be two weeks before the man  
has time to repair it. Everything  
on the place is dirty. Dad was  
wondering if you'd mind washing  
up this basketful—"

The basket is filled and pressed  
down with shirts and trousers,  
socks and bed linen. Inwardly I  
sigh. I had planned a trip to Day-  
ton to do some needed shopping,  
and, incidentally, to catch up with  
some of my writing. But I see my  
work cut out for me. Two days, at  
least, must be given to this washing,  
ironing, and mending. Three of my  
brother's sons are serving overseas;  
my brother, many years a widower,  
is in poor health, bowed down with  
the burden of worry that now over-

shadows every American home.  
Moreover, he works every day in  
the paint shop. I could not rest if  
I refused this service. Other tasks,  
less important, can wait another  
week. Washing and ironing must  
be done.

If help cannot be had for money,  
thank God it may still be had for  
love!

I am thinking of the wife of a  
distant cousin of mine. Coming  
from a fine, old family, Frances' na-  
ture is of that gallant sort that ever  
battles courageously against sick-  
ness and financial reverses. She  
confided to me the other day that  
she had finally saved enough money  
out of her household allowance to  
buy herself a new suit—"all wool  
tweed, dark brown, and it was very  
becoming."

"Was!" I echoed, stupidly—for I  
should have guessed the answer.  
"But what did you do with it?"

She began to laugh. It seemed  
that one of her dearest friends had  
borrowed it. "Her son sent her  
the money to come and visit him at  
the camp for a few days. And she  
didn't have a thing fit to wear on  
the train. My suit was just her size.  
She's gotten work down there in a  
restaurant and she asked if she  
might keep it a few weeks, until she  
could buy herself one like it. She  
hopes to send it home by the first  
of next month."

"Rather cheeky."

"Well, maybe. But she needs it  
worse than I. With gas rationing  
and all, we scarcely go anywhere,"



said Frances with perfect good humor. This is one practical example or Jesus' teaching in Matt. 6:42.

And, after all, these people—brave, cheerful, self-sacrificing souls—really live their religion. One may get down on his knees and earnestly pray for his poverty-stricken neighbors, for the sick and afflicted, for the missionaries on the home and foreign fields. That is good, but faith without works is dead. A generous donation to the mission fund, a gift of flowers or fruit, a helpful hand, a bag of flour, a peck of potatoes, or a bolt of cloth would be much better.

We see many self-centered people. Outwardly, they may appear desirable; they may be brilliant talkers; they may have their homes furnished with excellent taste. But, like a painted fireplace, there is no warmth there—only a cold glow. They may win superficial admiration for a short time only; we do not care to linger long at the frigid hearthstone of their hearts.

Love calls for sacrifice and labor; it means doing without many things we should like to have. But it pays large dividends. No one loves a selfish soul. There is none of us so poor but that he can give something or do something to make the world a brighter and happier place in which to live. It is Christ's way. It is also the Brethren way of life. *Arcanum, Ohio.*

## "We Could Outlaw War!"

GRACE HILEMAN MILLER

When services were being held for an orange rancher who had passed to his reward after living more than the threescore and ten years, his former pastor arose and looked over the audience of relatives and friends, including a goodly number of Mexicans and Mexican Americans. After introductory remarks he said: "I have just two things to say about our brother: He believed the Bible and he lived and taught that belief; all who knew him were impressed with that fact. The second thing is that our brother had a high appreciation of people of other races. If we all had an appreciation like that, we could outlaw war."

Back of this minister's second point was the fact that this brother became interested in his Mexican neighbors. He had a burning desire to introduce them to his Christ, and sought ways to do that. First, he and his good wife endeavored to get Mexican children into Sunday

# Temples . SUSIE E. BERGESON

## *Addressed to Children*

The first place of worship for the Israelites was the tabernacle. It was something like a great big tent, and when the Israelites moved from one place to another this tabernacle was taken down and carried by the priests. They used the tabernacle as a place of worship for nearly four hundred and forty years. After they reached the promised land King David, who loved God, had a great desire to build a magnificent temple; *temple* means palace. But God knew King David was a very busy man and he was a great warrior, so God spoke to him and said, "Thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build the house unto thy name." King David got everything as nearly ready as he could, but his son, King Solomon, built the temple. The temple was made of stone and the inside was covered with pure gold. Just think of a building ninety feet long, thirty feet wide and forty-five feet high and a porch thirty feet long and ten feet wide and all covered with pure gold. The stones were made ready before they were brought to the building, for neither hammer nor any iron tool was to be heard in the house of the Lord; there was to be silence in his house.

If we as children of God are doing the work that the Lord Jesus wants us to do we are just like those stones. We will fit together to make the great temple which the Lord Jesus spoke of as his church. If we want to belong to the Lord and are not true workers for him he will have to hew us off and fit us in the place where we belong.

school. When obstacles came in the way, she took them to her home and taught them. At the same time she and her husband were ever alert for opportunities to befriend the parents of the children.

But the wife became ill and eventually death claimed her. Instead of dropping this bit of work, the husband redoubled his efforts. He visited the Protestant Mexican mission, where he saw an opportunity to lend a helping hand with the music. Feeling that his own church did not especially need him on Sunday mornings, this man began attending the church, serving the minority group regularly by assisting

This great temple that Solomon built was not so great because of its size, but great because of the precious metal and stone that was in it. It was at last finished, after seven years of hard work. All the furniture of the tabernacle was brought in by the priests, for no one was to touch these things except the priests. A very important part of this furniture was the Ark of the Covenant, which Moses had made for the tabernacle. It was like a box about forty-five inches long, twenty-seven inches wide and twenty-seven inches high; it was covered with pure gold inside and out, had a crown of gold, and four rings of gold to put staves through to carry it by, and these staves were covered with pure gold.

When this sacred Ark was carried in by the priests they all expected to see the Glory of God in a cloud. But there was no sign of God's presence. They all wondered if they had built a house which God would not move in. So everything was in order and the priests took the staves out of the rings in the Ark and all went outside of the holy place. Then the glory of the Lord filled the temple so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord.

This is a great lesson for us all. We can try our very best to be good and quit all bad habits, but unless we say, "Lord Jesus, I want to be your child, take me and do whatever you want to with me," the glory of the Lord cannot fill our hearts. Evil cannot dwell where Jesus is.

Let us keep our bodies as temples of the Lord, filled with his glory.

*Sansarc, S. Dak.*

with the music. He began a study of Spanish to be able to participate in the Bible class discussions; just a little later he learned to give illustrated talks in Spanish in the assembly. Finally he decided to put his church membership with the Mexican Protestant people so as to feel free to turn his financial support there entirely. For several years before his health failed he was a regular attendant and active worker at the Sunday and midweek services; needless to say he was much loved by the Mexican people.

*La Verne, Calif.*



# Brotherhood Theme for 1943-44

Brotherhood Through Christ

## Calendar for Sunday, June 4

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Paul in Ephesus.—Acts 19:8-10; Eph. 2:4-10; 3:14-19. Golden Text, For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10.

**Christian Workers,** Adults and Camp.

**B. Y. P. D.,** The New Order of Pied Pipers.

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## Gains for the Kingdom

**One** baptized in the Daleville church, Va., Bro. Edgar S. Martin, pastor.

**Thirteen** baptized in the Pleasant Hill church, Ohio, Bro. Oliver Royer, pastor.

**Nine** baptized in the Coon River church, Iowa, Bro. Earl Deardorff, minister.

**Eight** baptized in the Elgin church, Ill., Bro. Harry K. Zeller, Jr., pastor-evangelist.

**Six** baptized and nine received by letter in the Freeport church, Ill., Bro. Clarence B. Fike, pastor.

**Seven** baptized and three received by letter in the Glendale church, Calif., Bro. H. A. Frantz, pastor.

**Fifteen** baptized and received by letter in the Oklahoma City church, Okla., Bro. Homer Caskey, pastor.

**Seventeen** baptized and two received on former baptism in the Somerset church, Pa., Bro. George L. Detweiler, evangelist, Bro. Galen R. Blough, pastor.

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## Personal Mention

**Bro. Sylvan Stemen** announces that his address is now Carrington, N. Dak., instead of Edgeley, N. Dak.

**Brother and Sister Meredith Rogers** of Hillsboro, Kansas, will take up the pastorate of the Coon River church, Panora, Iowa, on June 1.

**Kenneth W. Hollinger,** Bethany student and summer pastor at Mt. Pleasant, Mich., was a recent visitor at the Publishing House in the interest of a questionnaire study of marriage and divorce in the Church of the Brethren. This seems to us a worthy study.

To Howard H. Keim we extend our thanks for the copy of the Rock Run News Bulletin, which came to these offices.

**Bro. C. H. Deardorff,** church building counselor for the Church of the Brethren, will be available for consultation at the Annual Conference at Huntingdon, Pa. Those interested may avail themselves of opportunity to talk personally to Bro. Deardorff.

**Bro. Minor C. Miller,** writing for the Virginia Council of Religious Education, says, "We would like to contact young women who have had graduate training in the field of religious education and who can do successful work in the classroom. References are needed. A few opportunities might be available for people who majored in religion in college. Salaries would be the same as those of public school teachers in the same community."

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## Miscellaneous Items

"The communion at Baugo in Northern Indiana, which was appointed for June 1, is postponed indefinitely owing to the delay in the remodeling of the church basement." So writes Bro. H. S. Bowers.

**Families of the Lebanon City church,** Pa., through their pastor, Carl W. Zeigler, have offered the hospitality of their homes to servicemen who may be located in Indian-town Gap or other military stations near by.

**Wanted: men singers.** A number of women who have been attending the Conference year after year have consistently helped in the Conference music. However, if we are to have a good choir at the Juniata Conference we must have some good men singers. Please report at your earliest convenience at the side entrance to Oller Hall platform.—C. L. Rowland.

**Marriage notices** will hereafter be printed free, and the newlyweds will be given a three-month Gospel Messenger subscription, provided we receive the necessary address. This change in policy is made in the belief that the church paper should have a place in every new Brethren home. See also the paragraph of explanation at the close of the editorial, Fifty Years of Sunshine, page 4 of this Messenger.

To Elizabethtown College we express our thanks for a copy of the 1944-45 catalog.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**The Church of the Brethren and War, 1708-1941.** Rufus D. Bowman. Brethren Publishing House, 1944. 332 pages. \$2.50.

Dr. Bowman has succeeded in bringing from the press just at the right time a book the church has been waiting for. This book is a study of one of the most important issues in the Church of the Brethren both historically and at the present time. Nor is interest to be confined to members of the Church of the Brethren alone, for around this issue is being enacted in dramatic fashion one of the great developments of our time: the right of the individual to be actuated by his conscience, and guided by his God when such commitment brings him into sharp conflict with his state.

Since 1708 the Brethren have been pioneers in the field of the rights of conscience. Dr. Bowman in comprehensive and masterful fashion allows us to watch the Brethren fellowship grow in their understanding of all that is involved in such commitment. The book is authoritatively documented and allows the reader to see, for the first time, what has been the position of the church in any given period. In addition to that it reveals the steady growth of what began as a fascinating religious philosophy and eventually flowered into the courageous Christian commitment of an entire church.

Anyone reading this book will be humbled by its recital of our Brethren heritage. In addition he will be led almost inevitably toward a deeper commitment to the great peace principles for which the church has stood from the very beginning.

Dr. Bowman is eminently qualified to write this book. His research has been painstaking and exhaustive; he himself has had considerable to do with the later historical action therein recorded. In this book historical record and literary accomplishment are pleasingly blended.—Desmond W. Bittinger.

Continued on page 29



## The Long Road Ahead

Most of us are aware that humanity is going through a grave crisis, the outcome of which will affect the future of our civilization for a long, long time. The Church of the Brethren has risen to the occasion and has responded to human need in an unprecedented way. In her gifts to many good causes, especially, she has written a record for which we can at least be grateful, if not proud.

Human psychology is such, however, that it finds it difficult to maintain itself at a high emotional pitch for a long time. Strong appeals that at first stir people to heroic response lose their power after repeated use. It is impossible to find new methods of appeal to keep up the emotion. War weariness begins to set in and people look back with nostalgia to prewar days, or forward with eagerness to a postwar peace. It then becomes exceedingly difficult to keep up a program of action begun in the first high emotional flush of the early war days.

There are signs that the Church of the Brethren has already reached that stage. Giving to the causes that challenged us so strongly a year and two years has already shown signs of steady decline. We should face this situation realistically and very deliberately. These are several things we can do.

We should, first of all, scrutinize carefully our undertakings to make sure they are appropriate and significant. We should then give our support to as many of these as fall within the range of our possibilities. Some people are not especially interested in certain projects. But in a range so wide, we can give to these causes in which we are interested and in which we believe.

It would be most unfortunate when our young men follow the teaching of the church with respect to war at such personal cost to themselves if the church should now let them down in midstream. And certainly our program of relief for distressed and homeless peoples must be kept up in these grave hours. Our mission program, too, must be kept up and expanded in as far as the international situation permits.

The church has done a great work in her giving. May the Lord put it into our hearts to consecrate ourselves and our means to those causes that must lie close to the heart of the Master.—V. F. Schwalm, Moderator 1938.

War has become an uncontrollable and destructive monster. It must

violate all that we teach in home, school and church, in order to be successful. In war we are forced by many political pressures to violate all that makes a nation permanently great. In war we are forced to accept strange bedfellows that cannot follow our national altruism and goodwill for all nations. One must respect those whose consciences forbid them to take part in such an uncertain and doubtful business. History is on the side of goodwill, honest and fair dealing, and those who walk in the fear of God. We must not neglect those who suffer for conscience' sake, when it is sincerely done, whether it be in the limited service under the army or in the C.P.S. camps—both of which have been provided by the government. We must do all we can to help them achieve and not to falter.—C. D. Bonsack, Moderator 1933.

## With Our Schools...

### La Verne College

**Guy Maier**, one of America's great pianists and teachers of piano, gave us a most delightful evening of music on May 9.

**Prof. Roy Crist** and Field Representative **Fred Butterbaugh** were leaders at the Northern California B. Y. P. D. rally at Modesto in April.

**Ruth Nichols**, world famous woman aviator, spoke at our chapel service recently. She is doing advanced work for the Whittier Institute of International Relations.

**Esther Rhoads**, a Friend who taught for a number of years in a mission school in Japan, gave us an interesting inside view of Japan at our chapel service on May 11.

**Pride and Prejudice**, a dramatization of Jane Austen's famous classic, was given as an all-school play by Alpha Psi Omega, under the direction of Dorothy Merritt, on April 21 and 22.

**Five orators** competed in the third annual Guirado oratorical contest on May 14. The theme this year was Democracy—Its Crisis and Survival. The winners were Dwight Enberg, first; Barbara Grant, second; and David Waas, third.

**John Coffman**, pastor of the McFarland church, Calif., gave the baccalaureate sermon on May 28, using Things Which Cannot Be Shaken as his subject. He was given the honorary degree of Doctor of Divinity at the commencement on May 29. Doctor Coffman is the only surviving member of the Class of 1919.

Commencement brought the un-

usual experience of having an American Negro as the speaker of the day. The Hon. Hugh Macbeth, consul of Liberia at Los Angeles, a member of the Los Angeles County Bar, and chairman of United Races of America, proved to be an orator with a real message in his address which dealt with our opportunity and obligation to create better race relations around the world. Mr. Macbeth graduated from Fisk.

### Standing Committee for 1944

|                                   |                                     |
|-----------------------------------|-------------------------------------|
| Africa .....                      | Clarence Heckman                    |
| California, Northern .....        | Paul B. Studebaker                  |
| California, S. and Ariz.....      | S. L. Barnhart                      |
| Canada, Western .....             | J. W. Lear                          |
| China* .....                      | Harold Michael                      |
| Colorado .....                    | Ernest Wampler                      |
| Florida and Georgia .....         | Oliver H. Austin                    |
| Idaho and Western Montana .....   | A. D. Crist                         |
| Illinois, N. and Wis. ....        | F. H. Barr                          |
| Illinois, Southern .....          | Harper S. Will                      |
| India, First .....                | Paul E. Miller                      |
| India, Second .....               | Oliver Dearing                      |
| Indiana, Middle .....             | I. W. Moomaw                        |
| Indiana, N. ....                  | Roy D. Boaz                         |
| Indiana, Southern .....           | Moyne Landis, V. F. Schwalm         |
| Iowa, Middle .....                | Russell A. Sherman                  |
| Iowa, N., Minn., and S. Dak. .... | Galen Bowman, John D. Frederick     |
| Iowa, Southern .....              | O. D. Werking                       |
| Kansas, Northeastern .....        | H. L. Ruthrauff                     |
| Kansas, Northwestern .....        | W. H. Yoder                         |
| Kansas, Southeastern .....        | W. H. Brower                        |
| Kansas, Southwestern .....        | W. A. Kinzie                        |
| Maryland, Eastern .....           | Cleo C. Beery                       |
| Maryland, Middle .....            | L. Avery Fleming                    |
| Maryland, Western .....           | J. H. Hollinger                     |
| Michigan .....                    | George A. Early                     |
| Missouri, Middle .....            | Ora DeLauter                        |
| Missouri, Northern .....          | J. Rowland Reichard                 |
| Missouri, S., and Arkansas .....  | Foster M. Bittinger                 |
| Nebraska .....                    | J. Edson Ulery                      |
| North Dakota and E. Mont. ....    | Glenn I. Rummel                     |
| N. and S. Carolina .....          | Floyd Jarboe                        |
| Ohio, N. E. ....                  | A. W. Adkins                        |
| Ohio, N. W. ....                  | D. G. Wine                          |
| Ohio, S. ....                     | Ray Harris                          |
| Okla., Pan. Texas, & N. M. ....   | Fred E. Harrell                     |
| Oregon .....                      | Robert L. Sherfy                    |
| Pa., E. ....                      | D. R. McFadden                      |
| Pa., M. ....                      | J. F. Hornish                       |
| Pa., S. E., etc. ....             | J. A. Guthrie                       |
| Pa., S. ....                      | Ray Shank                           |
| Pa., W. ....                      | Fred Hollingshead, J. W. Fidler     |
| Sweden* .....                     | Harley Stump                        |
| Tennessee .....                   | Ralph R. Hatton                     |
| Texas and Louisiana .....         | Frank S. Carper                     |
| Virginia, Eastern .....           | R. W. Schlosser, James M. Moore     |
| Virginia, 1st .....               | W. N. Stauffer                      |
| Virginia, 2nd .....               | Glen Norris, D. I. Pepple           |
| Washington .....                  | B. F. Waltz                         |
| West Virginia, 1st .....          | W. G. Nyce                          |
| West Virginia, 2nd .....          | C. E. Grapes                        |
|                                   | J. Linwood Eisenberg, J. I. Thomas  |
|                                   | Nevin H. Zuck                       |
|                                   | Wilbur H. Neff, Walter F. Berkebile |
|                                   | J. F. Graybill                      |
|                                   | F. W. Isenberg                      |
|                                   | J. F. Hoke                          |
|                                   | E. E. Neff                          |
|                                   | I. N. H. Beahm                      |
|                                   | J. Clyde Forney                     |
|                                   | Noah M. Shideler, Millard Wilson    |
|                                   | Samuel D. Lindsay                   |
|                                   | Homer Miller, Earl Bowman           |
|                                   | M. M. Myers                         |
|                                   | I. J. Garber, D. H. Miller          |
|                                   | J. B. Peters                        |
|                                   | Raymon Eller                        |
|                                   | Clement Bontrager                   |
|                                   | O. F. Bowman                        |
|                                   | A. S. A. Holsinger                  |
|                                   | H. C. Sanders                       |

\*Recommended by General Mission Board



## Peace Should Bring World-wide Opium Regulation

Representative Walter H. Judd of Minnesota is the author of House Joint Resolution 241, which asks: "That the President be, and hereby is, requested to approach the governments of all opium-producing countries throughout the world, urging upon them in the interest of protecting American citizens and those of our allies and freeing the world of an age-old evil, that they take immediate steps to limit and control the growth of the opium-poppy and the production of opium and its derivatives to the amount actually required for strict medicinal and scientific purposes."

Representative Judd, a former medical missionary to China, recalled how "Chinese leaders have fought opium valiantly for two centuries" and applauded the success of the antiopium movement.

"Then, when Chiang Kai-shek finally came to the top ten years ago he laid down in 1933 a definite six-year program of eliminating opium, province by province, county by county, so much every year," continued Dr. Judd. "Some persons were officially executed as examples, if they returned to opium smoking or injections of drugs after being

cured three times. By 1940, except for parts of four provinces away over in the west and southwest where the Chinese government had not had full control, opium cultivation had been completely suppressed even in the midst of a terrible war. Chiang rejected resolutely all suggestions that he help finance China's resistance by licensing opium and deriving huge revenues therefrom.

"We have a chance to eliminate

this vicious evil if the United States will lead out in vigorous proposals. Many other nations will go along today as they would not yesterday. We owe it to our own men working and fighting in Asia, and to our future trade and national welfare, to make the strongest possible effort, . . . to urge the opium-growing countries to make an immediate start in the restriction of production to the medical needs of the world."

## Supports of Missionaries

*The following is a listing of missionary supports being provided by churches, organizations and individuals:*

### California

Empire congregation, Modena Minnie Studebaker budget,\* Africa.  
Fresno congregation, Hazel M. Landis budget,\* Africa.  
Glendora primary and junior departments, partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.  
Glendora Sunday school, Willing Helpers' Class, Herman and Hazel Landis budget,\* Africa.  
Inglewood church, aid society and Dorcas Club, partial support of Marilyn Studebaker (daughter of Dr. Lloyd Studebaker), Africa.  
La Verne congregation and Sunday school, Lynn A. and Mary Blickenstaff, India; Susan S. Shull, India.  
Lindsay congregation, Herman B. Landis budget,\* Africa.  
Long Beach Sunday school, Lucile G. Heckman, Africa.  
McFarland (individuals), Hazel M. Landis, Africa.  
Modesto congregation, Lena Wirth, Africa.  
Northern California Sunday schools, Dr. Lloyd E. Cunningham, China.†  
Pasadena Sunday school, Friendship, Senior, Men's and Women's Bible classes and B.Y.P.D., Dr. Lloyd R. Studebaker, Africa.

\*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of each missionary's work expense, which we call the work budget, have been assigned in many cases. The star differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

†Detained from the field beyond the normal furlough period. Any support not paid to the missionary will be used in the general world-wide work.

‡Interned in the Philippines where eight China missionaries and children were stationed for language study when the United States declared war. Word of their safety was received in 1943 but no regular correspondence can be maintained with them.

\*\*Assigned to China. At present serving in Puerto Rico.

Southern California aid societies, Modena Minnie Studebaker, Africa.

### Colorado

Rocky Ford congregation and Sunday school, partial support of Ernest M. Wampler, China.  
Rocky Ford (individual), Clarence Heckman, Africa.

### Florida and Georgia

Sebring (individual), Susie Thomas, China.‡

### Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

### Illinois

Astoria congregation, partial support of Olivia D. Ikenberry, China.†  
Canton congregation, partial support of Olivia D. Ikenberry, China.†  
Cerro Gordo Sunday school, one-half support of Dr. A. Raymond Cottrell, India.  
Chicago Sunday school, Moy Gwong budget,\* China.  
Girard Sunday school, partial support of Dr. Laura Cottrell, India.  
Mount Morris (individual), Dr. Lloyd E. Cunningham budget,\* China.†  
Mount Morris College Missionary Society, D. J. Lichty, India.  
Mount Morris Sunday school, Sadie J. Miller, India.  
Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.  
Virden Sunday school and church, one-half support of Dr. Laura M. Cottrell, India.

Woodland congregation, partial support of Olivia D. Ikenberry, China.†

### Indiana

Blue River congregation, partial support of Grayce Brumbaugh, Africa.  
Cedar Lake congregation, partial support of Mary Velma Ober, China.  
Elkhart City congregation, partial support of Mary Velma Ober, China.  
Huntington (family), one-half support of Bruce Homer Weaver (son of E. Paul Weaver), Africa.  
Manchester congregation, personal and budget\* of Josephine K. Flory, China.†  
Mexico congregation, Lillian Grisso, India.†

Middle Indiana Sunday schools, Everett M. Fasnacht budget,\* India.

Middle Indiana men's work, Chalmer G. Shull budget,\* India.

Muncie Sunday school and other organizations, Rosemary Blickenstaff (daughter of Dr. Leonard Blickenstaff), India.  
Nettle Creek congregation, Betty Blickenstaff, India.

New Paris congregation, Edith Bosler, Africa.

New Paris congregation (individuals), Dr. Howard A. Bosler, Africa.

New Paris congregation (individuals), Dr. Leonard Blickenstaff, India.

New Paris congregation and Truth Seekers' class, one-half support of Chalmer G. Shull, India.

New Paris Good Fellowship Sunday-school class, partial support of Harold Royer, Africa.

## What to Pray For

Week of June 4-11

### The Annual Conference

On the front cover of the 1944 Annual Conference Program will be written these words: 156th Recorded Annual Conference of the Church of the Brethren. This reveals a lot of history concerning our church. It shows that Annual Conference has been a very important factor in our church life. All through the years the members of our church have realized that it has been a blessing.

During this week the Annual Conference will be in session at Huntingdon, Pa. Because of the unusual world-wide stress of our time, the Conference is a delegate Conference. Nevertheless, many will attend and all who are there will be deeply concerned about the work of the church.

Let every one within the church membership pray that the 1944 Annual Conference will recognize Christ as the head of the church, and resolve to follow his leading.



New Paris Truth Seekers' class, Edith Bosler budget,\* Africa.  
 South Bend, First, congregation, Anna Warstler budget,\* India.  
 Southern Indiana Sunday schools, Dr. Leonard Blickenstaff budget,\* India.  
 West Goshen congregation, Anna Warstler, India.  
 White Branch house (Nettle Creek congregation), Lynn Rogers Blickenstaff (son of Dr. Leonard Blickenstaff), India.

#### Iowa

Cedar congregation, partial support of Mary L. Dadisman, Africa.  
 Cedar Rapids Christian Service, Fellowship, Christian Courier classes, Ralph Royer (son of Harold A. Royer), Africa.  
 Cedar Rapids Sunday school, Hazel Rothrock, China.  
 Dallas Center Sunday school, partial support of Harold and Gladys Royer, Africa.  
 English River Sunday school, partial support of Nettie M. Senger, China.†  
 Fernald Sunday school and women's work, partial support (personal and budget\*) of Mary L. Dadisman, Africa.  
 Iowa River congregation, one-half support of Mary L. Dadisman, Africa.  
 Ivester kindergarten department, partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.  
 Panther Creek Sunday school, one-half support of Olivia D. Ikenberry, China.†  
 South Waterloo Sunday school: primary, junior and intermediate departments and adult division, Nora Anne Royer (daughter of Harold Royer), Africa.

#### Kansas

Northeastern Kansas Sunday schools, partial support of Ella Ebbert, India.  
 Southwestern Kansas congregations, Frank H. Crumpacker, China.†

#### Maryland

Eastern Maryland Sunday schools, Ruth Utz budget,\* Africa.  
 Hagerstown congregation, Harlan J. and Ruth Brooks, India.  
 Middle Maryland Sunday schools, Ira S. and Mary M. Petre, Africa.

#### Ohio

Bear Creek congregation, Anna M. Lichty, India.  
 Brookville congregation, Elizabeth B. Wampler, China.†  
 Castine congregation, Kathryn Kiracofe budget,\* India.  
 Eagle Creek Sunday school, partial support of Myrna Jean Faw (daughter of Chalmer E. Faw), Africa.  
 Eaton congregation, Kathryn Kiracofe budget,\* India.  
 Freeburg Sunday school, Evelyn Horn budget,\* Africa.  
 Gratis congregation, Kathryn Kiracofe budget,\* India.  
 Greenville congregation, Ernest Joseph Wampler (son of Ernest M. Wampler), China.†  
 Happy Corner Sunday school (Lower Stillwater), partial support of Betty J. Brooks (daughter of Harlan J. Brooks), India.  
 Hartville congregation, partial support of Grayce Brumbaugh, Africa.  
 Moyer, brothers and sisters, partial support of Faye Moyer, Africa.  
 Northwestern Ohio Sunday schools, partial support (personal and budget\*) of Faye Moyer, Africa.  
 Poplar Grove (individual family), partial support of Donald Eugene Wampler (son of Ernest M. Wampler), China.†  
 Prices Creek, Kathryn Kiracofe budget,\* India.  
 Union City (individual), partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.  
 West Alexandria congregation, Kathryn Kiracofe budget,\* India.  
 West Milton Friendship Circle class, Margaret Ann Faw (daughter of Chalmer E. Faw), Africa.  
 White Cottage congregation, partial support of Evelyn Horn, Africa.

#### Pennsylvania

Altoona, First, congregation and Sunday

school, Earl and Rachel Zigler, India.  
 Altoona, First (individual), Josephine Flory budget,\* China.†  
 Altoona, 28th Street, congregation, E. Paul Weaver, Africa.  
 Bareville house (Conestoga congregation), Goldie Swartz, India.  
 Big Swatara (family), partial support of Chalmer G. Shull, India.  
 Carlisle congregation, partial support of Sara Myers, China.†  
 Chiques congregation, L. A. Blickenstaff budget,\* India.  
 Conemaugh, J.O.Y. young married women's class, partial support of Robert L. Parker (son of Dr. Daryl M. Parker), Puerto Rico.\*\*  
 Coventry congregation, H. Stover Kulp, Africa.  
 East Fairview congregation and Sunday school, Sara C. Shisler budget,\* Africa.  
 East Petersburg congregation, Chalmer E. Faw, Africa.  
 Eastern Pennsylvania Sunday schools, Amsey and Florence M. Bollinger budget,\* India.  
 Elizabethtown congregation, Mary P. Faw, Africa.  
 Ephrata congregation, Everett M. Fasnacht, India.  
 Family in Southern Pennsylvania, Ernest L. Ikenberry, China.  
 Greensburg congregation, Martha N. Parker budget,\* Puerto Rico.\*\*  
 Green Tree congregation, Clara Harper, Africa.  
 Hatfield, Other Folks class, partial support of Donald Parker (son of Dr. Daryl M. Parker), Puerto Rico.\*\*  
 Hatfield Sunday school, partial support of Margaret Ruth Brooks (daughter of Harlan J. Brooks), India.  
 Heidelberg primary children, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
 Heidelberg, Myerstown and Richland congregations, Chalmer E. Faw budget,\* Africa.  
 Huntingdon congregation and college, J. M. Blough, India.  
 Indian Creek congregation, Sara Shisler, Africa.  
 Lancaster congregation and B.Y.P.D., Nelde Ferne Weaver (daughter of E. Paul Weaver), Africa.  
 Lancaster congregation, Mary Schaeffer budget,\* China.  
 Lebanon congregation, Florence M. Bollinger, India.  
 Lewistown congregation and Sunday school, Zalma F. Weaver, Africa.  
 Maiden Creek congregation, Bessie Crim, China.†  
 Maple Spring (Quemahoning congregation), Earl and Rachel Zigler budget,\* India.  
 Martinsburg congregation, Dr. Daryl M. Parker, Puerto Rico.\*\*  
 Mechanic Grove congregation, Sunshine Scatterers class, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
 Mechanic Grove B.Y.P.D., partial support of William Robert Faw (son of Chalmer E. Faw), Africa.  
 Middle Pennsylvania Sunday schools, Martha N. Parker, Puerto Rico.\*\*  
 Middle Pennsylvania B.Y.P.D.'s, personal and part budget,\* Pauline Kinzie, India.  
 Midway congregation, Bessie Crim budget,\* China.†  
 Mountville church, Harlan J. and Ruth Brooks budget,\* India.  
 Moxham (Johnstown) congregation, Herman B. Landis, Africa.  
 New Enterprise Sunday school, Emma K. Ziegler, India.  
 New Fairview Sunday school, Ruth Utz, Africa.  
 Palmyra congregation, Howard L. Alley, India.  
 Palmyra congregation, men's work, Dr. Lloyd Studebaker budget,\* Africa.  
 Palmyra congregation, young people and children, Joy C. Fasnacht, India.  
 Peach Blossom congregation, partial support of Anna Hutchison, China.†

Richland congregation, Friendship Sunday school class, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.

Richland congregation, Gleaners' Class, one-half support of Bruce Homer Weaver (son of E. Paul Weaver), Africa.

Roaring Spring congregation, partial support of Anna Crumpacker, China.†  
 Royersford (individual), John Kinzie (son of William G. Kinzie), India.

Rummel congregation, partial support of Anna Z. Blough, India.

Scalp Level congregation, partial support of Anna Z. Blough, India.

Shade Creek congregation, partial support of Anna Z. Blough, India.

Shippensburg congregation, men's work and women's work, partial support of Richard Bollinger (son of Amsey F. Bollinger), India.

Snake Spring congregation, Faithful Workers' class, partial support of Verna Blickenstaff, India.

South Annville Sunday school (Annville congregation), partial support of Gladys Royer, Africa.

Southeastern Pennsylvania (individual), partial support of Ella Ebbert, India.

Southeastern Pennsylvania Sunday schools, partial support of Philip and Naomi Kulp (son and daughter of H. Stover Kulp), Africa.

Southeastern Pennsylvania, New Jersey and New York congregations, Edward T. and Helen F. Angeny, China.†

Southern Pennsylvania Sunday schools, Christina Kulp, Africa.†

Spring Creek congregation, O. C. Sollenberger, China.†

Spring Run congregation and Pine Glen house, Dr. Barbara Nickey, India.

Springville congregation, William G. Kinzie budget,\* India.

Tire Hill, Earl and Rachel Zigler budget,\* India.

Walnut Grove (Johnstown) congregation, Good Samaritan Bible class, partial support of Anna Hutchison, China.†

Waynesboro congregation, Minor M. Myers, China.

Western Pennsylvania Sunday schools of Seventh Circuit, Martha N. Parker budget,\* Puerto Rico.\*\*

Western Pennsylvania Sunday schools, Ida C. Shumaker† and Olive Widdowson, India, and V. Grace Clapper, China.

West Conestoga congregation, I. W. Moomaw budget,\* India.†

West Greentree congregation, Mrs. Howard L. Alley, India.

West Greentree congregation, William G. Kinzie, India.

White Oak congregation, B. Mary Royer budget,\* India.

Windber congregation, partial support of Anna Z. Blough, India.

Woodbury congregation, Adult Bible class, one-half support of Harold Royer, Africa.

York, First, Sunday school, J. M. Blough budget,\* India.

**Tennessee**  
 Tennessee congregations, partial support of Elsie Shickel, India.

**Virginia**  
 Bassett congregation, Kathryn Kiracofe, India.

Bridgewater Sunday school, Minor M. Myers budget,\* China.

Green Hill congregation (individual), William Gehard Kinzie, Jr. (son of William G. Kinzie), India.

Madison congregation and Novella E. Utz, Ruth Utz budget,\* Africa.

Northern Virginia Sunday schools, Earl and Rachel Zigler budget,\* India.

Pleasant Valley congregation, partial support of Sara Myers, China.†

**Washington**  
 Washington women's work, Hazel Rothrock budget,\* China.

See page 29 for report on congregational giving.

**JUNE 3, 1944**



## BRETHREN SERVICE CERTIFICATES AND CIVILIAN BONDS

In days such as these, there are many calls for the contribution of money, property, labor and even life to one cause or another. Soldiers, taxpayers, citizens and war victims in many lands are forced to make sacrifices far beyond those we normally make. The sacrifices which sincere Christians make to further the spiritual principles for which they stand should not be of a lesser quality than those that others are making involuntarily.

### Brethren Service Certificates

On members of the Church of the Brethren a great responsibility rests for the fulfillment of the Brethren Service program. This includes both relief as well as the cost of drafted men who, as conscientious objectors, are serving their country without pay but in accordance with provisions made by the government.

Therefore, members of the church are called on to purchase Brethren Service certificates. Such certificates represent an outright contribution. Contributors to relief, Civilian Public Service or any other phase of the Brethren Service program are entitled to such certificates. The holders of such certificates may regard themselves as fulfilling a civic duty. Secretary of the Treasury, Henry Morgenthau, Jr., in a letter to Paul Comly French, executive secretary of the National Service Board for Religious Objectors, writes:

"We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States.

"We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."

The facsimile of the certificate issued and an order form for your

\$25
Nº 2070

### CERTIFICATE

**Registered \$25 and 00cts**

#### BRETHREN SERVICE COMMITTEE

CHURCH OF THE BRETHREN  
GENERAL ADMINISTRATION OFFICES  
ELGIN, ILLINOIS

*This certifies that \_\_\_\_\_*  
has contributed the within stated sum to the Church of the Brethren to be used in Civilian Public Service, in relieving suffering, in creating good will and in making Christ known as Prince of Peace.

**Contributor's Statement of Purpose**  
This contribution, made in addition to my normal giving, is in consideration of tragic world need, of the sacrifice of life and money which many are making in war and of my desire to support constructive service to humanity. This contribution is intended as an alternate service to war, in which my conscience does not permit me to engage. I give it voluntarily, asking neither interest nor return of principal.



Signature  
In witness whereof the Brethren Service Committee of the Church of the Brethren issues this certificate on this \_\_\_\_\_ day of \_\_\_\_\_ A. D. 19\_\_\_\_  
*H. Spencer Minnich*  
General Financial Secretary

Local Church Officer

This is a facsimile of certificate which may be obtained from your local church or from the Brethren Service Committee, 22 South State Street, Elgin, Illinois. These certificates are printed in denominations of \$5, \$10, \$25, \$50, and \$100, and are non-interest bearing and offer no return of principle. The purchase money will be used for the support of Civilian Public Service camps and other activities of the Brethren Service Committee.

convenience are shown on this page.

### ORDER FORM

Date .....  
Brethren Service Committee  
22 South State Street  
Elgin, Illinois  
Kindly issue a \$.....Brethren Service certificate for which I enclose the money.  
Name .....  
Address .....  
Congregation .....  
District .....

### Civilian Bonds

A great many people will soon be asked, as part of another national bond campaign, to subscribe to government loans designated as war bonds. During previous national bond-selling periods, many inquiries have been made as to how persons opposed to war by religious belief might satisfy obligations they feel to the government and still testify to their religious belief.

In addition to the purchase of Brethren Service certificates which in some places are recognized as a satisfactory alternative to war bonds, provision is also made by which those who purchase government bonds may designate that their

funds be used for the civilian expenses of the government. The civilian bond committee of the National Service Board for Religious Objectors arranged with the United States Treasury that civilian bond orders should be placed through the Provident Trust Company of Philadelphia. Orders placed through these channels are at the present used to purchase government securities of Series F and Series G, which are not at the present designated as war bonds.

Civilian bonds may be used as a method of contribution. Some people desire to purchase government bonds, but prefer to order them registered in the name of the "Brethren Service Committee of the Church of the Brethren, an Illinois corporation, 22 South State Street, Elgin, Illinois." Such purchases (as explained in the civilian bond pamphlet) accrue to the credit of the county in the total record of bonds, including both war bonds and those designated for civilian purposes.

Further information concerning civilian bonds is as follows:

### Denominations Available

Bonds are available in denominations of \$100, \$500 and \$1,000 and will be registered as to principal and interest in the name of the person or persons, on the subscription order.

Smaller subscriptions in amounts of \$18.50 or multiples thereof will be accepted for purchase of United States Savings Bonds in registered form, each of which will mature in twelve years at a value of \$25, the increased value representing accumulation of interest at a rate of approximately 2½% per annum.

### Registration of Bonds

Bonds may be registered in either of the following ways:

- State whether Mr., Miss, or Mrs.
- a. one name—e.g.—John Doe
- b. joint names—e.g.—John Doe or Mary Doe

If it is desired that a beneficiary be added instead of having joint ownership, it may be so indicated on the application form, and in issues where it is permitted, it will be registered in that manner. In issues where it is not permitted, the name of the beneficiary will be changed to that of co-owner.

### Service Charges

Persons participating in this plan for the subscription to United States



government bonds will be charged a service fee by the fiscal agent to cover its costs and charges at the rate of \$1.00 for each subscription of bonds for each individual subscriber. For example, if John Doe wishes to subscribe to a \$500 bond for himself, he should forward \$500 for the purchase of the bond plus \$1.00 service charge. If, however, he wishes to subscribe to five \$100 bonds for his children, he must fill out five separate orders, one for each child's bond, and forward \$500 to cover the cost of the bonds, plus a service charge of \$1.00 for each subscription order filled out, or a total of \$505.

Subscription blanks for ordering civilian bonds may be obtained from the Brethren Service Committee.

Quoted from *Civilian Bonds*, a pamphlet available upon request.

### **Payroll Allotment Authorizations**

Many persons are asked to sign statements by which their employer deducts regular sums from their payroll to be used in the purchase of war bonds. It is possible for persons to arrange that sums so deducted will be used in the purchase of either Brethren Service certificates or civilian bonds. Suitable payroll deduction forms are available from the Brethren Service Committee, Elgin, Illinois.

### **C.P.S. Dependency Plan**

The induction of fathers into Civilian Public Service camps has recently brought Brethren congregations and the Brethren Service Committee face to face with the problem of caring for the dependents of C.P.S. men, who receive no salary or dependency allotments. On April 18, the Brethren Service Committee appointed a committee representing all phases of the church's activities and assigned to it the task of working out a plan which would best use the church's resources in the solution of this problem. The plan given in part below was worked out by this committee and was approved by the Brethren Service Committee on May 12. It is now in operation.

### **Dependency Needs in the Church of the Brethren**

#### **I. Basis and Purpose**

Following its understanding of the scriptural injunction that we shall bear one another's burdens and so fulfill the law of Christ (Gal. 6:2), the Church of the Brethren has sought from its inception to be a Christian brotherhood, laying particular stress upon the responsibility of its members to maintain this "family of the Lord" relationship.

We recommend that our brotherhood consider its relationship to this plan to be a Christian privilege of mutual sharing and not a matter of charity. We recommend further that while we continue to remember the needs of the hungry and suffering in other lands, we resolve also to meet courageously these urgent needs within our own fellowship, under the blessings of God.

#### **II. General Administration**

A. An administrative committee on dependency shall receive all questionnaires hereinafter explained and shall review them with care, follow up for whatever additional information they need and from this information determine what dependency grants shall be given. Their judgment, after approval by the Brethren Service Committee, shall be final, but each case shall be subject to review at least every three months. This committee shall be appointed by the Brethren Service Committee, and its dependency recommendations shall be reviewed and approved by the Brethren Service Committee.

B. The Brethren Service Committee will undertake, with the co-operation and support of the churches of the brotherhood, to provide the maintenance of the dependents of the C.P.S. men in the spirit of sharing as far as possible in the claims of conscience for which they suffer. We regard \$25.00 per month as a general norm of maintenance for a wife and \$10.00 per month for each dependent child. In cases of extreme need we are committed to an emergency allowance in an effort to help these families.

C. The name of a Brethren man with dependents will normally be received by the B. S. C. approximately three or four weeks prior to his induction into C.P.S. Immediately thereafter he will be sent two copies of a general dependency-status information questionnaire, to be completed and mailed to the Brethren Service Committee at Elgin, from which one will be forwarded to the receiving camp director.

D. The dependent's pastor will be contacted for the purpose of obtaining the concern of the church and for additional information, unless the assignee gives reason why this should not be done. The pastor will be requested to prepare a single copy of a Report of Parishioner's Dependency and send it to the Brethren Service Committee promptly. The pastor will be en-

couraged to discuss this problem with the dependents, but shall regard the information as confidential. With these two forms completed, the Brethren Service Committee will have sufficient information to validate dependency payments.

E. Upon the assignee's arrival in camp, the camp director will have a confidential conference with him and then complete the Director's Report of Dependency Needs. The director should be able to make his own statement based upon this conference and information given in his copy of the assignee's own dependency statement. The director's statement will also be forwarded to the Brethren Service Committee at Elgin and will be used along with the other questionnaires in reviewing the case within a three-month period.

#### **III. Implementation**

A. **Interim allowance.** This will grow out of a specific request and statement of need and is to care for the interim between camp assignment and the actual induction date. It will be granted without investigation unless sufficient evidence has been received to annul the claim.

B. **Monthly allowance.** The basis of this allowance is explained in II-B above. This aid is available as from the assignee's induction date or as needs arise after induction. This dependency aid is available to a man already inducted when he completes the general questionnaire. However, retroactive allowance will not be granted. Each case will be regularly reviewed every three months. Generally, allowances will be terminated upon the assignee's discharge from C.P.S. or by the committee's decision of the termination of need.

C. **Emergency allowance.** These allowances may or may not be associated with the regular allowances and will be in addition to the same. They will be granted only in exceptional cases after investigation by the committee. An explanatory letter of application should be written, requesting aid when there is need for hospitalization, child birth care or similar needs. There will be no objection to local supplementary allowance, but it is preferred to have these channeled through the Brethren Service Committee with a specific designation. Non-Brethren dependency needs can be supplied within this section if there is no specific office or agency to care for them.



# The Church at Work

## In Training

The demands placed upon the modern minister are staggering. Certainly the magnitude of the profession would challenge the most able young men. Religion is the cement that holds society together. Without it all else fails. Some years ago a teacher asked his students if it was more important for a doctor to be well educated than the minister. What would you answer?

The young man who accepts the call to the ministry should lay adequate plans for his academic training. He needs a broad education. A liberal arts college will likely offer the type of curricula best suited for undergraduate work. He should not begin specialization too early in his career. The seminary offers opportunity for some specialization. In addition to a strong academic training the young minister will do well to develop the art of getting along with people. Throughout his life he will be dealing with people—often in delicate situations. The minister must become a human engineer as well as a thinker and a spiritual counselor.

## In the School of Life

The alert minister soon discovers that his finest opportunity for growth really begins when he leaves the seminary. There are several reasons why this is true. As he approaches maturity he acquires a larger capacity to assimilate truth. The experiences of the parish demand clear thinking and accurate decisions. The pull of a challenging task drives him to outdo himself. In the rapid movement of our world the minister must grow or very soon he will be pushed aside. The University of Life offers splendid courses for life's enrichment.

The danger zone begins, however, after the third or fourth year in the parish. From now on ministers must struggle against the desire to let down. To change churches does little good. The difficulty is internal, not external. If he has made a good record he must overcome the common practice of living on his past achievements. If he has failed, he must overcome a defeatist attitude. He may be lulled to sleep by the overpraise of kindly deacons and by the saints in Israel. (Do not let words of encouragement for your



## The Minister and His Growth

minister die unsaid on your lips.) He may become so busy with the details of the parish that he will neglect his high calling.

Some churches make it impossible for their pastor to continue to grow by being overcritical, by burdening him with work the members should do, or by making it necessary for him to earn so much of his support that he has little time for growth. Against these things and many others every minister must struggle. We are proud of those who overcome, keep their lives sensitive and alert to the best and keep growing to their last days of service.

Ministers must give constant attention to grow in two areas—professionally and in personal enrichment. What we are is quite as important as what we do. Preaching and the general work of the ministry are becoming more and more difficult in these modern days. It is very instructive to find out how others see us. It usually cures our conceit. If we really want to know the truth about ourselves, we must not be offended if the criticism cuts deep into very tender flesh.

When Phillips Brooks was pastor of the Trinity church in Boston and was considered one of the world's greatest preachers, he continued his studies in homiletics. Feeling he still had something to learn about preaching he went in all humility to a teacher in a small divinity school in the neighborhood and sought criticism and suggestions.

Bethany Biblical Seminary is rendering an invaluable service to our ministers in its refresher courses that it is offering in various parts of the brotherhood. It is gratifying to note the growing response on the part of our ministers.

The Board of Christian Education has a wealth of material that would broaden and enrich the ministry of every pastor. Christian ideas are worthless until they are embodied in action or in human character. Missions and Brethren Service are opening doors for your teaching to take on flesh and blood. To keep up with this forward-looking program is a part of our education which we dare not neglect. Write to the General Boards for help.

A good lawyer reads the best books on the art of his profession. The minister should read the best books on the art of preaching, for example, *The Miracle of Preaching* by Parks; *The Preparation and Delivery of Sermons* by Patten; *The Yale Lectures on Preaching*.

Unfortunate attitudes developed in our preaching and pastoral work need to be corrected. A student out of the seminary a few years submitted a number of his sermons to his old professor for criticism. The professor's comment was, "Few men can be scolded into the kingdom of God. Few can be howled or growled in. Spurgeon, the prince of preachers, used to emphasize the wooing elements in good pulpit work. In many a sermon he wooed his listeners with the tenderness of a great lover." The quality and the general tone of the sermon should develop with the years. The vital work of the parish as he deals constantly with human destiny should mellow and mature the minister. We appreciate the adventure and drive of the young minister. Those who are older should not lose it but with the years there must come a depth, a poise and a richness of spirit. If this does not happen there is cause for alarm.

It is a great honor ministers have in being spokesmen for the Christian church, which is now on trial before humanity. That church will be judged by who the minister is, what he says, and how he says it. There must be charity in his heart and assurance in his tone. When men are called on to make vital decisions, the minister dare not be passive.



## The Outreach of the Church— Through Brethren Service

Sunday, June 25, 1944

Scripture: Matt. 10: 1-15

Sufficient information for a discussion of this topic cannot be given in this space, and the leader, and perhaps all members of the group, should have copies of the leaflet, Brethren Serve. Individuals who are participating in C.P.S. camps or other Brethren Service projects might be asked to participate in this program wherever it is possible to secure them.

The following questions may be used after a presentation of the Brethren Service program—

What is the Biblical basis for the outreach of the church through service?

How has the Church of the Brethren served humanity in the past?

Into what parts of the world is Brethren Service work taking the influence of our church?

List the different types of service rendered in these places.

What share should our local church take in this work?

Resource Material: Brethren Serve. Free.

## Correspondence . . .

### Separation

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17-18). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15). "Ye adulterers and adulteresses, know ye not that the

friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 2).

Separation is of a twofold nature, i.e., from every motive and act that is at variance with and in defiance of God and his divine Word, and to a complete and continuing yielding commitment to God. This results in nonconformity to our present evil standards in a world estranged from God, steeped in sin, and headed for doom. Christ and his mind and spirit should be our criterion.

We should not compromise with this evil age, but should overcome its standards and customs by self-crucifixion, abnegation and commitment to the Spirit of Christ. Our carnal minds and the desires of our lower and baser natures are motivated and intoxicated by the spirit of this age, whereas we should be empowered, energized and baptized by the Spirit of Christ.

We hear a great deal about the heritage left us by our early church fathers. They were great men of God. Their rigid honesty, strong convictions and deep consecration—their word as good as gold—made a lasting impression for good. How greatly we need such men in our day!

We should be separated so fully from the world as to cause us to pattern our lives in obedience to the word of God. Jesus says, "I am the way, the truth, and the life." He also says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it."

The truth is, Christians should live such pure and holy lives that they will be a rebuke to the world. "If any man be in Christ, he is a new creature." This should make a radical change in our thoughts, conversation, taste, joys, pleasures and associations.

The church walking with the world is a deplorable, painful and God-dishonoring sight. If the world masters us, God is excluded. Fame, honor, power, wealth, business, worldly adornment, worldly pleasure and unholy alliances, the lodge, the smoker, the goddess of fashion, the no-harm amusements, theaters, race tracks, beer, tobacco, cigarettes and the dance have shipwrecked their thousands and shorn them of their spiritual glory.

Must we have the cake walk,

## With the Minister . . .

H. L. HARTSOUGH

### In the Mountains of Kentucky

Bro. Manly Deeter was not only an active leader in his home district of Northern Indiana but is known across the brotherhood. I note three commendable things about him. First, after he neared the seventy mark in his life he gracefully surrendered his official positions to younger men. Second, he did not stop working for the church. He must have prayed often, "Lord, give me years for my work and work for my years." Third, with the Southern Ohio district mission board he discovered a new mission field in the mountains of Kentucky which promises good things. Brother and Sister Ferdie Rohrer were asked to take over this work and are rendering excellent service in directing the mission at Flat Creek. Sister Rohrer writes an enthusiastic letter about spring on Red Bird River. I wish space would permit printing her entire letter. It is bubbling over with Christian joy, hope and thanksgiving. Here is evidence that it does not take things to make Christians happy.

The heroic struggle it took to pipe pure water from a spring up in the mountains to the Rohrer home would make a touching story. The services held in the home each Sunday have already outgrown all available space. The members that have been baptized are counseling with Bro. Rohrer and Bro. Deeter about building the basement of a church in which to worship until the church house is completed.

On Easter five more young people were baptized in Blue Bird River. It was an inspiring scene. Two young women, Mareta Shrider and Ethel Adams, have been added to the working force. Under the direction of Bro. Ferdie Rohrer they are conducting Sunday schools in schoolhouses up the creeks. They are enthusiastic about their work and the response is more than gratifying. A small cottage is being built on church property, near the Rohrer home, for their use. It is almost completed. A good layman from Indiana sent \$100 for this project. Bro. Rohrer said that the total cost would be \$119. Since the young women helped build the house, I am sure they will enjoy living in it.

Each Wednesday evening the Rohrers conduct a singing school in their home. On December 15 Ray Shank, John H. Good and Howard Erbaugh of Southern Ohio and I visited the mission and enjoyed the singing class with them. At that time Brother and Sister Rohrer were ordained to the eldership, which made a fitting climax to our visit.

Another mission across the mountain at Turkey Creek is underway. Bro. Keither Wilson lives here and is a real asset to the work. A strong consecrated worker is needed to serve in this field. The young people, the men's work and the district mission board of Southern Ohio are promoting these two missions. What are your districts doing in real home mission work?



broom drills, minstrel shows, and bean festivals to raise money to purchase that new carpet, a new organ or an imposing church edifice? If we do, I am fearful we will neglect the upper room for works that may smother and kill the spirit of real piety and devotion. May God help us to come out from among the world and be separate. —Roscoe C. Hinkle, Hershey, Pa.

### A Unified Finance System

We first heard it from two adjoining congregations of the Church of the Brethren. They had gotten the idea from some United Brethren churches. They said it worked wherever it was tried. It did work so happily and satisfactorily in these two churches right from the start that our curiosity was aroused. Yet the principles, plans and ideas of the unified church centered finance system seemed no less than absurd and ridiculous to us. Only one treasury! We had thirteen, and nineteen funds! Other points in the plan seemed just as foolish.

But the neighboring churches seemed to like it. Pastors and people were always full of enthusiasm for it. So we, unbelieving pastor and people of Decatur, began to inform ourselves as to the details, even though the plan seemed impractical. We finally adopted this new finance system, but with great misgivings. We did not see how it could work. Yet it had worked in the other churches. Perhaps it would work for us.

All sources of income were eliminated except one. There were no special offerings, no appeals for money, no money-making schemes and only one treasury. No other money was needed by anyone for church. The budget covered all needs of the church at home and abroad. What an emancipation! We do not want to return to the bondage of special offerings and money-making schemes.

Each person, from babies up, was invited to contribute once, and only once, each week. This is to be an act of worship, of maintaining partnership with God. Every offering, however small, helps in the worldwide program of the church. Our offerings increased and people were much happier about their giving. Thus the education in giving was put on a permanent, year-round basis of teaching and practicing. Envelopes were used for all ages. This encouraged careful, regular giving.

The regular offerings immediately exceeded any previous special offerings. We could hardly believe it then. But now we can easily explain it. In short, it is because this system and the scriptural teaching combined to put giving in its proper

spiritual place in the life of the individual. The thought is directed away from money and toward God. The number of regular contributors has greatly increased. This has both a present and a future value.

So the Decatur church is happy that others gave us the example and encouragement of a better and more spiritual approach to the question of church finance. We are now in the midst of our fourth year with the unified church centered finance system. It has greatly increased our financial income, but the benefits to the spiritual life of the church far outweigh the financial blessings. Four years of such cumulative help from a plan which sounds impractical to others, make us want to talk about it so that even though others are as doubtful as we were, they will be as willing to try it. Remember! It works! That is the test.—John B. Wieand, Decatur, Ill.

### A Testimony

As far back as I can remember I have always gone to church and Sunday school. About six months before I was drafted into the army I started drinking. On Dec. 3, 1942, I went into the army. I would get week-end passes quite often and go to New York City. I certainly did do wrong then. I got more and more pleasure mad; however, no pleasure could satisfy. Then on April 20, 1943, I found myself on the Alaska Highway near a town called Dawson Creek. Up there, to get liquor it is necessary to get a permit. That devilish stuff is rationed. I soon got into a gang of soldiers that were just like I was. We all used to get drunk. We used to think that we were having a good time. I used to have everyone

laughing at my dirty jokes and stunts. I got so much under the influence of the devil that I wanted to go overseas so that I could kill someone.

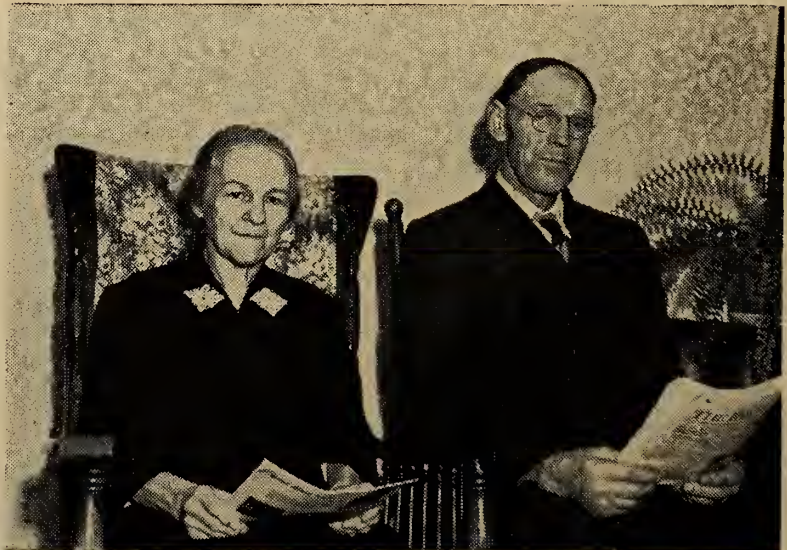
One day I was sweeping out a barracks when another soldier came in to help me. To my amazement he started to sing church hymns. I couldn't understand that. After a little bit he asked me if I was a Christian. I told him no. He then invited me to go to church in town with him. I didn't go.

As time went on I watched this soldier. He was always smiling and singing hymns. I couldn't see how he could be happy, because he was always being ridiculed for his stand for Christ. Whenever there were church services in town he always went.

One Saturday noon I asked this Christian soldier where the church was in town. We both went to town that evening. Then he showed me where the church was.

A few Sunday nights later I went to this church. When the sermon was preached it seemed as if every word just hit me in the heart. I was deeply under conviction, but I wouldn't accept the Lord. Yet I kept going there every Sunday night. Every Sunday night I would be put more deeply under conviction. At first I had comebacks to everything the preacher said in his sermons. Then when I no longer had any comebacks I started to wonder what people would think if I became saved. I figured that I would be treated like the other soldier.

On a certain Friday, I got under conviction so deeply that I couldn't talk to anyone. I went to bed early



### Swab Golden Wedding

Brother and Sister Samuel Swab celebrated their golden wedding anniversary on March 18, 1944, at their home in Greene, Iowa. A family dinner preceded the open house for their lifelong friends. Five of their seven children were present.

Brother and Sister Swab have spent practically all their married life in the Greene, Iowa, church. Their years have been marked by loyalty, devotion and sacrificial service to the church.—Martha H. Keller, Greene, Iowa.



that evening and started to pray. I prayed, "Lord, just keep calling until Sunday night; then I'll surrender." This filled me with a peaceful feeling.

The following Sunday night, which was Aug. 1, 1943, I surrendered to the Lord. I asked this Christian soldier if there was a place to burn some stuff. There was. I burned two liquor permits and some other stuff. Then I prayed some more. Then I had to visit the stove again. This time I burned my cigarettes, lighter and everything. Then I prayed some more.

I haven't smoked or drunk since then, and by the grace of God I never will.

Since then I have found a peace in my heart that the world can't give, and, praise the Lord, can't take away. I have tasted about all the pleasures that the world can give and I don't want any more. I do get ridiculed a lot but that is nothing compared to what Jesus went through for me. My desire is to go all the way with Jesus my Savior. He saved me when I was in the army and praise his wonderful name, he is keeping me saved.—Donald Aardenour, now in Canada.

### Now Is the Accepted Time

The present gospel age is the best age of all in which to win souls for God. Many people long for the coming of the millenium. I don't know just what it is that they want in that age, but I am sure that for the man who wants to win souls for God, this is the best age, and now is the time for us to work. We know that faith grows in this age of conflict with Satan, and men are saved in faith. Let us work now.—Paul Mohler, Pasadena, Calif.

### Save Brethren History

My heart was made to rejoice when I was visiting the Brethren Publishing House recently, for I learned that they are in the process of building up a historical library. I did not have to go very far until I realized that they are a long way from having complete sets of some periodicals, district meeting minutes, etc., all of which they need and should have for the library. Since most of these are out of print, it seems to me that we Brethren would do well if we would take many of our old copies that are of little value to us as individuals and send them to our publishing house where they are much needed and would be of great value and usefulness to the whole brotherhood.

Very often we Brethren have needed records of our past and have been unable to find them. We have been too busy to give a little time to recording the facts and interesting stories of our church work. Our older publications give some data

on the very early history of our churches and on churches that do not exist today. Many of these publications can be found at our seminary and at our publishing house. In each district there certainly must be one or two young persons who are interested in our history and who would like to spend time in each church gathering data if their expenses could be met. If districts would appoint some of their young people to this task they would find an awakening among the younger generation as to the values of the church of the past. Now they see largely the shortcomings of those times. Greater church loyalty and interest would result, and records would be available. Copies of the records could be kept both in the local church and in the library now being established. It might be well if we would write up our histories in essay form.

For our present and future history we should have someone in each local church to record the names of all the officers and leaders, church attendance, baptisms, deaths, weddings, anointings and the many other happenings pertaining to the church and its membership. Human interest stories and incidents could also be recorded. This could be done monthly or quarterly and copies could be filed as mentioned above.

This work will not only help the church locally, but it will help it from the district, regional and national standpoints. It will give our young people new insights into the life of the church and its influence both in the community and in the world. If the young people who make this survey are really interested in the church they may rededicate themselves to Christ and the church. Is it not worth a try? We will at least get our records straight and that is worth the effort, but let us also think of what it might do! Inaugurating a movement like this might mean a new singing of For Christ and the Church and a new dedication of life for Christ.—Ernest R. Vanderau, Chicago, Ill.

### Adult Work of Northeastern Ohio

For a number of years there has been a homemakers' camp held annually at Camp Zion. This has proved to be a very popular camp. We plan to hold our next one July 3 and 4 with Leland Foster Wood, secretary of the Commission on Family and the Home, Federal Council of the Churches of Christ in America, as our speaker.

On March 18 and 19, our first adult institute was held at the Akron City church. Bro. Raymond R. Peters, secretary of the Board of Christian Education, Elgin, Ill., was the main speaker. Bro. Jesse D. Reber, pastor of the Cleveland church, our regional director, also gave an address. This meeting proved to be very successful.

On Saturday evening there were seven churches of the district represented with an attendance of between sixty and seventy people. The evening was spent with Raymond Peters leading in an informal discussion on the adult work of the

church. On Sunday morning Bro. Peters filled the pulpit of the Akron church, and the institute was resumed on Sunday afternoon. A fellowship lunch was served between the afternoon and evening services.

Bro. Peters brought to our district many helpful suggestions on how the needs of adults could best be met and how the adults could best serve the church. The theme of the meeting was: Adult Work—Its Scope and Prospect.

This first institute was so successful that those who attended want a similar institute held annually.—Elmer Brumbaugh, Revenna, Ohio.

### In Memory of Father

Father is at rest after a long life of usefulness. Christian Wirt was born of pioneer parents, Christian F. and Lydia Fiant Wirt, on a farm near Lewiston, Minn., Oct. 10, 1858, where he grew to manhood. On March 19, 1886, he was united in marriage to Sarah L. Thackeray. They settled on the farm across from his old home, which had been the birthplace of mother, and there spent their entire lives together. Six children were born to them: Ray, Addie Radatz, Lydia of Lewiston, Minn., Florence Yohn, Clarendon Hills, Ill., Velma Evans, Westmont, Ill., and Ruth, deceased; also ten grandchildren, one of whom is deceased. Mother preceded him in death June 4, 1922.

Father passed away at his home April 20, 1944, after a brief illness. Services were conducted by his pastor, Bro. Lewis Hyde.

Grandfather Wirt, who was a minister, organized the Lewiston church, of which father became a faithful worker and deacon until his death. The interest of the church occupied much of his time and thought. In harmony with his life, the family let it be known that any who might desire to give an expression of appreciation of him do so in memorial gifts rather than flowers. It seemed so like father that neighbors, friends and relatives gave a total of \$178. This amount was given to the following: the local church, Manchester College, McPherson College, Bethany Biblical Seminary, China Relief and world-wide missions.

Father's life will continue to inspire all of us to be faithful.—Florence Wirt Yohn, Clarendon Hills, Ill.

### Matrimonial . . .

**Brewer-Messmaker.**—Donald R. Brewer and Marjorie L. Messmaker, both of Prairie City, Iowa, March 30, 1944, by the undersigned.—Lowell G. Colston, Prairie City, Iowa.

**Anderson-Hansford.**—Carl Anderson of St. Charles and Nell Hansford of Batavia by the undersigned on May 5, 1944, in the Batavia church.—Leonard M. Lowe, Batavia, Ill.

**Gower-Hinkle.**—Horace W. Gower and Erma G. Hinkle, both of Philadelphia, Pa., in the Germantown church, May 1, 1944, by the bride's pastor, the undersigned.—Benjamin F. Waltz, Philadelphia, Pa.

**Phillips-Phillips.**—Howard B. Phillips of Meadowville, W. Va., and Delcia Phillips of Junior, W. Va., by Bro. Robert Byrd in the Valley River church on April 9, 1944.—Mrs. Howard B. Phillips.

### Fallen Asleep . . .

**Fike,** Ezra Homer, was born near Ava, Mo., May 20, 1892. He came west when a boy and united with the La Verne church at the age of twelve. Later he was a charter member of the Pomona congregation. He also held his membership in the Glendora, Phoenix and Long Beach congregations. He was in the restaurant



business for twenty years. He died Feb. 13, 1944. Surviving are his widow, Elva Fagg Pike, three sons and a daughter. The funeral was held at Pomona and interment was at La Verne. Edgar Rothrock and the writer were in charge.—S. L. Barnhart, Long Beach, Calif.

**Foster**, Marlin Royce, the son of Homer and Eunice Fager Foster, was born June 3, 1938, and died March 25, 1944. He had been a regular attendant at the Long Beach church since babyhood. He is survived by his parents, one brother and four grandparents. The funeral and interment were at Long Beach.—S. L. Barnhart, Long Beach, Calif.

**Gelsinger**, Lucy Shimp, aged eighty-three years, died April 6, 1944, at the home of her sister near Reamstown. She is survived by two sisters. Sixty-six years ago she became a member of the Church of the Brethren. In 1908 she married Bro. Albert Gelsinger. They served in the deacon's office until Bro. Gelsinger's death in 1922. A few years later she joined the Old Order Brethren. Funeral services were conducted at Mohlers meetinghouse near Ephrata by Charles M. Hackman and Harry Benedict of the Old Order Brethren and Elder John Myers of the Springville Church of the Brethren.—Mrs. Mark Royer, Denver, Pa.

**Heckman**, Viola, the daughter of Daniel Miller and Lydia Anna Landis, was born near Flora, Ind., Aug. 18, 1880, and died April 22, 1944. At the age of seventeen she became a member of the Bachelor Run church, Ind. On Oct. 12, 1912, she was married to John Miller Heckman of Rocky Ford, who preceded her in death eleven years ago. To them were born one daughter and two sons, who survive. She was a devoted mother and a consecrated Christian. Funeral services were conducted at the Rocky Ford church by Bro. Robert Tully, assisted by Bro. Ernest Shively.—Mrs. Ernest Shively, Manzanola, Colo.

**Henning**, E. E., was born in Greene County, Va., June 10, 1869, and died at the home of his son in Welsh, La., April 7, 1944. When he was fourteen his parents moved to Holt County, Mo., where he grew to manhood. On Dec. 3, 1891, he was married to Annie E. Glick of Mound City, Mo., where they established their home and engaged in farming. For more than fifty years Bro. Henning was an active member of the church; he served in the deacon's office for thirty-five years. He leaves his wife, two children, several grandchildren and great-grandchildren, one brother and two sisters. The funeral services were conducted at the Roanoke church, La., by the undersigned, assisted by Rev. Stagg, pastor of the First Baptist church of Welsh.—J. F. Hoke, Welsh, La.

**Horner**, Sarah Eash, was born in Cambria County, Pa., on April 15, 1867, and died April 18, 1944, at the home of her son. She was a member of the Tire Hill church. Surviving are eight children, one brother, one sister, many grandchildren and great-grandchildren. Funeral services were conducted in the Tire Hill church by the undersigned, assisted by Rev. Earl C. Weaver of the Park Avenue United Brethren church of Johnstown, Pa. Interment was in the Maple Spring cemetery of Jerome, Pa.—Dorsey E. Rotruck, Johnstown, Pa.

**Inman**, Susan Rand, was born May 24, 1882, and died March 6, 1944, at the home of her son in Denver, Colo. Her husband, five sons and four daughters survive. Her life was centered in her family and those who needed help. Funeral services were held at the Ustick funeral home in Rocky Ford with Bro. Robert Tully in charge.—Mrs. Ernest Shively, Manzanola, Colo.

**Kaylor**, Mrs. Bessie, daughter of Levi and Mary Binkley, was born near Fort Wayne, Ind., July 4, 1875, and died May 9, 1944. In young womanhood she became the wife of Dorus Kaylor and to this union were born four children, three sons and one daughter. The children, her companion and two sisters survive her. The services were held from the home of a son in Fort Wayne by the undersigned.

Interment was in the Eel River cemetery, near Churubusco, Ind.—Van B. Wright, Fort Wayne, Ind.

**Lewis**, Emma Loid, was born June 23, 1873, at Woodville, Ala., and died Jan. 14, 1944, at Jennings, La. She married James E. Lewis in 1890. They united with the church soon afterward and moved to Roanoke, La., in 1894. She leaves her husband, ten children, several grandchildren and great-grandchildren, two sisters and one brother. Funeral services were conducted in the Roanoke church by Bro. J. B. Firestone and the writer.—Glenn Harris, Jennings, La.

**Rhoads**, Charlotte Mae, was born on Dec. 13, 1870, and died May 8, 1944. Except for a few years her life was spent in and near Sinking Spring, Ohio. When a girl she united with the Strait Creek church and remained a faithful member. She is survived by three brothers and four sisters. The funeral services were conducted by the undersigned in the Latter Day Saints church in Sinking Spring. Interment was in the Saints cemetery.—Paul J. Wright, Dayton, Ohio.

**Sappington**, Ross Frazier, the son of the late George K. and Betty Frazier Sappington, was born near Johnsville, Frederick County, Md., Aug. 6, 1884, and died in Sebring, Fla., March 12, 1944. He had all the privileges and opportunities of a Christian home. His father was elder of the Beaver Dam church, of which his mother was a devoted and faithful member. After completing a public school education, he became a clerk in a general store in Union Bridge, Md., and about this time he united with the Church of the Brethren at Beaver Dam. Later he was manager of McCrory's stores in Virginia, West Virginia, Pennsylvania and Tennessee. Brother Sappington married Miss Beulah East Snader of Westminster, Md., June 25, 1918. They moved to Avon Park, Fla., Dec. 26, 1918. At this time he became the owner of a hardware and furniture store there. He and his wife transferred their membership to the Sebring church in 1923. In May, 1929, he was elected to the office of deacon. At the time of his death he was chairman of the finance board and a member of the ministerial board. He served two terms on the city council of Avon Park, and was a member of the Rotary Club. He was a successful Christian businessman. His widow and son, Roger Edwin, survive him. Funeral services were conducted in the Sebring church by Bro. I. R. Pletcher, the pastor. Interment was in the family plot in Meadow Branch cemetery, after services in the Westminster church, Md., conducted by Elder Jacob H. Hollinger of Washington, D. C., assisted by S. Earl Mitchell, pastor of the Westminster church, and McKinley Coffman, former pastor of the Sebring church.—Ernest F. Sappington, Washington, D. C.

## Church News . . .

### Alabama

**Fruitdale**.—On May 8 Bro. J. C. Wine preached and gave us information about the work which we can do for C.P.S. camps and relief. We plan to work on the projects best suited to our group. Since the schools have closed many of our young people are going away for the summer, but an interesting program has been planned for those who remain here. The B.Y.P.D. presented Brethren Hymnals to the church. Now that our pastor, Bro. Walter R. Repogle, has a projector he plans to give illustrated sermons frequently during the following months. The two he has given were well attended. We trust that this type of service will be a great help to the church and to the community.—Eva Jane Carpenter, Fruitdale, Ala., May 11.

### Arizona

**Phoenix**.—We held our mortgage-burning ceremony on March 16. Our church is now free of debt and we have \$1,000 toward the second unit of our church plant, which will be the auditorium. Our church

held a short service each Sunday in March at the state hospital for the insane. Sister Anetta Mow brought us an inspiring talk on March 23. We enjoyed the visit and short sermon of Bro. M. S. Frantz on April 12. On March 9-16 we held our revival meetings with Bro. Paul Daugherty of Live Oak, Calif., as evangelist; ten persons were baptized. The Drs. Cottrell are with the two Arizona churches at the present time. Dr. Laura Cottrell spoke to us on April 30 and Dr. Raymond Cottrell will speak on May 7.—Helen Laughrun, Phoenix, Ariz., May 5.

### California

**Laton**.—The church held a business meeting on March 13. Pastor Dayton Root has resigned and will continue his seminary work at Bethany this fall. The deputation team of La Verne College, accompanied by C. E. Davis, gave an inspiring program on March 19. We held our love feast on Good Friday. Our pastor brought a timely Easter message on April 9; a short program by the children preceded it. On April 19 we held another family night at the church; it was an occasion of fine fellowship. Several of the older members have been ill during the winter. An epidemic of measles has affected the Sunday-school attendance.—Mrs. Robert H. Jenkinson, Laton, Calif., May 15.

**La Verne**.—Thirteen were baptized on Easter by the assistant pastor, La Mar Bollinger. At the recent business meeting C. Ernest Davis was re-elected elder. Delegates to Annual Meeting are Lorell Weiss and the elder. The men's brotherhood recently sponsored a banquet in honor of the church choir directed by David Young. Prof. Ralph R. Travis, our organist, is giving a series of Sunday vesper programs. Bro. W. J. Tinkle gave an illustrated temperance lecture on a recent Sunday evening. Brethren D. W. Kurtz and La Mar Bollinger officiated at the love feast on May 7.—Grace Hileman Miller, La Verne, Calif., May 13.

**Los Angeles, First**.—On April 23 we had with us Rev. Harvey L. Phelps, who related his experiences of ten weeks in a Nazi prison. Mrs. Phelps also gave us a message entitled *Invading Europe With the Gospel*, and illustrated it with motion pictures. The ladies' aid has been sewing and distributing garments to the missions and Red Cross. They have also made donations to different organizations; \$10 was given to the New Testament League for the printing of Testaments for the Jewish people. The church decided to send \$100 to La Verne College for the dormitory building fund, \$25 to the Ridderhoff work, and one third of our Easter offering to the American Bible Society. The members also have a fund which they raise by putting aside one penny for each meal; every month this money is sent to Bethany Hospital. The trustees of the church were authorized to purchase a house to be used as a parsonage; we have had a vacant lot for some time. The house has now been purchased and will soon be moved. Our love feast will be held on May 21.—L. C. Hosfeldt, Los Angeles, Calif., May 7.

### Colorado

**Haxtun**.—On Easter we had special music and a fine sermon. The ladies' aid has been meeting at the homes of the members to quilt. Pastor E. F. Weaver had part in the baccalaureate service for the high school graduates. One of our older members died on April 21. A Mother's Day program was given by the juniors and intermediates. The love feast was held on May 14; the pastor officiated, assisted by Bro. Roscoe Baker.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 16.

**Wiley**.—Bro. Earl M. Frantz brought an inspiring message on March 19, at which time an offering was taken for McPherson College. On March 26 Bro. H. D. Fasnacht was our guest speaker. On Easter morning a program was given by the children, and in the evening the young people under the direction of Mrs. Mankey presented the play, *Mine Eyes Have Seen Him*. The women's group enjoyed an Easter breakfast on April 7. Twenty-five dollars was given to Bethany Hospital



and \$25.00 toward a bed for Arnold Hall, McPherson College. We have adopted the ministerial pension plan. Bro. H. M. Coppock of Clovis, N. Mex., conducted our evangelistic meetings April 18-30. Three were baptized. Our love feast was held on May 1; Pastor Henry Mankey officiated, assisted by Bro. Edwin Buck of Eads.—Mrs. Pierce Wilson, Wiley, Colo., May 10.

#### Delaware

**Bethany.**—We recently had a teachers' training class which met each Sunday night for six weeks. Bro. Chester Harley, the district field worker, was with us one Sunday. Two delegates were sent to the district meeting of Eastern Maryland at Baltimore on April 12. Four delegates were sent to the district meeting at Denton, Md., on April 19. This was the first district meeting held on the Eastern Shore of Maryland. This new district has been named Mardela and includes the four congregations in Maryland east of the Chesapeake Bay and Bethany congregation of Delaware. We have met our quota in giving for 1943. The B.Y.P.D. meets once each month. Sister Flora Harsh, the regional youth president, met with this group on April 4; she encouraged them and gave them suggestions for the gardens they are planning to grow for the C.P.S. camps. A junior choir has been organized. The children gave an Easter program. The young people presented a drama, Crown of Thorns, and a pantomime at the Bethany and Denton churches and at the Methodist church in Milton. On May 19 Bro. Minor Myers will be with us.—Mrs. Vernie Hostedler, Farmington, Del., May 3.

#### Florida

**Sebring.**—Two have been baptized recently. On March 12 Bro. Edward Hollenberg was licensed to the ministry, and on Mother's Day he preached his first sermon. In the evening of May 14 the women's work gave a program. On April 2 six boys from the C.P.S. camp at Mulberry, Fla., spoke. Elder Edgar Stauffer officiated at the love feast on April 23. Sister Minnie Heckman has located here and will work among the Florida churches. The ministerial committee is trying to secure a pastor.—Mary Miller, Sebring, Fla., May 15.

#### Indiana

**Fairview.**—At the March council plans were made for evangelistic services to be held this fall, beginning with a harvest meeting. Bro. J. W. Root was chosen delegate to Annual Conference and two delegates were elected to district meeting. Recently Bro. Root gave a splendid message on Faith and will give the missionary sermon when the Conference Offering is received. During the winter extensive redecorating was done in the church and new rooms in the basement were completed for the children. The new pews given by the Roots were installed early in the year. The church is caring for five heifer calves, two of which are for the Indianapolis church. Dr. F. W. Lough was the guest speaker on Mother's Day. On June 4 Jose and Antonio Ribbaris, Spanish refugees who are living in the community, will visit us and tell of their homeland. Manchester College day was observed and the alumni took part in the program. On April 20 Dr. V. F. Schwalm gave the commencement address in the local high school.—Anna Wagoner, Lafayette, Ind., May 15.

#### Iowa

**Garrison.**—We will hold communion on May 28 at 7:30 p. m. In council we voted to set aside the second Sunday every month to lift a special offering for the heifer project. The first Sunday of each month is dedicated to Brethren Service. Our Sunday school sent \$10.00 for the Studebaker Memorial fund. An offering of \$13.00 was lifted for the new relief center in New Windsor, Md., and a box of clothing was sent. In February 100 pounds of relief clothing were sent to Nappanee, Ind. Our women's work meeting voted to lift an offering at each meet-

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ing to be sent to the Bethany Hospital.—Mrs. U. H. Hoeffe, Vinton, Iowa, May 15.

**Greene.**—The attendance at our church services has increased this spring. Two families have returned to this community to live. On April 16 there was a basket dinner at the church as a farewell to Sister Martha Keller, who had served as our pastor since Oct. 1, 1943. Brother and Sister W. A. Deardorff are living with us and he will serve as pastor. Brother and Sister Swab celebrated their golden wedding anniversary on March 18. There has been much illness among the members this spring.—Mrs. Ed Eikenberry, Greene, Iowa, May 10.

#### Kansas

**Belleville.**—Our aid has been quilting. We sent gifts to the Manzanar relocation center and also sent cookies to the C.P.S. camp at Wellston, Mich. On the third Sunday of each month we take an offering for Brethren Service. We have a 100% Messenger club. On May 8 we held our council meeting. Since Brother and Sister W. W. Gish have returned to our congregation, we elected them as pastors for the coming year. Four letters have been received. Our love feast will be held May 28 at 8:30 p. m.—Mrs. C. M. Dooley, Scandia, Kansas, and Mrs. Cora E. Kyle, Belleville, Kansas, May 15.

**Conway Springs.**—Ezra Frantz of Weatherford, Texas, preached for us one Sunday this spring. The McPherson ladies' quartet accompanied by Brother and Sister W. W. Peters were with us on March 5. Bro. Peters preached in the morning. The offering for the college was \$35.18. Bro. L. Avery Fleming of Wichita officiated at the love feast on April 7; about thirty communed. On Easter the children and young people gave a program in the morning; we joined the union services at the Presbyterian church in the evening. On April 30 Galen Quakernush of Wichita was with us.—Amos O. Brubaker, Conway Springs, Kansas, May 16.

#### Maryland

**Ridgely.**—Youth week was observed with a special message by the pastor, Paul H. Fike, and a program on World Brotherhood. The offering received at the latter was given to the Youth Serves project. A candle was burned the number of minutes the offering supported the total church program. At the March council two delegates were elected to the first meeting of the Mardela District held at Denton on April 19. Bro. Paul Fike was elected delegate to Annual Conference. Four young people attended the round table at Bridgewater on April 15. Unusual inspiration was received from the hymn singing service and worship emphasis institute conducted by Alvin F. Brightbill of Bethany Seminary April 20-23. Flora Harsh, president of the regional youth cabinet, visited the six churches on the Shore the first week in April and was speaker at the round table at Ridgely on April 2. A group of work campers gave an interesting program on March 19. A musical pageant, Thomas and the Risen Lord, was given on Good Friday. The children gave a program on Easter evening. Family night was observed on May 5 with a covered dish supper and a program emphasizing spiritual home life. Our love feast will be held on May 28.—Esther K. Crouse, Queen Anne, Md., May 15.

#### Michigan

**Detroit.**—Each Sunday during Lent the pastor preached evangelistic sermons. He conducted a preparatory class for children and young people interested in church membership. The Passion Play was shown on May 19. On Palm Sunday fourteen people were received by letter, and twenty-eight were baptized on April 26. On Easter the young people held their annual sunrise service and breakfast. A baby dedication service was held on March 19 and there will be another on Mother's Day. On St. Patrick's Day we had an Irish stew dinner. It was sponsored by the Council of Church Women for the purpose of Christian fellowship in wartime. April 23 was communion Sunday. On April 30 our church celebrated the liquidation of all church indebtedness. J. P. Guthrie, chairman of the trustee board, was in charge of the service. A retrospective view was given by Galen R. Dietz and a forward look by Eugene Butler. The pastor followed by a sermon on the Master Builder. Dinner was served to the entire audience. In the afternoon a reception of new members was held. Each one was presented with a red carnation. On April 5, Wayne, the eldest son of Brother and Sister Hostedler, was united in marriage to Miss Jean Robertson. The Mother's Club has been active this winter. The hospital chaplain of Detroit addressed them at one meeting and Miss Blanche Rinehart gave an interesting talk on race relations at another time. Our young men and women are missed very much and our prayers go up for them daily.—Mrs. John Kirk, Detroit, Mich., May 11.

#### Ohio

**West Alexandria.**—On April 16, Manchester College day, Bro. R. H. Miller gave an inspirational message and presented the needs of the college. A special offering was received. Our business meeting was held April 14. Bro. Paul Kinsel was retained as pastor for another year. Our elder, Jonas Groff, was elected delegate to Annual Conference. Our love feast will be held on June 18. The church relicensed Bro. Quinter Evens to the ministry for another year. The Homebuilders are sponsoring a family night on June 4. The ladies' aid is helping to make clothing for the children of Greece. Brother Vernon Stinebaugh gave an interesting message on the work of the C.P.S. unit at the state hospital at Dayton.—Myrtle Henry, New Lebanon, Ohio, May 15.

#### Oklahoma

**Antelope Valley.**—Our church remodeling is about completed. We have a new baptistry, church pews and hymnals; the vestibule is almost completed, as well as the landscaping of the church grounds. Our young people presented a play, The Highest Bidder, on Easter evening. They presented the same play at Cushing on April 23 and at Billings on May 7. A number of our young men have been called to service.—Mrs. Lawrence Cook, Garber, Okla., May 10.

#### Pennsylvania

**Allentown.**—The children of our Sunday school gave a splendid program on Easter



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morning. A two-week evangelistic meeting was held by W. F. Garber of Palmyra. His sermons were very helpful to our members and the limited number of neighbors and friends that could attend. Because of the work of the pastor and evangelist we have four new members. On May 7 we held our love feast, which was the climax of our spring experiences. Sixteen qualified for the first unit of credit in a leadership training course, and we are now starting with the second unit. After needed repairs were made to the parsonage by our district mission board, our pastor and wife moved in on March 21. Bro. Jonathan F. King is serving also as our elder, and he and Sister King are busy with the work of the Master. A number of our young people are meeting Sunday evenings for chorus work. Sister Margaret Wise attended the recent fellowship program in the Lancaster church in behalf of our young people of whom she is the leader.—Mabel Wise, Bethlehem, Pa., May 10.

**Berlin, Beachdale.**—The young people presented a pageant, The Challenge of the Cross, on Palm Sunday evening. They also gave it at the fifth district Sunday-school convention at the Salisbury church on April 30. Our women meet once a month; they have sewed some for relief and quilted five comforters. We are planning a mother and daughter banquet for June 1. Our home-coming service will be held July 2 with Bro. C. C. Ellis as the speaker. We had four fine messages, with a different speaker each night, prior to the love feast on May 7. Elder H. E. Arnold of Meyersdale brought the message on Sunday morning and officiated at the service in the evening.—Pearle Brant, Berlin, Pa., May 11.

**County Line.**—At Easter we sent each of the boys in service a box of cookies and a greeting. A service flag has been dedicated. The women's work has been serv-

ing meals and quilting. We sent a box of clothing for relief and are now making garments for Greek relief. At our council on April 3, Brother and Sister Wimmer were elected delegates to Annual Conference. Pastor Wimmer conducted a three-night meeting prior to the love feast on May 7. Two were baptized. The young people are following a Bible study course in their Sunday evening meetings. A young people's choir has been organized.—Mrs. Louella Nedrow, Stahlstown, Pa., May 16.

**Richland.**—Our council was held March 7. The delegates to Annual Conference are Elder and Sister Michael Kurtz. The Annual Conference offering amounted to \$122. We are planning to have a two-week vacation Bible school during the summer. Our members were urged to write to their congressional representatives, stating their opposition to the passage of the compulsory military training bill. The men's work sponsored a committee on heifers for relief, which was approved by the council. They have pledged for funds to buy a dozen heifers. The men's work held a panel discussion on what we can do for the servicemen when they return after the war. On March 14 the young people's department sponsored an informal meeting, at which Rev. Russell Etter, pastor of the Tona United Brethren church, spoke. Other speakers at our evening services have been Bro. Henry King, who spoke on March 19, and Bro. Ray Kurtz, who gave an address on welfare work on April 2. A number of the young people attended the district fellowship at the Lancaster church. Our love feast was held May 13. The visiting ministers, Elders Jacob Merkey and Perry Sanger, gave inspirational addresses and the latter officiated. Elder Hiram Fry-singer of the Big Swatara congregation gave the message at our Mother's Day program. Members of our congregation contributed clothing for relief.—Evelyn Lentz, Richland, Pa., April 15.

**Royersford.**—On April 23 Caswell Mac-

Gregor, a teacher in Girard College, gave us an interesting account of Eskimo life in Labrador, where he had lived for a time. This program was sponsored by the young people. On May 7 we held our love feast. The attendance was smaller than usual because of illness and the absence of the boys in service. May 14 was our semiannual missionary day. Miss Jones, a Presbyterian missionary to China, gave an account of her work. A group of our girls have organized a Sunday-school library.—Ollive Fleming, Royersford, Pa., May 20.

**Lebanon.**—In the evening of March 5 Bro. Lester Bucher of Myerstown brought us a message. The mothers and daughters held their monthly meeting on April 7. They decided to send books and clothing to the relief center at New Windsor, Md. As a result of the pre-Easter sermons four persons were baptized. We received a special offering for the Studebaker Memorial fund. In the evening of April 12 we had a Fanny Crosby hymn service; her life history was given and many of her hymns were sung. On the evening of April 19 Bro. Lester W. Royer delivered the message. The women's missionary society decided to send a contribution to the Bethany Hospital building fund. Many of our men attended the district men's fellowship at Richland. Two more of our young men are now in the service.—F. Rosalie Reinhold, Lebanon, Pa., May 3.

## Virginia

**Waynesboro.**—During February three temperance programs were rendered. Our council meeting was held April 11 with Elder D. B. Garber in charge. We decided to have our love feast on May 7. We also decided to have a vacation Bible school. Elder Garber was elected as delegate to Annual Meeting. Two members of the ministerial board were present to license Bro. W. L. Blackwell to the ministry. Four persons have been baptized since our last report.—Nora C. Garber, Waynesboro, Va., April 24.



## About Books

Continued from page 16

**Church Group Activities for Young Married People** (Revised 1943). George Gleason. \$1.00.

A significant study of the activities in Protestant churches for young adults with particular emphasis on young married people. The author after years of study is convinced that the transition period of young people to adulthood is the most critical and in many cases the most neglected area in American Protestant religious education. This study should help any church to discover its need at this age level and churches already aware of the problems will find guidance for a new type of program which seems to be emerging in Protestantism. This book is worthy of the careful consideration of every church desiring to enrich its educational program for this age group.—D. D. Funderburg.

**Which Way Ahead?** Walter Russell Bowie. Harper, 1943. 145 pages. \$1.50.

The author not only diagnoses the present state of the church, but he also sets forth a program whereby the church can survive the present crisis and assure for the world a better future. In the opening chapters the perils to which the church may fall prey are cited. Saying too little, saying too much, and complacency are a few of these perils. However, Dr. Bowie refrains from laying too much stress upon this phase of the church's life, for he has a larger, more important thing to say about the church. The church is a saving agency and a custodian of life's spiritual values. The church must not become static; it must continue its leavening influence within the world. It must help in the building of a righteous social order. To do this it must not wait until all of society has been won to its cause; rather must it supply the techniques with which smaller groups can carry forward this wider program. Dr. Bowie suggests as a specific plan the establishing of "orders of membership" within the church. This plan provides courses of study, the completion of which would indicate spiritual development. As persons enter one order and meet its requirements, they are advanced to the next, and the next, until they have come to realize that church membership means not only a limited fellowship within the church, but that "all life, in all its interests and all its expressions, must be reached and leavened by the spirit of Christ." Then there would be the crowning order, the Order of the Cross, to which belong "the great souls in their generation who have most unmistakably conveyed the likeness of Christ. . . ." The recognition of the existence of the final order could be a "purifying inspiration, and a safeguard against any Pharisaic satisfaction." In the closing chapters the author sets forth the kind of spirit which he deems necessary to make use of our many blueprints for a new world order. Throughout, the book is stimulating and thought-provoking, and could be read with profit by all.—Edward Lander, Chicago, Ill.

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### LOVE FEASTS

#### Illinois

June 4, 7:30 pm, Cherry Grove.

#### Indiana

June 3, Camp Creek.  
June 3, West Manchester.  
June 14, 8 pm, Wakarusa.

#### Iowa

June 4, Brooklyn.

#### Ohio

June 11, Pleasant Center.  
June 17, 10:30 am, Poplar Ridge.  
June 18, West Alexandria.  
July 1, 8:30 pm, Deshler.

#### Pennsylvania

June 3, Mingo.  
June 3, 7 pm, Mechanic Grove.  
June 3, 4, 1:30 pm, Fredericksburg, Meyer house.  
June 4, 4:45 pm, Harrisburg.  
June 4, 6:30 pm, Middle Creek.  
June 21, Carson Valley.

## Giving by Congregations . . .

|                                 | Conf. Budget      | Brethren Service  |                          |          |            |
|---------------------------------|-------------------|-------------------|--------------------------|----------|------------|
|                                 | 3-1-43 to 2-29-44 | 3-1-43 to 2-29-44 |                          |          |            |
| <b>Florida and Georgia</b>      |                   |                   | <b>St. Paul</b> .....    | 8.00     | 120.00     |
| Arcadia .....                   | \$ 36.00          | \$ 46.00          | Topeco .....             | 162.86   | 177.29     |
| Bassenger .....                 | 142.00            | 188.00            | White Rock ..            | 7.00     | 3.30       |
| Clay County ..                  | 52.35             | 142.56            | Unallocated ..           | 3.12     | 53.12      |
| Jacksonville ..                 | 90.75             | 150.55            | <b>First Virginia</b>    |          |            |
| Lakeland ....                   | 6.00              | 9.00              | Antioch .....            | 7.50     | \$ 12.00   |
| Miami .....                     | 319.70            | 370.56            | Bethany .....            | 25.33    |            |
| Sebring .....                   | 1,897.78          | 1,006.90          | Cloverdale ....          | 451.70   | 648.03     |
| Seneca .....                    | 148.51            | 38.89             | Copper Hill ..           | 113.55   | 152.18     |
| Sunnyland ....                  | 10.00             | 10.00             | Crab Orchard ..          | 103.90   | 308.48     |
| Tampa .....                     | 42.01             | 287.74            | Daleville .....          | 305.63   | 421.63     |
| Winter Park ..                  | 199.46            | 83.81             | Greenbriar ....          | 4.50     |            |
| Unallocated ..                  | 13.00             | 50.00             | Greenhill .....          | 269.22   | 489.67     |
| <b>North and South Carolina</b> |                   |                   | Hollins Road..           | 135.00   | 323.32     |
| Bailey .....                    |                   |                   | Hopewell .....           |          | 5.00       |
| Berea .....                     | \$ 3.00           | \$ 3.00           | Jeters Chapel ..         | 16.00    | 29.07      |
| Blue Ridge ..                   | 7.10              | 58.17             | Johnsville ....          | 26.62    | 85.00      |
| Brummetts Cr.                   | 1.00              | 37.50             | Lynchburg ....           | 124.18   | 79.69      |
| Flat Rock ....                  | 50.37             | 168.00            | Mason Cave ..            | 25.00    | 7.42       |
| Golden .....                    | 11.00             | 5.00              | Monroe .....             | 21.98    | 84.50      |
| Little Pine ....                |                   |                   | Mt. Horeb ....           | 18.45    | 40.00      |
| Lowman Valley                   | 3.00              | 10.00             | Mt. Joy .....            | 23.85    | 112.84     |
| Melvin Hill...                  | 47.46             | 134.58            | Oak Grove ....           | 162.52   | 677.05     |
| Mill Creek....                  | 62.04             | 168.30            | Oakvale .....            | 4.70     | 15.00      |
| Mt. Carmel ....                 | 18.60             | 62.75             | Olean .....              | .45      | 10.00      |
| Mt. View .....                  |                   | 2.00              | Otter Creek ..           |          |            |
| New Bethel ....                 |                   |                   | Peters Creek...          | 175.00   | 513.12     |
| New Haven ..                    | 20.00             | 108.90            | Pleasant View ..         | 118.50   | 181.36     |
| Peak Creek ....                 | 2.50              | 53.29             | Poages Mill ....         | 66.78    | 209.88     |
| Peterson Chapel                 |                   |                   | Roanoke-Cent'l           | 290.60   | 406.56     |
| Pigeon River..                  |                   |                   | Roanoke-First            | 424.46   | 81.59      |
| Pleasant Grove                  | 34.75             | 113.79            | Roanoke-9th St.          | 198.43   | 256.60     |
| Pleasant Valley                 | 3.50              | 25.34             | Saunders Grove           | 12.00    | 88.23      |
| Riverside .....                 |                   | 21.60             | Selma .....              | 16.00    | 90.00      |
| Rowland Creek                   | 5.00              |                   | Smith Chapel ..          | 31.00    | 75.00      |
| Spindale .....                  |                   |                   | Terrace View ..          | 64.04    | 127.31     |
| Travelers Rest                  |                   |                   | Troutville ....          | 525.40   | 636.45     |
| Upper Brummetts                 |                   | 50.03             | Unallocated ....         | 47.19    | 135.56     |
| Unallocated ..                  | 32.55             | 46.04             | <b>Eastern Virginia</b>  |          |            |
| <b>Tennessee</b>                |                   |                   | Belmont .....            | \$ 36.00 | \$ 21.00   |
| Beaver Creek \$                 | 41.35             | \$ 106.00         | Bethel .....             | 2.00     | 2.00       |
| Cedar Creek ..                  |                   | 26.27             | Central Plains           |          |            |
| Cedar Grove..                   | 6.08              | 23.27             | Fairfax .....            | 764.52   | 1,797.83   |
| Cumberland ..                   |                   |                   | Hollywood ....           | 30.85    | 71.77      |
| Ewing .....                     | 21.29             | 77.00             | Locust Grove ..          | 104.67   | 211.83     |
| French Broad ..                 | 67.55             | 269.08            | Madison .....            | 60.00    | 54.39      |
| Fruitdale ....                  | 170.04            | 63.00             | Manassas ....            | 435.55   | 850.48     |
| Hawthorn ....                   |                   |                   | Midland .....            | 301.57   | 253.58     |
| Jackson Park ..                 | 9.84              |                   | Mine Run .....           |          | 10.00      |
| Johnson City ..                 | 53.01             | 254.33            | Montebello ....          |          |            |
| Knob Creek...                   | 236.37            | 167.42            | Mt. Carmel ....          | 571.47   | 209.93     |
| Liberty .....                   | 46.79             | 223.35            | Nokesville ....          | 728.60   | 917.07     |
| Limestone ....                  | 90.78             | 36.72             | Oronoco .....            | 23.50    | 18.00      |
| Lone Star .....                 |                   |                   | Rappahannock ..          | 10.72    |            |
| Meadow Branch                   | 125.22            | 154.20            | Richmond ....            | 86.61    | 191.24     |
| Midway .....                    |                   |                   | Trevillian ....          | 5.40     | 3.00       |
| Mt. Valley ....                 | 4.60              | 310.90            | Valley .....             | 53.50    | 7.25       |
| New Hope ....                   | 24.41             | 160.90            | Unallocated ..           |          |            |
| Niota .....                     |                   |                   | <b>Second Virginia</b>   |          |            |
| Oneonta .....                   | 17.00             | 10.00             | Barren Ridge \$          | 723.76   | \$1,283.89 |
| Pleasant Hill ..                | 90.80             | 165.06            | Beaver Creek ..          | 769.50   | 1,182.79   |
| Pleasant Mt...                  | 15.91             | 35.10             | Bridgewater ..           | 1,387.28 | 2,110.11   |
| Pleasant Valley                 | 5.50              | 51.42             | Buena Vista ..           | 37.63    | 30.40      |
| Pleasant View ..                | 15.23             | 13.61             | Chimney Run ..           | 5.36     |            |
| Walnut Grove ..                 | 12.00             | 23.10             | Concord .....            | 7.00     | 12.00      |
| White Horn ....                 | 15.10             | 22.50             | Crummits Run ..          |          | 11.84      |
| Unallocated ..                  | 16.95             | 89.84             | Elk Run .....            | 129.76   | 267.47     |
| <b>Southern Virginia</b>        |                   |                   | Forest Chapel ..         | 65.24    | 20.00      |
| Antioch .....                   | \$ 811.78         | \$1,178.84        | Highland Co. Mis.        |          | 75.20      |
| Bassett .....                   | 1,021.10          | 780.19            | Lebanon .....            | 543.63   | 852.09     |
| Beaver Creek ..                 | 15.80             | 52.14             | Little River ..          | 32.75    | 62.00      |
| Bethlehem ....                  | 239.66            | 485.46            | Middle River ..          | 384.96   | 586.84     |
| Boone Mill ....                 | 237.77            | 363.41            | Moscow .....             | 343.39   | 1,555.45   |
| Burks Fork....                  | 22.15             | 1.00              | Mt. Vernon ....          | 158.32   | 109.09     |
| Christiansburg                  | 37.50             | 77.15             | North Fork ....          |          | 1.00       |
| Coulson .....                   | 17.00             | 5.00              | Pleasant Valley          | 822.41   | 799.66     |
| Fraternity ....                 | 271.80            | 266.88            | Pocahontas Mis.          | 41.71    | 206.84     |
| Fremont .....                   | 14.80             |                   | Sangerville ....         | 597.99   | 1,733.08   |
| Germantown ..                   | 315.90            | 406.82            | Stanton .....            | 310.00   | 653.52     |
| Jones Chapel ..                 | 13.50             | 59.68             | Summit .....             | 526.47   | 658.34     |
| Laurel Branch                   | 46.00             | 210.26            | Valley Bethel ..         | 100.85   | 113.65     |
| Maple Grove..                   | 9.17              | 9.25              | Waynesboro ..            | 316.21   | 338.18     |
| Mt. Herman ....                 | 81.87             | 210.35            | White Hill ....          |          |            |
| New Bethel ..                   | 10.75             | 25.00             | Unallocated ..           | 282.40   | 90.55      |
| Pleasant Hill..                 | 14.95             |                   | <b>Northern Virginia</b> |          |            |
| Pleasant Valley                 | 65.24             | 263.25            | Brook Gap ..\$           | 46.75    | \$ 236.77  |
| Pulaski .....                   | 40.50             | 96.44             | Browntown Mis.           | 38.00    | 28.30      |
| Red Oak Grove                   | 73.50             | 155.12            | Cooks Creek ..           | 435.72   | 618.57     |
| Schoolfield ....                | 32.50             | 75.00             | Damascus ....            | 112.00   | 230.00     |
| Skelton .....                   | 4.50              | 41.00             | Flat Rock.....           | 277.00   | 186.24     |
| Smith River...                  | 29.43             | 29.67             | Greenmount ....          | 590.00   | 885.16     |
| Snow Creek...                   | 15.75             | 1.00              | Harrisonburg ..          | 400.49   | 1,209.10   |
| Spray .....                     | 105.60            | 334.56            | Linville Creek           | 478.50   | 480.43     |
|                                 |                   |                   | Lower Lost River         | 10.00    |            |
|                                 |                   |                   | Mill Creek....           | 1,843.39 | 1,556.82   |
|                                 |                   |                   | Moorefield ...           | 20.00    | 40.00      |

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|-----------------------------|----------|----------|----------------------------------|----------------|----------|------------------------------|---------------------|----------|--------------------------|----------|----------|------------|----------|
| Mt. Zion .....              | 224.20   | 589.49   | <b>Western Maryland</b>          | Ligonier ..... | 204.11   | 241.90                       | Perry .....         | 34.15    | 80.00                    |          |          |            |          |
| Newport .....               | 115.00   | 100.00   | Bear Creek... \$                 | 235.00         | \$       | 135.35                       | Pleasant Hill ..... | 125.10   | 467.57                   |          |          |            |          |
| N. Mill Creek .....         | 52.00    | 40.00    | Cherry Grove .....               | 126.21         | 130.25   | Manor .....                  | 481.25              | 504.92   | Ridge .....              | 172.00   | 152.09   |            |          |
| Pleasant View .....         | 71.50    | 70.00    | Fairview .....                   | 141.78         | 119.23   | Maple Glen ..                | 96.95               | 89.89    | Shippensburg .....       | 560.43   | 420.37   |            |          |
| Powells Fort ..             | 10.00    | 22.00    | Frostburg .....                  | 127.88         | 196.74   | Maple Grove ..               | 121.00              | 315.00   | Sugar Valley .....       | 150.81   | 60.96    |            |          |
| Rileyville ....             | 55.00    | 43.00    | Georges Creek ..                 | 10.00          | 1.00     | Maple Spring ..              | 852.06              | 654.99   | Upper Codorus ..         | 682.89   | 740.99   |            |          |
| Salem .....                 | 109.13   | 122.50   | Maple Grove .....                | 164.00         | 120.95   | Markleysburg ..              | 205.66              | 62.68    | Upper .....              |          |          |            |          |
| Smith Creek... ..           | 45.00    | 104.70   | Oak Grove .....                  | 68.54          | 41.64    | Meyersdale ..                | 760.54              | 490.05   | Conewago ..              | 747.29   | 1,209.69 |            |          |
| South Fork ...              | 63.86    | 95.48    | Pine Grove ...                   | 121.80         | 65.58    | Middle Creek ..              | 85.60               | 283.40   | Van Dyke Mis. ..         | 31.75    | 15.00    |            |          |
| Timberville ...             | 701.51   | 100.00   | Westernport ..                   | 165.78         | 401.28   | Montgomery... ..             |                     | 74.30    | Waynesboro ...           | 5,042.22 | 1,573.87 |            |          |
| Trout Run Val. .            |          |          | Unallocated ..                   | 9.45           | 41.85    | Mt. Joy .....                | 384.91              | 307.33   | Welty .....              | 325.11   | 432.55   |            |          |
| Unity .....                 | 260.06   | 154.99   | <b>Southeastern Pennsylvania</b> |                |          | Mt. Pleasant ..              | 66.33               | 76.41    | York .....               | 2,894.61 | 4,951.07 |            |          |
| Upper Lost Riv. .           | 161.77   | 68.35    | Ambler .....                     | \$             | 417.77   | \$                           | 282.64              | 246.27   | York, Madi-son Ave. ...  | 368.47   | 228.37   |            |          |
| Woodstock ...               | 222.43   | 748.05   | Amwell .....                     | 46.50          | 35.02    | Oakdale .....                | 89.23               | 105.62   | Unallocated ...          | 25.00    | 158.70   |            |          |
| Unallocated ...             | 23.64    | 32.49    | Brooklyn .....                   | 45.00          | 5.00     | Penn Run .....               | 120.36              | 35.00    | <b>Northeastern Ohio</b> |          |          |            |          |
| <b>First West Virginia</b>  |          |          | Brooklyn Mission                 |                | 10.00    | Pittsburgh ...               | 249.04              | 252.11   | Akron .....              | \$       | 938.58   | \$1,176.60 |          |
| Allegheny ....              | \$       | 4.17     | Coventry .....                   | 704.99         | 804.74   | Pleasant Hill ..             | 857.48              | 1,180.84 | Akron, .....             |          |          |            |          |
| Bean Settlement             | 20.00    |          | Green Tree ...                   | 816.42         | 526.61   | Plum Creek... ..             | 203.10              | 173.33   | Eastwood .....           | 304.36   | 336.65   |            |          |
| Beaver Run ...              | 47.99    | 178.21   | Harmonysville ..                 | 82.78          | 56.50    | Robinson .....               | 94.50               | 15.00    | Alliance .....           | 115.64   | 24.20    |            |          |
| Bethel .....                | 9.66     | 90.33    | Norristown .....                 | 313.71         | 200.03   | Rockton .....                | 106.00              | 52.48    | Ashland City ..          | 447.35   | 296.70   |            |          |
| Capon Chapel ..             | 17.58    | 131.00   | Parkerford ...                   | 300.00         | 175.25   | Rockwood ...                 | 165.06              | 184.07   | Ashland Dickey           | 370.61   | 432.47   |            |          |
| Egion .....                 | 613.41   | 1,412.11 | Philadelphia ..                  |                |          | Rummel .....                 | 570.00              | 783.12   | Baltic .....             | 233.04   | 155.87   |            |          |
| Greenland ....              | 66.23    | 137.86   | Bethany .....                    | 221.00         | 25.00    | Salisbury .....              | 156.41              | 65.81    | Bethel .....             | 517.40   | 507.49   |            |          |
| Harman .....                | 120.41   | 338.17   | Calvary .....                    | 348.95         | 160.05   | Scalp Level ..               | 1,192.50            | 1,207.89 | Black River... ..        | 559.42   | 362.40   |            |          |
| Keyser .....                | 303.37   | 314.29   | First .....                      | 973.98         | 923.80   | Shade Creek ...              | 520.07              | 1,403.41 | Bristolville ...         | 2.00     |          |            |          |
| Knobley .....               | .83      | 23.44    | Geiger Mem. ..                   | 340.00         | 25.00    | Sipesville .....             | 336.10              | 81.00    | Canton, First            | 655.53   | 1,026.29 |            |          |
| Morgantown ...              | 85.16    | 528.25   | Germantown ..                    | 177.00         | 248.51   | Somerset .....               | 293.00              | 282.81   | Canton, Maple Ave. ....  | 54.00    | 57.97    |            |          |
| North Fork... ..            |          | 3.30     | Pottstown ...                    | 318.50         | 174.50   | Summit Mills ..              | 26.20               | 22.18    | Center .....             | 305.87   | 597.17   |            |          |
| Old Furnace ...             | 98.00    | 120.72   | Quakertown ...                   | 155.95         | 261.06   | Ten Mile .....               |                     |          | Chippewa ...             | 451.63   | 196.08   |            |          |
| Petersburg ...              | 36.68    | 120.63   | Royersford ...                   | 580.87         | 123.28   | Tire Hill .....              | 244.10              | 157.31   | Cleveland ....           | 195.16   | 303.49   |            |          |
| Red Creek ...               | 11.01    |          | Springfield ...                  | 343.99         | 226.00   | Uniontown ...                | 898.00              | 1,145.47 | Danville .....           | 397.89   | 475.12   |            |          |
| Sandy Creek... ..           | 440.41   | 166.66   | Wilmingon ...                    | 122.67         | 159.20   | Westmont .....               | 215.86              | 115.14   | East Chippewa            | 1,015.37 | 1,269.93 |            |          |
| Seneca .....                | 13.65    | 29.91    | Unallocated ...                  | 82.75          | 158.95   | Windber .....                | 161.70              | 139.64   | East Nimishillen         | 285.50   | 173.21   |            |          |
| Sunnyside .....             | 77.32    | 28.29    | <b>Middle Pennsylvania</b>       |                |          | Wooddale ...                 | 9.40                | 6.95     | Freeburg .....           | 257.58   | 247.46   |            |          |
| Tear Coat .....             | 254.77   | 150.48   | Albright .....                   | \$             | 5.00     | Unallocated ...              | 224.12              | 114.51   | Hartville .....          | 639.00   | 1,090.56 |            |          |
| Terra Alta ...              | 219.07   | 231.82   | Altoona, 1st... ..               | 2,069.41       | 153.56   | <b>Eastern Pennsylvania</b>  |                     |          | Kent .....               | 163.15   | 214.61   |            |          |
| White Pine ...              | 213.65   | 36.95    | Altoona, 28th ..                 | 1,190.85       | 365.31   | Akron .....                  | \$                  | 1,482.19 | Mansfield .....          | 220.85   | 75.31    |            |          |
| Wiley Ford ...              | 74.15    | 50.82    | Amaranth ...                     | 16.00          | 5.00     | Allentown ...                |                     | 34.62    | Maple Grove ...          | 342.62   | 229.92   |            |          |
| Unallocated ...             | 243.20   | 432.44   | Ardenheim ...                    | 160.00         | 4.00     | Annville .....               | 1,574.62            | 1,593.08 | Mohican .....            | 178.08   | 397.50   |            |          |
| <b>Second West Virginia</b> |          |          | Artemas .....                    | 44.45          | 2.50     | Chicques ...                 | 2,975.12            | 1,472.81 | New Philadelphia         | 80.30    | 422.10   |            |          |
| Beans Chap. \$              | 2.00     | \$       | Aughwick .....                   | 400.97         | 226.56   | Conestoga ...                | 1,658.78            | 1,812.53 | Olivet .....             | 28.00    | 244.99   |            |          |
| Bethany .....               | 180.01   | 5.00     | Bellwood .....                   | 192.69         | 65.82    | Conestoga, West              | 724.70              | 1,111.19 | Owl Creek ...            | 164.67   | 259.22   |            |          |
| Bowden .....                |          | .81      | Burnham .....                    | 280.36         | 75.77    | Conewago .....               | 420.25              | 1,100.40 | Reading .....            | 240.66   | 163.99   |            |          |
| Elkins .....                | 68.97    | 23.00    | Carson Valley. .                 | 154.85         | 210.00   | East Fairview ..             | 1,805.64            | 1,452.68 | Richland .....           | 78.09    | 260.50   |            |          |
| Glady .....                 | 5.00     | 16.00    | Cherry Lane... .                 | 197.56         | 450.23   | E. Petersburg ..             | 1,146.18            | 1,020.47 | Springfield ...          | 404.36   | 1,187.00 |            |          |
| Goshen .....                |          | 9.00     | Claysburg ...                    | 84.50          | 16.00    | Elizabethtown ..             | 2,411.71            | 801.23   | Tuscarawas ...           | 52.06    | 27.55    |            |          |
| Mt. Hebron. .               |          |          | Clover Creek ...                 | 436.19         | 199.96   | Ephrata .....                | 2,445.76            | 1,069.99 | W. Nimishillen           | 169.79   | 316.80   |            |          |
| Mt. Zion ....               |          | .72      | Dry Valley ...                   | 555.28         | 316.96   | Fredericksburg               | 145.26              | 536.54   | White Cottage            | 267.50   | 174.55   |            |          |
| Pleasant Hill..             | 64.58    |          | Dunnings Creek                   | 289.99         | 199.00   | Harrisburg .....             | 1,225.75            | 543.70   | Woodworth ...            | 152.35   | 1,204.12 |            |          |
| Pleasant Val. .             | 5.00     |          | Everett .....                    | 760.41         | 328.59   | Hatfield .....               | 1,186.56            | 1,713.47 | Wooster .....            | 959.33   | 41.86    |            |          |
| Shiloh .....                | 60.33    | 61.50    | Fairview .....                   | 356.67         | 196.99   | Heidelberg ...               | 787.56              | 771.10   | Zion Hill .....          | 120.44   | 501.66   |            |          |
| Union Chapel. .             |          | 1.15     | Glendale .....                   | 73.50          | 124.00   | Indian Creek ..              | 1,657.45            | 1,161.93 | Unallocated ...          | 670.95   | 2,583.09 |            |          |
| Valley River..              | 50.34    | 192.32   | Holidaysburg ..                  | 560.90         | 232.25   | Jennersville ...             | 100.61              | 97.53    | <b>Northwestern Ohio</b> |          |          |            |          |
| Unallocated ...             | 15.00    | 25.18    | Huntingdon ...                   | 1,607.89       | 240.15   | Lake Ridge ...               | 167.21              | 305.20   | Adrian .....             | \$       | 77.36    | \$         | 30.00    |
| <b>Eastern Maryland</b>     |          |          | James Creek... .                 | 117.50         | 93.32    | Lancaster .....              | 1,984.71            | 1,284.36 | Bellefontaine ..         | 143.70   | 25.00    |            |          |
| Baltimore, 1st \$           | 830.82   | \$       | Juniata Park... .                |                |          | Lebanon .....                | 1,126.47            | 458.03   | Black Swamp. .           | 338.08   | 574.17   |            |          |
| Woodberry ...               | 164.49   | 26.00    | Koontz .....                     | 123.83         | 232.68   | Lititz .....                 | 786.91              | 671.63   | County Line ..           | 49.50    | 202.45   |            |          |
| Beaver Dam ...              | 133.27   | 93.00    | Leamersville ...                 | 25.75          | 170.87   | Long Run .....               | 15.15               | 75.00    | Defiance .....           | 225.45   | 243.97   |            |          |
| Bethany .....               | 213.50   | 225.00   | Lewistown ...                    | 775.43         | 267.91   | Maiden Creek. .              | 590.15              | 873.59   | Deshler .....            | 91.75    | 103.75   |            |          |
| Bush Creek ...              | 116.18   | 356.93   | Lower Claar ...                  | 22.00          | 12.73    | Mechanic Grove               | 808.41              | 345.85   | Dupont .....             | 135.50   | 7.50     |            |          |
| Denton .....                | 331.71   | 305.55   | Martinsburg ..                   | 1,401.08       | 997.33   | Midway .....                 | 1,622.36            | 1,469.93 | Eagle Creek... .         | 498.09   | 222.50   |            |          |
| Dundalk Mis. .              | 109.92   | 131.02   | New Enter-prise .....            | 1,819.71       | 2,382.33 | Mingo .....                  | 2,627.98            | 885.00   | Fairview .....           | 32.50    | 125.57   |            |          |
| Edgewood ...                | 186.59   | 69.00    | Raven Run ...                    | 29.77          | 157.53   | Mountville ...               | 1,680.24            | 1,311.15 | Fostoria .....           | 260.57   | 552.80   |            |          |
| Flower Hill ...             | 221.56   | 322.94   | Riddlesburg ...                  | 53.50          |          | Myerstown ...                | 708.01              | 541.14   | Hicksville ....          | 8.35     | 6.12     |            |          |
| Frederick City              | 776.41   | 407.97   | Roaring Spring                   | 581.24         | 235.88   | Palmyra .....                | 3,542.65            | 1,638.18 | Lick Creek ...           | 182.00   | 383.50   |            |          |
| Green Hill ...              | 612.00   | 503.88   | Smithfield ...                   | 123.85         | 110.00   | Peach Blossom ..             | 152.96              | 749.06   | Lima .....               | 582.32   | 943.24   |            |          |
| Locust Grove ..             | 108.72   | 360.84   | Snake Spring ..                  | 689.76         | 477.71   | Reading .....                | 456.53              | 298.25   | Marion .....             | 175.64   | 158.68   |            |          |
| Long Green Val.             | 229.43   | 271.70   | Spring Mount. .                  | 139.96         | 69.94    | Richland .....               | 2,144.05            | 965.19   | Oak Grove ...            | 55.00    |          |            |          |
| Meadow Branch               | 527.81   | 1,065.01 | Spring Run... .                  | 1,576.98       | 959.67   | Ridgely .....                | 146.66              | 212.62   | Pleasant Center          | 237.79   | 241.10   |            |          |
| Monocacy .....              | 98.94    | 99.88    | Stonerstown... .                 | 105.30         | 58.30    | Schuylkill .....             | 110.81              | 368.56   | Pleasant View ..         | 538.88   | 646.58   |            |          |
| Piney Creek ...             | 16.95    | 208.27   | Tyrone .....                     | 302.50         | 6.00     | Shamokin ...                 | 119.01              | 140.03   | Poplar Ridge. .          | 322.50   | 377.37   |            |          |
| Pipe Creek ...              | 1,179.69 | 1,209.27 | Upper Claar ...                  | 16.50          | 4.00     | Spring Creek ...             | 1,095.30            | 978.99   | Ross .....               | 98.63    | 243.10   |            |          |
| Reisterstown ..             | 19.00    | 15.00    | Williamsburg ..                  | 146.86         | 48.44    | Spring Grove ...             | 278.74              | 650.91   | Sand Ridge ...           | 62.22    | 25.62    |            |          |
| Sams Creek ...              | 315.94   | 399.53   | Woodbury ...                     | 1,216.27       | 788.44   | Springville ...              | 1,088.86            | 1,226.40 | Silver Creek... .        | 579.11   | 618.72   |            |          |
| Thurmont ...                | 176.01   | 177.27   | Yellow Creek. .                  | 349.80         | 114.61   | Swatara, Big. .              | 1,156.71            | 1,140.22 | Stony Creek ...          | 459.41   | 262.14   |            |          |
| University Park             | 287.71   | 394.42   | Unallocated ...                  | 183.54         | 275.36   | Swatara, Little              | 787.30              | 558.96   | Sugar Creek ...          | 156.00   | 20.00    |            |          |
| Washington                  |          |          | <b>Western Pennsylvania</b>      |                |          | W. Greentree. .              | 1,320.44            | 1,319.36 | Swan Creek ...           | 159.39   | 127.00   |            |          |
| City .....                  | 2,627.76 | 1,787.05 | Allegheny Val. \$                | 42.43          | \$       | White Oak ...                | 2,700.93            | 2,276.11 | Toledo .....             | 232.37   | 676.85   |            |          |
| Westminster ..              | 1,277.89 | 1,589.02 | Bear Run .....                   | 23.37          | .50      | Unallocated ...              | 2,165.36            | 62.00    | Unallocated ...          | 277.30   | 846.32   |            |          |
| Unallocated ...             | 162.08   | 320.74   | Berlin .....                     | 146.65         | 112.43   | <b>Southern Pennsylvania</b> |                     |          | <b>Southern Ohio</b>     |          |          |            |          |
| <b>Middle Maryland</b>      |          |          | Brothersvalley                   | 281.24         | 215.93   | Antietam ....                | \$                  | 581.05   | Bear Creek ...           | \$       | 1,563.58 | \$         | 1,379.80 |
| Beaver Creek \$             | 302.25   | \$       | Center Hill ...                  | 547.27         | 1,007.16 | Back Creek ...               | 442.10              | 949.58   | Beaver Creek ..          | 983.31   | 423.29   |            |          |
| Broadfording ..             | 425.52   | 987.57   | Conemaugh ...                    | 1,119.02       | 1,075.00 | Boiling Springs              | 10.40               |          | Beech Grove ...          | 216.56   | 1,251.32 |            |          |
| Brownsville ...             | 719.75   | 626.22   | Connellsville ..                 | 130.05         | 39.90    | Buffalo .....                | 71.76               | 46.79    | Bethany .....            | 13.00    |          |            |          |
| Hagerstown ...              | 2,307.70 | 794.20   | County Line... .                 | 110.63         | 111.06   | Carlisle .....               | 442.98              | 341.44   | Bradford .....           | 377.79   | 52.34    |            |          |
| Johnstown ...               | 43.75    | 28.10    | Cumberland ...                   | 139.60         | 940.44   | Chambersburg ..              | 227.47              | 597.97   | Brookville ...           | 1,377.11 | 1,902.38 |            |          |
| Leetown and St.             |          |          | Elbethel .....                   | 22.90          |          | Codorus .....                | 1,584.75            | 1,226.24 | Castine .....            | 277.91   | 805.34   |            |          |
| Margarets ...               | 7.50     | 11.00    | Fairchance ...                   | 44.95          | 13.60    | Falling Spring ..            | 73.55               | 500.00   | Cedar Grove ...          | 34.40    | 122.56   |            |          |
| Licking Creek ..            | 55.20    |          | Fairview-Sculton ...             | 105.43         | 298.51   | Greencastle ..               | 356.86              | 297.12   | Charleston ...           |          |          |            |          |
| Long Meadow ..              | 724.90   | 424.81   | Geiger .....                     | 252.75         | 9.84     | Hanover .....                | 507.05              | 439.90   | Cincinnati ...           | 143.01   | 245.30   |            |          |
| Manor .....                 | 579.08   | 615.05   | Georges Creek ..                 | 110.50         | 159.49   | Huntsdale ...                | 369.45              | 149.96   | Circleville ...          | 6.50     | 10.00    |            |          |
| Martinsburg- Vanlevesville  | 97.45    | 12.00    | Greensburg ...                   | 530.16         | 564.84   | Lost Creek....               | 937.43              | 664.79   | Columbus ....            | 25.00    |          |            |          |
| Middletown                  |          |          | Hooversville ..                  | 88.72          | 84.40    | Lower .....                  |                     |          | Constance ...            | 34.21    | 73.67    |            |          |
| Valley .....                | 1,228.23 | 1,367.27 | Hostetler .....                  | 29.68          | 13.45    | Cumberland ..                | 110.48              | 62.00    | Covington ...            | 1,072.23 | 627.82   |            |          |
| Pleasant View ..            | 1,187.29 | 362.37   | Hyndman .....                    | 9.65           | 25.05    | Marsh Creek ...              | 243.39              | 44.53    | Dayton, East ..          | 1,277.74 | 1,697.32 |            |          |
| Stone Bridge ...            | 85.00    | 148.24   | Johnstown .....                  |                |          | Mechanicsburg                | 200.97              | 186.82   | Dayton, Ft. Mc.          | 807.93   | 704.88   |            |          |
| Welsh Run ...               | 485.47   | 508.94   | Morrellville ...                 | 81.50          | 42.50    | Mt. Olivet ...               | 488.05              | 71.01    | Dayton, West ..          | 988.99   | 809.51   |            |          |
| Unallocated ...             | 31.74    | 379.57   | Moxham ...                       | 502.49         | 25.00    | New Fairview ..              | 2,147.03            | 1,471.74 | Donnels Creek            | 325.61   | 331.46   |            |          |
|                             |          |          | Roxbury ...                      | 217.00         | 257.79   | Newville .....               | 188.39              | 17.85    | Eaton .....              | 307.68   | 559.23   |            |          |
|                             |          |          | Waln't Grve. .                   | 1,801.28       | 2,426.78 |                              |                     |          | Eversole .....           | 296.41   | 747.28   |            |          |
| <b>30 GOSPEL MESSENGER</b>  |          |          |                                  |                |          |                              |                     |          |                          |          |          |            |          |



|                         |           |           |                               |           |           |                                     |          |           |                                  |           |           |
|-------------------------|-----------|-----------|-------------------------------|-----------|-----------|-------------------------------------|----------|-----------|----------------------------------|-----------|-----------|
| Georgetown ..           | 589.58    | 1,301.42  | South Bend, 2nd               | 833.20    | 712.15    | Chicago, First                      | 2,544.31 | 3,218.72  | South Keokuk                     | 261.50    | 282.14    |
| Gratis .....            | 37.22     | 198.82    | Syracuse .....                | 279.69    | 139.90    | Chippewa Valley                     | 55.00    | 67.57     | Unallocated ..                   |           | 11.00     |
| Greenville ....         | 933.67    | 761.35    | Turkey Creek ..               | 119.69    | 192.40    | Dixon .....                         | 352.12   | 520.04    | <b>Nebraska</b>                  |           |           |
| Hamilton .....          | 73.29     | 69.63     | Union Center ..               | 903.68    | 1,192.81  | Elgin .....                         | 1,399.91 | 3,970.58  | Afton .....                      | \$ 33.80  | \$ 108.55 |
| Harris Creek ..         | 453.43    | 434.34    | Wakarusa .....                | 317.64    | 285.08    | Franklin Grove                      | 386.77   | 370.22    | Beatrice .....                   |           | 205.89    |
| Lower Miami ..          | 597.74    | 686.58    | Walnut .....                  | 316.77    | 482.87    | Freeport .....                      | 289.08   | 357.03    | Bethel .....                     |           | 148.47    |
| Happy Corn 1,914.71     |           | 836.95    | Wawaka .....                  | 155.65    | 120.00    | Hickory Grove                       |          | 7.83      | Enders .....                     |           | 295.00    |
| Marble Furnace          | 25.09     | 7.34      | West Goshen ..                | 2,604.23  | 1,793.00  | Lanark .....                        | 715.51   | 992.02    | Falls City ....                  |           | 42.76     |
| May Hill .....          |           | 10.00     | Yellow Creek ..               | 590.18    | 432.28    | Lena .....                          | 422.04   | 431.14    | Kearney .....                    |           | 160.75    |
| Middle District         | 255.79    | 544.82    | Unallocated ..                | 1,557.42  | 5,169.36  | Maple Grove ..                      | 6.00     | 39.84     | Lincoln .....                    |           | 160.31    |
| Middletown ..           | 20.43     | 100.00    | <b>Middle Indiana</b>         |           |           | Milledgeville ..                    | 317.66   | 172.10    | Octavia .....                    |           | 48.14     |
| New Carlisle ..         | 675.95    | 1,150.34  | Anderson .....                | \$ 73.45  | \$ 84.86  | Menomone .....                      | 20.80    | 2.85      | Omaha .....                      |           | 20.38     |
| Oakland .....           | 1,350.67  | 2,323.62  | Bachelor Run ..               | 356.14    | 170.34    | Mt. Morris .....                    | 2,356.78 | 1,168.86  | Silver Lake .....                |           | 3.60      |
| Painter Creek ..        | 609.91    | 542.72    | Bethel Center ..              | 65.66     | 10.00     | Naperville .....                    | 640.48   | 655.60    | South Beatrice                   |           | 359.86    |
| Piqua .....             | 132.94    | 414.97    | Buffalo .....                 | 68.66     | 49.25     | Pine Creek .....                    |          |           | South Loop .....                 |           | 37.56     |
| Pittsburg .....         | 1,021.09  | 1,486.47  | Burnettsville ..              | 85.92     | 30.69     | Polo .....                          | 790.01   | 1,123.88  | South Red Cloud                  |           | 2.25      |
| Pleasant Hill ..        | 1,216.96  | 1,677.53  | Cart Creek .....              | 108.12    | 171.25    | Rice Lake .....                     | 73.14    | 83.17     | Unallocated ..                   |           | 27.89     |
| Pleasant Valley         | 72.94     | 193.19    | Clear Creek .....             | 517.82    | 197.90    | Rockford .....                      | 215.00   | 621.73    | <b>Northeastern Kansas</b>       |           |           |
| Poplar Grove ..         | 763.37    | 563.14    | Eel River .....               | 657.16    | 492.59    | Stanley .....                       | 162.69   | 153.31    | Appanoose ...                    | \$ 152.47 | \$ 74.48  |
| Prices Creek ..         | 677.48    | 961.72    | Flora .....                   | 640.09    | 486.84    | Sterling .....                      | 263.20   | 634.41    | Buckeye .....                    |           | 111.50    |
| Rock House ..           |           |           | Hickory Grove ..              | 173.44    | 47.52     | West Branch ..                      | 159.47   | 25.00     | Granada .....                    |           | 11.03     |
| Salem .....             | 1,497.64  | 773.05    | Huntington .....              | 490.09    | 377.00    | White Rapids ..                     | 189.54   | 13.33     | Holland .....                    |           | 1.75      |
| Sidney .....            | 382.59    | 341.27    | Liberty Mills ..              | 634.45    | 815.00    | Worden .....                        | 4.65     | 7.40      | Kansas City ..                   |           | 8.00      |
| Springfield ..          | 379.83    | 633.21    | Logansport .....              | 13.92     | 135.00    | Yellow Creek ..                     | 214.82   | 230.38    | Calvary .....                    |           |           |
| Stone Lick .....        |           | 3.00      | Loon Creek .....              | 299.48    | 245.92    | Unallocated ..                      | 289.52   | 381.12    | First Central ..                 |           | 83.50     |
| Strait Creek ..         | 10.00     | 10.00     | Lower Deer .....              |           |           | <b>Southern Illinois</b>            |          |           | Lone Star .....                  |           | 173.50    |
| Trotwood .....          | 881.14    | 998.68    | Creek .....                   | 208.08    | 146.71    | Allison Prairie \$                  | 140.37   | \$ 245.91 | McLouth .....                    |           | 29.51     |
| Troy .....              | 217.13    | 290.85    | Manchester .....              | 3,094.67  | 2,045.27  | Astoria .....                       | 284.81   | 569.34    | Morrill .....                    |           | 758.61    |
| Union City .....        | 538.46    | 450.95    | Marion, West ..               | 163.71    | 337.88    | Camp Creek .....                    |          | 45.91     | Navarre .....                    |           | 134.75    |
| West Alexandria         | 331.01    | 798.15    | Markle .....                  | 141.14    | 58.33     | Canton .....                        | 149.00   | 377.55    | Olathe .....                     |           | 79.26     |
| West Charleston         | 653.33    | 504.42    | Mexico .....                  | 924.64    | 380.79    | Cerro Gordo .....                   | 460.00   | 830.00    | Ottawa .....                     |           | 225.14    |
| West Milton ..          | 1,249.80  | 867.22    | Monticello .....              | 232.32    | 148.31    | Champaign .....                     | 241.29   | 33.00     | Ozawkie .....                    |           | 99.00     |
| Wolfe Creek ..          |           |           | Peru .....                    | 1,455.75  | 1,764.43  | Decatur .....                       | 371.62   | 350.00    | Richland Center                  |           | 102.05    |
| Unallocated ..          | 1,753.07  | 4,114.32  | Pipe Creek .....              | 788.68    | 422.17    | Girard .....                        | 517.64   | 363.73    | Rock Creek .....                 |           | 24.85     |
| <b>Michigan</b>         |           |           | Pittsburg .....               | 54.65     | 31.70     | Hurricane Creek                     | 58.39    | 65.00     | Sabetha .....                    |           | 109.50    |
| Battle Creek ..         | \$ 183.77 | \$ 448.06 | Pleasant Dale ..              | 620.41    | 480.32    | Kaskaskia .....                     |          | 20.00     | Topeka .....                     |           | 140.38    |
| Beaverton .....         | 145.00    | 438.96    | Pleasant View ..              | 309.57    | 278.10    | LaMotte Prairie                     | 86.90    | 24.70     | Wade Branch ..                   |           |           |
| Crystal .....           | 42.69     | 20.95     | Portland .....                | 2.39      | 5.26      | Liberty .....                       | 12.00    | 37.20     | Washington .....                 |           | 61.35     |
| Detroit .....           | 938.39    | 2,061.35  | Roann .....                   | 160.55    | 424.88    | Martins Creek ..                    | 107.50   | 15.00     | Washington Crk.                  |           | 66.42     |
| Elmdale .....           | 149.14    | 70.85     | Salamonie .....               | 1,169.25  | 973.02    | Oak Grove .....                     | 137.00   | 231.61    | Unallocated ..                   |           | 329.20    |
| Elsie .....             | 10.00     | 29.00     | Santa Fe .....                | 290.55    | 544.78    | Oakley .....                        | 330.17   | 384.08    | <b>Northwestern Kansas</b>       |           |           |
| Flint .....             | 134.64    | 728.29    | South Whitley ..              | 171.51    | 384.44    | Okaw .....                          | 319.62   | 338.83    | Belleville .....                 | \$ 37.54  | \$ 261.26 |
| Grand Rapids ..         | 153.66    | 163.65    | Spring Creek ..               | 876.13    | 524.33    | Panther Creek ..                    | 44.60    | 142.00    | Burr Oak .....                   |           | 10.00     |
| Harlan .....            | 10.00     |           | Sugar Creek .....             | 119.99    | 168.29    | Pleasant Grove ..                   | 20.00    | 5.00      | Maple Grove .....                |           | 185.50    |
| Homestead .....         | 5.00      | 5.00      | Upper Deer Crk.               | 67.63     | 32.80     | Romine .....                        | 16.24    | 32.06     | North Solomon ..                 |           | 185.13    |
| Lake View .....         | 124.45    | 19.43     | Wabash City .....             | 303.75    | 159.85    | Springfield .....                   | 161.18   | 137.33    | Quinter .....                    |           | 945.71    |
| Lansing .....           | 41.83     | 207.52    | Wabash .....                  |           |           | Virde .....                         | 589.00   | 330.49    | Victor .....                     |           | 74.21     |
| Long Lake .....         | 15.00     | 40.00     | Country .....                 | 176.90    | 117.00    | Walnut Grove ..                     | 132.75   | 217.58    | White Rock .....                 |           | 36.29     |
| Marilla .....           | 23.35     | 116.45    | West Eel River ..             | 90.29     | 38.57     | Woodland .....                      | 225.41   | 280.08    | Unallocated ..                   |           | 14.00     |
| Midland .....           | 103.17    | 131.50    | W. Manchester ..              | 1,136.38  | 525.00    | Unallocated ..                      | 140.00   | 611.81    | <b>Southeastern Kansas</b>       |           |           |
| Muskegon .....          | 3.75      | 105.91    | Unallocated ..                | 64.91     | 1,236.17  | <b>Northern Iowa, Minnesota and</b> |          |           | Fredonia .....                   | \$ 49.05  | \$ 61.69  |
| New Haven .....         | 171.66    | 212.00    | <b>Southern Indiana</b>       |           |           | <b>South Dakota</b>                 |          |           | Galesburg .....                  |           | 31.96     |
| Onekama .....           | 132.90    | 442.90    | Anderson .....                | \$ 609.34 | \$ 604.70 | Barnum .....                        | \$ 45.50 | \$ 10.00  | Gravel Hill .....                |           | 16.39     |
| Ozark .....             |           | 140.00    | Arcadia .....                 | 67.50     | 196.81    | Curlew .....                        | 758.62   | 116.80    | Independence ..                  |           | 70.63     |
| Pontiac .....           | 107.02    | 207.00    | Beech Grove .....             | 188.79    | 328.55    | Garber .....                        | 12.00    |           | Mont Ida .....                   |           | 35.60     |
| Rodney .....            | 112.66    | 72.86     | Buck Creek .....              | 129.59    | 99.70     | Greene .....                        | 169.86   | 119.59    | Osage .....                      |           | 410.66    |
| Shepherd .....          | 189.94    | 362.80    | Fairview .....                | 519.03    | 586.54    | Guthrie .....                       | 78.66    | 89.75     | Paint Creek .....                |           | 34.73     |
| Sugar Ridge .....       | 253.90    | 321.69    | Four Mile .....               | 430.70    | 876.24    | Hancock .....                       | 17.15    | 45.00     | Parsons .....                    |           | 175.69    |
| Sunfield .....          | 283.93    | 94.25     | Howard .....                  | 21.74     | 58.71     | Ivester .....                       | 1,221.00 | 1,604.33  | Scott Valley ..                  |           |           |
| Thornapple .....        | 104.87    | 64.05     | Indianapolis ..               | 339.46    | 203.12    | Kingsley .....                      | 262.49   | 185.00    | Verdigris .....                  |           | 77.59     |
| Woodland .....          | 352.73    | 748.37    | Killbuck .....                | 78.69     | 13.15     | Lewiston .....                      | 219.48   | 178.85    | Unallocated ..                   |           | 105.00    |
| Zion .....              | 73.80     | 192.85    | Kokomo .....                  | 80.00     | 451.41    | Minneapolis ..                      | 73.00    | 146.28    | <b>Southwestern Kansas</b>       |           |           |
| Unallocated ..          | 107.33    | 785.84    | Ladoga .....                  | 175.42    | 120.49    | Monticello .....                    | 55.77    | 86.50     | Bloom .....                      | \$ 55.50  | \$ 20.00  |
| <b>Northern Indiana</b> |           |           | Maple Grove .....             | 56.82     | 131.14    | Root River .....                    | 459.76   | 202.08    | Conway Springs                   |           | 184.04    |
| Auburn .....            | \$ 92.63  | \$ 206.05 | Middletown .....              |           | 94.50     | Sheldon .....                       | 80.23    |           | Eden Valley .....                |           | 97.97     |
| Baugo .....             | 384.14    | 371.11    | Muncie .....                  | 262.23    | 309.72    | Slifer .....                        | 21.39    | 20.00     | Garden, City ..                  |           | 806.80    |
| Bethany .....           | 789.48    | 916.45    | Nettle Creek ..               | 1,333.00  | 1,809.45  | S. Waterloo .....                   | 1,699.35 | 1,578.28  | Hutchinson .....                 |           | 175.70    |
| Bethel .....            | 239.13    | 168.92    | New Hope .....                | 45.00     | 20.00     | Spring Creek ..                     | 144.43   | 185.19    | Larned .....                     |           | 83.00     |
| Blissville .....        | 230.59    | 214.56    | Pymont .....                  | 890.68    | 324.43    | Union Ridge .....                   | 30.45    | 119.80    | McPherson .....                  |           | 871.19    |
| Blue River .....        | 173.53    | 466.83    | Richmond .....                | 104.02    | 567.23    | Waterloo .....                      | 531.67   | 104.74    | Monitor .....                    |           | 247.90    |
| Bremen .....            | 740.79    | 648.05    | Rossville .....               | 1,364.70  | 416.69    | Willow Creek ..                     | 59.69    | 68.00     | Newton .....                     |           | 36.69     |
| Buchanan .....          | 134.65    | 236.64    | Sampson Hill ..               | 2.00      | 2.00      | Worthington ..                      | 306.15   | 524.40    | Pleasant View ..                 |           | 87.00     |
| Camp Creek .....        | 163.40    | 228.55    | Summitville .....             |           |           | Unallocated ..                      | 160.50   | 156.15    | Prairie View ..                  |           | 123.32    |
| Cedar Creek .....       | 289.51    | 134.94    | Union Grove .....             | 152.83    | 230.52    | <b>Middle Iowa</b>                  |          |           | Salem .....                      |           | 202.73    |
| Cedar Lake .....        | 485.14    | 395.53    | Upper Fall Crk.               | 71.35     | 65.00     | Beaver .....                        | \$ 37.30 | \$ 16.80  | Wichita, First                   |           | 367.00    |
| Center .....            | 42.35     | 182.01    | White .....                   | 237.75    | 83.10     | Brooklyn .....                      | 15.00    | 82.75     | Unallocated ..                   |           | 98.05     |
| Elkhart City ..         | 1,784.80  | 2,298.26  | Windfall .....                |           | 14.00     | Cedar .....                         | 579.05   | 408.00    | <b>Colorado</b>                  |           |           |
| Elkhart Valley          | 155.14    | 601.71    | Unallocated ..                | 58.00     | 738.62    | Cedar Rapids ..                     | 812.97   | 368.95    | Bethel .....                     | \$ 232.70 | \$ 500.90 |
| English Prairie         | 182.69    | 519.38    | <b>Canada</b>                 |           |           | Coon River .....                    | 238.90   | 360.32    | Colorado Sprgs.                  |           | 167.14    |
| Florence .....          | 266.53    | 498.10    | Bow Valley .....              | \$ 105.30 | \$ 24.38  | Dallas Center ..                    | 1,426.02 | 1,122.98  | Denver .....                     |           | 318.03    |
| Fort Wayne .....        | 482.60    | 617.97    | Irricana, 1st ..              |           |           | Des Moines .....                    | 114.81   | 230.05    | First Grand ..                   |           |           |
| Goshen City ..          | 884.08    | 1,211.06  | Irricana, 2nd ..              | 37.00     |           | Des Moines Val.                     | 290.66   | 299.24    | Valley .....                     |           | 245.53    |
| LaPorte .....           | 251.55    | 455.92    | Merrington .....              | 13.75     |           | Fernald .....                       | 299.00   | 410.50    | Fruita .....                     |           | 86.22     |
| Maple Grove .....       | 107.16    | 119.11    | Vidora .....                  |           |           | Garrison .....                      | 109.89   | 145.31    | Glade Park .....                 |           | 5.00      |
| Michigan City ..        | 150.00    | 128.26    | Unallocated ..                | 63.70     | 225.00    | Indian Creek ..                     | 23.35    | 10.00     | Grand Junction                   |           | 3.00      |
| Middlebury .....        | 558.05    | 523.68    | <b>N. Dak. and E. Mont.</b>   |           |           | Iowa River .....                    | 810.40   | 779.19    | Haxtun .....                     |           | 64.60     |
| Mt. Pleasant ..         | 359.30    | 433.88    | Berthold .....                | \$ 8.00   | \$ 3.00   | Muscatine .....                     | 26.50    | 156.00    | McClave .....                    |           | 21.85     |
| Nappanee .....          | 616.70    | 688.25    | Cando .....                   | 273.85    | 246.00    | Panther Creek ..                    | 1,364.24 | 1,230.85  | Miami .....                      |           | 181.29    |
| New Paris .....         | 3,128.53  | 1,685.76  | Carrington .....              | 68.25     | 159.39    | Prairie City .....                  | 216.05   | 313.76    | Rocky Ford .....                 |           | 508.05    |
| New Salem ..            | 483.30    | 476.50    | Ellison .....                 | 184.00    |           | Robins .....                        | 48.92    | 56.92     | Sterling .....                   |           | 53.00     |
| North Liberty ..        | 398.31    | 411.34    | Grandview .....               | 77.23     | 105.91    | Unallocated ..                      | 94.29    | 127.14    | Wiley .....                      |           | 211.25    |
| North Webster ..        | 193.50    | 12.00     | Kenmare .....                 | 65.50     | 40.00     | <b>Southern Iowa</b>                |          |           | Unallocated ..                   |           | 675.00    |
| North Winona ..         | 378.61    | 351.62    | Milk River Val.               | 135.00    |           | Council Bluffs \$                   | 27.65    | \$ 16.40  | <b>Oklahoma, Panhandle Texas</b> |           |           |
| Osceola .....           | 162.25    | 381.00    | Minot .....                   | 118.55    | 323.87    | English River ..                    | 818.13   | 431.11    | <b>and New Mexico</b>            |           |           |
| Pine Creek .....        | 961.41    | 1,284.45  | Pleasant Valley               | 128.27    | 79.72     | Fairview .....                      | 93.20    | 55.23     | Ames .....                       | \$ 24.04  | \$ 90.28  |
| Pleasant Chapel         | 151.45    | 98.70     | Poplar Valley ..              | 119.45    | 380.41    | Franklin .....                      | 49.09    | 10.00     | Antelope Valley                  |           | 25.00     |
| Pleasant Hill ..        | 117.25    | 381.00    | Surrey .....                  | 129.49    | 121.14    | Libertyville ..                     | 593.27   | 598.10    | Bartlesville ..                  |           | 11.00     |
| Pleasant Valley         | 154.24    | 351.15    | Unallocated ..                | 43.00     | 283.25    | Monroe County ..                    | 58.89    | 71.00     | Bethel .....                     |           | 11.00     |
| Plymouth .....          | 607.44    | 394.38    | <b>Northern Ill. and Wis.</b> |           |           | Mt. Etna .....                      | 83.50    | 102.50    | Big Creek .....                  |           | 143.45    |
| Rock Run .....          | 1,156.53  | 1,649.27  | Batavia .....                 | \$ 54.87  | \$ 108.13 | Osceola .....                       | 3.00     |           |                                  |           |           |
| Salem .....             | 7.00      | 9.00      | Cherry Grove ..               | 81.58     | 211.92    | Ottumwa .....                       | 81.72    | 134.33    |                                  |           |           |
| South Bend, 1st         | 705.16    | 438.05    | Chicago, Douglas              |           | 55.00     | Salem .....                         | 235.50   | 211.72    |                                  |           |           |



|                     |           |           |                                |          |           |                           |            |           |                 |           |           |
|---------------------|-----------|-----------|--------------------------------|----------|-----------|---------------------------|------------|-----------|-----------------|-----------|-----------|
| Clovis .....        | 75.00     | 108.25    | Kansas City ..                 | 187.43   | 312.95    | McFarland ...             | 1,442.49   | 1,236.25  | Moscow .....    | 66.36     | 383.43    |
| Guthrie .....       | 12.15     | 112.29    | Mineral Creek                  | 168.71   | 279.60    | Modesto .....             | 732.38     | 1,463.85  | Nampa .....     | 516.05    | 1,188.18  |
| Monitor .....       | 61.00     | 67.00     | Osceola .....                  | 8.00     | 21.00     | Oakland .....             | 544.43     | 406.39    | Neperce ....    | 37.50     | 30.00     |
| Oklahoma City       | 55.00     | 64.25     | Prairie View ..                |          |           | Paradise .....            | 44.23      |           | Payette Valley  | 67.55     | 46.56     |
| Pampa .....         | 57.82     | 260.07    | Spring Branch ..               |          |           | Raisin .....              | 148.58     | 243.21    | Twin Falls ...  | 217.16    | 189.89    |
| Paradise Prairie    | 33.00     |           | Turkey Creek ..                | 194.00   | 61.45     | Reedley .....             | 545.25     | 60.30     | Weiser .....    | 29.00     | 200.00    |
| Pleasant Plains     | 69.48     | 116.18    | Warrensburg ..                 | 299.05   | 114.00    | Sacramento ...            | 111.01     | 429.73    | Whitefish ....  | 172.99    | 156.77    |
| Red River ....      |           |           | Unallocated ..                 | 20.44    | 138.28    | Waterford ....            | 1,169.42   | 1,536.74  | Winchester ...  | 27.50     | 7.00      |
| Thomas .....        | 1,230.53  | 378.19    | Southern Missouri and Arkansas |          |           | Unallocated ...           | 476.08     | 896.74    | Unallocated ..  | 66.25     | 62.60     |
| Waka .....          | 78.00     | 289.95    | Broadwater ..                  | 50.65    | 1.00      | Southern Calif. and Ariz. |            |           | Oregon          |           |           |
| Washita .....       | 248.44    | 248.01    | Cabool .....                   | 189.43   | 709.50    | Covina .....              | \$2,287.28 | \$ 468.84 | Albany .....    | \$ 190.08 | \$ 429.05 |
| Unallocated ..      | 85.50     | 186.01    | Carthage .....                 | 9.65     | 16.00     | Glendale .....            | 331.97     | 560.99    | Ashland .....   | 264.44    | 487.75    |
| Texas and Louisiana |           |           | Fairview .....                 |          |           | Glendale, 1st..           | 301.20     | 922.04    | Grants Pass ... | 213.01    | 465.95    |
| Falfurrias ....     | \$ 192.00 | \$ 313.94 | Farrenberg ...                 |          |           | Glendora .....            | 639.79     | 500.36    | Mabel .....     | 302.52    | 347.00    |
| Fort Worth ...      | 90.00     | 35.00     | Greenwood ...                  |          |           | Hemet .....               | 140.94     | 578.61    | Myrtle Point .. | 226.77    | 868.27    |
| Manvel .....        | 51.75     | 102.45    | Jasper .....                   | 12.00    | 1.00      | Hermosa Beach             | 233.68     | 130.88    | Newberg .....   | 138.50    | 159.60    |
| Nocona .....        | 72.50     | 157.50    | Mountain Grove                 | 151.67   | 189.40    | Inglewood ....            | 235.22     | 371.33    | Portland .....  | 392.72    | 823.37    |
| Roanoke .....       | 474.12    | 879.60    | Nevada .....                   |          | 43.00     | La Verne .....            | 2,070.92   | 2,882.34  | Weston .....    | 105.00    | 105.00    |
| Rose Pine ....      | 45.55     | 87.00     | New Hope .....                 |          | 26.48     | Long Beach...             | 1,365.96   | 1,211.71  | Unallocated ..  | 10.00     | 139.32    |
| Unallocated ..      | 255.56    | 209.49    | Oak Grove .....                | 10.00    | 20.00     | Los Angeles               |            |           | Washington      |           |           |
| Northern Missouri   |           |           | Peace Valley ..                | 37.75    | 60.00     | Belvedere ..              | 523.47     | 288.00    | Ellisforde .... | \$ 582.76 | \$ 502.32 |
| Bethany .....       | \$ 138.55 | \$ 723.51 | Shoal Creek ..                 | 16.00    | 102.50    | Calvary .....             | 273.45     | 81.67     | Forest Center . |           | 20.72     |
| Honey Creek ..      |           | 65.00     | Springdale ...                 | 3.00     | 10.00     | First .....               | 19.50      | 9.29      | Mt. Hope .....  | 4.55      | 52.63     |
| Log Creek ...       | 7.50      |           | Unallocated ..                 |          | 7.00      | Pasadena .....            | 1,785.27   | 939.02    | Olympia .....   | 366.89    | 1,571.16  |
| North Bethel ..     | 20.00     | 25.00     | Northern California            |          |           | Phoenix .....             | 95.84      | 183.93    | Omak .....      | 21.88     |           |
| Plattsburg ...      | 531.31    | 589.00    | Bakersfield ...                | \$ 93.79 | \$ 160.06 | Pomona .....              | 289.25     | 415.10    | Outlook .....   | 269.50    | 162.69    |
| Rockingham ...      | 279.01    | 45.30     | Butte Valley ..                | 111.79   | 44.79     | San Bernardino            | 110.00     | 292.67    | Richland Valley | 65.40     | 452.56    |
| Shelby County ..    | 29.58     | 78.30     | Chico .....                    | 118.21   | 361.36    | San Diego ....            | 140.50     | 76.14     | Salkum .....    | 39.95     | 57.16     |
| St. Joseph, North   |           |           | Chowchilla ...                 | 164.00   | 25.00     | Santa Ana ....            | 462.35     | 245.51    | Seattle .....   | 306.58    | 274.81    |
| St. Joseph, South   | 83.17     | 70.86     | Codora .....                   | 70.00    | 100.00    | Unallocated ...           | 31.00      | 371.00    | Sunnyside ....  | 239.16    | 60.00     |
| Wakenda .....       | 346.08    | 33.37     | Elk Creek .....                |          |           | Idaho and Western Montana |            |           | Sunnyslope ...  | 245.74    | 214.51    |
| Unallocated ..      | 14.84     | 37.50     | Empire .....                   | 356.08   | 1,013.17  | Boise Valley ..           | \$ 136.85  | \$ 522.00 | Tacoma .....    | 238.02    | 36.73     |
| Middle Missouri     |           |           | Fresno .....                   | 1,404.00 | 1,965.85  | Bowmont .....             | 42.00      | 470.24    | Wenatchee Val.  | 943.30    | 1,219.99  |
| Adrian .....        | \$ 13.00  | \$ 20.00  | Laton .....                    | 149.23   | 181.84    | Clearwater ...            | 84.90      | 47.00     | Whitestone ...  | 230.63    | 61.31     |
| Deepwater ....      | 50.00     | 33.00     | Lindsay .....                  | 537.09   | 651.10    | Emmett .....              | 86.65      | 202.51    | Yakima .....    | 247.78    | 164.74    |
| Happy Hill....      | 87.16     | 34.00     | Live Oak .....                 | 166.16   | 900.62    | Fruitland ....            | 312.52     | 763.95    | Unallocated ... | 109.00    | 417.29    |

## General Statistics of Giving for Year Ended February 29, 1944

And comparison with previous year

| District                                 | Total Conference Budget Credits | Total Brethren Service Credits | Conf. Budget and Brethren Service Combined | Total Membership | Total Women's Work Credits* | Youth Serves Conference Budget Credits* | Youth Serves Brethren Service Credits* | Average Contribution Per Member |                  |                                                 |        |        |        |
|------------------------------------------|---------------------------------|--------------------------------|--------------------------------------------|------------------|-----------------------------|-----------------------------------------|----------------------------------------|---------------------------------|------------------|-------------------------------------------------|--------|--------|--------|
|                                          |                                 |                                |                                            |                  |                             |                                         |                                        | Conference Budget               | Brethren Service | Conference Budget and Brethren Service Combined |        |        |        |
|                                          |                                 |                                |                                            |                  |                             |                                         |                                        |                                 |                  | 1943                                            | 1944   | 1943   | 1944   |
| 1. Florida and Georgia .....             | \$ 2,957.56                     | \$ 2,384.01                    | \$ 5,341.57                                | 925              | \$ 182.00                   |                                         |                                        | \$2.15                          | \$3.19           | \$2.18                                          | \$2.57 | \$4.33 | \$5.76 |
| 2. N. and S. Carolina .....              | 301.87                          | 1,068.29                       | 1,370.16                                   | 1,865            | 7.00                        |                                         |                                        | .19                             | .16              | .64                                             | .57    | .83    | .73    |
| 3. Tennessee .....                       | 1,085.82                        | 2,283.07                       | 3,368.89                                   | 2,363            | 167.39                      | \$ 54.78                                | \$ 20.05                               | .38                             | .46              | 1.05                                            | .97    | 1.43   | 1.47   |
| 4. Southern Virginia .....               | 3,729.50                        | 5,481.18                       | 9,210.68                                   | 6,258            | 441.84                      | 424.57                                  | 458.60                                 | .47                             | .60              | .89                                             | .87    | 1.36   | 1.47   |
| 5. First Virginia .....                  | 3,809.48                        | 6,302.54                       | 10,112.02                                  | 6,541            | 950.72                      | 139.25                                  | 52.50                                  | .60                             | .58              | .98                                             | .96    | 1.58   | 1.54   |
| 6. Eastern Virginia .....                | 3,214.96                        | 4,619.37                       | 7,834.33                                   | 3,373            | 446.86                      | 201.00                                  | 44.00                                  | .86                             | .95              | 1.15                                            | 1.37   | 2.01   | 2.33   |
| 7. Second Virginia .....                 | 7,686.62                        | 13,353.99                      | 21,040.61                                  | 6,211            | 791.75                      | 261.02                                  | 447.12                                 | 1.22                            | 1.24             | 1.52                                            | 2.15   | 2.74   | 3.38   |
| 8. Northern Virginia .....               | 6,366.95                        | 7,772.44                       | 14,139.39                                  | 8,137            | 676.74                      | 283.52                                  |                                        | 1.63                            | .78              | .93                                             | .95    | 1.56   | 1.73   |
| 9. First W. Virginia .....               | 2,970.72                        | 4,526.51                       | 7,497.23                                   | 4,459            | 418.97                      | 132.02                                  | 401.07                                 | .47                             | .66              | .89                                             | 1.02   | 1.36   | 1.68   |
| 10. Second W. Virginia .....             | 381.65                          | 404.26                         | 785.91                                     | 762              |                             |                                         |                                        | .39                             | .51              | .69                                             | .53    | 1.08   | 1.04   |
| 11. Eastern Maryland .....               | 10,724.38                       | 11,092.72                      | 21,817.10                                  | 5,429            | 537.01                      | 657.26                                  | 580.37                                 | 1.74                            | 1.97             | 1.76                                            | 2.04   | 3.50   | 4.01   |
| 12. Middle Maryland .....                | 8,280.83                        | 6,490.87                       | 14,771.70                                  | 4,596            | 910.85                      | 255.00                                  | 415.39                                 | 1.65                            | 1.80             | 1.25                                            | 1.41   | 2.90   | 3.27   |
| 13. Western Maryland .....               | 1,170.44                        | 1,253.87                       | 2,424.31                                   | 1,415            | 86.16                       | 48.90                                   | 45.00                                  | .44                             | .83              | .76                                             | .88    | 1.20   | 1.71   |
| 14. S. E. Pa., N. J., N. Y. ....         | 6,392.83                        | 4,754.01                       | 11,146.84                                  | 3,633            | 486.40                      | 56.11                                   |                                        | 1.79                            | 1.75             | 1.12                                            | 1.31   | 2.91   | 3.03   |
| 15. Middle Pennsylvania .....            | 19,238.60                       | 11,113.70                      | 30,352.30                                  | 11,520           | 1,543.14                    | 638.32                                  | 548.93                                 | 1.48                            | 1.67             | .81                                             | .96    | 2.29   | 2.64   |
| 16. W. Pennsylvania .....                | 16,864.69                       | 18,421.48                      | 35,286.17                                  | 12,664           | 1,071.61                    | 614.49                                  | 221.25                                 | 1.12                            | 1.33             | 1.27                                            | 1.45   | 2.39   | 2.78   |
| 17. E. Pennsylvania .....                | 51,166.67                       | 38,667.32                      | 89,833.99                                  | 11,506           | 2,475.07                    | 1,766.92                                | 2,236.42                               | 3.56                            | 4.45             | 3.37                                            | 3.36   | 6.93   | 7.73   |
| 18. S. Pennsylvania .....                | 20,424.91                       | 19,353.40                      | 39,778.31                                  | 8,058            | 1,063.70                    | 155.50                                  | 690.46                                 | 2.10                            | 2.53             | 2.45                                            | 2.40   | 4.55   | 4.93   |
| 19. Northeastern Ohio .....              | 12,039.13                       | 17,034.43                      | 29,073.56                                  | 5,863            | 677.50                      | 631.82                                  | 550.01                                 | 1.45                            | 2.05             | 2.63                                            | 2.90   | 4.08   | 4.93   |
| 20. Northwestern Ohio .....              | 5,979.41                        | 7,664.05                       | 13,643.46                                  | 3,391            | 321.85                      | 300.00                                  | 295.00                                 | 1.45                            | 1.76             | 2.15                                            | 2.26   | 3.60   | 4.03   |
| 21. Southern Ohio .....                  | 29,445.23                       | 35,793.57                      | 65,238.80                                  | 11,657           | 1,903.66                    | 2,393.55                                | 2,671.05                               | 1.99                            | 2.52             | 2.57                                            | 3.07   | 4.56   | 5.58   |
| 22. Michigan .....                       | 3,974.58                        | 8,231.53                       | 12,206.11                                  | 2,813            | 454.47                      | 27.30                                   | 41.05                                  | 1.17                            | 1.41             | 2.04                                            | 2.92   | 3.21   | 4.33   |
| 23. Northern Indiana .....               | 25,847.07                       | 30,707.29                      | 56,554.36                                  | 9,100            | 1,195.15                    | 1,036.78                                | 935.00                                 | 2.11                            | 2.84             | 3.26                                            | 3.37   | 5.37   | 6.21   |
| 24. Middle Indiana .....                 | 16,808.25                       | 14,542.56                      | 31,350.81                                  | 6,322            | 928.05                      | 477.53                                  | 300.41                                 | 2.20                            | 2.66             | 2.04                                            | 2.30   | 4.24   | 4.96   |
| 25. Southern Indiana .....               | 7,238.64                        | 8,345.82                       | 15,584.46                                  | 3,587            | 402.50                      | 40.00                                   | 349.50                                 | 2.52                            | 2.02             | 2.54                                            | 2.32   | 5.06   | 4.33   |
| 26. Western Canada .....                 | 219.75                          | 249.38                         | 469.13                                     | 317              | 19.00                       |                                         |                                        | .55                             | .69              | .29                                             | .78    | .84    | 1.47   |
| 27. N. Dak. & E. Mont. ....              | 1,350.59                        | 1,743.19                       | 3,093.78                                   | 540              | 73.85                       |                                         |                                        | 1.28                            | 2.50             | 2.24                                            | 3.22   | 3.52   | 5.73   |
| 28. N. Illinois and Wisconsin            | 12,004.95                       | 15,623.18                      | 27,628.13                                  | 5,084            | 591.22                      | 666.87                                  | 677.34                                 | 1.94                            | 2.36             | 3.01                                            | 3.07   | 4.95   | 5.43   |
| 29. Southern Illinois .....              | 4,545.49                        | 5,688.21                       | 10,233.70                                  | 3,053            | 360.17                      |                                         | 25.00                                  | 1.49                            | 1.49             | 1.41                                            | 1.86   | 2.90   | 3.33   |
| 30. N. Iowa, Minn., S. Dakota            | 6,407.15                        | 5,540.74                       | 11,947.89                                  | 2,320            | 315.90                      | 440.35                                  | 150.00                                 | 2.22                            | 2.76             | 1.83                                            | 2.39   | 4.05   | 5.13   |
| 31. Middle Iowa .....                    | 6,507.35                        | 6,118.76                       | 12,626.11                                  | 1,920            | 317.48                      | 54.15                                   | 170.82                                 | 2.87                            | 3.39             | 3.27                                            | 3.19   | 6.14   | 6.54   |
| 32. Southern Iowa .....                  | 2,305.45                        | 1,923.53                       | 4,228.98                                   | 1,222            | 143.44                      | 36.20                                   | 46.23                                  | 1.97                            | 1.89             | 1.73                                            | 1.57   | 3.70   | 3.48   |
| 33. Nebraska .....                       | 1,659.23                        | 1,881.68                       | 3,540.91                                   | 1,191            | 217.09                      | 106.05                                  | 16.60                                  | .96                             | 1.39             | 1.30                                            | 1.58   | 2.26   | 2.97   |
| 34. Northeastern Kansas .....            | 2,703.53                        | 2,550.82                       | 5,254.35                                   | 1,707            | 278.40                      |                                         |                                        | 1.42                            | 1.58             | 1.22                                            | 1.49   | 2.64   | 3.07   |
| 35. Northwestern Kansas .....            | 1,488.38                        | 2,418.36                       | 3,906.74                                   | 847              | 41.00                       |                                         |                                        | .73                             | 1.75             | 2.40                                            | 2.85   | 3.13   | 4.60   |
| 36. Southeastern Kansas .....            | 1,007.30                        | 1,027.11                       | 2,034.41                                   | 848              | 106.52                      | 11.00                                   |                                        | .92                             | 1.18             | .93                                             | 1.21   | 1.85   | 2.35   |
| 37. Southwestern Kansas .....            | 3,436.89                        | 4,282.23                       | 7,719.12                                   | 1,744            | 185.40                      |                                         |                                        | 1.48                            | 1.97             | 1.92                                            | 2.45   | 3.40   | 4.42   |
| 38. Colorado .....                       | 2,767.66                        | 3,227.17                       | 5,994.83                                   | 1,334            | 86.10                       | 50.00                                   |                                        | 1.32                            | 2.07             | 1.42                                            | 2.41   | 2.74   | 4.43   |
| 40. Okla., Panhandle Texas and N. Mexico | 2,220.41                        | 2,185.18                       | 4,405.59                                   | 1,308            | 104.00                      |                                         | 64.55                                  | 1.01                            | 1.70             | 1.82                                            | 1.67   | 2.83   | 3.37   |
| 41. Texas and Louisiana .....            | 1,181.48                        | 1,784.98                       | 2,966.46                                   | 354              | 13.05                       |                                         |                                        | 1.97                            | 3.33             | 2.73                                            | 5.04   | 4.70   | 8.37   |
| 42. Northern Missouri .....              | 1,450.04                        | 1,667.84                       | 3,117.88                                   | 1,041            | 44.21                       |                                         |                                        | 1.13                            | 1.39             | 1.82                                            | 1.60   | 2.95   | 2.89   |
| 43. Middle Missouri .....                | 1,027.79                        | 1,014.28                       | 2,042.07                                   | 883              | 83.01                       |                                         |                                        | .76                             | 1.16             | 1.12                                            | 1.14   | 1.88   | 2.30   |
| 44. Southern Missouri and Arkansas       | 480.15                          | 1,185.88                       | 1,666.03                                   | 674              | 30.55                       |                                         |                                        | .57                             | .71              | 1.33                                            | 1.76   | 1.90   | 2.47   |
| 46. Northern California .....            | 8,384.21                        | 11,677.00                      | 20,061.21                                  | 2,908            | 275.00                      | 31.62                                   | 146.17                                 | 1.47                            | 2.88             | 2.94                                            | 4.01   | 4.41   | 6.88   |
| 47. Southern California and Arizona      | 11,337.59                       | 10,529.43                      | 21,867.02                                  | 4,149            | 325.00                      | 197.50                                  | 144.36                                 | 2.35                            | 2.73             | 1.76                                            | 2.53   | 4.11   | 5.20   |
| 48. Idaho and Western Montana            | 1,863.28                        | 4,270.31                       | 6,133.59                                   | 1,468            | 69.17                       |                                         | 7.60                                   | .91                             | 1.27             | 1.77                                            | 2.90   | 2.68   | 4.11   |
| 49. Oregon .....                         | 1,843.04                        | 3,825.31                       | 5,668.35                                   | 641              | 84.61                       | 100.00                                  | 10.00                                  | 2.20                            | 2.88             | 4.14                                            | 5.97   | 6.34   | 8.47   |
| 50. Washington .....                     | 3,911.14                        | 2,682.62                       | 9,179.76                                   | 2,032            | 239.00                      | 116.50                                  | 50.00                                  | 1.34                            | 1.92             | 1.96                                            | 2.59   | 3.30   | 4.54   |
| Unallocated .....                        | 4,764.92                        | 9,137.59                       | 13,902.51                                  |                  |                             |                                         |                                        |                                 |                  |                                                 |        |        |        |
| Total .....                              | \$352,968.56                    | \$386,483.06                   | \$739,451.62                               | 180,033          | \$22,143.56                 | \$12,405.88                             | \$12,811.85                            | \$1.59                          | \$1.96           | \$1.89                                          | \$2.15 | \$3.48 | \$4.45 |



# GOSPEL MESSENGER

Volume 93

JUNE 10, 1944

Number 24



Stone Church  
Huntingdon,  
Pennsylvania

## Annual Conferences in Pennsylvania

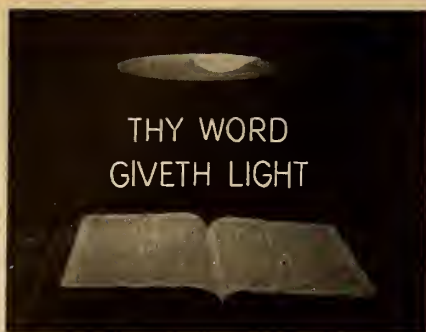
Many Annual Meetings have been held in Pennsylvania, but this year's Conference was the first to be held at Huntingdon and on the campus of Juniata College. The principal sessions of this Conference were held in Oller Hall, Founders Hall chapel, and the Stone church. Dr. C. C. Ellis, for many years president of the college, was moderator.

Annual Meeting for 1944 was the 158th recorded Conference. Of this number the locations for eight are unknown, although they were certainly largely held in Pennsylvania. Up to 1818 but eight meetings are listed as held out of the mother state. Of the 150 Annual Meetings for which the locations are known, fifty-five have been held in Pennsylvania. This is more than one third of our Conferences. Of recent years the effect of zoning has been to bring the Annual Meeting less frequently to Pennsylvania. In 1936 it was last held at Hershey. The Ocean Grove meeting of 1940 was in the Eastern Zone, though not actually in Pennsylvania.

It may be of interest to note by states how Annual Conference was moved, first south to Maryland and Virginia, and then in a more westerly direction. Of course, Conference was really following the Brethren as they pioneered across a continent. The first Conference known to be held outside of Pennsylvania was the meeting with the Pipe Creek church of Maryland in 1778. In 1794 the first meeting was held in Virginia. It was not until 1822 that the Brethren ventured beyond these three states to Canton, Ohio. The first Conference in Indiana was in Elkhart County in 1852. Illinois was next with Conference at Waddams Grove in 1856. Then came Waterloo, Iowa, in 1870; Bismarck Grove, Kansas, in 1883; Los Angeles, Calif., in 1907 and Seattle, Wash., in 1914.

This year we were back in Pennsylvania for at least the fifty-fifth time. In 1949 it will be time to go to the Eastern Zone again. Where will the meeting be and what will the world be like in that new day? H. A. B.





## Gospel Messenger

*"Thy Kingdom Come"*

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

The average duration of marriages ending in divorce is four years; a generation ago it was seven years.

Breaking a precedent, the navy department has announced that it will appoint two Negro chaplains. The chaplains will be stationed with Negro personnel.

The 301st anniversary of the founding of the Old Swedes congregation in Pennsylvania was recently celebrated by more than a hundred members of the Swedish Colonial Society in Philadelphia.

The medical society of New York County recently expressed disapproval of barriers against admission to medical and surgical organizations of the county on the ground of race, creed or color.

The retirement of Rev. Henry Sloan Coffin as president of the faculty of Union Theological Seminary, New York, in June of next year has been announced. Dr. Henry Pitney Van Dusen will succeed him.

Gifts to church and church-related agencies decreased from approximately \$1,319,000,000 in 1928 to \$1,006,000,000 in 1943 while our national income during this period soared from \$77,000,000,000 to \$143,000,000,000.

The Church Committee for China Relief completes in June its sixth year of Christian relief service in China. Up to April 30, the committee had sent over \$4,000,000 to China since the beginning of its service in 1938.

The annual report of four superintendents in the New York area of the Methodist Church recently condemned parental lethargy as "one of the greatest dangers to the future welfare of America." To check the downward trend in Sunday-school attendance, the superintendents urged a "more vital, sympathetic personal interest" toward youth.

Private Lew Ayres, still a conscientious objector to war, is an assistant to a chaplain in Dutch New Guinea. "I never intend to go back to pictures," he told a reporter recently. "I want to continue this work, God willing." He said he plans to enter a seminary after the war. "I don't believe it is true that there are no atheists in fox-holes. There is plenty of work to be done." He does not accept his army pay but turns it over to the Red Cross.

The Ministerial Association of Winston-Salem, N. C., has declined to sponsor a city-wide observance of invasion day with special prayer services. Explanation of the refusal: "Every day should be a day of prayer."

After the most lavish war expenditures in history, public reaction will probably be prompt and drastic against the military forces when peace returns, Representative James W. Wadsworth has warned army and navy leaders.

The Russian Orthodox Church will play an important role in European affairs in the next twenty-five to fifty years, according to Very Rev. Dushan J. Shoukletovich of the Serbian Church of St. Sava, who spoke recently before the European Christian Forum in New York City.

Approximately 220 applications for enrollment in the 1945 weekday classes of religious education by high school students in Harrisburg, Pa., were announced at the close of this year's classes of more than one hundred who completed the course on The Life of St. Paul and were issued certificates.

Swift action by the Allies could save up to 1,500,000 Jews in Hungary and Rumania, in the opinion of Isaac Gruenbaum, chairman of the United Rescue Committee for European Jews. If practical measures are not taken, however, it is felt that the same process of extermination as occurred in Poland will befall the Jews of those two countries.

Protestant ministers in the United States are socially backward compared with ministers in Great Britain, says John Bennett of Union Theological Seminary, New York City. "The church in America must interest itself in the prevention of general unemployment, national minimum wage standards, equal opportunity for children, and it must be ready for new experiments."

The radio committee of the Connecticut Council of Churches has invited the co-operation of local churches in a joint effort to improve and expand the use of educational and religious broadcasts. The way to do this, the council states, is for the churches to make known to the Connecticut stations their appreciation for good broadcasting and let the stations know what is liked and disliked.



## Children and the Kingdom

There is a striking statement about children uttered by a great lover of children who was not privileged to have any of his own. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," he said (Matt. 18: 3).

Usually our emphasis is upon training children to become like adults; we hear few suggestions telling us how we might continue as children. Yet this lover of children made it rather clear that we would need to be converted to become like them, and that unless we did become like them we would not get into the kingdom of heaven. The matter of becoming like little children seems, therefore, to be rather urgent.

Jesus probably had many things in mind when he spoke these words. The writer feels confident that he thought of at least three:

I. Children are loving; affection runs deep within them and the manifestations of it are often generous

and straightforward. The writer's three-year-old interrupts her father's work several times in a single evening to climb up into his arms and say, "I need to love you another time." Children often work industriously about the house preparing bouquets, setting the table, or doing work which many times must be undone. Their simple explanations are disarming: "We did it because we love you."

They are not seeking rewards for their love. Love flows from them spontaneously. It is as sparkling as water from a mountain spring and is in itself its own reward for being. It seeks no other end than expression. A neighbor once said to the writer, "I have been a Christian now for a whole year. But my crops are no better and there are no less weeds in my fields than in my neighbor's who is not a Christian. What reward do I get for doing good?"

As the small child does not love his parents for reward so the child of God is not yet the kind of a child

Jesus wants him to be unless his love toward God is spontaneous. Figuratively such a one often climbs into the arms of God to say, "I need to love you another time."

II. The child is dependent and trusting. A small child fell from a car when it was going at high speed. The parents stopped the car but could hardly summon the strength to get out and look back. They expected to see the body of their child torn and broken beside the highway. But the child instead was running down the road to overtake them, his clothes torn, his body streaked with blood. His cry as they ran to sweep him into their arms was, "Daddy, mother, I was afraid you were going to leave me!" The gripping pain of bodily injury was not as terrifying to him as was the pain of being separated from father and mother at a time when he was frightened and hurt. His trust at a time like that was in them; separation was the greatest injury.

Jesus may have been thinking about God's children trusting him and needing him in some way similar to this when he talked about adults becoming like children. For is it not true that to be separated from God is the biggest hurt of all?

III. Children like to learn; they ask to be shown the way when they are lost. This may have been one of the biggest things Jesus had in mind. Some of us who call ourselves God's children are not seeking for light any more. We already know the answers. This must grieve God very much, for then he cannot teach us and we become little and stunted.

On children's day let us look unto the children and think about the kingdom of heaven.

D. W. B.

## Methodists Sound Retreat

In 1940 the General Conference of the Methodist Church decided that the church as such would stay out of war. A part of their declaration was that "the Methodist Church . . . will not officially endorse, support or participate in war." The conference went even further and insisted that church agencies should "not be used in preparation for war" and that church buildings should not be utilized "for the promotion of war."

This seemed like a good statement and churchmen throughout the land were glad that this largest of Protestant churches would set the pace. It was hoped that this might bring to an end the weak practice of the churches in preceding decades when they had preached for peace in time of peace, and for war in time of war.

In their 1944 conference, however, the Methodists after long debate retreated from their stand. Among other things they voted this year that "God himself has a stake in this struggle. . . . In Christ's name we ask for the blessings of God upon the men in the armed forces and we pray for victory."

This reversal came upon the church unexpectedly. There was no regular query upon this before the conference, we are given to understand. It was brought to the fore by a campaign for signatures headed, we are told, by a former war veteran. The vote of the ministers was 169 to 170 in favor of the about-face and the lay vote was 131 to 203 in favor.

Most of Christendom, including, we believe, the majority of the soldiers and officers who are closely connected with the war, recognize the soundness of the original Methodist position. They were glad to feel that the church as such was not at war.

The Methodists after passing this resolution passed another which was voted unanimously. Almost recovering their loss, it stated, "War makes its appeal to force and hate; Christianity to reason and love. . . . The methods of Jesus and the methods of war belong to different worlds. . . . The time is at hand when the church must rise in its might and demand an international organization which will make another war impossible."

D. W. B.

## Dwelling in Love

Most neighbors are easy to get along with. They will lend you flour or salt, eggs or bread. These things help when one unexpectedly finds such stores exhausted. Good neighbors help when someone is sick. They have been known to send a card of greeting, a nice pie, steaming hot stew. In any emergency they gladly lend a helping hand. It is nice to dwell in love.

But not all neighbors are good neighbors. Sometimes neighbors have trouble—bad trouble. Walking down Highland Avenue in a

Continued on page 6



THERE are differences of opinion as to the nature of the moderator's address, but I am venturing to offer you the essence of my address to the Council of Boards following a previous service as moderator. I do this not only because that address was given to a smaller group, but because I believe its principles of church activity are still valid, if not even more urgently needed than nine years ago.

The progress of our church in the last half century is indeed impressive. Our giving has increased remarkably, but we are probably ranging over too wide a field. We did so in education. We may be doing so in our camp program or even in Brethren Service. With limited resources we cannot do everything. Our first concern should be the permanence of the institutions essential to our basic task of giving the gospel of our Lord Jesus Christ to all the world.

tian ideals and co-operation with others in Christian service should be correlated with greater church loyalty. He who is loyal to his own home is most likely to be loyal to the nation that protects that home. He who finds it difficult to be loyal to his church is not likely to be in the front-line trenches where the battle for Christianity is fiercest.

To cultivate church loyalty apart from narrow prejudice may well challenge our best thought. The early years are most important. The child from a home indifferent to church attendance, and supplied with every magazine except the church paper, is not likely to grow up loyal to the things of the church. The homes where the minister and church leaders are welcome guests are the homes that breed church loyalty.

The loyalty initiated in the home should be expanded in a Sunday school and church conscious of their

church is wise enough not to compel them to depend too largely upon outside agencies for support. It need hardly be said that any church not wise enough in these critical days to foster its educational institutions may not long be wrestling with the problem of church loyalty—or with any other problem. At this point also our camp program largely justifies itself. At least here I am sure we recognize one of the great opportunities to foster church loyalty and to bring to our young people a new appreciation of the history and program of the church, and its relation to Christ.

Our church is no longer provincial in its outlook. We celebrate this year the fiftieth anniversary of the foreign missionary work which we began in India under Brother Stover. Our missionaries are going back to China and are re-enforcing our outposts in Africa. We have been administering relief in Europe and in South America. The boys from our homes are scattered across the world. We are driven back to a new significance in our old worldwide commission, but we go forward with confidence in One who has promised to be with us, if faithful to this commission, all the days, "even unto the end of the age." And we approach the business of our Conference with the sincere hope "that in all things he may have the pre-eminence."

Huntingdon, Pa.

## The Moderator's Address

Abstract of Moderator's Address, Juniata Conference

There are three principles whose guidance we need for all our activities. The first is one which our fathers emphasized—the *separation of the church and the world*. They did not originate this principle. It is embodied in the very name originally given to believers—*ecclesia*, a called-out, or separated group. It is still essential if the church is to retain its continuity with historic Christianity or meet the doctrinal implications of its gospel.

The second principle is also important though our fathers did not stress it—to *magnify the area of co-operation with other Christian groups*. The battle-line has moved from where our fathers fought their battle for the Lord, and in a world fast going pagan it is no time for the forces opposed to atheism and secularism to be fighting one another, and leaving unoccupied vast areas of our non-Christian world. It is no accident that, face to face with heathendom, the Christian missionary probably saw this first.

This principle, however, makes only the more insistent another, namely, to *cultivate fully and intensively our own field of assignment*. Devotion to common Chris-



Charles C. Ellis

function as indicated by the principles just suggested. A large church may create loyalty by contagion, but the personality of teacher or minister counts for even more in very small groups. The greatest need of the Sunday school right now is teachers willing to sacrifice Sunday recreation or the Saturday night movie for the sake of the future of the boys and girls needing to be taught the true way of life. If the pulpits of tomorrow are not to be empty the youth of today must be influenced toward God by men and women whose hearts God has touched.

Church loyalty may also be fostered in our church colleges if the

## Bits of Brotherliness

PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A father was sending his three young motherless children back to the orphanage, following a vacation with them. There was a little girl about five years of age, a boy about seven and one about nine.

"Visitors all out!" called the conductor.

Patting them on the back and smiling paternally at them, the father gave each a farewell kiss.

For some minutes they just sat and looked at each other. Then a tear started down the little girl's cheek. The boys looked at the floor, bravely trying to be little men.

Outside, the father removed his glasses and was busy with his handkerchief as he hastily walked away to avoid making it harder for the children to return to school.

Kansas City, Kansas.



# What Is Freedom?

CARLYLE FREDERICK

One night last week Ted was arrested for drunkenness and was jailed overnight. The next day he paid an eight-dollar fine and was set free. This was the fourth time in the last several months that he has been jailed for drunkenness. The question I would like to ask is this: Is Ted's freedom taken away when he is put in jail, and given back when he is released? In a small way, it is; but his true freedom has nothing to do with the jail. He could be in jail for a whole month and still be *free*; but he could get drunk the very first day he is released and would not be free. In other words, Ted is a *slave*, but not of society and law; he is a slave of liquor. Or more exactly yet, he is a slave of a mental state which drives him to intoxicating drink, which in turn helps him to forget momentarily his troubles.

Most people will agree with that theory in similar circumstances; but very many fail to admit that it is the main principle underlying all freedom. We usually think of freedom in terms of the physical, when true freedom is mental.

Also we assume that freedom has to be protected physically. Freedom needs no protection; in fact, trying to protect it often defeats it. In wars, for example, both victor and vanquished lose almost all the freedom they had before they started fighting. Conscription itself is a curtailment of freedom, and one by one other curtailments follow, sugar-coated by the term *sacrifices*.

One of the four freedoms is freedom of worship. If we say that freedom of worship has to be fought for and protected, then we are admitting that all we mean is "freedom to erect and assemble in meetinghouses." Is that worship? That is not all there is to worship. True worship is within our own thoughts and understanding, and not even a sword can take away that freedom.

Still more easily understood as being a mental state is freedom from fear. Which man does the most fearing: the one who is before the firing squad for living the way he believed was right, or the one who issues the order to fire? In a similar case, you recall, the prisoner even said: "Father, forgive them, for they know not what they do." Did he have to use physical protection for his complete freedom from fear?

We could go into many more illustrations of the workings of freedom, but these will suffice. For freedom itself cannot be defined or even described; it must be felt and experienced within each individual. When that happens, he will realize that mobs, dictators, diseases, wars, destruction—nothing can take away his freedom. True, in such a situation I do not have many of the things I would like to have; nor am I permitted to do many of the things I would like to do; but I understand my own individual "light within," as Thomas R. Kelly puts it, and nothing can make me feel as though complete freedom is not mine. All I must do is use it; it will protect itself if it is truth. For the truth, not protection, "shall make you free."

The false idea that freedom is physical has also led us to believe that man's freedom should be limited and governed. When someone does something that disagrees with our creeds, we try to enforce freedom upon him by making him act our way. Freedom cannot be enforced any more than it can be protected.

Society, then, whether it be families, churches, communities, races, or nations, will not know true freedom until each individual member is free within himself. Freedom is not to be given, or enforced; it is to be realized. When I acknowledge both my own freedom and my neighbor's, then there will be freedom, tolerance and understanding. When I limit either myself or my neighbor, I go against naturalness and truthfulness. To know the truth we must understand nature. I need not limit my partaking of and investigation of nature. Biology, physics, chemistry, astronomy, psychology, sociology—in fact, all science and history—help us to understand nature and truth; they do not oppose us. It is a superstitious and mystic dogma that opposes us.

Truth, then, is what we must strive for, and freedom will take care of itself. Remember once more that Christ did not say, "Freedom shall make you true," but rather "Truth shall make you free." Or in the words of James Oppenheim, in his poem, *The Slave*\*—

\*Songs for a New Age by James Oppenheim, published by Alfred A. Knopf. Used by special permission.

He was still chained to servility,  
He was still manacled to indolence and sloth,  
He was still bound by fear and superstition,  
By ignorance, suspicion, and savagery . . .  
His slavery was not in the chains,  
But in himself. . . .

They can only set free men free . . .  
And there is no need of that:  
Free men set themselves free.

C.P.S. No. 88, Augusta State Hospital, Augusta, Maine.

## Restrictions and Freedom

LEROY H. WALKER

This morning little Gan Martin was trying out a very clever device for insuring safety on a lawn which borders on Broadway. He was playing about in a large cage of fine wire netting. It was several feet high and was completely roofed over. In this he can enjoy his many toys, play about in the sunlight, see what is happening along the street or alley, and yet be perfectly safe from wandering off the lawn and from too curious domestic animals that might vault or climb over an ordinary fence. And little Gan has ample freedom—with restrictions and within very definite limits.

If, in time, the philosophy of his position can be grasped he has learned one of life's chiefest lessons. For those who reach a maturity of judgment know that the only freedom worth possessing is freedom within definite limits. Little Gan's freedom would be short-lived indeed if it included Broadway and its hazards. And on any busy day his presence there would greatly limit the freedom of others. For if he played in that busy street, brakes would scream and traffic tangle as folk would seek to avoid him. A train has freedom to fulfill its destiny only as it submits to the restriction of moving along two steel rails. An automobile has freedom of action when it moves along the right side of the highway and when its driver observes the rules of the road.

A life itself has true freedom only as it observes reasonable restrictions. A petulant, spoiled, and willful personality goes through the years like a tiny child who insists on playing in the center of Broadway, or like a great engine that seeks freedom in running about in the sagebrush. With a network of mental and moral disciplines constructed about us, we are equipped for a freedom worth seeking. A person, shackled by his vices and



driven by uncontrolled passions, is the most miserable of slaves.

The undisciplined life batters constantly against the netting of the screen. But when we are happily adjusted to the world's eternal laws we find many thrilling experiences in the open space between the restricting walls. Long ago St. Paul ably expressed this thought when he said: "The Spirit . . . brings a harvest of love, joy, peace; forbearance, kindness, benevolence; good faith, meekness, self-restraint. Against such things there is no law."

*Nampa, Idaho.*

## The Blessings of Prayer

W. M. PLATT

Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast."

As a child I was taught to pray—first at my mother's knee, and then beside my little trundle bed. A few years later, as a barefoot boy, I sat one day on the curb with bowed head in prayer. Someone's kite had fallen into a tall maple tree and had become entangled in the branches, and had been abandoned. I wanted that kite and was praying the Lord to help me get it. It was a risky climb but I got the kite. Someone may say that a kite is too insignificant a thing to bother God about. But the Lord planted a great truth in the heart of a little boy that day—that he is a prayer-hearing and a prayer-answering God. As the years have come and gone I have verified again and again that truth, and have experienced the blessings of answered prayer.

Prayer is communion with God. An old saint asked a friend, "When do you think that I am happiest?"

His friend replied, "When you are praying to the heavenly Father."

"No," replied the saint. "It is after the prayer is finished and the Lord and I just chat together."

Much so-called prayer is not prayer at all. Jesus condemned praying to be seen of men. Hypocritical prayer and the neglect of prayer are two evils that impoverish the soul and rob the church of spiritual power.

Certain conditions are necessary before our prayers can go through to God. The first is our helplessness. It has been said that prayer and helplessness are inseparable. The cry of the helpless will reach the ear of Jehovah and move his

heart. He will respond to your need and help you in your distress. The second condition is our faith. Perhaps we will need to pray like that father who said, "Lord, I believe; help thou mine unbelief" (Mark 9: 24). Helplessness and faith on our part will produce availing prayer.

The church today is in need of more praying Christians. It is through prayer that the spiritual life is deepened, and a spiritual church is the wide-awake church which is doing things for the kingdom of God. In ninety-nine cases out of a hundred those who become indifferent to the work and welfare of the church are those who are living a prayerless life. They are like a green stick of wood on the fire. It will not burn by itself, and often puts the rest out.

Prayer must not assume the form of dictation. Rather, lay your needs before the Lord and let him decide when and how your prayer is to be answered.

Much prayer is made to escape pain and trouble. Yet how often are these afflictions the very things that have to do with the purifying of the soul! A certain minister once said, "I am convinced now that if certain prayers of mine had been answered at that time, my future would have been ruined." We need to pray, "Dear Lord, thy will be done."

The answers to some prayers are sometimes long delayed. George Muller prayed daily for two men for upwards of sixty years. One was converted at his last service; the other shortly after his death.

The triangle of prayer affords the Christian a way to reach those who are otherwise out of his reach. Suppose I am in California; God is in his heaven; the soul I desire to reach may be somewhere in Australia. The heavenly Father will relay my agonizing prayer, through the Holy Spirit, that another soul may find redemption.

Dr. J. G. McClure once told of a Christian woman who was bedridden for seventeen years. She wanted to do something for her Master. So she wrote down the names of fifty-three acquaintances who were not Christians. Three times a day she prayed for them. Then she wrote them letters. And then she wrote Christian friends asking them to speak personally to these folks. Some years later she had the satisfaction of knowing that every one of these fifty-three souls had accepted Jesus as Lord and Savior.

*La Verne, Calif.*

## Dwelling in Love

Continued from page 3

certain city one will see a stout fence between two dwellings. It is common knowledge that these people are not dwelling in love.

There are two ways to face problems in human relationships. Paul puts the possibilities concisely when he writes to the Corinthians: "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" How would you go to others? Would it not be well to be "rooted and grounded in love?"

Paul has much to say about the advantages of dwelling in love. He writes of "forbearing one another in love"; of "speaking the truth in love"; of "walking in love as Christ hath loved us"; of "being knit together in love." His earnest thought in behalf of the Thessalonians was that "the Lord make you to increase and abound in love one toward another." The greatest chapter he ever wrote was in appreciation of the qualities and significance of love.

Every Bible reader must recall the many things which John, the beloved disciple, wrote about love. As he moved down the long corridor of the years of his life he felt no reason to change his convictions about love. Those to whom he wrote were "my little children." The test of one's Christianity, we gather, is whether or not one loves his brethren.

But why write of love in a world when so many are learning to hate? Because hate does not solve our basic problems in human relationships. The more we hate now, the more we will have to love some day if we are ever to live as God's children.

In home and community, in church and state we have great need to cultivate the art of dwelling in love. "There is beauty all around, when there's love at home." There will be beauty in the wider areas of life in proportion as love is the dominating attitude. Brethren, of all people, let us be sure that we are doing our best to dwell in love.

H. A. B.

## "The Stars in Their Courses"

M. M. SHERRICK

Stars shimmer on the constant ebb and flow  
Of all the troubled waters of these years:  
But more and more they light earth's hopeless woe  
That trembles on the endless stream of tears.

*Three Oaks, Mich.*



# Home and Family



## Mother, Have a Heart

NAOMI R. ZEIGLER

Everyone knows that little children love to pick flowers. But not everyone realizes that the greatest joy is not in the picking of flowers, but in giving them to someone. A small child very often selects his mother as the one to whom he gives his offering.

All mothers who live in the open country or near a plot of ground where the tiniest weed can flower have seen the picture I am about to describe. The little child goes out to play while the mother goes about her housework. Occasionally she glances out the window to see if her child is safe. Then she sees him coming toward the house with an absorbed, pleased expression enveloping his baby features and in his hand is clutched a bunch of flowers. They are almost stemless, badly torn flowerlets, but held in dimpled hands!

Bless his generous little heart! He comes in and proffers his flowers to his mother. Pleased, expectant, happy, he stands there, watching his mother.

What will she do? I have watched two different mothers handle this situation.

The one mother lovingly took the battered bouquet and with the help of her child nicely arranged each flower in a pretty little dish or saucer, never once remarking about

flowers to his mother.

What did she say?

"Take that trash out and stop cluttering up the house with dirt!"

Can you see the stunned look, the puzzled face as the little one went out to throw his flowers away? All his joy was turned to bitterness because a mother could not see past the crippled bouquet to the generous, loving soul of her little child.

Annville, Pa.

## A Child's Faith

J. S. ALLDREDGE

Little Sammy lived on a farm far out in the country. His father enjoyed having Sammy go to the fields with him, and play with the flowers and watch the birds while he plowed. When noon came each rode one of the faithful horses to the barn.

One day, becoming tired of the field where his father was plowing, Sammy decided to explore the beauties of another field out of sight of his father. Now Sammy loved to climb, and the fine big walnut tree standing in the middle of the field seemed to say: "Little boy, I love little boys. You are welcome to climb up to my limbs and sit in my arms."

No sooner had Sammy sensed this tacit invitation than he began to

climb the friendly tree. At first it was rather difficult, because the limbs did not begin near the ground. Yet by effort Sammy reached the first limb, and after that the rest was easy. He could look all around and see the homes of some of his playmates, and even his own home.

Suddenly he heard the dinner bell! He realized that his mother was calling to tell them it was dinnertime. This meant he must descend from the tree and go to his father and ride home to dinner.

When Sammy's reached the lower limb, he looked down and saw that it seemed a long way to the ground. He realized that he could not jump down, so he called for help, but his father could not hear him.

A neighbor going by heard his cries and came to his rescue.

"Let go, and drop down," said the man. "I'll catch you in my arms."

Sammy knew the good neighbor meant well, and would do his best to catch him, yet he hesitated.

"No," said Sammy; "my father is in the other field; please get him, and I will not be afraid to drop."

Quickly the man hastened to where Sammy's father was unhitching the team to go to dinner. He thought Sammy had gone home.

As soon as Sammy's father heard what had happened he lost no time in reaching the tree in which his son was perched, high on a limb.

"Drop, son; dad will catch you!"

Safely Sammy dropped into his father's arms. Happiness gleamed in his face.

One can easily discern the lesson implicit in Sammy's confidence in the ability of his father to save him. But our heavenly Father can do more for his children than Sammy's father. He is a loving and benevolent Father.

Anderson, Ind.

## To a New Friend

RUTH B. STATLER

I've just added one more pearl  
Unto friendship's lustrous string,  
Confident that it will be  
Flawless and a lovely thing.

I shall guard its rare beauty,  
Careful not to hurt or mar,  
Making sure it's well secured  
In my chain that reaches far.

Oh, I want always to be  
Worthy of each shining gem,  
So I'll put Christ as the clasp  
In the string of pearls I claim.  
Somerset, Pa.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

#### Calendar for Sunday, June 11

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Paul Pleads for a Runaway Slave.—Philemon 4-21. Golden Text, Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

**Christian Workers, Issues Before Conference.**

**B. Y. P. D., Give That They May Eat.**

#### Gains for the Kingdom

**Two** baptized in the Maidencreek church, Pa., Bro. Henry H. Reber, elder.

**Five** baptized in the Sacramento church, Calif., Bro. Fred J. Brunk, pastor.

**Two** baptized in the Sugar Ridge church, Mich., Bro. Elvert F. Miller, evangelist.

**Two** baptized in the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

**Five** baptized in the Cumberland church, Md., Bro. B. M. Rollins, pastor, evangelist.

**Five** baptized in the Upper Cone-wago congregation, Pa., Bro. J. M. Danner, elder.

**Eight** baptized and three reclaimed in the Raven Run church, Pa., Bro. W. N. Staufer, evangelist.

**Twenty-one** baptized in the Buena Vista church, Va., Bro. Ernest E. Muntzing, evangelist, Bro. DeWitt H. Miller, pastor.

#### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister C. L. Cox** of Claysburg, Pa., June 25—July 9 in the Jubilee church, Winchester, Va.

#### Personal Mention

**Elder Floyd Crist** is representing Northwestern Kansas on Standing Committee this year.

**Brother and Sister Chalmer Shull**, missionaries to India, arrived in Boston May 23, according to a telegram received in the mission offices at Elgin on May 24. "Proceeding to North Manchester," they wired.

**Bro. L. Avery Fleming** of the Wichita, Kansas, church writes that in recent months he has officiated at the funeral services of three aged ministers whose total years and months of life add up to 283 years. The ministers were: A. J. Pebbler, 96; D. E. Cripe, 88; and Samuel M. Brown, 98.

**Dr. and Mrs. Bosler** are waiting in Natal, South America, hoping to get plane passage to Lagos, Africa, according to latest word from them. Brother and Sister Baldwin and Sister Wirth are proceeding to Buenos Aires hoping to go from there to Capetown by boat. Our prayers are needed for these missionaries traveling to Africa.

#### Conference Sunday

On this Conference Sunday the Messenger staff extends its greetings to all who would like to be at Huntingdon but who for various reasons cannot be present. We shall endeavor in subsequent issues to bring to you, through these pages, as much of the spirit of this great day as we can.

Editorial Staff.

**Mrs. J. P. Bowman** writes from Scottville, Mich., to say that Elder J. P. Bowman has suffered a stroke and that they desire the prayers of the brotherhood. Some will know Bro. Bowman as the father of Earl M. Bowman, pastor at Harrisonburg, Va.

**To A. Stauffer Curry** of the Southeastern Region we express our thanks for a copy of the first edition of their new publication, *Regionews*. This is designed to supplement rather than to replace their quarterly publication, *The Southeastern Herald*, we are informed.

**Sister Robert L. Byrd** sends us word that her father, Bro. L. S. Hartley of Moundsville, W. Va., passed away on May 13, just ten days after Brother and Sister Byrd left West Virginia to take up work in Western Canada. The church will want to remember them in prayer.

**Sister Blanche Coffman**, wife of Elder T. R. Coffman, with the family takes this means of thanking their many friends for the messages of sympathy received on account of the passing of their beloved husband and father. Sister Coffman informs us that she is improving in her eyesight.

#### Miscellaneous Items

**To Northern Iowa** our thanks for a copy of their quarterly bulletin, *The Broadcaster*.

**To the Philadelphia church** we express our thanks for a recent copy of their parish paper.

**To the Morrellville church** in Johnstown we express our thanks for the pastor's pen sketch of their church.

**To the youth group of Colorado** we extend our thanks for a copy of their attractive district newsletter, the *Fellowship Circular*.

**Wanted:** a practical nurse for a Brethren home for the aged in Maryland. The trustees state that the need is urgent and that a real job of service can be done here. Write Brethren Service Committee, Elgin, Ill.

**The Dallas Center, Iowa,** church sends us a church bulletin in which they call the attention of their congregation to items of interest in the *Gospel Messenger*. This adds to the value of the church paper, we believe.

**Two new Brethren books** are being printed and are on sale at Conference. They are: *The Church of the Brethren and War, 1708-1941*, by Rufus D. Bowman; *Social Recreation Primer*, by Bob Tully. Both will offer distinct contributions in their respective fields. See page 16 of this *Messenger* and under *About Books* in last week's paper.

**The Annual Report** of the General Mission Board is presented this year in three installments. See the *Messenger* for May 27, pages 13-15 for the report of the general secretary. The June 3 *Messenger* carried the details of *Supports of Missionaries and Giving by Congregations*. Since the current issue is a sixteen-page paper the third installment of the *Annual Report* will appear in the *Messenger* for June 17.

**Protestant religious forces** represented in the Federal Council of Churches and the Foreign Missions Conference of North America united to send a plea to the Federal Government through Secretary of State Hull, asking that it use its influences to see that there are provisions for religious freedom throughout the world. Their insistence is that the dignity of the human person, created in the image of God, be upheld.



**The Federal Council of Churches** is alarmed that the churches of America are not being included any longer in the planning which is being done for the postwar world. A recent editorial in their bulletin places responsibility for seeing that they are not overlooked directly upon the churches themselves. It suggests that the churches become more active at once in local communities and also in seeking to exert an international influence. "The churches are profoundly concerned about what happens to men and women individually and collectively."

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**The Significance of the Cross**, F. W. Dillistone. Westminster Press, 1944. 247 pages. \$2.50.

This book does not give a full and final interpretation of the cross; no book or person or generation can. But it goes far toward revealing the meanings in the cross. It is a very timely and useful book. The author is sincere but not dogmatic. He draws upon scholarship, but uses it only to get more deeply into the truth of the Bible. He shows well the variety and richness of the numerous approaches made in the Bible to the meaning of the cross, and leads the reader to new appreciations. Good for the minister, but simple enough for any intelligent layman.—E. G. Hoff.

**Exiled Pilgrim**. William Hubben. Macmillan, 1943. 261 pages. \$2.00.

This autobiography of a German refugee differs radically from most of the books written by men who have fled from Hitler's Germany. For in place of anger, bitterness or hatred toward those in power, William Hubben's story is filled with reminiscences of his boyhood, with an account of his various experiences as a teacher, and with an interpretation of his religious pilgrimage from Roman Catholicism to association with the Society of Friends. Because of his activities in various youth movements in Germany, Hubben was kept from teaching after Hitler's rise to power. But in the fellowship of European Friends he found the quality of faith and the program of action he had been seeking for years. He is now the editor of the Friends Intelligencer and director of religious interests in the George School near Philadelphia.

Employing a semifictional form of writing, Mr. Hubben's story will

rival many recent novels in its vivid portrayal of life in Germany both before and after the first World War.—Kenneth Morse.

## Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**Warm Earth** (juvenile). Dorothy Waugh. \$1.00.

**Oswald Smith's Short Stories**. Oswald Smith. 163 pages. \$1.50.

**The Saviour's Invitation**. Hyman Appleman. 171 pages. \$1.50.

**1,000 Sermon Outlines**. T. W. Calaway. 140 pages. \$1.25.

**God's Answers to Man's Doubts**. William W. Ayer. 142 pages. \$1.25.

**With Christ in a Shell Hole**. C. Gordon Brownville. 139 pages. \$1.50.

**I Recollect**. Keith L. Brooks. 31 pages. Paper 35c.

**The Soldier Who Won the Toss** (short story). Clarence McCartney. 15 pages. Paper 15c.

**Backsliders of the Bible**. D. B. Easter. 71 pages. Paper 50c.

**A Preface to Bible Study**. Alan Richardson. 123 pages. \$1.00.

## With Our Schools . . .

### Manchester College

Manchester College is glad to announce the coming of Dr. J. I. Baugher of Washington, D. C., to become head of the education department. Dr. Baugher will teach courses in theory and philosophy of education. He is a graduate of Elizabethtown College and holds both an A.M. and a Ph.D. degree from Teachers College at Columbia University. He is a mature man and has had a wealth of rich experience. In addition to his public school and college teaching experience, he has been very active in educational circles throughout the state of Pennsylvania. He was, also, for many years a member and an executive secretary of the General Education Board of the Church of the Brethren. Mr. and Mrs. Baugher will move to North Manchester in late August.

**The Winger Memorial Fund** is steadily growing and has now reached the sizable sum of \$68,000.

Some one hundred forty churches have observed Manchester Day this spring and have sent a gift to help offset the loss in income due to the war. Others are planning to observe the day later in the summer.

## Volunteers

For relief work:

Opportunities are opening in relief organizations for qualified men and women. Some will be chosen soon to work in Brethren units. Already five have been selected to go to China when permission has been granted to enter that field of need. Anyone interested should send for information.

Relief center:

There is need for six or more volunteers to work in the clothing bureau at New Windsor, Md., at once. We need several stenographers and typists, a larger number to sort and pack clothing, several to cut and mail materials to local churches. We need several men to bale the clothing and for other types of heavy work.

**Vacations**. If you have two or more weeks' vacation from your office or other jobs, why not give your time to the relief center? It will be different and recreational. We can use married couples as well as single persons; older as well as younger persons. If interested write Brethren Service Committee, Elgin, Ill.

**Registration** of new students is under way for next year. The office reports that present registrations are running slightly ahead of last year.

**W. Earl Breon**, who served as college fieldman during 1942-43, will return to the campus on June 1 to continue his work in that capacity. The Wenatchee church graciously released him to return to this work.

**Work camp days**, in which all students interested spent an afternoon in voluntary work for members of the community, were held again this spring. The slogan for the days, submitted by Glenna Lambert of Dayton, Ohio, was Faith without works is dead.

**At the last chapel exercises**, President Schwalm presented nine students with fifty-dollar scholarships in recognition of their high scholastic achievement during the year. Those receiving these awards were: Keith Hoover, Covington, Ohio, Dorothy Bogue, Kokomo, Ind., Marlys Blough, Polo, Ill., and Norman Harsh, Eglon, W. Va., from the freshman class; Evelyn Fisher, Trotwood, Ohio, Betty Marie Ellis, Peru, Ind., Mary Fujii, Topaz, Utah, from the sophomore class; Virginia Bond, Hollansburg, Ohio, Mildred Mahoney, Warsaw, Ind., from the senior class.



# Brethren Service

## THE BRUMBAUGH UNIT IN PUERTO RICO

The Castaner project of the Brumbaugh Reconstruction Unit near Adjuntas, Puerto Rico, is rapidly being recognized as an outstanding reconstruction project. Under the leadership of Dr. Daryl Parker the hospital has been completely equipped and a medical and public health program organized that reaches into four communities, five public schools, and hundreds of homes. Its activities include different kinds of health clinics, health education classes, milk-feeding stations for children, boys' clubs, girls' clubs, organized sports and recreation, English classes, educational movies and community recreation.

The following article touches upon some of Puerto Rico's problems and the way in which the Brumbaugh unit has set about meeting them.

(From an article by Oswald Garrison Villard, former editor of *The Nation*, printed in *The Christian Century* of May 10, 1944, pp. 591-592.)

Under the guidance of the Puerto Rican Reconstruction Administration, established in 1935, a rural rehabilitation program has been carried on for the creation of subsistence farms with decent sanitary homes in which the laborers can live like human beings and not like animals, and which they may eventually purchase. Large tracts of land near some of the larger towns have also been divided into parcels of one *cuerda* (a little less than an acre) where neat permanent homes have been built for laborers and semiskilled workers. Here, too, the objective has been subsistence farms. In or near the rural villages some central service farms now established are model enterprises furnished with good potable water, medical dispensaries, community centers and playgrounds for social education and recreational activities, canning centers, together with swine, goat and poultry farms and farms for the production of seed. Every effort is also made to teach soil conservation, and there is an experienced agronomist and coordinator to direct the whole work.

### Some Hopeful Projects

Of all these enterprises the Castañer project near Adjuntas and Lares, comprising 1,375 *cuerdas* of a total value of \$261,000, is perhaps the most interesting because of the very fine work being done there by the Martin G. Brumbaugh Reconstruction Unit and the Reconstruction Administration with the co-operation of the national Selective Service and the insular health department. In this project are 200 resettlers and what distinguishes it most is the presence of twenty-eight conscientious objectors and representatives of the Brumbaugh unit. The latter is maintained by the

Brethren Service Committee of Elgin, Illinois, the American Friends Service Committee and the Mennonite Central Committee. They also operate projects at La Plata near Aibonito, administered by the Mennonites, and at Zaldondo in the east coast sugarcane foothills near Luquillo. There are now fourteen workers in Puerto Rico who are not conscientious objectors and some fifteen salaried Puerto Ricans. Under the leadership of a brilliant young doctor, Daryl M. Parker, a former medical missionary to China, a twenty-six-bed rural hospital has been established and is being developed as rapidly as the budget permits. A hospital is also being constructed at La Plata.

### Christian Fellowship at Its Best

It was my privilege to spend a day with this American reconstruction group at Castañer, and I can hardly exaggerate the impression created upon me as I saw this splendid group of young Americans unselfishly at work in this uplifting labor, this constructive adventure in human

relations, when nearly all the youth of the world is devoting itself to destruction and mass murder. I learned a great deal from them in our discussion of their problems and from their interpretation of the Puerto Ricans and their situation. If this does not become the ideal reconstruction in all Puerto Rico I shall be surprised—indeed I think it is that now. It is Christian fellowship at its best.

It is also impossible to praise too highly the work of the Reconstruction Administration. The Puerto Rican officials in charge, notably Guillermo Esteves, the deputy administrator, and A. M. de Andino, chief of housing management, have the fullest understanding of the opportunity and are in themselves the most encouraging proof that the Puerto Ricans can produce administrators of a high order, determined to keep their undertakings out of politics. The pity of it all is that these encouraging experiments, fine as they are, are merely oases in the huge Puerto Rican desert. They point the way, and if there were unending time and plenty of money one could afford to sit back patiently and watch the evolution of the island. But there is very little money. Millions upon millions could be thus expended, and there is no time to lose. For while the Castañer project ministers to 200 families, the equivalent of 6,000 families appears annually to demand a livelihood.

## TO THOSE WHO GIVE

Each day many letters come to the Brethren Service office in Elgin which should more properly be sent to the many Christian people over the brotherhood who contribute the financial resources of the committee than to the persons who have the privilege of distributing these gifts. I would like to pass a few of them on to you.—M. R. Zigler

**From the family of a C.P.S. man:** "We wish to express our deepest appreciation to the ones responsible for the financial aid given our baby for the operation. It was a successful operation, and the baby is getting along fine. Again we say, 'Thank you.'"

**From a Brethren church:** "\$5.00 of the enclosed was given by one of our boys in the service and he requested that it be used for the bombed and homeless children of London."

**From a college professor:** "Enclosed please find a check . . . representing double the amount of the tax which has been deducted from my salary this month. It is my con-

viction that the use to which this tax is being put—destructive alike of human life and of international goodwill—is incompatible with Christian ethics. . . .

"Since I can do nothing to prevent the withholding of this tax, I can at least protest the use to which it is put by trying to help counteract the damage it is doing to the cause of Christianity and democracy. I am therefore sending double the amount of tax to organizations which are maintaining and strengthening the principles of Christianity and of true democracy by constructive work of goodwill.

"I intend to continue sending this amount, in addition to my regular contributions, each time I receive a salary check from which this tax has been deducted. As a receipt, the regular B.S.C. certificate will be ample."



# Our Mission Work

## Commissioned for Service

### Lena Marie Wirth

Lena Marie Wirth, older daughter of John G. and Nina Heisel Wirth, was born near Empire, Calif., April 2, 1919. Her father is a substantial farmer and her mother a registered nurse. Her sister Esther will graduate from the Modesto high school in June. The family



home and church membership are now in the Modesto, Calif., congregation. Lena's grandfathers were both deacons in the Empire church and she united with the church at Empire in March 1929, shortly before she was ten years of age.

The Wirth family spent a few years in Oregon, living near Brownsville and attending the church in Albany. They then returned to California and resided once more in the bounds of the Empire congregation. Here Lena completed her high school education at Oakdale High School, graduating in 1937. Two years later she graduated from Modesto Junior College.

In the meantime, she had decided to follow in her mother's footsteps and become a registered nurse. She entered the School of Nursing of the Children's Hospital in San Francisco in 1939 and graduated with her class in 1942.

After passing the California state board examination and working for some time at the Stanislaus county hospital, she came to La Verne College in February 1943 as college nurse. While at La Verne she took advantage of the opportunity to complete her college education.

From childhood Lena has been interested in the missions of the Church of the Brethren. She read avidly everything that appeared in our publications concerning our mission fields and personnel and decided that she wanted to go to Africa. Her work in training school and in college was taken with that purpose in mind. She, therefore, eagerly accepted an emergency call to go to Africa this

spring, quickly completed ahead of time enough of her final semester's program to qualify for her Bachelor of Arts degree, and hastily made the necessary preparations for her trip to Africa and the term of service there.

The Modesto congregation promptly assumed Miss Wirth's support as soon as the announcement of her appointment was made. Since she could not wait for Annual Conference before leaving for the field, the pastor, Paul B. Studebaker, arranged for a beautiful consecration ceremony as the climax of the morning service on Easter, which was her last Sunday at home.—C. Ernest Davis, La Verne, Calif.

## Church Windows

NINA E. WIRTH

Through stainless windows could be seen  
The soft blue cloud-flecked sky;  
The whispering eucalyptus leaves  
Bespoke his presence nigh.

Through stained windows sifts the light;  
The beauteous pictures glow  
Of holy cup and cross and crown,  
Symbols of grace, we know.

Stainless or stained, old or new,  
What matters if our hearts are true?  
Modesto, Calif.

## What to Pray For

Week of June 11-18

Anna Warstler went to India in 1931, came home for furlough in 1938 and a year later returned to India for her second term of service. She is now living at Anklesvar.

Work among the girls in the Anklesvar mission schools and also religious education throughout the mission are her main concern. She considers it a marvelous opportunity to help shape the pattern of Christian living and a responsibility to help Christian teachers.

Lillian Grisso sailed for India in 1917, has spent three terms of service on the field and is now home on her third furlough. During her last term in India she lived at Anklesvar and served among the women and girls of the compound schools, giving all time and energy to her work. Her trip home in 1942 through dangerous waters will always remain in her memory as a testimony of God's protecting care and love. She hopes to return to India this fall.

While on furlough she has been

preparing a book of worship thoughts, gleaned from the writings of the church.

Let us pray for both of these India missionaries.

## Monthly Financial Report

During the month of April contributions for the Conference Budget and all general Boards and agencies in the Budget totaled \$19,184.85 and the total received for the year beginning March 1, 1944, was \$31,669.92. Contributions for the Brethren Service totaled \$17,778.41 for the month and the total received for the year, \$39,610.91, detail as follows:

### CONFERENCE BUDGET

|                         | Rec'd for<br>April | Total<br>since<br>3-1-44 |
|-------------------------|--------------------|--------------------------|
| For Entire Program ..   | \$ 2,261.43        | \$ 5,214.01              |
| <i>Designated for</i>   |                    |                          |
| World-wide Missions     | 2,670.30           | 5,202.71                 |
| Women's Work Proj...    | 328.52             | 1,071.10                 |
| Home Missions .....     | 325.19             | 492.08                   |
| Foreign Missions ....   | 701.39             | 1,205.64                 |
| Junior League Proj...   | 18.00              | 142.78                   |
| Intermediate Proj. ..   | 18.00              | 36.00                    |
| India Mission .....     | 139.86             | 307.03                   |
| India Share Plan ....   | 200.00             | 348.75                   |
| India Supports .....    | 1,816.69           | 2,881.95                 |
| China Mission .....     | 108.43             | 306.71                   |
| China Share Plan .....  |                    | 75.00                    |
| China Supports .....    | 1,054.75           | 2,330.36                 |
| Sweden Mission .....    | 10.00              | 10.00                    |
| Africa Supports .....   | 792.68             | 1,520.95                 |
| Africa Mission .....    | 4,230.12           | 4,500.79                 |
| Africa Share Plan ....  | 50.00              | 131.25                   |
| Studebaker Memorial     | 2,319.81           | 3,381.53                 |
| Africa Leper .....      | 1.13               | 1.13                     |
| Bethany Bib. Sem.—      |                    |                          |
| At Elgin .....          | 1,257.05           | 1,295.05                 |
| At Chicago .....        | 277.40             | 288.95                   |
| Bd. of C. E. ....       | 357.14             | 362.14                   |
| Gen. Educ. Bd. ....     | 28.32              | 28.32                    |
| Gen. Minis. Bd. ....    | 10.50              | 10.50                    |
| Minis. & Miss. Serv. .. |                    | 7.00                     |
| C. B. Share Plan ....   | 25.00              | 25.00                    |
| Youth Serves .....      | 183.14             | 493.19                   |
|                         | \$19,184.85        | \$31,669.92              |

### BRETHREN SERVICE

|                        |             |             |
|------------------------|-------------|-------------|
| For Entire Program     | 10,438.44   | 19,434.82   |
| <i>Designated for</i>  |             |             |
| China Relief .....     | 1,461.54    | 8,087.84    |
| Civ. Pub. Serv. ....   | 4,425.92    | 9,113.31    |
| European Relief ....   | 21.50       | 68.50       |
| General Relief .....   | 1,315.95    | 2,702.23    |
| Heifer Fund .....      | 104.06      | 173.21      |
| Postwar Reconstr. .... | 10.00       | 20.00       |
| Refugee Fund .....     | 1.00        | 11.00       |
|                        | \$17,778.41 | \$39,610.91 |

**Grand Total** .....\$36,963.26 \$71,280.83

The following shows statement of condition of the following Boards as of April 30, 1944.

### GENERAL MISSION BOARD

|                                   |            |
|-----------------------------------|------------|
| Income since March 1, 1944...     | 23,945.76  |
| Income same period last year...\$ | 12,643.07  |
| Expense since March 1, 1944...    | 8,937.28   |
| Expense same period last year     | 7,243.25   |
| Mission credit balance 4-30-44... | 66,931.67  |
| Mission credit balance 3-31-44    | 103,089.15 |
| Decrease in cr. bal. Apr. 1944    | 36,157.48* |

\*\$30,000 transferred to Postwar Miss. Reserve

### BRETHREN SERVICE COMMITTEE

|                                   |             |
|-----------------------------------|-------------|
| Income since March 1, 1944...     | \$39,610.91 |
| Income same period last year...   | 40,181.51   |
| Expense since March 1, 1944...    | 30,221.84   |
| Expense same period last year...  | 46,529.45   |
| B.S. credit balance 4-30-44.....  | 78,683.72   |
| B.S. credit balance 3-31-44.....  | 83,158.00   |
| Decrease in cr. bal. Apr. 1944... | 4,474.28    |
| E. Grossnickle, Treas.            |             |



# The Church at Work



CHURCH THEME 1944-45

*Brotherhood Through Christ—That They All May Be One*

## Looking Ahead to the New Church Year

June is not too early to begin thinking in terms of plans for the new church year beginning October 1. In fact, long-time planning is essential to a significant program.

### Suggested Activities

The following activities looking toward the new church year are suggested for the summer. Take these suggestions and lay your plans in the light of the organization and program of your church.

*Study the problem of leadership.* What proportion of the membership of your church carries responsibility as Sunday-school teachers, officers of the church or Sunday school, committee members, youth officers, etc.? Attempt to enlist as many individuals as possible in positions of responsibility during the church year 1944-1945. Caution needs to be exercised lest willing individuals be assigned too many responsibilities while others are given no opportunity for service. Nominating or personnel committees or general church planning groups should study this problem carefully before too many responsibilities are assigned for the new church year.

*Appoint or elect church school teachers, officers of the church and Sunday school, committee members,*

*youth officers, etc.* Many churches have already elected officers for the next year. This practice gives those who are to serve the church a chance at long-time planning and an opportunity to take advantage of training offered in various summer conferences, district meetings, and camps. It also allows for studying the church program, its strong and weak points, before taking over responsibility.

*Encourage attendance at summer camps, district meetings, training school, and other conferences which*

those where the pastor serves as coordinator of the total church program. The leaflet, *The Church Worker With Adults and His Problems*, and the *Local Church Program Guide* will be helpful at this point.

### Resource Materials

*The Local Church Program Guide* for 1944-1945 (single copy, 10c; twelve copies for 50c). This program guide is offered by the General Boards to be used by local church leaders as a source of suggestions and a plan book for workers with children, intermediates, young

## It Occurs to Me . . .

RAYMOND R. PETERS

"You are invited to attend a banquet honoring the church school teachers and staff of the ——— Church of the Brethren. You are the guest of the church school." It was my good fortune to be a guest at this banquet. Thirty-six persons attended; only four people who were invited were not able to attend.

The entire evening was on a high level. There was fun, food, fellowship and inspiration. The committee responsible for the evening gave special consideration to every detail. The banquet room was beautifully decorated, the food delicious and abundant, and the program superb. The teachers and officers of that church school felt a deep sense of gratitude to the church for this unique occasion. One person said, "It is a rare privilege to be a teacher in this school."

It occurs to me that many churches would do well to plan some significant event in honor of the teaching staff of the church. Very often church people are unmindful of the tremendous amount of work involved in successful teaching. Appreciation for faithful work can be expressed in many ways. Build morale in your church school staff!



people and adults (including men's and women's work). This book is a successor to the Church at Work Calendar issued for several years. However, in addition to the calendar features of this publication, the guide includes such items as the listing of Uniform Sunday School lesson topics, graded lessons for children and intermediates, and suggestions for study, worship, and service in each age group. This guide is being mailed to ministers. It should be in the hands of Sunday-school superintendents, adult leaders, members of boards of Christian education, church or pastor's cabinets, and official boards. It might well be used as a basis for discussion on plans for the new church year. The listing of activities, plans and problems for consideration in the calendar plan sheets will be helpful at this point.

*The Church Worker With Adults and His Problems* (Free). This mimeographed leaflet will be useful as a check list on the strong and weak points in the church program, though not all sections are pertinent to the total church program. A general planning group would find the use of this outline an excellent means of discovering the tasks which need most to be done. This leaflet might also be used in conferences of adult workers or leadership education classes. Copies should be in the hands of each member of the group.

#### ADULT DISCUSSION OUTLINE

### My Country—Right or Wrong

Sunday, July 2, 1944

Scripture: Luke 20: 25

Independence Day is usually marked by profuse expressions of patriotism. This year will scarcely be an exception. And undoubtedly there will be many who will voice this sentiment, if not the words, of Stephen Decatur when he said, "Our country! In her intercourse with foreign nations may she always be in the right, but our country, right or wrong."

The Christian sooner or later finds himself in a position where he must determine what patriotism means in his relation to the state. Discuss the following attitudes on final authority taken by various groups.

1. Loyalty must be to all people rather than to any one nation and therefore we must oppose the action of a nation which is injurious to large parts of the rest of the world.

2. The Bible commands obedience to authority and, therefore, we must obey the state in all cases.

3. Loyalty to the state and loyalty to God are of equal importance. When they come into conflict one must decide which to follow.

4. Loyalty to God and the right is the highest type of patriotism since in the end it works toward the highest good for the nation.

What responsibilities does a Christian have to the state?

On what basis should action be determined when there is conflict between loyalty to God and to the state?

#### Resource Materials

Fulfilling Our Heritage. Free.

Youth Action in Christian Patriotism. 15c.

What Should a Christian Do? 5c.

## Correspondence . . .

### Pipe Organ Dedication at Oakland Church

More than 550 people gathered at the Oakland church in Southern Ohio on the evening of March 5, to rejoice in the dedication services for our new pipe organ.

This beautiful and generous gift came to us from William M. Long



of Mount Carroll, Ill. Oakland was the church of his parents and boyhood. After being gone in other fields of work and service and having prospered, he offered us this gift in gratitude to God and in memory of his parents, Mr. and Mrs. John Long, helpers in the church here for many years. The gift was also in memory of Mrs. Mary McKay of Mt. Carroll, Ill., for whom he worked many years. The organ is considered to be one of the finest instruments in Darke County.

The dedication occasion was made more meaningful because the donor was present. He made some inspiring remarks at the occasion. His former pastor, the Rev. O. H. Boening of the Evangelical Lutheran church of Pontiac, Ill., was the organist for the dedication recital. Mr. Clyde Holsinger of the Berne, Ind., schools was the soloist. The writer, as pastor, officiated at the service.

What church would not be overjoyed at being the recipient of such a gift? Then, too, what group

would not be humble in the thought of it? The organ was given in the most beautiful spirit. We believe God will bless its use.

On a memorial plate on the instrument are these words: "The Oakland church gratefully accepts this organ, a gift to the glory of God from William M. Long, March 5, 1944." Only our common praises to God can fully express our appreciation for this gift so unselfishly given in his name.—Frederick Hollingshead, Gettysburg, Ohio.

#### The Use of Printer's Ink

The Happy Corner church of Southern Ohio believes in the use of the printed page as a help to evangelization and Christian growth. Some of the methods of Happy Corner may be suggestive to Brethren elsewhere.

First, there is the weekly bulletin which is handed to each one as he enters the church. On the first page is a picture of the church and words of welcome. The second page has the program for the day and announcements for the congregation and community. The third page has a message of inspiration from the elder, or perhaps a poem. The fourth page has a statement of our faith as it is regularly published in the Gospel Messenger.

By vote of council each family receives the Gospel Messenger. It is felt that even in families who do not read much there may be some child who will develop a taste for such literature, and his life be greatly enriched thereby.

Enough copies of Walking With God Today are purchased that each family may have one to take home. A copy is mailed to each family who does not get to church often and to each boy in the service, where the address is known. They may be sent sealed overseas for twelve cents with any amount of writing on the blank pages.

The adult classes are sending copies of Abundant Living by E. Stanley Jones to our boys in service.

Enough copies of Our Young People and Our Boys and Girls and Junior Life and the Southern Ohio Herald are placed on the stand to supply everyone who wants one.

Printed cards, postcard size, are used to announce evangelistic meetings.

We have recently added twenty-two dollars' worth of books to our Sunday-school library. We have most of the recent Brethren publications and many other books reviewed in the Messenger. We have no library record system, but we find that for the most part folks can be trusted to return books in reasonable time. Perhaps a record would be better.



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CHURCH THEME 1944-45

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youth officers, etc. Many churches have already elected officers for the next year. This practice gives those who are to serve the church a chance at long-time planning and an opportunity to take advantage of training offered in various summer conferences, district meetings, and camps. It also allows for studying the church program, its strong and weak points, before taking over responsibility.

*Encourage attendance at summer camps, district meetings, training school, and other conferences which*

those where the pastor serves as coordinator of the total church program. The leaflet, *The Church Worker With Adults and His Problems*, and the *Local Church Program Guide* will be helpful at this point.

### Resource Materials

*The Local Church Program Guide* for 1944-1945 (single copy, 10c; twelve copies for 50c). This program guide is offered by the General Boards to be used by local church leaders as a source of suggestions and a plan book for workers with children, intermediates, young

## *It Occurs to Me . . .*

RAYMOND R. PETERS

"You are invited to attend a banquet honoring the church school teachers and staff of the ——— Church of the Brethren. You are the guest of the church school." It was my good fortune to be a guest at this banquet. Thirty-six persons attended; only four people who were invited were not able to attend.

The entire evening was on a high level. There was fun, food, fellowship and inspiration. The committee responsible for the evening gave special consideration to every detail. The banquet room was beautifully decorated, the food delicious and abundant, and the program superb. The teachers and officers of that church school felt a deep sense of gratitude to the church for this unique occasion. One person said, "It is a rare privilege to be a teacher in this school."

It occurs to me that many churches would do well to plan some significant event in honor of the teaching staff of the church. Very often church people are unmindful of the tremendous amount of work involved in successful teaching. Appreciation for faithful work can be expressed in many ways. Build morale in your church school staff!



people and adults (including men's and women's work). This book is a successor to the Church at Work Calendar issued for several years. However, in addition to the calendar features of this publication, the guide includes such items as the listing of Uniform Sunday School lesson topics, graded lessons for children and intermediates, and suggestions for study, worship, and service in each age group. This guide is being mailed to ministers. It should be in the hands of Sunday-school superintendents, adult leaders, members of boards of Christian education, church or pastor's cabinets, and official boards. It might well be used as a basis for discussion on plans for the new church year. The listing of activities, plans and problems for consideration in the calendar plan sheets will be helpful at this point.

*The Church Worker With Adults and His Problems* (Free). This mimeographed leaflet will be useful as a check list on the strong and weak points in the church program, though not all sections are pertinent to the total church program. A general planning group would find the use of this outline an excellent means of discovering the tasks which need most to be done. This leaflet might also be used in conferences of adult workers or leadership education classes. Copies should be in the hands of each member of the group.

#### ADULT DISCUSSION OUTLINE

### My Country—Right or Wrong

Sunday, July 2, 1944

Scripture: Luke 20: 25

Independence Day is usually marked by profuse expressions of patriotism. This year will scarcely be an exception. And undoubtedly there will be many who will voice this sentiment, if not the words, of Stephen Decatur when he said, "Our country! In her intercourse with foreign nations may she always be in the right, but our country, right or wrong."

The Christian sooner or later finds himself in a position where he must determine what patriotism means in his relation to the state. Discuss the following attitudes on final authority taken by various groups.

1. Loyalty must be to all people rather than to any one nation and therefore we must oppose the action of a nation which is injurious to large parts of the rest of the world.

2. The Bible commands obedience to authority and, therefore, we must obey the state in all cases.

3. Loyalty to the state and loyalty to God are of equal importance. When they come into conflict one must decide which to follow.

4. Loyalty to God and the right is the highest type of patriotism since in the end it works toward the highest good for the nation.

What responsibilities does a Christian have to the state?

On what basis should action be determined when there is conflict between loyalty to God and to the state?

#### Resource Materials

Fulfilling Our Heritage. Free.

Youth Action in Christian Patriotism. 15c.

What Should a Christian Do? 5c.

## Correspondence . . .

### Pipe Organ Dedication at Oakland Church

More than 550 people gathered at the Oakland church in Southern Ohio on the evening of March 5, to rejoice in the dedication services for our new pipe organ.

This beautiful and generous gift came to us from William M. Long



of Mount Carroll, Ill. Oakland was the church of his parents and boyhood. After being gone in other fields of work and service and having prospered, he offered us this gift in gratitude to God and in memory of his parents, Mr. and Mrs. John Long, helpers in the church here for many years. The gift was also in memory of Mrs. Mary McKay of Mt. Carroll, Ill., for whom he worked many years. The organ is considered to be one of the finest instruments in Darke County.

The dedication occasion was made more meaningful because the donor was present. He made some inspiring remarks at the occasion. His former pastor, the Rev. O. H. Boening of the Evangelical Lutheran church of Pontiac, Ill., was the organist for the dedication recital. Mr. Clyde Holsinger of the Berne, Ind., schools was the soloist. The writer, as pastor, officiated at the service.

What church would not be overjoyed at being the recipient of such a gift? Then, too, what group

would not be humble in the thought of it? The organ was given in the most beautiful spirit. We believe God will bless its use.

On a memorial plate on the instrument are these words: "The Oakland church gratefully accepts this organ, a gift to the glory of God from William M. Long, March 5, 1944." Only our common praises to God can fully express our appreciation for this gift so unselfishly given in his name.—Frederick Hollingshead, Gettysburg, Ohio.

### The Use of Printer's Ink

The Happy Corner church of Southern Ohio believes in the use of the printed page as a help to evangelization and Christian growth. Some of the methods of Happy Corner may be suggestive to Brethren elsewhere.

First, there is the weekly bulletin which is handed to each one as he enters the church. On the first page is a picture of the church and words of welcome. The second page has the program for the day and announcements for the congregation and community. The third page has a message of inspiration from the elder, or perhaps a poem. The fourth page has a statement of our faith as it is regularly published in the Gospel Messenger.

By vote of council each family receives the Gospel Messenger. It is felt that even in families who do not read much there may be some child who will develop a taste for such literature, and his life be greatly enriched thereby.

Enough copies of Walking With God Today are purchased that each family may have one to take home. A copy is mailed to each family who does not get to church often and to each boy in the service, where the address is known. They may be sent sealed overseas for twelve cents with any amount of writing on the blank pages.

The adult classes are sending copies of Abundant Living by E. Stanley Jones to our boys in service.

Enough copies of Our Young People and Our Boys and Girls and Junior Life and the Southern Ohio Herald are placed on the stand to supply everyone who wants one.

Printed cards, postcard size, are used to announce evangelistic meetings.

We have recently added twenty-two dollars' worth of books to our Sunday-school library. We have most of the recent Brethren publications and many other books reviewed in the Messenger. We have no library record system, but we find that for the most part folks can be trusted to return books in reasonable time. Perhaps a record would be better.



We have no great scholars among us. We are just plain ordinary people, but we believe this use of the printed page in church work will deepen our thinking, and in a measure crowd some of the lighter literature from our living room tables.—Russell R. Lambert, Dayton, Ohio.

### Christian Co-operation

The following letter was placed on our desk recently. It is from the pastor of a large nonhistoric peace church, whose son, Richard, is entering Civilian Public Service.—Ed.

You will be interested to know that Richard's camp fee is being paid by the local Presbyterian minister who one year ago lost his son in an air battle in the South Pacific. He is going to pay this out of the insurance which he is getting. He is giving the entire amount to good causes, and this is one of them. I am turning your letter over to him and I will leave it to his discretion as to what he wants to do. You will probably be hearing from him direct or he may turn the money over to me.

Richard . . . is anxious to go and I know it will do him good. In the last war I was with the U. S. Marines for thirteen months, nine of which were spent overseas. The training, discipline and sacrifice are excellent, but I just can't go along any more with the warmakers. I hope the C.P.S. camps will give him the same exacting discipline that the military forces give, but without destruction in view.

### Matrimonial . . .

**Fries-Hill.**—Ward M. Fries of Centerville, Va., and Ann V. Hill of North Carolina by the undersigned at the parsonage on May 23, 1944.—I. S. Long, Baltimore, Md.

**Heaston-Johnson.**—William Heaston, Jr., and Marie Johnson, both of Modesto, Calif., on May 12, 1944, by the undersigned.—L. L. Ager, Modesto, Calif.

**Sherfy-Kreitler.**—Ralph Sherfy and Ruth Kreitzer by the undersigned in the West Dayton church, April 9, 1944.—J. Perry Prather, Dayton, Ohio.

### Fallen Asleep . . .

**Brown.** Mary S., wife of Amos M. Brown, was born Aug. 30, 1877, and died at her home in Bethel, Pa., on May 7, 1944. She was a daughter of Adam and Susanna Brightbill. She is survived by her husband, a son by former marriage to John H. Gible, who preceded her in death a number of years ago, five grandchildren, two brothers and one sister. Besides these, nine stepchildren and eleven step-grandchildren survive. The funeral services were conducted at the Frystown church by Elder J. P. Merkey and Bro. Elias M. Frantz. Interment was made in the adjoining cemetery.—Viola M. Ziegler, Bethel, Pa.

**Burns.** Samuel Hunt, was born Sept. 29, 1873, and died May 14, 1944. Bro. Burns lived in Thompsonstown, Pa., for seventeen years and during that time was a member of the Lost Creek congregation. He and

his family attended church at Bunkertown and were very faithful in their work in Sunday school and church. He is survived by his widow, Elizabeth Geiselman Burns, two daughters, three sons, six grandchildren and one brother. Funeral services were held in the Bunkertown church by his pastor and the undersigned. Burial was made in the Bunkertown cemetery.—H. D. Emmert, Bunkertown, Pa.

**Ebey.** Myrtle E., was born Sept. 12, 1885, at Rochester, Mich., and died April 15, 1944, at Indianwood Road, Lake Orion, Mich. She was married to E. J. Ebey, who survives. She is also survived by a son, a grandson, two sisters and two brothers. Two brothers and a sister preceded her in death. She was an active member of the Pontiac church. Funeral services were conducted at the Pontiac church by her pastor, Bro. L. W. Shafer; interment was in the Rochester cemetery.—Mrs. Susan P. Shafer, Pontiac, Mich.

**Fravel.** John S., died in the Harrisonburg hospital April 8, 1944. He was the son of the late Daniel H. and Mary E. Spitzer Fravel of Broadway, Va. Surviving are his wife, three daughters, four sons, six grandchildren and one sister. The funeral was held from the Baptist church in Harrisonburg, Va., with his pastor, Rev. Lynn C. Dickerson, officiating, assisted by the writer. Interment was made in the Woodbine cemetery in Harrisonburg.—Samuel D. Lindsay, Timberville, Va.

**Gray.** Ira R., the son of Ross W. and Amanda Gray, was born Oct. 1, 1862, at McConnelsville, Ohio, and died at Haxtun, Colo., April 21, 1944. He came to Iowa in early manhood. On Sept. 16, 1881, he was married to Lavina Jane Thorp, who died on March 13, 1933. To them were born two sons and one daughter, who survive. In 1892 Bro. Gray and his family moved to the Haxtun community where he had resided since. In 1930 he united with the Church of the Brethren and remained faithful. On Nov. 19, 1935, he was married to Anna Louise Nordstrom, who with his children, eight grandchildren and eleven great-grandchildren survives him. Funeral services were held at the Haxtun church by Bro. E. F. Weaver; interment was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

**Heffelfinger.** John H., was born May 31, 1862, and died at his home in Frystown on May 6, 1944. He is survived by his wife, Kate Kline Heffelfinger, one daughter, four grandchildren, four great-grandchildren, and one sister. One daughter died sixteen years ago. The funeral services were conducted at the Frystown church by Elders Ira D. Gibbel and J. P. Merkey. Interment was in the adjoining cemetery.—Viola M. Ziegler, Bethel, Pa.

**Helbert.** Robert Edward, died May 12, 1944, at Timberville, Va., at the age of sixty-four years. He was the son of the late A. C. and Sarah Stark Helbert and had spent most of his life in the Timberville community. Surviving are three sons, six sisters and two brothers. His wife and parents preceded him in death. The funeral was held from the Timberville church, of which he was a member for many years, with his pastor, the writer, in charge, assisted by Rev. S. W. Berry.—Samuel D. Lindsay, Timberville, Va.

**Mahon.** Martha Reisenger, was born in Peru, Ind., Dec. 19, 1876, and died at the Alliance city hospital May 13, 1944. She was the widow of Bro. Joseph L. Mahon, who died in 1928. For twenty-five years she lived in the Alliance community, part of which time her husband was the pastor of the church. She was a faithful member of the church. Six daughters, two sons, twenty-six grandchildren, two great-grandchildren and four brothers survive. Funeral services were held at Hartford City, Ind.—Mrs. Ida Gwynne, Alliance, Ohio.

**Prizer.** Noah A., son of Philip and Eliza Prizer, was born near Amity, Ohio, Oct. 23, 1861, and died May 8, 1944. He was married to Clara Baker on Jan. 24, 1886. Both united with the church in 1887 and remained faithful throughout life. To

them were born six children. Surviving are his wife, three children, seven grandchildren, four great-grandchildren, two brothers and two sisters. Funeral services were conducted at the church by Bro. J. W. Fidler. Burial was in the Eversole cemetery.—Mrs. W. Russell Miller, Brookville, Ohio.

**Ritchie.** Gertrude Miller, wife of William Ritchie of near Timberville, Va., died in the hospital in Harrisonburg, Va., April 23, 1944, at the age of fifty-nine years. Surviving are her husband, one son, three daughters, three brothers and two sisters. She was a faithful member of the United Brethren church. The funeral was held from the Timberville church with Rev. Paul Slonaker officiating, assisted by the writer. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Shelley.** Fanny K., was born Sept. 8, 1860, and died April 11, 1944, at her home near Mastersonville, Pa., after a year's illness. She spent her entire life in the Chiques community. Her Grandfather Stern gave the land on which the Chiques church stands. She united with the church early in life and remained faithful. She is survived by one son, three daughters and a number of grandchildren. Funeral services were conducted by the home ministers in the Chiques church and burial was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Speicher.** Ida, a daughter of Ananias and Sarah Horner, was born May 18, 1892, in Somerset County, Pa. Her husband, Jess Speicher, preceded her in death. Surviving are eight children, six brothers and two sisters. She was a member of the Tire Hill church. Funeral services were in charge of the undersigned, and interment was in the Maple Spring cemetery of Jerome, Pa.—Dorsey E. Rotruck, Johnstown, Pa.

**Stump.** Charles, the son of John and Mary Stump, was born March 23, 1879, and died April 26, 1944. He united with the Church of the Brethren in 1921. On July 23, 1904, he was married to Ellen Bretz, who survives. To them were born nine children, six of whom survive, with four brothers and two sisters. Funeral services were conducted in the Big Dam church by Elder S. K. Wenger. Interment was in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

### Church News . . .

#### Illinois

**Oak Grove.**—On April 23 we held an all-day meeting at the church, with a basket dinner at noon. At the business meeting in the afternoon we filled a vacancy on the trustee board and elected Juanita Wise and Alberta Christ as delegates to Annual Conference. Pastor and Mrs. M. A. Whisler will also attend Conference. Our love feast will be held May 28. On the afternoon of May 7, George Robinson of the Anti-Saloon League gave an address at the church. We had a fine Mother's Day sermon. Bro. J. D. Kyser of Bethany Seminary will be the summer pastor. The ladies' aid has planted a garden for the use of the Kysers.—Dorothy Braun, Lowpoint, Ill., May 17.

#### Indiana

**Logansport.**—At the March council the church decided to retain Bro. Lyle Albright as pastor until September 1945. Two church letters have been granted and one baptized. Pastor Albright assisted Elder Ray Zook in pre-Easter services at Flora. Our choir sang two numbers at one service. Bro. Albright gave the address at one of the union Good Friday services. On Easter we had a sunrise service, breakfast at the church and special services morning and evening. Our Sunday attendance has been increasing. On April 30 we entertained the district missionary rally, at which Brother and Sister Frank Crumacker, Velma Ober and Ida Shumaker spoke. A children's workers' conference was held the same afternoon under the direction of Mrs. Paul Halladay and Mrs. Guy Miller.



An offering of \$85 was received. The basement has been redecorated since the new partitions have been put in. The women are raising money to redecorate the inside of the parsonage. They have been quilting and repairing clothing for relief at all-day meetings. On April 2 a mother and daughter tea was held; Mrs. Thomas Shively, district president of women's work, was the guest speaker. Some of the members attended the union youth conference at the Mexico church on May 14.—Mrs. Florence E. B. Arnold, Logansport, Ind., May 19.

#### Iowa

**Muscatine.**—On March 17 we met in council with Elder D. D. Fleishman presiding. The love feast was held on Good Friday evening. On Easter the pastor, Charles B. Reynolds, preached a fitting sermon and the children's department presented a program in the evening. On May 9 we had an inspiring sermon commemorating Mother's Day. A short program with special music in the evening was followed by refreshments served in the church basement. On April 29 women's work sent two boxes of used and new clothing, soap and towels and a gift of money to the relief center at New Windsor, Md. They plan to make more new garments and bedding, and store donated articles that will be of use for relief and missions. Hymn stories, special music and Bible study are part of the evening services. There are twenty young people in service.—Sarah McGowan, Muscatine, Iowa, May 18.

#### Kansas

**Topeka.**—At the council meeting on May 11 it was decided to retain the pastor, Bro. Joseph Margush, another year with an increase in salary. He has been giving us some very fine sermons. Brother and Sister Kuns furnished special music for Mother's Day. Sister A. L. Rhoades is on the sick list again. Our church plans to continue the Sunday evening services during the summer months. We have had two special services of music recently. Bro. J. F. Burton was elected delegate to Conference. A farewell party was given for four of our young men who are going into service; the pastor presented each with a New Testament.—Verle G. Ninceheler, Topeka, Kansas, May 15.

#### Maryland

**Monocacy.**—On the evening of March 22 Elder Ernest M. Wampler gave an interesting account of his work among the needy of China. Our mission director, Sister Estie Rice, was in charge of the service. The children gave a short program on Easter morning. The young people had charge of the service in the evening; Elder Berkley Bowman was the speaker. On April 16 the intermediate class spent the Sunday-school hour in the home of a young woman who has been crippled for many years. On the following Sunday afternoon the young people

visited the same home and also the home of an older shut-in. Elder Ralph Shober officiated at the love feast on May 7. Other visiting ministers were Brethren D. O. Metz, Wm. Baker, Bernie Bowers and Bernie Shriner. One has been baptized. Elder Charles A. Stover delivered the Mother's Day sermon. The young people and the children recognized the day in their evening meetings.—Elsie A. Eigenbrode, Rocky Ridge, Md., May 19.

**Westminster.**—On March 23 Bro. Ernest Wampler gave an impressive address on conditions in China. As a result of the evangelistic emphasis during the Lenten season fifteen were baptized and eight received by letter. On Palm Sunday 361 pounds of clothing were presented for relief. At the church council on April 13 Brother S. Earl Mitchell was asked to serve another year as pastor. Brother and Sister Mitchell were elected delegates to Conference. Bro. John Long, pastor of the University Park church, officiated at the love feast on April 23. The love feast offering for China relief amounted to \$281.30. On April 27 the women sewed for Greek relief. On May 7 Bro. John D. Metzler explained to the young people and adult classes the different phases of the work of the Brethren Service Committee and also brought a fine message at the church service. Mrs. John D. Long was guest speaker at the mother and daughter party on May 9. The pastor conducted a dedication service for eight babies on Mother's Day, after which he preached an appropriate sermon. The adult choir has been robed and a special dedication service will be held on May 21. In the evening the adult and junior choirs will take part in a vesper service.—Mrs. H. Edgar Royer, Westminster, Md., May 18.

#### Michigan

**Pontiac.**—On March 5 our pastor exchanged pulpits with the pastor of the African Methodist church. The Negro group had charge of the evening service also. We observed Easter with a sunrise service, a breakfast, a program and an inspiring message by the pastor. At the Palm Sunday service two were baptized; the love feast was observed in the evening. Bro. L. W. Shafer officiated, assisted by Brethren Miller, Shafer and Joseph. Six of our members attended a one-day conference in Lansing. On May 7 we had a fellowship dinner at the church after the morning service. Brother S. B. Wenger, chaplain of Jackson state prison, and his wife were our guests. Bro. Wenger gave two messages and also a talk to the young people's group. The men's and women's groups have been busy in various activities.—Mrs. Susan P. Shafer, Pontiac, Mich., May 5.

#### Ohio

**Greenville.**—The church met in business session on April 12. Pastor and Sister G. L. Wine were asked to serve as delegates to the Annual Conference. Our regular Sunday evening services are given to a Bible study led by Bro. Wine. On April 30 a Sunday-school class from the Oakland church presented The House on the Sand. The women of the church have been sewing for Bethany Hospital and Greek relief. The women's missionary society is enjoying the book, *We Who Are America*. The Homebuilders held a mother and daughter banquet on the evening of May 11. Sister Minnie Bright, the guest speaker, gave a splendid talk out of her very rich experiences as a homebuilder and a minister to the mothers and daughters of China. Mrs. Fred J. Wampler, formerly of the China mission field, now of Richmond, Va., was with us. Our church is sending an offering of \$62.13 to the Studebaker Memorial fund. We will co-operate with several churches of the city in holding a community vacation church school, from June 5 to June 16. One class for kindergarten age will meet in our church. Ten small children were consecrated at the close of the Mothers' Day services. Parents of three other children were unable to attend the service.—Elizabeth B. Wampler, Greenville, Ohio, May 19.

#### Pennsylvania

**Coventry.**—The youth fellowship conference of Southeastern Pennsylvania was held in our church on March 26. The theme was Reality in Religion, and the speaker was Bro. C. N. Ellis, president of Juniata College. Pre-Easter services were held with three neighboring churches, Harmonyville, Parkerford and Pottstown. One service was held in each church and the love feast was observed in our church on Good Friday. About 260 communed. Bro. C. H. Gehman, pastor of the Parkerford church, officiated. The fellowship of these four churches has been strengthened through these services. Preceding the love feast four from the Harmonyville church and five from our church were baptized by Bro. Trostle P. Dick. At our council on April 10 we decided to purchase new hymnals and offering plates. Delegates were elected to district meeting; Elder Trostle P. Dick and Bro. Francis Wampler will represent us at the Juniata Conference. We have given \$127.80 for the Studebaker Memorial fund. The women have repaired some clothing and made several comforters for relief. The mothers and daughters plan to have a covered dish supper on May 18. Sister Funk of the First church, Philadelphia, will be the speaker.—Mrs. Trostle P. Dick, Pottstown, Pa., May 8.

**Geiger.**—Since our last report, we have improved our Sunday-school rooms. The ladies' aid purchased the paint and the men did the painting. The aid has made a number of quilts during the winter months and the monthly social meetings have been both interesting and helpful. The mothers and daughters of Geiger met in a joint program with the Somerset and Brothersvalley churches in the Somerset church on May 12. The men are busy improving the church property. They have spent several evenings removing brush from the church grove and they plan to plant shrubbery and to improve the entrances. A survey made of our community revealed that only 54.6% of the community is attending Sunday school or church services. We are interested in winning the indifferent to active church fellowship. On April 23 we baptized eight new members. Since our last report, Bro. David Blough died. During the absence of our pastor, Roy S. Forney, who assisted the Shade Creek congregation in a revival meeting, our pulpit was filled on April 30 by Miss Maude Shaffer from Somerset and on May 7 by Dr. H. H. Nye from Juniata College. The morning offering was sent to Juniata College. On May 14 we enjoyed the love feast; there was a good representation of members and visitors. We plan to have a Bible school the latter part of June. Our pastor is attempting to keep in touch with our men in service.—Roy S. Forney, Berlin, Pa.

**Johnstown, Roxbury.**—On March 12 the Juniata College choir gave a concert at the church. A splendid offering was received at the birthday meeting of the women's missionary society on March 21. At the quarterly council on March 26 a piano from Brother and Sister C. C. Berkley and twenty-four new hymnals from the Crusaders Bible class were received. Two delegates were elected to Annual Conference. Palm Sunday was observed with special music at both services. On Easter a consecration service for babies was held and a program was presented by the Sunday school; in the evening the choir gave a program of special music. An offering of \$650 was received for the building fund on Easter. We held a week of special services preceding the love feast on May 7. On May 10 there were 165 present at a family night dinner. The missionary society will sponsor a play, *The Rose on the Dial*, on May 24. Memorial Day services will be held May 28 at Berkley Hill cemetery.—Mrs. John Brannen, Johnstown, Pa., May 18.

**Manor.**—We met in council at Diamondville on March 31 with Elder M. J. Weaver presiding. We are planning to have vacation Bible schools at Purchase Line and

## Announcements . . .

### ANNUAL CONFERENCE

Juniata College, Huntingdon, Pa., June 7-11.

### DISTRICT MEETINGS

North Dakota and Eastern Montana—Minot, June 29—July 2.

Oregon—Camp Myrtlewood, Bridge, July 22.

Texas and Louisiana—Nocona, July 28-30.

Virginia, Southern—Antioch, July 25-27.

### LOVE FEASTS

#### Indiana

June 14, 8 pm, Wakarusa.

#### Ohio

June 11, Pleasant Center.

June 17, 10:30 am, Poplar Ridge.

June 18, West Alexandria.

June 18, 8 pm, Pleasant Hill.

July 1, 8:30 pm, Deshler.

#### Pennsylvania

June 21, Carson Valley.



Diamondville. Bro. M. J. Weaver was elected delegate to Annual Conference. Our church has been active in giving to missions and Brethren relief work. On April 30 we held our circuit convention. The leaders were Edna Ott, Millard Weaver, Calvin Bowman and Ivan Fetterman. Bro. Wilbur Neff of Pittsburgh gave the afternoon message. The evening session was a missionary rally and the speaker was Bro. Paul Weaver, who has just returned from Africa. He is the son of our pastor. Our love feast was held on May 7. We are expecting to have Mrs. Ella Black with us in June in the interest of our local W.C.T.U.—Cora Fyock, Indiana, Pa., May 9.

**Marsh Creek.**—At the council meeting on April 13 Elders C. E. Grapes and E. E. Baugher met with us to consider pastoral aid. The local church committee was authorized to solicit money and secure a pastor. On May 14 we held our love feast, at which Bro. Frank Carper of Palmyra officiated. Bro. Walter West preached a Mother's Day sermon in the morning and brought a message in the afternoon. Other visiting ministers were Brethren H. M. Stover, Ira Hart, W. G. Group, Wm. Forry, and Cyrus Strite. Bro. A. C. Baugher held a Bible institute on April 30. Under the auspices of the young people, meetings are held once each month in the Friends Grove house.—Mrs. Walter Keeney, Gettysburg, Pa., May 18.

**Shippensburg.**—Our church has adopted the ministerial pension plan and has continued the 100% Messenger club. The men's work has reorganized with Wesley Crusey as chairman. During the illness of the pastor, Elder S. A. Meyers has had charge of the services. The neighboring ministers will fill the pulpit during the summer months. At the council meeting on May 8 Bro. William Neff and his wife were elected delegates to Annual Conference. Though Pastor Eisenberg is able to attend services he is not able to preach. Decision day was held on May 7 with Bro. Ralph G. Rarick of Chambersburg as guest speaker. As a result four were baptized. A similar decision day will be held in July. May 14 was the time of the spring love feast; Elder Meyers officiated.—Mrs. J. J. Railing, Shippensburg, Pa., May 16.

**Woodbury.**—At the April council four deacons and their wives were installed: Brother and Sister Elmer Wyles, Brother and Sister Chas. Kagarise, Brother and Sister Levi Biddle, and Brother and Sister Luther Amick. Delegates were elected to district meeting at Everett on April 11-13. Bro. J. E. Whitacre and Alice Baker will represent the church at Annual Conference. The treasurer's reports showed a gain. The pastor held Holy Week services in all three church houses, ending with a musical program in which the three churches participated at the Curry house on Saturday evening. On March 23 Bro. Minor Myers gave an interesting report concerning conditions in China. An offering of \$85.00 was received. The love feast was held on May 7 in the Woodbury house. On May 12 a mother and daughter meeting for the three churches was held at Woodbury. Mrs. George Detweiler, the guest speaker, brought an interesting message on The Family Voyage. The church is being strengthened by the work of Bro. J. E. Whitacre. Mrs. Whitacre is encouraging women's work at the three churches.—Alice M. Baker, Martinsburg, Pa., May 20.

**Virginia**

**Cumberland.**—We met in council on April 1. Bro. Jim Moore was installed as a deacon. On Easter there was a service at the Pound River church, followed by a dinner. Our love feast was held on May 6 at the Cumberland church. Bro. G. W. Slagle of Limestone, Tenn., was with us in the service. We have been contributing some to Brethren Service.—Grethel Sluss, Clintwood, Va., May 9.

**Greenhill.**—On Easter Sunday we held

a consecration service for babies. In the afternoon we observed the love feast. Our district conference was held April 12-14 at the First church in Roanoke. One of our young people attended the regional youth round table at Bridgewater April 15, 16. Bro. Wampler addressed the Roanoke County churches at Peters Creek on April 16. April 23 was college day at our church. Prof. Morley J. Mays was our guest speaker. We are continuing our weekly prayer meetings.—Charlotte Ann Coon, Salem, Va., May 9.

**Luray.**—Bro. Carson Key of Roanoke, Va., closed a successful revival in our church. Four were baptized and three received by letter. On the last night of the service more than \$3,000 was raised to complete the church building. We hope that this can be done within the next year. We have been blessed by the efforts of Bro. Key.—Mrs. H. E. Wakeman, Luray, Va., May 13.

**New Bethel.**—Mother's Day was observed with a short program by the children and a sermon by Pastor Humphrey in the morning. After a basket dinner a council meeting was held, with Elder L. A. Bowman in charge. Bro. Humphrey was retained as pastor and elected elder. Other officers of the church and Sunday school were also elected. Delegates were elected to district meeting. Bro. Humphrey will represent the church at Conference. Services will be held at Boones Chapel and New Bethel twice a

month each. The date for our series of meetings is June 24. New Brethren Hymnals have been purchased and dedicated. On two Sunday afternoons of each month the adults and young people practice singing. Our mission offering amounted to \$50.00. On April 10 Miss Katie Bowman, children's worker, Mrs. Flora and Bro. Guy Wampler discussed young people's problems. We have painted the church on the inside and re-modeled the pulpit. Eight have been added by baptism.—Mrs. Rhodene Watson, Chatham, Va., May 18.

**Washington**

**Mt. Hope.**—Our Sunday school continues with a good attendance but we still need a pastor. Bro. Maguire and Bro. Noble Deardorff have preached for us. On Easter we had an all-day meeting. Bro. Berthoff, pastor of the Free Methodist church, delivered a sermon in the afternoon. Bro. Ward Pratt of Oregon preached in the morning of April 16 and Bro. Bontrager conducted a business meeting in the afternoon. On Mother's Day we had a short program by the children, a talk by Bro. Clapper and a sermon by Bro. Rice, a Free Methodist minister. Hazel Rothrock, returned missionary to China, gave a very interesting account of her experiences. We appreciate all these visitors, but hope to have regular services soon.—Mrs. Leona Barnhart, Chewelah, Wash., May 17.

**The Church of the Brethren and War  
1708-1941**

**By Rufus D. Bowman**  
President of Bethany Biblical Seminary

● This new volume is one of the most important books we have printed in years. It presents a documented survey of the Church of the Brethren position on war from 1708 to 1941. In lucid and scholarly style it presents what you want to know on this timely subject. "The story of this steadfastness and progress as revealed in this book should give courage to every Church of the Brethren member in our day and in succeeding days; it should make him proud of the record of his church, and kindle within him new resolves to carry forward this great message of peace and goodwill until all men everywhere, in the name of our great Peacemaker, Christ, can at last be free." The book contains a total of 352 pages. The price, \$2.50 per copy.

**Social Recreation Primer**

**By Bob Tully**  
Pastor and member of Recreation Fellowship

● The author of this new book is our most experienced recreational leader. The book is a practical guide for all who desire an understanding of Christian recreation and wholesome things to do. Class parties, picnics, family nights, fellowship suppers, hobby nights and many other similar activities are a part of a well-rounded church program. Here is the book you need. Price, \$1.00.

*At Annual Conference this year many will be seeing and buying these two new Brethren books. Those who have had to stay at home may also see and own The Church of the Brethren and War, 1708-1941, and Social Recreation Primer.*

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# GOSPEL MESSENGER

Volume 93

JUNE 17, 1944

Number 25

## The Brethren at Huntingdon, Pennsylvania

The Messenger schedule is such that Conference Echoes cannot begin to appear before next week's issue, but meanwhile we can think of some of the things accomplished by the Brethren at Huntingdon, Pa. We are not referring to recent happenings, but to what has been accomplished through the years.

From the History of the Church of the Brethren in the Middle District of Pennsylvania it can be learned that the first resident member in Huntingdon was Dr. Andrew B. Brumbaugh who began the practice of medicine in that city in April 1866. He was instrumental in bringing two other Brumbaughs to Huntingdon in 1873. They were H. B. and J. B. from near-by Markleysburg, and they brought their printing business and helpers.

But the Brumbaugh brothers were interested in more than printing. They were soon encouraging Jacob M. Zuck in an educational venture which eventually resulted in Juniata College. Thus three important phases of church work—publishing, education and local church development went on simultaneously. They are so intertwined it is impossible to disengage them.

Publication mergers eventually brought that work to a close in Huntingdon, but the church and the college have gone on to new achievements. In 1879 Founders' Hall, shown in the picture, was erected. It was one of the Juniata College buildings generously put at the disposal of Annual Conference of 1944. The splendid stone church shown in last week's Messenger was dedicated Dec. 11, 1910.

One might write at length of other forwardlooking activities of the Brethren at Huntingdon, but it would take more space than is here available. We invite you to read the Conference news as it will begin to appear in the next Messenger. A special effort is being made to provide full news coverage.—H. A. B.



Picture Courtesy Juniata College



DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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**Volume 93**

**Number 25**

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## Around the World

China has a blind population of six and one-half million. Two out of every five Chinese are afflicted with trachoma.

**John Foster Dulles**, New York lawyer and authority on international affairs, has been elected a trustee of the Carnegie Endowment for International Peace.

**New York City's Spanish-speaking** population is now, at the very least, 300,000, says Dr. C. R. Wellman, in charge of the New York City mission among these people.

The **American Bible Society**, during 1943, issued Scriptures for distribution in Europe and America in thirty-eight languages for prisoners of war—American, British, French, German, Italian, Russian, Polish, and many more.

**Twenty-six Protestant** denominations in the United States will send aid to India through the newly organized Church Committee for Relief in Asia, according to a recent public statement. The new committee is an enlargement of the Church Committee for China Relief.

In an unfurnished thirty-room mansion on Massachusetts Avenue's embassy row in Washington, D. C., a Hebrew Committee for National Liberation set up what it calls an unofficial embassy for a proposed really independent Hebrew nation in Palestine, and announced plans for seeking a co-belligerent status with the United Nations.

Declaring that "subversive groups are finding in the Negro a fertile soil for their destructive 'isms,'" the Southern Baptist Convention's committee on Negro ministerial education has called for a broad white-Negro co-operative educational program for Negro preachers. A summary statement was drawn up by the joint committee of the Southern, the Northern and the National Baptist conventions.

A **German army chaplain**, captured by the Russians, reported the following: A private who was a leader in the Catholic youth movement, said to his corporal, "You can hardly blame me if I have no enthusiasm for this war. If we win the war the government will rob me of my holiest possession, my religion. If we lose the war the enemy will destroy our very existence. But I will do my duty as well as anyone."

**Soldiers from Australia** and the United States unite in a Christian Endeavor unit in an air service command chapel in New Guinea.

During 1943, four languages were added to the list of those in which some part of the Scriptures has been published, so that the total is now 1,062.

The **New York state assembly** adopted without debate a bill prohibiting segregation of pupils in school districts on the basis of race, creed or color.

The **United Nations relief** organization is getting half a million items of farm machinery for fifteen European countries, a fourth of it to be delivered by August 1. These include 30,000 tractors, 85,000 plows, 30,000 separators, 30,000 two-wheel farm trailers.

**Religious Bodies** Emphasizing Healing and Health Practices is the subject of a study by Benson Y. Landis recently published. The study shows that seventy-two religious bodies in the United States mention health or healing in some way in their official doctrinal statements.

After suffering two severe droughts and the worst locust plague in years, Honan Province, China, reported a bumper crop of wheat and ideal spring weather. Many famine refugees returned to their homes and farms. No sooner were the crops ready for harvest than the Japanese made their greatest offensive in six years in that area.

The **birth rate** in France for 1940 and 1941 was ten per cent below the previous low level, which means 120,000 unborn children in the two years. In Belgium, the birth rate for the same two years was twenty per cent below the prewar level. The total of Europe's "unborn children" must now number several million.

In **France**, the 1940-1942 infant mortality rate was increased over twenty per cent. In refugee camps children were reduced to 900 calories a day even in 1941. Eight million children were without shoes; seventy-five per cent of school children lost weight during 1941. They are over a year behind children of normal development. Eighty per cent of French babies suffer from rickets.



# Editorial

## Of One Blood

Dr. Russell Robertson died in Africa from yellow fever. He was a good missionary and the Africans loved him. His body lies under a small headstone at the edge of Africa now. We have stood by it many times and wondered why his great work in Africa had to end so soon.

Medical science did not have any yellow fever antitoxins or inoculations to administer in his day. In the very town in which he died they were experimenting with inoculations when he died there. A black lad by the name of Asibi from that part of Africa gave a blood specimen which produced the virus that has been multiplied and used since to inoculate millions against this dread disease. All inoculations for yellow fever stem from this original donation of blood by Asibi. Each of our Africa missionaries has now been inoculated from Asibi's blood.

Asibi has saved our missionaries from the dangers of yellow fever. Had his contribution been made a bit earlier he could perhaps have saved Dr. Robertson for a longer life of missionary service. This is an interracial service for which all other races should forever thank the Negro.

Until recently the Red Cross let itself be pushed into keeping separate the blood plasma of whites and blacks. All Christians rejoice that this is being changed and that recently an army medical administrator of blood plasma could say, "There is absolutely no segregation of black and white blood in either the processing or administration of human plasma." We would rejoice to know that the lad who gets blood plasma in the Pacific Islands, made necessary by a Japanese bullet, may get it, perchance, from a Japanese-American or a Negro who has do-

nated it here in America for him.

Christians knew of course that blood segregation was not necessary long ago. Was it not a sturdy Christian Jew who said on Mar's hill, "He hath made of one blood all nations of men" (Acts 17:26)?

D. W. B.

## Work for Idealists

The idealists are those who affirm that the spiritual values are central. They are the ones whose conduct is influenced more by ideals than by practical considerations. So runs the dictionary definition. And yet, as we ponder these things, we are made to wonder.

Take the case of mother. Most of us are quite familiar with her situation. She is not on salary. She works long hours to gain little more than the inner satisfactions which come from selfless serving. Mother is an idealist if ever there was one.

But idealist that she is, there is nothing more practical than what she does. Take that good meal ready at the proper time. Ask any hungry man if cooking is practical work! Buttons to be sewed on, patches at the right places—what could be more practical than an idealist concerned about such matters!

If you mean by impractical that mother is not principally concerned about doing things for herself, then your contention is granted. But viewed from the standpoint of the beneficiaries—and especially through the eyes of husbands and children—mother's work is really practical.

What would the world do without the people who work in the spirit of mother? What would we do without the men and women of idealistic concern who serve the common good without thirst for praise or demands for their share of the rewards? You know what would happen. Where there is no such vision the people perish.

Too often the so-called practical folk are those who drive hard bargains for selfish ends, who gloat over how much they can get out of the other fellow. Mothers and all true idealists do not work in such ways. They are too practical in the best sense of the term.

In the world that we are looking forward to there is going to be a lot of work for the idealists. We mean those with mother's practical turn

## Thinking About the News...

### Japanese-Americans

The Brethren Service Committee recently opened a hostel for Japanese-Americans on Clinton Street in New York City. New York's P M Daily wrote up the first day in a feature article. A policeman patrolled the sidewalk outside the hostel as the Americans moved in, and reporters came to call, said this newspaper. Residents of Clinton Street, mostly doctors, made various comments upon the arrival of their new neighbors. Mostly their comments indicated concern over property values and social position rather than any consideration for the freedoms Americans like to publicize now.

"This is something that has been jammed down the throat of the so-called Christian church," said one doctor; "no decent respectable citizen who owns his own home would permit it." Another said, "I just don't like the Japs. . . . It doesn't do the neighborhood any good. Property values will certainly deteriorate. No horse sense to it." Still another commented, "It's ridiculous for those people to come into a neighborhood like this; they'll deteriorate property values." One society matron exclaimed, "No true-blooded American would permit a thing like that."

A more level-headed doctor commented, "Why should we kick them around? . . . The Japs happen to have yellow skins and slanting eyes. That's all. All these people? Oh, they'll subside. It's just something new, that's all."

Out in Colorado recently the legislature was about to pass a bill excluding Japanese from being settled in that state. A young congressman who had come home wounded from the South Pacific and had thereupon been elected to the state legislature arose to address the legislature. He informed them that he thought he had been fighting in the South Pacific to guarantee to all men the rights that he now was being asked to deny his fellow Americans in his own state. He said he had been called upon to suffer for these rights in the Pacific and that he would be willing, similarly, to suffer for them in Colorado. The legislature was shamed into dropping the bill without further debate.

1. Unless men and women steer themselves by the unchanging Word of God they become hopelessly mixed up on the issues that confront us in this day.

2. The test of our commitment to idealisms comes when to follow them affects our property or costs us money.

D. W. B.



of mind. The selfish folk have wrecked it once more; now the idealists who work for love and others must put it together again.

H. A. B.

## He Gave Ten Dollars

We spoke to a man in his office about foreign missions. He listened to what we had to say and then reaching into his purse he gave us ten dollars. He said, "I want to tell you why I give this.

"This morning," he told us, "I went to one of our corner drug-stores for a late bite of breakfast. In the booth opposite me sat three teen-age girls. I could not keep from hearing their conversation. It went like this:

"Last night I got in after eleven," said a thirteen-year-old, interspersing her words with shocking oaths, 'and my old woman about beat me up!'

"My old lady is like that, too," said the fourteen-year-old, 'and to-night I'm going to bring it to a show-down. I'm going to get a bottle and get tanked up good and then not return until two in the morning. If the old lady wants to fight, then we will fight.'

"Gentlemen," continued the businessman, "all we believe to be of value in our world will be destroyed, and there will be no hopeful future unless we can counteract things like that. So I am giving you ten dollars."

As we left I wondered what line of thinking had led him to feel that in order to counteract shameful juvenile behavior in his own town he should give ten dollars to foreign missions. The more I considered it the more convinced I became that he was thinking clearly.

The world is so small now that all people go up or down together. If certain rights and justices are to be denied to some of the peoples of the world, in the very act of denying those rights to others we lose them ourselves.

Within our own observation it already has worked out that way. Nations of the world have been selfish; many have tried to get ahead of their neighbor nations both in land grabbing (witness Africa and the islands of the South Pacific) and in seeking for economic advantage. "Living room" or the need for raw materials was the excuse usually given, or if that one seemed too far-fetched we spoke of the necessity of land bases to guarantee our free-

doms. Our homes we said must be protected.

As a result of all of this homes in all lands are broken now, and fathers and brothers lie under little crosses in far-flung battlefields of the world. And while this sacrifice is made on far shores adolescent children utter vile oaths in the corner drugstore and plot against their mothers.

Do we not have reason to believe that if we had spent one tenth, or even one hundredth in foreign missions over the period of the last one hundred years that we have spent in four years to promote the recent conflict, we would not now need to spend it as we are spending it? And by doing that could we not now have had a world where father does not need to be away in conflict, and mother away in industry, while the home which they are purported to be saving suffers and the children swear awful oaths? Is it not possible that if goodwill money for medicine and education, and foreign mission money for evangelism had thus taken the place of international selfishness it might have saved the world the suffering it is now in?

To save our children we must save all children. To neglect some children and to destroy them hurts our children too.

Yes, he gave his ten dollars correctly.

D. W. B.

## The Christian Standard of Living

Much has been written about raising standards of living. It is often urged that many people should have better houses and more wholesome food and enjoy wider cultural advantages. But the emphasis has been chiefly upon improving the material bases of life.

Now comes the specific suggestion that "the standard of Christian living is not as high as it should be, nor as high as it could be." The point is well taken. Along with all other standards of living, the Christian standard should be improving also. Not in Christ's example as set, for that is perfect; but in our approximation of it.

Recall what Paul says about development in the Christian life "unto a perfect man, unto the measure of the stature of the fulness of Christ." Peter writes in the same vein, urging believers to be diligent, adding to faith virtue, and so on until to brotherly kindness charity also is added.

How can the individual's standard of Christian living be raised?

A certain present-day commentator suggests four ways: through taking heed to faithful teaching, the following of good examples, through personal discipline, and through facing up with the responsibilities of practical Christian living. H. A. B.

## Meekness, an Imperative

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"If I wash thee not, thou hast no part with me" (John 13:8).

It seemed such an unnecessary thing to do, this washing of the disciples' feet. The day was spent, they had traveled far, supper was ready, they were vigorous, hungry men; why let the supper cool while they went through this process? Soup isn't good when it is cold! And then to think that he was doing the washing! For the Master to wash the feet of his followers was poor taste at any time. Why then did he stick it in here now, especially after he had just been emphasizing that the time was short?

Peter's protest brought forth an ultimatum: "Unless I do it thou hast no part with me."

Most Brethren have heard that used as the text which proves that we must wash feet; it is commanded. That is worthy, but it is not what Christ was getting at here.

He was making one last effort to drive the lesson of meekness into the hearts of his followers. What he was saying was amazing, almost shocking. Peter did not understand it then. Most of us who have read it since have not understood it yet.

Did he not mean to lift up here dramatically and powerfully the imperativeness of meekness in his kingdom? Did he not write in letters more brilliant than anything ever written since by torpedo or bazooka: "Unless you are a meek and kindly servant you cannot have part with me"? This he said not because he wished to utter a command or to make his kingdom exclusive, but because that was the very nature of his kingdom. Those who were not that way could do no other than exclude themselves from it until they could become that way.

And those who are that way are not on the periphery of progress looking in, as we sometimes are led to believe. Rather they are at the heart of his kingdom and round them other kingdoms that are not his rise and fall. But the meek do not fall. They shall rise but not fall.

"Blessed are the meek: for they shall inherit the earth." D. W. B.



# Pulpit and Platform

## AT CONFERENCE

### Abstracts of Three Addresses

#### The Power of God

HARPER S. WILL

Sunday Morning Sermon at Conference

Read 1 Cor. 1:18, 23-24

On Thanksgiving Day 1940 I was in Charleston, West Virginia. A union Thanksgiving service was held in the new civic auditorium. The message was of unusual quality. It was closed with this story which appeared about that time in the Reader's Digest. An English refugee lad was brought to the United States. One evening his prayer went like this: "Dear God, take care of mother. Take care of father. Take care of sister. And please, God, take care of yourself, for if anything happens to you we are sunk. Amen." The sermon ended with "thank God for God."

Now nothing has happened to God; nevertheless we are sunk. Today humanity is sunk in the most widespread devastation and orgy of evil known to mankind. A surprising element in the situation is that calamity at its worst should strike just at the hour when education and science are contributing their highest to the good life for mankind.

The Christian stands in the present situation, as did the Apostle Paul in his day, "perplexed, but not in despair." He does not stand helpless, or with empty hands. He clings to an old, rugged cross. He knows that "behind the dim unknown, standeth God within the shadow, keeping watch above his own." He knows that there is a coming dawn, and that in the end love will vanquish hate. He stands rooted and grounded in a power that will conquer all our human Gibaltars.

The Christian looks at life, not only through the circumstances of the hour, but through the insight and faith of the Christ. He learns to see the invisible, know the unknowable, and dare the impossible. "With God all things are possible" leads him to know that there is no such thing as a hopeless situation. Whatever is right, and ought to be, by the power of the living God can be.

Focus this idea upon the question of war. One can scarcely think these days without bumping into this matter. Charles Rann Kennedy in his

drama, *The Terrible Meek*, has the captain who was in charge at the crucifixion of Jesus say to Mary, as they stood beneath the cross, "I can see the end of war in this: some day." I find that when I stand beneath the cross, the channel of God's power, I can see the end of war too. I have Christian friends who smile at the idea. (The gross theological sin of this time is overrating the power of the devil, and underrating the power of God. Some of us should recall that when the seventy returned and gave their report, Jesus said, "I watched Satan fall from heaven like a flash of lightning. I have indeed given you the power of treading on serpents and scorpions and of trampling down all the power of the enemy" (Luke 10:18-19, Moffatt). But I am inclined to think that maybe the end of war is nearer than we dare believe. In my experience in talking with people, soldiers and sailors, fathers and mothers, FBI agents and others, during the past few years, I have not found one who really wanted war. With one accord they wanted peace. We are told the same is true in Japan and in Germany. The masses want peace. Is it a vain dream to believe that some of these days through the tutoring and the power of the crucified Christ, humanity will learn how to organize this almost universal longing for peace, throw off the yoke of a few war lords, correct the basic injustices that produce strife, and live together in co-operation and peace? Without God, yes! With God, no!

Living in the power of God might be likened to one of my most thrilling boyhood experiences. Near my home in Virginia was a creek, Cooks Creek. Ordinarily it was sluggish, about a rod wide, and knee-deep. But two or three times during a summer a storm that would sweep over our valley would leave this creek full to overflowing. Then the water would race down the meadows, and we boys would plunge into its current. My usual swimming capacity was a few rods, but with the flood current I could make a half mile. It was not my efforts; it was the sweeping current. It is like

that when one steps into the current of God's power. Something irresistible lays hold of one's life.

There is no other conceivable explanation for the vitality of that first little band of disciples. They had lived with Jesus. They saw him led away to be crucified. They were an ordinary lot—selfish John, stumbling Peter, skeptical Thomas. Then at Pentecost these ordinary men plunged into the current of God's power. After that they were anything but ordinary. Jewish intrigue and the might of the Roman empire were not sufficient to stop them. Stones, prisons, and even death, could not stay them. Across mountains and seas, ever onward they went. Churches were founded and made to grow. And the time came when there was raised above the Roman eagle an old, rugged cross.

O living God, lead thy church again into the channels of thy power.

Chicago, Ill.

#### The Church School Today and Tomorrow

C. ERNEST DAVIS

Educational Meeting, June 10

Recently I made for myself the startling discovery that the Church of the Brethren reached its peak in church school enrollment in 1921—twenty-three years ago. That year we had 1,302 Sunday schools with 139,915 enrolled pupils and an average attendance of 80,475. During that year our church membership increased from 96,076 to 109,805.

Last year with a membership of 180,033, we had a Sunday school enrollment of only 116,900 and an average attendance of 75,405. Our net church membership gain for the year was 190. Think over the implications of those figures if you will.

Whatever our present-day excellences in organization, technique, and equipment, we are not getting done the job of enrolling even our own members, much less the people of the surrounding community.

In the nation as a whole, church schools are not doing a satisfactory job with those they do enroll. Every



survey made in recent years shows distressing Biblical ignorance and some surveys show that there is but small difference in knowledge between those who have attended church schools and those who have not. We are producing a nation of spiritual illiterates and as a result have an appalling national lag in morals and an alarming rise in juvenile delinquency.

As a church we cannot be complacent when we test the effectiveness of our own church school program by checking on the Biblical knowledge of the present generation, our doctrinal stability, and our success in instilling the peace position of the church into our members young and old. Frankly, to an alarming extent we exhibit the characteristics of the general national picture.

Do you not think that, after twenty-three years of decline, it is time to check up on ourselves, to inquire what is the matter, and to do something about it?

Regardless of whatever else we may have in the religious education program of tomorrow, I feel that we shall need a central program of worship, instruction, and expression flanked by programs of leadership training and home co-operation.

We must make good in that main program of worship, instruction, and expression. We can make good in worship, even in poor surroundings, if we have reverence in our hearts. The old simplicities have a powerful hold and effect upon people. When it comes to instruction, we shall need to keep up with the advance in instructional materials and methods in other fields as best we can. Our teachers need to be studying harder and building up collections of materials that can be used. But some are unable to use the excellent materials we already have and we need to help them to become better prepared for their work. However, nothing will take the place of a Christian experience and attitude. Our expressional activities will need to be vastly improved and vitalized. Everything need not be centered at the church, for the community offers opportunities for both learning and expression. Our regular brotherhood programs of Brethren education, missions, and service offer many opportunities for expression, if we will hitch our religion to our life and our work.

Flanking this central program on either side we shall need vital pro-

grams of leadership training and home co-operation.

One of our great present weaknesses is in leadership in the local church and church school. We do not have enough competent workers who are willing to work. Lay leadership is essential to progress and we shall need a dual program of leadership education so as to improve our workers in service and also to train prospective workers. I believe the problem is more one of dynamics than of mechanics. Our people must be nurtured in the Lord and led to a commitment to Christ and the task that will cause them to have interest, enthusiasm, and faithfulness in the work of Christian religious education.

## Sometime

EARL BRUBAKER

There's a dim and distant sometime  
Far beyond the realm of men.  
In this sometime lies a garden  
Undeiled by earthly sin.  
There in dreams I seek my leisure;  
Dreams alone the gulf can span.  
There I spend long hours of pleasure  
In my dreamer's wonderland.

Row on row of lovely roses,  
Georgious blends of every hue—  
Winding streams of crystal waters  
Never ending, always new—  
Golden beams of radiant sunlight  
Like unto an angel's shrine—  
Oh, could I forever linger  
Lost in bliss of dreams sometime!

There no sad departing kisses,  
No brave smiles to hide the pain;  
There no grand courageous effort  
Given for a cause in vain;  
There no long expected message  
Heralding a vacant chair—  
No long row of whitewashed crosses  
Set without a name to bear.

Oh, could sometime be tomorrow,  
Could our earnest hopes have sway!  
Could the dawning of the morning  
Exchange sometime for today,  
Then all sorrows would be blended  
Into tears of joy sublime—  
But until that great transition,  
I'll be faithful to sometime.

Memphis, Tenn.

The program of home co-operation is likewise important, for people live in homes. Those homes must be reached if we are to have the inmates influenced by the church and church school. The failure of the home explains much of our failure both in the nation and in the church. I think a church school parent-teacher association would be a good thing. Very often children from leading Brethren families are problems in church school. We need to face and solve these and many other problems. As teachers of religion we must not fail now.

La Verne, Calif.

## Our Colleges Today and Tomorrow

### An Interpretation of the Bethany Conference

J. I. BAUGHER

Educational Meeting, June 10

In these remarks I shall endeavor to interpret the significance and findings of the conference on higher education held at Bethany Biblical Seminary. This conference was held under the auspices of the General Education Board. This report will doubtless be colored by my personal views. It is not an official report to this Conference and no one but the speaker should be held accountable for any of the statements made.

1. *The Christian college and particularly our colleges face a grave crisis today.*

Many of our students are gone. Some of our sources of income have disappeared. Expenditures have practically remained at former levels, and in the case of our colleges, basic philosophies are at times at crosscurrents with public opinion and national objectives. Colleges other than our own have in many cases benefited by various programs of national defense. In this sense our colleges are confronted with unusual problems at this time. Everyone present realized that our colleges and college staffs are entitled to all the co-operation and guidance the Conference can give.

From the start it was, therefore, realized that the difficulties confronting our colleges are common problems for all of us. Depleted colleges today mean empty pulpits tomorrow. Vacant classrooms today mean that there can be no salutes for outgoing missionaries tomorrow. Our colleges are the fountainheads for the training of leadership for the church of tomorrow. All of us in the last analysis meet on the college campus. The Christian college and the church represent the same cause. Their efforts need to be coordinated as never before.

2. *Our colleges are and should remain community colleges.*

It was the sentiment of the participants of the Bethany conference that though the General Education Board should lead the way in formulating a general policy and program of higher education for our church and that our General Conference must continue, and even probably increase, its subsidies for our colleges, they must basically be controlled and supported by and be responsible to regional divisions of our brotherhood.



3. *Our colleges of tomorrow must bring about a more intimate identification of all curricula with the realities of life.*

The greatest weakness of our civilization is the way it has split our personalities. We need to rediscover the historic co-operation of church, state, home, school and industry without surrendering the principles of democracy. Tomorrow's church colleges will recognize not only the library and laboratory as ways of teaching, but also the shop, the home, the field and the farm. The college of tomorrow will have no time to fumble with abstractions. The world is sick. Youth is realistic. The church needs to have not only an ivory tower but also a watch tower.

*Our church and our colleges working co-operatively should lay hold on the prerogatives of a "free church" and "an independent college" and state a faith, formulate a policy and plan a program whereby we can more realistically contribute to the reconstruction of a sin-sick and war-torn world.*

Such a plan might tie our ministry, our colleges, our laity, our Sunday schools and our work in missions and relief together as nothing else has done for the last half century. Such a statement and program might include, but not be limited to, definite procedures on some

of these questions confronting us today.

(a) We should now advocate and work for religious instruction in or out of our public schools for the children of America.

(b) We should do all we can to have colleges open their doors to Negroes.

(c) Now is the time to plan for a new war on illiteracy. This work would be closely associated with missions.

(d) We should do all we can to help persuade England, France, Belgium and Holland to forsake the empire traditions and work for a commonwealth of nations among the peoples of Africa, China and India.

(e) We should now become enthused about the possibility of coordinating work in relief and reconstruction with a special type of recognition by our church colleges.

(f) Finally I believe that our colleges are at the crossroads today. If the church will, through her colleges, enter some of these fields that are ripe unto harvest, our colleges can now reach new heights of usefulness and service. If not, I believe that our colleges have to be content to go along on the present limited though useful plane of service during the years that lie in the immediate future.

Washington, D. C.

Cardinal Newman has said that as life moves on we recognize two entities, God and ourselves. The more acute that recognition becomes the more we become aware of our sin. That is why the greatest saints have deemed themselves "the chief of sinners," to use Paul's phrase. Their vision of God has been so much clearer than that of others that their sin is ever before them. That is why the sin of the Pharisees remained, as Jesus said. They were so blind that they could not see God clearly enough to understand how imperfect they were. At last we see ourselves as we are because we see God as he is and we fling ourselves upon

The world's great altar stairs

That slope through the darkness to God, and we cry, "Father, forgive."

This, then, is not a petition requesting merely the remission of petty sins, or a group of them, or the sum total of them. It is a petition which speaks to the condition of man. It recognizes that the vast gulf which separates us from God can be spanned and our hearts made to stand at the gates of the kingdom only when we recognize Jesus' plain demand for a will turned toward righteousness.

No exposition of this petition would be complete without emphasizing the plural pronouns with which the entire prayer is studded, four of which are found in this petition. As we pray these words we usually think of forgiveness for personal sins. "Forgive me"—that is our thought. We say the "us" as an editorial courtesy via including all those who repeat the prayer with us on Sunday morning. We dare not so naively pass by the social implications wrapped up in those plural pronouns. This petition is saying that responsibility rests on each of us for the sins of all of us. It implies what George Bernard Shaw saw when he said that "we must share the guilt of this world or move to another planet." We make this common prayer because we share the sin burden of the whole race. It is not too much to say that the man who refuses to assume this universal responsibility is not yet ready to pray this prayer which Jesus taught us to pray.

II. The test: "As we forgive our debtors." The most important word in this text is the smallest word in it. Forgive us, as we forgive. It is a most important and a most confusing word.

On the surface it may seem that a

## THE DIVINE FORGIVENESS

HARRY K. ZELLER, JR.

*"And forgive us our debts, as we forgive our debtors" (Matt. 6:12)*

The prayer of the text is one part petition and one part condition. It breaks in the middle—the first five words dealing with the request which is made of God and the last five with the test by which God determines the sincerity of the request.

I. The request: "And forgive us our debts." What are these debts which we are asking God to forgive us? In commenting upon this petition in the Sermon on the Mount Jesus uses the word trespasses. The implication would be that debts and trespasses are the same things since Jesus used the words synonymously. If so, do both of them have to do with our sins? Also, precisely what does the word translated *sin* mean as used in the New Testament?

There are at least nine different words used in the original New Testament text to describe this im-

mense and insuperable mystery which we call sin. Three of these words are used in connection with the Disciples' Prayer: (1) debts, (2) trespasses, and (3) missing the mark. The other words hold the following meanings: (1) disharmony, (2) lawlessness, (3) falling out of line by stumbling, (4) refusing to hear the voice of God, (5) the ribald profanity which recognizes no master, and (6) the error which comes through a less favored condition in life. These words do not on the whole imply a harsh and belligerent opposition to the will of God. They do not add up to the concept of G. A. Studdert Kennedy who spoke of sin as "a raised head, a clinched fist, a blow in the face of God." In the Christian economy sin is not a form of incurable disease. Jesus banished the morbid sense of sin and called upon men to believe that God's grace caused sin to vanish from life.



tit-for-tat proposition of forgiveness is being proposed. It may seem that the unkindnesses which I have committed today can be atoned for only as I forgive a similar number of unkindnesses done to me. It may seem to suggest that I keep a forgiveness check-off ledger in which I square my misdeeds with my forgivenesses. Not so! "Nothing in my hand I bring." In the Christian economy it is not possible to buy up forgiveness because we forgive.

Nor are we daring to suggest that the manner of our forgiveness be an example to God. We are not implying that ours is the method by which forgiveness is accomplished. None of us would dare ask God to use on us the precise method we use on others in forgiveness. What, then, would happen to us skin-deep forgivers who are willing to forgive but not ready to forget? How would we "you-go-first" forgivers fare who declare that we are ready to forgive when the one who has wronged us asks forgiveness? What would happen to us who find our statement of forgiveness but the stimulant to our continued mistrust, for of us the poet has said:

Forgive? How many will say forgive and find

A sort of absolution in the sound  
To hate a little longer?

What fate, then, would we face, who in ignorant egotism say that there are some things in life which no red-blooded man would dare forgive? We are not here asking measure for measure. This is no self-righteous petition.

Even so, we do have the power to forgive. None of us may forget that. One of the most important facts about man is that, like God, he has the power to forgive. That element in our personalities reveals that God's own nature is implanted in us. Think what it means that we have the power to forgive. It means that we are like God.

This prayer speaks to the condition of man's heart. We cannot receive the fullness of divine forgiveness until we are ready ourselves freely to forgive. To most of us a desert is a desert because no rain falls upon it. But the scientist knows that such is only a half truth. He knows that no rain falls upon it because it is a desert, that the heated air which rushes up from the arid wastes disperses the vapor that would descend in rain. In the Sermon on the Mount Jesus pointed out that all acceptable prayer proceeds

from the forgiving spirit, that no man can be reconciled to God who is not reconciled to his brother. Because we have the power to forgive, God cannot and will not forgive us until that spirit which we seek from him is manifested in our hearts.

We pray here for release from the penalty of sin. When one is thus forgiven the "heavy, heavy" which hangs over his head is taken away. The fear of punishment is gone. That he shall find himself in after life in the warmly uncomfortable surroundings of Gehenna no longer concerns him. We are praying for that. It is the lesser and lower part of our prayer. It is the prayer of the man who supposes that homicide is a lesser crime than suicide because in the murder of another—despite the death sentence of the court—there is opportunity to seek forgiveness from God and thus obviate penalty for the crime in after life, whereas in the murder of self that very act makes it impossible to seek forgiveness and thus consigns the man to eternal punishment for the dead. The technical word for it is pardon. It is this for which we most commonly ask when we pray this prayer.

There is a higher and grander part to this petition than that. It is that the forgiving love of God is already at work on the sinner while he is yet an enemy and long before he is ready to ask for pardon. When he arrives at the place where he is willing to ask for pardon the work of forgiveness is well nigh done. God not only has pardon waiting for every sinner who will accept it, but he is constantly doing all he can—short of robbing man of his freedom—to turn man's stubborn mind and wayward heart back to God. The New Testament word translated *forgive* means all of this. It does not simply mean release from penalty. It means also "to show grace unto" and it suggests all the patient, loving work of self-sacrifice which God has poured into the plan of salvation that he might reclaim us from our sins. When we pray that God will forgive we beg that he will shield us from the penalty of sin; yes, but more, we ask that he will make life as though the sin had never existed.

*Elgin, Ill.*

• • •  
Good, to forgive;  
Best, to forget!  
Living, we fret;  
Dying, we live.

—Browning

## Great Power Lines

LEROY H. WALKER

There is something thrilling in the sight of stately rows of giant poles marching sedately out across our Western deserts, carrying the power lines. The heat may expand the wires they carry until they sag loosely between these giants. The winter cold may shrink them until they are held taut and humming. But in heat or cold, in sunshine or storm, the giants stand erect, steady, unflinching. With arms outstretched, they relay the long cables to distant points. Silhouetted against the burning evening sky, we see them marching straight ahead along high ridges and up and over mountain heights. Bridging thundering cataracts, firmly set in shale and sand, or anchored to mighty boulders, they stand a symbol of fidelity, courage and devotion to an humble task.

Because of their steady faithfulness, the current generated down in the Snake River canyon is utilized in far distant cities and is used in countless farm homes. Machines hum in many factories; the city streets are transformed into a fair-land of colored lights, and the multiplied servants of the housewives spring into action to lighten labor and add to leisure. None of this magic would be wrought save for the great towering poles that march across the wilderness.

Nineteen hundred years ago a current was sent pulsating through the world by the Man of Nazareth. That current has brought light where darkness had long prevailed. That current has transformed individual lives and has remade human society. But like the modern electric current, it had to be relayed across the hills of time. The world owes an immeasurable debt of gratitude to all those who held steadily to their responsibility, and while storms of persecution roared and floods of indifference swept across the world, held the lines aloft that should carry that current. Each in turn, like the poles, looked two ways. He reached back to receive the precious heritage from the past, but, standing steadily at his task, he reached ahead to pass the line to the ages yet unborn. These great men of Christian history have relayed the current to many branch lines that we must carry on and multiply. For any one of us to falter, to fail to stand unflinchingly will mean that some remote section will remain in darkness.



Recently a pole carrying a large number of wires was burned in two. I saw the upper half and the cross arms hanging suspended by the wires. I noted that not only was that pole failing to carry its share of responsibility, but its failure was placing a dangerous strain upon the other poles. The application of the parable is most evident. For any one of us to fail in his responsibility to train his children in Christian living or to carry his share of the burden of making Christian ideals effective in this community means more than an individual failure. It means that we force upon others both our share of the load and also our own inert form.

*Nampa, Idaho.*

## Search the Scriptures

I. S. LONG

A Christian is one who rings true to the Book and to the Lord Jesus as his personal Savior. One needs to study the Bible to know the mind of the Master.

The other day I read a statement to the effect that every one should be infected with sane skepticism these days. I never had heard that before, I think, so I was at first jarred by the thought. But in the face of so many voices, so many "isms" today, I believe the idea a good one.

Paul said, "Prove all things; hold fast that which is good" (1 Thess. 5: 21). Saul had sincerely followed what he had been taught. Many of us do that, never "proving all things" to see whether they be true or not. This desire to know fully the will of God finally led Paul to cry out, "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul really arrived, even as did Job, when he cried, "I know that my redeemer liveth" (Job 19: 25). Sometimes a minister is called to officiate at the funeral of an old person who did not know this fact, never having professed any faith in Jesus as Lord. How tragic!

The Master constrained his disciples to get into a ship. He meanwhile went up into a mountain to pray. Later, he saw them in the midst of hostile waves. As he drew near, coming to them, they were troubled, saying, "It is a spirit." He shouted, "Be of good cheer; it is I." Peter then said, "If it be thou, bid me come unto thee on the water." Walking on the water he was satisfied that it was the Lord; and res-

cued by him as he was sinking he was sure again it was the Lord. One is not happy in his soul till by searching he knows.

Many of us call another a doubting Thomas, as if that were bad. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails . . . I will not believe." The next Sunday when Thomas saw his Lord, what a magnificent statement of faith he uttered, and that without any further testing, "My Lord and my God!" And he put the emphasis on the word *my*, too. No other reached any finer faith than this, or gave any clearer expression of his faith. He had to prove all things for himself.

The Pharisees without searching the Scriptures merely passed our Lord by. Officers sent to take Jesus did not bring him. The Pharisees taunted them, saying, "Have any of the rulers of the Pharisees believed on him?" This sort of hearsay religion, merely handed down, is likely to burn out in summer and freeze out in winter. I notice it stays at home a great deal.

I like the Bereans very much.

## Bethany Biblical Seminary Presents Class of 1944

RUFUS D. BOWMAN

President of Bethany Biblical Seminary

Bethany Biblical Seminary has just closed one of the strongest commencement seasons in the history of the school. The graduating exercises were held on Sunday, May 28. The class of 1944 numbered thirty-one. There were twenty-one from the seminary: seventeen received the Bachelor of Divinity degree, and four the Master of Religious Education degree.

Those who were graduated from the seminary with the B.D. degree are Glenn H. Bowlby, Elmer L. Dadisman, Kermit P. Flora, David Fouts, Jr., Robert D. Hoover, Stanley G. Keller, Harold E. Kettering, Edward Lander, Vernon F. Miller, Leland A. Nelson, Truman R. Northup, Lawrence H. Rice, Carroll S. Ringgold, David O. Schechter, Albert L. Whitmore, William G. Wiloughby and Jesse H. Ziegler.

Those who were graduated from the seminary with the M.R.E. degree are Mary Keever Burley, Martha Cocanower, Joe R. Jennings, and Mary Rice.

The names, pictures, and short statements regarding the seminary graduates appear in this article.

There were ten graduates from

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." By all means such students of the Bible are more noble than nominal members who are ignorant of the Book.

Yes, "search the scriptures." They will show you yourself. I met a man down town who remarked, "I have not gone to church or read the Bible for twenty years, for when I did I was troubled about my sins."

"Search the scriptures." Paul's custom was to "reason with them out of the scriptures," and from the time of conversion he "preached Christ . . . that he is the Son of God," and persuaded the Jews and the Greeks. The Spirit of God will not bless your theories and mine, not bless church traditions even; he will bless the use of his Word. Let us not take religion or our church for granted. Let us search the Scriptures whether these things we practice are God-inspired. If so, let us never surrender them.

*Baltimore, Md.*

Bethany Bible Training School. The following completed the four-year course and were graduated with the Bachelor of Sacred Literature degree: Opal Hoover, Vernon Johnson, Phyllis Keller, Laura Sewell, and Hilda Stauffer. The following received the certificate for the completion of the two-year Bible Training School course: Paul S. Bowman, Dolores Hartman, Madaline Nelson, and Anna Mae Showers. Harold Parks received the diploma for the completion of the three-year course in sacred music.

These thirty-one young people are consecrated to the work of the church. They are eager to give their energies and talents to service in the great program of the kingdom. Bethany is happy to present them to the brotherhood.

In addition to the above-named graduates, Bethany Biblical Seminary conferred the honorary Doctor of Divinity degree upon Ralph Emerson White and Alvin Franz Brightbill. The seminary at the request of and acting in behalf of the California College of China con-





Glenn H. Bowlby      Carroll S. Ringgold

ferred the Master of Arts degree upon Mary Velma Ober. Miss Ober completed most of her work for this degree before the school was forced to move its headquarters from China.

**Glenn H. Bowlby** was born April 2, 1918, at Meyersdale, Pa. He is the son of William H. and Kathryn Bowlby, now located near Rockwood, Pa. Glenn was licensed to the ministry at the age of eighteen and was ordained two years later by the Rockwood congregation. In 1941 Glenn Bowlby graduated from Juniata College with the degree of Bachelor of Science in Music Education. During college and seminary he has maintained a definite interest in sacred music along with his theological studies. During the summer of 1942 he served the Wichita church, Kansas, as assistant pastor and the following summer he assisted Bro. George Detweiler in the Waynesboro church, Pa. He has been called to serve the Church of the Brethren at Morgantown, W. Va., and will begin full-time work there, June 18, 1944.

**Elmer L. Dadisman** was born March 18, 1915, and is the son of Elder and Mrs. Lee Dadisman of the Fernald church, Middle Iowa. Elmer graduated from McPherson College in 1940. On May 30, 1940, he married Avis Smith, the daughter of Ray and Luella Smith of the Ives-ter church in Iowa. Mrs. Dadisman graduated from McPherson College and has taken several courses in the seminary. One daughter, Margaret Ellen, born Jan. 23, 1944, graces their home.

Bro. Dadisman held four summer pastorates: Guthrie church in northern Minnesota, 1940; Flint, Mich., 1941; English River church, Iowa, 1942; Panther Creek church, Roanoke, Ill., 1943.

The Dadismans have accepted a call to begin pastoral work in the Lone Star church of Northeastern Kansas the first of July.

**Kermit P. Flora** was born Oct. 15,

1913, and is the son of Harvey B. and the late Elizabeth Peters Flora. His home congregation is the Brick church, Southern District of Virginia. Kermit graduated from Bridgewater College in 1936 and for five years taught in secondary schools and served as part-time pastor of his home church. The year before graduating from college he served as summer pastor of the Maple Grove church at Lexington, N. C., and for the past two summers served the Topeco church in Southern Virginia, the church which has called him to become its full-time pastor.

On Aug. 18, 1938, Kermit Flora married Pauline Maxwell, the daughter of Mr. and Mrs. Charles Maxwell of Shenandoah, Va. Mrs. Flora graduated from Bridgewater College and taught school for six years. She has been a student with her husband in Bethany Seminary.

**David Fouts, Jr.**, was born in Prairie City, Iowa, in 1906. He is the son of Rev. and Mrs. David Fouts of Waterford, Calif. David grew up in the Monroe County church of Southern Iowa. He graduated from Manchester College in 1941 and served as part-time pastor of the Church of the Brethren at Logansport, Ind., during the last two years of his college course and the first year of his seminary work. At the present time he is serving as full-time pastor of the Virden church of Southern Illinois.

In 1933 David Fouts married Mary Ann Driver, daughter of Mr. and Mrs. J. W. Driver, of the Pleasant View church, Northwestern Ohio. They have two children, David, aged nine years, and Nancy, aged six years. Mrs. Fouts has shared fully with her husband his pastoral experiences and worked with him faithfully toward the fulfillment of his plans for a college and seminary education.

**Robert D. Hoover** was born Jan. 12, 1918, and is the son of the late Paul E., and Pearl Skeggs Hoover. His home congregation is the Westminster church, Eastern Maryland. Robert graduated from Bridgewater College in 1940. He spent four summers in church work. The summer of 1940, he held evangelistic meetings and vacation Bible schools in Second Virginia. During the summer of 1941 he served the members in the Hampton Roads area of Virginia. And during the summers of 1942 and 1943 he served as pastor of the Church of the Brethren in Brock Gap, Northern Virginia.

Robert Hoover married Opal

Shinaberry, the daughter of Charles L. and Georgia Shinaberry, on Aug. 27, 1941. Her local church is Poage Lane, a Pocahontas mission church, Second Virginia. Mrs. Hoover attended the Fairmont State Teachers' College, Fairmont, W. Va. She taught in public schools for six years. She has taken regular school work in Bethany and is graduating with the B.S.L. degree.

The Hoovers have been called to serve the Sunnyside and Knobley churches of First West Virginia.

**Stanley G. Keller** was born Dec. 11, 1906, at Reedley, Calif., the son of Morris and Lottie P. Keller. On March 13, 1933, Stanley was elected to the ministry and was ordained two weeks later. In 1935 Stanley came to Bethany Bible Training School and remained two years. During the summer of 1936 Stanley Keller married Phyllis E. Harding, daughter of Mr. and Mrs. Alphonso Harding of Portland, Oregon. From Bethany the Kellers went to Newberg, Oregon, where Stanley served as pastor of the church while he finished his college course at Pacific College.

Stanley Keller graduated from the seminary with a rich pastoral experience. During the summer of 1941 he served the York church in North Dakota. During the school year of 1941-42 he was student pastor of the Church of the Brethren in Minneapolis. During the last two years he has served as student pastor of the church at Arcadia, Ind. For several years he served as director of physical education at Bethany, and during the last school session he was president of the student body.

Mrs. Keller attended Bethany Bible Training School, Oregon State Normal, and Bethany Seminary. She graduated with the B.S.L. degree.

Two children grace their home: Janice, born July 7, 1939, and Loran, born Dec. 11, 1941.

The Kellers plan to accept a pastorate in Oregon.

**Harold E. Kettering** was born Aug. 18, 1914. He is the son of Isaac B. and the late Mary Kettering. Harold was baptized in the West Greentree congregation, Eastern Pennsylvania, at the age of nineteen. At present his home congregation is the Lower Cumberland church, Southern Pennsylvania. Harold was elected to the ministry on Sept. 30, 1936, and was ordained Sept. 22, 1937. He served in the free ministry for five years. He held one summer pastorate, the Cumberland congre-





Elmer L. and Avis Dadisman



Kermit P. and Pauline Flora



David H. and Mary Fouts

gation, Va., in the Tennessee District.

Harold attended the Messiah Bible College, Grantham, Pa., for two years and graduated from Elizabethtown College in 1941. On Aug. 25, 1940, he married Esther Heagy, the daughter of Allen B. and the late Nora Minnich Heagy. Mrs. Kettering was baptized in the White Oak congregation, Eastern Pennsylvania. She attended Elizabethtown College two years, and Bethany Bible Training School one year. One son, Joel Heagy Kettering, born Jan. 28, 1944, blesses their home. The Ketterings are consecrated to pastoral service.

**Edward H. Lander, Jr.**, was born Sept. 17, 1912. He is the son of Edward H. and Emma Lander. His home congregation is the Lancaster

united in marriage. Mrs. Lander is the daughter of T. Frank and Ida Brubaker of the Lancaster church. Mrs. Lander attended Elizabethtown College and taught in the public schools of Lancaster County for twelve years. The Landers are blessed with one daughter, Loree B., born April 20, 1944.

**Vernon F. Miller** is the son of Rev. and Mrs. Leo H. Miller. He graduated from Manchester College in 1941 and during his four years in college he served as secretary to Bro. H. L. Hartsough, who was pastor of the church. During the summer of 1941 Vernon was sent by the Brethren Service Committee to Mexico to do earthquake rehabilitation work with the American Friends Service Committee unit. He

with the church at the age of twelve, was licensed to preach at sixteen, was installed in the ministry in August 1939, and was ordained to the eldership in September 1942. Leland graduated from McPherson College in 1941. While at college he served for two years as student pastor of the Salem church at Nickerson, Kansas. During most of his seminary course he has served as pastor of the church at Girard, Ill. During his college course, Leland Nelson was active in the Student Christian Movement and for a time served as co-president of the organization.

On July 9, 1939, Leland Nelson and Madaline Virginia Stouffer were married. She is the daughter of the late Russell E. and Pearl Stouffer of



Robert D. and Opal Hoover



Stanley G. and Phyllis Keller



Harold E. and Esther Kettering

city church. Edward has held summer pastorates in the Ten Mile church, Western Pennsylvania, in 1935, and in the Elgin church, 1943. He has directed the following work camps: Blough, Pa., 1940; Shepherd, Mich., 1941; Yakima, Wash., 1941. Edward also served for six months in the Brethren Service Committee project at Marilla, Mich., before it became the C.P.S. camp at Wellston, 1940-41.

Edward Lander graduated from Elizabethtown College in 1937 and attended Duke University the summer of 1942. He took two years of his seminary course at the Evangelical and Reformed Seminary, Lancaster, Pa., 1941-43, coming to Bethany to graduate with the class of 1944.

On Nov. 25, 1937, Edward Lander and Martha Frances Brubaker were

served as student assistant to the pastor at Elgin, Ill., during his first year in the seminary and during the last two summers he served as summer assistant pastor in the Washington City church. They are looking forward to serving the church in the pastorate.

In May 1942 Vernon Miller married Marjorie Stinebaugh, daughter of Mr. and Mrs. Virgil Stinebaugh of Indianapolis, Ind. Mrs. Miller graduated from Manchester College in 1941 and has taken seminary work with her husband. Together they have managed the co-operative bookstore and food buying club at Bethany.

**Leland A. Nelson** was born Jan. 27, 1918, at Portland, Oregon. He is the son of Gustaf W. and the late Edith M. Nelson. His home church is Portland, Oregon. Leland united

the Broadfording church, Middle Maryland. Mrs. Nelson has been active with her husband in church work and fully shares the pastoral responsibilities with her husband. One son, Lorell Alvin, three and one half years old, blesses their home.

The Nelsons will continue to serve the Girard church.

**R. Truman Northup** was born Aug. 25, 1920. He is the son of the late Mr. and Mrs. O. L. Northup. His home congregation is Empire, Calif. He attended Modesto Junior College for two years and finished his college work at La Verne, graduating in 1941. Truman served in two summer pastorates: the Lindsay church, Calif., 1941, and the Boise Valley church, Idaho, 1942.



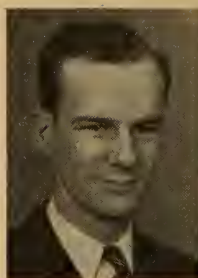


Edward H. and Martha Lander

On May 31, 1942, Truman Northup was married to Lois Virginia Clark, the daughter of Mrs. Elizabeth Clark of La Verne, Calif. She graduated from La Verne College in 1942. While in college both Truman and Lois Northup were active in college activities. Both served on the La Verne College deputation team. While in Bethany Mrs. Northup has efficiently served as one of the piano teachers of the school. One son, Timothy Lynn Northup, born February 2, 1944, is the joy of their hearts.

The Northups have accepted the pastorate of the Boise Valley church.

**H. Lawrence Rice** is the son of Charles H. and Mary Virginia Rice. His home congregation is the Frederick church, Eastern Maryland. He



Vernon F. and Marjorie Miller

First Virginia, and will begin their full time pastoral service on July 1.

**Carroll S. Ringgold** was born Dec. 15, 1920, near Bridgewater, Va. He is the son of Elmer S. and Clara Evers Ringgold. His home congregation is Beaver Creek, Second Virginia. Carroll was licensed to the ministry in November 1939, and was ordained on April 1, 1941. He held summer pastorates in the Lower Lost River congregation and Mathias of Upper Lost River of Northern Virginia, 1941; in the South Mill Creek church and Main and Mitchell Mountain schoolhouses of South Fork congregation, Northern Virginia, 1942 and 1943. During each of these summers Carroll Ringgold preached on an average of more than fifty sermons.



Leland A. and Madaline Nelson

ing as full-time pastor. He was licensed to the ministry on March 4, 1940, and was ordained April 6, 1941.

David Schechter and Ruby Yordy were married April 4, 1941. Mrs. Schechter is the daughter of Amos and Jessie Yordy of Roanoke, Ill. Both David and Ruby Schechter come from homes of ministers. Two children grace their home: David Richard, born March 8, 1943, and Stanley, born May 15, 1944.

**Albert L. Whitmore** was born Oct. 15, 1914, at Hanover, Pa. He is the son of Rev. and Mrs. Bruce C. Whitmore of Wheaton, Ill. Albert attended Wheaton College, 1934-35, Bethany Bible Training School, 1936-39 and McPherson College, 1939-41, graduating from McPherson



Truman and Lois Northup

graduated from Bridgewater College in 1941. He served as summer pastor of the Pipe Creek church, Eastern Maryland in 1942, and of the Bethlehem congregation, Boone Mill, Va., in 1943.

On Aug. 16, 1941, Lawrence Rice married Mary Reed, the daughter of Mr. and Mrs. M. E. Reed of Roanoke, Va. Mrs. Rice graduated from Bridgewater College and was very active in vacation Bible school work among the churches of Virginia and West Virginia. She also taught two years in the high school at Mount Sidney, Va. She graduated from Bethany Seminary with the Master of Religious Education degree.

Lawrence and Mary Rice have accepted the pastorate of the Oak Grove and Poages Mill churches,



Lawrence H. and Mary Rice

Carroll Ringgold graduated from Bridgewater College in 1941. He came from college to Bethany to finish with the class of 1944. He is consecrated to pastoral service.

**David O. Schechter** was born at North Manchester, Ind., Sept. 5, 1918. He is the son of Elder David P. and Olive M. Schechter, now of Bethany Hospital, Chicago, Ill. His home church is Battle Creek, Mich. David graduated from Manchester College in 1939. He spent one year in graduate work at the University of Maryland. During his seminary course, he spent one summer in graduate work in the University of Illinois. David Schechter held summer pastorates at Muskegon, Mich., 1940, and at Battle Creek, Mich., 1941. For the last two years he has served as student pastor of the Michigan City church, where he is locat-



David O. and Ruby Schechter

son in 1941. During his senior year at McPherson he served as student pastor of the West Wichita church. He held two summer pastorates: Ladoga, Ind., and Rock House, Ky.

Mrs. Whitmore is the daughter of Mr. and Mrs. Earl S. Fry of Naperville, Ill. She is a business college graduate and in addition spent one year in Bethany Bible Training School. Three children bless their home: Marilyn Joan, six years old; Anne Kathleen, three years old; and Karen Sue, two months old.

The Whitmores are interested in the rural ministry. They have accepted the call to the Silver Creek congregation of Northwestern Ohio.

**William G. Willoughby** was born Sept. 26, 1917. His parents are Mr. and Mrs. W. A. Willoughby. His home congregation is Harrisburg, Pa., where he was licensed to the





Albert L. and Dorothy Witmore.



Wm. G. and Lena Willoughby



Jesse H. and Harriet Ziegler

ministry in 1941, and was ordained in 1942. William graduated from Elizabethtown College in 1941 and entered the seminary the autumn of that same year. He served as summer pastor of the churches at Ames, Okla., Winter Park, Fla., and Guthrie, Okla. Besides summer pastoral work, he has attended work camps.

On Aug. 30, 1941, William G. Willoughby married Lela E. Buterbaugh, the daughter of Mr. and Mrs. Raymond Buterbaugh of near Hagerstown, Md. Her home church is the Broadfording congregation of Middle Maryland. Mrs. Willoughby attended Elizabethtown College one year and continued her work at Bethany Bible Training School. The Willoughbys are consecrated to pastoral service.

dent of the regional B. Y. P. D. cabinet for two years, and adult adviser of the regional B. Y. P. D. cabinet for three years.

Jesse Ziegler graduated from Bridgewater College in 1935; received his M.A. degree in 1937 and his Ph.D. degree in 1942 from the Catholic University of America, Washington, D. C. He has been a faithful and efficient part-time teacher in Bethany Biblical Seminary and Bethany Bible Training School during the last three years while he completed the work for the B.D. degree. He continues on the teaching staff of Bethany as a full-time teacher.

On Aug. 22, 1939, Jesse Ziegler married Harriet Emily Curry, the daughter of Amos K. and Annie S.

ate girls at Camp Mack. She has also taught in both vacation Bible schools and weekday schools of religion. Mary Keever was married to Kenneth R. Burley, in March 1944. She graduated with the Master of Religious Education degree and plans to enter active church service.

**Martha Cleo Cocanower** is the daughter of the late S. Cocanower and Dora Cocanower of Pioneer, Ohio. Her home congregation is the Silver Creek church, Northwestern Ohio. She has been very active in her home church. When she came to the seminary at the beginning of this last school session to finish her school work, she was teacher of a young adult class, music director, and church treasurer. Martha Co-



Mary Keever Burley Martha Cocanower



Joseph R. and Esther Jennings



Vernon and Violet Johnson

**Jesse H. Ziegler** was born Jan. 7, 1913. He is the son of Elder Harry H. and Mary H. Ziegler. Jesse was licensed and ordained to the ministry in the Ridgeley congregation, Eastern Pennsylvania, and was ordained to the eldership in the University Park church, Eastern Maryland. He has had quite a large church experience. During the summer of 1933 he held evangelistic meetings in Virginia and West Virginia. From 1933 to 1935 he was student pastor of the Summit church, Second Virginia. From 1935 to 1941 he was pastor of University Park church, Eastern Maryland, and from 1938 to 1941 he also served as pastor of the Flower Hill church. For three years he was an active member of the district board of Christian education of Eastern Maryland. In addition, he was presi-

Curry of Palmyra, Pa. Her home church is the Palmyra church. She attended Elizabethtown College for two years and finished her college work at the University of Maryland in 1941. Harriet Ziegler is very active in church work with her husband.

**Mary Keever Burley** is the daughter of Mr. and Mrs. R. G. Keever of Urbana, Ind. Her home congregation is the Walnut Street church, North Manchester, Ind. She graduated from Manchester College in 1937, and taught school for five years in the high schools of Indiana. Mary has been very active in church work. She has served as Sunday-school teacher in various departments, has been a leader in girls' club work, a teacher of intermediates in the Chicago church, and has functioned as camp leader and dean of intermedi-

canower graduated from Manchester College, taught public schools for three years, and more recently has been serving as a bookkeeper for a business firm. She graduated with the Master of Religious Education degree and is consecrating her life to definite Christian service.

**Joe R. Jennings** was born July 22, 1911, at Concord, Tenn. He is the son of Rev. and Mrs. William Jennings. His home congregation is the Sacramento Suburban church, Northern California. Joe Jennings has held summer pastorates in the Sacramento Suburban church, 1941, and in the Franklin church, Southern Iowa, 1943. He took the first two years of his college course at John Brown Schools, Siloam

Continued on page 16



### The "Expecting" Preacher

CHESTER E. SCHULER

The revival services had been in progress for almost two weeks. Dad and Mother Jensen were feeling anxious. They had prayed and prayed for the souls of many in the community, and with even greater fervor for the soul of their beautiful daughter, Nancy. But the meetings were nearing a close and few had accepted Christ as Savior and Lord.

"Father," said Mother Jensen, after they had retired with heavy hearts one night, "tomorrow we shall have the evangelist with us for dinner and to spend the day. Perhaps then our prayers may be answered as far as our Nancy is concerned. Possibly Mr. B can speak the right words to make her consider serious things. She does seem so frivolous at times!" And the mother sighed deeply.

As was their annual custom, the Jensens were planning to entertain the evangelist on a Saturday, so that pretty seventeen-year-old Nancy could be there and also Tommy who was "nine, goin' on ten." The program did not always have a genuine appeal to Nancy and Tommy, although careful home training usually prevented them from voicing their disapprobation, except to each other.

"Why did that preacher have to come today, when the skating is ideal on the creek?" Nancy asked as she passed Tommy on her way to the springhouse for a pitcher of rich cream for the dessert she was preparing."

"Search me, sis! I was wondering myself. But I guess," he added impishly getting out of reach, "it's mostly because mother invited him."

"Smarty!" she said, reaching for a handful of snow. "Well, maybe you're right. If we had to have him at all, at least it'll be over with for another year," she added, with a toss of her blond head.

"Hey, sis, how about slipping me a couple of hot cookies through the kitchen window when you go inside? If you do, maybe I'll speak a good word to Joe Harris for you," he grinned.

"Tommy Jensen, if you so much as mention my name to Joe Harris,

I'll—I'll—" She hesitated, flushing prettily. "Well, you know better than to try that! I'll slip you the cookies, though, if I can."

Although their difference in age prevented the brother and sister from being at all times congenial to each other, they did have an unusual bond of affection between them. In this particular case, it was heightened by a mutual sympathy. Neither Nancy nor Tommy appreciated the ordeal which both faced this afternoon. And Nancy, who had gone through it for many of her seventeen winters, felt intuitively that she was going to be put "on the spot"—as she chose to term it—this very afternoon. Maybe that's why it took her unusually long to get that cream. Nancy was hearing, in her mind's ear, once more the chorus which had been sung so sweetly the previous evening by a quartet of her Christian girl friends over at the church.

"Calling to-day . . .

Calling to-day . . .

Jesus is calling . . .

Is tenderly calling to-day."

Nancy was aroused from her reverie by the mischievous shouts of Tommy, near the house. "Hey, sis! What are you doing down there so long? Thinking about Joe Har—"

"Tommy!" almost screamed the girl in embarrassment, knowing full well the power of Tommy's clear voice to carry across the meadows, and Joe's farm adjoined theirs! "If you don't keep still, I'll—I'll—" Nancy never could think of just what she would do to her beloved brother on such occasions! "I'll not do what I said I would, at least," she finished lamely, hurrying toward the kitchen with the cream and water.

As Nancy used the electric mixer it, too, seemed to be singing to her:

"Calling thee home . . .

Calling today . . .

Why from the sunshine of  
love wilt thou roam . . .

Farther and farther away?"

Almost angrily the girl shut off the mixer and dropped it with such force that her patient mother warned, "Those mixers cost money, dear."

Fortunately, young folks do not remain unhappy long at a time. And as preparation of the delectable meal neared completion, healthy appetites made Nancy and her brother forget most things ex-

cepting how much they were going to eat when the chance came—that is, if this preacher wasn't too awfully polite! Both remembered ruefully the very dainty city evangelist who had been there two years before.

"But this preacher don't look like—"

"Doesn't look as though, Tommy," Nancy corrected, learnedly.

"Aw, why did you have to take that old English anyways in high school? Well, anyways, as I was going to say, this preacher doesn't look as if he's the tony kind. Looks a lot like a farmer, such as dad is. Leastways, let's hope he's not too polite—and that he's got a good big appetite, so that we can eat all we want to, too!"

"You're telling me! Boy, I'm hungry enough to eat six drumsticks myself!" Nancy declared, deftly pouring the water.

"When you know these roosters had only four between 'em!" Tommy laughed.

"You two get the chairs up to the table now," ordered mother.

Mr. B was a pleasant man in his fifties. He lived in another state and was holding a series of meetings in various churches of their denomination. Back home, he explained, he had a wife, two daughters about Nancy's age, and two boys, one older and one younger than Tommy. "So you see, young folks," he added, smiling genially, "I know my young people firsthand."

In spite of herself, Nancy smiled back, while Tommy laughed and received a warning look from mother as she passed the chicken and urged the preacher to take the best piece on the plate—the one Tommy wished for.

To the great relief of Nancy and Tommy nothing was mentioned about their souls' salvation during the meal. Mr. B ate heartily, praised the cooking, and was especially vigorous in his praise of the dessert.

"Sis made that her own self," Tommy confided. "I'll say sis can make pudding!"

"And so do I say so, Tommy! With the testimony of two such pudding experts as we are no one can doubt her ability as a cook, eh?"

Nancy flushed with pleasure, and Tommy—to his mother's embarrassment—promptly demanded a sec-



## A Million Sons

MILLIE B. RUMLEY

"You have no son" a neighbor said to me,  
"This war cannot hurt you so dreadfully."  
"You have no son—" how little did she know

The pain one feels, yet dare not let it show!

I had a son, so young, so sweet, so gay,  
Who would be twenty-one this coming May;

But he went home when only six years old,  
And you know not the anguish I withhold  
On seeing lads respond to duty's call.

My heart cries out, "God bless them, one and all!"

It's not your son alone that I can see;  
It could be mine, marching so gallantly  
To foreign fields to meet the evil power.  
He might be battling desperately this hour.  
Although I have no son to send afar  
A million sons I pray for hour by hour.

Payette, Idaho.

ond helping. But Mr. B, noting Tommy's dejection over mother's apologies for his bad manners, promptly asked if he couldn't have a second helping also. Dad chimed in for one, too. The preacher's stock was rising with Nancy by the minute!

The afternoon passed so pleasantly that both Nancy and Tommy were surprised. The preacher talked of religion and of heaven; of Bible promises and prophecies; and of Calvary and somehow he made it all so real that Tommy quite forgot to ask mother if he might not slip away to coast or skate, as he had intended. Nancy, too, sat enraptured by the minister's conversation. As it came near the time for the minister to go, Nancy realized that he hadn't even mentioned her soul's salvation at all! This was unusual. Other evangelists, during the past four or five years, had seemed much concerned about her. They talked as though it might be her very last hour to live, left her feeling just terrible, but sufficiently rebellious to remain unsaved. This preacher's method was at least more comfortable. Or wasn't he even interested in her soul? The thought almost startled her. Wasn't he going to ask her to join church, or something like that? Was he leaving without even praying for her? This whole thing did not seem just right, and yet—

But Tommy was asking the preacher a question about the Bible, to Nancy's astonishment. The minister was answering in a very interesting way, too. And then suddenly Nancy heard herself asking, in a small, faraway voice, "Why must a young person give up so much to become a—a—well, to join church?"

Nancy berated herself instantly for asking. Why had she done it? What had she let herself in for? She mentally braced herself for the answer.

But Mr. B just smiled, an understanding smile. Nancy felt easier already. "That is a very fair question," he said. "I should ask it myself, if I were a young man and not yet a Christian." And then very tenderly, tactfully, he showed her the teachings of the Book, not what she would give up, but what she would gain. Before he had finished, the Lord Jesus Christ seemed to shine forth as she had never before thought of him. Instead of condemning this sin or that, saying she must give up this or that practice or pleasure, Mr. B exalted the Lord, told of his wondrous peace, his precious personal fellowship, his power to save and keep. Nancy quite forgot her prejudices, her fears of not holding out, all the doubts she had cherished secretly; she found herself with a new desire, born of God's brooding Spirit, a desire to taste of this new life in Christ Jesus.

As the departing minister shook hands, he said simply, "Nancy, when you let Jesus come into your heart and take possession of the throne of your life, I hope that I may be near enough to rejoice with you and with the angels in heaven." That was all. He left then, waving a cheery good-by as he drove away.

That evening when the invitation was sung by an octette composed of four of Nancy's girl friends and four young men, Father and Mother Jensen, the preacher, Joe Harris and many others present—and the angels in heaven—were made to rejoice as Nancy and Tommy were the first to accept the invitation. Seven other young folks and a few older ones followed. The great revival was on. Prayers were being answered.

"I'm so happy, Nancy, that you have come to Christ," the preacher said, later. "And for you also, Tommy; I didn't know whether or not you would come yet, but I was expecting Nancy to make the great decision tonight."

Tommy's reply was frank. His tones were unguarded. "I wanted to come this long time. But you're the first preacher that ever looked as if he expected me to come when he gave the invitation! I—"

"Tommy!" came the protest from his mother. "Don't say such things."

"Well, it's true," Tommy repeated under his breath. "Last two

preachers didn't look as if they expected me to come, and our own preacher doesn't—"

But Mother Jensen's firm hand effectually gagged Tommy. "We're so happy for both of you!" she declared. "God bless you both!"

Later Nancy interceded for her brother. "Mother, Tommy wasn't very tactful, but he just about told the truth. This preacher really seemed to expect folks to come to Jesus. Some of them give the invitation and then look at their hymnbook or Bible. This man watched all over the church. Of course, I had made up my mind before that time. But I think Tommy is right. I'm glad this preacher came to our house."

Harrisburg, Pa.

## Pure Whiteness and Rare Fragrance

GRACE HILEMAN MILLER

"I enjoy your lilies every morning as I pass by here on my way to work; their pure whiteness and rare fragrance are an inspiration for the whole day," exclaimed a young woman on her way to her job. The flowers were a row of June lilies and their owner was carefully cutting several.

"Thank you," said the owner. "I am glad to share them with you. I have several times been tempted to dig them up; they require considerable care."

"Such pure whiteness and rare fragrance are surely worth the effort," said the young woman.

"Perhaps you are right; yes, I am sure you are," replied the gardener.

La Verne, Calif.

## Temperance Talk

ROY WHITE

### "Sure of One Thing"

The big four distillers recently took over about one fifth of all the wineries of our country. They have been working together to cause our present record drinking rate. Now they move toward uniting all makers of alcoholic drinks into a single organization.

This is big business and very profitable in money to those who sell the drinks. No doubt they have big plans. No doubt, also, it is very important that the general public should not know these plans.

At least you may be sure that the public welfare is not the determining factor in making them.

Chicago, Ill.



**Brotherhood Theme for 1943-44**  
**Brotherhood Through Christ**  
**Calendar for Sunday, June 18**

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Paul Prepares a Young Minister.—2 Tim. 2: 1-4, 8-12; 4: 5-8. Golden Text, Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2: 3.

**Christian Workers,** The Outreach of the Church—Through Missions.

**B. Y. P. D.,** Reconstruction Now.

• • •

**Gains for the Kingdom**

One baptized in the Burnettsville church, Ind.

One baptized in the Live Oak church, Calif.

Two baptized and seven received by letter in the Lebanon church, Pa., Bro. Carl W. Zeigler, pastor.

• • •

**Our Evangelists**

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Ernest E. Munzing** of Harrisonburg, Va., at the Kingsport, Tenn., church, June 18—July 2.

**Bro. O. F. Bowman** of Augusta, W. Va., July 10-16 in the Trevilian church, Va.

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**Personal Mention**

**Sister Nettie M. Senger** wishes her many friends to know that her new address is 675 Baldwin, Detroit 14, Mich.

**Mrs. A. J. Beckner** of La Verne, Calif., and **Mrs. H. V. Stutsman** of Girard, Ill., visiting relatives in Elgin, called also at the Publishing House.

**Bro. Ernest Lefever's** summer address will be: Wichita Work Camp, 918 Everett St., Wichita 12, Kansas. Bro. Lefever would like to hear from those who could help in the camp. He assures us that part-time campers are welcome.

**Bro. Earl M. Bowman** of the Harrisonburg church, Virginia, will broadcast a series of eight Saturday morning talks on the International Sunday-school lessons over Station WSVB, the Valley Station, 550-K. The series will begin on Saturday, June 17, and run from 10:00 to 10:30 o'clock.

**Mrs. Maud Webb** of Goshen, Ind., mother of Charles Webb of the Elgin C.P.S. office, was a Monday morning visitor at the Publishing House.

**Sister J. P. Bowman** of Scottville, Mich., writes that Bro. Bowman is slowly recovering from the illness noted in the Messenger for June 10. The Bowmans desire a continued interest in your prayers.

**Bro. G. O. Stutsman** writes: "Although the church is giving more money than ever, I have never been so concerned about her giving. . . . Good business enterprises are building reserves for the future. . . . Unless we can teach our people to give more we are sure to have some very unpleasant experiences when incomes are reduced."

**Brother and Sister Floyd Crist** of Quinter, Kansas, were recent Monday morning visitors at the Publishing House. We can give at least two reasons for the Elgin visit. Their son, Wayne Crist, a student at Bethany Biblical Seminary, has been student minister the past school year; Genevieve Crist, a sister of Bro. Crist, is children's editor for the Board of Christian Education.

In **Bro. R. E. Mohler's** twelfth annual report as executive secretary of men's work we note a list of six needs of the church, together with suggestions of how men's work can help in meeting the same. The needs as listed are: more ministers, more enthusiasm, more evangelism, conservation of our ideals, stronger local churches, and holding the interest of our men now in service.

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**Miscellaneous Items**

**Central Region Training School** will meet at Camp Mack, Milford, Ind., July 3-8, under the sponsorship of the boards of Christian education for the region. A strong program is planned. Bring others with you. For information write Paul Kinsel, 235 Western Ave., Brookville, Ohio.

**Bachelor Run** church of Middle Indiana was struck by lightning May 27 and burned to the ground. This was on Saturday before the closing on Sunday of a series of meetings being held by Bro. Moyne Landis. "Last week the church unanimously voted to try to rebuild as soon as possible," writes Pastor Clarence D. Sink.

**Northeastern Ohio** ministers will meet at Camp Zion June 19-22 for their retreat. A well-planned program is in store for all who attend.

**Middle Missouri** district meeting will be held Sept. 29 to Oct. 2 according to word from Sister Mary Roop, secretary of the Board of Administration. This is an earlier date than that found in the Yearbook.

**Now ready,** the two new Brethren books mentioned in last week's paper on pages 8 and 16. We refer to the Church of the Brethren and War by Rufus D. Bowman and Social Recreation Primer by Bob Tully.

In the **Western Region** News Letter for May, L. Avery Fleming writes on recruiting ministers for tomorrow's churches, Harl Russell on higher Christian education as a regional emphasis and Mrs. Nevin W. Fisher on regional children's work.

**Next week's Messenger** will contain the first reports direct from Annual Conference. A special effort is being made to have full news coverage. We believe the reports will be of more than usual interest since many who usually attend were not able to do so on account of travel restrictions.

"**July 11** will be a big day in the Southeast. On that day the directors of the nine C.P.S. units in the Southeast directed by B.S.C. will entertain ministers from near-by Brethren churches on the grounds of the C.P.S. units. The purpose of the visit is to help the minister and the C.P.S. man to understand one another better." So writes A. Stauffer Curry.

**Bethany Biblical Seminary**  
**Presents the Class of 1944**

Continued from page 13

Springs, Ark., and then finished his college course at La Verne, graduating in 1942.

**Mrs. Jennings** is the daughter of Rev. and Mrs. W. R. Brubaker. Her home church is the Live Oak church, Northern California. She attended the Western School of Business in Sacramento and has taken work in Bethany Bible Training School. One son, Gary Warren, aged three years, blesses their home.

**Joe R. Jennings** will continue in Bethany Seminary another year and complete the work for the B.D. degree.

Chicago, Ill.



## Maintaining Unity

One of the series of statements by former Conference moderators.

The Church of the Brethren, one of the Protestant denominations which we recognize as Christian, is such by virtue of the fact that it is ordained of God and built upon Christ as the chief cornerstone. This means that the church is larger in its significance than any one individual or group of individuals within the organized church. Since this is the case, it is quite evident that the loyalty of the individual to the church should cause him to express his loyalty to the total program of the church rather than to particular aspects that may be of special interest to him.

The above is stated because there is within the Church of the Brethren a committee, known as the Brethren Service Committee, which is attempting to function within the framework of the church in the interests of supporting and making concrete the historic peace position of the church in reference to war as an institution and in reference to the ministry of service to people in need wherever they are and whoever they may be.

It is indeed a deep concern to all of us to learn that there is a noticeable decrease in the funds for the support of the program of the Brethren Service Committee. Whatever our individual attitudes may be toward certain phases of the total program of the church, my own personal conviction is that our greatest blessing will come in generously supporting all of the agencies that are recognized by the church as a part of the program in harmony with the conceived purposes of the church. It seems evident that one of the greatest challenges facing us as a church is to maintain a unity and fellowship within the church during these critical days that will guarantee unity and a constructive fellowship when the war is over. Certainly we ought to respect all of our men and women who have gone into the various types of service for their country in this war crisis to the end of assuring them that they have the goodwill, prayers and support of the church now and will have the same when they return. It would seem, therefore, that the future ministry and growth of the church is dependent upon our loyalty and support during these critical days. May there be over the months ahead a noticeable strengthening of our giving.—W. W. Peters, Conference Moderator 1943.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

### Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**Living Abundantly** (devotional). Kirby Page. \$2.50.

**We Believe.** G. Ray Jordan. \$1.00.

**The Prayers of the Bible.** Elinore Mapes Pierce. \$1.50.

**The Transfiguration of Levi Ben-Chalfi.** B. A. M. Schapiro. 146 pages. \$2.00.

**Boy and Girl Friendships** (study unit for seniors). Regina Wescott Wieman. 32 pages. Paper, 20c.

**Religion in Contemporary Literature** (study unit for young people). Halford E. Luccock. 31 pages. Paper, 20c.

**A Book of Myths** (juvenile). Illustrated by Helen Sewell. 128 pages. \$2.00.

**Word Studies in the Old Testament.** Vol. I, II, III. B. A. M. Schapiro. Paper, each 50c.

**Let Us Go On.** W. H. Griffith Thomas. 183 pages. \$2.00.

**Gideon, the Mighty Man of Valor.** Peter J. Pell, Jr., 93 pages. \$1.00.

**Golden Nuggets—The Gospels.** Compiled by T. W. Engstrom. 277 pages. \$2.00.

**Great Illustrations.** Fred T. Fuge. 117 pages. \$1.25.

**What You Should Know About Tobacco.** Frank L. Wood. 144 pages. \$1.50.

**The Moffats** (juvenile). Eleanor Estes. 290 pages. \$2.00.

**Studies in the Prophets.** Benjamin O. Herring. 220 pages. \$1.75.

**If This Be Forgetting** (fiction). Earl Reed Silvers. 308 pages. \$2.50.

**Cousin Toby** (juvenile). Clare Turlay Newberry. \$1.60.

**Dr. George Washington Carver.** Shirley Graham and George Lipscomb. 243 pages. \$2.50.

**Back to School With Betsy** (juvenile). Carolyn Haywood. 176 pages. \$2.00.

**Telltime the Rabbit** (juvenile). William Hall. \$1.25.

**Tad Lincoln, the President's Son.** T. Morris Longstreth. 263 pages. \$2.50.

**The Surprising Christ.** Howard P. Bozarth. 142 pages. \$1.50.

**Bonnie's Baby Brother and How He Grew.** Elizabeth Montgomery. 95 pages. \$2.00.

**The Little Family** (juvenile). Lois Lenski. 75 cents.

**Keystone Kids** (juvenile). John R. Tunis. 209 pages. \$2.00.

**Luther Burbank** (biography-juvenile). John Beaty. 221 pages. \$2.50.

**More Sermons in Stories.** William Stidger. 139 pages. \$1.50.

**The Case for Christianity.** C. S. Lewis. Macmillan, 1944. 56 pages. \$1.00.

This little book is the best example of straight thinking we have run across for many a day. The argument is irresistible and has the great advantage of being simple and clear, easily grasped by the ordinary mind. The only requirements are common sense and an interest in spiritual values. It is a refreshing change from the needlessly long and labored and involved reasoning so often offered us. But isn't this exactly what you would expect from the author of *The Screw-tape Letters*?—Edward Frantz.

**Teaching the Multitudes.** Minor C. Miller. Beacon Publishers, 1944. \$2.00.

Here is a book that has grown out of experience. The author has developed in Virginia the most comprehensive weekday religious education program in the United States. He sets forth in this book his theory of weekday religious education and gives very definite suggestions to those interested in initiating and supervising such a system. It is in reality "A Guidance Manual in Weekday Religious Education."

The author maintains that the weekday religious education movement is a co-operative enterprise and is a significant method of teaching religion to the masses—although not a cure for all ills. Since it is not the function of the state to teach religion, the churches must assume the responsibility. The author believes that the American people are spiritually illiterate and that this condition can be helped through co-operation between church and school. This plan calls for released school time in which the churches will provide either within the school buildings or in the churches a religious education program on a high academic and spiritual level. Mr. Miller insists throughout his book that those teaching religious education must be as well or better qualified than teachers in the public school classes.

Those interested in weekday religious education will profit greatly

Continued on page 19



## A Hymnal With Notes

WM. G. KINZIE

This letter was sent to a friend and the friend feels that it should be shared with the church at large. When William Kinzie first went to India the recipient of this letter insisted that he make music his hobby while on the field, even to the extent of collecting every type of musical instrument made by the Indian people.—Ed.

On the ship going to India, I fell into conversation one day with a good missionary who had spent several terms on the field. In the course of our talk I remarked that I was not sure what contribution I could make to India, but I added that at least I was bringing my music. I was promptly informed that Indian music is very different from American music and that my American theories and principles of music would be next to worthless on the India field. This remark left me more or less in the dark, but not for long.

In due course of time I landed in India and I suppose I felt about as worthless as ever a new missionary felt. And several lessons in Gujarati did not improve matters much.

On the first Sunday I attended church services. That was a good thing to do, especially so when I was in the mood in which I found myself. That morning I had a shock coming to me. Even yet I have not recovered from the surprise I experienced. The congregation was actually singing the tunes I knew! They were the tunes I had known all my life. The audience sang them with volume and with spirit.

However, the tunes were not sung correctly. Some of the melodies were difficult for me to recognize until the congregation was nearly half through the songs. As I listened I realized that here was a great need. Here was need for the understanding of music that should produce the results which Christian singing should produce in Christian worship.

I felt the same lack of correct singing wherever I went. When I visited other churches, the audience might sing the same tunes, only to make mistakes at other places. Scarcely two congregations sang the same hymns alike. Obviously the reason for this was that there were no songbooks with musical notation. Tunes were learned "by ear" and each congregation sang its hymns in its own way.

Because I have always loved music, I had a deep desire to do something for Christian music in India. Not knowing the Gujarati language, I could do almost nothing except hope and plan for the future. The first small steppingstone came when I taught a small music class of boys. The class helped me with the language even though I taught them very little music. Nevertheless, it was a beginning.

Added to my desire to teach music was my study of Indian music. I read several outstanding books on Indian music. It was necessary to know and appreciate the musical system of India as well as of America if I was to be of help in teaching music. It was also my privilege to examine Dr. Stevenson's *Ragasangraha*, which is a collection of Gujarati tunes for use in Christian worship. This book was printed in 1922. The book was so well written that it seemed hard to understand why it had not been used in the Gujarati Christian churches. One reason seemed to be that only missionaries would know how to use it, for there were no lessons showing Indians how to use the notation

system. Then too the price of the book was almost prohibitive and the book contained four-part harmony, which is not generally appreciated by the Indian public. All the while I felt that I should do all I could in the field of church music in Gujarat.

The first immediate need seemed to be for a book of instruction and I began work on such a book. It was necessary to reduce the American system of music into a short, concise course in the Gujarati language. It would be necessary to use common Indian words. On my part this would demand experience, and so it was good that I had the opportunity of conducting several short courses in music at Anklesvar among the training school men. This gave me invaluable experience.

For the first course, I printed the first forty copies of lessons by hand, using a gelatin duplicator. They were named *Fourteen Lessons in Singing*. These copies were loaned to the pupils during the study and I took them up again at the end of the course. From the knowledge gained in this class, the lessons were revised. The next step was to have them printed. Two hundred fifty

## A Letter From China

On Fun, Shan Tai, Toyshou, Kwangtung, China  
April 12, 1944.

Dear Brother Brubaker:

Your good letter dated Jan. 27 came yesterday; we are very happy to hear from you again. In your letter you said, "You ought to receive from the \$1,000 American money which we send you through the Bank of China \$40,000 in Chinese money." This makes one to forty but one dollar U. S. paper money can get 150 Chinese dollars from the money exchangers here; it seems only little compared to the rate they are giving here. We are sorry to say that the price of food and things has raised from fifty to one hundred per cent more since January 1944; it means the Chinese money is continuously depreciated in value.

The hard time of the year is before us now; many people are suffering hunger; some will have to meet starvation. The lack and the high price of food are a great problem before us; it looks to be worse and worse day after day. This problem cannot be solved until peace be restored. We all pray that God will soon bring this cruel war to an end.

We are glad to report that on April 2 eleven souls accepted Christ by Christian baptism; we pray God to bless them and help them grow in grace and knowledge of our Lord Jesus Christ. Please pray for them.

We thank you very much for informing us of Brother Otho Winger's health conditions. We pray that his health will soon be restored in good condition. For the two years the Gospel Messenger stopped coming to us we seem not to hear much of the church activities in America and other parts of the world, and on account of the difficult transportation we seldom hear from our friends. We should be happy to receive from you any news regarding the church or friends.

The Lord's work is going along very nicely here in this place; the whole mission family is well and busy at work. Pray for us.

God bless you in your good work. I am

Faithfully yours,  
Moy Gwong.



copies were ordered of this first instruction book.

Since this was a private endeavor, the matter of expense had to be carefully considered. It was impossible to have blocks and cuts made, or to print exercises. Instead the sheets containing the exercises and examples had to be prepared by hand and printed on the gelatin duplicator. It was no small task to prepare these 250 copies for the work was done during the monsoon season and the gelatin became soft and caused much trouble. Nevertheless, at last the books were finished, each containing the sheets of exercises.

Again after the books were completed I had the opportunity of conducting several short courses in music. The new books were tried out and they were found to be simple enough for common use. The students learned to sing by note. About half of the new books were sold. Some friends wrote me encouraging letters concerning the books, but there came one objection: "When we learn to sing by this system there is nothing to sing in Gujarati." I realized that this was true and that I would have to face the criticism.

Then I was challenged to prepare a Gujarati hymnbook with words and music. It would mean long, uphill work, especially, since I also had my district work. With the help of my wife, the work in music continued. We were confronted with financial difficulties. We carefully selected the songs from among the very best hymns in use in the Christian church and from the Gujarati tunes those which we felt were best. These Indian tunes were copied down as some of our best musicians sang them over and over again. In this way thirty-six hymns were prepared for the book. The process of preparing the thirty-six cuts was no small task in itself. Order was given to the printers for 500 copies of The Best Tune and Hymnbook. It was truly a joy, months later, to receive the 500 copies from the press.

Now that the books were ready, I was able to begin teaching music in earnest, conducting classes in singing and harmonium for both the girls and the boys at Anklesvar.

A number of the students learned to play in several keys and many learned to sing by note. Several students say that they are eager to conduct music classes in their home churches when they go home on vacation.

It was a great joy and opportunity to conduct a short course in music in the Gujarat Union Theological

College. It was entirely new to the men. They were interested and learned rapidly. One of the teachers also took the course. They testified that they had had a new vision in hymn service. We dream of the day when we shall have a school of sacred music in the Union Seminary.

During my work on music, I have learned that interest in Christian music is also growing in other parts of India. Other language areas are working on the idea that Indian Christian music should be written by notation. The use of notes with Christian music is in India to stay. It is a most hopeful sign, for trained musicians are needed to teach India's people to sing the praises of God, their King.

Anklesvar, India.

## Report on Clothing

MRS. ROSS D. MURPHY

The amount of clothing from Brethren sources sent to Philadelphia during the year 1943 was 25,000 pounds with an evaluation of \$22,000. During the first three months of 1944 about 3,000 pounds of Brethren clothing came to Philadelphia with an evaluation of \$2,300.

This clothing has moved right along to the places throughout the world to which it could be sent, such as Spain, North Africa, Switzerland, England, Puerto Rico and points within the United States. It is now being planned to send clothing to Sweden, to the Balkans, to South America and to China. The need as you well know is great.

Since the Brethren Service Committee has established a center at Blue Ridge College, New Windsor, Maryland, you are urged to send all clothing there. No special record of Brethren clothing will be kept at Philadelphia. I shall have access to the records here and those marked "Brethren" will eventually come into my hands. Those of you who live near by and especially desire to deliver your clothing to Philadelphia may do so as formerly, but I advise all who transport clothing by freight or otherwise to send it to New Wind-

## Financial Report of the General Mission Board

### of the Church of the Brethren

For the Year Ended February 29, 1944

#### MISSION INCOME AND EXPENSE

|                                       |              |                      |
|---------------------------------------|--------------|----------------------|
| <b>INCOME</b>                         |              |                      |
| World-wide Fund .....                 | \$112,055.07 |                      |
| India Mission .....                   | 34,382.42    |                      |
| China Mission .....                   | 19,379.23    |                      |
| South China Mission .....             | 235.00       |                      |
| Sweden Mission .....                  | 5.00         |                      |
| Africa Mission .....                  | 28,601.54    |                      |
| Home Missions .....                   | 14,846.48    |                      |
| Memo—                                 |              |                      |
| From living donors .....              | \$205,290.87 |                      |
| From other sources .....              | 4,213.87     |                      |
| <b>Total Mission Income .....</b>     |              | <b>\$ 209,504.74</b> |
| <b>BALANCES, March 1, 1943—</b>       |              |                      |
| World-wide Fund .....                 | 66,727.07    |                      |
| India Funds .....                     | 8,197.42     |                      |
| China Funds .....                     | 1,576.80     |                      |
| Denmark Fund .....                    | 1,508.03     |                      |
|                                       |              | <b>78,009.32</b>     |
|                                       |              | <b>\$ 287,514.06</b> |
| <b>EXPENSE</b>                        |              |                      |
| General Secretary's Department .....  | \$ 9,209.59  |                      |
| Treasurer's Department .....          | 6,323.34     |                      |
| Missionary Education Department ..... | 11,975.90    |                      |
| India Mission .....                   | 58,025.04    |                      |

Continued on page 29

sor, Maryland, where all records will be kept. We shall maintain the same happy and cordial relations as we have previously experienced with the Friends, and we shall continue to be mutually helpful and cooperative. If any correspondence is necessary with Philadelphia, please direct it to Mrs. Ross D. Murphy, 2258 North Park Ave., Philadelphia 32, Pa.

Quite a large amount of clothing has already arrived at New Windsor from our various collecting centers and from individual groups. Soap and money for relief are needed. Make all money gifts payable to the Brethren Service Committee and send them to Elgin, Illinois, or to New Windsor, Maryland. You will enjoy making soap according to our Brethren Service Committee formula. I have just made another batch; it is nicer each time I make it. You can place the B.S.C. insignia transfer or stamp on each piece of soap that you send for relief. Try it and see how nice it looks.

The evaluation of the clothing sent in is as follows: Eastern Region for 1943, \$7,844, for three months 1944, \$930; Southeastern Region for 1943, \$2,275, for three months 1944, \$902; other sections for 1943, \$11,405, for three months 1944, \$65.

Philadelphia, Pa.

## About Books

Continued from page 17

by reading "Teaching the Multitudes." Books should be ordered from Beacon Publishers, Bridgewater, Virginia.—Raymond R. Peters.



### THE RURAL LIFE SCHOOL

C.P.S. men, in an effort to utilize most effectively the spare time that is available for educational and religious activities, have developed what is known as "specialized schools." These schools consist primarily of a group of men who are interested in extended study and action on a subject of common interest. The men transfer to a single camp in order to share and profit by the studies and experience of others. Specialized schools have studied co-operative living, pacifist living, non-violence and community living and are at present studying industrial relations, racial problems, the fine arts, religious leadership, problems of a pacifist information center, and rural life.

None of these activities holds more interest for Brethren people than the rural life school being held at the Hopewell Farm near Hagerstown, Maryland. It is of particular interest since the Brethren through the General Mission Board and the Brethren Service Committee are trying to find ways in which the church can bring a halt to the decline of the stability of our rural communities.

C.P.S. men have been interested in this phase of the problem because they recognize the vital function of the rural community in bringing about a peaceful, stable, and orderly world, and are interested in practical farming skills in order to prepare themselves for postwar rural vocations. At Hopewell C.P.S. men have an opportunity to experiment on a farm which is owned by the Brethren Service Committee, and men in C. P. S. who are especially interested in farming and in rural problems have transferred here. They are

View of some of the Hopewell Farm buildings



C.P.S. men prevent further waste of top-soil by excavating and sodding a diversion ditch

making their stay in C.P.S. a creative one and are helping to discover ways of more abundant living for rural people.

Thus it is that Hopewell Farm at Williamsport, Maryland, otherwise known as Unit 2 of C.P.S. Camp No. 24, was recognized as the most practical place for a rural life school. Definite planning for the school began last fall in co-operation with the men of the Mennonite units near Hagerstown who also wished to hold a school of this type. In January 1944 the Brethren men at Unit 2 and the Mennonite men of Unit 4 undertook a period of study in practical farming and the problems of rural life.

The program of the school was outlined according to a lecture-discussion-demonstration plan. A number of speakers and discussion leaders were exchanged between the two units during the school and two joint sessions were held.

The speakers who visited the camp during this period of the school included farmers, sociologists, ministers and agriculturists. Rev. Forrest Musser (Mennonite), Rev. Ora DeLauter, Prof. Minor C. Miller, Dr. I. W. Moomaw, and Rev. Earl Flohr pointed out the religious implications for rural community living and the importance of rural communities to church life and world peace. Dr. O. E. Baker, Dr. Winfield Fretz and Dr. Arthur Morgan discussed the necessity for and techniques in getting families back in rural communities. Farmers, William Gardenhour and Wilbur Barkdoll, C.P.S. men, Richard Kuhn and Norman Hostetler, and government agents, Mylo Downey, Eugene Merritt, E. G. Jenkins, Glen Eley and

Wilbur Stevenson, discussed practical questions such as selecting farms, farm finances, dairying, orchards, soil conservation and erosion control.

A panel discussion on gardening, plants and insect control was presented by C.P.S. men and the camp garden itself was used as a demonstration plot. Plans are made for a conference to discuss the possibilities of co-operative farming.

Farm demonstration projects being carried on at Hopewell include contour farming, pasture improvement, dairy testing, breeding of purebred stock (hogs and dairy cattle), beekeeping, poultry raising, poultry culling, egg production, butchering, carpentry, masonry, electrical wiring in a new recreation building being erected, as well as soil conservation methods learned on the project and the camp farm. Planned demonstrations for the future include dairy cattle judging, carpentry and blacksmithing (in the new shop being erected), machinery repair and community recreational leadership. Under consideration are plans for a community repair shop and co-operation with a summer work camp sponsored by the young people of the Church of the Brethren in Hagerstown.

During the summer months we are putting more emphasis on the demonstration part of our work and in the fall we plan to study more specific problems.

To date this school has been an introductory course, bringing to the foreground the problems of the farm and community and the suggestion of possible ways in which these problems might be solved. This background work was essential be-



fore we could begin on specific problems. Now that we have outlined our course of procedure, our next step in the school is to take up the outstanding problems as they present themselves, and by study and demonstration to try to find the answers. We have found that more effective work can be done if less emphasis is placed on the lecture and formal class session and more emphasis is put on practical demonstration and on greater participation in discussion groups.

The school at Hopewell is unique in that it is the first attempt among C.P.S. men to bring farming and rural life problems before the farmer of the future. It is an effort to find a solution to those problems. We have only scratched the surface in a field that can add much to the work of the church, the schools, the rural community and the farm family.

Man must eat, and man must "have life more abundantly"; we believe the rural community holds the key to both. Hopewell Farm seeks to present rural community living at its best.

This report was prepared by Ronald Gordley and Carl Beadles—both participants in the rural life school being held at the Hopewell Farm, C.P.S. No. 24, Unit 2, Williamsport, Maryland.

## Brethren Service News . . .

### C.P.S. Directors

**Rev. Ora Huston**, former director of Camp Magnolia, has been selected as supervisor in the Northwest area to take the place of Mark Schrock, who recently resigned to do farming and church work in Indiana. In this position he will have charge of a unit of dairy farmers, two hospital units and two main camps. He will not, however, serve as director of Cascade Locks, a position which Mark Schrock held in addition to his duties as area supervisor.

**Robert E. Case**, a C.P.S. assignee from Oakland, California, has been selected as director of C.P.S. No. 21, Cascade Locks, Oregon, to replace Mark Schrock. He entered C.P.S. at Cascade Locks in December 1942, and has been there since that time. He attended the second school for assistant directors in Washington, D. C., and served one term as educational director for Cascade Locks. He is a graduate of the University of California and a member of the Presbyterian Church; before entering C.P.S. he had been employed as a recreational director in Oakland and in various business concerns.

**With the choosing of these men**, a new system was initiated for the choosing of directors and supervis-

ors of C.P.S. camps. Under the new system a conference is held among representatives of the men in camp, representatives of the Elgin C.P.S. office and representatives of the Church of the Brethren and other pacifist constituency in the area in which the camp is located. This conference studies the problem until a candidate for the new job can be agreed upon.

• • •

### To Those Who Give

**From a Brethren woman:** "As I read of the suffering in China my heart was stirred. My offering is very small, but I am asking God to bless and multiply it as he did the loaves and fishes in feeding the thousands. I am enclosing \$53.00 to be applied to the relief fund."

**From a Sunday school:** "Enclosed is \$1.04 given by the primary class for general relief. The children did without candy in order to give this to those who have nothing."

**From a pastor:** "I am indeed happy to report a new spirit of enthusiasm on the part of this local congregation with regards to their giving to the support of the C.P.S. movement. In the near future we expect to have two more of our men in Civilian Public Service."

**From a worker in South America:** "The Boys' Club has gained quite a place of respect in Ecuador. Parents are seeing their boys change for the better and are feeling an impact of the faintly beating pulse of social consciousness and responsibility. And common people are seeing a concrete demonstration of religious work on a new pattern; we as Brethren are adding another link to our expanding chain of world sensitivity."

• • •

### Work Camps

**Plans for the Farmersville work camp** in California have now been completed. Nine young people are wanted to carry on a project in education and recreation for children on the grounds of the Farmersville elementary school. Living quarters will be one and one-half mile away in a government migrant camp, and work will also be carried on with the children in this camp. The camp will run from June 18 to July 22, the first week to be spent in training. Directors of the camp will be Ralph and Letha Hanchett.



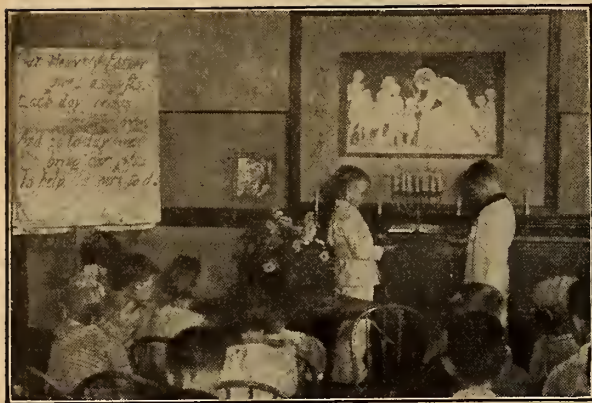
The Brethren Service Committee met at New Windsor, Maryland, Thursday and Friday, May 11 and 12. The main items they considered were the religious program in C.P.S., the dependency problem for C.P.S. men, the church's responsibility in the demobilization of C.P.S. men and men from the military forces after the war, reports on relief projects in Puerto Rico, Ecuador and Spain and plans for relief work after the war.

Persons attending the meeting (as seen in the picture above) were: Back row, left to right—Galen Kilhefner, Regional Secretary; A. Stauffer Curry, Regional Secretary; Edwin Grossnickle, Treasurer of the B.S.C.; John Metzler, Regional Secretary; Dan West, Peace Representative. Middle row, left to right—Newton D. Long, Paul Kinsel, L. W. Shultz, Mrs. Ross D. Murphy, A. W. Cordier, Paul H. Bowman, George L. Detweiler. Front row, left to right—M. R. Zigler, Executive Secretary, W. Harold Row, Director of C.P.S.

Members of the Committee not present were H. F. Richards and J. Linwood Eisenberg.



# The Church at Work



## Dedication of a New Junior Room

Genevieve Crist

The following service of worship is shared with others who may wish to plan for a special program after redecorating, remodeling or moving into a new worship room. The chairs were arranged in a semicircle around the worship center. This worship center consisted of a table placed in front of the bulletin board. On the table was placed a gold silk cover, two candelabra with offering plate between. On the bulletin board was mounted a colored picture of children worshipping, and above that these words printed on cardboard, *The Lord Is in His Holy Temple*. The room was decorated with baskets of fall leaves and candlelight was used during the service.

Organ Prelude.

Call to Worship (everybody reading):

*The Lord is in his holy temple,  
Let all the earth keep silence before him.*

Praise Hymn (standing):

*The Earth Is Hushed in Silence.*

Psalms of Worship (everybody reading):

*O come, let us sing unto the Lord:  
Let us make a joyful noise to the rock of our salvation.*

*Let us come before his presence with thanksgiving,*

*And make a joyful noise unto him with psalms,*

*For the Lord is a great God,  
And a great King above all gods.*

*In his hands are the deep places of the earth:*

*The strength of the hills is his also.*

*The sea is his, and he made it:*

*And his hands formed all the dry land.*

*O come, let us worship and bow down:*

*Let us kneel before the Lord our maker.*

*For he is our God,  
And we are the people of his pasture and the sheep of his hand.*

Story: *The House of Many Lamps.*

When the last rays of the setting sun have faded, and the mountains have flung their shadows down into the valley, the

lamps are lighted in the quaint little white houses of a village in southern Europe. There is darkness only in the gray stone church that stands on the summit of a hill overlooking the little hamlet.

A legend is told about *The House of Many Lamps* as the church is called. It was built long ago in the sixteenth century by an old duke who had ten beautiful daughters whom he loved devotedly. When they were children he took great pleasure in watching them play, and even when they were grown up he would sit in the garden for hours listening to them singing over their needlework or watching as they picked armfuls of roses.

Unlike most royal fathers, he was not anxious for them to marry and it was with great reluctance that he let them go one by one. People used to smile at the fuss he made over each one leaving home, but he would shake his head sadly and say that each one had her place and that the house was lonely in some spot without her.

Each year the daughters gathered around their father's board to eat the Christmas feast together. The circle had never been broken at this time until one year one of the daughters who had married a prince in a far country thought the journey too far and decided not to go home. Knowing how much her father counted on this family gathering, she sent a band of musicians from her court to play for him, thinking to lighten his disappointment. But the duke was inconsolable. The songs of the musicians sounded artificial in comparison with his daughter's sweet singing. Nothing could take her place.

As he grew old and white-haired the duke began to wonder what he would leave behind him to perpetuate his memory. Finally he decided to build a church so beautiful that men would worship as soon as they entered because it would draw them to God. He drew up the plans and watched the building with great delight.

At last came the great day when all was finished and the duke took one of his daughters to see it. The simple lines, the graceful beams, the carving and stained glass windows were exclaimed over and admired.

"But, father," said the daughter, "where are the lamps to hang?"

"That, my dear," said the duke, a whimsical smile lighting up his tired face, "is a pet scheme of your old father's. There will be no hanging lamps. Each one will carry his own. I have provided small bronze lamps, one for every person in the village up to the number the church will hold."

Then he added slowly, "Some corner of God's house will be dark and lonely if all his sons and daughters do not come to worship him at the appointed time." And these words were carved in the stone over the doorway.

Four hundred years have elapsed since that time. The bronze lamps have been handed down from father to son and carefully treasured. When the sweet-toned bells of the old church ring, the village people wend their way up the hill, each carrying his own lamp. The church is nearly always filled for no family wishes its corner to be dark and gloomy.

—From *The Use of Stories in Worship*, by permission of the Religious Council of Canada Supply Depot.

### Dedication of Room.

Leader: Today the juniors have come into a new room of worship. It is our very own section of God's house. It is ours to work in, to learn in, to find God in. The church has entrusted it to our care. We must prove to them that we are worthy of that trust. We can do that by observing these things (have the list written on cardboard and hold it before the group as it is read):

1. Be quiet while in the room.
  2. Talk in a low voice.
  3. Keep the room attractive and clean.
  4. Be friendly to visitors.
  5. Be in your place each Sunday.
  6. Love God who dwells here.
- If each junior remembers to do



these things then we will be keeping our section of God's house from being dark and lonely as did the people in our story.

Shall we now thank God for this lovely room and ask his help in always using it right?

Prayer of Dedication (leader):

Dear Heavenly Father, for all the good and useful things of life we are thankful. So today we say thank you for this nice room in which to study, for the new book from which we can sing, and for our kind teachers who will help us to study and worship. May we all be good students and learn as much as we can about the Christian way of life. Then help us to do the things we learn. This we ask for Jesus' sake. Amen.

Hymn: I Would Be True.

Announcements.

Benediction (stand with bowed heads. The organist will play softly. After the benediction the group will march quietly to the classroom, passing the altar as they leave and placing their offering there):

Keep us as thine own, O Lord, and fill our hearts with praise. Amen.

#### ADULT DISCUSSION OUTLINE

##### The Color Line in America

Sunday, July 9, 1944

Scripture: Acts 10: 27-37

The problem of race has always loomed up in wartime and this war is no exception. Minority groups who have been denied the rights for which we say we are fighting now voice their grievances and demand that democracy be practiced at home. The church needs to be aware of this problem if it is to contribute to the building of goodwill and peace.

Each group using this topic should discover facts concerning the race problem within the community before the meeting so as to have essential facts at hand for discussion and planning. This study should include the questions of discrimination in public places, problems of housing and recreation and provision for the religious life of the racial minority group.

After the presentation of some facts concerning race relationships the questions might be discussed:

What causes people to be prejudiced against any group?

How was Peter's prejudice overcome?

Why does the Church of the Brethren have missions in Africa and do practically nothing for the Negro in America?

What is the Church of the Brethren

Continued on page 24

## With the Minister . . .

H. L. HARTSOUGH

I am giving my entire space for one of J. E. Miller's famous stories. He says in this story what I would like to say.

These are days of refresher courses. There is a general impression that one grows dull in daily duties unless he does something to put himself in prime condition. I wish to speak of a unique refresher course. Parties concerned—a large congregation, its minister and a pastorless country church—all Church of the Brethren folk.

The pastorless church desiring a revival asked this minister to hold a meeting for them. The first words of his reply, "Yes, I will conduct your meeting," shocked them. They little expected that he would come to their small out-of-the-way congregation. They thought of him as a "big shot." Recovering from their first shock they read his entire letter. The letter was not long but different. Listen:

"Yes, brethren, I will hold your meeting on these terms: I will make the plans, do the preaching and direct you daily in your part of the work, but I will do no visiting or feasting. You will furnish our family of three with a house where we can spend our days in quiet in your midst. We will do our own house-keeping."

This was new, different, unique. They accepted the terms. As the time for the meetings neared the pastorless congregation secured a vacant farmhouse for the family. Furniture was installed, which the evangelist's wife with her deft hand could turn into a home once she was in charge.

The day arrived when the family drove into the community and was piloted to the farmhouse. Arrangements were complete. There were flowers on the table, an icebox filled with ice and eats too numerous to mention, and beds that would shorten every night. Of course, there was no electricity.

The meetings opened. The evangelist did his best to feed the ever growing crowds. Each evening after the service he met with a select group, outlined what they should do the day following and heard their reports. Those who failed to play their part soon discovered that it was unpopular to be below the average and became active. Interest grew as the community heard of the meetings, the evangelistic family in the vacant farmhouse, and the zeal of the membership. Each evening new supplies were brought in for the larder as all wanted to share.

Folks not only enjoyed the sermons and the music; they were gripped by the sincerity of the evangelist and the activity of the membership. Sinners were aroused and decisions for Christ were made. The time was nearing for the meetings to close. The final count showed that from among the best homes in the community thirty-two had been buried with Christ in baptism and arose to walk in the newness of life.

During the last week of the revival some came to the minister saying, "When we engaged your services we did not mention remuneration. That serious blunder we now want to correct." They spoke of offerings and asked his advice. He encouraged them to lift offerings. After the last offering, they apologized because they fell a little short of fifty dollars. They felt this was not sufficient for his time and labors, and wanted to increase it.

The evangelist explained that he had not come into their midst for money but to win men and women for God. His home congregation was continuing his regular salary, as he was supposed to be on vacation. He suggested that they meet his automobile expense, and lay aside the rest of the offerings as a nest egg for their next year's revival. They thought that was hardly fair to him but he insisted that it be that way. And so it was.

Being a wise pastor he reported the manner of meeting to his congregation. The preaching was not hard on him because he had an entirely new congregation. He and the family had enjoyed a real vacation at no expense to themselves. They were rested and were better prepared for the new year than if they had taken a so-called vacation with its hustle and worry and work. They had had time to be together—and with God. Even the most critical saw the wisdom of his course, and all agreed that he was ready for a year of faithful service.

These are days in which young people are urged to give one whole year of their time without remuneration because of a great world need. I would recommend this pastor's refresher course as ideal for one hundred of our strongest Brethren pastors as their special "free-time" contribution to the Master's call and a world need for the coming year.



## The Color Line in America

Continued from page 23

ren doing for Japanese-Americans?

What can our local church do to help ease race tensions? What can individuals do?

Where possible secure a member of another race with whom your group has some contact, asking him to speak and lead a discussion on the problem of race relationships. The leader of this meeting will find the following material helpful in preparing this program.

### Resource Materials

Interracial Primer. 15c.

The Story of the American Negro, Brown. 60c.

Relocation Through the Brethren Hostel. Free.

The Races of Mankind. 10c.

We Who Are America. 60c.

## Correspondence . . .

### A Tribute to Mahala Empfield

When I read in a recent issue of the Gospel Messenger of the death of Mrs. Mahala Empfield of Independence, Kansas, my mind was stirred with memories of this remarkable woman whom I knew so well from 1932 to 1936 when I was pastor of the Empfield Memorial church. She was eighty years of age in 1933, and almost blind, but she continued to repair fences, look after her cattle, pull weeds in the fields, cultivate her garden, and work harder than many men.

In 1924, she started a fund for a new church in Independence. This idea of an adequate church plant had been a dream of her deceased husband and herself. She started the fund in 1924 with an original deposit of \$4,985.75. She continued her deposits and on July 1, 1931, the account had grown to \$10,954.99.

Encouraged by the discovery of the availability of this money, the Independence church, under the leadership of its pastor, D. J. McCann, erected a substantial brick-faced church in 1931. At the time of dedication a debt of \$700 remained.

During my pastorate Mrs. Empfield was constantly spurring on the congregation in its efforts to pay off the debt, and making gifts to the fund herself—gifts which she took from current income made by the sale of milk, grain, and cattle.

She was also eager that the old church, which had been built by her husband, be remodeled into a parsonage. This was done at a cost of over \$700. Well over \$200 of that amount came from the earnings of this blind but determined woman.

Besides this, she gave a special gift of \$60.00 with which to purchase bathroom fixtures. Most of these gifts were made anonymously and often as a challenge to the church to raise similar or additional amounts. Sometimes she refused to allow me to report a gift immediately for fear the congregation would let down in its efforts. She rejoiced greatly when the entire indebtedness on the church and parsonage was paid off in 1936.

Never have I seen greater devotion to a cause and greater determination to reach a goal than was manifested by this aged woman in connection with the church plant at Independence, Kansas. It is fittingly named the Empfield Memorial church.—C. Ernest Davis, La Verne, Calif.

### Over 700 Youth at Southeastern Regional Retreat

More than seven hundred young people packed the halls and walks of Bridgewater College on Saturday and Sunday, April 15 and 16.

Projected as the first annual round table of the Southeastern Region, the conference had as an auxiliary purpose giving young people a firsthand acquaintance with college life.

Original expectations were that there would be two hundred to two hundred and fifty people present. When the probable magnitude of the attendance finally struck the campus, every ingenious device of accommodation known to the committee in charge was put into operation. Members of the faculty laid aside their reserve and peeled potatoes, parked cars, and generally indulged in the offices of good hosts.

The guest speaker for the occasion was the Rev. Clarence Cran-

ford, minister of Calvary Baptist church, Washington, D. C. He spoke twice on Saturday, first at the conclusion of a buffet supper and finally at a youth mass meeting at 8:15 o'clock in Cole Hall. Preceding the mass meeting there was a half hour organ recital played by Miss Ruth E. Weybright.

The offering at this session amounted to \$187.20.

The guests remained overnight at the college and at many homes in the community graciously made available. Sunday morning they had their Sunday-school hour in Cole Hall, followed by the morning worship in the College Street church.

The week-end activities were under the direction of the youth cabinet of the Southeastern Region of the Church of the Brethren: Flora Harsh, Eggon, W. Va., president; Inez Beeghly, Brandonville, W. Va., vice-president; Virgie Bowman, Boone Mill, Va., secretary; R. Charlotte Weaver, Bridgewater, treasurer; Chester I. Harley, Gaithersburg, Md., adult adviser; and A. Stauffer Curry, Bridgewater, executive secretary.

It is hoped that the regional round table will become an annual event, bringing the college and the youth of the churches closer together.—A. Stauffer Curry, Bridgewater, Va.

### Eastern Pennsylvania Ministerial Meeting

The fiftieth annual district ministerial meeting of Eastern Pennsylvania was held in the Chiques church on April 25-27. The meeting was largely attended; the highest attendance was 900 on Wednesday night. Most of the churches of the Eastern District were repre-



### Christian Homebuilders Class

The Christian Homebuilders Sunday-school class of the Meadow Branch church was organized in August 1942 and is composed of young married couples with a membership of twenty-nine. "Ye are the light of the world" was selected as the class motto and Christian, Let Your Light Shine as the class song. Our service projects have included Christmas packages for those in the county jail, refugees and the boys in service; programs at the county home and for shut-ins; cards and fruit for the sick; food and clothing for needy families; contributions to the Red Cross and Conference Budget; help for dependents of C.P.S. boys; flowers for the church. We have also presented an Easter pageant and a Christmas play. In the future we hope to do more and better things to help others as well as ourselves to live Christian lives for the glory of God.—Mrs. Charles W. High, Westminster, Md.



This men's quartet from the Anderson, Indiana, congregation of the Church of the Brethren was organized twenty-nine years ago with Brethren D. W. Bowman, William Marshal, Levi Wise and Charles E. Johnsonbaugh as the original members. When the last named died eleven years ago, Bro. Imel Smith was secured to take his place. These brethren have served through the free ministry of song before many church groups and in broadcasts. From the reader's left to right the men shown in the picture are: Levi Wise, William G. Marshal, Imel Smith and D. W. Bowman. The first two named are deacons; Bro. Smith is a layman, and Bro. Bowman an elder. He served the Anderson church in this capacity for more than thirty-five years. The deacons have served almost as long. A total of at least one hundred years of church service, besides all that has been given in song, is the record of this unique quartet.—Ed.



sented. Fifty years ago the first ministerial meeting convened in this same congregation. Frequent references were made to this first meeting and the earlier meeting of this type. A few German hymns were sung, which showed that the early influence of our brethren was not forgotten.

Elder G. N. Falkenstein is the only living elder who served on the program fifty years ago. Elder I. N. H. Beahm, who was present at the first meeting, was also present at the meeting this year.

The district budget was presented at the various sessions and offerings amounting to \$1,050 were received. Resolutions were presented on the passing of Elder M. Clyde Horst, the only minister who had died since the last meeting.

Every one enjoyed the hospitality of the Chiques brethren and the efficient manner in which the moderator, Bro. F. S. Carper, directed the meeting.

The 1945 meeting will be held in the West Greentree congregation. Elder Phares J. Forney was chosen moderator.

The topics centering around the thought, Deepening the Fellowship Through Christ, were ably discussed and showed splendid preparation. This manifested the quality and character of the ministry of our church district. Many of the leaders of the district participated in the program.—H. A. Merkey, Secretary, Manheim, Pa.

### Elder Charles A. Lentz

Elder Charles A. Lentz, youngest son of Adam and Elizabeth Neff Lentz, was born near Virden, Ill., on March 27, 1873, and departed from this earthly life at Leeton, Mo., on May 3, 1944. His passing was as he had often expressly desired—the end coming suddenly of a heart attack while he was about his work.

As a child his family moved near Adrian, Mo., where he grew to manhood. In youth he became a member of the Church of the Brethren.

On March 7, 1895, he was united in marriage to Lydia Mohler of Leeton, and they moved from Ad-

rian to Leeton in 1896. Four children came to bless this home: Lydia Ellen, who died in infancy; Alfred Paul of Los Angeles, Calif.; and twin daughters: Mrs. Eunice Neider of near Butler, Mo.; and Mrs. Lois Holderread of near Leeton. He also leaves five grandchildren; two brothers: Aaron of Adrian; and Elder George Lentz, of Darlow, Kansas. There are several nieces, nephews and other relatives. His was a happy home, which continued until the passing of the mother on Feb. 15, 1939, after which he kept up the home alone.

For forty-eight years he operated a harness business and shoe repair shop in Leeton. As a businessman he took an active interest in the civic affairs of Leeton. He was loved and highly respected by the entire community which he served during these many years.

His church, however, always held first place in his interests. He was chosen a deacon on Jan. 7, 1899, and elected to the ministry March 11, 1899. He proved a worthy minister, and was ordained an elder, Dec. 23, 1904. He served the local and adjoining congregations in various ways during these many years. For eight years he preached for and served the Clear Fork church. He represented his congregation and the district at various Annual Conferences, and took an active interest in local and district activities. He was always helpful and very loyal to the church. For many years his greatest joy was found in teaching the older men's Sunday-school class. He had the great joy of seeing a granddaughter and others receive Christian baptism just about ten days before his passing.

Funeral services were conducted by Elder James M. Mohler and the writer at the Leeton church, and burial was in the local cemetery. In the sudden passing of Bro. Lentz, the family, the church and the community have suffered a great loss. —Glenn I. Rummel, Leeton, Mo.

### Two Pastors

Bro. S. W. Pearce, who has served faithfully the Conemaugh Church of the Brethren for almost nineteen years, has retired from active service. His work as pastor and elder of the church came to a close April 3, 1944. He is now past seventy-nine years of age. Both he and his good wife have given their best to Christ and the church. There has been much growth in the church under his leadership and guidance.

He has conducted many funeral services, administered the anointing many times and has also performed a large number of marriages. No mere words express the depth of love and fellowship which has been shared in both joy and sorrow by Brother and Sister Pearce and their congregation. The Pearces will continue to hold their membership at the Conemaugh church and will also continue to worship there. It is the prayer of the church that God will bless them and keep them always in his divine love and care.

Installation services were conducted at the church on April 3 for Brother and Sister Arthur Rummel, who will take up the work of the Conemaugh church.

These services were in charge of the district board, with Bro. Walter Berkebile speaking on the responsibilities of the pastor. Bro. Charles Blough spoke on the responsibilities of the church, after which he presented the charge to Brother and Sister Rummel.

Bro. Pearce spoke a few words of appreciation to the congregation for things done in the past. Then he presented Bro. Rummel the key to the church. Bro. Rummel in accepting it spoke on the meaning of presenting the key.

Our prayer is that we may all be laborers together with God.—Willa Jean Gillin, Conemaugh, Pa.



## Matrimonial . . .

**Ament-Risser.**—By the undersigned at the Lititz church, Pa., May 10, 1944, Raymond W. Ament of Washington Boro, Pa., and Harriet Hershey Risser of Lititz, Pa.—James M. Moore, Lititz, Pa.

**Brubaker-Argabright.**—Rev. Wilmer Brubaker of McPherson, Kansas, and Mava Argabright of Carterville, Mo., at the home of the bride's parents by the undersigned.—W. R. Argabright, Deepwater, Mo.

**Snavelly-Wright.**—Edgar M. Snavelly of Reedley, Calif., and Martha T. Wright of Chico, Calif., at the Sacramento church, April 23, 1944, by the undersigned.—Fred J. Brunk, Sacramento, Calif.

**Young-Blough.**—Evan J. Young of Columbus, Ohio, and Edith Blough of Rochester, Minn., in the South Waterloo church, Iowa, May 28, 1944, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

## Fallen Asleep . . .

**Borden,** James Franklin, son of John and Elizabeth Borden, was born near South English, Iowa, Dec. 15, 1879, and died at Mt. Pleasant, Iowa, May 11, 1944. In December 1903 he was married and to him and his wife were born three children, two of whom survive. He became a member of the English River church while a young man. Funeral services were conducted by Bro. A. Wayne Carr. Interment was in the English River cemetery.—Virgil Coffman, South English, Iowa.

**Cornish,** Sarah Elizabeth, daughter of Christian and Rebecca Faw Robertson, was born June 2, 1866, in Forsyth County, N. C., and died March 7, 1944. On Sept. 5, 1886, she was united in marriage to William C. Cornish, who died on June 2, 1931. To them were born eight children. Surviving are six children, several grandchildren and great-grandchildren, and one brother. She was a faithful member of the Fraternity church, where the funeral was held with the writer officiating, assisted by Rev. H. G. Foltz and Rev. Vernon Graf of the Moravian Church. Interment was in the church cemetery.—S. H. Flora, Winston-Salem, N. C.

**Dillman,** Hattie, died April 25, 1944, at the age of eighty-two years. Services were conducted in the church at Nampa, Idaho, by the writer. Interment was in the Kohler Lawn cemetery.—F. H. Barr, Nampa, Idaho.

**Dove,** Artie Louella, died May 21, 1944, at the home of her son near Timberville, Va., at the age of fifty-four years. She was the daughter of the late George and Mamie Holsinger Ettinger and had spent her entire life in this section. She was a member of the Greenmount church for many years. Surviving are ten children, two brothers and a number of grandchildren. The funeral was held at the Mt. Zion Mennonite church at Daphna, Va., with the writer officiating, assisted by Rev. Perry Shenk and Rev. Samuel Shenk. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Eash,** Salome Elizabeth, daughter of Joseph and Barbara Miller, was born April 24, 1870, in Lagrange County, Ind., and died May 12, 1944, at Monitor, Kansas. At the age of twelve she moved with her parents to McPherson County, Kansas. On July 1, 1888, she was married to Josiah M. Eash. In 1891 she and her husband united with the church at Monitor. She was a loyal and considerate wife and mother. Surviving her are one daughter, five sons, four brothers, three sisters, eight grandchildren, and one great-grandchild. Funeral services were conducted at the home and at the Monitor church by the writer, assisted by Bro. J. J. Yoder. Burial was

in the Monitor cemetery.—C. N. Van Dyke, Conway, Kansas.

**Elbin,** Henry, was born Sept. 4, 1880, at Flintstone, Md., and died at the Morrison Cove Home for the aged May 12, 1944. No relative survives him. He became a member of the Church of the Brethren after moving to the Cove, where he worked for farmers. Funeral services were held in the chapel of the Home by Brethren J. E. Whitacre and H. W. Hanawalt. Burial was in the Spring Hope cemetery, Martinsburg.—Alice M. Baker, Martinsburg, Pa.

**Flory,** Carrie Sarah, daughter of David and Mary Louise Niswander, was born Aug. 29, 1883, near South English, Iowa, and died at her home near Kinross, Iowa, on May 3, 1944. On May 14, 1902, she was united in marriage to Elmer Flory and to them were born six children, all of whom survive. She united with the English River church at the age of sixteen years and remained a faithful and active member. Funeral services were conducted by Bro. A. Wayne Carr and interment was in the English River cemetery.—Virgil Coffman, South English, Iowa.

**Furman,** William, was born in Cumberland County, Pa., on July 11, 1865, to John and Rebecca Furman. When twenty years old he came to Illinois. On Dec. 5, 1889, he was united in marriage to Annie Fike. For many years he was a farmer in the Dutchtown community. He is survived by his wife, a foster son, two grandchildren and other relatives. On Aug. 30, 1943, he was received into the church by baptism. He died on May 22, 1944. Services were conducted by the writer and burial was in the Dutchtown cemetery.—H. F. Richards, Lanark, Ill.

**Kuhlman,** Milton, was born June 11, 1895, at Pearl City, Ill., to August and Mary Eby Kuhlman. On June 4, 1919, he was married to Mary Derr; one son blessed their home. He is survived by his wife and son, a brother and a sister. He united with the church when he was quite young and was active as a Sunday-school teacher and in other capacities. Death came on May 9, 1944. Services were conducted by the writer and inter-

ment was in the Mt. Carroll cemetery.—H. F. Richards, Lanark, Ill.

**Miller,** Emma W., died April 15, 1944, after a short illness, aged seventy-two years. She was a consistent member of the East Fairview church. She is survived by her husband, Bro. John K. Miller. She was a direct descendant of the Zug family, whose life and influence had a great bearing in the early church. Services were held at the East Fairview church by the home ministers. Burial was in the Chiques cemetery.—H. A. Merkey, Manheim, Pa.

**Mortimer,** Lola Lucile Carlson, was born in Herington, Kansas, March 20, 1904, and died in St. Johns hospital in Salina, Kansas, May 4, 1944. She was married to James C. Mortimer of Gypsum, Kansas, and to them were born three daughters, who, with the husband, her mother and one brother, survive. At the age of ten she united with the church at Holland, Kansas, and lived faithful to its teachings until 1932, when she joined the Baptist church at Gypsum in order to unite the family in its religious faith. She lived an exemplary Christian life. Funeral services were conducted at the Gypsum Baptist church by the Rev. Ben Bergin.—Mrs. Clarence Bailey, Hamlin, Kansas.

**Orr,** Laura Sell, died May 11, 1944, at the age of eighty-two years. Services were held in the church at Nampa, Idaho, conducted by the writer. Interment was in the Kohler Lawn cemetery.—F. H. Barr, Nampa, Idaho.

**Parkinson,** William W., died May 13, 1944, at the age of eighty-eight years. Services were held in the church at Nampa, Idaho, conducted by the writer. Interment was in the Kohler Lawn cemetery.—F. H. Barr, Nampa, Idaho.

**Rausser,** Esther Emma, was born in Ashland County, Ohio, April 1, 1863, to Levi and Sarah Schmucker. She was married to George Rausser at Lanark, Ill., on Sept. 17, 1896. Four brothers and one sister preceded her in death. She is survived by her husband. She united with the church at the age of thirteen and remained true to her faith. She was an active church attendant in the years of health. She died on May 23, 1944. Fu-

## Your Future Needs

Mexico, Indiana, Jan. 6, 1944.

General Mission Board,  
Elgin, Illinois.

Dear Brethren:

Thanks to you for your promptness in sending me my annuity. Your annuity plan that I am now enjoying is a real treat to me. It is giving me seven per cent semiannually when the bank is paying me only two per cent.

(Signed) Frank Fisher.

• The foregoing letter, written so shortly before Brother Fisher's death, January 18, 1944, indicated his appreciation for the annuity plan.

• **WHAT IS AN ANNUITY?** ANNUITY means an annual payment. In return for a principal sum paid to a church institution, the institution agrees to pay a stated annual sum to the donor for life. The rate ranges from 3% to 7%, depending on age.

General Boards, Church of the Brethren  
H. Spenser Minnich, Financial Secretary  
22 S. State Street, Elgin, Illinois

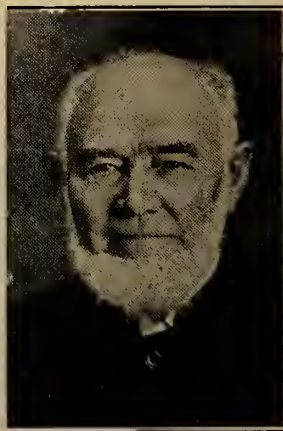
Please send me information about the plan by which I may contribute a substantial sum and receive an income for life.

.....  
Date of birth

Name .....

R. R. or Street .....

City ..... State.....





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## BRETHREN PUBLISHING HOUSE . ELGIN, ILLINOIS

neral services were conducted by the writer and burial was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

**Simpson**, Rena Randall, was born Feb. 29, 1912, and died April 19, 1944. She and her sister united with the church at Nokesville in August 1925. She was married Aug. 17, 1929, to Charles Henry Simpson of Alexandria, Va., where they resided until his death in 1942. She leaves one daughter, her parents, three sisters and four brothers. Funeral services were conducted by Bro. George Beahm, assisted by Bro. Olden Mitchell. Interment was in the Manassas cemetery.—Hazel Bowman Shepherd, Nokesville, Va.

**Stover**, Kitty Belle, died April 23, 1944, at the age of fifty-nine years. Services were conducted in the church at Nampa, Idaho, by the writer. Interment was in the Cloverdale cemetery.—F. H. Barr, Nampa, Idaho.

**Swigart**, William Henry, was born Dec. 28, 1865, and died May 20, 1944. His early life was spent on a farm in Ferguson Valley where he was born. After his marriage to Correna M. Rhodes on Feb. 4, 1892, the couple farmed in the Ferguson Valley for five years, then moved near Mattawana. He is survived by his wife, two children and three grandchildren. He was the last survivor of the eleven children born in the Levi Swigart family. He was baptized into the Spring Run church in 1888 and remained faithful till his death. Through more than fifty years his regular attendance at Sunday school and church was a challenge to all who knew him. The funeral services were conducted at his home in Mattawana by the writer and Bro. Lawrence D. Ruble.—P. L. Huffaker, McVeytown, Pa.

**Weikert**, E. M., a retired farmer, aged sixty-seven years, died May 13, 1944, at his residence in Greenville, Ohio. He was a former member of the Painter Creek church; three years ago he moved to Greenville and placed his membership in that church. He leaves his wife, Rena; eight children; fifteen grandchildren; and a brother. Funeral services were conducted in the Zechar funeral home in Greenville by Bro. Roy Honeyman. Burial was in the Riverside cemetery at Troy, Ohio. Mr. Weikert was a faithful and

devoted Christian.—Mrs. H. R. Weikert, Dayton, Ohio.

**Will**, William Clement, was born May 8, 1880, at Timberville, Va., and died April 26, 1944, at his home near Garden City, Kansas. He was the son of William Anderson and Catherine Garber Will. He came with his parents to Kansas in February 1886 and grew to manhood at Walton. On Sept. 20, 1905, he was united in marriage to Alice Miller and three children were born to them. He leaves his widow, two children, two grandchildren, two brothers and one sister. He united with the church in 1909 and held his membership in the Garden City church. Funeral services were conducted in the Garnand funeral home by Bro. George W. Burgin. Interment was in the Valley View cemetery.—Mrs. D. A. Sheaks, Garden City, Kansas.

## Church News . . .

### California

**San Diego**.—On April 19 Bro. M. S. Frantz officiated at the mortgage-burning ceremony for the parsonage; this leaves our church free of debt. The pastor and his wife held open house in the afternoon. Six have been received into church fellowship since the last report. Drs. Raymond and Laura Cottrell were with us one Sunday. Easter day began with a sunrise service, continuing with Sunday school, a children's program and the love feast. We have adopted a program which will mean the complete overhauling and redecorating of our church building. A gift from the church expansion fund will erect a new education building that will house the beginners and primaries and give the aid society a permanent room. Five boys' clubs meet in the church basement each week; two girls' clubs meet also. At the Sunday evening services in February we had speakers from various civic organizations. Many service boys and girls are attending our Sunday service and visit the parsonage through the week. Our pastor and wife are doing a wonderful work in helping those away

from home in wartime. The ladies' aid has made some splendid contributions to the general work of the church. On April 25 Anetta Mow was with us in the interest of missionary education and women's work. April 23 was La Verne College day. President and Mrs. C. Ernest Davis, Fieldman Fred Butterbaugh and a group of students were with us.—Mrs. E. A. Gibson, San Diego, Calif., May 19.

### Indiana

**Bethel Center**.—On April 16 Brethren Lawrence Shultz, Claude Ullery, Harold Neff and William Eberly were with us in the interest of men's work and the B.Y.P.D. Our revival began April 16 with Brother and Sister B. D. Hirt as evangelists; three were baptized. On April 26 Bro. F. H. Crumpacker showed slides and gave an interesting talk about China. The men have decided to plant God's acre in tomatoes. The aid society has several boxes of clothing for relief ready to send. We have a good attendance at all of our meetings. One of our boys in service recently sent a \$25 donation to the church.—Mrs. Imo Reasoner, Montpelier, Ind., May 24.

### Kansas

**Lone Star**.—Since we have been without a resident minister we have appreciated the messages that have been brought to us each Sunday by visiting ministers. Elder J. M. Ward of Ottawa filled our pulpit on April 23. Dr. H. K. Ebright, the teacher of Bible history at Baker University, was with us on May 7 and taught the adult Bible class and brought our sermon. On May 13 we observed the love feast; Bro. Ward officiated. May 14 was observed as McPherson College day. President W. W. Peters and wife were with us for the morning services. An offering of \$131 was taken for the college. At noon a dinner was served, honoring the mothers of the church and community. On May 21 Brother and Sister J. F. Burton were with us, and he preached. On May 23 Bro. L. H. Griffith, one of our home ministers, will fill our pulpit. On April 23 at a special council meeting the members voted to have Brother and Sister Elmer Dadisman, graduates of Bethany Seminary, serve as our pastors. They will take up their duties here on July 1.—Mrs. J. W. Gorbett, Lawrence, Kansas, May 23.

**Olathe**.—Brother and Sister J. F. Burton began a two-week evangelistic meeting on March 27; one person was baptized. On Easter Sunday a consecration service for the babies was conducted. Seven letters have been received recently. On May 14 we had a Mother's Day service and a basket dinner; in the afternoon we met in council with Pastor L. A. Whitaker in charge. Our Sunday-school attendance is increasing. The aid society is making quilts and preparing for a bazaar this fall. We have a committee that remembers our boys in service on special occasions.—Lilly M. Riffey, Olathe, Kansas, May 22.

### Michigan

**Long Lake**.—Bro. J. Edson Ulery presided at our business meeting on May 7 in the home of Brother and Sister Landis. The officers were all retained for another year, and we voted to have a 100% Messenger club.—Clara Bennett, Freesoil, Mich., May 26.

**Sugar Ridge**.—We are asking each organization in the church to give a short report of its accomplishments and plans at our council meetings this year. This has given new life to these meetings and the attendance has been very good. The aid society has made one large shipment of relief clothing to New Windsor, Md., and is making plans to redecorate the interior of the church. The men have been meeting on Saturday afternoons to landscape the parsonage and church grounds. We are making plans for the district meeting which will be held here in August. The young people and intermediates are becoming interested in the helper



project and we have eight calves to date. For our evangelistic services this year we exchanged pastors with the Flint church; Brother and Sister Elvert F. Miller were with us April 23-30. Two were baptized as a result of these meetings. At the close of the meetings we held our love feast. At the present time plans are being made for our Bible school to be held sometime in June.—Mrs. J. Ralph Bowman, Scottville, Mich., May 17.

### North Dakota

**Carrington.**—Easter Sunday was observed with an all-day meeting and dinner at the church. In the afternoon a program was rendered. Recently \$80 was sent for the support of C.P.S. camps. On June 11 Bro. William H. Loucks of York, N. Dak., will begin a two weeks' meeting here. Our aid meets every two weeks.—Mrs. E. E. Wenger, Carrington, N. Dak., May 20.

### Ohio

**White Cottage.**—We met in business meeting on April 18. Fixed dates were set for our semiannual love feasts. Church and Sunday-school officers were chosen for the coming year. A vote of confidence and a salary increase was given to our pastor and wife. Our pastor was chosen to represent us at Annual Conference. Our pledge of \$260 for Missionary Evelyn Horn was paid in full and a similar amount given to Brethren Service. Our women's work has been sewing for relief, having already sent more than \$50 worth of clothing and now making garments for Greek children. Our young people gave a play, What Christ Means to Me, recently. Easter and Mother's Day programs were rendered; the Mother's Day program included a consecration service for babies. The men recently gave \$8.50 for the chairs at Camp Zion and an offering of \$10 for the Bristolville church. Holy Week was observed with our pastor conducting Bible study and meditations in the homes. Recent guest speakers have been Minor M. Myers, A. H. Miller, and Leland Brubaker. Since our last report two members have died, one of them being a serviceman in action. A memorial service is being planned for him. Bro. J. D. Zigler will conduct meetings at the Wooster church Aug. 13-20 and Bro. Paul F. Shriver will fill our pulpit.—Mrs. J. D. Zigler, White Cottage, Ohio, May 22.

### Pennsylvania

**Claysburg.**—Our Holy Week services were well attended. An Easter sunrise service was held, and the young people presented the worship program at the Sunday-school hour. In the evening a Christian flag and a United States flag were dedicated; the first was given by the young women's class and the latter by a mother whose son gave his life in the service of the country. At our business meeting on April 19 Bro. C. L. Cox was elected to serve his nineteenth year as our pastor and elder. The women are sewing clothing for relief. Two rooms in the parsonage have been repainted. A young people's chorus has been organized. Special services were conducted by the pastor during the week previous to our love feast on May 14; Bro. G. Q. Showalter officiated, assisted by Bro. Frank Brubaker and the pastor. Two united with the church by baptism and one by letter. Our pastor and wife will serve as delegates to the Annual Conference and later hold a two weeks' meeting at the Jubilee church in Winchester, Va.—H. D. Miller, Claysburg, Pa., May 23.

**Lancaster.**—A men's evangelistic rally was held on March 5 with Rev. John Harries as the speaker. On the evening of April 16 the men's work sponsored the service and had as speaker Dr. C. D. Spotts, president of the Lancaster Law and Order Society. On two Sunday evenings Bro. Will Glasmire led a discussion with the B.Y.P.D. on the postwar world. At the monthly workers' meeting on March 16 Rev. Ernest Hoh of the Lutheran

church led our discussion. On six successive Sunday mornings discussions on postwar peace were held; these took the place of the adult Sunday-school hour. The political, economic, spiritual, social and racial aspects were discussed. During Passion Week Bro. R. W. Schlosser preached a series of sermons; two new members were added to the church. On Easter the B.Y.P.D. sponsored a sunrise service. During the morning worship hour the children led in devotions and song. In the evening slides featuring the life of Christ were shown. At the council meeting on April 12 we voted to renew our pastor's contract. On April 30 the B.Y.P.D. meeting for the Eastern District was held at Lancaster. Brethren Paul Fike and F. A. Myers were the speakers. On the morning of April 30 Bro. Galen Kilhefner preached; the special offering for Bethany Seminary amounted to \$108.78. On May 7 we held our love feast. On May 14 Bro. C. C. Ellis filled our pulpit; the Conference Offering amounted to \$283.93. In the afternoon the B.Y.P.D. entertained the mothers with a tea. During March the women sent two large boxes of relief clothing to New Windsor, Md.; some soap has also been made for relief. On April 13 Missionaries Paul and Zalma Weaver, who recently returned from Africa, spoke to our group. On April 27 the women sewed at St. Joseph's hospital. On May 12 they helped serve the meal for the local blind association community project. On May 18 a mother and daughter fellowship was held. A rummage sale will be held May 24, 25. A women's chorus is supplying the special music at our services. The East Fairview male quartet assisted in a musical program on May 21.—Mrs. M. Alexander Glasmire, Lancaster, Pa., May 23.

**Palmyra.**—On April 28 Bro. Ernest Wampler spoke to us about his work in China. Our church decided to help support the families whose husbands and fathers are called to the C.P.S. camps. Our love feast was held on May 7; Brethren Lester Bucher and Abraham Eshelman were the visiting ministers and Bro. Bucher officiated. Three have been baptized since our last report. On the evening of May 11 a mother and daughter fellowship meal and program were held. Much interest is shown in our heifer project. A box of soap and clothing was sent to New

Windsor, Md., by the ladies' aid. We received a good Conference Offering. On the morning of June 4 we will have a children's day program. Bro. Walter Bowman and wife of Ohio will be our summer pastors.—Mrs. Irwin Allwein, Palmyra, Pa., May 23.

**Upper Conewago.**—On April 16 we held an all-day meeting at the Mummert house. Brethren Harry Eshelman and Ollie Hevener were with us. On Easter Sunday an offering was taken for the children's home at Carlisle. The ladies' aid society sent some clothing and soap to the relief center at New Windsor, Md. Our people are very faithful in their support of the Brethren Service program; an offering for this cause is lifted once a month. We recently received an offering for the Red Cross. Since our last report five members have been baptized. May 18-21 we held our pre-love-feast and love feast services at the Mummert house. Elder G. B. Stauffer delivered the messages and assisted at the love feast. Elder D. I. Pepple preached the examination sermon and officiated at the love feast. We are planning to have two revivals in the congregation this year.—Bertha E. Hull, East Berlin, Pa., May 22.

### Virginia

**Nokesville.**—A youth banquet was held with Flora Harsh as guest speaker. Eugene Nolley, the local and district president, presided. Eugene preached his first sermon on March 19. Pastor and Sister Olden Mitchell will continue to serve our church for another three years. Our pastor represented the Eastern District at the meeting at New Windsor, Md., to discuss the relief program of the church. The ladies' aid is making old garments into boys' and girls' clothes. They recently gave \$50 to China relief. The young married people's class has had several service projects recently and given a large donation to the Camp Bethel improvement fund. Each year this class gives \$50 toward the mission share plan. Our children have their own worship service two Sundays a month. One Sunday each month the older children serve as the church choir. The ladies' aid had its quarterly birthday dinner on May 18. The local W.C.T.U. met with us in the afternoon.—Hazel Bowman Shepherd, Nokesville, Va., May 20.

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# Financial Report of the General Mission Board

Continued from page 19

|                                     |           |                      |
|-------------------------------------|-----------|----------------------|
| China Mission .....                 | 27,498.54 |                      |
| South China Mission .....           | 848.78    |                      |
| Sweden Mission .....                | 2,493.21  |                      |
| Denmark Mission .....               | 52.16     |                      |
| Africa Mission .....                | 29,807.04 |                      |
| Home Missions .....                 | 59,357.27 |                      |
| Total Mission Expense .....         |           | \$ 205,590.87        |
| <b>BALANCES, February 29, 1944—</b> |           |                      |
| India Fund .....                    | 8,197.42  |                      |
| China Fund .....                    | 1,601.80  |                      |
| Denmark Fund .....                  | 1,455.87  |                      |
| World-wide Fund .....               | 70,155.00 |                      |
| Africa Fund .....                   | 513.10    | 81,923.19            |
|                                     |           | <u>\$ 287,514.06</u> |

## Balance Sheet as at February 29, 1944

### ASSETS

#### CURRENT

|                                              |              |               |
|----------------------------------------------|--------------|---------------|
| Cash on hand and in banks ..                 | \$ 77,089.18 |               |
| Contributions Receivable ..                  | 26,297.70    |               |
| Accounts Receivable .....                    | 12,615.97    |               |
| Advances to Field Treasurers ..              | 102,031.98   |               |
| Office Equipment and De-ferred Charges ..... | 5,601.81     | \$ 223,636.64 |

#### INVESTMENTS AND OTHER ASSETS

|                                                      |            |                       |
|------------------------------------------------------|------------|-----------------------|
| Public Utility Bonds .....                           | 544,389.00 |                       |
| Industrial Bonds .....                               | 410,361.75 |                       |
| U. S. Government Bonds ..                            | 381,614.50 |                       |
| Railroad Bonds .....                                 | 193,266.25 |                       |
| City Real Estate Bonds .....                         | 106,969.00 |                       |
| Common Stocks .....                                  | 173,235.21 |                       |
| Preferred Stocks .....                               | 47,009.25  |                       |
| Brethren Publishing House (100% capital stock) ..... | 50,000.00  |                       |
| Farm Loans .....                                     | 78,079.57  |                       |
| City Real Estate Loans .....                         | 65,214.84  |                       |
| Real Estate .....                                    | 22,894.68  |                       |
| Real Estate Contracts .....                          | 71,367.25  |                       |
| Sundry Assets .....                                  | 15,703.50  |                       |
| Contingent Investments Receivable .....              | 36,866.51  |                       |
| Advances on Contingent Investments .....             | 6,070.15   |                       |
| Gish Publishing Fund .....                           | 154.22     |                       |
| Church Loans .....                                   | 49,901.28  |                       |
| Parish Loans to Young Farmers .....                  | 12,600.00  | 2,265,696.96          |
|                                                      |            | <u>\$2,489,333.60</u> |

### LIABILITIES

#### CURRENT

|                                           |              |               |
|-------------------------------------------|--------------|---------------|
| Notes Payable .....                       | \$ 66,581.31 |               |
| Accounts Payable .....                    | 50,993.27    |               |
| Foreign Transmission Cer-tificates .....  | 4,756.71     |               |
| Office and Foreign Salaries Payable ..... | 24,694.29    | \$ 147,025.58 |

#### Special Funds—

|                                               |              |            |
|-----------------------------------------------|--------------|------------|
| Brethren Service Committee ..                 | \$ 69,294.65 |            |
| Foreign Treasurers' Revolving ..              | 18,204.82    |            |
| Ministerial and Missionary Service .....      | 12,142.45    |            |
| Book and Tract Work .....                     | 2,676.17     |            |
| Board of Christian Education ..               | 2,282.48     |            |
| Denmark Poor .....                            | 1,484.93     |            |
| Gish Testament .....                          | 1,100.00     |            |
| Africa Leper .....                            | 1,000.00     |            |
| General Ministerial Board ..                  | 672.56       |            |
| Student Loan .....                            | 9,388.28     |            |
| Memorial Funds .....                          | 150.00       |            |
| Ministerial and Missionary Pension Fund ..... | 16,462.31    |            |
| Sundry .....                                  | 1,217.39     | 136,076.04 |

#### ENDOWMENT AND ANNUITY FUNDS

|                       |            |            |
|-----------------------|------------|------------|
| Mission Endowments—   |            |            |
| World-wide .....      | 886,819.24 |            |
| India .....           | 7,418.77   |            |
| Rhodes Memorial ..... | 2,450.00   |            |
| China .....           | 1,881.63   |            |
| Cuba Memorial .....   | 1,000.00   |            |
| Rohrer Memorial ..... | 757.72     |            |
| Culp Memorial .....   | 378.85     |            |
| Africa .....          | 2,414.79   |            |
| Neher Memorial .....  | 1,000.00   | 904,121.00 |

## Announcements . . .

### DISTRICT MEETINGS

|                                                         |                                                                                          |
|---------------------------------------------------------|------------------------------------------------------------------------------------------|
| North Dakota and Eastern Montana—Minot, June 29—July 2. | Ridge. June 18, West Alexandria. June 18, 8 pm, Pleasant Hill. July 1, 8:30 pm, Deshler. |
| Oregon—Camp Myrtlewood, Bridge, July 22.                | Pennsylvania June 17, Penn Run. June 21, Carson Valley.                                  |
| Texas and Louisiana—Nocona, July 28-30.                 | June 25, 7 pm, Bethel house, Yellow Creek congregation.                                  |
| Virginia, Southern—Antioch, July 25-27.                 |                                                                                          |

### LOVE FEASTS

|                                |                                              |
|--------------------------------|----------------------------------------------|
| Ohio June 17, 10:30 am, Poplar | Virginia July 8, Jubilee. July 8, Woodstock. |
|--------------------------------|----------------------------------------------|

|                                         |            |              |
|-----------------------------------------|------------|--------------|
| Miscellaneous Endowments—               |            |              |
| Gish Estate .....                       | 43,037.60  |              |
| Book and Tract .....                    | 22,048.37  |              |
| Gospel Messenger .....                  | 14,157.33  |              |
| Ministerial and Missionary Relief ..... | 22,301.24  | 101,544.54   |
| Endowment Annuity Bonds ..              | 287,559.68 |              |
| Mission Annuity Bonds .....             | 455,114.99 | 1,748,340.21 |
| <b>GENERAL FUNDS</b>                    |            |              |
| Contingent Agreements (contra) .....    | 36,866.51  |              |
| Church Extension .....                  | 73,826.67  |              |
| Parish Loan Fund .....                  | 50,000.00  |              |
| Capital Gift Fund .....                 | 18,887.00  | 179,580.18   |

### MISSION SURPLUS

|                                       |            |                       |
|---------------------------------------|------------|-----------------------|
| Building and Contingent Reserve ..... | 113,105.93 |                       |
| China Mission Reserve .....           | 22,640.08  |                       |
| Reserve for Mission Advances ..       | 60,642.39  |                       |
| <b>Current Funds—</b>                 |            |                       |
| India .....                           | 8,197.42   |                       |
| China .....                           | 1,601.80   |                       |
| Denmark .....                         | 1,455.87   |                       |
| Africa .....                          | 513.10     |                       |
| World-wide .....                      | 70,155.00  | 81,923.19             |
|                                       |            | <u>278,311.59</u>     |
|                                       |            | <u>\$2,489,333.60</u> |

## Schedules

### 1. India Mission Fund

#### Balances, February 27, 1943—

|                            |             |             |
|----------------------------|-------------|-------------|
| Quinter Memorial Fund .... | \$ 6,571.91 |             |
| India Village Fund .....   | 950.00      |             |
| Dahanu Hospital Fund ..... | 63.05       |             |
| Stover Memorial Fund ..... | 583.96      |             |
| Emmert Memorial Fund ..... | 28.50       | \$ 8,197.42 |

#### Receipts—

|                              |             |           |
|------------------------------|-------------|-----------|
| Contributions—               |             |           |
| India general donations .... | \$ 3,586.03 |           |
| India Native Worker .....    | 68.00       |           |
| India Boarding School .....  | 328.12      |           |
| India Share Plan .....       | 2,233.11    |           |
| India Missionary Supports .. | 27,639.15   | 33,854.41 |
| Endowment Income—            |             |           |
| Rhodes Memorial .....        | 98.00       |           |
| India general endowment...   | 299.70      |           |
| Rohrer Memorial .....        | 30.31       | 428.01    |

|                              |        |
|------------------------------|--------|
| Rhodes Memorial Endowment .. | 100.00 |
|------------------------------|--------|

|                                        |                     |
|----------------------------------------|---------------------|
| Total receipts .....                   | 34,382.42           |
| From World-wide Fund to bal-ance ..... | 23,642.62           |
|                                        | <u>\$ 66,222.46</u> |

#### Expenditures—

##### American Missionaries—

|                                           |              |  |
|-------------------------------------------|--------------|--|
| Supports, less refunds .....              | \$ 24,622.89 |  |
| Medical grants .....                      | 331.16       |  |
| Furlough rents .....                      | 200.00       |  |
| Publications to field .....               | 88.02        |  |
| Transportation to field .....             | 2.00         |  |
| Pension Subsidy .....                     | 660.37       |  |
| Doctor's Literature .....                 | 150.00       |  |
| Grant to National Christian Council ..... | 142.00       |  |
| Unclassified expense .....                | 27.48        |  |

|                                               |              |
|-----------------------------------------------|--------------|
| Total expense directed from home office ..... | \$ 26,223.92 |
|-----------------------------------------------|--------------|

#### Annual Budget Expense (Field

##### Operating—12 months)—

|                             |           |          |
|-----------------------------|-----------|----------|
| <b>Ahwa—</b>                |           |          |
| Boys' Boarding School ..... | \$ 780.63 |          |
| Evangelistic .....          | 1,189.06  |          |
| Property Expense .....      | 104.84    |          |
| Station Expense .....       | 314.79    | 2,389.32 |

|                              |          |          |
|------------------------------|----------|----------|
| <b>Anklesvar—</b>            |          |          |
| Evangelistic .....           | 2,430.21 |          |
| Farm .....                   | .36      |          |
| Girls' Boarding School ..... | 1,181.75 |          |
| Property Expense .....       | 486.62   |          |
| Station Expense .....        | 356.89   |          |
| Vocational Training .....    | 4,502.56 | 8,958.39 |

|                                      |          |          |
|--------------------------------------|----------|----------|
| <b>Bulsar—</b>                       |          |          |
| Primary School .....                 | 435.67   |          |
| Khergam Boys' Boarding School .....  | 1,935.55 |          |
| Bulsar Evangelistic .....            | 825.16   |          |
| Khergam Evangelistic .....           | 2,338.38 |          |
| Khergam Girls' Boarding School ..... | 1,377.43 |          |
| Khergam Industrial School ..         | 248.96   |          |
| Property Expense .....               | 489.14   |          |
| Station Expense .....                | 498.49   | 8,148.78 |

|                           |        |          |
|---------------------------|--------|----------|
| <b>Dahanu—</b>            |        |          |
| Kindergarten School ..... | 137.34 |          |
| Evangelistic .....        | 498.27 |          |
| Property Expense .....    | 118.05 |          |
| Station Expense .....     | 287.98 | 1,041.64 |

JUNE 17, 1944



|                                  |          |          |  |
|----------------------------------|----------|----------|--|
| Jalalpor—                        |          |          |  |
| Evangelistic .....               | 1,504.00 |          |  |
| Property Expense .....           | 49.92    |          |  |
| Station Expense .....            | 112.32   | 1,666.24 |  |
| Palghar—                         |          |          |  |
| Day School .....                 | 859.24   |          |  |
| Evangelistic .....               | 637.92   |          |  |
| Property Expense .....           | 84.52    |          |  |
| Station Expense .....            | 125.74   | 1,707.42 |  |
| Umalla—                          |          |          |  |
| Evangelistic .....               | 2,977.46 |          |  |
| Property Expense .....           | 32.05    |          |  |
| Station Expense .....            | 289.33   | 3,298.84 |  |
| Vyara—                           |          |          |  |
| Boys' Boarding School .....      | 1,386.05 |          |  |
| Evangelistic .....               | 3,213.14 |          |  |
| Girls' Boarding School .....     | 2,049.91 |          |  |
| Industrial School .....          | 270.83   |          |  |
| Property Expense .....           | 272.23   |          |  |
| Station Expense .....            | 312.42   | 7,504.58 |  |
| General—                         |          |          |  |
| Administrative Offices .....     | 671.86   |          |  |
| Bible School—Gujarati .....      | 1,412.46 |          |  |
| Council Fees .....               | 16.00    |          |  |
| Furlough .....                   | 1,718.52 |          |  |
| Landour Property Expense .....   | 177.82   |          |  |
| Language .....                   | 54.32    |          |  |
| Missionary Children School ..... |          |          |  |
| Expense .....                    | 338.73   |          |  |
| Pastoral Fund .....              | 500.36   |          |  |
| Publishing .....                 | 183.82   |          |  |
| Training .....                   | 678.52   |          |  |
| Union Theological Training ..... | 609.09   |          |  |
| Vacations .....                  | 611.35   |          |  |
| Widows' Allowance .....          | 398.36   | 7,371.21 |  |

|                               |           |  |  |
|-------------------------------|-----------|--|--|
| Total field operating expense | 42,086.42 |  |  |
| Estimated field expense       |           |  |  |
| January-February, 1944 .....  | 5,889.98  |  |  |

|                              |          |  |  |
|------------------------------|----------|--|--|
| Less estimated expense       |          |  |  |
| January-February, 1943 ..... | 5,510.82 |  |  |

|                              |          |          |           |
|------------------------------|----------|----------|-----------|
| Less refund from Land and    |          |          |           |
| Grading Fund .....           | 3,034.90 |          |           |
| Less Vada Bungalow rents.... | 167.48   | 3,202.38 | 39,263.20 |

|                             |  |  |           |
|-----------------------------|--|--|-----------|
| Total Annual Budget Expense |  |  | 65,487.12 |
| New Property—None           |  |  |           |
| Special Projects .....      |  |  | 138.64    |

|                           |  |  |           |
|---------------------------|--|--|-----------|
| Gross Expenditures .....  |  |  | 65,625.76 |
| Less exchange gains ..... |  |  | 7,600.72  |
| Total Expenditures .....  |  |  | 58,025.04 |

|                                   |          |          |  |
|-----------------------------------|----------|----------|--|
| Balances, February 29, 1944—      |          |          |  |
| Quinter Memorial Fund .....       | 6,571.91 |          |  |
| India Village Fund .....          | 950.00   |          |  |
| Dahanu Family Line Hospital ..... |          |          |  |
| Fund .....                        | 63.05    |          |  |
| Stover Memorial Fund .....        | 583.96   |          |  |
| Emmert Memorial Fund .....        | 28.50    | 8,197.42 |  |

\$ 66,222.46

## 2-A. China Mission Fund

|                                  |           |             |  |
|----------------------------------|-----------|-------------|--|
| Balances, March 1, 1943—         |           |             |  |
| Liao Chou Girls' School .....    |           |             |  |
| Building .....                   | \$ 813.00 |             |  |
| Ping Ting Girls' Dormitory ..... | 400.00    |             |  |
| Minerva Metzger Memorial .....   |           |             |  |
| Fund .....                       | 363.80    | \$ 1,576.80 |  |

|                                 |             |           |  |
|---------------------------------|-------------|-----------|--|
| Receipts—                       |             |           |  |
| Contributions—                  |             |           |  |
| China general donations .....   | \$ 3,298.19 |           |  |
| China Native Worker .....       | 100.00      |           |  |
| China Share Plan .....          | 606.07      |           |  |
| China Missionary Supports ..... | 14,686.09   |           |  |
| China Girls' School .....       | 5.66        |           |  |
| Minerva Metzger Memorial .....  |             |           |  |
| Fund .....                      | 25.00       | 18,721.01 |  |

|                               |       |        |           |
|-------------------------------|-------|--------|-----------|
| Bequests and Lapsed Annuities |       | 502.95 |           |
| Endowment Income—             |       |        |           |
| China general .....           | 75.27 |        |           |
| Cuba Memorial .....           | 40.00 |        |           |
| Neher Memorial .....          | 40.00 | 155.27 | 19,379.23 |

|                         |  |              |  |
|-------------------------|--|--------------|--|
| From World-wide Fund to |  |              |  |
| balance .....           |  | 8,144.31     |  |
|                         |  | \$ 29,100.34 |  |

|                                      |           |  |  |
|--------------------------------------|-----------|--|--|
| Expenditures—                        |           |  |  |
| American Missionaries—               |           |  |  |
| Supports .....                       | 13,692.33 |  |  |
| Medical grants .....                 | 422.66    |  |  |
| Furlough rents .....                 | 921.50    |  |  |
| Missionary pension subsidy .....     | 410.89    |  |  |
| Attending conferences .....          | 61.05     |  |  |
| Publications to the field .....      | 2.50      |  |  |
| Medical literature allowances .....  | 60.00     |  |  |
| Calif. College Chinese Studies ..... | 250.00    |  |  |
| Return fare repatriated mis-         |           |  |  |
| sionaries .....                      | 1,629.04  |  |  |
| Unclassified expense .....           | 373.28    |  |  |

|                             |  |           |  |
|-----------------------------|--|-----------|--|
| Total expense directed from |  |           |  |
| home office .....           |  | 17,823.25 |  |

|                                     |          |          |              |
|-------------------------------------|----------|----------|--------------|
| Annual Budget Expenses—             |          |          |              |
| (Field Operating)                   |          |          |              |
| North China—                        |          |          |              |
| Budget estimate year ending         |          |          | 8,400.00     |
| 2-29-44 .....                       |          |          |              |
| Free West China—                    |          |          |              |
| Field Work .....                    | 1,148.50 |          |              |
| Expenses returning from field ..... | 1,060.10 |          |              |
|                                     | 2,208.60 |          |              |
| Less equipment sold in China .....  | 222.22   |          |              |
|                                     | 1,986.38 |          |              |
| Less estimated expenses last        |          |          |              |
| year .....                          | 711.09   | 1,275.29 |              |
| Total Annual Budget Expense         |          |          | \$ 9,675.29  |
| Total Expenditures .....            |          |          | 27,498.54    |
| Balances, February 29, 1944—        |          |          |              |
| Liao Chou Girls' School .....       |          |          |              |
| Building .....                      | 813.00   |          |              |
| Ping Ting Girls' Dormitory .....    | 400.00   |          |              |
| Minerva Metzger Memorial .....      |          |          |              |
| Fund .....                          | 388.80   | 1,601.80 |              |
|                                     |          |          | \$ 29,100.34 |

## 2-B. South China Mission Fund

|                                       |  |           |           |
|---------------------------------------|--|-----------|-----------|
| Receipts—                             |  |           |           |
| Contributions—                        |  |           |           |
| South China general donations .....   |  | \$ 235.00 |           |
| From World-wide Fund to balance ..... |  | 613.78    |           |
|                                       |  |           | \$ 848.78 |

|                                |           |          |           |
|--------------------------------|-----------|----------|-----------|
| Expenditures—                  |           |          |           |
| Annual Budget Expenses—        |           |          |           |
| (Field Operating)—             |           |          |           |
| School .....                   | \$ 731.55 |          |           |
| Moy Gwong support .....        | 321.43    |          |           |
| Total Field Operating Expense  |           | 1,052.98 |           |
| Estimated field expense to     |           |          |           |
| 2-29-44 .....                  | \$ 234.00 |          |           |
| Less estimate previous year .. | 438.90    | 204.90   | 848.08    |
| Fund transfer expense .....    |           |          | .70       |
| Total expenditures .....       |           |          | \$ 848.78 |

## 3. Sweden Mission Fund

|                            |  |          |             |
|----------------------------|--|----------|-------------|
| Receipts—                  |  |          |             |
| Contributions—             |  |          |             |
| Sweden general donations.. |  | \$ 5.00  |             |
| From World-wide Fund to    |  |          |             |
| balance .....              |  | 2,488.21 |             |
|                            |  |          | \$ 2,493.21 |

|                              |           |  |        |
|------------------------------|-----------|--|--------|
| Expenditures—                |           |  |        |
| Missionary support .....     | \$ 366.67 |  |        |
| Costs transferring funds ... | 5.50      |  |        |
| Total expense directed from  |           |  |        |
| home office .....            |           |  | 372.17 |

|                              |           |          |  |
|------------------------------|-----------|----------|--|
| Annual Budget Expense (Field |           |          |  |
| Operating—10 months)         |           |          |  |
| Malmö—                       |           |          |  |
| Publication .....            | \$ 199.66 |          |  |
| Traveling .....              | 44.77     |          |  |
| Native Worker .....          | 804.00    |          |  |
| Mrs. Andersson .....         | 67.00     | 1,115.43 |  |

|                         |        |        |  |
|-------------------------|--------|--------|--|
| Vannaberga—             |        |        |  |
| Native Worker .....     | 352.15 |        |  |
| Property Expense .....  | 19.96  |        |  |
| Traveling Expense ..... | 48.24  | 420.35 |  |

|                     |        |        |  |
|---------------------|--------|--------|--|
| Kjavlinge—          |        |        |  |
| Native worker ..... | 111.64 | 111.64 |  |

|                         |        |        |  |
|-------------------------|--------|--------|--|
| Olseröd—                |        |        |  |
| Native worker .....     | 352.15 |        |  |
| Property Expense .....  | 6.70   |        |  |
| Traveling Expense ..... | 48.24  | 407.09 |  |

|                               |        |        |          |
|-------------------------------|--------|--------|----------|
| Estimated field expense, No-  |        |        |          |
| vember 1943-February 1944..   | 736.28 |        |          |
| Less the same last year ..... | 455.93 | 280.35 | 2,334.86 |

|                              |  |  |          |
|------------------------------|--|--|----------|
| Gross expenditures .....     |  |  | 2,707.03 |
| Less exchange gain on Annual |  |  |          |
| Budget .....                 |  |  | 213.82   |

|                          |  |  |             |
|--------------------------|--|--|-------------|
| Total Expenditures ..... |  |  | \$ 2,493.21 |
|--------------------------|--|--|-------------|

## 4. Denmark Mission Fund

|                                 |             |             |             |
|---------------------------------|-------------|-------------|-------------|
| Balances, March 1, 1943—        |             |             |             |
| Denmark Church House Fund ..... | \$ 1,429.13 |             |             |
| Denmark General Fund ...        | 78.90       | \$ 1,508.03 |             |
|                                 |             |             | \$ 1,508.03 |

|                               |        |       |       |
|-------------------------------|--------|-------|-------|
| Expenditures—                 |        |       |       |
| Estimated field expense year  |        |       |       |
| ending 2-29-44 .....          | 156.48 |       |       |
| Less estimate previous year.. | 104.32 | 52.16 |       |
| Total Expense .....           |        |       | 52.16 |

|                                 |          |          |             |
|---------------------------------|----------|----------|-------------|
| Balances, February 29, 1944—    |          |          |             |
| Denmark Church House Fund ..... | 1,429.13 |          |             |
| Denmark General Fund ....       | 26.74    | 1,455.87 |             |
|                                 |          |          | \$ 1,508.03 |



## 5. Africa Mission Fund

### Receipts—

|                                 |           |                     |
|---------------------------------|-----------|---------------------|
| Contributions—                  |           |                     |
| Africa general donations ...\$  | 8,048.64  |                     |
| Africa Missionary Supports      | 17,455.55 |                     |
| Africa Share Plan               | 947.50    |                     |
| Africa Leper                    | 640.16    | \$ 27,091.85        |
| Endowment Income                | 96.59     |                     |
| Requests and Lapsed Annuities   | 900.00    |                     |
| Total Receipts                  |           | \$ 28,088.44        |
| From World-wide Fund to balance |           | 1,718.60            |
|                                 |           | <u>\$ 29,807.04</u> |

### Expenditures—

#### American Missionaries—

|                                         |           |           |
|-----------------------------------------|-----------|-----------|
| Supports                                | 13,433.45 |           |
| Medical Grants                          | 10.83     |           |
| Furlough rent grants                    | 250.00    |           |
| Attending conferences                   | 188.63    |           |
| Publications to the field               | 83.69     |           |
| Preparation and transportation to field | 5,030.89  |           |
| Grants to Foreign Missions Conference—  |           |           |
| Institute African Languages             | 15.00     |           |
| Africa Committee                        | 100.00    |           |
| Doctor's literature allowance           | 50.00     |           |
| Unclassified expense                    | 168.50    |           |
| Missionary Pension Subsidy              | 396.16    |           |
| Total expense directed from home office |           | 19,727.15 |

#### Annual Budget Expenses (Field Operating)

|                                                  |           |                     |
|--------------------------------------------------|-----------|---------------------|
| Garkida—                                         |           |                     |
| School                                           | 148.59    |                     |
| Medical                                          | 1,796.76  |                     |
| Evangelism                                       | 402.31    |                     |
| Upkeep                                           | 651.07    |                     |
| General                                          | 181.96    | 3,180.69            |
| Lassa—                                           |           |                     |
| School                                           | 70.68     |                     |
| Medical                                          | 837.80    |                     |
| Evangelism                                       | 546.34    |                     |
| Upkeep                                           | 238.48    |                     |
| General                                          | 240.37    | 1,933.67            |
| Marama—                                          |           |                     |
| School                                           | 40.69     |                     |
| Medical                                          | 604.26    |                     |
| Evangelism                                       | 90.03     |                     |
| Upkeep                                           | 240.28    |                     |
| General                                          | 60.47     | 1,035.73            |
| Chibuk—                                          |           |                     |
| School, medical, and evangelism                  | 320.23    |                     |
| Upkeep                                           | 223.51    |                     |
| General                                          | 174.94    | 718.68              |
| General                                          |           |                     |
| Furloughs                                        | 83.58     |                     |
| Administration                                   | 930.72    |                     |
| Vacations                                        | 608.01    |                     |
| Language and Literature                          | 117.68    |                     |
| Zaria tuition                                    | 82.73     |                     |
| Agriculture                                      | 382.43    | 2,205.15            |
| Total field operating expense.                   | 9,073.92  |                     |
| Estimated budget expense, January-February, 1944 | 1,485.98  |                     |
|                                                  | 10,559.90 |                     |
| Less grant Nigerian Gov. for our schools         | 333.64    |                     |
| Total Annual Budget Expense                      |           | 10,226.26           |
| New Property—partly completed projects           | 1,642.16  |                     |
| Commission on Drafts                             | 5.00      |                     |
| Gross Expenditures                               |           | 31,600.57           |
| Less exchange gain—                              |           |                     |
| On Annual Budget items                           | 1,518.73  |                     |
| On New Property items                            | 274.80    | 1,793.53            |
| Total expenditures                               |           | <u>\$ 29,807.04</u> |

## 6. Home Mission Fund

### Receipts—

|                                 |                     |  |
|---------------------------------|---------------------|--|
| Contributions—                  |                     |  |
| Home general donations....      | \$ 14,846.48        |  |
| From World-wide Fund to balance | 44,510.79           |  |
|                                 | <u>\$ 59,357.27</u> |  |

### Expenditures—

#### Aid to Districts—

|                          |           |  |
|--------------------------|-----------|--|
| Florida and Georgia      | \$ 180.00 |  |
| North and South Carolina | 750.00    |  |
| Tennessee                | 1,669.08  |  |
| Virginia, Southern       | 909.00    |  |
| Virginia, First          | 450.00    |  |
| Virginia, Eastern        | 3,112.48  |  |
| Virginia, Second         | 600.00    |  |
| Virginia, Northern       | 199.92    |  |
| West Virginia, First     | 405.00    |  |
| West Virginia, Second    | 450.00    |  |
| Maryland, Western        | 570.00    |  |

|                                       |          |              |
|---------------------------------------|----------|--------------|
| Pennsylvania, S. E., N. J., and N. Y. | 2,523.20 |              |
| Pennsylvania, Western                 | 382.50   |              |
| Pennsylvania, Eastern                 | 300.00   |              |
| Ohio, Northeastern                    | 450.00   |              |
| Ohio, Southern                        | 2,506.85 |              |
| Michigan                              | 594.92   |              |
| Indiana, Southern                     | 763.36   |              |
| Canada, Western                       | 1,000.00 |              |
| North Dakota & E. Montana             | 600.00   |              |
| Illinois, Northern                    | 480.00   |              |
| Illinois, Southern                    | 829.92   |              |
| Iowa, N., Minn., & S. Dak.            | 549.96   |              |
| Iowa, Southern                        | 750.00   |              |
| Nebraska                              | 1,620.00 |              |
| Kansas, Northeastern                  | 99.96    |              |
| Kansas, Southeastern                  | 1,299.84 |              |
| Colorado                              | 37.50    |              |
| Okla., P. T. and N. Mex.              | 3,576.88 |              |
| Texas and Louisiana                   | 131.23   |              |
| Missouri, Northern                    | 1,259.88 |              |
| Missouri, Middle                      | 260.00   |              |
| Missouri, Southern, and Ark.          | 900.00   |              |
| California, Northern                  | 6,980.00 |              |
| California, S., and Ariz.             | 1,701.96 |              |
| Oregon                                | 2,199.96 |              |
| Pacific Coast                         | 499.98   |              |
| Unclassified Expense                  | 100.00   | \$ 41,693.38 |

### Interest on Church Debts—

|                            |        |        |
|----------------------------|--------|--------|
| Connellsville, Western Pa. | 34.45  |        |
| Mansfield, N. Ohio         | 120.00 | 154.45 |

### Summer Pastors—

|                           |        |          |
|---------------------------|--------|----------|
| Okla., P. T., and N. Mex. | 217.72 |          |
| Iowa, Southern            | 377.99 |          |
| Texas and Louisiana       | 79.48  |          |
| California, Northern      | 83.50  |          |
| West Virginia, Second     | 134.92 |          |
| Ohio, Northwestern        | 150.00 |          |
| Ohio, Southern            | 463.00 |          |
| Illinois, N., and Wis.    | 25.00  |          |
| Illinois, Southern        | 104.50 |          |
| Indiana, Middle           | 135.00 |          |
| Tennessee                 | 205.38 |          |
| Idaho and W. Montana      | 220.00 |          |
| Virginia, Southern        | 219.61 |          |
| Virginia, Northern        | 268.64 |          |
| Pennsylvania, Southern    | 150.00 |          |
| Transportation            | 586.80 |          |
| Telephone                 | 1.46   | 3,423.00 |

### Miscellaneous—

|                                                       |        |          |
|-------------------------------------------------------|--------|----------|
| Grant School Rural Leaders                            | 27.50  |          |
| Bureau of Architecture                                | 33.34  |          |
| Home Missions Council                                 | 200.00 |          |
| Federal Council of Churches—                          |        |          |
| Evangelism                                            | 25.00  |          |
| Christian Commission for Camp and Defense Communities | 300.00 |          |
| Child Welfare work                                    | 225.00 |          |
| Germantown Church                                     | 757.87 |          |
| Transportation                                        | 200.02 | 1,768.73 |

### Traveling Evangelists—

|                          |           |        |
|--------------------------|-----------|--------|
| I. D. Leatherman—mileage | 79.96     |        |
| G. G. Canfield—          |           |        |
| Time and mileage .....   | \$ 798.70 |        |
| Insurance                | 3.89      |        |
| Hospitalization          | 100.00    |        |
|                          | 902.59    |        |
| Less offerings           | 806.24    | 96.35  |
|                          |           | 176.31 |

### Nonresident Members—

|                            |          |          |
|----------------------------|----------|----------|
| Merlin Shull—time and help | 2,162.08 |          |
| Printing and supplies      | 897.57   |          |
| Postage                    | 585.93   |          |
| Office rent                | 68.00    |          |
| Group insurance            | 42.65    | 3,756.23 |

### Church Building Counsel—

|                  |          |          |
|------------------|----------|----------|
| C. H. Deardorff— |          |          |
| Time and travel  | 2,184.62 |          |
| Insurance        | 5.83     |          |
|                  | 2,190.45 |          |
| Less offerings   | 698.65   | 1,491.80 |

### Regional Work—

|                                   |                     |  |
|-----------------------------------|---------------------|--|
| I. W. Moomaw                      | 605.83              |  |
| Ministerial Student Aid           | 2,235.00            |  |
| Home Secretary Department Expense | 4,052.54            |  |
|                                   | <u>\$ 59,357.27</u> |  |

## 7. Ministerial and Missionary Service Fund

|                        |             |  |
|------------------------|-------------|--|
| Balance, March 1, 1943 | \$ 9,321.50 |  |
|------------------------|-------------|--|

### Receipts—

|                              |           |           |
|------------------------------|-----------|-----------|
| Gish Estate Endowment Income | \$ 344.30 |           |
| General Endowment Income     | 892.05    |           |
| Endowment Principal          | 500.00    |           |
| Conference Budget            | 18,000.00 |           |
| Ministers' Specials—refunds  | 60.00     |           |
| Total Receipts               |           | 19,796.35 |
|                              |           | 29,117.85 |

### Expenditures—

|                       |           |  |
|-----------------------|-----------|--|
| Registered allowances | 15,475.25 |  |
| Ministers' Specials   | 50.00     |  |



|                                                    |               |  |
|----------------------------------------------------|---------------|--|
| Pension Fund expense .....                         | 1,444.03      |  |
| Miscellaneous expense .....                        | 6.12          |  |
| Total Expenditures .....                           | 16,975.40     |  |
| Balance, February 29, 1944....                     | \$ 12,142.45  |  |
| <b>8. Student Loan Fund</b>                        |               |  |
| Balance, March 1, 1943 .....                       | \$ 7,688.20   |  |
| Receipts—                                          |               |  |
| From Conference Budget                             |               |  |
| Fund .....                                         | \$ 2,000.00   |  |
| Loans repaid .....                                 | 300.08        |  |
| Total Receipts .....                               | 2,300.08      |  |
|                                                    | 9,988.28      |  |
| Expenditures—                                      |               |  |
| Loans granted .....                                | 600.00        |  |
| Balance, February 29, 1944....                     | \$ 9,388.28   |  |
| <b>9. Book and Tract Work</b>                      |               |  |
| Balance, March 1, 1943 .....                       | \$ 2,652.91   |  |
| Receipts—                                          |               |  |
| Endowment note interest ..                         | \$ 6.00       |  |
| Endowment income .....                             | 881.93        |  |
| Total Receipts .....                               | 887.93        |  |
|                                                    | 3,540.84      |  |
| Expenditures—                                      |               |  |
| Endowment rebates .....                            | 8.50          |  |
| Tract mailing .....                                | 411.27        |  |
| Tract publication .....                            | 444.90        |  |
| Total Expenditures .....                           | 864.67        |  |
| Balance, March 1, 1943 .....                       | \$ 2,652.91   |  |
| <b>10. Africa Leper Fund</b>                       |               |  |
| Balance, March 1, 1943 .....                       | \$ 1,900.00   |  |
| Receipts—                                          |               |  |
| From American Mission to Lepers                    | 4,090.00      |  |
|                                                    | 5,990.00      |  |
| Expenditures—                                      |               |  |
| Withdrawals by Africa Mis-                         |               |  |
| sion Treasurer .....                               | 4,990.00      |  |
| Balance, February 29, 1944....                     | \$ 1,000.00   |  |
| <b>11. Memorial Funds</b>                          |               |  |
| Balance, March 1, 1943 .....                       | \$ 200.00     |  |
| Receipts—                                          |               |  |
| Interest .....                                     | 10.00         |  |
|                                                    | 210.00        |  |
| Expenditures—                                      |               |  |
| Transfer to World-wide Mis-                        |               |  |
| sion fund .....                                    | 60.00         |  |
| Balance, February 29, 1944....                     | \$ 150.00     |  |
| <b>12. Mission Building and Contingent Reserve</b> |               |  |
| Balance, March 1, 1943 .....                       | \$ 136,777.16 |  |
| Receipts (from)—                                   |               |  |
| Requests .....                                     | \$ 25,589.44  |  |
| Lapsed Annuities .....                             | 6,000.00      |  |
| Investment Income .....                            | 28,937.77     |  |
| Total Receipts .....                               | 60,527.21     |  |
|                                                    | 197,304.37    |  |
| Disbursements (transfers to)—                      |               |  |
| Church Extension Fund ....                         | 11,826.19     |  |
| Brethren Publishing House ..                       | 18,654.34     |  |
| Investment Loss .....                              | 382.81        |  |
| Parish Loan Fund .....                             | 50,000.00     |  |
| Employee Retirement Annuity                        | 3,335.10      |  |
| Total Disbursements .....                          | 84,198.44     |  |
| Balance, February 29, 1944 ....                    | \$ 113,105.93 |  |
| <b>13. Church Extension Fund</b>                   |               |  |
| Balance, March 1, 1943 .....                       | \$ 62,000.48  |  |
| Receipts—                                          |               |  |
| Transfer from Mission Build-                       |               |  |
| ing and Contingent Reserve                         | 11,826.19     |  |
| Balance, February 29, 1944 ...                     | \$ 73,826.67  |  |
| <b>14. Investment Department</b>                   |               |  |
| Interest Received (net)—                           |               |  |
| Bonds—                                             |               |  |
| Public Utility .....                               | \$ 23,655.14  |  |
| Industrial .....                                   | 13,543.56     |  |
| U. S. Government .....                             | 6,163.59      |  |
| Railroad .....                                     | 9,536.93      |  |
| City Real Estate .....                             | 4,271.74      |  |
| Real Estate—                                       |               |  |
| Farm Loans .....                                   | 5,245.78      |  |
| City Loans .....                                   | 2,097.29      |  |
| Real Estate Contracts .....                        | 4,772.49      |  |
| Real Estate (owned) .....                          | 4,052.37      |  |
| Common and Preferred Stocks                        | 8,430.83      |  |
| Sundry .....                                       | 1,418.27      |  |
|                                                    | \$ 82,224.77  |  |

#### Distribution of Investment Income—

|                               |              |
|-------------------------------|--------------|
| Annuities Paid .....          | \$ 38,047.95 |
| Special Endowments .....      | 4,884.64     |
| Office Investment and         |              |
| Counselor Expense .....       | 9,440.38     |
| Interest on Notes Payable...  | 914.03       |
| Net Gain (to Mission Building |              |
| and Contingent Reserve)..     | 28,937.77    |
|                               | \$ 82,224.77 |

#### 15. Gish Publishing Fund

(A) Financial Statement

|                                |          |
|--------------------------------|----------|
| Balance, March 1, 1943 .....   | \$ 85.75 |
| Receipts                       |          |
| From Gish Estate Endowment     | 1,377.20 |
|                                | 1,462.95 |
| Expenditures—                  |          |
| Publicity .....                | \$ 27.77 |
| Review books for Committee     | 92.31    |
| Committee expense .....        | 19.51    |
| Loss on sales to ministers...  | 1,477.58 |
|                                | 1,617.17 |
| Deficit, February 29, 1944 ... | 154.22   |

#### (B) Book Distribution

(Year ended February 29, 1944)

|                                       | Inventory<br>3-1-43 | Bought | Special<br>Disposals* | Sold to<br>Ministers | Inventory<br>2-29-44 |
|---------------------------------------|---------------------|--------|-----------------------|----------------------|----------------------|
| 108. One Volume Bible Commentary      | 14                  | 75     | 22                    | 64                   | 3                    |
| 202. Home Missions Today and To-      |                     |        |                       |                      |                      |
| morrow .....                          | 3                   |        |                       | 1                    | 2                    |
| 226. Oxford Message and Decisions     | 56                  |        |                       | 11                   | 45                   |
| 227. Edinburgh Conference Report..    | 65                  |        |                       | 2                    | 63                   |
| 229. Home Builders of Tomorrow....    | 25                  |        |                       | 48                   | 2                    |
| 224. Christ and the Fine Arts.....    | 8                   | 120    | 13                    | 95                   | 20                   |
| 245. Educational Work of the Church   | 1                   |        |                       | 1                    |                      |
| 256. Brethren Ministers' Manual....   | 15                  | 150    |                       | 140                  | 25                   |
| 262. Alcohol Problem Visualized....   | 59                  |        | 9                     | 40                   | 10                   |
| 267. Rites and Ordinances and         |                     |        |                       |                      |                      |
| Ground Searching Questions...         | 25                  | 50     |                       | 41                   | 34                   |
| 272. We Won't Murder .....            | 16                  |        |                       | 16                   |                      |
| 273. Bible Dictionary .....           | 21                  | 20     | 3                     | 29                   | 9                    |
| 274. History of the Christian Church  | 17                  | 60     |                       | 52                   | 25                   |
| 279. A Preface to Christian The-      |                     |        |                       |                      |                      |
| ology .....                           | 7                   | 10     |                       | 17                   |                      |
| 280. Preaching from the Bible.....    | 23                  | 12     |                       | 35                   |                      |
| 282. Meet Henry Kurtz .....           | 22                  | 15     |                       | 19                   | 18                   |
| 283. This Is the Victory .....        | 12                  | 35     | 3                     | 44                   |                      |
| 288. How Does God Deal With           |                     |        |                       |                      |                      |
| Evildoers? .....                      | 59                  |        |                       | 59                   |                      |
| 292. The Ethical Ideals of Jesus .... | 2                   |        |                       | 2                    |                      |
| 293. A Voice in the Wilderness ....   | 22                  | 15     |                       | 27                   | 10                   |
| 295. Great Chapters of the Bible....  | 1                   |        |                       | 1                    |                      |
| 296. Walker's Concordance.....1941    | 4                   | 65     |                       | 45                   | 24                   |
| 298. How Shall I Say It? .....        | 5                   | 25     |                       | 28                   | 2                    |
| 302. The Greatest Men of the Bible    | 2                   |        |                       | 2                    |                      |
| 304. Officer's Manual .....           | 50                  | 50     |                       | 81                   | 19                   |
| 306. Prayer .....                     | 4                   | 100    |                       | 76                   | 28                   |
| 307. John G. Paton .....              | 8                   |        |                       | 8                    |                      |
| 308. The Christian Faith .....        | 9                   | 20     |                       | 28                   | 1                    |
| 309. Youth Work in the Church....     | 5                   | 65     | 7                     | 54                   | 9                    |
| 310. The Church's Opportunity With    |                     |        |                       |                      |                      |
| Adults .....                          | 12                  |        |                       | 12                   |                      |
| 311. God's Back Pasture .....         | 1                   |        |                       | 1                    |                      |
| 312. The Gospel of Luke .....         | 1                   |        |                       | 1                    |                      |
| 313. The Holy Spirit .....            | 8                   | 10     |                       | 18                   |                      |
| 314. The Broken Cup .....             | 13                  |        |                       | 13                   |                      |
| 315. Faithful Also in Much .....      | 14                  |        |                       | 13                   | 1                    |
| 316. Source Book on Christian         |                     |        |                       |                      |                      |
| Education .....                       | 19                  |        |                       | 19                   |                      |
| 317. Personalities Behind the Psalms  | 3                   | 50     |                       | 53                   |                      |
| 318. The Lord's Prayer .....          | 23                  | 20     |                       | 43                   |                      |
| 319. You Are My Friends .....         | 11                  | 35     |                       | 46                   |                      |
| 320. A Testament of Devotion ....     | 31                  | 10     |                       | 41                   |                      |
| 321. In the Shadow of the Cross....   | 16                  |        |                       | 16                   |                      |
| 322. The Gospel of John .....         | 30                  | 25     |                       | 55                   |                      |
| 323. Doran's Ministers' Manual—1943   | 31                  |        |                       | 31                   |                      |
| 326. The Parents' Manual .....        | 21                  | 115    | 16                    | 93                   | 27                   |
| 327. Where Are the People? .....      | 6                   | 85     |                       | 79                   | 12                   |
| 328. Paul's Ways in Christ .....      | 13                  | 27     |                       | 40                   |                      |
| 329. Great Women of the Bible ....    | 18                  | 75     |                       | 93                   |                      |
| 330. Preaching From the Prophets..    | 185                 |        |                       | 156                  | 29                   |
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# GOSPEL MESSENGER

Volume 93

JUNE 24, 1944

Number 26



## CONFERENCE *Is in Session*

### JOURNEYINGS EASTWARD

"We are on our way to Annual Conference!" Throughout the Church of the Brethren, whether one's home-state is Pennsylvania, Kansas, or California, these words convey a significant elation which all Brethren know about. If one reads the diary of John Kline, or S. H. Hertzler, or Abraham H. Cassel, or any other of our older Brethren who were thoughtful enough to write diaries, he finds these men reaching their writing peak when they are on their way to Annual Meeting. Perhaps it was so because they anticipated many stops with friends along the way and many hours of brotherly fellowship and "strengthening of the spirit" after they got there.

This writer ventures a hope that the days of delegate Conferences will end one of these years and that the great exhilaration of "going to Annual Meeting" will not be denied to the church of the coming years.

To go toward Pennsylvania to an Annual Conference brings a little additional luster to the eye of one who delights in the historical lore of our brotherhood. For it was in the Pennsylvania and Maryland and Virginia valleys that the Brethren were nurtured and grew, and from whence they sent out rootages to almost all the states in our Union. Kansas and Iowa and California churches are pleased to trace their origins back to the East.

### OBSERVATIONS ON THE WAY

One scarcely leaves Elgin and the Fox River valley (the Brethren, true to tradition, located the Publishing House in a Valley) until he is involved in the shuntings and the turnings necessary to get through Chicago. It seems a long way through and Chicago always seems busy. No matter how frequently one passes through this bustling, noisy, sprawling city he cannot fail to be impressed by it. Located at the edge of the East it seems to carry much of the spirit of the West. Though it is not so young it conveys the atmosphere of youth. The dirtiness behind its ears seems to result from the carelessness of youth, which is so busy growing it forgets to wash there, rather than to stem from old age which is too old to care.

● Continued on page 3



# Around the World



Monument to church leaders, French Broad church, Tennessee.

## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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According to the best advice available, 1,190 elections on the liquor question were held in the United States in 1943. Of these, 716 were won by the dries and 474 by the wets.

In 2,160 small areas, including townships and precincts, in six states, there is a ban on the sale of hard liquor. Fourteen states are reported as having no dry territory.

Since its establishment in July 1942, the Committee for the Welfare of the Blind in China has opened twelve free clinics, and sponsored more than thirty schools for the blind.

More and more, industrial firms are seeking the aid of psychiatry to release employees, both long-time workers and returned veterans, from their emotional problems, and to help them adjust themselves to their jobs.

Forty per cent of all discharges from the armed services are for nervous diseases, Col. Leonard Rowntree of Selective Service headquarters, asserted recently, before the American Psychiatric Association.

Modified mergers, the use of other buildings and a change to co-educational status are among the solutions considered by the board of education of New York City in solving problems caused by the unfilled seats in the high school buildings of the city. Enrollment is steadily declining.

Enough clothing to provide more than 100,000,000 persons with complete outfits will be required in the relief period immediately after the reconquest of Europe, according to estimates made public recently by the National Planning Association. The bulk of this clothing will have to be supplied, if at all, by the United States.

The African Methodist Episcopal Church, with upward of 1,000,000 Negro communicants in the United States, will be active in a program "against discrimination, oppression and inequality," both now and in the postwar period, according to a report released by a committee from the body. A unanimously adopted document called upon the more than 2,000 active ministers of the denomination to "stand up and be counted" in the fight between the forces of tyranny and liberty.

The urban population in Belgium subsists on about one third of the minimum diet prescribed by the League of Nations.

States with communities which have banned the sale of beer include: Illinois, 896; Pennsylvania, 539; Ohio, 437; Maine, 345; Wisconsin, 315; Vermont, 131; Massachusetts, 109; New Hampshire, 107; Michigan, 3; New Mexico, 1; Rhode Island, 1.

The early establishment of "free ports" in the United States where Jewish refugees from nazi Europe may find sanctuary for the duration of the war is urged by the Synagogue Council of America. Dr. Israel Goldstein, president of the council, has made an appeal to President Roosevelt.

A far-reaching change that the war is bringing to Asia is widespread democratic industrialization. It is a silent, orderly revolution of immense import for the future. The Asiatic masses in China and India have discovered that cheap and unlimited labor, coupled with skilled craftsmanship, can make up for lack of expensive machinery.

There has been a great increase in the sale of books and booklets published for the purpose of aiding Christians in private worship. This type of book reached the best seller class when *Abundant Living*, by E. Stanley Jones, was issued in a size to fit a man's pocket or a woman's purse. This book has sold over 275,000 copies in a little more than a year.

Phases of Lutheran ministry important to the more than 600,000 men and women of that denomination now serving in the armed forces include 700 Lutheran clergymen in the army and navy chaplains' service, sixty-seven full-time service centers with full-time service pastors, service to 40,000 migrant families, work among Germans in prisoner-of-war camps.

The direct results of war and inflationary prices have increased blindness in China, especially among young children. Night blindness due to vitamin deficiency has become especially prevalent. At best the staple diet of rice and vegetables is low in vitamins. The bean curd, eggs and fresh fruit which might supply the lack are now as scarce as they are prohibitively expensive.



## Conference Is in Session

Continued from page 1

To Brethren, Chicago has come to mean Bethany Seminary and Bethany Hospital and Sears Roebuck. These are Chicago's excuse for being! Within the past few weeks we have learned that Montgomery Ward is there also.

Chicago eventually fell behind, and the Indiana countryside seemed a cheery relief from city congestion. Farmers were busy in their fields, some following teams of sleek-appearing horses but more of them were bouncing back and forth across the fields a bit more rapidly on brightly colored tractors. Corn seemed to be the item of interest in this early June season; some were planting it; a few, more energetic or more fortunate in weather or field location, were cultivating it.

As further journeying brought us into Ohio we noted a slight advance in season. The corn was larger here; what appeared to us to be rye stood fence-top high and was quite

fully headed out; wheat seemed to be hurrying into head, too, as if it knew that hungry people in China and India and Europe were starving for the bread which it could produce. At some places we saw acre upon acre of onions, or tomatoes or potatoes. Among the potatoes giant machines were spraying insecticides over the plants.

Pennsylvania appeared on our horizon at last and almost at once we were in the mountains. Recent rains had made all the rivers yellow with flood and had brought many brooklets cascading down the mountainsides. The curves of the hills led into each other and though the ruggedness and massiveness and beauty of angles characteristic of the Rockies was not here, the quietness of gently curving lines seemed to brood over these mountains and along these rivers. Various shades of light green denoted the different kinds of trees which covered the hillsides. The still deeper greens of pine and hemlock added to the beauty. Roses crawled

over the roadbanks and breathed their fragrance everywhere.

At last Huntingdon was reached and Juniata College, stretching up across the hillside above the town, became the center of our interest. Oller Hall, to be the scene of most of the assembly meetings, claimed our attention first. Would it be large enough for even a delegate Conference? We wondered. It would seat 1,100 we were told, and loudspeakers would be arranged on the campus for overflow visitors on Sunday. Oller Hall gave us the impression that it would be exceptionally comfortable and convenient for this year's restricted Conference. A kind trustee, Bro. Hesse, saw to it that we got a look at the campus and the beautiful flower garden of Sister C. C. Ellis. This was refreshing and a welcome rest from our journey.

Since Conference was not yet to begin for a few days, we hastened on to Elizabethtown to visit the church and some friends in the interim.

### Some Random Thoughts on the Way

It is good to see whole families in gardens. Growing things teach children about God, and families that grow things together are usually happy families.

It looks good to see fathers and sons operating farm machinery together. We hope some of the sons thus trusted by the fathers may continue to live on the land. Good farm families can build churches.

One can conjecture as to what section of the East or of Europe people moved from when they moved further west, by looking at their houses and barns. Pennsylvania and Virginia and Switzerland were particularly easy to designate.

Company houses in the mining regions, by their drabness and their uniformity, reveal that economics and wealth work in the direction of regimentation about as much as political dictators. Both concentration of money and political power are destructive of individuality.

God eventually covers with vines and flowers and beauty the slag and ugliness that man heaps up. He will do that in human hearts too. God must like beauty!

### The Town of Huntingdon

The Annual Conference of 1944 is being held in a place which truly exemplifies the co-operation of God and man in the creation of beauty. Huntingdon, a town of 9,000 population, is located in the central part of the state of Pennsylvania, in the

## Thinking About the News...

### The Christian Century and War

For many years the Christian Century has been the writer's favorite nondenominational religious journal; it followed him all the way to Africa. The clarity of its earlier editorial policy was refreshing. Its compromise and straddle position, therefore, on the present war issue was read with regret. Recently the Gospel Herald, a Mennonite journal, carried an interesting and clear-cut article by Edward Yoder which discussed the Christian Century position and was entitled *Compromise With War*. Reprint copies of it are available through the Mennonite Central Committee, Akron, Pennsylvania.

Some observations about the Christian Century's rather difficult position can be made.

1. It insists that there are only two sides in this war, and that everyone is either actively assisting the allies or he is purposefully aiding the enemy. The Christian conscience constrains one to seek for a third position in which he can love the whole of humanity. His purpose in this position is to help both elements of a society which is suffering from sin-sickness. The prohibitions of governments prevent him from accomplishing this very fully but it is in this direction that he takes his stand.

2. It insists that in war the only right is victory and the only wrong is that which retards victory; the ordinary standards of right and wrong do not hold in wartime. The Christian conscience cannot believe that "forgiving one's enemies" was intended to mean that one should kill them first, or that it was intended to apply only when one was surrounded wholly by friends.

3. It insists that the individual must be at war but that the church should not be. It further insists that one cannot withdraw himself from his nation and be at peace but that one should withdraw himself from this "not at war" church, and himself be at war. If withdrawal from either is necessary (our present government regulations seek to make it unnecessary), then certainly the Christian conscience finds it hard to withdraw from the church of Jesus Christ which men can never take to war.

4. To stand clearly on the teachings and the spirit of Jesus Christ does not require any apologizing and very little explaining. Many Christian Century pages have not yet made clear the other stand.

D. W. B.



beautiful valley of the Juniata River, at an elevation of 612 feet above sea level. It is named for the Countess of Huntingdon, a liberal donor to the educational institution which later became the University of Pennsylvania. An old tradition, apparently unfounded but none the less suggestive, holds that the name was derived from a saying of the Indians who, when the whites encroached on their valley home, said that their hunting was done. At any rate, it is not difficult to see why they should have resented the encroachment and yielded their lovely valley to the paleface with reluctance and bitterness. History is not just a matter of recent date here, for the town was founded in 1767 on the site of an Indian village named Standing Stone because of a large stone erected there as a symbol of the peace and prosperity the Indians thought would continue as long as the stone was left standing.

From the campus of Juniata College one sees mountains of the Appalachian system to the west, north and east. Not only are they beautiful to see, but their restfulness is conducive to that peaceful frame of mind and soul that makes an Annual Conference both enjoyable and profitable. They, being often spoken of as the "eternal hills," should point us toward those things which are really, as well as verbally, eternal. May it prove to be so this week! One of these hills which figures prominently in the life of the college is Roundtop, north of the campus. This elevation, the property of the college, was given its name by J. M. Blough and Jesse Emmert after they had attended a Northfield conference. Once each year a missionary service is held on Roundtop in honor of the Juniata students who have served or are serving on the mission field.

#### **The Juniata Campus**

The Juniata campus, located more than a mile north of the business section, appeals to one at once as being ideally adapted to the needs of a Conference the size of this one. More than fifty acres are included in the campus. One is impressed with the beauty and the dignity of the campus. Fourteen well-kept buildings are surrounded by spacious lawn, trees and shrubbery, all of which show the detailed care consistent with our Brethren tradition of orderliness and neatness.

While your reporter was just starting to look over the campus, he

fell in with President Calvert N. Ellis, who graciously volunteered time out of his busy day to show the campus and point out items of interest to readers of these notes. Among the points of interest to those of a historical turn of mind it is natural that the original building should be prominent. Founders Hall was built in 1878 when the school which had been known since 1876 as the Brethren Normal School became the Brethren Normal College. In this building one sees the former chapel, a part of whose equipment is the pulpit desk from which many well-known Brethren leaders such as James Quinter, Martin G. Brumbaugh, J. B. Brumbaugh, H. B. Brumbaugh, T. T. Myers and Charles C. Ellis have preached the Word and pointed succeeding generations of students to the eternal verities. Another building of historical interest is the men's dormitory, The Cloister, built as a replica of the Brothers' Saal and the Sisters' Saal of the Ephrata Cloister. The newest building, Oller Hall, which seats about 1,100 people, is the auditorium in which the open sessions of the Conference will be held. A rapid survey of its accommodations suggests that the sessions will be well housed. Of no small interest to some of us is the college library, where an exhibit of Brethren historical documents is to be on display. (More will be said about this later.) The Stone church, built in 1909, stands just across the street from the campus, and is the meeting place of the Huntingdon congregation, of which Bro. Tobias Henry is the pastor. There are other buildings, of course, but it does not seem advisable to tell about each.

One cannot help realizing as he looks at the campus and talks with those who know its lore that the college is an institutional monument to the far-sightedness and sacrificial devotion of such godly men as Professor J. M. Zuck (the founder), J. B., A. B. and H. B. Brumbaugh, the inspirers and promoters of the idea of establishing a Brethren college in Huntingdon. That their zeal and sacrifice have been well rewarded has been amply proved by the more than 7,000 alumni of the school who have made significant contributions to the church and their fellow men in such fields of service as the ministry, missionary work, teaching, medicine, law, homemaking, etc.

#### **Inside the Gymnasium**

Appropriating for his purposes one of the convenient small tables inside the gymnasium, your reporter

spent some time observing what was going on both inside the gymnasium and on the campus. Along the south wall of the gymnasium behind a long row of tables, sit representatives of the local Brethren group serving as lodging and registration committees. Their faithfulness to their work speaks well of their evident determination that their guests for the week shall be properly identified and comfortably housed. Bro. J. Clyde Stayer of the college faculty is director of the locating committee. The cordiality and helpfulness of the local people are causing many words of commendation and appreciation to be said.

The remainder of the floor space in the gymnasium is occupied by the exhibit of the General Boards and the Brethren Publishing House. Here one sees a group of workers under the direction of Raymond R. Peters and Earl Kurtz pushing boxes and trunks in various directions, unpacking and unwrapping a variety of books, pamphlets, plaques, etc., and well on the way to bringing order out of what had seemed to be chaos. More will be said about the exhibit later, but it would be only fair to say at this point that the new book by Bro. Rufus D. Bowman, *The Church of the Brethren and War, 1708-1941*, is attracting considerable attention.

#### **Who Is Here**

As is to be expected at this early date, not many are here yet. But perhaps that very fact might add interest to those who are here. Since the General Mission Board is in session today its members are here, with the exception of Sister Nora Rhodes of Iowa. Members of the Ministerial Board are on the campus and will hold their first session this evening. Some other board members are present already, and a number of members of the Elgin office staff are busy caring for the interests committed to their charge. Representatives of the church's educational institutions are being seen here and there.

Prominent among those already here are some of our missionaries and missionary appointees; their presence offers us assurance that the church's world-wide interests and responsibilities will not be neglected. Would you like to know who these faithful servants of the church are? Then watch with me as they move about in this room which is being used as Conference headquarters. Here is Bro. J. F. Graybill from the Scandinavia mission. The India field is represented



by Sister Eliza Miller and Brother and Sister Chalmer Shull. China missionaries here are Sister Nettie Senger and Bro. Frank Crumpacker. Africa missionaries Clarence and Lucile Heckman and Christine Kulp, and Brother and Sister Ivan Eikenberry (under appointment) complete the list of those your reporter has seen thus far.

The ages of Conference attendants naturally vary widely. Among those whose age span has far out-reached the usual is Bro. William Beery, whose ninety-two years have not noticeably diminished the sprightliness of his step or his interest in good music for the Church of the Brethren.

#### Who Isn't Here

Many familiar figures in the church's activities are not and will not be on the Conference grounds this year. Among them are Brethren Edward Frantz and J. E. Miller, long-time servants of the church, and Brethren H. A. Brandt and E. M. Hersch of the Publishing House staff. Noticeably absent, too, are the children, who in years of happier world conditions have added much to the Conferences. And then too we cannot overlook that large number of people who are kept away because of the restrictions of travel incident to the war. We hope that by another year these conditions may be removed.

#### Monday, June 5 Board Meetings

Juniata campus appeared washed and fresh as General Mission Board members, returned missionaries, General Board secretaries and other interested members of the church who are already on the grounds hurried to Students Hall and into the room designated "General Mission Board."

At one end of the room Bro. Rufus Bowman, chairman, gathered his Board around the table prepared for them, and the visitors seated themselves about the room to witness and participate as opportunity presented.

The meeting was opened with devotions and prayer led by Board member Bro. Frank Carper, who read from Philippians, the second chapter. This helped to create the spiritual atmosphere which is necessary if a board, representing the general good of the total church, is to perform its duties in the spirit of the Lord. As is customary, visitors were presented. Some who were present at this early hour were Bro. Frank Crumpacker from China, Sister Eliza Miller from India, Sister

Nettie Senger from China, Brother and Sister Clarence Heckman from Africa, together with Brethren H. H. Nye, Drew Funderburg, C. D. Bon-sack, Ora Garber, Earl Kurtz, and others. Those closely connected with the Board such as M. R. Zigler, Edwin Grossnickle, and Anetta Mow, were also present this morning. Others continued to come in during the forenoon.

The first items of business were matters dealing with the treasurer's office, and an item concerning the historic properties of the church at Germantown, Pennsylvania. A matter which will be of interest to the ministry of the church concerned the changes proposed in the Gish Fund arrangement. An experiment to run for a year is designed to make more books available to our ministry and also to afford them a greater freedom of choice in making their own selections. Ministers will soon hear more about this.

Secretary Brubaker reported on the present location and status of returned missionaries. It seems they are busy and that those who are sick are improving. Many are engaged in furlough deputation work, thus rendering a wide service to our brotherhood.

An hour of discussion centered on the school for missionary children in Africa. It is hoped that soon it may be enlarged, and that in the future children of Brethren missionaries as well as of other missionaries working in Northern Nigeria may find adequate schooling opportunities during their early years in Africa.

Information was given that the outgoing African party has been divided and that Brother and Sister Baldwin and Sister Wirth have sailed from Buenos Aires to South Africa by steamer. Brother and Sister Howard Bosler are still in Natal waiting for airplane passage directly to Lagos. It is contemplated that a second group of missionaries shall be sent off to Africa by the middle of September. Soon after the beginning of 1945 it is hoped that still another party may be sent out.

China likewise came into the Board's consideration. It seemed to be the hope of the Board that in China all pending matters in relation to finances and properties be cleared up as rapidly as circumstances will allow. Then when developing international circumstances permit, the church will be ready to continue quickly its program of helping to build the kingdom of God in China.

Considerable thought and discussion was devoted to the relationship of the different Boards which represent the various interests of the church, and of the inter-financing of their programs and personnel.

In the midst of this discussion the noon hour struck and the little restaurant below the Stone church became very busy serving meat loaf and browned potatoes to hungry Board members and missionaries. At 1:30 p. m. sharp the Mission Board was again ready for business and for another hour the discussion centered around clarifying the relationships of the various departments of our church organization in order that the work of the church might go forward more efficiently for the propagation of the brotherhood and the enlargement of the kingdom of our Lord.

Somewhere in the midst of this discussion Brother and Sister Ivan L. Eikenberry and child came into the meeting. They will leave with the Grimleys for Africa within three months if present plans materialize.

Brother and Sister Chalmer Shull, who have just recently arrived from India, reported on the conditions there. They said that the growing feeling in India is for more Indian freedom, and that since this seems to be slow in coming, the feeling is becoming more and more anti-Western. This anti-Western feeling, they predicted, would diminish when India finally is given more freedom and self-government. Bro. Shull reported that the church is growing and assuming more and more of the responsibility for the work of the church in India. The feeling of both missionary and Indian is that this is the right direction and that European control in India should decrease while more control passes into the hands of the church in India and of the Indian people. Bro. Shull looked forward to the time shortly when representatives from the Indian church would sit on our Standing Committee and be delegates on our Conference floor. Sister Shull reported on the Woodstock school for missionary and European children and on women's work in India. These things, she said, are progressing and are not drastically affected by the war or the general Indian unrest.

The discussion then centered around the India proposed plan for placing more responsibility for the work in India squarely upon the shoulders of the church in India.



Before this discussion ended the supper hour arrived and again the little restaurant soon filled with Brethren from California to Delaware. Where Brethren are, goodwill abounds and handshaking and Christian greeting occupied really more time than the actual matter of eating.

The weather was cool; dark clouds filled the sky and one began to wonder whether the typical Dunker weather that often greets our Conferences was to prevail again. Our friends smile and say that Dunkers like lots of water, so why worry about a few clouds.

#### **Mission Board Session Resumed**

At 7 p. m. the Mission Board again went into session. Other boards convened also this evening and several reporters got themselves ready to be guests at the several meetings.

The Mission Board continued to discuss matters pertaining to India. It was planned that a representative from America should go out to India next year if possible to share with them in the fifty-year jubilee celebrating the beginning of the Church of the Brethren in India in 1895. At the same time an invitation is to be extended to the church in India to send us a representative to help memorialize the occasion here also. Furloughs were planned and new missionary needs were discussed.

A number of visitors were present; among them we were happy to note the presence of Dr. D. W. Kurtz looking much his usual self. When approached and asked how he was, he replied with vigor, "First rate, first rate." We are glad to report these words of his to our brotherhood.

#### **Board of Christian Education**

The Board of Christian Education also went into session at 7 p. m. A period of worship led by A. G. Breidenstine on the theme, Inner Equipment for Our Task, fittingly opened the meeting. Seated in a circle in a classroom were Chairman A. G. Baugher of Pennsylvania, Paul Kinsel of Ohio, Earl Bowman of Virginia, John Coffman of California, Charles Zunkel of Ohio, Warren Bowman of Washington, D. C., and Men's Work representative, A. G. Breidenstine; staff members Raymond Peters, Ruth Shriver, Dan West, Kenneth Morse, Donald Snider and E. G. Hoff; and office secretary, Florence Ritchey. Present also for a portion of the time were Mrs. Dan West and Mrs. Ross D.

Murphy, a former board member. Regrets were received from Burton Metzler of Kansas and Women's Work representative, Mrs. R. D. Bowman. The usual long table was missing but the Conference session of the Board is not a report session and the lack of a table was fully compensated for by the classroom atmosphere. Serious thinking was done in the areas of the Board's responsibility.

Some of the items considered were budget and personnel, relationship to other boards, certain service projects, recreation leadership, participation in the World Sunday School Association, family life and home religion, temperance education and the presentation of a new temperance calendar, a study of curriculum and use of Brethren materials, a study of goals for the church, fraternal relations, youth representation on the Board, peace education, the direction of the church in its convictions and program.

These were the items touched upon before the adjourning hour and further matters were held pending the next meeting, set for the following day.

#### **Tuesday, June 6**

##### **Another Day Begins**

This morning we arose to hurry across a campus that was more populous than yesterday. Quite a few additional Council of Boards men and Standing Committeemen had come in during the night and seemed ready to begin the day with brotherly enthusiasm. The air was clear and the temperature cool. The mountains round about seemed to overshadow us with benevolent kindness. Those at a distance were slightly shadowed by an early morning haze. One could feel that it was good to look up unto the hills from whence can come inspiration and help. The eternal quality of the hills and their apparent composure in days like these help one to feel that though tempestuous storms of war rage on many fronts, at least here for a few days we can hope for composure and peace as the church makes plans to serve the kingdom both near and far.

##### **A Joint Board Session**

Your reporter came late to the General Mission Board meeting this morning, having sat for sometime in another meeting, and when he arrived he found the General Ministerial Board and the General Mission Board in joint session. They were discussing the various ways in which they can help our growing

brotherhood here at home. Local church problems were discussed and where it seemed possible to render aid, such assistance was cheerfully voted.

After an hour of such discussion these Boards went into session as the rather newly appointed Pension Board of the church. A permanent organization was effected consisting of W. Newton Long, chairman; Harl L. Russell, vice chairman; and H. L. Hartsough, secretary. The discussion following concerned itself with the further perfecting of plans to care for our ministers and missionaries who give their lives so cheerfully to the service of the church.

##### **Brethren Fellowship**

Skip's Inn, the feeding place for Brethren on these beginning days, was filled to overflowing Tuesday noon. It was suggested that members of Boards be allowed to eat first so that none need be late to the afternoon meeting of the Council of Boards. Brethren were happy to make these adjustments.

##### **Council of Boards**

At 1:00 p. m. Bro. Charles C. Ellis called the Council of Boards to order in Room C, Students' Hall, the room which is also to be the seat of Standing Committee's activities tomorrow and subsequently. At least five Boards sit together on this Council and the room soon filled with their various members. Some fifty board and staff members were present as the meeting began.

Bro. Galen B. Royer, who for thirty-three years served the church in connection with the General Mission Board and had much to do with the beginnings of missions in the Church of the Brethren, opened the service with devotional comments and prayer. He suggested to us that the power and guidance of the Holy Spirit are available if we bring ourselves into condition to be so blessed. But to have the Holy Spirit we must desire it and ask for it; it can then lead us into all good. Bro. Royer recalled for us incidents and changes of fifty years in missions and encouraged the church to progress and expansion.

Following these devotions H. Spenser Minnich reported on the giving of the churches for the months of March, April and May. The report was very encouraging. For the Conference Budget the giving this year was \$63,674, which was an increase of 46% over the \$43,363 given in a corresponding period last year. For Brethren Service the giving for March, April and May was \$64,905,

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## THE PROMISED LAND

EFFIE CLOUSE

Mammy hung the wet towel behind the stove to dry, then settled her plump figure in the kitchen rocker and crooked a black finger as an invitation. "Come here, Chile," she said.

Chile's sad face turned away from the window.

"Why do they have sessions, Mammy Chloe? Before father died he had sessions about the church, but now since he's dead why are they all in that room with the door shut? Father used to let me in. He always said I could learn something from these sessions about the future life."

Mammy crooked her finger again. "Come here, Chile." This time there was demand in her voice and her bosom was heaving as she glanced at the closed door, which she expected to see open any minute. She had to act quickly if she acted at all. She took Chile on her lap and whispered tensely: "You're mine now since your father is dead, and they will never get you. Don't let them take you from me. We'll make out somehow."

Chile's lips trembled. "Then that is an ugly session in there? Not nice like father's?"

"I'm afraid so, little one, but there's no need to be frightened." She glanced at the clock. "I'll take you with me tonight, Chile. We must be going. Pap always said he wanted a white child to play upon his knee since our own dear child has grown up and left us."

Dusk was gathering in the woods and Chile clung tightly to Mammy's hand. She should have known better than to frighten the child; perhaps there was no need for it. The church council would, perhaps, be glad she had taken possession of Chile, for then they would not feel it their duty to see that he was taken to an orphan's home.

To ease Chile's fright she started humming an old darkey hymn. "We're heading for the Promised Land! We're heading for the Promised Land."

"Mammy." Chile's voice was a whisper, yet she heard it above her song.

"What is it, Chile?"

"That's something like the white folks sing, but when you sing it, it seems different. You seem like father, Mammy; don't let them take me from you."



## Baby's Smile

MAY ALLREAD BAKER

Willie had the croup last night.  
(He scarcely slept at all.)  
Dorothy, girls that climb on chairs  
Are almost sure to fall.

Betty has an awful cold,  
And so has little Ned.  
(The breakfast dishes aren't washed;  
I haven't made a bed!)

Be quiet, Janel! You're naughty, yes.  
There, Dorothy . . . see, you fell!  
Why girls will wed, when all is said,  
Is more than I can tell.

Hush, baby! Hush! Please close your eyes.  
Wee folk must have their sleep.  
Now, Johnnie, put that drum away!  
Yes; really I could weep.

The bread's to bake; there's fruit to can;  
The kitchen floor to mop.  
And baby will not go to sleep  
Although I rock, and rock!

O baby, please—why do you cry?  
I don't know what to do!  
You look up from your cradle there  
With brimming eyes of blue.

And now you smile—the sweetest smile—  
As if an angel bent  
And whispered in your tiny ear  
A message heaven sent.

I look in awe, and half expect  
A halo round your head.  
My darlings—all! No wonder, then,  
We girls all wish to wed.  
*Arcanum, Ohio.*

The cabin was not new to Chile for he had been in it many times and had always liked its coziness. But what was new to Chile was this awful ache in his heart which had been there since his father died. It was only yesterday that Mammy

had led him away from the grave which no one else could persuade him to leave. But the parsonage was needed for a new pastor and so a "session" had been called. They could not fool Mammy. She knew she had to prepare Chile for what was coming, but he would have to decide for himself; that was the only way she wanted it. She did not want the white folks to think she had persuaded Chile against them, but they would have to follow her to her cabin if they wanted Chile.

Chile was laughing gaily on Black Papa's knee as he was telling a funny story when a rap sounded on the door.

Chile's laugh died in his throat, to be followed by his hoarse whisper: "Don't let them take me, Mammy!" He scampered for safety to her ample bosom.

"Just as you say, Chile," she replied before she opened the door, A large delegation stood outside.

"Come in," said Mammy. "My cabin is small but you will all be welcome."

Only a few came in—the most important ones. "We figured you had taken Chile home with you, but we came to say that we have decided—"

"To let me have him," Mammy cut in gallantly, in Chile's defense.

The silence was profound for a few minutes outside and in, then Chile broke it. "Sure, I'm staying with Mammy. No difference if you do want me, I'm staying with Mammy and black Daddy in the promised land."

Finally out of the darkness came a solemn pronouncement from one of the group. "Brethren, color will make no difference in the promised land. Our work is done; let us go home."

*New Enterprise, Pa.*

## A Great Satisfaction

GRACE HILEMAN MILLER

A group of young men had furnished music for a high school party when the juniors had entertained the seniors. At the close of the program they saw the school superintendent hurrying toward them. They waited a moment.

"I just wanted to tell you that it is a great satisfaction to have an orchestra for an occasion like this—one in which not one member smokes or drinks."

*La Verne, Calif.*



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, June 25

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Power in Simple Living** (Temperance Lesson).—Daniel 1: 8-16, 19-20. Golden Text, But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Daniel 1: 8.

**Christian Workers, The Outreach of the Church—Through Brethren Service.**

**B. Y. P. D., Training for Service.**

### Gains for the Kingdom

Seven baptized in the Mingo church, Pa., Bro. Harry Eshelman, evangelist.

One baptized in the Beaver Run church, W. Va., Bro. A. S. A. Hol-singer, minister.

Thirteen baptized in the Dunnings Creek congregation, Pa., Bro. George Wright, evangelist.

Two baptized, one awaiting the rite and two reconsecrated in the Nanty Glo church, Pa., Brother and Sister Harold R. Myers, evangelists, Bro. Chalmer Dilling, pastor.

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. G. W. Bowman, Jr.,** of Boone Mill, Va., July 2-9 in the Brick church, Germantown congregation, Va.

### Personal Mention

**Brother and Sister Edwin Shelly** should now be addressed at Weston, Oregon, where they have been called to the summer pastorate.

**The L. A. Bowmans** of Schoolfield, Va., recently celebrated their fiftieth wedding anniversary. A brief account of the occasion will appear shortly.

**Brother and Sister Floyd A. Year-out** of Fresno, Calif., homeward bound from Annual Conference found time for a call at the Publishing House. Bro. Yearout is a member of the Church Investment Committee, now to be known as General Investment Accounts.

**Prof. Samuel Milton Dell** of McPherson College was a Tuesday visitor at the Publishing House.

"Proceeding overland," was the brief cablegram received at the missions rooms on June 11 and signed by "Wirth Baldwin." Being interpreted these few words mean that Sister Lena Wirth and Brother and Sister Elmer Baldwin, having reached Capetown, are now on the next stage of their way to the Nigerian mission field.

### Miscellaneous Items

**Wanted:** a woman or girl to help in housework in an Indiana home. References. Write Brethren Service Committee, Elgin, Ill.

**Homemakers' Camp** for North-eastern Ohio, scheduled for July 3 and 4, has been called off for this year, according to word from Elmer Brumbaugh. Illness of the guest speaker, gasoline rationing, and other factors seem to require this decision. It is planned to bring family life institutes to the sub-districts this fall. More information later.

**The Rural Life Association** announces a one-day conference for Sunday, July 9, at Antioch College, Yellow Springs, Ohio. Theme: The Historic Peace Churches and Rural Life. Among the speakers will be Dr. Arthur E. Morgan, Dr. Paul V. Maris and Dr. I. W. Moomaw. For additional information address The Rural Life Association, Quaker Hill, R. 2, Richmond, Ind.

**Broadcaster** for May, which is edited and printed by E. C. Cawley of Arrowwood, Alta., Canada, contains a digest of articles by Brethren writers on the love feast. "Our aim is to present such thoughts as will be stimulating and encouraging to our nonresidents. Our hope is that these isolated ones may feel to have such services arranged for them in or near their homes."

**A new religious radio program,** The Church in Action, will be presented by the National Broadcasting Company and its affiliated independent stations for thirteen weeks beginning on Sunday, June 18, according to an announcement made by the Federal Council of the Churches of Christ in America. The broadcasts will be heard every Sunday afternoon from 2:00 to 2:30 Eastern War Time over NBC network.

The **Official Directory** appearing on page 16 of this Messenger is as nearly up to date as we can make it at the time of going to press. Board reorganizations will in most cases not be effected until the fall meetings.

An Ohio reader wonders why so much is said about personal liberty by the liquor interests when those who drink are really in bondage. We share his feeling as this reader exclaims, "I thank God that I am a free man from the worst curse this earth has ever known!"

If the reader is surprised and gratified to see how many interesting things can be seen and reported on at an Annual Conference, the managing editor is happy to explain that such results do not just happen. They spring from a measure of design. Editor D. W. Bittinger was ably assisted in the work of reporting by the other editors present: Ora W. Garber, literary editor of the Brethren Publishing House; E. G. Hoff, editor of Sunday-school publications; Kenneth I. Morse, young people's editor. We think they did a fine job and extend to them our congratulations.

### About Books . . .

**Social Recreation Primer.** Bob Tully. Brethren Publishing House, 1944. 112 pages. \$1.00.

Young people and adults looking for guidance and resource material in planning recreation will find the answer in this new book by an outstanding recreational leader in the Church of the Brethren. The author gives a very fine interpretation of the Christian philosophy of recreation, suggests a pattern for socials, provides suggestions and directions for invitations, games and other activities and outlines techniques for the recreational leader. The Social Recreation Primer has grown out of experience and offers practical help for leaders of group recreation and guidance for those interested in training for recreational leadership in keeping with Brethren patterns. It will prove valuable for young people, and adults responsible for recreation in church groups. It will serve as an excellent textbook for study classes on recreational leadership in camp or community.—Grace Hollinger.



## Conference Is in Session

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which was a 10% increase over the \$58,549 given in the corresponding period last year.

Following several other reports about the work of the church, discussion was directed to specific items to be presented by the several Boards.

The General Mission Board led off with proposals concerning the financing of the church program, particularly centering attention upon the receipt and handling of larger sums which might be given to missions or to the church as a whole. Implementation was planned whereby monies from benevolent donors can be given to the church as a whole as well as to specific departments or Boards within the church. It was further agreed that undesignated money given in excess of Conference Budget askings should go to general missions.

The Brethren Service Committee reported the progress of plans to take over the property of Blue Ridge College in order better to handle the shipping of clothes and heifers to various parts of the world and to serve also as a training center. It was explained that this property is being procured with non-Brethren Service money. The problems that will accompany demobilization were pointed out and it was suggested that the church make preparation to meet the challenges that will be presented when demobilization on a large scale sets in. This elicited an hour's discussion and it was finally decided to have this head up in the Brethren Service Committee. It was thought that the Brethren Service Committee should work closely in co-operation with other Boards and with the local churches in this connection. Hope was expressed that the local churches will continue to prepare to integrate demobilized military and C.P.S. men into the local church program upon their return, as rapidly as is possible.

Reports were also given by the other Boards and accepted with appreciation. The ministerial situation and the status of preministerial students under recent Selective Service legislation were discussed. The Council of Boards confirmed the appointment of Don Snider as director of young people's work of the Board of Christian Education. It is understood he will move to Elgin early this fall. The editor of the Yearbook, Ora Garber, and his assistant, Alberta Yoder, were re-appointed as editors for the coming

year. With a prayer for the continued guidance of God in the further activities of the Conference the Council of Boards was ready for adjournment after about a three-hour session.

### A Thought on the News

During the Board meeting your reporter slipped out once for a few minutes to listen to King George VI of England speak to the boys who were just beginning to move upon the continent of Europe. The King's emphasis was that this is a time for prayer all over the world. May our prayer be that such an occasion may never be inflicted upon our world again. Prayer will be necessary if such a condition is to come about.

### At the Exhibit

Over at the exhibit and registration center it began to look and sound like an Annual Meeting. Within three minutes your reporter shook hands with the Brethren from Oregon, Colorado, California, Kansas, Iowa, Indiana, Pennsylvania, Ohio, Maryland, and Illinois. The four corners of the United States are beginning to be represented in Huntingdon as this Annual Meeting gets under way.

### The Historical Exhibit

Recent years have witnessed an upturn in interest in the history of our church. This interest has been fostered by the historical writings of H. A. Brandt, J. E. Miller, Rufus Bowman and others. Conference attendants this year will have some unusual privileges to satisfy (or does it only whet?) their interest in our earliest records and literature by visiting the college library. Mrs. Smoke, the acting college librarian, has placed on exhibit some of the rare documents and books kept in the library vault. The value of this exhibit is enhanced by Mrs. Smoke's extensive acquaintance with these items and her willingness to share it with exhibit visitors. Your reporter had already spent some time getting first impressions of the materials, and is now in the process of trying to get his mental and historical bearings in the midst of an extensive and rare collection of early Brethren books and manuscripts.

On the table in front of him are three copies of the famous Saur Bible, the earliest of which bears the date of 1743. There is also a copy of The Prospectus, a leaflet in which Saur in 1741 announced his intention of printing a German Bible in 1743, stated some of the difficulties which would be met, and showed a sample page. Just a few minutes ago we were shown the anvil on

which Saur hammered out the type for this Bible. One cannot but marvel at the skill and patience which would enable the printer to produce so beautiful and clear a type with its many intricacies. At another table may be seen copies of the Saur almanac (Der Hoch-Deutsche Amerikanische Calendar) for 1749, 1750 and 1770. Near at hand is a box of little cards on which Saur had printed Scripture passages and lines of religious sentiments written by Gerhard Tersteegen; these cards were used as a means of utilizing play to teach religion. Before me lies a copy of Saur's (presumably the elder) New Testament, bearing the date 1747. Many of the verses are underlined with red ink and there are a few handwritten comments in German on the endsheets. Some personal letters in the handwriting of the elder Saur are on display, as are also some manuscripts of his son, among which is the one on which he wrote three queries to be presented to the Annual Conference of 1780.

Your reporter has written of the Saur's first only because of convenience, not because they are of more importance than the two Macks, who are likewise represented in this exhibit. Here are some poems, composed by Alexander Mack, Jr., and preserved in his handwriting. Here is a small German book printed by the Ephrata Press in 1788; it was written by Alexander Mack, Jr., and is entitled Defence of Dunker Rites and Doctrines as Scriptural. Another by the same writer and printed on the same press the same year is also at hand. It is an Appendix to the Refuted Anabaptist. Of equal interest is a German copy of the senior Mack's little book, A Short and Plain View of the Outward Yet Sacred Rights and Ordinances of the House of God, printed in 1822.

Looking at these rare and historically priceless documents and books, one is made to feel a new kinship, spiritually and culturally, with those great souls whose uncompromising devotion to truth led them to seek a freer and truer expression of it than they felt could be had in the established churches. But equally as significant, it seems to this reporter, is the reminder these treasures bring of the scope of talent and interest displayed by these early leaders of our fraternity. One stands humbled and inspired in the presence of the material relics of

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The women's work group in the Fort Wayne Church of the Brethren sew cloth cut at the Brethren relief center at New Windsor, Md., into undergarments for the children of Greece. Reading from left to right: Mrs. Achor, Mrs. Eckels, Mrs. Haifley, Mrs. Roth, Mrs. Wright, Mrs. Bosserman, Mrs. Circle and Mrs. Langstaff. The girls are daughters of Mrs. Roth.

## Relief Clothing Project

Brethren women's work groups throughout the country are rapidly accomplishing the task of sewing 50,000 yards of cloth into undergarments for the children of Greece. The cloth, which was donated by the Greek War Relief Association, was cut into pattern sizes at the Brethren Service Committee relief center at New Windsor, Maryland, and sent to various local congregations. Most of the cloth has already been sent out and additional cloth may be secured if there is demand for it.

Typical of the many women taking part in the enterprise is one who wrote that she had completed twenty-four garments while recovering from a broken arm. An Illinois woman sewed for Greek children as she waited for farm men to finish the lunches she had brought them in the field. Several churches had undertaken to make as many as three thousand garments.

In the meantime, relief clothing of all kinds is being received at New Windsor. Some women's groups are sending in complete layettes, while others specialize on little girls' dresses. One box contained twenty-one pairs of new shoes, while another contained baby booties made out of felt hats. Boys' overalls, towels, homemade and purchased soap are also being received.

An accurate record is kept of the amount of clothing received from

each congregation. (The name of the church congregation and district contributing clothing should be clearly marked on the parcel before mailing.) A total of 207 congregations had sent contributions to the relief center at New Windsor by April 16, the day of the dedicatory service. In recognition of these gifts, the names of these congregations were typed and bound into an attractive booklet, which was on display at the Annual Conference at Huntingdon, Pennsylvania.

The Eastern Region of the church had the largest number of congregations in the list—a total of 67. There were also 50 from the Southeastern Region, 45 from the Central Region, 36 from the Western Region and 9 from the Pacific Region.

Congregations wishing to help in this relief project should send their new or used ready-to-wear garments to the Brethren relief center at New Windsor, Md., or through the local food and clothing collection channels. Cloth for the Greek relief project may be ordered from New Windsor or from Miss Anetta Mow, director of women's work, 22 S. State St., Elgin, Ill.

• • •

After six months negotiations, arrangements have been completed to ship eighteen heifers to Puerto Rico. The heifers were being trucked from Nappanee, Ind., to Mobile, Alabama, where they were to be loaded about June 28. The project is expected to help give some Puerto Rican families a better diet, and will be an experiment for postwar heifer projects.

## B. S. C. News

The Greensburg, Pa., church held a letter writing hour before Sunday school and after church on Mother's Day. Printed letters were addressed to each of the 180 young men in the various types of national service and were laid on tables around the church so that every member of the congregation could add his personal greeting to every letter. It is estimated that in this manner 3,500 personal messages were sent to the men away from home.

The B.S.C. treasurer's report for the first three months of the current financial year (March 1—May 31) revealed that giving from Brethren congregations was \$64,906.24 as against \$58,549.87 for the same period last year. The increase in designations for relief was such, however, that the operating balance of money designated for C.P.S. was very low. The B.S.C. has issued an appeal for a renewed increase in giving. Total B.S.C. income (includes gifts from non-Brethren) for this period was \$83,451.86.

B.S.C. expenditures for the same three months dropped from \$95,851.34 last year to \$79,044.54 this year, a reduction of \$16,846.80. The cost of C.P.S. for this period dropped nearly thirty thousand dollars, but increased relief and administrative expenses absorbed about half of this reduction.

From the Eastern District of Virginia comes the suggestion that Brethren people contribute to the Brethren Service relief fund that money which they would have spent in a trip to Annual Conference if travel difficulties had not made it impossible for them to attend.

### C.P.S. Dairy Farmers

Chester Harley, pastor of the Flower Hill church in Eastern Maryland, is giving some pastoral attention to the C.P.S. men on dairy farm and dairy testing assignments in Montgomery County and near-by areas in Maryland.

At least four men in Brethren C.P.S. units engaged in dairy farm and dairy testing work have been doing some preaching in near-by churches in their spare time. They are LeRoy Anderson, Milton Fratz, Edmund Curtis and Doyle Chapin. Quite a few others have assisted in Sunday-school teaching and other religious activities.



# Our Mission Work

## What Have Christian Missions Done for India?

### A SCHOOL GIRL

There are only a few people who will not admit that Christian missions have done much for India. The missions began their work in India by taking care of the poor, hungry orphans, giving them an education, and teaching them to stand on their own feet. Some Indians claim to believe that missions do this in order to convert them to Christianity, but I think before they put forward such an argument, they ought to have taken care of their own poor people. There are, however, very few who are willing to do such philanthropic work. The Christian missions have opened hospitals for the sick. The rich people of India had this opportunity of service if they had wished it, but they did not wish it. At present there are many experienced Indian doctors with high degrees, but how few of them really want to serve India! This can well be seen from the high charges they make for their medicines. Many of them do not like to even touch a patient suffering with one of the terrible diseases that prevail in India, even though they know how to treat these diseases.

Christian missions have also helped the Indian people to earn their livelihood by teaching them various industries. The rich Indians had this opportunity, too, but they were too selfish to be benevolent. My father told me that a man who

had had his training in one of the mission industrial schools is now earning about Rs. 300 a month. Is not this due to the good work of missions?

At some places Christian missions have opened sewing classes for women. By learning to make their own clothes they are saved the expense of getting them made by a tailor. In some mission hospitals there are nursing classes in which girls are trained to serve suffering humanity. Then there are orphanages in which the orphans are cared for in every way. A man once giving his testimony in a church service said that he was a famine-stricken orphan but owing to the charity of missions, he was now able to stand on his own feet. The work of Christian missions is really known the world over. The Lord has chosen the poor people of India through missions to put to shame those who think highly of themselves.

The Christian missions have not only helped the people physically but spiritually as well. We, therefore, can see today many Indian pastors, preachers, and evangelists, and organized churches at various places. All this helps to bring India out of Satan's clutches. Were it not for Christian missions, India would never have been freed from Satan's hands to the extent it is today.

The missions have spread the gospel also by distributing and selling pamphlets on the Scriptures. Then there are free libraries for the bene-

fit of the people. Christian missions are really like a city located on a hilltop. All the people can see their good works.

In short Christian missions have opened schools, hospitals, libraries, sewing classes, industrial schools, and then have built churches for spiritual welfare of the people of India.

There are, however, some people in India, as in every land, who do not look at mission work from this viewpoint.

## What to Pray For

*Week of June 25—July 2*

Dr. Lloyd and Modena Minnich Studebaker have considered Northern Nigeria their home since 1934. If they could write these lines they would say that the years have passed by with great speed. They have been busy and a full schedule of work always makes time seem short. The Studebaker home has had its deep sorrows in recent years when two children were taken within less than a year and a half. Yet through it all they have been exceedingly brave and where they could not understand they have trusted.

They arrived in New York on April 30, after having flown from Africa by plane, bringing with them their two small daughters. They are planning to locate at New Paris, Indiana, to take up the medical practice which Dr. Howard Bosler had to leave when he returned to Africa recently.

Let the church as a whole pray for the Studebaker family. They need our prayers and they ask for them.

## Unto the Least of These ...

### A Negro Soldier Gives to India

A Negro soldier, in sending his contribution, says in part: "Frankly, I feel morally ashamed in that I have been so callous not to have contributed something before. Enclosed please find a money order for five dollars. Comes payday, I will send your committee some more. ... I am a Negro soldier, committed by oath to the defense of the United States of America and its free institutions. While all is not well or ideal in the camp of the United Nations, I have a faith in the people's ability and desire to solve their problems fairly and democratically. I think that we all want to defeat the evil forces of modern barbarism. To accomplish this, we must treat our fellow men as equals." —India Famine Relief Committee.

### Japanese-American Children Give to India

A recent donation for India famine relief, received through the courtesy of the India League of America, is accompanied by the following note from a high school teacher in Hawaii:

"I am enclosing a draft for six dollars and forty-five cents to be used for the starving children of India. This money has been contributed by the boys and girls in my freshman class at Maui High School, the majority of whom are Americans of Japanese ancestry. They had been saving these pennies for the children of Greece and China but felt that they would like to send this money to the children of India this time because of their dire need of food." —India Famine Relief Committee.

## An Easy Way to Give

The late Wm. J. Gochenour of Maurertown, Va., provided \$5,000 for the General Mission Board through the medium of a life insurance policy. His death occurred Sept. 23, 1942, and without delay the gift was received from his insurance company. Other members are turning to this method as a means of providing for the church. Two members of the National Council of Men's Work have purchased life insurance policies, one of them designating the money for the ministers' pension fund. In April another layman purchased a policy for missions. A leaflet explaining this method of church giving is available from the General Mission Board, Elgin, Ill.



# The Church at Work

## THE SUNDAY EVENING SERVICE

For some time I have been concerned that in the majority of churches the Sunday evening program is quite inadequate or non-existent. We recognize that the church has a limited time at best to give religious guidance to its people. It would seem that Sunday, a day set aside for rest and worship, should be planned in such a way that the maximum good would result. It is my firm conviction that it is possible to develop an aggressive Sunday evening program in a large majority of our local churches. This program should have variety and be quite different from Sunday morning activities.

It is conceded that the church which draws its congregation from the adjacent community has a better opportunity to provide a Sunday evening program than the church that has a scattered constituency. Furthermore, it is recognized that some communities have greater leadership resources than others. In any event it would seem well to have a special Sunday evening committee composed of age-group people, the minister and others. This committee should plan well in advance so that a strong publicity program could be used to create an expectancy on the part of the congregation. The quality of the program should be the drawing factor. Below are listed Sunday evening programs which have been sponsored by one of our churches during the past year. It is given with the hope that it will stimulate greater interest on the part of church leaders responsible for the religious program for Sunday evening. Other churches will find with the resources at their command many other possibilities for building a Sunday evening service which will be interesting.

Program designed to boost camp attendance—held outdoors.

Presentation by the children.

Fellowship and discussion with farm unit of C.P.S. men.

Sharing of creative poetry.

Hobby exhibit and program.

Discussion on service to servicemen.

Interpretation of religious pictures.

Outdoor vesper service.

Camp reports.



Reports from delegates to a regional school of missions.

Vesper service and reception for the minister.

Discussion on the place of religious education.

Communion service.

Missionary address.

Musical program led by Negro mother and two children.

Sermon with a missionary emphasis.

Vesper service based on the poetry of John G. Whittier.

Sermon on World Order.

Discussion on Seven Pillars of Peace.

Discussion on the church and its relation to the community war emphasis—scrap drives, bond sales, etc.

District song fest.

Christmas to the Ends of the Earth.

Sermon—Bible Sunday.

Play, *Fragrance of Myrrh*, presented by the young people.

Cantata.

School of Missions for five Sunday evenings. Simple lunches were served by various class groups during the fellowship hour. Study classes for children, intermediates, young people and adults on *The Church and America's Peoples* followed. The evening sessions closed with brief periods of worship planned by different Sunday-school classes.

Presentation of the race problem in the local community.

Address and discussion on religion and mental health.

Pictures on China shown by former missionary.

Play, *This Night Shall Pass*.

Temperance address by national temperance leader.

Two evenings of discussion and showing of temperance slides.

Pre-Easter evangelistic services.

Easter cantata.

Panel discussion on Bethany Biblical Seminary.

Presentation of the problems of Japanese Americans by a Japanese American.

The *Eternal Book*, visual sound movie presentation.

Discussion on foundations of Christian family life.

Address on maintaining the church in rural America.

Address by prison chaplain on ministering to America's forgotten peoples.

Presentation on what C.P.S. men do.

Play, *The Plot That Failed*.

Annual Conference reports.

## *It Occurs to Me . . .*

RAYMOND R. PETERS

Within recent weeks four new books by Brethren authors have come to my desk. My wife and I read *Emanuel B. Hoff—Bible Teacher*, written by his son Ernest G. Hoff, editor-in-chief of Brethren Sunday-school publications, with unusual interest. In *Scenes From the Psalms*, by Brandt and Hoff, we find beauty in both pictures and interpretations of psalms. The *Church of the Brethren and War*, by Rufus D. Bowman, is a big book—in size and in content. The author has produced a book which will be basic in Brethren literature. Today the *Social Recreation Primer*, by Bob Tully, came to my desk. I had encouraged the author to write this book and spent considerable time following through with the material in manuscript form. Every book is first a dream in the mind of the author. So we have in these books dreams that have become realities.

Reading wholesome literature is next to meeting great personalities in influence for good living. It is encouraging to see an increasing number of books by Brethren authors.

IT OCCURS TO ME that every local church library and thousands of our homes should secure copies of all Brethren books as soon as they come from the press. Good books help to make good homes and churches.



## When the Boys Come Home

Sunday, July 16, 1944

Demobilization has already set in. Over one million men have been discharged from the army and a sizable number from C.P.S. It is necessary for the church to begin its planning now. Some of the things the church should do:

Keep in touch with every boy now away from home.

Enrich the local church program. The servicemen will mature and the church ought to move forward.

Every man returning will need a job. The church can help at this point. The C.P.S. men will need definite help in this regard since they will not get the financial considerations that will be coming to servicemen.

A friendly sympathetic attitude on the part of church members will help. Certainly the church desires to make the readjustment period as pleasant as possible.

The church should make contacts with other community agencies working at the postwar job. There are many.

It is generally conceded that the returning men will be young adults in experience—if not in age. It would seem wise then for the adult leaders of the church to take the lead in making preparation for those returning to us.

How can your church set in motion a program which will make demobilization a constructive venture?

### Conference Is in Session

Continued from page 9

these great souls. If we in our day can serve its needs as well as they did theirs, and can transmit and enrich our heritage in an equally worthy manner, we shall need to use all our powers of mind and soul.

Other items of interest are a number of old German Bibles printed in the latter part of the fifteenth century, some years before Columbus discovered America, and in the early part of the eighteenth century. Some Pennsylvania German birth and death certificates are also of interest. It seems expedient not to attempt to describe these items. You can see them all and many others by visiting the Juniata College library, which is justly famous for its historical collection.

Whether your reporter has succeeded in making any of this report of the Mack-Saur exhibit clear and interesting is a question he cannot answer, but it is no doubt is appar-

ent to all that he has had a good time.

### Seen Here and There

The Council of Boards session not requiring the presence of the second reporter, he took the opportunity to make further observations on what is happening on the campus and in the gymnasium.

An exhibit of C.P.S. pictures is being arranged on the gymnasium platform by a group of four C.P.S. men from Camp Kane. Bro. John Metzler of Northern Indiana is arranging an exhibit to show something of our relief program, and has drafted into his service Elder Glenn Rummel of Middle Missouri—a case of willing servitude, it seems. The interest in the exhibit of the Publishing House continues to grow as more people arrive. It seems apparent that Conference attendants will have ample opportunity to secure information concerning our brotherhood work. And further observation of the efforts of the lodging and registration committees only adds to the conviction that the Huntingdon people are neglecting nothing that will assure their guests comfortable accommodations. The courteous and willing help of a group of boys is greatly facilitating the work of these committees.

### Brethren Visiting

While the primary purpose of an Annual Conference is the handling of church interests, that Brethren social fellowship so characteristic of our people is noticeable from early to late. From a convenient vantage point your reporter sees Dr. D. W. Kurtz visiting with friends; D. D. Funderburg chatting with Bro. Irwin Fletcher of Sebring, Florida; Bro. Ira Moomaw, furloughed India missionary, hurrying to some appointment; Bro. John Heckman, veteran elder from Polo, Illinois, writing cards; Bro. Russell Sherman, Standing Committeeman from Northern Indiana, examining some new Brethren books at the Publishing House exhibit; Brethren M. R. Zigler and W. Harold Row discussing (believe it if you can!) Brethren Service; Sister Eliza Miller of our India field and Sisters Anna Hutchison and Nettie Senger from our China field visiting friends at the registration table. Scenes such as this are the order of the day in the gymnasium, the headquarters for the Conference.

### Tuesday Evening Activities

Dr. Calvert N. Ellis, president of the college, very graciously invited a group of Conference attendants, including this reporter, to dinner

down town this evening. This afforded an hour of pleasant fellowship.

At 7 p. m. the Mission Board was again in session. Highlighting this meeting was a report on the work in Sweden during these war years by Bro. Graybill, missionary from there. He reports progress of the church under Swedish direction and leadership.

Your second reporter found a room in Students Hall the setting for the meeting of the Brethren Service Committee. Looking around the room he observes that A. W. Cordier is in charge of the meeting, and M. R. Zigler the secretary. Other members present are Mrs. Ross D. Murphy, L. W. Shultz, Paul H. Bowman, George Detweiler, Paul Kinsel and J. Linwood Isenberg. A few visitors are present.

The committee is off to a good start in the consideration of its responsibilities, taking up first the matter of giving financial help to men when they are released from Civilian Public Service and wish to enter upon or resume their college training. Other items relating to the integration of returning C.P.S. men into normal life are being considered; the committee's deliberations on these matters gives one added confidence that the best that can be done will be done. Other items receiving consideration are: providing men and money for an experiment in relief feeding, a report on the present state of C.P.S. dependency, a report on regional promotion of C.P.S., etc. This is not the committee's first meeting and your reporter did not stay for all of it, but his sampling of its work assures him that its problems are being handled with care and thoughtfulness.

### Wednesday, June 7

#### "It's the People You Meet"

From a strategic location in the gymnasium your reporter can look over the early morning scene. And an interesting scene it is! The long line of people waiting at the registration table is a further indication that the attendance is rapidly increasing. And the natural accompaniment of that fact is that once more the process of greeting friends old and new is in full swing and is following true Brethren patterns. One is reminded of the title of an article which appeared in the Christian Herald some years ago, "It's the People You Meet." Certainly that is one of the



chief attractions during this morning for many of the people here. Each delegate wears an identifying badge, making it easy to know who's who. Both interesting and significant is the fact that formal introductions do not seem to be necessary. The Brethren appear to be brethren indeed.

It is evident that the attendants are not forgetting the folks back home. Many are seen writing cards and letters and others are eager to see whether the morning mail has brought them news from loved ones who could not be here at this Conference.

#### At the Exhibits

New items of interest are appearing on exhibit. One of these which would interest the boys of the church is an African snake skin about twenty feet long. Keeping it company are the skins of several animals native to Africa. These items add local color to the exhibit room. It is a logical although not a confirmed assumption that Clarence Heckman is responsible for this collection of trophies.

Speaking of matters of interest to Africa missionaries, reminds your reporter that the missionaries themselves are of still greater interest than the objects found in the countries in which they serve. Some of these missionaries have been mentioned before in these notes. Others have been noticed during the last few hours. Some are missionaries on furlough and others are missionaries under appointment. In the former group are the Ernest Wampler family and Minor and Sara Myers from China. In the latter group are Bro. Ernest Shull (approved for India), Brother and Sister Ivan Eikenberry and Bro. John Grimley (approved for Africa).

## Matrimonial . . .

**Bowman-Gibson.**—Walter Bowman of Lodi, Ohio, and Frances Gibson of Astoria, Ill., May 28, 1944, in the Astoria church by the undersigned.—Benton Rhoades, N. Manchester, Ind.

**Godby-Sage.**—On April 9, 1944, Sgt. Franklin Godby of Millan, Ga., and Dorothy Sage of Phoenix, Ariz., by the undersigned in the Phoenix church.—Glen R. Montz, Phoenix, Ariz.

**Hamersley-Brown.**—Jonathan S. Hamersley of Nevada, Mo., and Janet O. Brown of Clermont, Fla., in the Clermont Methodist church by the pastor, L. D. Lowe, April 9, 1944.—Mrs. Smith Hamersley, Nevada, Mo.

**Healey-Patton.**—On April 23, 1944, by the undersigned in his home, Richard Healy and Bernice Patton, both of Defiance, Ohio.—Glenn J. Fruth, Deshler, Ohio.

**Holsinger-McNall.**—Ray R. Holsinger of Kensington, Md., and Gladys E. McNall of

Silver Spring, Md., at the groom's home, June 3, 1944, by the undersigned.—Chester I. Harley, Gaithersburg, Md.

**Land-Gardenour.**—Bernard Land of Bainbridge, N. Y., and Anna Belle Gardenour of Huntington, Ind., by the undersigned in the Huntington church, June 3, 1944.—Galen T. Lehman, Huntington, Ind.

**McNall-Phelps.**—Pfc. Atlee C. McNall of Kensington, Md., and Rose E. Phelps of Silver Springs, Md., at the Flower Hill church, Md., May 24, 1944, by the undersigned.—Chester I. Harley, Gaithersburg, Md.

**Miller-Burkhart.**—Vernon W. Miller, Jr., of Quarryville, Pa., and Elizabeth Mary Burkhart of Willow Street, Pa., in the Heller's church, Pa., April 15, 1944, by Rev. Fred D. Pentz.—Mrs. Paul M. Irvin, Lititz, Pa.

**Pressler-Keel.**—Jack Pressler and Hilda Louise Keel at Memphis, Tenn., April 19, 1944.—Herman Conine, Elgin, Ill.

**Vitenheimer-Dickerson.**—Malcolm Vitenheimer and Aleene Mae Dickerson, May 19, 1944, by the undersigned at the home of the bride.—Warren D. Bowman, Washington, D. C.

**Warman-Baker.**—William G. Warman of Masontown, Pa., and Jean Baker of Uniontown, Pa., at the parsonage, April 18, 1944, by the undersigned.—Nevin H. Zuck, Uniontown, Pa.

**Wheeler-Meddaugh.**—Kenneth Wheeler and Marion Meddaugh, both of Chippewa Falls, Wis., by Rev. Arvid Nyquist, pastor of the Christian Gospel chapel, on March 26, 1944.—Mrs. Harry Wheeler, Chippewa Falls, Wis.

## Fallen Asleep . . .

**Balmer,** Martha, widow of the late Daniel Balmer, died April 25, 1944, at her home in Manheim, Pa. She was aged ninety years. She is survived by two children, a number of grandchildren and great-grandchildren. She was the last of her family. She was a faithful member of the church for sixty-five years. Services were conducted at the Manheim house by the home ministers. Interment was in the Graybill cemetery.—Susan M. Cassel, Manheim, Pa.

**Blocher,** Albert Anthony, aged eighty-six years, died May 15, 1944, at his home in Salisbury, Pa.; he was the oldest male citizen of the town. He was the son of Alexander and Sarah Durst Blocher. He is survived by his wife, Sarah Meese Blocher; two children and six grandchildren. He was a faithful member of the church for many years. Funeral services were conducted by Bro. A. Jay Replogle. Interment was in the I.O.O.F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

**Bowser,** Moses, died suddenly May 21, 1944, at his home in Manheim, Pa. He was aged seventy-seven years. Thirty-four years ago Brother and Sister Bowser moved from East Berlin, Pa., to Manheim. Bro. Bowser was a blacksmith until a few years ago when his health failed him. He was a faithful member of the church for fifty years. He is survived by his wife, four children and several grandchildren. Short services were conducted at his late home by Bro. Milton Hershey, with further services at the Mummert house near East Berlin by Bro. Graybill Hershey. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Dixon,** Etta May Tums, was born May 13, 1870, in Knox County, Ohio, and died on Nov. 29, 1943, at Hermosa Beach, Calif. Forty years ago she became a member of the Church of the Brethren at Los Angeles. On May 23, 1910, she was married to William H. Dixon, who survives. Brethren J. E. Steinhour and Royal D. Glick conducted the funeral services. Burial was in the Inglewood cemetery.—J. A. Waters, Hermosa Beach, Calif.

**Dohner,** Katie V. Smith, wife of Bro. Cyrus Dohner, died April 17, 1944, at their home at Penryn, Pa. She was aged sixty-two years. She is survived by her husband, nine children, two sisters and a number of grandchildren. She was a

faithful member of the church for many years. Services were conducted at the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Faulkender,** George Henry, son of Samuel and Serena Yates Faulkender, was born March 14, 1871, at Dixon, Ill., and died at his home at Spencer, Iowa, May 4, 1944. For the last several years he was blind. When he was a young man he joined the church and remained faithful. He was united in marriage to Millie E. Patterson on Nov. 5, 1891. Six children were born to this union. He is survived by his wife, five children and six grandchildren. Funeral services were conducted at the First Baptist church in Spencer with the Rev. C. O. Loken of that church officiating. Interment was made in the Riverside cemetery at Spencer.—May Faulkender, Spencer, Iowa.

**Fike,** Ezra H., son of Charles B. and Sadie Fike, was born May 20, 1892, near Avah, Mo., and died Feb. 13, 1944, at the community hospital in Long Beach, Calif. When he was a boy his parents located near San Dimas, Calif. His father now lives in Chicago, Ill.; his mother died in 1923. He married Elva Fagg of Glendale, Ariz., on Feb. 14, 1914, and four children were born to this union. The wife and children survive. Bro. Fike became a Christian in early life. He did whatever he could to help the needy, even though it meant sacrifice to do so. The funeral services were conducted by Bro. Edgar Rothrock, assisted by Bro. S. L. Barnhart. Interment was in the Evergreen cemetery at La Verne, Calif.—Mrs. W. W. Fagg, Glendora, Calif.

**Filley,** Clyde H., was born May 5, 1877, in Tallmadge, Ohio, to Giles and Matilda Filley. He died Nov. 6, 1943, at Washington, D. C. From boyhood he was a member of the Disciples of Christ Church. He was baptized into the Church of the Brethren in April 1941. In June 1941 Bro. Filley was united in marriage with Mrs. Mae Early Wise, the daughter of Elder H. C. Early. Bro. Filley was quite active during his brief membership in our church and served as president of the men's Bible class. His funeral was held at the Washington City church with the writer officiating. Surviving are his widow, one son and a stepdaughter.—Warren D. Bowman, Washington, D. C.

**Friend,** Edith Cordelia, was born in Mexico, Ind., Oct. 8, 1878, and died June 2, 1944. Her parents were Thomas and Elizabeth Davis. On June 9, 1912, she was united in marriage to Judson Friend, who died ten years ago. Two children, two grandchildren and one brother survive. She was a faithful member of the church for forty-five years. Funeral services were conducted in the Sidney church by the undersigned, assisted by Rev. J. A. Long of the Church of Christ.—S. S. Blough, Sidney, Ohio.

## Church News . . .

### California

**McFarland.**—The Methodists joined us in our morning worship when Ethel Hubler, a national temperance worker, brought the message. The La Verne College deputation team gave an interesting program March 19. Our Easter services consisted of a children's program and a message from our pastor. On Mother's Day the young people arranged a special program, after which the entire membership enjoyed a basket lunch at the community hall. The afternoon was filled with entertainment and games. Pastor John I. Coffman had the honorary degree of Doctor of Divinity conferred upon him by La Verne College on May 29. Pastor Coffman also delivered the baccalaureate address to the graduating class. At our recent council Bro. A. Blickenstaff was re-elected elder.—Ina Long Taylor, McFarland, Calif., May 28.

### Canada

**Bow Valley.**—Pastor E. E. Gnagy conducted services during the week preceding Easter; six young people were bap-



tized into the church. We held our love feast on Good Friday evening. Our council meeting was held early in April with Bro. Gnagy presiding. Our pastor and his wife are leaving this fall to attend Bethany Seminary. Plans are under way to secure a new pastor.—Mrs. Thurza Arney, Arrowwood, Alta., Canada, May 24.

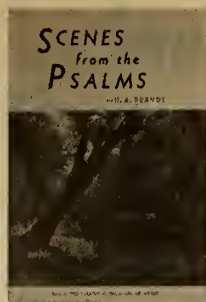
#### Idaho

**Emmett.**—Mr. and Mrs. Dan Wampler celebrated their fiftieth wedding anniversary on April 1 with an open house. On April 3 Bro. Wampler fell; he was taken to the hospital, where he died on April 25. Samuel E. Harris died May 2. Mr. and Mrs. Ralph Turnidge have moved to their ranch at Weiser, Idaho. Amos Harris of Kings Mill, Texas, recently visited in Emmett.—J. W. Harris, Emmett, Idaho, June 1.

#### Illinois

**Okaw.**—During the last of April Pastor L. M. Baldwin conducted a revival at the Romine church. During his absence our pulpit was filled by Brethren Harlan Smith and W. T. Heckman. There has been one baptism since our last report. The women's group gave a missionary program on May 7. The return from the mite boxes and the offering amounted to \$190.24. We are making garments for relief in Greece. At our recent council meeting Bro. Baldwin was chosen elder for another year. A committee has been investigating the pension plan and will report to the church. We are taking care of four heifers for relief. We decided to send \$100 to Manchester College. Our annual birthday supper will be on June 21. The vacation Bible school has just closed; a program was given on June 4 by the school, together with the annual children's day program.—Estella E. Emmert, La Place, Illinois, June 4.

**Virden.**—On the evening of March 19 the film, King of Kings, was shown at our church. The program was financed by the Loyal Workers' class. Pastor David Fouts continues to bring us fine messages. Good interest was shown in the pre-Easter services. On Easter morning several of our group attended the sunrise service. In the evening the young people



#### The Christian Century says—

"Psalms and scenery furnished the inspiration for this beautiful little book of religious meditations. Photographs of American scenes, mostly in the west, are matched with passages from the Psalms. The effect is not one of incongruity but of the timelessness and universality of the truths illustrated."

Copies may be had from the Brethren Publishing House, Elgin, Illinois, at 75c each.

gave a play, The Way of Life. There is a good attendance at our Sunday school. Special plans are under way for summer activities. On May 4 a large representation of our women attended the annual luncheon at the high school, sponsored by the Virden council of church women. Our young people presented a playlet, Homes and Homes, at this service. The mothers and daughters held a banquet on Mother's Day evening. The women of our council will sponsor an evening program on missions on July 31. The junior department of the Sunday school is making plans for a number of their group to attend the summer camp at Decatur. A children's day program will be presented on June 11. A Bible school will be held June 12-23. Our church voted to have a part in the heifer relief project and work is now in progress. Our pastor will represent our church at Annual Conference.—Ethel Vaniman, Girard, Ill., May 28.

#### Indiana

**Anderson.**—Four persons have been baptized recently. Bro. William M. Beahm officiated at our love feast and remained for our Sunday morning and afternoon services. Our delegate to Annual Conference is Bro. A. P. Musselman. Bro. I. D. Leatherman will hold revival meetings here in October. During the week of mother and daughter activities a memorial and candlelighting service was held for our boys in service.—Mrs. Lulu M. Hiatt, Fortville, Ind., June 3.

## Six Books for Youth...

**Social Recreation Primer, Tully .....\$1.00**

This is the new book by Bob Tully. It was written for Brethren youth by one who understands their needs, and for all others who would live abundantly as they work, play and worship.

**Brethren Youth Manual, Peters .....25c**

A thoughtful and comprehensive statement of the entire youth program of the Church of the Brethren.

**Youth Leaders in Action, Beckes .....\$1.75**

An inspiring description of young people at work written out of years of actual experience as president of youth groups and as a pastor. Help yourself to new ideas in youth work.

**Youth Work in the Church, Harner .....\$1.75**

A volume presenting successful plans and methods for youth leaders.

**The Christian Education of Older Youth, Moon .....60c**

A textbook for those responsible for the religious education of young people between fifteen and twenty-four. Paper bound edition.

**Devotions for Youth, Gilbert .....\$1.75**

A wide range of devotional materials answering to the needs of the youthful leader of public worship. This is the book many have been looking for.



**Auburn.**—Our council meeting was held on March 17 with Elder Russell Sherman in charge. The reports were given and delegates elected for district meeting and Annual Conference. Our love feast was observed April 6. An Easter program was given by all departments of the church. Bro. J. H. Mathis of North Manchester was our guest speaker on April 16, Manchester College Day. On April 30, ministerial exchange day, Jesse Gump was our speaker. Our Conference Offering was \$63.75. The ladies' aid braided a rug last winter, for which they received \$100; they also quilted a number of quilts. The mite box return was \$66.—Violet Funk, Auburn, Ind., May 24.

**Buck Creek.**—On the last Sunday in February Pastor J. R. Peters gave his farewell address; at the noon hour a bountiful dinner was served. The afternoon service was conducted by Elder D. W. Bowman. It consisted of special musical numbers and tributes to Brother and Sister Peters and their faithful and efficient work in our church. On March 11 we met in business meeting with Elder Bowman presiding. Three letters were granted. We decided not to send a delegate to Annual Conference. The ministerial board gave a report of the plans they had made to secure a minister to fill our pulpit each Sunday and of the plans to secure a pastor near the beginning of the pastoral year. On May 13 we held our love feast. Visiting ministers were A. P. Musselman, S. G. Burnett, Marion Norris, D. W. Bowman, Ira Hiatt, Oscar Werking and Lewis Deardorff. On May 8 we had a number of visitors at our services. In the afternoon a memorial service was held for A. D. Bowman's son, who was killed some time ago in army service.—Mrs. Ella Oxley, Blountsville, Ind., May 29.

**Huntington.**—The close of the past quarter showed much progress in many phases of our church work. We won the attendance contest which was conducted with the other Brethren churches in our county. Pastor Galen T. Lehman has spent three weeks in Illinois working for Manchester College in the interest of the Winger Memorial Fund. The college provided speakers to fill our pulpit: A missionary rally for the eastern part of our district was held at our church on April 23. Four missionaries spoke. We are co-operating in a union vacation Bible school in progress at this time. A consecration service for babies was held on Mother's Day. Our mother and daughter banquet was very successful. Mabel Moomaw was the speaker. The decoration and repairs to the church basement will be completed in the near future. Our pastor and wife are our delegates to Annual Conference. The pulpit will be filled by local people during their absence.—Mary Winger Gerdes, Huntington, Ind., June 5.

**North Winona.**—On the morning of April 16 Bro. I. W. Moomaw of North Manchester brought us a message on the value of the rural church. April 30 was pulpit exchange day and Bro. B. E. Hoover from Wawaka filled our pulpit. Pastor J. I. Zigler preached at the Milford church. Our love feast was observed on May 6 with Bro. N. H. Miller officiating. A children's day program is being pre-





# Attention, Please!

This is the new cookbook the women of the church helped to make. We have sold 20,000 copies, and could have sold many more but for the rationing of materials which prevented us from encouraging sales. While our limited stock lasts Granddaughter's Inglenook Cookbooks are yours at \$1.00 per copy.—Brethren Publishing House, Elgin, Illinois.

pared for June 11. Bro. Charles Bame will preach for us on the evening of June 18. The attendance and interest at our services have been very commendable.—Mrs. Alma E. Hanawalt, Piercetown, Ind., May 29.

**Pleasant Chapel.**—The women's work has made clothes for relief, knotted comforters, and cleaned the church. We met in council in April with Elder Russell Sherman as moderator. At this meeting we discussed plans for remodeling and the building of an addition to our church. We decided to use the church offering of the first Sunday of each month to start our building fund. We recently received one member by letter. Velma Ober showed pictures and talked to us about China at a Sunday evening meeting. On pulpit exchange Sunday Bro. Charles A. Light from English Prairie was our speaker and Pastor Sherman went to Blue Riv-

er. We are planning a children's meeting for some Sunday evening in June.—Mrs. John Reimoehl, Ashley, Ind., May 28.

## North Carolina

**Mt. Carmel.**—We met in council meeting on May 27 and elected Bro. E. J. Gascho as the delegate to Annual Conference. Bro. James Renz of Wabash, Ind., was our evangelist in a two-week revival. Six persons were baptized and three await the rite. A prayer meeting is held each Thursday night in the homes. Our aid society meets every two weeks in the homes; a number of garments and two quilts have been made for the needy. On April 22 we lifted an offering of \$32.50 for the C.P.S. camp at Magnolia, which was struck by a tornado. Pastor Gascho plans to meet with a group of men to paint the church roof on June 3.—Mrs. Fred Hill, Scottville, N. C., May 29.

## OFFICIAL CHURCH DIRECTORY

Note: All addresses 22 South State Street, Elgin, Illinois, unless otherwise given

### General Mission Board

Rufus D. Bowman, Chairman, 3435 Van Buren St., Chicago 24, Ill.  
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Nora Rhodes, Dallas Center, Iowa.  
Harl L. Russell, Marshalltown, Iowa.  
Ralph E. Shober, 326 W. College Terrace, Frederick, Md.  
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Mission Education, Anetta C. Mow.  
Rural Life Secretary, I. W. Moomaw, North Manchester, Ind.  
Treasurer, Edwin Grossnickle.

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(Directors same as for Mission Board)  
Manager-Treasurer, E. M. Hersch.  
Secretary, Earl Kurtz.  
Editor, Gospel Messenger, Desmond W. Bittinger.  
Managing Editor, H. A. Brandt.

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Earl M. Bowman, Harrisonburg, Va.  
Mrs. Rufus D. Bowman, 837 S. Humphrey, Oak Park, Ill.  
A. G. Breidenstine, Hershey, Pa.  
D. Eugene Lichty, McPherson College, McPherson, Kansas.  
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Assistant Youth Director, Grace Hollinger.  
Children's Director, Ruth Shriver.  
Editor, E. G. Hoff.  
Assistant Editor, Edith Barnes.  
Children's Editor, Genevieve Crist.  
Young People's Editor, Kenneth Morse.  
Treasurer, Edwin Grossnickle.

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Edgar Rothrock, Box 558, Pomona, Calif.  
Earl M. Frantz, McPherson, Kansas.  
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Paul H. Bowman, Bridgewater, Va.  
C. Ernest Davis, 2310 Fourth St., La Verne, Calif.  
Calvert N. Ellis, Huntingdon, Pa.  
D. W. Kurtz, 2220 Fifth St., La Verne, Calif.  
Rufus D. Bowman, 3435 Van Buren St., Chicago 24, Ill.  
J. Linwood Eisenberg, 80 W. King St., Shippensburg, Pa.

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George L. Detweiler, 113 S. Church St., Waynesboro, Pa.  
Mrs. Ross D. Murphy, 2258 N. Park Ave., Philadelphia 32, Pa.  
L. W. Shultz, North Manchester, Ind.  
H. F. Richards, Lanark, Ill.  
Ralph E. Shober, Frederick, Md.  
Burton Metzler, McPherson, Kansas.  
C. Ernest Davis, La Verne, Calif.  
Executive Secretary, M. R. Zigler.  
Civilian Public Service, W. Harold Row.  
Treasurer, Edwin Grossnickle.

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Members of General Mission Board and General Ministerial Board.  
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Harl L. Russell, Vice-Chairman, Marshalltown, Iowa.  
H. L. Hartsough, Secretary.

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Frank S. Carper, Palmyra, Pa.  
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Edward K. Ziegler, 709 W. King, York, Pa.  
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Mrs. Harper S. Will, Aid, 3560 Congress St., Chicago 24, Ill.  
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## Announcements . . .

### DISTRICT MEETINGS

North Dakota and Eastern Montana—Minot, June 29—July 2.  
Oregon—Camp Myrtlewood, Bridge, July 22.  
Texas and Louisiana—Nocona, July 28-30.  
Virginia, Southern—Antioch, July 25-27.

### LOVE FEASTS

#### Ohio

July 1, 8:30 pm, Deshler.

#### Pennsylvania

June 25, 7 pm, Bethel house, Yellow Creek congregation.

#### Virginia

July 8, Jubilee.

July 8, Woodstock.



# GOSPEL MESSENGER

Volume 93

JULY 1, 1944

Number 27



Sunday Afternoon Inside Oller Hall

## Standing Committee at Work

Promptly at 8 a. m. the Standing Committee was called to order by Moderator C. C. Ellis. On the platform with him were Reading Clerk A. C. Baugher and Conference Secretary William M. Beahm.

The meeting opened with the singing of the appropriate hymn, "I Love Thy Kingdom, Lord," which was led by C. E. Grapes. Bro. Ellis then read two verses of Scripture from Acts emphasizing the Pentecostal meeting at which "all were with one accord in one place," then emphasized that physical proximity does not always mean "together in one accord" but rather that being in accord with God leads to this spiritual accord with one another. Standing Committee stood while Bro. Ellis led in prayer and together they prayed the Lord's Prayer.

Roll call and the seating of members was the first item of business to occupy the committee. Your reporter was able to make a few observations as roll call progressed. More details about Standing Committee will be given later as we are able to compile

Continued on page 3

## Conference Continues



Part of the Overflow—Outside Oller Hall





## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

So far, more than 2,000 British mothers and children have returned to England after being in the United States since 1940.

Sixty-eight students of Duke Divinity School are serving ten weeks as assistant pastors of rural Methodist churches in North Carolina as one of the services of the Duke endowment to rural churches in the state.

A Winged Caravan five-day sight-seeing tour through the Holy Lands and Biblical scenes of the Near East will be one of the novelty adventures awaiting postwar tourists, according to the American Express Travel Service.

A recent chart by Roger Babson divides the spending of the American dollar as follows: twenty-four cents for living, twenty-one for luxuries, twelve for waste, eleven miscellaneous, ten for investment, nine for crime, two for education, and one for church.

British Congregationalists are being asked to provide a million pounds (\$4,860,000) for the rehabilitation of Protestant churches in Europe after the war. The appeal was issued jointly by the Congregational Union of England and Wales and the London Missionary Society.

Rejections for educational deficiency by the armed forces are more numerous than battle casualties, according to the Selective Service bulletin. The May edition of the bulletin reveals that educationally deficient registrants numbered 240,000, as against war casualties of 201,454.

In proportion to its size in population, Switzerland has done more than any other country for refugee relief, the Swiss Information Bureau reports. At the outbreak of the war, 6,000 was estimated as the maximum number of refugees Switzerland could accept; at the end of 1943, the number had risen to 61,461.

The Methodists are preparing to raise \$25,000,000 for a postwar reconstruction program to include establishment of an international organization for permanent peace, rebuilding of church property and the rehabilitation of peoples in war areas, a church-wide evangelistic campaign, cultivation of Christian stewardship, and increased enrollment in Sunday schools and related organizations.

Thousands of New York City's elementary and junior high school pupils are without teachers because of the inability of the board of education to obtain substitutes for absences that occur daily.

A nation-wide drive to obtain clothing for refugee children abroad, titled Kits for Europe's Children, opened June 5 under the banner of the Save the Children Federation at 1 Madison Avenue, New York.

Generalissimo Chiang Kai-shek recently urged the Christian church in China to proclaim more widely its teachings and to broaden the scope of its work. "We still need Christians from other lands," he said, "who will serve the people of China with true sympathy and devotion."

The current teacher shortage probably will require from six to ten years "to restore a proper balance between demand and supply," says Dr. Alonzo F. Meyers, chairman of the National Education Association's Commission for Defense of Democracy Through Education.

The centenary of the founding of the first Norwegian Sunday school was marked recently by widespread observance throughout Norway. There are now 3,400 schools, in which 215,000 pupils, taught by 13,000 teachers, are enrolled. In 1898, the Norwegian Sunday School Union was incorporated. Last year, fifty-four new free church schools were established.

A stained glass window portraying Mme. Chiang Kai-shek as "representative of the Christian spirit in contemporary life" was installed recently at St. John's Church in Mesena, N. Y. Fashioned from 7,000 pieces of thirteenth century French, Belgian and English glass, the window shows the first lady of China amid flowers of her native land holding a scroll inscribed, "We must try to forgive."

Definite steps have been taken to help rebuild the schools of Europe as soon as the liberating armies have freed its peoples, Dr. Ralph E. Turner reported to the International Education Assembly meeting on Hood College campus at Frederick, Md., June 7. Dr. Turner, recently returned from England, says that a plan for the organization to assist in educational reconstruction has been drawn up and presented to forty-four nations.



## Conference Continues

Continued from page 1

them. This is one of the most complete Standing Committees that has worked for the church in some years. Fifty-three districts are represented, with the fifty-fourth, a new district, asking to be recognized. A total of eighty-three committee members were regularly elected and number eighty-four, from the new district, is waiting to be seated. At the early morning roll call all were present or came in very shortly, except six members, most of whom were from distant states and presumably are delayed by retarded trains. This gives the Standing Committee at its opening session a voting strength of seventy-seven members. Five of these represent foreign lands, one each from Africa, China, and Sweden and two from India.

Bro. I. N. H. Beahm is perhaps the oldest member of the committee. When this reporter, on the way to Standing Committee room, greeted Bro. Beahm and asked him his age he replied, "When one reaches my age he no longer keeps much account of the years!" He told us further that he had served on Standing Committee "about a half-dozen times."

Youth also is here, and from their appearance some we judged to be

yet in their twenties. However, middle age seems to predominate, and many of these have served on the Standing Committee before.

### Brethren Service Committee Report

After devotions led by Bro. J. W. Lear the Brethren Service Committee brought its report to Standing Committee. Dr. Dakin of the Baptist Church, who is working to explain pacifism to the non-historic peace churches, was presented by M. R. Zigler. He paid a tribute to the long-time witness of the Church of the Brethren for peace, and challenged our church leadership to renewed devotion for this great and hopeful movement. His thesis was that freedom of religion is basic to every other freedom and that therefore if freedom of conscience is not allowed to Christians, all freedoms will be lost.

Bro. A. W. Cordier presented the record of activities of the Brethren Service Committee for the past year, which reaches into many widespread sections of our world. He reported that C.P.S. morale is rising and the boys are more readily making the adjustments necessary after entering C.P.S. He pointed out some of the purposes and plans of the B.S.C. for the weeks and months ahead. The scope of the committee is large and their services almost amazingly

wide. Bro. Cordier urged that the giving to Brethren Service continue in order that the work might go on.

### Industrial Institute Visited

During the afternoon a party was organized by Harold Brumbaugh to visit the Pennsylvania State Industrial Institute. A half dozen cars transported about forty people to the institution, where co-operative attendants and guards showed them through the guarded halls. It was an interesting and informative afternoon according to reports. Some 870 boys, 46% of them Negro, are confined there.

### Wednesday Evening Welcome

The time has arrived for the first open session of the 1944 Annual Conference. Even though the campus has been the scene of no small amount of activity, and meetings of various boards and committees held, these have all been prior to the first open session. Your reporter is located where he can watch the arrival of the people and he has now his first opportunity to tell you something of what the Conference attendants look like as a group. This year one cannot say that Conference goers are a cross section of the brotherhood at large. Two reasons, at least, may be advanced to explain this: (1) the number of children is small, for reasons well understood by all; (2) a larger proportion of delegates are ministers than would likely be true if there were no restrictions on the number of attendants. Enough women and laymen are present, however, to keep this from being too much a ministers' Conference.

The attendants at the evening service are a bit slow in assembling, but at the appointed hour the Conference music director, Bro. Perry Huffaker, led the assembling worshipers in stanzas from familiar hymns. Mr. William Wagner at the organ is an excellent teammate for Bro. Huffaker in the ministry of music. Chairman H. F. King is presiding. The worship leader, Bro. Galen K. Walker, led the opening devotions after which there was special music by a ladies' chorus from the college under the direction of Professor C. L. Rowland, the associate music director for the Conference.

Chairman King is presenting to us the two men whose responsibility it is to make us feel welcome to Huntingdon and to Juniata College. Not that any words are needed to make

## Thinking About the News...

### The Invasion Begins

This is being written at the Brethren Annual Conference in Huntingdon, Pennsylvania, just after the invasion had begun. Instead of feeling like ringing bells or cheering, the writer feels the suffering in Normandy with the weight of actual physical pain, though he is many miles from there. At 3 p. m. yesterday King George VI in an international broadcast called upon his people for prayer and invoked for his soldiers the mercies of God. Last night the President read to his people a prayer which he had written. Passing by any comment on the content of this prayer we wish to commend this international turning toward thoughtfulness and prayer. Some people went even further. The writer heard a passer-by on the street say, "Today I shall eat no food; my son is in the front of the attack over there." It is probable that thousands went hungry on this initial day, some because they wished to add fasting to prayer, others because their hearts were so heavy they could not eat.

The ground swell across this country, instead of being that of exultation, seems rather to be that of infinite sadness that this additional suffering seems necessary. The common man seems to be very thoughtful about the fact that the poppies which have been blooming in Flanders' field round the tombs of the fathers shall now blossom also on the graves of the sons. They are very fearful that poppies shall also need to bloom on the graves of the grandsons, unless the direction of our present movement is changed.

Therefore, we cannot do other than feel that the need of this hour is for prayer, more prayer and more earnest prayer. Shall not all men pray for (1) forgiveness for sin, (2) purification of heart, (3) an infilling of the Spirit of Christ, (4) guidance for all men that the world of tomorrow may be built on God, and (5) for the mercies of God upon those who must suffer.

D. W. B.



us feel welcome, for surely the cordial and considerate way in which we have been received has left no rightful doubts in our minds. However, as Mayor C. H. Leshner adds his gracious words to the deeds of the good people who live here, and tells us something of the city of Huntingdon, any unjustified lingering doubt ceases to exist. President Calvert N. Ellis of Juniata College speaks a welcome from the District of Middle Pennsylvania and from the college. These two addresses of welcome are simply and wholeheartedly given and are being responded to by Bro. W. H. Yoder in his characteristically gracious manner. Then Pastor T. F. Henry, who is the Conference director, makes the necessary announcements.

The preacher of the evening is Bro. Desmond W. Bittinger, editor of the Gospel Messenger, who has chosen to speak on the theme, Deepening Fellowship Through Christ. As his text he has chosen that petition from Jesus' high priestly prayer that all might be one. He begins by stressing, with appropriate illustrations, the physical kinship of the human race ("God hath made of one blood all people to dwell upon the face of the earth"). Important as blood is, real family relationships are less a matter of blood than of other factors such as the sharing of burdens, spiritual relationships, mutual uplift, and corporate doing of the will of God. This spiritual fellowship is that for which Jesus prayed and for which we should pray. Two groups of people insist the church at large has failed: disillusioned youth and those disturbed by variation in our beliefs. Our own church has a heritage which our godly Bible-believing forefathers have handed down to us. The speaker avows his love for these forefathers. Our church has not always chosen the right way, but its purposes have been to serve. Moreover, our church has been a believer in the Good Life and this has concerned it more than abstract theological discussions. The speaker urges that we seek to achieve the spiritual fellowship that would make us one within the church and which would enable the church to work more effectively for the eventful "oneness" of the world.

The manner of singing of The Church's One Foundation as a closing hymn suggests that the attendants have caught the content and spirit of the evening message.

## Thursday, June 8 Time for Topcoats

A heavy haze blotted out the hills of Pennsylvania on this Thursday morning and even hid the buildings from each other. Topcoats are in evidence everywhere and some reports are about that the frost has done considerable damage. But even this cold cannot dampen the ardor of Brethren friendship and greetings are unhurried and cheerful.

### Early Morning Worship

A goodly number of delegates braved the chilly morning air and walked across a foggy campus to attend the first early morning period of meditation and worship in Oller Hall. The custom of meeting for worship before breakfast was inaugurated a few years ago for the benefit of those persons interested in the concerns of Brethren Service. This year the series of morning meditation periods will also include some problems not included in the scope of Brethren Service. This morning, for example, the early risers considered some aspects of the problem of juvenile delinquency, especially the responsibilities and opportunities of the church. Placed in its proper perspective by Bro. Raymond Peters, the situation among our country's youth was seen to offer a significant challenge to the church. Problem children, just like problem adults, are persons with problems. They need work to do, wholesome play, something to love, and something to believe in.

In the brief period of discussion it became evident that a number of our churches have been facing this problem in their own communities, some with a measure of success. A concluding moment of worship gave us an opportunity for commitment to the task of bringing the resources and faith of our church to the aid of all persons, young and old, whose delinquency evidences a need for what the church has to give.

### A Relay

The combined men's work, women's work, and local church session at 7 a. m., Thursday, while not a race, was a relay nevertheless. The reason? Too many people for the breakfast facilities at the friendly Methodist church, near the campus; 150 places were available but more came, so as soon as the first group finished eating in the basement the program began in the auditorium. An effort was made to give the latecomers as much in food for both body and soul as the first arrivals.

Faith of Our Fathers set the key for the meeting, followed by I Love to Tell the Story. Bro. Francis Barr of Idaho read from 2 Cor. 4 and 2 Tim. 2:19. A Vessel for the Lord was his devotional theme.

A letter of greeting and encouragement was presented from Mrs. Rufus D. Bowman, president of women's work, who could not be present. Anetta Mow spoke in behalf of the women. Her challenge was, "Together we work in the name of Christ as earnestly as people are engaging in war work."

Raymond Peters, secretary of the Board of Christian Education, was the speaker. Some of his statements, in essence, were as follows:

We have thought of the importance of children, youth, and adults, and have recently been emphasizing the significance of the family for Christian teaching, but we do well to look at our work in terms of unity. We must put it all together.

The success of the church depends on the quality of her laity more than on that of the ministry. Laymen have some of the most significant opportunities for living and teaching religion.

Ministers sometimes get impatient with their lay people. They need to recognize that like attitudes come through like experiences. Our lay people need Annual Conference opportunities as much as do the ministers.

From every Conference at least two things should result: (1) Inspiration. We get lonesome and need fellowship. (2) New ideas about good ways of doing things. There are many things we can do together and many separately, as men and women. In some churches, representatives of the different groups get together for joint planning. The recently issued Program Guide (available from Elgin at ten cents) indicates some of the possibilities here.

### Men's Work Council

Men's work council met at 9 a. m. Thursday with Chairman Breidenstone and Secretary Mohler in charge. The first business in hand was the nomination of councilmen. Secretary R. E. Mohler reported a total of 278 men's work projects: church building and grounds improvements, heifers for Europe, Gospel Messenger clubs, boys' work, evangelism, the pension plan, and many others. He indicated that the organization had paid its way the past year without the subsidy heretofore received from the Board of

Continued on page 9



# The Nature of the Church

FOSTER B. STATLER

Abstract of a Conference Address given  
June 8

In spite of the weakness and failure of the church it has no rival in the work of redemption and if it were wiped out today something like it would have to come into existence tomorrow to meet the needs of human hearts.

It is with such confidence that we approach this discussion about the nature of the church.

First of all, let us make inquiry into the New Testament teaching with reference to the nature of the church.

1. In the recorded teaching of Jesus, the term *church* is used but twice. Upon the confession of Peter, Jesus said: "Upon this rock will I build my church" (Matt. 16:18). In teaching about settling differences, Jesus said, "If he refuse to hear them, tell it unto the church" (Matt. 18:17).

2. In Acts there stands revealed the birth of the church at Pentecost. There, too, is seen the growth and expansion of the church, leaping across barriers until it becomes a universal church. Members of the church are spoken of as "believers" or "they that believe."

3. Paul, who was the great founder and builder of churches, speaks of the church as "the pillar and ground of the truth," "the bride of Christ," "the temple of God" and what is most significant, "the body of Christ," the body of which he himself is the living Head. So the church is a living organism, deriving its life from Christ and being to him what his body was to him in the days of his flesh.

4. The church is the *ekklesia*, the Christian community called out from the world from the old way of life into Christ's new way. This has peculiar significance for our day when Christianity for so many is a somewhat refined paganism with a little veneer of Christian truth.

In the second place, in the light of this scriptural teaching and in view of the times in which we live let us note what the church is.

1. The church is a new humanity, made new by the regenerating power of the Holy Spirit. It is a new society, "the beloved community," the company of Christian believers in all lands and ages, who having committed their lives to Christ are sincerely endeavoring to live his new way of holiness and love. As such it is the instrument of



## The Church

Its Nature ... Its Function

Its Place in the Postwar World

God unto the coming of the kingdom.

2. The church is of God. Though made up of imperfect human beings, it is not an institution of man's contriving like a farm bureau or a Rotary Club with the minister as its salaried secretary. It is the sacred gift of God to men. It has its origin in God. As the Edinburgh Conference put it, "God's almighty will constituted the church on earth." Therefore, let us not lose faith or be discouraged. God is back of the church. In the assurance of victory, we must press on.

3. Again, using the words of the Edinburgh Conference, "the church is the household of God." It is the family of God, a sacred brotherhood,

a fellowship in which all the barriers of race, color or class are done away with. As Paul says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). In a time when the world is so dreadfully torn asunder, one thanks God that there is "a fellowship of the Spirit" which binds the nations together and is the world's greatest hope for peace.

4. Finally, the church is one. It is the bride of Christ: not many brides but one. It is the temple of God: not many temples but one. It is the body of Christ: not many bodies



but one body. This oneness is not a matter of man's devising. It is due to the act of God. We can deny and hinder that oneness but we cannot destroy it because it is of God as the church is of God. In saying this I am not advocating doing away with our beloved fraternity. I would have it cherished more highly. But since the church is one, we must also recognize this oneness of Christian believers around the world and act in the light of that great truth.

The world is in desperate need. There is nothing it needs so much as it does the church and what the church through Christ has to give to the world. This then is not the time to be downhearted and discouraged. It is not the time to retreat. It is the time to rediscover God's purpose and great might for the church and our own lives and to use that might unto the coming of the kingdom of God.

*Mt. Morris, Ill.*

## The Function of the Church

EDWARD K. ZIEGLER

An Abstract of a Conference Address  
Given June 8

Under the very shadows of the present conflict, representatives of the church from practically every nation met at Madras for three weeks preceding Christmas in 1938, to think together about the world mission of the church and plan for its ongoing program. The first sentence of the report of the conference reads, "The Christian church today is called to live, and to give life, in a world shaken to its foundations." What was then seen as in a glass darkly has now become stark and terrible reality. We are nearing the end, God willing, of this conflict, and the church is now called to live and to give life in a world which slowly and painfully must rebuild, and upon better foundations.

Two ancient sayings help to point up the functions of the church. In Acts 17: 6 the enemies of the faith, in accusing Paul and his followers, said, "These that have turned the world upside down are come hither." And in the Epistle to Diognetus, it is said of Christians that "they hold the world together." There are significant aspects of the function of the church in both these seemingly contradictory words. To find a scriptural basis for our thought of the function of the church in the world, we can do no better than to use again the great words of Isaiah which Christ quoted in beginning

his ministry, as found in Luke 4: 18-19: "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The church has precisely the same functions in our modern world which it had when Christ founded it; the same as it had when it set out in faith to conquer the Roman empire for Christ; the same functions today which were entrusted to it by the Head of the church, Christ Jesus our Lord, whose body and bride the church is called to be.

### *The Church Must Drink at the Eternal Springs*

Since the church owes its very existence to an act of God in history, to the establishment of a beloved community by the coming of Christ into the world, to the life and death and planning of the Son of God himself, its primary function must ever be to keep itself related intimately and effectively to the source of its life; it must make a major concern those acts by which it is ever anew constituted a church, and by which it takes possession over and over again of the ultimate Reality in which it lives and moves and has its being.

Its first function, therefore, must be worship. Dean Sperry has said finely that if all other functions of the church were usurped by other agencies, the church would still be in possession of its major task if to it were left the function of confronting men with God in the acts of worship; and no other agency ever has or can undertake this task. Worship, in the very nature of the Christian experience, must be central. The Christian life is centered in God, not in self. It has as its basic philosophy that man's life is only good and complete when hid with Christ in God, and lived in perfect accord with his will. The means by which man is kept in this life-giving association with God is worship, and this is the first primary function of the church. Without it, the very springs of Christian action will dry up; when it is vital and has its proper place in the church, then witnessing and all the forms of Christian service will naturally follow. With the emphasis on worship must go a renewed appreciation of the ordinances as a means of grace, of receiving the power of the Spirit of

God, and the fresh, rich flooding of the love of God into our lives.

### *The Church Must Be the Church*

Karl Barth has said, "Let the church be the church!" Precisely! The second major function of the church must always be that of presenting to the world a new incarnation in its corporate life of the kingdom of God. It is not the kingdom in its completeness; it is a means to an end. But it can and must show the world the possibility of a real brotherhood of man, a family of God united by strong and unbreakable ties. It must be a community of love. Too often we have insisted that the church must be an association of those whose beliefs are alike. There is no question that the deeper we go, the nearer we shall approach each other in our insights into the nature of God and the universe. But in the New Testament, it is love, and not faith, which is the supreme mark of the Christian.

The love which must be the motivating force in all the outreach of the church is far more than humanitarian goodwill, sentimental charity, or warm comradeship; it must be like God's love, loving the unlovely and the enemy. It must see the world and sinful man through God's eyes, seeing not what now is, but what man and the world may become, transformed by the love and grace of God. Such love will have its outreach into all the needs of mankind. It will be open-eyed to all the physical hungers, the intellectual yearnings, the moral strivings of man; but it will never stop there; its aim will always be to bring men to Christ that their deepest needs may be met.

The church must be not only a community of worship and a community of love; it must also be a community of thought. The command to the church is to love God with all the *mind*. One major task of the church must be continued and fresh interpretation of the Christian understanding of life, progressive learning of Christian truth and systematic teaching of it. Among Christians there is a profound and disturbing ignorance of doctrinal beliefs, ethical standards, and the social relevance of the gospel. Many of the breakdowns in our modern life, in the home, in application of the gospel to national affairs, to economics, to race problems, lie not merely in the failure to drink deeply at the springs of inspiration, but in the failure to learn and teach the Word of God. Here is one of our greatest needs for tomorrow.



## *Not to Be Ministered Unto But to Minister*

The church is placed in the world to do the work of the kingdom. It has three major tasks in this connection: First is the task set forth in the great commission, that of the evangelization of the world. The work of evangelism, of the worldwide mission, is inherent in the very nature of the gospel. If Christ died to save the world, we have no right to withhold the gospel from any living creature. Whenever and wherever the church has been truly alive, it has had a passion for souls. It has no other remedy for the world's ills than Christ; it can have no better; it dare offer none less. The church is the only institution which can offer him to the world. This is not a task for the ministry alone, but for the entire church.

The second task of the church in the world is a ministry of mercy and kindness. While many tasks of relief and burden-bearing and healing are carried out by other agencies, and should be, yet the church has a vast ministry, and it must prepare its members to carry on this ministry in the name and spirit of Christ. It knows that its greatest service is bringing men to Christ that he may meet all their needs, but this greatest service is rendered not by preaching and teaching alone, but by a ministry that includes all the great fundamental human needs. The cup of cold water may be more evangelistic than many a sermon. The mission hospital and agricultural college may mediate Christ to people as effectively as an evangelistic sermon or a book. Our foot-washing service should be an eternal reminder of this ministry of healing and service.

The third task in the world is that of witness; not only of evangelistic witness, but bringing to bear upon the world the weight of Christian conscience to change conditions; pointing the way to brotherhood, justice and integrity. To the church is entrusted a ministry of reconciliation. The church as a church can not engage in political action, but it is part of its task to prepare and inspire men who will be able by their Christian character and integrity to transform the life of communities and nations.

Roger W. Riis, in an article in *The Readers' Digest*, tells what he found in successful churches. They were meeting deepest human needs, setting forth Christ's difficult and challenging teaching without compro-

mise, and they were representing spiritual forces in a world apparently controlled by violence. The church is facing the greatest testing time ever in its history. Here it may function almost untrammelled; in other lands it can function only under duress and persecution, sometimes in the very catacombs. But the functions of the church are eternal. To renew its life constantly that it may minister the divine life to others; to be a community of worship, love, and creative thought; to evangelize, teach, serve, reconcile and witness in a world sometimes hostile, sometimes indifferent, never friendly; these are the eternal tasks. Let the church be the church, for there is no hope anywhere else for a renewed incarnation of the kingdom of God.

York, Pa.

## **The Church in the Postwar World**

W. EARL BREON

### *In Two Parts—Part One*

As a subject, the church in the postwar world is too involved and far-reaching for more than sketchy treatment. The writer will attempt a three-angle survey: first, a brief survey of the postwar world; second, a look at some of our problems; third, the program we need.

### **The Postwar World**

An event of great meaning occurred on April 22, 1942. Hitler initiated into his youth movement about one million German boys who had reached the age of ten. Each was given what was presented as a privilege—the right to dedicate his life to his country. And what was more significant, each was given a dagger to be used against the enemies of his country. This movement, illustrating the extremes to which intense nationalism will go, represents one factor in our postwar world. National boundaries, territorial rights, buffer states and political ambitions are certain to be a characteristic of the world once an armistice has been declared.

Probably there will be clamorings for the training of youth in the postwar world, even as Bismarck advocated for Germany in his day. Similarly Lenin instituted communistic education for children in Russia, the Japanese have advocated fanatical patriotism in the schools, and the Church of Rome has insisted in having control of at least certain parts of the child's education.

The age-old controversy as to which has first place, the church or

the state, is likely to be more apparent in the years to come. Men of state are usually reluctant to give up power. The state has exercised the controlling voice and a renewed separation between the two will need to come if the church is to be the church.

In the new world the outlook must be entirely on a global basis. I doubt that there will be much distinction between home missions and foreign missions. Their problems are going to be much alike; as a result the church will need to be much more catholic and universal than before.

There is certain to be a temporary letdown immediately following the war. The men who have given their time and risked their lives are not going to be ready to launch at once into a program of reconstruction. It is reasonable to predict that it is going to be as difficult to keep one's balance in the postwar world as in the present struggle—perhaps, even more so. There is going to be bitterness toward the church because it did not keep us out of the war. Some, even in high places, are going to be slow in co-operating with the churches owing to the fact that the church as an institution has not gone all out for the war.

In the postwar world many will be getting high wages. There will continue to be much shifting from job to job. Both hours and working conditions will keep some of our best Christian workers from their places of service.

### **Some of Our Problems**

No problem will loom larger in the postwar world than that of malice. It is going to be extremely difficult to forget our grievances. It will be next to impossible for those who have lost sons in battle to forgive opposing peoples. Every nation will try to vindicate itself at all odds, and put the other nation as the offender. Few, indeed, will be able to say with meaning, "Father, forgive them, for they know not what they do."

The church is going to be face to face with the saloon and the liquor traffic. Our boys in service, many working in industrial plants, and others affected by nervous strain in the home community, have taken the drink route to an alarming degree. For many it is not so serious yet, but the fact that so many are drinking has given new impetus to the liquor industry, and thus created a harder problem for the church of tomorrow.



Then, too, there is certain to be an increase in the divorce rate. It seems only reasonable to expect that a large percentage of wartime marriages will end in the divorce court. Some of the men who return are not going to be the same men who left, and divorces will result. Those returning from the service will tend to be unsettled and restive.

The war will bring to us many psychopathic cases. Because of the training and the sensitive nature of the young men in the church, it is entirely possible we shall have more than our due share of them. Many calls will come to our ministers to serve in the field of psychology. New books will be hastily prepared and widely circulated. Older books, such as *The Mind at Mischief* by Sadler, and *The Clinic of a Cleric* by W. A. Cameron, will be dusted and used by the minister. Fosdick has brought out his new book, *On Being a Real Person*, at an opportune time.

Another problem, and one which is at once baffling and far-reaching, is that of juvenile delinquency. All are so keenly aware of this problem that it is futile even to try to add to

our knowledge of it. It will remain long after an armistice has been signed and the men in service have for the most part readjusted themselves to civilian life. The effect of World War I on the boys and girls of that time caused a number of writers and speakers to refer to them as the "lost generation." This generation will be even more completely lost. These are not all of our problems. They are mere samples.

A postscript should be added. It is that hard times have brought about disturbing differences within the church. Ministers will need to be sensitive to and aware of practical and theological differences which tend to draw apart. Hitler has worked on a fundamental principle of conquest: divide and conquer. In addition to believing in a common Lord and a church universal, the day may come when we should give as a part of the opening of our meetings: We agree to differ, we resolve to love, we unite to serve. Or, to use another maxim: In essentials, unity; in nonessentials, liberty; in all things, charity.

North Manchester, Ind.

We know that the nature of life is such that crises must come. We know that we cannot be alive and escape the troubled hours in which life's battles are fought and its victories won.

God could have made us in such a way that we need never choose anything. He could have made us as clocks rather than as men. We are not mere machines which know not wrong or right. We are not marionettes which bear not the voice of God. We are men. The decisions of life are in our hands. When we choose badly we come face to face with evil. Some men choose badly all the time and all men choose badly some of the time. In the wake of their sinful choices untold suffering is brought to the life of man upon the earth. Society becomes what God does not want it to be—ridden with disease, corroded with hatred, staggered by doubt. Men catch the disease from each other and the body must meet the temptation and prove itself or go down. The hatred eats like a canker at the trustworthiness and perspective of many a man. The doubt rises up to confuse and conflict and confound. A Hitler rises up—out of nothing, as some would have us believe, or out of our blind selfishness—and at once the whole world is put to the test. The lad upon whom our hopes are centered dies from a bayonet wound on a far-off battlefield and the temptation which the world faces—the struggle that threatens to break it—comes starkly to our fireside. No man in his right mind seeks the loss of sons, the misery of health lost, the torture of hopes departed. Therefore, we pray, "O God, if it be possible let this cup pass. Grant that we be not brought face to face with these bitter, hard testing times in life."

But we know, even as we pray, that there are times when these trials of life will not—cannot—pass. We would not want them always to pass. We know that out of these great crises met well and bravely life is made. We know that we cannot have breath without the test of breathing, life without the tests of living. We know that only a corpse has complete repose from the necessity of lungs pumping and heart beating and mind working. There is nothing in the world upon whose shoulders the struggle for existence rests as easily as upon the mummy. To ask God to save us from everything that tries our patience, tests our endurance, and disciplines our faith is to ask him to relieve us of

## The Discipline of Trial

HARRY K. ZELLER, JR.

"Our father . . . lead us not into temptation, but deliver us from evil" (Matt. 6:13). Of all the petitions of the disciples' prayer none has more consistently troubled the minds of Christian people everywhere than this. They ask, "Does God lead us into temptation?" It is the Christian faith that as we are drawn close to God we are not led into temptation, that as we are drawn away from God by our own wills we lay our lives open and vulnerable to the forces of evil. The Apostle James says that "God cannot be tempted of evil, neither tempteth he any man." If God does not tempt us himself it is unlikely that he would lead us into places where evil would be upon us. It is absurd. It is, in fact, an insult upon God's goodness to ask him not to lead us into temptation.

This petition high-lights once again what poor vehicles words are to convey ideas from one age to another or from one people to another. The primary difficulty we have with this petition is that the word translated *temptation* has a meaning in this context very different from that which we usually give it today. The

word from which we get *temptation* signifies a test, a trial, an examination. It is the picture of a Thomas Edison *tempting* 483 different kinds of filament until he finds one which passes the *temptation* and the incandescent lamp is born. It is the picture of a black laborer in South Africa casting a piece of shining metal into a fiery furnace from which he later draws out a smaller but brighter piece of gold, the *temptation* of the furnace having burned the dross away. It is the picture of a lad who has come to the end of the school term, whose unit of study is concluded and before whom the teacher places a *temptation* which shall demonstrate how well the work of the term has been mastered. We think of temptation as that which assails one's virtue by deceit and seduction with the purpose of overcoming it. As used in this petition the word *temptation* signifies the tests which come to one's character through the vicissitudes of life. These tests are not designed to undermine life and destroy it. Rather, it is the divine desire that through discipline the worth and integrity of the person may be proved.

In this petition, then, we are asking God not to bring us to the test!



the burden of life. When the hot-house plant meets "the first fine caress of a spring day" it often withers and dies. The tree which has never felt the pull of the wind will never be strong. It will not know what it means to push itself hard upon the brown breast of mother earth or drive its roots like a thousand tentacles toward her heart.

It is in the hours of tribulation that we grow strong. Out of our struggling doubts faith comes. Out of suffering graciously borne is sympathy for others born. Out of the vicissitudes of life come the victories of life. We have faced the struggles of life nor turned from them. Through their agony and trial we have grown strong.

There is an ancient story of a man who so made issue with life's battles. His is the story of every man who meets life's struggles and will not turn aside until the victory is won. One night when he was alone the severest of all these battles came to him. His family had preceded him over the ford of the river at Jabbok. He was not at his best to undertake such a formidable struggle. He might have escaped completing it by pleading the just reason that his thigh was disjoined. But he would not give over the battle. And when he had wrestled the whole night through and the day began to break he was so much the victor over his angel assailant that he would not let him go until the angel gave him the blessing of the Lord. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

When through fiery trials thy pathway shall lie;  
My grace, all sufficient, shall be thy supply.  
The flame shall not hurt thee: I only design  
Thy dross to consume and thy gold to refine.

We shrink from the crucial, harrowing tests of life—death, sorrow, separation, loss and suffering. We pray God that we will not be brought face to face with these trials. We also pray that if we must go into the valley of the shadow of the distress of this life, if we must enter situations which try body, mind, and spirit, "Do thou, O God, be with us and deliver us from the evil which is present to consume us." We are calling upon God in this petition for help. We recognize our own weakness. We are assured of his strength. It is our prayer that when we are confronting struggles beyond our power to resist, he will come to our aid, hold up our

hands, and help us win through to victory.

Someone has pointed out that it is easier to die for a cause than to live for it. The battle for the good life may seem to us too long and too difficult to continue. The struggle up to light seems too immense. We desire to lay down the burden, to cease the struggle. The Arctic explorer understands that as long as he can feel the bitter cold in his limbs all is well. He also knows when once again his feet feel comfortably warm that fateful hour has come in which the easy death by freezing is stealing in upon him. The mental patient undergoing such strain of mind that every nerve and fiber of his body throbs and shakes is he for whom

## More Like Thee

WILLIAM BEERY

O Lord, I would be more like thee,  
With heart compassionate like thine;  
In loving service I would be  
More like my Savior, more divine.

Oh, that thy feet my feet might be,  
To walk with men as brother man;  
To lead in paths from evil free—  
'Tis only by thy grace I can.

My hands—Oh, that thy touch were mine.  
To heal the sick, make strong the lame,  
To open eyes with hands like thine,  
To rescue souls from sin and shame.

Oh, had I words like thine to cheer  
The weary pilgrims on life's road;  
To take away all doubt and fear,  
And help my brother bear his load.

Surrendered to thy loving care,  
Like thee, my Lord, like thee to be,  
I come in earnest, fervent pray'r,  
To be yet more and more like thee.

Elgin, Ill.

most of us would give up hope. But the attendant who watches him knows well that when the patient is thus agitated he is battling his problem head on, that he has his dilemma by the horns and is in the throes of a death struggle with it. The attendant also knows that disintegration of the mind has begun in that hour when his patient settles back into repose and no longer feels the urge to keep up the struggle. When the patient gives up to his condition his case is hopeless.

"Strive," said Jesus, "to enter in at the strait gate." The word in the original is "agonize to enter in at the strait gate." It is not an easy gate. It is a gate where struggle is rife. The going of it may be an agony, but it is the way that leads up unto life. We would not want to delete this hard petition from the disciples' prayer. It is our response

to Jesus' prayer to the Father that we be not taken out of the world. It is our response to his prayer that we be kept in the world, in the very thick of the fight; that by God's grace we should so live as to be invulnerable to every wind of doctrine, the slight of men, and the cunning craftiness of evil. Thus, writes Paul, we "grow up into him in all things, which is the head, even Christ."

Elgin, Ill.

## Conference Continues

Continued from page 4

Christian Education and recommended a budget of \$1,650 (later raised to \$1,700) for the following year.

### Conference on the Church

Just before 9 a. m. your reporter joined the throng that moved toward Oller Hall. The early morning haze had lifted as high as the tops of the mountains and the sun had begun to stream through. This gave us courage to hope for a kindlier day than was at first indicated.

The theme of the morning service was The Church. Handshakings and morning greetings along the way caused us to come into the service just a few minutes late. Bro. J. Herbert Miller of Hershey, Pa., was leader of the morning devotions. He read selected Scriptures which emphasized that the church is founded on the Rock, Christ Jesus, that it is commissioned to grow and serve to the ends of the earth, and that these things can be accomplished only as it moves in the spirit of Christ. Following these readings the men's chorus from Markleysburg, Pa., sang very effectively Glorious Things of Thee Are Spoken.

Bro. Galen T. Lehman, program director for the morning, presented the first speaker, Bro. Foster B. Statler of Mt. Morris, Ill., who brought his message on The Nature of the Church. He told us that if something were to happen that would remove the church from our world it would be necessary at once to raise up something like it again, for the heart of man needs a church. The church is Christ's; it will never die but will proclaim truth to the end of the age. A fuller resumé of this sermon may be read in this issue, page 5.

Bro. Edward K. Ziegler of York, Pa., spoke to us next on The Function of the Church. He told us that this function is eternal and has been commissioned to the church by God.



It is to "turn the world upside down" and to reknit and to remold it, as the disciples began to do long ago. To do this, he told us, the church must drink deeply at the "Eternal Springs." This it can do through worship and prayer and no agency other than the church can offer this. The church must be the church; that is, a fellowship of men of high purpose who are united in God and motivated by love. An abstract of this address appears in this Messenger on page 6.

### First Bible Hour

Following this address Conference Director Henry again helped us to catch up on the announcements necessary to facilitate a Conference like this one. Then followed the first Bible hour with Bro. Robert Sherfy presiding and Bro. A. R. Coffman leading in the exposition of Ephesians 1 and 2. Our attention was directed to the favored position we Christians have through the redemptive sacrifice of our Lord, available only to those who will let their eyes be opened by divine power. This favored position entails on our part great responsibility to love the Lord and give him willing service and witness.

### The Brethren Spirit

The second reporter thought he would take a quick look into the Standing Committee room at 11 a. m., but he discovered that it took a full thirty minutes to cover several hundred yards between Oller Hall and Students Hall. This is an indication that though meetings are in progress at several places, there are yet many Brethren who are moving from place to place and who have not forgotten the Brethren tradition of handshaking. So by the time this writer arrived at the Standing Committee room they were adjourning for early 11:30 lunch.

### Joint Assembly

The splendid congregational singing which characterizes Annual Conference helped to create a splendid atmosphere of worship and praise during the joint assembly in Oller Hall. The "something special" which a smaller group can add came with the singing of a deeply moving prayer response by the Juniata girls' choir. While they sang, "Create in Me a Clean Heart," the words became a personal prayer silently shared by everyone present.

Several of the familiar phrases from Paul's letter to the Ephesians, remarks about keeping "the unity



In fifty years four men have served the General Mission Board as secretary. Galen B. Royer, Leland S. Brubaker and C. D. Bonsack are shown above. Bro. J. H. B. Williams died in Africa on April 18, 1921.

of the Spirit in the bond of peace," about the "unity of the faith," and about "speaking the truth in love," seemed particularly appropriate to the spirit of this Conference as Bro. Frank Crumpacker read them during a few moments of worship. He pointed especially to the six or seven superlatives in that passage and reminded us that we should be working together to build the body of Christ.

That the church is a spiritual fellowship which should be extended was the theme of Bro. J. W. Lear's message. He reminded us of some of the basic elements of that fellowship, emphasizing particularly that our fellowship has meaning only as it includes our personal relation to God. The church is a fellowship of faith, of forgiveness, of love (reaching out, he reminds us, even to enemies), of righteous living, of peace, and of joy. One could see how much our world could benefit from the extension of such a fellowship.

The speaker was ready to suggest a number of means through which this evangelistic endeavor of the church might be carried out. Foremost are persons who are truly "on fire" with an experience of Christ in their lives. There are those, such as prophets, evangelists, and missionaries, who have special talents for extending this fellowship. The educational work of the church shares in this responsibility. But the church can accomplish little without Christian homes which are "miniature churches." Also the

work of missions should not be overlooked. And, finally, one editor was pleased to hear the speaker place so much weight on the value of good church literature. He felt that he had—as do all of us—a personal responsibility to work harder in the extension of Christian fellowship.

Proving once more that a semi-annual president must set an example for his students by rising to all occasions, Bro. Rufus D. Bowman effectively compressed a thirty-minute address on the program of the church into a short masterpiece of concise statement. The program of the church includes worship, prophetic preaching of the Word of God, a teaching program for all ages, winsome fellowship, counseling for the lonely, the sad and the sick, evangelism, and a program of world service. The church must follow the words of Jesus in losing its life in evangelism and service, if it would save the convictions and values of its heritage.

### Women's Work\*

About 250 women from many states throughout the country met in business session in the Stone church at 3 o'clock on Thursday afternoon. Mrs. George Detweiler, president of the Eastern Region women's work, presided. Miss Alberta Glasglow was organist and Mrs. Don Snider led the group in singing God of the Earth, the Sky, the Sea. Mrs. H. Stover Kulp, missionary to Africa, led in a devotional

\* Reported by Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.



period, reading from God's Word the parable of the talents. In her exposition she said: "When the Master gives us a task, he gives us the ability to perform it. When we use what we have, our ability is increased as needed for the difficult tasks ahead." Following her prayer the hymn, Lord, Speak to Me That I May Speak, was sung by the audience.

The name of Mrs. Harper S. Will of Chicago was presented as nominee for the national director of aid for a term of three years, and she was elected to serve during the next three years.

The Juniata College trio sang, My Task, and then a letter of greeting from Mrs. Rufus D. Bowman, the president, was read. She sent a message of love and courage.

Then followed a message by Miss Anetta Mow on the subject, Our Work: Looking Into a Full-length Mirror. She said that our work included worship, study and service. Women need constantly to be alert to the spiritual and physical needs of the world. She reviewed our national, regional, district and local organizations and stressed the fact that women's work should be interwoven with other church interests, and that all church groups should plan their work together. In closing the appeal was made that we work for Greek and general relief.

Miss Ora Good of Waynesboro, Pa., led in closing meditations and prayer. Among her impressive statements she said, "Too many people are not right with God, so things are not right in the world."

#### Meeting of District Boards

At this meeting H. L. Hartsough presided, with something over 100 present. The chairman presented the problem of creating co-operation without the loss of freedom of the local church. A discussion followed. The spirit and message that board members bring into the local church will largely determine their welcome and usefulness there.

The group then divided by regions to discuss the regional field service of the general boards in the several areas.

#### Africa Mission Presentation

At 4:30 the chapel in Founders Hall began to fill up. Many extra seats were carried in but by the time the room was darkened and the service ready to begin every seat was filled and a hundred or more were standing.

Sister H. Stover Kulp, who was in charge of the program, directed a song and led in prayer. After that Bro. D. W. Bittinger, former missionary to Africa, presented the returned missionaries from Africa who were present, as well as those who are under appointment to go out. Following this Bro. Bittinger showed the moving pictures now rather well known in our church, entitled In the Land of the Monkey Bread Tree, and delivered an accompanying lecture which reviewed some of the developments of the Church of the Brethren in Africa.

#### Opening Business Session

Long before 7:30 o'clock the auditorium began to fill. From all directions people streamed hurriedly

toward Oller Hall. They appeared to feel that if they wanted seats they would need to get them early. Soon almost all seats, including the extra chairs and all the balcony seats, were filled.

At 7:30 Bro. Huffaker began to lead us in the song, He Leadeth Me. As the congregation sang, the Standing Committee, preceded by the retiring moderator, W. W. Peters, and this year's moderator, C. C. Ellis, came down one of the center aisles. There were eighty-four of them, and by the time they got on the platform the song had become Sweet Hour of Prayer, which was sung a cappella by the choir.

Bro. Peters presented D. Howard Keiper of Virginia, who led the opening devotions. The choir, which was seated in the balcony, sang Send Out Thy Light. The several congregational songs used reached the usual Annual Meeting singing fervor, preparing us for what was to follow. The scripture was from John, the first chapter. The discussion was about darkness and light, and the assurance was that darkness will never be able to put out the light. Strength and courage should flow to us through this knowledge. The music of the choir then thrilled us with what The Heavens Are Telling.

#### Letters of Greeting

Letters of greeting were brought from the several mission fields. Bro. Graybill spoke a personal greeting from Sweden. The church there desires and deserves our prayers. Mrs. Shull spoke for the Second District of India and told us of their twenty-fifth anniversary last year. The people there wish to abound in the work of the Lord. From the First District Bro. Shull brought greetings from the forty-third district meeting. He hopes that in a year or two an Indian elder may bring these greetings personally. Next year, he pointed out, the fiftieth anniversary of the opening of this work in India will be celebrated. They send us their cheerful greetings. Bro. Minor Myers spoke for China, saying that this land is in a fellowship of suffering. In this suffering the church is engulfed. Members of the Brethren Church are somewhat scattered now, but where they can, they meet faithfully to worship and evangelize. They too deserve our faithful and continuing prayers. Bro. Clarence C. Heckman spoke for Africa. He informed us that he and his wife had flown from Africa to America in



Missionaries consecrated at Juniata Conference, left to right: Mrs. Ivan Eikenberry, Ivan Eikenberry, Wendell Flory, Dr. Roy Pfaltzgraff, Mrs. Roy Pfaltzgraff.





**Warren D. Bowman**

Pastor of Washington City church. Moderator 1944-45.

three days. The church, he said, is young, but the days before it are hopeful. He told us of a leper who thanked God he was a leper because, due to his leprosy, he had come to the leper colony and learned to know Jesus Christ!

Bro. John Metzler then brought greetings from England, Spain, Puerto Rico and the Virgin Islands, and South America from those who work there.

From The Messiah the Conference choir then brought us a spiritual message. Delegate representation has not kept them from worthy and spiritual singing.

#### **Moderator's Address**

Bro. Peters then presented Bro. Ellis, moderator for the year ahead. He first raised the question as to what the moderator's address should be. Discussing several possibilities, he informed us that he proposed to present something of a statement of what he understood to be the condition and problems of our church.

In the past quarter century we have progressed, he observed, but there is danger that our movement may become too rapid and our fields of service too widespread. Emphasizing the need of thinking our problems through to their full implications, he stressed these guiding principles for such thinking.

I. The separateness of the church and the world. The need to be different that we may not become indifferent. This our fathers stressed and it continues to be important.

II. Magnify the areas of our co-operation. Here we need to keep unity in the body of Christ. In him in reality there can be only one church.

III. Cultivate fully and intensively our own field of activity. Being loyal to our own church helps us to be loyal to total Christianity. This may be generated both by contagion and teaching. There must be continuing and growing interest in the Sunday school, the church service, the church college and the Christian ministry. Faithful to yesterday and taught by the past, we must face the future with courage and hope, praying that "in all things he may have the preeminence."

The address concluded with the song of commitment, For Christ and the Church.

#### **First Business Session**

The first business meeting was then called. Bro. R. W. Schlosser of Pennsylvania was confirmed as reader of the Conference and Bro. Warren D. Bowman of Washington, D. C., as moderator of the Conference for 1945. The reader read the usual Conference opening scripture from Acts.

The credential committee, Edgar Rothrock, Rufus P. Bucher, E. M. Studebaker, John Myers and R. B. Pritchett, was confirmed. They reported the total local church delegates divided as follows by regions: Southeastern 126, Eastern 195, Central 185, Western 64, Pacific Coast 14. Adding Standing Committee members, who numbered eighty-four, the total voting strength at the time of reporting was 668. Last year the delegates numbered 386 and Standing Committee 71, for a total of 457. As far as a quick glance at the records would indicate, this is the largest Standing Committee on record.

Letters of greeting to our servants abroad, prepared by Galen K. Walker, Paul Robinson and Mrs. Dan West, were read by the reader. A letter of greeting from the Friends Church was also read.

At 9:50 the audience sang The Doxology and after dismissal by Bro. Peters the audience dispersed into a warm night.

#### **Some Further Comments on Standing Committee**

As he has had opportunity, one of your reporters has been studying and trying to analyze several sheets of information regarding the members of Standing Committee. Eighty-four elders have signed their names and given information about themselves.

The distinction of being the youngest member of Standing Committee is shared by Bro. Nevin Zuck of Western Pennsylvania and Bro. Harold Michael of Western Canada. A close rival is Bro. Harley Stump of

Oklahoma, Panhandle of Texas, and New Mexico. Only these three brethren are under thirty. The distinction of being the oldest member belongs to Bro. I. N. H. Beahm of Eastern Virginia, who is eighty-five years old. His closest rivals are Bro. J. W. Lear and W. G. Nyce, aged seventy-four. Ten members are in their thirties, twenty-two in their forties, twenty-four in their fifties, sixteen in their sixties, six in their seventies, and one is in his eighties. Twenty-five are serving for the first time, sixteen for the second, fourteen for the third, eleven for the fourth, three for the fifth, six for the sixth, one for the seventh, three for the eighth, one for the ninth and one reported having served fourteen times. There are ten districts with three delegates each; ten with two each and thirty-three with one each. One district awaits Conference recognition. Thus eighty-four are on Standing Committee from fifty-four districts. This generous mixture of experienced and inexperienced, old and young, members suggests two



**New Board Members**

S. L. Barnhart (left), General Mission Board; T. F. Henry, General Ministerial Board.

things to your reporter: the church still believes in democracy; the Conference business will be viewed from a variety of viewpoints, which ought to assure a well-balanced handling of it.

Although incomplete reports make an exact tally of figures impossible, it is of interest to note the varied make-up of Standing Committee in the matter of occupations. In the very nature of the case, all members of Standing Committee are elders, but a study of the available information reveals a wide range of work, among which are the following: teacher 3, missionary (furloughed or retired) 6, farmer 9, carpenter 1, banker 2, government clerk 1, painter 1, sheet metal worker 2, merchant 1. The greater majority are either full-time or part-time pastors. One is impressed by



the quality of the members of this significant committee, and by the seriousness with which they consider the business of the Conference. Their work hours are long and strenuous, and much of the freedom for social purposes that others at Conference have is withheld from them, but this sacrifice they make willingly. It is the personal opinion of at least one person that the members of Standing Committee merit a greater degree of appreciation than is generally accorded them.

### Friday, June 9

#### Morning Worship Service

Though this reporter did not get to bed until midnight, he was up at 5:30 getting ready for the 6 a. m. worship period to be led by Bro. Rufus D. Bowman. Again as yesterday, the campus was partially obscured by the heavy haze which completely blotted out the surrounding mountains. Just at six, singing began. As the writer walked down the aisle he counted six women and thirty men who had braved the chill of the morning. But by the time several songs had been sung the audience had grown to several hundred.

Bro. Bowman read about servants and greatness and told us that those who seek leadership do not always achieve it, but that those who seek to give their lives in humble service often achieve both great happiness and great leadership.

After spontaneous scripture and many earnest prayers for the church and for peace, Bro. Bowman led us in a discussion of the ministerial crisis. A pressing element in this crisis involves numbers; 123 churches are calling for pastoral care and sixty men are available. This will become more pronounced since recruitment for ministers is falling off because of the war. Our net membership gain last year was 190. Our total brotherhood must, therefore, become more evangelistic from the minister to the last member. A second problem is recruiting. To the ministerial task the church must recruit its best. They need to be called now before age eighteen. Questions from the audience led into a discussion of how to get the young men into proper selective service classification. These questions indicated real concern and real problems in this area.

#### Men's Work Breakfast

Again the men breakfasted at the Methodist church and had their men's work program immediately following in the church auditorium.



#### Fraternal Delegates

Left to right: J. Ray Klingensmith, Brethren Church; Orie Miller, Mennonite Church; M. A. Stuckey, Dean Ashland Seminary; Paul Furnas, Society of Friends.

The speaker, Desmond Bittinger, called attention to a man named Peter. "Be pitiful; be courteous," words from an epistle of Peter written late in his life, offered food for thought. Bro. Bittinger in his impressive fashion described an entrance into Liverpool harbor, following first the big searchlight and then the little lights on the buoys. Our big light is Jesus Christ. We get confused and lost if we lose sight of the great Light. In the radiance of this light, things fall into their rightful places. It brings out the good in other people, too. We need the symbol of the towel as well as that of the cross. We need to help others get ahead. Loving, sacrificial service is the secret of a better world.

We are the little lights along the way. The winsomeness that comes from inner goodness is greatly needed. Christianity manifests itself in simple thoughtfulness. Impetuous Peter finally came to this. People get their idea of God through seeing us.

We need to give attention to personal godliness and also to our homes. If we have homes that are good enough we can close the prisons.

Our third concern should be the church. Loyalty to the church is sorely needed now. We men can build that loyalty. Upon the men rests responsibility for evangelism and building the church.

#### Business Again

The reporter for the morning was detained somewhat owing to breakfast conference duties and arrived a

few minutes late at the business session in Oller Hall. As he hurried across the campus he noted that it appeared empty, almost as if the Conference had ended. This he assumed was an evidence that this is what it is supposed to be, a delegate Conference, and that since business is in progress all delegates are where they are supposed to be. Your reporter has noticed that a number of delegates appeared to be quite youthful and he had the privilege of meeting one who may be the youngest among them, Sister Evelyn Miller of the Beachdale church in the Berlin, Pennsylvania, congregation. Her testimony was that she is only seventeen years old.

The reader was reading the items suggesting rethinking: (1) Home Missions; (2) The Conference Moderator; and (3) Reorganization of the General Boards, as this reporter came in. After discussing this matter it was decided to ask the committee to revise the first and second for passage at this meeting, and to recommit the third for further study and report next year. The next item of business concerned uniformity in the church year. January 1 was recommended as the time for the beginning of the local church year, but with suggestions that this be changed to March 1. The paper was recommitted to its framers.

A buzz of restlessness suggested to the moderator that a song might be helpful at this point.

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Camps were few and far between in the place and time of my childhood. To go to camp then was a blessing seized upon with enthusiasm in keeping with its rarity. The tingling joy which I knew every minute of my first camp of one short week still comes vividly to mind. And the return to everyday life was a jolt. It was like a return to cold boiled potatoes after a lovely party. So when a summer came and camp did not interest me, no one could understand it. I could not put in words the vague need I felt to defend myself against the time when camp was over.

In adult years there was something of the same disappointing contrast between camp and life.

Then in 1936 came a summer in a Friends' work camp and the discovery that camp and life could be one. Young men and women, living and working together to build a hundred-foot masonry dam for a backward Tennessee community, sensed a real integration. Basic to the camp project was the actual manual work—digging, climbing, loading and constructing. The daily processes of living—cooking, serving, laundering and cleaning—were shared by both men and women. Minds were stimulated by the intellectual content of such jobs.

Such work was surprisingly satisfying. It was voluntary, real, and done by folk with a common purpose. We sang and talked as we worked, and the line between work and play faded out almost completely. What recreation there was developed as a spontaneous expression of natural exuberance rather than through planned effort.

Evening discussions of social problems at issue in our environment and evaluation of day-by-day experiences uncovered meaning and depth in simple things hitherto unguessed by most of the campers. By the end of the summer not a camper but felt himself stretched physically, mentally, emotionally and spiritually.

I was sure that the integrated use of so many of my normal capacities was reason for the well-being and zest that resulted. I was surer of



## Does the Home Train Leaders?

MILDRED JENSEN LOOMIS

the direction for my energies and better prepared with insight and skills to go forward. How could the children's camps in which I had previously been camper or counselor be shaped to include some of these real-life factors? Ideas began to come. In the past few summers on our homestead we have found opportunity to experiment with them.

### Our Homestead Camp

A homestead is a home on a plot of land where the family lives and works together to grow and create more and more of its food, clothing and shelter. Ours we acquired three years ago—an average, somewhat neglected thirty-acre Ohio farm, with a sturdy white cottage in the center. A shallow creek meanders into the woods back of the house. From an old orchard and an acre of ground we produce every conceivable foodstuff. A small flock of sheep provides wool which we weave into blankets, draperies and garments. We make furniture and remodel buildings. A cow, a few chickens and pigs keep us supplied with milk, butter, cheese, eggs and meat. With the aid of electricity and modern technology we grind our own wheat into cereal and flour, knead bread, churn, cook and process food. Such normal productive life would be good basis for a real-life children's camp, we thought.

By transforming an unused wing of the house into a dormitory for girls, and remodeling an out-building into a bunk house for boys, we could shelter nine children, from various cities, for two months. The group must be kept small, we said, that each may become a responsible participant with no chance to retire into nonentity. Several teacher

friends joined our search for real significance in common and elemental things, for camp was to center around the things which needed doing on our homestead.

The first thing, of course, was food. In July on a homestead you cannot escape it. Food is everywhere apparent. The wheat is being threshed, the good fresh corn and tomatoes are ripening, carrots must be dug and potatoes uncovered. The children began to see food in a new light. To Walter the kernels he was dropping in a row were "parachute men,

... only not to kill people, but to help them get food." Harold helped with the potato digging and stood transfixed as the first big white tubers were exposed. Then, scratching to collect them he shouted, "Boy! Look at that! We're rich! Man, O man! We don't need money. . . . Good thing you planted these!" Billy insisted on tending the mill for all the flour grinding and looked repeatedly for the little germ inside the wheat "which is so good for you." For part of the new interest in food which developed had to do with discovering clear and specific facts of food and body chemistry.

### Our Food Is Different

Our food is different, for being impressed with modern researches which show that much ill-health and an alarming increase in degenerative disease is due to devitalized food, we use the natural, whole food wherever possible. To the children, the whole-kernel, pressure-cooked wheat in their cereal dishes looked like what we fed the chickens—and therefore unfit for human consumption. But learning of the protein, minerals and vitamins in the kernel coverings and the germ encouraged them to try it, and in the end to relish it. Our coarser full-grain bread at first was a tolerated curiosity, but became such a demand that when an emergency made necessary the use of store bread they left the latter untouched. Our New York girls did not recognize the flavor of fresh beans or carrots. Many wholesome things—principally chard and cottage cheese—they would not eat because they did not like them. Whole raw milk was the one thing they all enjoyed from the first, though the



question, "Why isn't it pasteurized?" gave opportunity to indicate that vitamins, minerals, lactic acid and calcium are all reduced or changed in heating milk.

Sour milk and cream were fit in their eyes only for disgusted discard. But after hearing of the contribution of our sour milk to the amazing health of the Hunza people it became a welcome source of salad dressing. Eventually raw and cooked fruit took the place of cake and pastries, and daily homemade ice cream of raw sugar and uncooked milk and eggs supplanted lollipops and gumdrops. One mother occasionally took her son out for Sunday supper. That she could say, "Jerry doesn't seem to be greedy for food as he used to be," meant to us that he now not only had sufficient quantity, but that the quality was such as to feed the hidden hungers left by devitalized food.

It was not long before mealtimes were high spots in the days, not only because of the food the children came to relish, but because of the zest added by helping to produce it. One day a visitor's commendation of the bread led Billy to say eagerly, "I ground the flour and Mrs. Loomis baked it." That started something. "I dug the potatoes," said Harold. "I peeled them," put in Walter. "I picked the berries and Elizabeth made the pie," came from Betty. "I milked the cow," boasted Ruth. "I churned," added Martha. "What about the chicken? Didn't I pick and clean it?" asked Eugene. "I made the tomato juice," reminded Marie, and to conclude the cycle of production someone added, "And Mr. Loomis earned the money to buy the homestead."

#### **Ruth Bakes a Cake**

Ruth's initiation into food preparation was significant. She was thirteen years old and from New York City. This was her first experience on a farm, though for seven summers she had been in camp in lovely Connecticut woods. Her first effort on the cooking squad was to launch bravely into stirring a cake. With me, this is always a ten-minute affair, kitchen mixer as aid. But with Ruth it was different. She spilled the flour, upset the vanilla, dropped an egg, and generally cluttered the table, sink and counters. In the midst of the confusion she suddenly burst out, "Why go through all this when you can go to town and buy a cake?" We explained that with all our materials at hand it is much cheaper to do it at home, and with fresh butter, eggs and whole flour it

is more nutritious. "And," I added encouragingly, "when you get used to it you will find it is fun to do. It is something like being an artist. An artist doesn't paint beautifully and quickly the first time he tries." In time this cake issued from the oven, shapely, well-baked and sweet-smelling. And something happened to Ruth. She gasped and beamed. She handled it reverently, frosting and decorating it. And when it was joyously acclaimed at supper, she looked at me and grinned, "This is part of the reward for all our work, isn't it?" That was a beginning, for from then on Ruth seemed more alive. She all but took over the cooking. She canned cherries, blackberries and peaches in succession; made jams and jellies; baked bread. A batch of cookies appeared as fast as the jar was emptied. She sang and philosophized as she worked.

*Brookville, Ohio.*

To be continued

### **A Happy Departure**

J. S. ALLDREDGE

History records the last words of many persons famous in war, literature, science and statesmanship. Some have given expression to brave and courageous words, but not many surpassing those of peace and Christian faith.

I was profoundly impressed with the last words of a dear old Dunker elder of more than a half century ago. Called to the ministry by the little congregation to which he belonged, he accepted the place and went seriously about his Father's business of saving souls.

The church was then commonly called the Dunkard Church, and his was a free ministry like that of the apostles of old. Summer and winter found him busy, happy in his labors. He responded to calls to preach funerals, hold revivals and officiate at marriages in his home community as well as in places more distant. His good saddle horse was his means of reaching places of service, except in the summer. Then if the roads were passable, he and his family used the spring wagon, or, if there were others to pick up on the way, the big wagon.

He also found time to raise enough food on his farm to support his large and growing family. It was his joy to see every member accept Christ and become an active worker in the church.

After years of sharing the joys and sorrows of others he was stricken with a fever, which soon ran to

a dangerous degree. Many came to visit and encourage their beloved pastor. One evening, after the visitors had left, he said to his faithful companion, "Mother, we have traveled together these many years and now I am about to leave you. I sense the call. Please call the elders of the church; I wish to be anointed in the name of the Lord, as commanded in the fifth chapter of James. I want to do all that God wants me to do and then I shall gladly go to him."

From some distance there came two elders with whom he had labored in sweet fellowship for many years. They read the beautiful ritual of the anointing, applying the oil in the name of the Father and of the Son and of the Holy Spirit. With the laying on of hands fervent prayers were offered in his behalf, for his recovery if it was God's will, for the remission of sins if any were unpardoned, for his joyful entrance into the city of light and love if it was God's will that this should be the end of his life.

Early the next morning his breathing became more difficult. With a smile he repeated, "O grave, where is thy victory? O death, where is thy sting?" A fitting, victorious ending of a noble life. The memory of his life and of his last words was the greatest legacy any father could leave his children.

*Anderson, Ind.*

### **Temperance Talk**

ROY WHITE

#### **"Black Is Right"**

When men who make alcoholic beverages will not sell them we have a "liquor shortage." This drives prices up on the "black market." Since the buyer does not report this situation to the O. P. A. nothing is done about it.

A barman reported this experience: His place could not get as much liquor as he could sell. The owner wrote to a legitimate producer about the situation and was told that it was the fault of the O. P. A. and that nothing could be done until congress let them start making alcoholic drinks again.

A few days later a letter came from a black market agency promising any amount but at higher prices. Could it be possible that the black market is simply a division of what we consider legitimate business? Or have these gentlemen recently reformed?

*Chicago, Ill.*



## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, July 2

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**Sunday-school Lesson.** Entering the Promised Land.—Joshua 1:1-9; 23:1-5. Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9.

**Christian Workers, My Country—** Right or Wrong.

**B. Y. P. D.,** What Are You Like Inside?

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### Gains for the Kingdom

**Six** baptized in the Lititz church, Pa., Bro. J. M. Moore, pastor.

**Thirteen** baptized in the Ridge church, Pa., Bro. R. L. Cocklin, pastor.

**Eleven** baptized in the Codorus congregation, Pleasant Hill house, Pa.

**Seven** baptized in the Chowchilla church, Calif., Bro. Robert Nance, pastor.

**Twenty** baptized in the Stoners-town church, Pa., Bro. Perry L. Huf-faker, evangelist; Bro. E. Paul Dilling, pastor.

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### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins** July 2 in the Wheeler's chapel, Tenn.

**Bro. Russell K. Showalter** of Brandonville, W. Va., July 17-30 in the Tear Coat church, W. Va.

**Bro. S. Clyde Weaver** of East Petersburg, Pa., June 25—July 9 in the Happy Corner church, Ohio.

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### Personal Mention

**Brother and Sister W. H. Neher** of La Verne, Calif., recently celebrated their fiftieth wedding anniversary. More than two hundred relatives and friends called to wish them well.

**Bro. Ira E. Long**, nearing completion of forty years in pastoral service, plans to retire from active pastoral work, but will continue to give some time to evangelistic efforts. He will be available for a few meetings after Sept. 1. Until that time he can be addressed at 111 W. Fourth Street, Buchanan, Mich.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., will close a two-week meeting tomorrow at Kingsport, Tenn. He is next scheduled for meetings at the Flower Hill church, Maryland, July 9-16.

**"Living and well in Africa."** This short sentence from a letter by Dr. Howard A. Bosler, received June 15, is packed with meaning and suggests much for which we should be grateful. We judge that even as this is being read Dr. Bosler is resuming work as a medical missionary in his chosen field of service.

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### Miscellaneous Items

**Page 30** of the June 3, 1944, Gospel Messenger, under Eastern Maryland, the North Baltimore church should be credited instead of Woodberry.

**Church Investment Council**, we are now informed, is the correct designation instead of General Investment Accounts as listed in the Messenger for June 24, page 16.

**Southern Illinois** district meeting material and reports should be in the hands of the secretary by July 1 or very soon thereafter.—Dow A. Ridgely, Secretary, Parkersburg, Ill.

**Beachdale** church, near Berlin, Pa., has a home-coming service planned for tomorrow, July 2, with Dr. C. C. Ellis speaking both in the forenoon and the afternoon. Fellowship lunch at noon.

**Maple Glen** church of Western Pennsylvania will begin precommunion services tomorrow evening and continue through the week with Dr. C. C. Ellis as the speaker. The communion services are set for Sunday, July 9, at 7:30 p. m.

**Northern Indiana** district conference will be held at Camp Mack, Aug. 15-17. Any queries, reports, or any other matters intended to be inserted in the District News Letter must be in the hands of the clerk by July 15 and may be sent any time earlier.—C. C. Cripe, District Writing Clerk, Argos, Ind.

**Somerset church**, Western Pennsylvania, has planned the annual home-coming for Sunday, July 23, with Elder M. J. Brougher speaking morning, afternoon and evening. His subjects are: Fellowship With Christ, Fellowship in the Family, Fellowship of Evangelism. A general invitation is extended by Pastor Galen R. Blough.

**The Conference Offering** was \$82,315, a gain of \$19,000 over last year. In addition, Brethren Service funds totaling \$28,321 were received during the Conference Offering period, May 17 to June 10.

**Southern Virginia** will meet in district conference Tuesday to Thursday, July 25-27, in the Antioch church, according to word from Bro. Guy E. Wampler. This supersedes the dates as given in the Yearbook.

**The Summer of Service Committee** for the Southeastern Region is sponsoring a series of interesting and worth-while local community projects. The work is going forward under the general direction of Miss Dessie Miller of Harrisonburg, Va. For information write the Regional Office, Bridgewater, Va.

**The fifteenth joint conference** of Mennonites, Schwenkfelders, Brethren, and Friends will be held on Saturday, July 8, at the Friends Meeting House, Swede and Jacoby Streets, Norristown, Pa. There will be a meeting for worship at 3 p. m., followed by an address, A Constructive Attitude Toward Our Enemies After the War, by Gladys Walser, missionary in Tokio from 1916 to 1942. A box supper will be followed by a business session at 7 p. m. and a panel discussion on Conscience.

**Eastern Regional Conference** will be held in the Green Tree church, Oaks, Pa., July 12, 13. The business meeting of the council is scheduled for 3:00 p. m., Wednesday. At the evening session the moderators of the five districts will each speak on Forward Steps in Our District. All who plan to attend must make reservations, writing to Bro. David K. Hanawalt, Oaks, Pa.

**Camp Harmony** assembly for Western and Middle Pennsylvania will convene July 24 to 30. William M. Beahm of Bethany Biblical Seminary, Desmond W. Bittinger of the Gospel Messenger office, and Sister Ida Shumaker, long-time missionary to India, will be among the speakers. On convocation day, July 30, Brethren Beahm, Bittinger and T. F. Henry will speak. Meals, 75c per day, with no cost for lodging. Those coming for a day are welcome to bring their basket lunch and eat on the grounds. For information write Galen R. Blough, 313 S. Center, Somerset, Pa.



## Bridgewater College

Attendance at the summer session now in progress has increased more than 20% over last summer's enrollment. Beginning on June 12, the session will continue for ten weeks in two terms of five weeks each. Visiting professors include Ray A. Kurtz, Richland, Pa., chemistry; Rebekah S. Sheaffer, York, Pa., English; Herman L. Horn, Vinton, Va., education; A. M. Showalter, Harrisonburg, Va., biology; and Homer L. Humphreys, Green Bay, Va., psychology.

Eight alumni chapter meetings were held during the spring months with record attendances noted at several of them. New chapters were organized at Richmond, Waynesboro, and Monterey. The previously established chapters are located at Hagerstown, Md., Roanoke, Va., Washington, D. C., Burlington, W. Va., and Chicago, Ill.

Dr. Benjamin W. Fuson, formerly of Mary Baldwin and Berea colleges, has been appointed to the Bridgewater faculty as a member of the English department. He will assume his duties with the opening of the sixty-fifth annual session in September. He is a graduate of the College of Emporia, University of Kansas, and the State University of Iowa.

Initial steps are being taken in the raising of funds for the projected science hall.

## Bethany Biblical Seminary

The first of an annual series of Bible reading contests to promote proper public reading of the Scriptures was held May 8. The judges awarded first prize to Philip Lauver, second to Verne Lucy, and third to Virgil Brallier.

The baccalaureate and graduation exercises on May 28 were unusually well attended.

The honorary D.D. was conferred upon two graduates of former years: Prof. Alvin Brightbill of Bethany Seminary and Pastor Ralph E. White of the First church, Roanoke, Va.

On June 15 President Bowman received the Ph.D. degree from Northwestern University. His recently published book is a part of the fruits of his study for the doctoral dissertation.

Summer school began June 12 with an enrollment of thirty-three, a larger than usual summer enrollment.

## Conference Continues

Continued from page 13

The next item of business concerned church letters and inactive members. After considerable good-natured discussion the amended form of church letter suggested by the Ministerial Board was accepted. The next item provided for compiling and bringing up to date our Annual Meeting minutes.

Board reports now began. Secretary Brubaker brought the report for the Mission Board. The facts of his presentation have been recounted elsewhere and we need say here only that the report was received with interest and gratification. It was adopted by standing in prayer. Mission work is going ahead hopefully and as fully as the exigencies of this day will allow.

Bro. S. L. Barnhart of California was appointed to succeed Bro. M. S. Frantz on the Mission Board. Bro. Newton Long, reporting for the Investment Committee, stated that it considers itself to be acting as trustee for the giving of the brotherhood as it has accumulated through the years. The name of the committee was changed to the Church Investment Council.

Bro. Rufus D. Bowman reported for the Brethren Publishing House. He reported a 20% increase in sales of Publishing House materials to the churches and a substantial and continuing increase in subscriptions to the Gospel Messenger and some of the other church publications. A profit of more than \$24,000 was reported for the year. Regrets were expressed for Bro. E. M. Hersch, manager of the House, who could not be present owing to the illness of his wife.

After it had been decided that a business session should be called for 8:30 o'clock this evening, since the amount of business for the Conference is large, the business meeting adjourned.

## Bible Hour

The forenoon business session has just adjourned, and we are now entering upon the eleven-o'clock Bible hour. Bro. DeWitt Miller is the leader. He has chosen John 17 as the basis for our study. His reverent, positive and lucid interpretation of the chapter is pleasing and helpful to the participants in the hour's meditation. Our speaker points out that this prayer is really the Lord's Prayer—a prayer for himself, for his disciples, and for other believers, that they might live ideally in a realistic world, in the world but not of it. Our church theme for the

coming year being what it is, the practical application of this Bible message carried pertinence for the days ahead.

## Friday Noon Recess

For the first time the capacities of the dining hall seem to be taxed. Yet the movement in and out is orderly and the service and handling is exceptionally efficient and calm. The feeding arrangements at this Conference are worthy of much commendation.

The exhibit room and the campus in general are typical now of a Brethren Conference. Handshakings, good cheer and fellowship are the order of the hour.

## Conference on the Ministry

At 2 p.m. the auditorium is filled to capacity. Standing Committee recesses for this session and moves on to the platform.

Introduced as a Lutheran minister with a Brethren heart, Dr. Oscar Blackwelder, pastor of the Church of the Reformation in Washington, D. C., addressed the Friday afternoon Conference on the ministry. Just preceding his message the Morrison Cove chorus, directed by Bro. Berger Baker, demonstrated how a number of Brethren singers, representing several churches, can join together to present sacred music of enduring quality. Quite appropriately, we thought, both chorus and congregation joined in Luther's great hymn, A Mighty Fortress Is Our God. Bro. Warren Bowman, who introduced the speaker, was in turn commended by his Washington neighbor as an appropriate choice for moderator. His election by Standing Committee had just been announced.

Dr. Blackwelder spoke on the transfiguration of Jesus. Lay delegates as well as ministers were impressed by his masterful exposition of the story in Matthew 17. The speaker called our attention to the three visions mentioned there: the vision of men in the person of Peter, James and John as they accompanied Jesus up to the mountain; the vision of Christ as he was transfigured; and the vision of heaven as the figures of Moses and Elijah appeared, bridging the gulf between past and present.

Three voices were heard on that occasion: Peter was so impressed that he wanted to build something; the Father spoke of his Son; and Jesus calmed the fears of his friends. Standing out above all is the figure

Continued on page 24



## School for Missionary Children

C. C. HECKMAN

In 1941 when the Church of the Brethren mission was looking around for a site to start a school for missionary children in Africa it seemed that the only possible place for the school was on the Jos plateau, which is at an elevation of 4,000 feet, though it is at a distance of 400 miles from the center of our mission work in and around Garkida, Nigeria.

We wanted a site of about twenty acres which would be large enough for playgrounds, buildings, garden spots, chickens, and would also be pleasant from the esthetic side as well. We finally picked a place that seemed to meet our needs. It was located on a good road three and a half miles outside the township limits of the city of Jos, near to an electric power line, with water of easy access by wells.

In Nigeria it is not possible to buy ground, but one can lease from the government. We approached the authorities for a lease on this plot and were given reasonable assurance that there was nothing to hinder our getting it. All went well with the application for a few weeks until we had a notice that the military authorities were making application for the same plot with the idea of building a very large military hospital there. We looked around again at some of the other sites we had first contemplated, but for one reason and another it was impossible to get any of them.

The only site available to us was our own little city lot inside the township area, a lot 150 feet by 300 feet. This was very small but not impossible for a temporary location of the school and not too bad to try out the idea of a school for a short time. The government told us that the school could be located here only for the duration of the war. The reason for this was that the area was residential, for Europeans only. An option was procured on another twenty-acre plot so that we would have some assurance that when the war was over we could move to a better place.

On this town plot the mission already had two buildings, a small cottage, and a garage and storeroom. These were quite cheaply built but were of such a nature that mission-

aries could live in them comfortably for a vacation in this much more healthful climate. In order to change this holiday place into a school it was necessary to enlarge the cottage, making it big enough for eight boarders and a missionary couple who would act as house parents. Then the original garage-storeroom was changed into an apartment house suitable as a holiday home for those coming in from the stations. In addition to these buildings we had to build a schoolhouse, a teacher's quarters, and a garage and workshop.

Work was started on this plan early in 1942. Building materials were somewhat scarce but by picking up a bit here and there and with the help of some who were particularly interested in seeing the school started we managed to get our buildings finished by the time school was set to start on the 20th of July 1942.

The town of Jos already had electricity and early in 1942 water was added. That may not mean much in America where so many of these basic essentials are taken for granted, but in Africa where water has to be boiled before it can be used for personal needs, to have a supply that was clean was excellent. We still had to boil it for drinking; nevertheless just to have an adequate supply for every need was very fine.

School started in July 1942. Miss Mary Dadisman was to be the teacher and a very great deal of credit for the success of the school is due to her fine leadership. She was under a tremendous handicap from the start because the American textbooks that had been ordered were sunk on the Atlantic and the opening day had to be faced without the help of good textbooks. Miss Dadisman took this in her stride and carried on and from the first day the school was a great success. Not only were the first books sunk, but many

## A Letter from Wang Tung

Your kindness and friendship will never die at my heart. My memory of yours is very pleasant. I do regard America as my second home. I hope I can have another chance to come back to America for visiting my friends.

I departed from Egypt for India on January 24 and arrived at Bombay on February 5. It took only twelve days on the way. I stayed in Bombay for five days. I came to visit Bro. Blickenstaff and at the same time I met a number of our Brethren missionaries there. I was planning to visit our Brethren stations in India, but the American Express Company informed me that I had to wait for my train in Bombay because my sleeping car had been booked. [See picture on page 19.]

I went to Calcutta by train but I did not take the direct line. I did three stops on the way toward Calcutta because of my visits to some Indian wonders. As far as my impression of India is concerned, it is a beautiful country. The people are cultured. Of course many customs of theirs are strange to us. From the viewpoint of the world situation today India is a problem. It is very difficult to be settled down.

I departed from Calcutta for Chungking by airplane on February 29 and landed in Chungking on March 1. It takes only nine hours from Calcutta to Chungking but the airplane usually stops in Kunming over one night. My journey as a whole from America to China was very pleasant. I did not meet any trouble on the way. I thank our Lord for his protection and love.

Our people as a whole are suffering from the war. The price of daily necessities is very, very high. One suit of Western clothing usually costs twenty thousand dollars of national currency. The cost of living is very high. The government officials, school teachers, church workers and other people of the salary class have a hard time for making living. The rich class of people in China today are businessmen.

Now I am a secretary of the National Committee Y. M. C. A. of China. I am still engaged in the student work. I may have no special contribution to my Chinese Y. M. C. A., but I like to do my best.

Herewith enclosed you will find the picture of a group of people, which was taken in Bombay.

Please remember me to all my friends of the Church of the Brethren.

Sincerely Yours,  
Wang Tung



## What to Pray For

Week of July 1-8

**Mary Schaeffer.** Born Dec. 16, 1890.

Sailed to China, in 1917, 1925, 1934, and hopes to sail again in the fall of 1944. Since 1940 Mary Schaeffer has been in the States.

She has attended school at Bethany Biblical Seminary, been among many churches, and worked in the First Philadelphia church.

If plans can be carried out, she and four other China missionaries are to go to China yet this year. She will then be working in free territory where mission and relief work can be carried on. There is no limit to the amount of help which is needed among the Chinese people. Sister Schaeffer knows the circumstances and the situation awaiting her;

she knows the discomforts and dangers. Nevertheless, she can scarcely wait until the way opens up so she may go.

Never for a moment should the church at home forget its missionaries. Continued prayers should be made in their behalf. Let us pray for Sister Schaeffer that she may soon take up her work in China and that she may be given daily strength for every task.



**I. W. Moomaw**

Born July 8, 1894.

Sailed to India, 1923, 1931, 1940.

**Mabel Winger Moomaw**

Born Feb. 8, 1899.

Sailed to India, 1923, 1931, 1940.



In 1942 I. W. Moomaw returned on furlough from India where he had been serving as superintendent of the vocational training school at Anklesvar. Since in the homeland he has served in the southwest land tenure project, accompanied the commission to South America, taught classes in Manchester College and in Bethany Biblical Seminary. At the present time he is secretary of rural life for the General Mission Board. This work takes him

into many local churches throughout the brotherhood.

Sister Moomaw during this furlough time has been busy teaching and visiting in churches. Along with her husband she has a deep interest in rural work and to this she gives much time and labor.

The India field is eager for the return of the Moomaws. It should be the earnest prayer of the church that doors will open so that our missionaries may return to India.

of the second order as well, and it was not until the end of the seventh month that enough books were in hand to carry on freely.

The school was undertaken in the first place for the benefit of our own missionaries' children, but it is not possible that a successful school can be had with only these few children in attendance. At the present time there are four mission children, five government, three mining and two commercial children. Of these, eight are boarders and the others are day pupils. If room for boarders were available at least twice that number could be added now because the war has prevented send-

ing children home to school, but space is not available.

During the last few months the government has lifted the restrictions on the original twenty acres, as it has not been used for any other purpose and now we are free to go ahead on that plot and build our permanent school.

While the temporary school has been an experiment made necessary by the war, still it has been very useful in that we know now what we need. In the end it may make the permanent school all the more useful and less expensive.

Polo, Ill.

## Why Not Attend a School of Missions?

ANETTA C. MOW

During the week of August 6-13, the Geneva School of Missions will be held at Williams Bay, Wis. For detailed information write to Mrs. Frederick Munch, 8018 S. Peoria St., Chicago 20, Ill.

Would it not be possible for a number of our people to attend at least one of these missionary schools this year? Studying the mission books for the coming year would prove a great blessing to those who could attend and a blessing to the churches to which they would return with information and enthusiasm for the cause of missions. Would it not be possible for a Women's Work missionary group to send one of their number? Would it not be possible for the missionary committee of the church to send a delegate? Those who attend missionary institutes should make good leaders and teachers in local schools of missions.

Elgin, Ill.

## A Memorial Gift

From the Louis Holderreed family in Washington state, \$1,000 was received in memory of their twin children: Elsie May, a student nurse in Tacoma General Hospital, who died September 6, 1942, and her brother Elzie Ray, in C.P.S., who was accidentally electrocuted Nov. 26, 1943, at the Castañer project work in Puerto Rico. Both children had devoted their lives to the cause of Christ.

In accordance with the customary practice, this memorial gift was recorded in The Book of Remembrance maintained in the archives of the General Boards, Elgin, Illinois.



Back row, left to right: Everett Fasnacht, Amsey Bollinger, Chalmers Shull, Richard Bollinger.

Front row, left to right: L. A. Blickenstaff, Florence Bollinger, Joy C. Fasnacht, Virginia Bollinger, Wang Tung.



# Brethren Service

## Castaner—A Christian Community

HERMAN WILL, JR.\*

In twenty-one months of work at Castañer, the Brumbaugh reconstruction unit has made a significant impression on Puerto Rican life. Where, in August 1942, eleven Civilian Public Service men and two doctors set themselves to the task of creating a hospital, today there is a busy group of more than sixty people engaged in the reconstruction of an entire community.

A lot of history lies in the story of those twenty-one months. Hard work—hours of backbreaking toil in the remodeling of buildings, installation of plumbing and assembling of equipment. Sorrow—the loss of three men from the ranks of the units, Elmer Hartzler by drowning, I. Harvey Horner by a malignant tumor and Elzie Holderreed by electrocution. Success—the enthusiastic response of the community manifested by gifts of money, time and energy to the furtherance of the unit's work. Joy—two marriages within the unit, the Hanawalts and the Cunninghams. But the printed page can never tell the whole story; that is written only in the lives of the people of Castañer.

At the beginning, the efforts of the unit were concentrated on the establishment of the first rural hospital on the island. Last year's annual report of the Castañer general hospital reveals how well the work has been developed. During 1943 the unit doctors, assisted primarily by members of the unit but with some help from the Department of Health nurses, handled 10,620 patient visits, 1,735 of these at the hospital office and the remainder at the Rábanos and Río Prieto rural out-patient dispensaries.

This year teams of doctors, nurses and nurse-aides are holding regular clinics at three different dispensaries in the area served by the

hospital. The schedule of public health clinics follows:

Rábanos (located at Castañer): tuberculosis—one weekly; maternal hygiene—three weekly; venereal disease—one weekly; general—one weekly.

Río Prieto: maternal and infant hygiene—one weekly; general—one weekly.

Yahueca: maternal and infant hygiene—one weekly.

At the Rábanos and Río Prieto dispensaries, treatments for intestinal parasites are given once a week.

The capacity of the hospital increased during the course of 1943 from fifteen to twenty-five beds plus eight nursery accommodations. The 885 patients who were admitted stayed an average of 6.6 days each.



Front of the Castaner general hospital—head nurse and two not-very-ill patients

Nine hundred twenty-three operations were performed, these ranging from the incision and drainage of small abscesses to major abdominal surgery.

But statistics do not tell the whole story. Let us look in on a typical family living on the PRRA Castañer resettlement project and see what effect the Brumbaugh unit has had on its life. We find in this three-room concrete house seven people, the father, mother and five children, one an orphan who has been taken into the home. The father and mother are members of the *Granjeros' Association* of resettlers and attend the meetings of the *granjeros* in the community center. Educational motion pictures, a community

party or association business (such as the children's milk station) may be the main item of the evening. Two members of the unit serve as advisers to the *directiva* of the association and assist in planning its activities.

Mrs. "Granjero" recently spent a week in the Castañer general hospital, during which time Juanito was born. Both before and since he was born, his mother has come to the mothers and babies' clinic held regularly by one of the hospital doctors at the dispensary just across the road. Each morning one of the older children stops at the dispensary to get the special formula prepared for the baby by the infant milk station.

The other four Granjero children are María, Rosa, José and Antonio. María, who is fifteen, no longer attends school, but she is enrolled in the *Club Alegre* (Happy Club) sponsored and directed by a unit member. The long hours she spent just

sitting around at home are now taken up by sewing, playing group games and sports and attending a junior home nursing course. José, who is thirteen, is a member of *Los Aspirantes* (The Aspirers), a boys' group which engages in soft ball, hiking, handcraft and parties. Rosa, eight years old, comes to the weekly games, stories and singing of the Brownies, while Antonio is anxiously awaiting the time when he will be old enough to belong to a club.

Three of the younger children come every morning to the children's milk station where, along with a hundred others, they enjoy milk, cereal and occasionally supplementary foods. The children of the Granjero family began to attend

\* Mr. Will is the director of the Castañer project of the Brumbaugh reconstruction unit, Civilian Public Service No. 43. The Brumbaugh unit also operates four other projects—Zalduondo under the American Friends Service Committee, La Plata under the Mennonite Central Committee in Puerto Rico, St. Thomas under the Brethren Service Committee and St. Croix under the American Friends Service Committee in the Virgin Islands. Rufus King of the Brethren Service Committee, with headquarters in San Juan, P. R., co-ordinates the entire program.





Group recreation—such as volleyball games—is an important part of the program of community activities which the Castaner unit helps direct for several hundred peasant families.

the clubs and milk station after a call was made by a home visitor. Mother and children were told of the club program and the value of milk to a growing child; now the young folks come regularly to the community center and the milk station.

But this picture, too, is incomplete. It fails to tell the story of the systematic inoculation of school children, of organized softball and volleyball leagues, of the young people's chorus, of home visits to check on serious illnesses, of the service, of educational classes in English, first aid and leadership training.

Behind all this lies the work of many people: cooks, dietician, laboratory technician, maintenance men, laundrymen, gardener, secre-

tary-bookkeeper, group workers, athletic directors, social worker, nurses, orderlies, nurse-aides, janitors, operating-room attendants, public health workers, physicians, director.

Slowly but steadily, the foundations of a community are being laid. The Community Betterment Association, comprised of professional people, PRRA officials, plantation owners and foremen from the surrounding area, has contributed \$250 to the hospital, \$150 of that amount toward an electric stove. The community center, open fourteen hours a day, attracts more than 130 people daily. Fourteen clubs include in their activities more than 250 young people. Twenty-one women from the *Granjeros' Association* each volunteer at least two hours a week to

maintain and operate the children's milk station. The postal inspector for Puerto Rico has recommended the establishment of a post office at Castañer. Some three hundred people—nearly half of the adults in the immediate community—have just attended the election of officers for the *Granjeros' Association*.

Thus, step by step, the unit reaches into every area of individual and group life, ministers to physical, mental and spiritual needs and finds an answering spirit of co-operation and self-help. To build a community based on Christian principles is a long and arduous task, one which may never be quite completed. But a seed which has been planted is beginning to take root, and even from the least of seeds can grow the greatest of living things.

### Washington Notes

**Selective Service** has recently clarified its general policies regarding the draft of men for replacements. The same regulations and practices will apply to IV-E registrants as to those going into the military forces.

**Men in IV-F**, whose number reached a new high of 4,048,914 as of May 1, may count on "indefinite deferment" if they are engaged in essential activities. An over-all policy toward IV-F's was being debated by the Senate Military Affairs Committee, which is considering the Bailey-Brewster "work or fight" proposal.

Rachel Schiffler, superintendent of nurses, with a Puerto Rican baby suffering from extreme malnutrition.



In addition to nearly thirty Puerto Ricans engaged in the work of the Brumbaugh unit at the Castañer project, there are thirty-five persons from the United States, twenty-five of whom are Civilian Public Service assignees.

| Name                           | Status | Assignment                                 | Origin                |
|--------------------------------|--------|--------------------------------------------|-----------------------|
| J. Gladden Boaz .....          | C.P.S. | Music and education                        | San Diego, Calif.     |
| Daniel E. Boehm .....          | C.P.S. | Hospital orderly                           | Ann Arbor, Mich.      |
| Franklin K. Cassel, M. D. .... |        | Doctor                                     | Fairview Village, Pa. |
| Margaret M. Cassel .....       |        | Practical nurse                            | Lititz, Pa.           |
| William P. Coston .....        | C.P.S. | Education, boys' group work                | Inglewood, Calif.     |
| John F. Cunningham .....       | C.P.S. | Head cook                                  | N. Manchester, Ind.   |
| Mary R. Cunningham .....       |        | Graduate nurse                             | Mansfield, Ohio       |
| J. Henry Dasenbrock .....      | C.P.S. | Maintenance                                | Ontario, Oregon       |
| Alden C. Douglas .....         | C.P.S. | Operating room assistant                   | San Francisco, Calif. |
| Caleb H. Frantz .....          | C.P.S. | Hospital orderly                           | Bethel, Pa.           |
| Johnnie H. Friesen .....       | C.P.S. | Maintenance                                | Inola, Okla.          |
| George L. Furse .....          | C.P.S. | Outpatient department                      | Webster Grove, Mo.    |
| Harland Gibson .....           | C.P.S. | Operating room assistant                   | Long Beach, Calif.    |
| Mary Elizabeth Gosnell .....   |        | Graduate nurse                             | Mt. Airy, Md.         |
| John H. Groel .....            | C.P.S. | Hospital orderly and laboratory technician | Maplewood, N. J.      |
| Everett R. Groff .....         | C.P.S. | Laundry                                    | Lebanon, Oregon       |
| Dwight L. Hanawalt .....       | C.P.S. | Men and boys' athletics                    | La Verne, Calif.      |
| Imogene P. Hanawalt .....      |        | Dietitian                                  | Pasadena, Calif.      |
| Jean H. Harbison .....         |        | Home visitation                            | Erie, Pa.             |
| Stanley P. Harbison .....      | C.P.S. | Public health                              | Kansas City, Mo.      |
| Wilbur H. Holderreed .....     | C.P.S. | Gardener                                   | Cushing, Okla.        |
| Roland L. Hollinger .....      | C.P.S. | Cook                                       | La Verne, Calif.      |
| John P. Jahn .....             | C.P.S. | Laboratory technician                      | Berkley, Calif.       |
| William R. Johnson, Jr. ....   | C.P.S. | Cook                                       | Mt. Sidney, Va.       |
| Frederick E. Kidder .....      | C.P.S. | Public health                              | Berkeley, Calif.      |
| Paul E. Kindy .....            | C.P.S. | Cook                                       | Middlebury, Ind.      |
| James A. Martin .....          | C.P.S. | Secretary-treasurer                        | Portland, Oregon      |
| George E. Mason .....          | C.P.S. | Laboratory technician                      | Gardena, Calif.       |
| Daryl E. Parker, M. D. ....    | C.P.S. | Medical director                           | Glendale, Calif.      |
| Martha N. Parker .....         |        | Graduate nurse                             | Greensburg, Pa.       |
| Rachel P. Schiffler .....      |        | Superintendent of nurses                   | Filer, Idaho          |
| Isaac L. Schmucker .....       | C.P.S. | Laundry                                    | Nappanee, Ind.        |
| Stanford L. Sobel .....        | C.P.S. | Public health and recreation               | Detroit, Mich.        |
| Margarita Will .....           |        | Girls', women's group work                 | Chicago, Ill.         |
| Herrman Will, Jr. ....         | C.P.S. | Director                                   | Chicago, Ill.         |



# The Church at Work

## Building for What?

There are several ways to plan for a new church building: one, to see what other churches are doing and try to do the same; another, to concentrate on all the things that were wrong with the old building and plan to remedy them in the new; last and best, to ask first and constantly, "What purposes is this building intended to serve?" All of us would agree that the last procedure is best, yet the other two are used often enough to cause us to stop and recognize them as faulty if used alone. Both are good if used in a supplementary way.

It is not enough to try to copy our neighbors; they may be mistaken in some respects. We may be ready to go further than our neighbors did, and we should not blindly copy their ideas. The most certain way to plan adequate church buildings is to ask ourselves, through individuals, classes, organizations, the church council and official boards, "What do we want this church to mean in the life of our own people and of the community?" Here are a few

samples of questions that will need to be asked and answered: Are we planning for a church of Sunday services only? Do we visualize a seven-day-a-week church, open continually? If so, will there be adequate space to make it a place for the church family to enjoy being at church? Is there space and equipment for reading room or library? social and recreational purposes? women's work activities of various kinds? dramatic productions — if your church plans to use drama in the program? ample outdoor space for beauty, recreation, outdoor shady spots where groups or individuals could sit for discussion, meditation or quiet relaxation? Is there equipment for love feasts?

## Considerations for Builders

C. H. Deardorff

### General Suggestions.

Before a plan is approved, the congregation should know that the building will be convenient and



Above—The Grand Rapids, Michigan, Church of the Brethren before remodeling.

Below—Shows what changes can be effected by a minimum outlay of funds. Many of the plans used in the redecorating were suggested by C. H. Deardorff. —Mrs. Mildred Chambers.

## When We Think of Building

meet the needs of the membership and the community.

Provide for all ages and groups from childhood to the aged.

Build within the financial ability of the congregation, with not more debt than one fourth of the cost of the building.

Great care should be exercised to make our building substantial with good foundations and roof.

### Suggestions for the Auditorium.

Length, width, and height should be proportioned correctly. Beauty and art should not be overlooked.

Hard surfaced side walls and absorption materials in ceiling will make good acoustics.

Pulpit should be made beautiful, worshipful, and arranged so as to express ideals of our church.

Choir loft at the side rather than back of the pulpit is being approved by many denominations.

Art windows add beauty, make the room more churchy, and cut out the sharp light that hurts weak eyes and makes some folks sleepy.

Carpet in the aisles makes better acoustics and is a help to quietness.

### Planning for the Children.

The mothers' room should be located where the mothers can see and hear the service and insulated so the audience cannot hear or see the babies.

It should be equipped with toilet, lavatory and cribs.

The nursery room needs equipment to assist workers and children in doing efficient work in this department.

Plan an assembly room and two small classrooms for each department, such as beginner, primary, junior, and intermediate, with such equipment as is needed for each department.

### Providing for Youth.

Provide a room large enough for Sunday-school and youth meetings, walls made with knotty pine and room equipment to meet the needs of this group.

### Planning for the Adult Department.

Young married people's class and all other adult classes should be provided with rooms or suitable space so they can promote the class interest and build up its membership.

## Some Timely Suggestions

The article written by Brother C. H. Deardorff reminds us that he is consulting architect for the Church of the Brethren, serving under the General Ministerial Board. If you are interested, write him at 22 S. State Street, Elgin. In most cases the local church using the service will finance Bro. Deardorff's coming; it is the wish of the General Ministerial Board, however, that no church really desiring help should be deprived for lack of finance.

Now is the time to pay off old mortgages and to build up financial reserves for future building programs. Have you noticed all the pictures portraying mortgage-burning ceremonies on the front cover of the Gospel Messenger? The burn-



ing of a mortgage must be a great moment in the life of any church! Well-planned, beautiful and serviceable buildings do not spring into being overnight. One church with the finest educational plant in the brotherhood, that at Hagerstown, Maryland, was at least fifteen years in the dreams of its members before it became a reality.

In planning for your children, take account of their floor space needs. Latest requirements in the public school field to take care of an activity-centered program for small children are twenty to twenty-five square feet per child. Church standards recommend from eighteen square feet on up. It is more important to have adequate floor space and enough good teachers to

go round than to have classes closely graded for each year.

Interdenominational church architects rate Brethren at the top for the quality and durability of their rural church architecture in past years. We apparently built well—let's not lose this value!

In some churches it will be felt best to make the businessmen of the church the core of the building or remodeling committee. There are advantages in doing this. It will help much, if in addition, there are representatives of the youth, adult, and children's workers, and the several working groups who use the building often. Whether these people are on the committee officially or not it will be to the best

interests of all if there can be constant consultation concerning their interests and needs.

There will be a special emphasis on church building and remodeling in the November 1944 issue of the *International Journal of Religious Education*.

Printed page materials which should be in the hands of every building and remodeling committee:

\*Building and Equipment in the Church School. 50c

\*The Educational Program of the Local Church, Harner. \$1.25

Rebuilding the Town and Country Church. 50c

Building and Equipment for Christian Education. 40c

Equipment and Arrangement for Children's Groups in the Church. 5c

## *With the Minister . . .*

H. L. HARTSOUGH

The General Ministerial Board has appointed H. F. Richards to represent us in the department of evangelism. Those interested in that phase of work would do well to write him directly for material and information. In so much as he has just returned from the meeting of the department in New York, I am asking him to tell us about this meeting.

"The meeting was held in New York City and was attended by representatives of many denominations including among them a few bishops and denominational secretaries of evangelism. The department seeks to provide for the spiritual enrichment of church leaders in the various ashrams, to arrange for preaching missions, to provide for evangelism among groups for whom the churches share mutual responsibility and to encourage evangelism within the churches.

"A few brief observations might be made concerning the meeting. A warm, devout and cordial Christian spirit prevailed. Dr. E. G. Homrighausen of Princeton, a warmhearted and earnest Christian, presided as the chairman of the department and led in a period of devotions. A mutual concern for the spiritual interests of the kingdom makes for a spirit of warm and pleasant fellowship across all denominational lines. Close-up contacts make one aware of a deep spiritual kinship.

"One is impressed with the increasing amount of helpful literature covering the field of evangelism, coming not so much from the department as from the various denominations. It is the custom each year to have the representatives from two or three denominations to present the work of evangelism within their own denominations and to share with those present samples of the literature which they have produced. At this meeting representatives of two branches of the Church of God, Church of God with headquarters at Anderson, Ind., and Churches of God in North America with headquarters at Harrisburg, Pa., reported and distributed samples of their literature. As is generally known the Church of God is among the forefront today when it comes to growth and membership increase. These reports were most interesting and helpful. The first mentioned group now employs a full-time secretary of evangelism. Both groups are producing splendid literature and are giving increased encouragement to personal evangelism among their churches.

"Another element of interest grew out of a Report on Visitation in the Camps. This report was a most moving one. Many of the men in the service are taking seriously the matter of their spiritual destinies in a way which they had not done before. One group said to 'Dad' Elliot, who addressed them, 'We are soon going into a dangerous sector of the war and we are not coming back. Can we have any hope of forgiveness of our sin and of an entrance to heaven?' That statement provoked some sober thought and the remark, 'We are guilty together.'

"Down on the deeper levels of Christian thought and action we have much in common and at stake together in the field of evangelism."

## **Problems of Reconstruction**

Sunday, July 23, 1944

*Scripture: Matt. 6:11*

Problems of reconstruction bring to mind the necessity of relieving hunger and rebuilding homes. These, however, are but a small part of the problem, for there is need to re-establish monetary systems, to resume business and farming operations, to replant orchards, to rebuild transportation lines, and innumerable other things. In addition there is need to rebuild lives—re-establish faith in people, self-respect, and goodwill toward others.

Government and private relief organizations have been at work almost from the beginning of the war. More and more relief will be needed as the war in Europe and Asia proceeds.

Ask one or more people to speak on this problem using the resource material listed below. Follow this presentation with a discussion. The following are a few questions which might be used:

Why do governments consider it their job to carry out a program of relief and reconstruction?

What difference, if any, is there between relief work carried out by the church and the government?

What share does the Church of the Brethren have in the work of reconstruction?

How does the heifers-for-relief project fit into the problem of reconstruction?

What is our church doing to share

\* Available from the Brethren Loan Library.

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with the peoples of war-torn countries?

### Resource Materials

Pattern for Peacemakers (Section III). 25c

After the War. 10c

Rebuilding Europe After Victory. 10c

Brethren Serve. Free

Freedom From Want—A World Goal. 10c

### Conference Continues

Continued from page 17

of Jesus, whose light and power still enter into the hearts of men to change them. Evangelical religion, Dr. Blackwelder concluded, derives from dedication to an infallible person, Jesus. Many indeed were the favorable comments of Brethren in whom the speaker's exaltation of the Master struck a responsive chord.

### Ministers' Choice

Following the address of Dr. Oscar Blackwelder the women and those who wish to take part in the rural life conference, are leaving Oller Hall to go to their separate conferences. Those who are remaining in the auditorium are to be participants in the conference of ministers and laymen. This service is being opened by the singing of All Hail the Power of Jesus' Name by the Morrison Cove chorus. Dr. Blackwelder is now speaking and is presenting twelve important habits for the minister: (1) live a balanced life of work, play, love and worship; (2) cultivate social poise; (3) cultivate a clean-cut personality; (4) learn essentials of voice culture; (5) cultivate the ability of putting religion into a fighting proposition; (6) take time to cultivate the artistic sense; (7) learn how to be an evangelist; (8) be a friend at large; (9) be a better executive; (10) be a creative civic leader; (11) be a better student; (12) cultivate habits which make you a gentleman.

### Women's Work\*

The women's work program stressed missions and home enrichment in their meeting on Friday afternoon at the Annual Conference. The organ strains of familiar old hymns put us in the spirit of worship, which was led by Mrs. J. A. Robinson of Johnstown, Pa.

Mrs. Wm. M. Beahm then directed our thoughts to the great theme of missions through a unique and in-

\* Reported by Mrs. V. F. Schwalm, North Manchester, Ind.

teresting dialogue. The platform was turned into an imaginary living room and Mrs. Brown (Mrs. Beahm) entertained Miss Smith (Oma Holderrad) as an afternoon caller. In the choir loft sat thirteen women missionaries, either home on furlough or ready to be sent out. As the two women visited, the conversation turned to missions, and Mrs. Brown remembered she had a book in which were a number of pictures of missionaries with whom they were both acquainted. As they looked at each picture, told something about each woman and her work that particular person rose in the choir loft and we were able to see the living picture.

They also discussed the literature on missions, the study books for the year, West of the Date Line (foreign), and The American Indian, (home). They also spoke of the books which are especially written for each age group on these foreign and home subjects.

The college mixed quartet then sang for us, The Fining Pot Is for Silver.

Mrs. Dan West then directed our thinking about our homes, using as her subject, How Shall We Enrich Our Homes, making it interesting and practical by the use of many illustrations.

Here are some high lights of the speech: We have a rich heritage and we must see to it that we keep it. Homes are right; the home was written in the mind and heart of God. We must begin just as we are and use what we have for the home enrichment plan. Father, mother, and children should search and find truth together in the simple things all around the home. Some things to discover together are (1) the right way to live; (2) love, the tool with which to work; (3) oneness, for we are all brothers; (4) a better way to get what one wants than by fighting. Her last thought was that home must be a restorer of souls.

### China Missionary Program

The China program was in charge of Mrs. Ernest Wampler. Slides on China were shown by Bro. Frank Crumpacker. Though the audience continued to come in while Bro. Frank was speaking, he did not seem to be disturbed by the movement and no one had trouble hearing what he said! Those who have heard his clear ringing voice know that. "Missionaries," he said, "get used to adjusting themselves to all sorts of circumstances and just carry on in spite of them." As he talked the room filled.

### Conference on Rural Life

The sectional conference on rural life on Friday afternoon was under the supervision of M. R. Zigler, with I. W. Moomaw serving as discussion leader. After brief presentations of the general rural life problem by Edward Ziegler, Pennsylvania, and James Elrod, Kansas, the session was thrown open for discussion.

Suggestions for building up the rural church were made by various members of the group, after it was shown graphically that attendance at rural churches has declined tremendously in recent years. Short speeches by numerous men showed that even though the problem is great, long strides are being taken to solve the difficulties.

### Ministers' Dinner Conference

Looking in on the evening ministers' conference at the Fifteenth Street Methodist church, your reporter finds the basement well filled with ministers, their wives and others enjoying an ample meal with all the true Brethren fellowship the occasion offers. A men's quartet composed of Perry Huffaker, Don Snider, Paul Robinson and Luther Harshbarger is entertaining the guests with some numbers which receive the approval of the group. Retiring President C. G. Hesse is now introducing the new president of the pastors' association, Paul Robinson. Group singing is being led by Perry Huffaker—literally led, for he is wandering all over the dining room in the process. Dr. Oscar Blackwelder is rising to speak on Keeping Alive the Ordination Glow. He makes four suggestions: (1) We must re-examine our motives for entering the ministry—motive turns a job into romance. (2) We must cultivate the balanced life—for how can a lopsided preacher or a religious freak interpret the abundant life? One needs to touch life at as many points as possible and God at every point. (3) We must hold to a rigid program of study. Lack of mental discipline is fatal to the minister. (4) He must be a friend at large. At this point it became necessary for your reporter to leave to go to the seven-o'clock meeting in Oller Hall.

### Missionaries' Dinner

At 5:15 the missionaries gathered in the Penn Coffee Shop for an evening dinner. There were sixty-seven missionaries and board members present for this pleasant fellowship. Following the meal the combined years of missionary service were computed. This totaled 542 years served by twenty-nine missionaries, and varied from forty



years downward. Bro. Galen Royer, long-time mission secretary, was a welcome member of this group. The more recently appointed missionaries were present also: Eikenberrys, Florys, Holderreads, Grimleys, Shulls. Bro. Klingensmith, mission secretary of the Brethren Church, was present and brought greetings.

As your reporter returned for the evening service he noticed that loud speakers had been placed outside the assembly building and that chairs and benches had been arranged for several hundred to be seated in the shade of convenient trees.

#### Friday Evening

To allow time for an unscheduled business session this evening, the planned evening program was revised and set a half hour earlier. Taking into consideration the breakfast and dinner conferences, the early morning worship and other attractions throughout the day, the day is proving to be a full one. The familiar favorite, Day Is Dying in the West, is the hymn chosen for the opening; this is followed by Jesus, Keep Me Near the Cross. Bro. A. C. Baugher is the chairman for the evening. Our worship is being directed by Bro. M. J. Brougher. Late arrivals are being seated as the hymn, Hover O'er Me, Holy Spirit, is being sung. The Morrison Cove chorus lifts our thoughts to a high level by singing The Heavens Are Telling; by Haydn, under the direction of Professor Berger Baker. This chorus is composed of singers from a number of congregations in the valley known as Morrison Cove, southwest of Huntington. Their presence and their contribution to the day's program have added much to the day's enjoyment and inspiration and have merited the thanks of all of us. They are accompanied by Mr. William Wagner at the organ; this seems like a fitting place to add a word of appreciation to him for his faithful and efficient services during this Conference. Many have been the expressions of appreciation and admiration for his ability heard on the campus during these days.

The evening theme is The Christian Ministry. Bro. John Robinson is the first speaker. He opens his address by extolling the ministry as being a high calling, and saying he will consider the minister as God's prophet and as the people's priest. The call to the ministry is a divine appointment of a man to be an ambassador of Christ, a steward of the mysteries of God, one who is to speak for God. Prophets are of three

classes: those who live in the dead past with no message for today; those who live at the opposite extremity, with little contact with God; those who are faithfully bearing the gospel to men. Those of the latter class are loyal, fearless, simple, sincere, and effective in preaching. The priest is divinely appointed to transact the people's business with God. People err and have problems and need a reliable confidant, intercessor and inspirer.

Bro. S. Earl Mitchell is now speaking on The Human Challenge. The ministry is attractive. It is both a human and a divine challenge. Entrance into the ministry should be in response to a divine call to help meet human need in a spirit of love. It is a call to be a friend, a shepherd, a guide, a lover of people. The minister cannot show Jesus as the Savior of men unless men can see Jesus in him.

The singing of part of Love Divine, All Love Excelling, concludes this part of the evening program and the memorial service for ministers who have died since the 1943 Conference is being conducted by Bro. C. G. Hesse, president of the pastors' association. He reports forty-eight deaths. We stand as these names are read and a memorial prayer is offered by Bro. Hesse. This service touches the hearts of many; for all here know some of these leaders who have passed on.

#### 8:30 Business Meeting

As the memorial service for pastors concluded the Standing Committee again filed onto the platform and the business session was about ready to begin. Rock of Ages and Brightly Beams were sung successively. Bro. Frank Carper led in prayer and we were ready for business. The committee on credentials reported corrected representation as follows: 654 delegates, 84 Standing Committee, and 738 total representatives. The total downstairs was filled with delegates; the balcony was filled with other Conference attendants.

Bro. A. C. Baugher then read the report of the General Education Board. Bro. V. F. Schwalm assisted in the report. They reported some of the difficulties that confront our colleges and told of the study made during the past year as to how we can meet these problems. Harper Will was reappointed on the Education Board.

The General Ministerial Board reported through Bro. H. L. Hartsough, their secretary. He stated that thirty-five churches in our brotherhood

will be without pastors this year because of the shortage of ministers. Evangelistic enthusiasm is growing, however, he said. T. F. Henry was appointed a member of this Board.

The Board of Christian Education's report was brought by their secretary, Raymond R. Peters. He spoke of the reading of the church, the needs of the family, church music, temperance, summer camps, youth work, adult work and peace education, and explained their plans in all these directions.

The Brethren Service Committee was reported on by M. R. Zigler, their secretary. He reported on relief, C.P.S. in America and Puerto Rico, the men in the army, the gifts of the church in clothing, heifers, food and money, and some of the problems that will confront us as we face the peace. Ralph Shober, Burton Metzler, and C. E. Davis were new appointees to the Brethren Service Committee.

Bro. Rufus D. Bowman brought the report of Bethany Biblical Seminary. He reported growth and enthusiasm. He also clarified for the Conference the new Selective Service rulings concerning minister recruiting. W. H. Yoder was appointed to the Bethany Electors to fill the place of Bro. Horst, deceased.

At this point the clock indicated that the hour of ten had arrived and the meeting adjourned with a prayer by Bro. Rufus D. Bowman.

#### Brethren Service Pictures

Bro. W. Harold Row superintended the showing of motion pictures on airplane parachute jumping for fire fighting purposes. Following this Ralph Smeltzer showed pictures on the relocation of Japanese-Americans. Several hundred people remained for these services and asked questions very freely. When Ralph was through the audience requested more pictures and he remained until after 11 p. m. showing further reels.

That makes a long day—5:30 a. m. until 11:30 p. m. And so the group hurries off to bed.

#### "Day Is Done"

The light of day has been done for some time, but the day as such is seemingly not done for many of us. The programs are over and the people are scattering to various places—their rooms, the Conference headquarters in the gymnasium—or even to Skip Inn just south of the campus for some refreshments before retiring (this has been the pattern all week, but your reporter has neglected to mention it!).



## Holy Week

The Co-operative Brethren Church of Columbus, Ohio, held a revival meeting during Holy Week. We thank God for sending to us Brother W. St. Claire Benshoff, of Milledgeville, Ill., to lead us in our revival effort. Eternity alone can fully determine the spiritual worth of Bro. Benshoff's ministry among us during this short time. The evangelist also played the piano for the song service and greatly enriched the worship program by his music at the beginning of each service. Mrs. Orpha Murray led the congregational singing.

Bro. Benshoff's messages rang true to the Word of God and were heart searching, not only to the unsaved, but also to those who have accepted Christ. The attendance and interest in the meetings were good. Every service proved a real blessing for the boys and girls, too. Six souls accepted Christ and were baptized on Easter evening. On Easter morning we had a sunrise service conducted by our deacons and deaconesses, which was followed by a fellowship breakfast and an Easter program by the children before the regular Easter morning church service.

On Sunday evening, April 30, we held our communion service. The pastor officiated, being assisted by Bro. Arthur Cupp of the Circleville church.—D. R. Murray, Pastor, Columbus, Ohio.

## Disappointed With the Sermon

Last Sunday evening I was disappointed with the sermon. The text used was, "Fear not; for they that be with us are more than they that be with them" (2 Kings 6: 16). To get the setting of this text let me relate the occasion on which these words were uttered.

Ben-hadad, the king of Syria, warred against Israel. He confided some military secrets to his servants. However, Elisha, a servant of God, knew these secrets and told them to the people of Israel. In this way Israel was saved from disaster. Finally, Ben-hadad tried to discover who it was that was instrumental in disclosing these plans. When he inquired he was told that it was the man of God, Elisha. Of course, Ben-hadad was angry and vowed to capture or kill Elisha. One morning Elisha's servant arose and behold, the city where they dwelt was surrounded by the Syrian hosts. The servant was afraid, but Elisha answered: "Fear not: they that be with us are more than they that be with them." Elisha prayed and behold his servant saw the hills covered with horses and

chariots of fire. So Elisha escaped and Ben-hadad did not capture him.

The preacher last Sunday tried to bring out the fact that since the Allied nations are on the side of Elisha (God) and the Axis on the side of Ben-hadad (Satan) there is nothing for us to fear.

He maintained that there are active forces working against Christianity in Japan and Germany and that there are not such forces in America or Britain. From this came his conclusion that we, the Allied powers, are of God; that the Axis powers are of Satan; therefore, there is nothing for us to fear.

Certainly there must be more in such a glorious promise than this. Whom was God preserving—a nation, Israel, or a man of God, Elisha? It seems rather obvious he was preserving Elisha, for he was needed to do more for God before he left this life.

Surely no one will say that God has a new chosen nation in place of Israel (Isa. 45: 4). So even if God was preserving Israel in the time of Elisha, how could this text be applied to a Gentile nation?

Is God's salvation to nations or to individuals? It is to individuals, to those who will do the will of God (1 John 2: 17). These are the saved.

Salvation was for the Jews first (Rom. 1: 16) until they rejected the Messiah. Then the Holy Spirit was poured out unto the Gentiles (Acts 10: 44-48 and 28: 28). Salvation has been poured out unto whoever will accept Christ (Acts 16: 31; John 7: 38; Acts 13: 39; Matt. 11: 6) or upon either Jew or Gentile, American or Oriental, black or white, or upon all who will accept Christ.

Thus we see there is no chosen nation and no chosen people other than those who believe.

Who has the greatest host? God's children no matter who they are or where. All of God's children can say with Elisha when in trouble: "Fear not: for they that be with us are more than they that be with them."—Elmer E. McCormick, Augusta, Maine.

## Putting the Church First

"Oh, dear, another letter for money! Let's see. I think that makes ten or a dozen in the past few weeks," exclaimed one perplexed woman.

"There was the call from an institute, a society, a band, a building fund, a college fund, an education fund, a council, an association, a league, a society, and industries, and—well, that is enough to remember, anyway.

"I thought when I began tithing I would have money for the church, but I do declare I haven't a bit left for the church this Sunday.

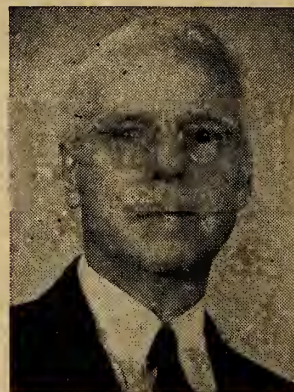
"But those were all such good causes. I really wanted to help. I must give this more thought.

"Perhaps I should take out my church money first. After all the church is the greatest organization for Christian work that exists and perhaps it could do more if I gave better.

"The program of my church is worth while and world-wide. It deserves my whole tithe. I think I will try that plan and give to other organizations only if I can spare more."—Mrs. John Wieand, Decatur, Ill.

## Elder T. R. Coffman

Elder T. R. Coffman, a son of Samuel and Elizabeth Coffman, was born near Hagerstown, Md., June 27, 1873. The first twenty-three years of his life were spent in preparation for the great work he was to undertake.



On Nov. 4, 1896, he was united in marriage with Blanche Fahrney and together they set out to make a Christian home. On May 8, 1897, they united with the church, and the same year at Thanksgiving time he was called to the ministry.

The first years of his ministry were given to his home district of Middle Maryland. He and his companion were true bearers of a glorious gospel in precept and example. His first charge was at Tyrone, Pa. From 1900 to 1942 they held the following charges, all in Pennsylvania: Parkersford, Pittsburgh, Meyersdale and Somerset. They retired to Pittsburgh, Pa., to be near their daughter.

During these forty-six years of service as minister and elder, Bro. Coffman preached 4,468 sermons, resulting in 656 conversions. He presided over 206 anointings, united in marriage 177 couples, and preached 313 funerals.

During the year of his retirement Bro. Coffman was still busy. The Pittsburgh church was especially blessed by his presence. He was elected the first president of the men's work organization; he taught a Bible class, officiated at communion and preached in the absence of the pastor. Even the last Sunday of his life he taught his Sunday-school class.

Their home was blessed by one daughter, Elizabeth, now the wife of Orville Hittie; there are twin grandchildren.



Two funeral services were held: one at his late home in Bellvue; the other in the Manor church near Hagerstown, Md., where his body was laid to rest in his home community. Services were in charge of his Pittsburgh pastor, W. H. Neff, assisted by a neighbor pastor, at Bellvue; and the pastor at place of burial.—M. Elizabeth Barnett, Pittsburgh, Pa.

## Matrimonial . . .

**Brubaker-Kiracofe.**—Elbert Brubaker and Helen Kiracofe at the Gratis church by the undersigned, June 3, 1944.—Russell F. Helstern, Brookville, Ohio.

**Doramus-Halverson.**—Richard S. C. Doramus of Kuna, Idaho, and Marie B. Halverson of Nampa, Idaho, by the undersigned on May 21, 1944, at the home.—Sam Bollinger, Emmett, Idaho.

**Fourman-Smith.**—Noah Gerald Fourman of Arcanum, Ohio, and Mary Ethel Smith of Pikeville, Ohio, in the parsonage in Pittsburg, Ohio, by the undersigned.—John B. Grimley, Pittsburg, Ohio.

**Hurst-Martin.**—Earl R. Hurst of Ephrata, Pa., and Martha E. Martin of Akron, Pa., in the Ephrata church, June 4, 1944, by the bride's father.—Mr. and Mrs. Earl Hurst, Akron, Pa.

**Learn-Grice.**—Edwin Learn and Lorraine Grice, both of Proctor, Mont., at the home of the bridegroom's parents on June 1, 1944, by the undersigned.—A. P. Becker, Whitefish, Mont.

**Lehman-Hosler.**—Wilbur G. Lehman and Esther W. Hosler, both of Manheim, Pa., in the Mt. Hope church, Pa., June 10, 1944, by the undersigned.—Caleb W. Bucher, Lancaster, Pa.

**Neher-Evans.**—Maynard Bruce Neher of the Oakland church, Ohio, and Mildred Mae Evans of the New Carlisle church, Ohio, June 3, 1944, in the New Carlisle church by the undersigned.—Ivan L. Eikenberry, Dayton, Ohio.

**Nifong-Yarian.**—On June 3, 1944, by the undersigned in his home in Bourbon, Ind., Royer Nifong of Bremen, Ind., and Fern Yarian.—N. H. Miller, Bourbon, Ind.

**Petry-Rife.**—Harold H. Petry of Ft. Steilacoom, Wash., and Norma Rife of New Madison, Ohio, April 29, 1944, at the home of the bride by the undersigned.—Edgar G. Petry, New Paris, Ohio.

**Ziegler-Koffel.**—By the undersigned in the Ambler church, Pa., on June 10, 1944, Mark K. Ziegler and Hilda M. Koffel, both of Vernfield, Pa.—Irwin S. Hoffer, Ambler, Pa.

**Zoet-Deardorff.**—Howard M. Zoet and Frances A. Deardorff of Aloha, Oregon, in the First church, Portland, Oregon, on March 31, 1944, by the undersigned.—Ralph R. Hatton, Portland, Oregon.

## Fallen Asleep . . .

**Allbaugh,** George W., was born in Randolph County, Ind., on Jan. 5, 1861, and died May 26, 1944. He was the son of George W. and Eliza Davidson Allbaugh. In 1885 he became a member of the Bachelor Run church and was a faithful member the rest of his life. He was united in marriage to Metta Eikenberry in February 1886 and to them three children were born, all of whom survive. His wife died several years ago. The funeral services were conducted in the Flora church by the undersigned, assisted by Bro. William Angle. Interment was in the Maple Lawn cemetery.—Clarence D. Sink, Flora, Ind.

**Bollinger,** Sarah, daughter of Mary and John Smith, was born in Inland, Ohio, Sept. 8, 1862. On April 8, 1888, she was united in marriage to John Bollinger of Akron, Ohio. Soon after their marriage they moved to Carson City, Mich., where she lived until 1940, when she went to Pontiac to live with her daughter. When

still a young girl she united with the church, to which she remained faithful. Those preceding her in death were her husband, who died in 1936, and two daughters. She leaves eight children and one sister. The funeral was conducted at Carson City by the undersigned, assisted by Bro. J. F. Sherrick.—J. J. Cook, Middleton, Mich.

**Brubaker,** Clara F., was born Nov. 22, 1858, and died on June 9, 1944. She was the daughter of Christian and Sarrah Eikenberry. In 1877 she united with the Wheatville church. On July 23, 1878, she was united in marriage to Aaron Brubaker, who died ten years ago. To them was born one daughter, who survives with one granddaughter, one great-granddaughter, a sister and a foster son. Funeral services were conducted at the Gratis church by the undersigned, assisted by Bro. Frank Eby. Burial was in the Gratis cemetery.—Russell F. Helstern, Brookville, Ohio.

**Gruber,** Bessie Mae, was born near Astoria, Ill., May 23, 1900, and died April 10, 1944. She was the daughter of Samuel and Mary Elgin Bucher. In 1918 she was married to Jesse Gruber, who died a few years ago. To this union were born eight children, all of whom survive. Sister Gruber united with the church in 1909 and lived a faithful Christian life. Funeral services were conducted by Bro. Lester E. Fike in the Astoria church; burial was in the Astoria cemetery.—Lizzie Riebling, Astoria, Ill.

**Guthrie,** Rhue L., wife of Ray Guthrie, was born Oct. 3, 1891, and died April 22, 1944, at her home near Brandonville, W. Va. She was the daughter of Henry and Louisa Guthrie Frankhouser. She was a faithful member of the Lutheran Church since childhood. She attended church services regularly and assisted in every way she could as long as her health permitted. She is survived by her husband and one sister. Funeral services were held in the Shady Grove church with Bro. R. K. Showalter officiating, assisted by Rev. C. A. Thomas and Rev. Ryan of the Methodist Church; interment was in the Union cemetery near Brandonville.—Mrs. R. K. Showalter, Brandonville, W. Va.

**Harris,** Samuel Elijah, was born Oct. 30, 1882, in Bean Station, Tenn., and died at Emmett, Idaho, May 2, 1944. He united with the church at an early age and for fourteen years preceding his death he was active in the deacon's office. He was married April 24, 1907, to Elsie Dell Ewer. His wife and one son preceded him in death. Mr. Harris moved from Tennessee to Colorado in 1903, and in 1927 he moved into the Emmett community. He is survived by two sisters, one brother, eight children and eight grandchildren.—J. W. Harris, Emmett, Idaho.

**Harvey,** Martha Ellen, was born near Malvern, Iowa, March 25, 1869, and died at her home near Jasper, Mo., April 8, 1944. At the age of thirteen years her family moved to Jasper County, Mo., in which community she lived the remainder of her life. On Feb. 2, 1887, she was married to Amos M. Harvey. To them were born seven children, six of whom survive. She also leaves her husband, three half brothers and twelve grandchildren. A few months after her marriage she was baptized into the church and remained a loyal member throughout her life. Funeral services were conducted by the undersigned in what was formerly known as the Dry Fork church; burial was in the cemetery near by.—A. W. Adkins, Cabool, Mo.

**Helman,** Mary Alice, wife of John Helman and daughter of Harrison and Phoebe Ann Cromer, died May 2, 1944, at the age of seventy-seven years. She and her husband were married on Feb. 7, 1886. She leaves her husband and four sons, several grandchildren and great-grandchildren, two sisters and two brothers. She and her husband and most of her family have been faithful members and workers in the Sidney church. Services were conducted in the Oren church by the undersigned.—S. S. Blough, Sidney, Ohio.

**Hohe,** Sarah, daughter of the late Henry and Mary Killian Hohe, died in Lebanon, Pa., at the home of her grandniece, at the age of eighty-five years. She was the oldest member of the Lebanon church. Though not able to worship in the regular services of the church for several years, she maintained an active interest in the church and was loyal to the Brethren faith. The funeral services were held in the Lebanon church by the undersigned. Burial was in the Midway Brethren cemetery by the side of her parents.—Carl W. Zeigler, Annville, Pa.

**Hollinger,** Pauline Bord, died at the home of her parents in Lebanon, Pa., on March 21, 1944, at the age of twenty-one years. She was baptized into the church at an early age. Her death came as a release to much suffering. Her husband, parents, two brothers and two sisters survive. Funeral services were conducted by the undersigned at the Rohland funeral home. Burial was in the Ebenezer cemetery.—Carl W. Zeigler, Annville, Pa.

**Jamison,** Grace, was born in Patrick County, Va., Nov. 21, 1889, and died in a Roanoke, Va., hospital on Jan. 24, 1944. She was married to John R. Jamison on Jan. 9, 1920. She is survived by her husband; five children; her father, James Gilbert; one brother and one sister. Her eldest son was killed in action over Greece in November 1943. She had been a member of the Oak Grove church for twelve years. Funeral services were conducted in that church by the writer, and interment was in the Antioch church cemetery.—C. E. Eller, Salem, Va.

**Kelly,** Mary Catherine, was born July 12, 1848, and died March 29, 1944. She lived most of her life in and around New Market, Md. She was a long-time member of the church. She was unable to attend the regular church services, but always attended the love feasts, and regularly gave her offerings to the church. Interment was made in the Pleasant Hill cemetery, with the writer and Elder E. C. Bixler officiating.—William Kinsey, New Windsor, Md.

**Kitchen,** Estelle O'Neil, wife of Bro. Paul Kitchen, died very suddenly on May 13, 1944, in Hagerstown, Md. Several years ago Brother and Sister Kitchen located at Williamsport, having moved there from West Virginia. They were faithful members of the church and regular attendants at all services. Sister Kitchen was at one time a teacher in the Sunday school. Besides her husband, she is survived by four children; her mother, Sister Bettie C. Byers of Hedgesville, W. Va.; three sisters; six brothers and two grandchildren. Short services were conducted at the home, followed by services at the church at Johnstown, W. Va., conducted by Bro. J. Rowland Reichard. Interment was made in the adjoining cemetery.—Naomi H. Coffman, Fairplay, Md.

**Kolp,** Daniel, aged sixty-nine years, died suddenly May 7, 1944, at his home in Penryn, Pa. He had attended a council meeting in the Manheim house on the previous day. He is survived by his wife, one daughter, four grandchildren and one brother. He was a faithful member of the church for many years. Services were conducted at the Graybill house by the home brethren. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Lute,** Mary Angle, was born March 28, 1914, at Brighthurst, Ind., and died at the Methodist hospital in Gary, Ind., on May 6, 1944. She graduated from Manchester College in 1935 and taught school near South Bend, Ind., for two years. At the age of ten she joined the Bachelor Run church and was a faithful worker in the church the rest of her life. In 1937 she was united in marriage to Howard W. Lute and to them were born two children. Besides her husband and children, she is survived by her parents, Brother and Sister William Angle, and two sisters. Funeral services were held in the McCool Methodist church with the undersigned



officiating. Interment in the McCool cemetery.—Clarence D. Sink, Flora, Ind.

**Messenger**, John Henry, was born Feb. 12, 1859, at Terra Alta, W. Va., and died April 29, 1944, in a hospital in Denver, Colo. When a young man, he moved with his parents to Oklahoma, later moving to Colorado and making his home in Sterling for thirty-seven years before moving to Loveland a year ago. He was a member of the church for forty years and was a faithful servant of God. He leaves his wife, Sarah Alice; two sons; four step-children; one brother and several grandchildren. Funeral services were held at the Hammond mortuary at Loveland with Rev. Dwight Beard officiating. Interment was in the Loveland memorial park.—Oliver H. Austin, Denver, Colo.

**Middlekauff**, Sarah E., was born near Welsh Run, Pa., eighty-four years ago. She died at the home of her daughter in Washington, D. C., on May 18, 1944. She was the daughter of David and Sarah Miller Negley. She was married to Frank Middlekauff, who died thirty-two years ago. In 1905 she united with the church in Waynesboro, Pa., and retained her membership there until her death. Some years previous to that she had consecrated her life to her Savior and united with another denomination. She lived a quiet Christian life. She is survived by two children. Services were conducted at the Grove funeral home in Waynesboro by Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Mohler**, Sarah M., daughter of the late David Mohler of Mechanicsburg, Pa., was born Sept. 20, 1886, and died March 18, 1944. When a girl she united with the Mohler church and remained a faithful member. She worked as a telephone operator until she was retired about a year ago. Surviving are one sister and one brother. Funeral services were conducted at the Myers funeral home in Mechanicsburg with Bro. Henry L. Miller officiating. Interment was in the Mechanicsburg cemetery.—Mrs. Ethel Snyder, West Fairview, Pa.

**Moist**, Martha Harshbarger, was born April 20, 1871, and died suddenly at her home in Mattawana, Pa., May 5, 1944. She was united in marriage to Edward M. Moist, who died Feb. 11, 1923. Two children also preceded her in death. She is survived by eight children, twenty grandchildren, one brother and two sisters. Early in life she became a member of the church and remained faithful until death. Funeral services were conducted at her home by Elder H. W. Hanawalt. Interment was made in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

**Morrow**, Emma Kate, was born at Rouzerville, Pa., eighty-one years ago. She died on May 1, 1944, at the home of her daughter in Waynesboro, Pa. She was the daughter of John and Esther Hoover. Her husband, James Morrow, preceded her in death. Many years ago she united with the church and was faithful in attendance as long as she was able. She is survived by one daughter, many grandchildren and great-grandchildren. Services were held at the Grove funeral home by Bro. H. M. Stover. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Royer**, Adaline, daughter of Joseph and Sallie Leisey Royer, was born Jan. 10, 1864. She was united in marriage to William Royer on Jan. 10, 1891. This union was blessed with four children. She is survived by her husband, three children and two grandchildren. She was baptized March 1, 1910, and was a member of the Heidelberg church. She died May 7, 1944. Funeral services were conducted in the Heidelberg church and she was laid to rest in the adjoining cemetery. Elder H. F. King and Bro. Perry Sanger were the ministers in charge.—Candace Royer, Myerstown, Pa.

**Scott**, George Franklin, son of Anna Eliza and the late Isaac W. Scott, of

Woodstock, Va., died May 24, 1944, aged fifty-two years. He united with the church while a young man. Funeral services were conducted by Bro. Walter Burner at the Valley Pike church, with interment in the adjoining cemetery.—Luther B. Kohne, Maurertown, Pa.

**Sell**, A. K., the son of Rev. W. B. and Katherine Knoll Sell, was born Sept. 19, 1862, in Blair County, Pa. He lived most of his life in Kansas, but had also lived in Oklahoma, Arkansas, Utah and Colorado. On Nov. 8, 1888, he married Delila Stewart of Parnell, Mo., and to this union were born five children. His wife died May 20, 1897. On Feb. 9, 1899, he married Anna Grable of Galesburg, Kansas, and to them were born seven children. Bro. Sell united with the church early in life and was later elected to the ministry. Although he was a farmer most of his life, yet he was a fair carpenter, stone mason, blacksmith and machinist, as well as a free minister of the gospel. He died at Nucla, Colo., May 14, 1944. He leaves his wife, nine children, many grandchildren and great-grandchildren. Funeral services were conducted in Nucla by the writer. Interment was in the Cedar Ridge cemetery in Nucla.—W. C. Sell, Mount Pleasant, Pa.

**Shepler**, Lydia Catherine, was born in Miami County, Ind., Jan. 31, 1851, and died at her home in Wichita, Kansas, on May 31, 1944. She became a member of the church very early in life and was a member of the Wichita church for many years. She was united in marriage to Frank Shepler in 1871. To this union five children were born, three of whom preceded their mother in death. The Shepler family moved to Kansas in 1886 and settled near Hutchinson. Later they moved to Peabody, where the husband died in 1906. Sister Shepler moved to Wichita the following year. Surviving are two sons, many grandchildren and great-grandchildren. Funeral services were conducted by the undersigned in the Cockran mortuary. Burial was in the Prairie Lawn cemetery at Peabody.—L. Avery Fleming, Wichita, Kansas.

**Simmons**, James Henry, son of Henry and Minerva Simmons, was born March 31, 1863, at Jacksonville, Ohio, and died May 22, 1944. When fourteen years old he united with the church and throughout the remainder of his life he tried to serve his Master faithfully. On July 24, 1884, he was united in marriage to Emma J. Moore. To them were born nine children. He leaves his wife and children, many grandchildren and great-grandchildren. The funeral was conducted by Bro. Roy Teach at the Brookville church, with burial in the Arlington cemetery.—Mrs. W. Russell Miller, Brookville, Ohio.

**Strong**, Cora Belle, daughter of Jacob and Sara Stahl Henry, was born Dec. 29, 1901, near Clymer, Pa., and died April 25, 1944, near Penn Run, Pa. On Nov. 20, 1919, she was united in marriage to David L. Strong. Her husband, five children, one sister and six brothers survive. A daughter died in infancy. She was a member of the Diamondville church. Funeral services were conducted at the Streams funeral home by Bro. John H. Clawson. Interment was in the Brethren cemetery near Penn Run.—Mrs. Clark Strong, Penn Run, Pa.

**Walters**, Ada Taylor, was born Aug. 3, 1859, and died June 5, 1944, at the home of her daughter near Emmett, Idaho. She was married to W. P. Walters at Springdale, Ark., in 1873. He died in 1917. To this union five children were born, four of whom survive, with many grandchildren and great-grandchildren. Services were conducted at the Bucknour chapel in Emmett by the undersigned, assisted by Bro. Willis Neff. Interment was in the Riverside cemetery.—Sam Bollinger, Emmett, Idaho.

**Wampler**, Daniel J., a pioneer rancher of the Payette Valley, Idaho, for nearly forty years and a highly respected citizen of the community, died April 25, 1944. He was nearly blind in his later years and on April 3 he stepped from the porch into the cellar and broke his leg; he was

taken to the hospital, where he died. He was born in Indiana on Oct. 22, 1863. He was married on April 1, 1894, to Jennie Stoner. Their two children preceded him in death. Nearly a year ago he and his wife retired from farm work and moved to Emmett. He is survived by his wife, two sisters and one brother.—J. W. Harris, Emmett, Idaho.

**Weber**, Jacob Fredrick, son of Jacob Fredrick and Christina Veit Weber, was born June 12, 1863, in Germany. He died at the home of his daughter in Dallas Center, Iowa, May 7, 1944. At the age of seventeen he came to America and in 1880 came to Dallas Center. He was married on Sept. 23, 1886, to Martha Weber. Two children were born to their union and a foster daughter was reared in their home. Surviving are the children, two sisters, seven grandchildren and one great-grandchild. Bro. Weber united with the church in 1880. He was very loyal to his church and greatly interested in the welfare of humanity. The funeral was conducted by the undersigned, assisted by Bro. M. W. Eikenberry, in the Dallas Center church. Interment was in the Brethren cemetery.—D. D. Fleishman, Dallas Center, Iowa.

**Whitmer**, William Oscar, was born Dec. 27, 1873, near Lanark, Ill., where he grew to manhood. He was the son of Abraham and Julia Whitmer. He died May 9, 1944, at his home in Monticello, Minn. Bro. Whitmer was married to Effie May West in 1902; to this union were born eight children. He and his family moved to Minnesota in 1910. His wife died in March 1923. On June 25, 1924, he was united in marriage to Fairy D. Wagner of Waterloo, Iowa. Early in life he became a member of the church; he was always much interested in the welfare and progress of the church and gave much of his time to it. He leaves his wife, eight children, eight grandchildren, four brothers and three sisters. Funeral services were conducted at the Monticello funeral home with Bro. Frank K. Allen officiating, assisted by Rev. N. D. Sheneman. Interment was in the Riverside cemetery.—Ferne I. Allen, Big Lake, Minn.

**Yeater**, Mary Jane Jenkins, was born in Cedar County, Iowa, March 31, 1878, and died in a Moline, Ill., hospital March 18, 1944. She and David E. Yeater were married Oct. 25, 1893, and to them were born twelve children, ten of whom survive. Her husband died May 14, 1938. Besides her children, she leaves many grandchildren and great-grandchildren. She and her husband joined the church more than forty years ago. At the time of her paralytic stroke she called for the anointing. Funeral services were conducted by the writer at the McCormick funeral home in Tipton. Burial was in the Clarence cemetery.—U. J. Fike, Clarence, Iowa.

## Church News . . .

### Illinois

**Cherry Grove**.—At our March business meeting Bro. Merle Hawbecker was re-elected elder. Our church has adopted the ministerial pension plan. We are continuing the 100% Messenger club. A committee was appointed to direct our Brethren Service projects. We are now collecting clothing to be sent to the Brethren Service headquarters. Our young people co-operated with the Lanark church in an Easter sunrise service. The intermediates have organized and are taking regular offerings for the district intermediate projects. The young people's class served the mother and daughter banquet for the Lutheran church and realized a nice sum, which they gave to the church to be used for Brethren Service. A large group of young people attended the rally at Polo on April 16. Our love feast will be held June 4. We are planning for a series of meetings to be held sometime in the early fall. On May 28 Bro. Hawbecker officiated at the wedding, of two of our young people, Ileen Derrer and Clifford Knapp.—Mrs. Vinnie Brunner, Lanark, Ill., June 3.



## Indiana

**North Liberty.**—Bro. Hiram Peters of Buchanan, Mich., gave the evening sermon on March 19. On March 26 Sister Lillian Grisso brought two interesting messages about the work in India. The Northern Indiana men's work meeting was held here on April 16. Because of the large crowd, the evening meeting was held in the Methodist church. Bro. Minor M. Myers was the guest speaker. April 30 was pulpit exchange Sunday and Bro. Earl Nusbaum of Wakarusa brought the morning message. Our church met in council May 15. We enjoyed a family service on May 28; dinner was served at the church. This was the last Sunday Brother and Sister Ervin Weaver were with us as pastors. They resigned to take up the work as superintendent and matron of the welfare home at Mexico, Ind. They served us well for nearly six years. Bro. Mark Schrock has accepted the pastorate until Sept. 1.—Anna Steele, North Liberty, Ind., June 13.

**Walnut.**—Our church house and contents burned on Jan. 2; the origin of the fire is unknown. Bro. C. H. Deardorff helped us make plans for a new building. The work has begun and the walls are now being made. The different classes and organizations have been raising money in various ways to support this work. Our meetings are now being held in a near-by schoolhouse. Bro. Deardorff preached two times for us while our building plans were getting under way. Bro. Arthur Keim preached for us on the pulpit exchange Sunday. Cookies were sent to the boys in camp. The aid society served several sale lunches and banquets and has done some relief sewing. We were unable to have pre-Easter services and the love feast. A combined Mother's and Father's Day program was given on May 14. Because of the building program several special council meetings were called, the last one meeting on May 9 with Elder J. O. Winger in charge; aside from the regular business, bids from contractors for the new house of worship were considered and decided upon. Pastor C. C. Cripe was elected delegate to Annual Conference. The Conference Offering was \$36.31. Bro. John Wagoner preached on May 21. The Eby gospel quartet of Syracuse gave us a program on May 28; the offering of \$84.69 they returned to be placed in the building fund. Bro. Cecil Reed of Plymouth preached here on June 11.—Mrs. Albert Dawalt, Tippecanoe, Ind., June 12.

## Iowa

**Des Moines Valley.**—The interest and attendance at our church services and its various activities are very encouraging. We held pre-Easter meetings; the last evening's service was our love feast. A temperance play, *The Prisoner at the Bar*, was sponsored by the Anti-saloon League and presented by our church and a neighboring church. The McPherson College quartet gave us an evening's program; President W. W. Peters spoke. Mother's Day was consecration day for the babies. Our mother and daughter banquet was held recently. The ladies' aid has been sewing for Brethren Service, in addition to doing regular work. They have given \$100 to C.P.S. and \$100 to Bethany Hospital. Our church contributed \$70 to the chapel building fund of Bethany Seminary. The men's organization took shoe cobbling as one of their projects. They half-soled and mended shoes to send for relief work. The church has raised the money for remodeling our church. Because of difficulty in getting building materials, this work has not begun. The district meeting of Middle Iowa will be held in our church in September. Pastor Ross Noffsinger is our delegate to Annual Conference.—Mrs. Earl Goughnour, Des Moines, Iowa, June 10.

**Fairview.**—Bro. Richard Burger will again be our summer pastor. We are trying to secure the services of a full-time pastor. Our services are being held in a vacant house until the new church is ready for occupancy. Bro. C. H. Dear-

dorff met with us and drew up plans for a new church building, on which work is progressing. The cornerstone-laying service was held on May 7. The men have rented sixty-five acres and planted it in corn as a God's acre project. The proceeds from the sale of the corn will go toward the building fund. The women are also working to raise funds; they have had two food sales and bazaars. The junior women have organized and meet separately. Each Sunday-school class is helping to raise funds for the new Sunday-school room equipment. Bro. James Elrod of McPherson, Kansas, filled our pulpit in March and Bro. Glenn Carr on May 7. Several from here attended the rural church conference at the Monroe County church in March. The Ottumwa church recently presented us with sixty new Brethren Hymnals; all of our songbooks burned with the church. An organ has also been donated. The offering on the first Sunday in each month goes for our building fund. We are expecting to have Bro. Frank Crumpacker with us for a week this summer. We also hope to have Bro. Ernest Wampler here.—Mrs. Ola Tarrence, Udell, Iowa, May 27.

## Kansas

**Garden City.**—Our pastor brought us several pre-Easter sermons. The love feast was held on Good Friday evening. The Sunday school gave a program on Easter Sunday. We have organized a junior choir; the women's work has made robes for them to wear. Our missionary offering was \$68.25. The Conference Offering will be received on June 4. Family week was observed with a Mother's Day and Father's Day program and a basket dinner on May 14. A 4-H club visited our church on May 21. The Friendship class presented a Sunday evening service on missions a short time ago.—Mrs. D. A. Sheaks, Garden City, Kansas, May 25.

## Kentucky

**Wolf Creek.**—Our revival meeting was conducted May 14-20 by Bro. Reuel B. Pritchett. Six persons were baptized and two reclaimed. The Sunday school is improving, and preaching services are held twice each month by Brethren Keither Wilson and J. H. Fields.—Mrs. Keither Wilson, Laura, Ky., June 3.

## Maryland

**Broadfording.**—On March 19 President Paul Bowman of Bridgewater College brought our message and we took an offering for the college. Bro. Frank Litton preached for us on April 2. We have evening services every other Sunday during the summer and every Sunday morning during the entire year. The children gave an Easter program. At the morning service on Mother's Day Bro. Ora DeLauter brought a special message and the children gave a program. In the evening the young people presented a program. We held our love feast on May 27 with Bro. Edgar Landis officiating. Our Conference Offering was received on May 28. Bro. Elmer Rowland preached for us. Our Brethren Service offerings have been good.—Harry C. Myers, Maugansville, Md., June 2.

**Cherry Grove.**—During 1943 we had an attendance increase of seven per cent in the Sunday school. We hope to have a better increase in 1944. We have no wom-

en's work in Cherry Grove, but some of the women sent two packets, some clothing, three comforters, canned food and potatoes to C.P.S. camps. Two packages of clothing and some homemade soap were sent for relief. We had no B.Y.P.D. meetings during the winter, but we hope to start them soon. Bro. John Grimm is holding services here every two weeks. We have Sunday school every Sunday. We enjoyed a meeting on May 20 when Flora Harsh was with us and discussed the problems of young people and B.Y.P.D. work.—Cleo Merrill, Avilton, Md., May 29.

**Locust Grove.**—We held our love feast on the evening of May 14. Bro. Clyde Morningstar officiated, assisted by Bro. William Kinsey. In the morning Bro. Frank Williar delivered a Mother's Day sermon, followed by an examination service preparatory to our love feast. The ladies' aid recently spent a day sewing for the relief center at New Windsor, Md. We also sent in a donation of clothing.—B. R. Purdum, Mt. Airy, Md., May 25.

**Longmeadow.**—Our love feast was held on April 29 with Bro. Ralph G. Rarick officiating. On April 9 Bro. Charles Byers was licensed to the ministry; Bro. S. F. Spitzer had charge of the service. The B.Y.P.D. presented a candlelight service on Good Friday entitled *The Tragedy That Opened the Tomb*. The young people are planting an acre of ground for Brethren Service. Sister Flora Harsh met with our B.Y.P.D. on April 11. Four of our young people attended the regional round table at Bridgewater April 15, 16. Bro. Grant Group will conduct our revival meetings next fall. Bro. Cyrus L. Strite will represent our church at Annual Conference.—Thelma E. Strite, Hagerstown, Md., May 27.

**Manor.**—Our pre-Easter evangelistic meetings were well attended. Brethren Frank Litton, Mervin Martin and Cyrus Strite brought the messages on the first three evenings and Bro. Ora DeLauter brought the four concluding messages. Our love feast was well attended. Bro. Harry R. Rowland officiated at the meeting. Pastor J. Rowland Reichard has been elected as one of the delegates to represent Middle Maryland at Annual Conference. A large box of clothing has been sent to the relief center at New Windsor, Md.—Naomi H. Coffman, Fairplay, Md., May 30.

## Michigan

**Beaverton.**—The men's organization is active in the heifer-for-relief project. The women's work is also active; they have done much sewing for relief and baked cookies for the C.P.S. camp at Wellston. Our church co-operated with the other churches of the community in a Good Friday service. Bro. Hollinger conducted our pre-Easter services, closing with baptismal and love feast services on April 6. Thirteen were baptized and one reinstated. During the winter months we lost three of our faithful workers by death: Sisters Ethel Whitmer, Ira Early and Sarah Stern. A new garage has been erected at the parsonage. Our church will be represented at Annual Conference by Bro. Hollinger. Although our young people's group is small, they are interested and active. They have spent many hours in preparing the ground for their recreation center on the parsonage grounds. Our children's department continues to grow.—Mrs. Marjorie Arehart, Beaverton, Mich., May 30.

**Elmdale.**—We met in council on June 3 with Elder R. J. McRoberts in charge. It was decided to have a social evening for Christian fellowship in the church basement once a month. A new hardwood floor has been laid in the junior Sunday-school room. It has also been entirely redecorated. We are planning a children's day program, but because of sickness it will not be given until sometime in July. The Sunday-school classes take turns remembering our boys in service. The aid

## Announcements . . .

### DISTRICT MEETINGS

North Dakota and Eastern Montana—Minot, June 29—July 2.

Oregon—Camp Myrtlewood, Bridge, July 22.

Texas and Louisiana—Nocona, July 28-30.

Virginia, Southern—Antioch, July 25-27.

### LOVE FEASTS

#### Ohio

July 1, 8:30 pm, Deshler.

#### Virginia

July 8, Jubilee.

July 8, Woodstock.



# Fiction for Vacation Reading

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society also remembers them once each month. Bro. Arthur Dodge of Woodland held a meeting for us May 14-21. We observed the love feast on May 20.—Mrs. George Overholt, Clarksville, Mich., June 5.

## Ohio

**Bethel**.—Three members have recently been added to our church; baptismal services were conducted in the stream that flows directly in back of the church. Bro. E. A. Edwards, our pastor and elder, was in charge of this service. Several of our young men are in service and some are overseas.—Homer, Spickler, Struthers, Ohio, June 4.

**Chippewa**.—On March 19 Bro. Paul Shrider preached two inspiring sermons for us. On the following Sunday morning the church called him to our pastorate. He has accepted the call and his work here will begin Sept. 1. At our last council Bro. S. P. Early was chosen as delegate to Annual Conference. On April 20 our aid society served lunch at a farm sale; the proceeds were added to our church building repair fund, which is making satisfactory growth. On Mother's Day the children gave a program, after which Mr. Garver, superintendent of the Ritman schools, gave an address. The check which he received as remuneration for his work he returned for our church repair fund.—Mrs. Fred Yoder, Smithville, Ohio, June 3.

## Oregon

**Ashland**.—At a called council meeting on May 17 with Elder G. Shade presiding, plans were made for Pastor Ward Pratt to remain with the Ashland church. Letters are being granted to those living near Medford, as the church there is now organized. During Christian Family Week our women's group sponsored a fellowship dinner at the church. On Mother's Day a Bible was presented to the largest family present at Sunday school and a New Testament to the second largest. The women have sewed clothing for the children of Greece. Their June meeting is to be a silver tea. A vacation church school opens June 5 and will last two weeks. Our church is praying daily for peace.—Mary E. Pratt, Ashland, Oregon, May 30.

**Grants Pass**.—The churches of our city sponsored a go-to-church campaign during Lent, followed by a week of union pre-Easter meetings. Our church joined in the union Easter sunrise service. A program was presented at our morning service. Our love feast was observed on April 30 with Bro. I. M. McCune officiating. The ladies' aid has been making comforters and is now making garments for Greek relief. A union vacation Bible school will be held sometime in June. Three heifers are being raised for the heifer project. On May 17 Bro. R. R. Hatton of Portland met with us and delivered a fine sermon. Our Conference Offering amounted to \$36.01.—Teckla Olsen, Grants Pass, Oregon, May 23.

**Medford**.—A church was organized here on May 16. Bro. Ralph R. Hatton of Portland was with us and gave an inspiring address. We have been a mission point and held our services in the homes. Our church is nearing completion and we hope to dedicate it July 30. Bro. Stanley Keller is to be our pastor. We would be glad to have anyone passing through Medford stop and worship with us. We would like to have members and friends stationed at Camp White worship with us.—Mrs. Edith Cox, Medford, Oregon, May 29.

## Pennsylvania

**Codorus**.—Pre-Easter services were held at Shrewsbury and Codorus and Easter services at Pleasant Hill and Shrewsbury. On April 10 the council meeting was held at Shrewsbury. In the afternoon of April 23 a musical program was presented at Codorus. In the evening the young people held a program at Pleasant Hill at which Bro. Walter Keeny spoke. On April 30 E. N. Bergerstock of the Anti-saloon League gave a flannel board lecture at Codorus and an offering was lifted for temperance work. On May 7 the love feast was observed at Shrewsbury. Elder William Roop preached in the morning and officiated at the love feast. May 14-27 Elder S. Clyde Weaver was with us in a revival at Pleasant Hill; ten girls were baptized. On May 27 Bro. Weaver preached in the morning at Codorus and officiated at the love feast in the evening. Our church will send delegates to Annual Conference. On June 4 a children's day program was given at Pleasant Hill; Bro. Edward K. Ziegler of York gave an interesting talk.—Mary A. Lehman, Dallastown, Pa., June 6.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17, 19; 6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:78).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



**Heidelberg.**—On Easter Sunday morning the children presented the first part of the program, which was followed by an appropriate sermon by Bro. Harry Eshelman of West Greentree. On April 16 the young people sponsored a special service; the afternoon session consisted of a hymn sing directed by Bro. Alvin Brightbill of Chicago. In the evening a number of groups from visiting churches rendered special selections in song. Bro. Brightbill directed these groups in several combined numbers. On the same afternoon our church conducted services in the county home. On Sunday evening, May 14, a Mother's Day program was given; Sister Keuger gave an address on Russian homes. She was born in Russia. Our love feast was observed May 20, 21. The brethren ministering unto us were Michael Kurtz of Richland, Perry Sanger of Midway, Abram Eshelman of West Greentree and Elmer Moyer of Indian Creek.—Candace Royer, Myerstown, Pa., May 24.

**Raven Run.**—The women's work has been busy with sewing and other worthwhile activities. A shipment of clothing, as well as an offering, was sent for relief. Twenty-nine of our boys are in service. They are remembered every month with the church bulletin, which is edited by our young people. Bro. Isaac Boose was killed in action in Italy; memorial services were held here for him. Our Sunday school is progressing nicely. The women served a dinner at two sales, netting \$183. Several of our men attended the men's meeting at Williamsburg. Brethren Samuel T. Brumbaugh, Roy Weimert and Raymond Stapleton have been elected as deacons. The juniors presented a program on Easter morning. They also gave a program on Mother's Day. Bro. W. N. Stauffer began a meeting on May 8, closing with the love feast on May 21. Eight were baptized and three reclaimed. Bro. Brumbaugh and Bro. D. P. Hoover assisted Bro. Stauffer at the love feast.—

**Mrs. Flora Perrin, Saxton, Pa., May 29.**  
**Reading.**—Our B.Y.P.D. sponsored a chalk talk by Isaac Mengle. Bro. Stewart Kauffman preached the evening sermon on March 12; he was home from Bethany Seminary for a visit. We had our love feast on Easter Sunday. The Sunday school presented an Easter program, which was followed by the examination sermon by Elder David Markey. The B.Y.P.D. presented a play, Barabbas, on Sunday evening, April 16. Within the last three months the church debt has been reduced by \$1,100, and an effort is being made to reduce it by \$1,000 by July 1. Three members have been added to the church by baptism. The ladies' aid society sent shirts, sweaters and socks to the C.P.S. camp at Kane, Pa. Bro. Norman Baugher held a Bible institute here on April 9. The chapel quartet from Elizabethtown College gave us an excellent program on April 23. A delegation from our B.Y.P.D. attended the fellowship meeting at Lancaster. Our church has adopted the ministerial pension plan. On May 14 we enjoyed a Mother's Day program. The church decided to send Brethren David Markey and Vernon Powell as delegates to Annual Conference. —Mary Seyler Folmer, Reading, Pa., May 29.

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At Annual Conference this year all copies on hand of these two new Brethren books were sold. Those who have had to stay at home may also see and own *The Church of the Brethren and War, 1708-1941* and *Social Recreation Primer*.

**Uniontown.**—Dr. J. Nelson Mowls, the superintendent of our city schools, spoke to our combined groups on March 26. We had a fellowship service each Thursday evening during Lent, with neighboring ministers preaching the sermons. Our pastor preached three nights during Holy Week and eight were baptized. The three-hour service on Good Friday was held in the Lutheran church and our minister had charge of the first hour. Several of our people attended the little district meeting at Morrellville on April 11. Our love feast was observed April 16. Bro. Galen Hoffman spoke to our combined groups on April 23 about his experiences in work camps. April 30 was observed as Juniata College Day with Prof. H. H. Nye preaching at the morning service. The afternoon and evening services were given over to a leadership institute with Prof. Nye speaking at each session. Bro. Minor M. Myers was with us on May 7. Prof. Forrest Weller was with us May 14; he spoke to the women's and girls' classes at the Sunday-school hour and preached at the morning worship service. He also spoke to the young people in the evening and preached at the regular evening service. Six babies were dedicated in the morning service. At our business meeting on May 31 Sister Thelma Cunningham and Sister Grace Hager were elected delegates to Annual Conference. We will join the union services of our city on July 1. Two letters have been received and two granted since our last report.—Mrs. Mary Fearer, Uniontown, Pa., May 31.

**White Oak.**—On March 12 we opened a two weeks' meeting at the Manheim house with Bro. Ollie Hevener as the evangelist. One person was baptized. On May 6 we met in council at the Manheim house with Elder C. W. Gible presiding. One was received as an applicant for baptism. May 17, 18 our love feast was held at the Graybill house; Brethren Samuel Wenger and Grant Group were present and Bro. Group officiated. May 31—June 1 a similar occasion was held at the Kreider house with Brethren Benjamin Stauffer, Noah Martin, Henry Hess, Michael Kurtz and Reuben Myer present. Bro. Stauffer officiated. On June 1 a small love feast was held in the home of a sister who is not able to go to church; she also asked for and received the anointing.—Susan M. Cassel, Manheim, Pa., June 7.

## Tennessee

**Johnson City.**—Bro. Clyde Weaver of Pennsylvania conducted our pre-Easter services. We recently completed the payment of the church debt. The women are making garments for relief work and also quilting for the C.P.S. camps. The dis-

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strict women's work meeting was held at our church April 29. One person has been received by baptism since our last report.—Mrs. Omer Rowe, Johnson City, Tenn., May 29.

## Virginia

**Barren Ridge.**—We met in council on May 21 with Elder N. W. Coffman in charge. We will send one delegate to Annual Conference. Bro. Paul Coffman was elected as elder. Several weeks ago Dr. Burkholder gave us an illustrated lecture. Mrs. H. M. Garber made the church a gift of a strip of land to be added to the cemetery.—Mrs. Crystal Allen, Staunton, Va., May 31.

**Daleville.**—The men of our church, accompanied by their wives, enjoyed a fellowship supper served by the young people. Dr. B. M. Beckman, pastor of the Methodist circuit, was the guest speaker. On Feb. 29 Flora Harsh met with our young people. Rev. Wade Boggs of Buchanan was the speaker at the young people's banquet on March 31. April 15, 16 several of our young people attended the round table at Bridgewater College. Pastor Edgar Martin held pre-Easter services April 2-5, closing with the love feast. We held our council meeting on April 16; our pastor and wife were re-elected for three years. Our delegates to Annual Conference are Elders J. P. Bowman and C. S. Ikenberry. Bridgewater College, day was observed April 23 with Prof. Morley Mays as the speaker. An offering for the college was received. On May 14 a consecration service for small children was held. A basket lunch was provided, fol-

lowed by a social hour and a musical program. Some of our ladies recently went to the C.P.S. camp in Bedford to sew and patch for the boys.—Mrs. J. W. Ikenberry, Daleville, Va., May 27.

**Hopewell.**—Pre-Easter sermons were preached at the Sunday morning and evening services during the month preceding Easter. The men have finished painting the outside of the church building. On May 18 the ladies prepared a covered dish supper at the church, celebrating the co-operation and fellowship that our church has experienced in the recent months. On May 21 we had a morning dedication service to rededicate ourselves and our church to the work of the kingdom of God and to dedicate the interior and exterior repairs of our church. Two new members were received into the church. The day was climaxed with the love feast, at which Pastor James Lee Houff officiated. The women have financed the work of the church improvements. They have been studying our Brethren mission program and have contributed toward this program. Our B.Y.P.D., which was organized two months ago, has been studying problems of courtship. They have chosen a project which will aid Brethren Service relief work in China.—Mrs. James Craven, Hopewell, Va., May 22.

**Jubilee.**—Bro. C. L. Cox and wife of Claysburg, Pa., will conduct our meetings June 25—July 9. The love feast will be held on July 8. Sister Flora Harsh gave an interesting talk to the young people on May 5.—Margaret Fahnestock, Winchester, Va., May 29.

**Oak Grove.**—Elder C. E. Eller and wife are our delegates to Annual Conference. Bro. Lawrence Rice and wife were with us on June 4 and preached at the morning service. They will become pastors of the Oak Grove and Poages Mill congregations on July 1. Our vacation Bible school will be held July 10-15. Bro. Samuel Harley preached for us on May 7. Bro. Paul Bowman was with us April 23 and preached. The young people gave a musical program on Sunday evening, June 4; Bro. Rice gave a challenging talk to the young people following the program.—Mrs. O. D. Eller, Salem, Va., June 6.

**Topeco.**—Our council meeting was held May 6 with Elder L. M. Weddle presiding. Bro. Cecil Reed was elected delegate to Annual Conference. After the business meeting a special prayer was held. An impressive program was given on Mother's Day. The aid society has been quilting and sewing for relief. Beginning in June, Bro. Kermit Flory and wife will serve as our pastors. We have a 100% Messenger club. We are having a good attendance at Sunday school.—Leeta M. Weddle, Floyd Va., May 25.

**Woodstock.**—We met in business meeting at the Columbia Furnace house on May 25. Bro. I. N. H. Beahm will begin a meeting at this place on June 25, closing with a love feast on July 8. Bro. Howard Whitacre of Flintstone, Md., closed a two weeks' meeting at Valley Pike on May 28; seven were baptized and one reclaimed.—Luther B. Kohne, Maurertown, Va., June 4.

# Directory of Missionaries and Relief Workers

## Missionaries

### SWEDEN

#### On Furlough

Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

### CHINA

**American Internee, Camp Holmes, Baguio, Philippine Islands, via New York, N. Y.** Angeny, Edward T., and Helen F., 1940. Crim, Bessie M., R. N., 1940. Cunningham, Dr. E. Lloyd, and Ellen, 1938. Flory, Rolland C., and Josephine K., 1940. Thomas, Susie M., 1939.

#### On Furlough

Clapper, V. Grace, % General Mission Board, 22 S. State St., Elgin, Ill., 1917. Crumpacker, F. H., and Anna, 923 Highland Ave., Elgin, Ill., 1908. Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911. Ikenberry, E. L., and Olivia, 343 Third Ave., N. Twin Falls, Idaho, 1922. Myers, Minor M., and Sara, Bridgewater, Va., 1919. Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind., 1936. Parker, Dr. D. M., and Martha N., R. N., C.P.S. Camp No. 43, Castañer, P. R. A. Project, Adjuntas, Puerto Rico, 1933. Rothrock, Hazel, Omak, Wash., 1938. Schaeffer, Mary, 2262 N. Park Ave., Philadelphia 32, Pa., 1917. Senger, Nettie, 675 Baldwin, Detroit 14, Mich., 1916. Shock, Laura, R. 2, Roanoke, Ind., 1916. Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919. Sollenberger, O. C., and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919. Wampler, Ernest M., and Elizabeth B., R. N., 417 Cypress St., Greenville, Ohio, 1918 and 1922.

### AFRICA

**Chibuk, Nigeria, West Africa, via Maiduguri** Petre, Ira S., and Mary M., 1939. C.B.M. House, Jos, Nigeria, W. Africa Dadsman, Mary N., R. N., 1941. Heckman, Clarence C., and Lucile, 1924. Royer, Harold A., and Gladys H., 1930. **Garkida, Nigeria, West Africa, via Jos and Damaturu** Baldwin, Elmer, and Fern, 1944. Bosler, Dr. Howard, and Edith, 1931. Faw, Chalmers E., and Mary P., 1939. Horn, Evelyn J., R. N., 1930. Landis, Herman B., and Hazel M., R. N., 1938. Wirth, Lena, R. N., 1944.

**Lassa, via Jos and Damaturu, Nigeria, W. Africa**

Brumbaugh, Grayce, R. N., 1937.

Kulp, H. Stover, 1922.

**Marama, via Jos and Damaturu, Nigeria, W. Africa**

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

**Wusasa, Zaria, Northern Nigeria, % C. M. S.**

Moyer, Edna Faye, 1931.

#### On Furlough

Engel, Alice, R. N., 1931 E. Monument St., Baltimore 5, Md., 1937. Frank, Evelyn E., R. N., R. 12, Box 575, Phoenix, Ariz., 1938.

Harper, Clara, 22 S. State St., Elgin, Ill., 1926. Heckman, Clarence C., and Lucile, 22 S. State St., Elgin, Ill., 1924.

Kulp, Christina, 1700 Mifflin St., Huntingdon, Pa., 1927. Studebaker, Dr. Lloyd, and Modena, New Paris, Ind., 1934.

Weaver, E. Paul, and Zalma F., 22 S. State St., Elgin, Ill., 1939.

### INDIA

**Ahwa, Dangs, Surat Dist., India**

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

**Anklesvar, Broach Dist., India**

Bollinger, Amsey and Florence M., 1930.

Kinzie, Wm. G., and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

**Bulsar, Surat Dist., India**

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

**Dahanu Road, Thana Dist., India**

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

**Palghar, Thana Dist., India**

Swartz, Goldie E., 1916.

**Umalla, Broach Dist., India**

Fasnacht, Everett M., and Joy C., 1940.

Miller, Sadie J., 1903.

**Vyara, via Surat, India**

Brooks, Harlan J., and Ruth, 1924.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

**115 Mahatma Gandhi Road, Bombay, India**

Blickenstaff, L. A., and Mary, 1921.

**Landour, Mussoorie, U. P., India**

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

#### On Furlough

Blickenstaff, Verna M., R. N., 3420 Van Buren, Chicago, Ill., 1919.

Cottrell, Drs. A. R. and Laura, 116 W. Lincoln Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917. Moomaw, I. W., and Mabel, North Manchester, Ind., 1923. Shull, Chalmers, 1919, and Susan L., 1927, 22 S. State St., Elgin, Ill. Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

### Missionaries Under Appointment

Eikenberry, Ivan, and Mary, R. 9, Box 550-A, Dayton 3, Ohio. Flory, Wendell, 66 Northship Road, Dundalk, Baltimore 22, Md. Grimley, John B., and Mildred, Box 131, Pittsburg, Ohio. Holderreed, Andrew, and Louise, 2117 E. Fourth St., Olympia, Wash. Pfaltzgraf, Dr. Roy E., and Violet, Protestant Episcopal Church Hospital, Front St. and Lehigh Ave., York, Pa. Shull, Ernest, and Lois, Lena, Ill.

## Relief Workers

### BOLIVIA

Bowman, Paul H., and Evelyn, The American Institute, Cajou 9, La Paz, Bolivia, 1942.

### ECUADOR

Naylor, Kurtis F., and Gladys, Casilla 455, Quito, Ecuador, 1942. Schrag, Wilma, The American School, Quito, Ecuador, 1943.

### ENGLAND

Barwick, John W., % International Y. M. C. A., 4 Great Russell St., London, England.

### MEXICO

**Palacio Municipal, Huitzilac, Morelos, Mexico** Hanawalt, Miriam, 1944. Hoover, Raymond, 1944. Lehman, Kathleen, 1944. Michael, Mr. and Mrs. H. D., 1943. Ritchey, Emma Grace, 1944.

### PERU

Landis, Frances, Callao High School Apartado 240, Callao, Peru, 1943.

### PUERTO RICO

**Castañer P. R. A. Project, Adjuntas, Puerto Rico** Cassel, Franklin K., M. D., and Margaret M., 1943. Cunningham, Mary Rowan, 1943. Harbison, Jean, 1943. Parker, Daryl M., M. D., and Martha N., R. N., 1942. Hanawalt, Mrs. Imogene, 1943. Schiffer, Rachel, 1943. Gosnell, Mary Elizabeth, 1944.

### SPAIN

Blickenstaff, David E., and Janine, Eduardo Dato 20, Madrid.



# GOSPEL MESSENGER

Volume 93

JULY 8, 1944

Number 28



Photo by  
Gordon Palmquist

## *Madonna of the Mountain*

*How oft have we seen mother and child  
As pictured on page or painted wall,  
But not till now have I seen as here  
The two beneath a tree so tall . . .*

*A tree so tall on a mountaintop  
With a fruitful valley spread below,  
With castled clouds in the far distance  
And peaks that gleam with winter snow.*

*Of what do you think, mother and child?  
And where do your kindred fancies play?  
Do you think of days and deeds long since  
Or do you dream of a coming day?*

*Perhaps you mingle the two somewhat,  
And feel the trickle of sudden tears  
As you sit on the mountaintop and think  
Of secrets deep in the coming years.*

H. A. B.



# Around the World



**Alexander Mack's Bible**

"Looking at this book, one is made to feel a new kinship, spiritually and culturally, with those great souls whose uncompromising devotion to truth led them to seek a freer and truer expression of it. . . . If we in our day can serve its needs as well as they did theirs, and can transmit and enrich our heritage in an equally worthy manner, we shall need to use all our powers of mind and soul."

## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

**JULY 8, 1944**

**Volume 93**

**Number 28**

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Bishop Francis J. McConnell has been retired as bishop of the New York area, and Dr. G. Bromley Oxnam has been appointed to succeed him.

The Christian colleges in China are facing the most serious financial situation in their history. The prices of staple commodities are more than three hundred times what they were before the war.

Up to the time of the invasion drive, June 6, reported casualties in the armed forces of the United States totaled 217,131, including 28,952 dead, 68,779 wounded and 33,543 prisoners of war.

Already there are well over a million men and women who have been returned to civilian life from the armed forces, and the number increases at a rate not much below a hundred thousand a month.

Bibles are still being distributed in Japan, according to a report of the American Bible Society. The Japanese Bible Society is included in the class A group of the Japanese government paper supply program.

On the basis of a sample survey of 30,000 households in forty-two states and the District of Columbia, the bureau of the census calculates that the proportion of married couples in the population is higher now than any other time for which figures are available.

"Children in Europe are tired," said Mrs. John Corbett, leader in the World Association of Girl Guides and Girl Scouts, recently returned from a two-month visit to England. "Many of them have forgotten how to play. Their sense of values has been unbalanced."

The wealth of the world being poured into the devastation of war is approaching the trillion dollar mark. The share of the United States reckoned in one dollar bills would pave a twenty-foot highway stretching around the globe more than thirteen times.

In prewar years, from 1,500 to 1,800 prospective teachers of agriculture completed training each year and were available for positions in rural high schools. Possibly not more than 100 new teachers of vocational agriculture will be prepared in agricultural colleges during the current year.

In London, out of one hundred men asked to recite the Lord's Prayer, only seventy could add anything to "Our Father."

While fewer than 7,000 employees are engaged in making alcohol for war purposes, there are more than 800,000 employees still engaged in making, importing, selling and delivering intoxicants.

At the present time, the United Nations Relief and Rehabilitation Administration is assuming responsibility for looking after the needs of about 45,000 Yugoslav, Greek and other refugees.

A strengthening of co-operative bonds between churches throughout the world, preferably without an organic unity, was urged by Dr. Luther A. Weigle, dean of Yale Divinity School, in a recent address in Pennsylvania.

Despite publication and distribution troubles, Bible sales in Holland for 1943 broke a one-hundred-thirty-year record of the Netherlands Bible Society. It is reported by the German-controlled press that the society sold 75,000 Bibles, 90,000 New Testaments and 40,000 parts of Scripture.

Samuel C. Dobbs, president of the Coca Cola Company, has given more than a million dollars to Emory University and La Grange College. At a recent conference Mr. Dobbs said: "An education which is solely devoted to teaching a young man or woman how to make a living, rather than how to live, is quite likely to prove more harmful than helpful."

With the permission of the American government, the American Friends Service Committee is purchasing food supplies in Portugal and Switzerland for children in France. Distribution of these supplies will be made by Secour Quaker under the supervision of the International Red Cross.

"I don't know an American resident in England who is not chagrined and embarrassed at the picture of American life servicemen are giving over here," writes an American relief worker in England. "Between the films and the misbehaving soldiers on leave, we have little chance of expecting anybody in England or on the continent to accept an American as a moral guide or teacher for the re-education of Europe."



# Conference Is Adjourned

Saturday, June 10

## How to Give Relief

We awoke to find that it had been raining. As a result of the rain your reporter was late in reaching Oller Hall, where the morning devotional period was being conducted by Bro. Leland S. Brubaker. The relation of relief to the personalities of people was receiving emphasis. It is easy merely to hand out food and clothing, but it is not easy to give relief in such a way that personality is respected and developed. However, it can be done, and our Brethren work aims in that direction.

## Bethany Biblical Seminary Directors

The 7 a. m. hour was designated free time. It was not, however, entirely free. Committees were cloistered here and there. For example, the Bethany directors held their meeting at this hour. Officers elected by the directors for the coming year were: E. G. Hoff, chairman; H. L. Hartsough, vice-chairman; J. E. Keller, secretary. Professor Floyd Mallott was nominated to represent the seminary on the Fraternal Relations Committee. Appropriations were approved for some minor improvements in buildings and grounds.

## Business Session

Promptly at 8 a. m., one hour before the time announced on the program, the voting representatives were in their places. Bro. B. F. Waltz of Germantown led in the devotions, reading words from Paul that emphasized the Conference theme of unity.

Again the auditorium was almost completely filled with official delegates and were there many nondelegates here they would find themselves without available seating space.

Following acceptance of the auditors' report, Bro. Leland Brubaker reported for the Pension Committee. Two hundred twenty-five pastors and churches are now in the plan. These, plus missionaries, fieldmen and others, bring the participants up to 300.

The committee on denominational organization next reported on their paper which had been resubmitted to them. While this was being discussed the heavens opened and the rains came in abundance, filling the auditorium with a dull roar. The paper on home mission organization was once more resubmitted to the committee. On the paper referring to the duties of the moderator there was a discussion of an hour or more.

The difficulty seemed to be to get on paper the various understandings as to what have been the traditions of the church through its 158 years of recorded Conference Meetings. Outstanding in this discussion was the speech of our kindly Bro. Bonsack, who graciously begged the pardon of a chair which he had bumped into. The paper on the moderator was passed.

At this point we paused to stand and sing two stanzas of a hymn. Pastor T. F. Henry of the local church, the Conference director, made some announcements and called attention to some of the new books by Brethren authors. It has been a matter of common discussion that the announcements during this Conference have been made in a most interesting manner and that the co-ordination of programs has been well handled by the Conference director.

The moderator called us once more to the business of the morning. A revision of the report on uniformity of the church year was read and passed. From this we proceeded to a consideration of the query concerning nominations for church boards. Standing Committee had voted to refer the paper to the committee studying reorganization of the boards. This quickly became the Conference vote. Next in order was the query on revision of the tenure of office of members of General Boards. Standing Committee had agreed to leave the matter stand as it is, with the added provision that an exception may be made if it receives a two-thirds vote of approval by both Standing Committee and Annual Conference. This was passed. The two similar queries concerning the holding of titles to church properties by the district were considered together. Standing Committee recommended the appointment of a committee of three to study this important question and report to the 1945 Conference. This was adopted, and J. W. Lear, D. G. Wine and W. H. Brower were appointed to make this study.

The query on a study on teaching for church membership was next before us. It was the recommendation of Standing Committee that the matter be referred to a specialized committee for study. This was adopted after discussion.

The query on inactive and non-resident members was read and Conference accepted Standing Committee's answer that the committee ap-

## Thinking About the News...

### The Brethren Do Not Retreat

From the opening session until the last benediction was pronounced the ground swell that flowed throughout the 158th recorded Annual Conference of the Church of the Brethren, which this year was held June 7 to 11 at Huntingdon, Pennsylvania, was clear and distinct. This swell which grew even in the midst of a beginning invasion was: "Brethren must not retreat; we cannot turn back now, for along the path we have been following lies hope, and the will of God."

Unity characterized the Conference. The comprehensive resolutions were accepted as the unanimous vote of both delegates and congregation. Outstanding among many positive and far-reaching resolutions was the reaffirmation of the strong Brethren peace conviction: "In 1935 we said, 'We believe that all war is sin; that it is wrong for Christians to support or to engage in it; and that war is incompatible with the spirit, example and teachings of Jesus.' . . . Recognizing that these statements were more easily made then than now, we do in this 1944 Conference unequivocally reaffirm them as the historic peace conviction of the Church of the Brethren."

Over against the war method as a means of attempting to settle problems the Brethren stated their belief . . . "that the sacrificial love revealed on the cross is the only solution for the problems and sin of mankind . . . and that nothing save our own selfishness or timidity can separate us from the loving comfort and security of our God."

These resolutions reveal that the Brethren do not feel their position to be one of protest or objection but rather one which courageously points to the real solution of our problems, and to a better way. The spirit of the Conference was hopeful, therefore, and the prayer of the Brethren that "all might be one" in Christ Jesus.

D. W. B.





Renewing friendship and strengthening bonds of unity between Conference sessions, these Brethren folk are making the future of our church secure.

pointed to study the previous query be asked to consider also this problem.

Attention moved next to the query on a study on ministerial discipline. Standing Committee had recommended that the committee appointed to study the matter of district control of church property also study this problem. A motion to return the paper was made and supported, but a substitute motion that Standing Committee's recommendation be adopted was passed.

To the query on the standard of stewardship, Standing Committee's recommendation that the answer of the district sending the query should be Conference's decision was adopted.

#### Saturday Bible Hour

The time for the morning Bible hour arrived and the business session yielded to that part of the scheduled program. Bro. William Beery sang the first stanza of *Lo, a Gleam From Yonder Heaven* and the congregation joined him in singing the chorus and the second stanza. The presence and contribution of this "sweet singer of Israel" added much to the inspiration of the hour. He led us in reaffirming our belief in the faith of our fathers through the singing of the hymn so entitled. Chairman W. Glenn McFadden led in a period of worship and Professor Rowland directed the ladies' chorus as they sang *I Walked Today Where Jesus Walked*. Our Bible teacher for the hour was Bro. Moyne

Landis, whose thought centered around achievement through faith. Three necessary preliminaries to faith are: someone who makes a promise, adequate reason for believing in the integrity of the promiser, and assurance that the answer is certain. The Christian knows a Voice, the speaker is recognized as reliable, and our hearts assent; we can reckon the thing promised as ours; believing is seeing. Faith if cultivated will lead to achievement, as is evidenced and typified in Hebrews 11. This third and last of the series of Bible hours is a worthy climax of what has been a profitable and appreciated feature of this Conference.

#### Afternoon Business Session

The time came for the beginning of what should be the concluding business session of the Conference. The delegates were present in full strength. There seems to be no temptation to go home before the Sunday climax.

What a Friend We Have in Jesus was the first hymn, entered into heartily. Even the organist sang. There was time for portions of a number of hymns because the Standing Committee did not get through with their work until later than expected. It is 2:10 when Moderator Ellis called the meeting to prayer, led by S. L. Barnhart of California.

The first item of business was the report of the Resolutions Committee. The carefully prepared report of this committee covered expressions of gratitude, encouragement to the carrying on of the regular

church work by the several agencies and all the leaders and members of the church, affirmation of the church's conviction and sense of responsibility in the midst of war, the position of the church in the present moral crisis, and recommendations for positive action in evangelism, doctrinal teaching, Christian home-life, brotherliness and service. It concluded with a reaffirmation of the evangelical faith. Some concern developed over the extent to which the church should speak out on the contemporary situation in government; one counted vote was required at this point which resulted in the deletion of a statement in the report, after which it was enthusiastically voted by the entire audience.

In accordance with the decision of the morning, Standing Committee offered an appointment for alternate moderator of Conference. Elder R. P. Bucher was named and his appointment approved.

Our representative on the American Bible Society, Ross D. Murphy, gave an account of his mission in our behalf in the great work of distributing the Scriptures.

Three items not in the Conference booklet were introduced by Standing Committee with permission of the Conference.

The Brethren Service Committee was granted representation on the Fraternal Relations Committee.

The fiftieth anniversary of the opening of our foreign mission work in India is to be fittingly observed.

Action was taken to have a committee to study and set forth the facts about the Federal Council of Churches and the church's relation to it and report next year.

The meeting then devoted itself to completion of the items of new business in the booklet.

Two items in regard to the voting body in the districts of India were handled favorably to the desire of the brethren in India.

The Brethren Service work was presented so acceptably that the budget request of \$420,000 for the coming year ending Feb. 28, 1946, was accepted without discussion.

The Conference Budget of \$380,000 for the same year was approved, as likewise was the recommendation to oversubscribe the current Conference Budget item of \$308,550.

A study committee proved to be the next step in the request for recognition of the Historical Society.

There was support for the idea of a reserve fund to strengthen our pension fund plan, the query being re-



ferred to the Pension Committee for study and recommendation.

It was thought that the two requests about the ministry at the end of the list of queries were adequately cared for in Annual Meeting minutes.

A letter of greeting to men in service was presented and brought forth discussion centering around the unanimous desire to say only that which would give those in service and in prison our affection and prayerful interest.

Standing Committee offered some recommendations with respect to next year's Conference, including the desire that it may be a full Conference if that can be arranged.

Announcements were made, appreciative words were spoken by the moderator, the hymn, I Love Thy Kingdom, Lord, was sung, prayer in behalf of our boys was led by Ross D. Murphy, the closing prayer and benediction were offered by Desmond Bittinger, and the business session of the 1944 Conference closed at 4:45 p. m.

#### Some Things Observed Here and There

The four Fikes, a father and three sons, who were present as delegates to Conference last year and whose pictures appeared on the front page of the Gospel Messenger, were present as delegates again this year.

Saintly appearing and kindly voiced Bro. Rolston of Iowa was a delegate to the Conference as usual.

Your reporter observed a score or more of well-kept beards among the voting representatives. Most of these were grey, indicating that this time-hallowed custom may before long become even less known among us.

This delegate body was a good-natured one; they were vocal but their remarks were in the spirit of good fellowship. Frequent ripples of laughter swept across the auditorium and upon occasion they mounted beyond a ripple. An unusual peak was reached when Bro. Ellis, moderator, referred to Bro. I. N. H. Beahm as the assistant moderator for this year.

Among the delegates there seems to be an unusual feeling of oneness and unity. The theme, "That all may be one," was mentioned again and again and the ground swell from this group seemed to be that we shall courageously stand together for the things that have always been dear to Brethren.

There are many sides to caring for a Conference such as this. One that

few probably thought of was supplying cold drinking water in the numerous places about the campus. How much water do you suppose a thousand people would drink on an average day that is not too hot? The man who provided the water says we drank 200 gallons from the water jars on Saturday.

We have truly been well cared for at this Conference. The efficient dining hall service has come in for much favorable comment. Especially commended has been the avoiding of dishwashing—husbands particularly are enthusiastic about it. The good people of the Huntingdon church and Juniata College deserve our sincerest appreciation. And it would be most thoughtless to overlook the ladies of the Fifteenth Street Methodist church, whose cooperation greatly aided the feeding of the Conference attendants. To them also our appreciation is expressed.

Not because these phases of the General Boards exhibits were not of importance, but merely because your reporter and his associates could not accomplish everything at once, some outstanding things have not yet been mentioned. One of these was the B.S.C. relief exhibit presided over by Brother and Sister John Metzler, directors of the food and clothing phase of our relief program. They tell your reporter that 78,000 garments for Greek relief have been made from 55,000 yards of unbleached muslin donated through the Greek War Relief Commission. The cutting machine was a source of interest and many delegates operated it. Samples of bales of clothing, layettes, soap, and other relief materials were seen by hundreds. All this is a testimony to the fact that the Brethren love to do constructive work.

The Civilian Public Service exhibit likewise proved to be an educational factor of the Conference. It consisted of pictures, and other items of interest.

The young men who served as ushers added much to the comfort and smooth functioning of the Conference. The college employees who maintained the campus deserve credit for their work. The four C.P.S. men from Camp Kane who shared in the task of keeping the men's dormitory orderly and comfortable deserve an expression of appreciation.

To all others who shared in making this Conference so comfortable and successful we hereby express our thanks.

#### Evening Intermission

An unusually long intermission between the afternoon and evening sessions was appreciated by the delegates. Individuals and groups seemed to realize that there was little time left to do the things they wanted to do when they came to Conference and to talk to those whom they have met. Consequently your reporter found a wide variety of activity being carried on, and he had a feeling that his fellow Conference attendants were having a pleasant interim. The early evening was pleasantly warm.

#### Educational Dinner

Three or four busses were necessary before all those wishing to attend the college dinner were finally transported to the Abbey Reformed church where it was to be held. Eventually all were gathered in the basement where the dinner was served. While these educated folk ate, a wedding took place in the sanctuary, we were told.

Dr. A. C. Wieand pronounced the invocation. Dr. V. F. Schwalm was toastmaster. The varsity ladies' trio furnished delightful music. Nearly 200 were seated around the tables.

Dr. Schwalm called to our attention the names of some who have served in the educational circles of our churches for many years. Then Dr. C. E. Davis presented Dr. D. W. Kurtz for the General Education Board award for this year. Dr. Kurtz' long record of service was recounted. The audience rose spontaneously in honor to him.

Dr. A. C. Baugher then presented Dr. S. L. Hamilton of New York University, who brought the address of the evening. His subject was Education for Transition and his endeavor was to bring us face to face with some of the things education must plan for in the days ahead. "What we need," he told us, "is something timeless in the midst of time. Christian education alone can supply this." In Christian education the aim will have to be social rather than individualistic. "For," said he, "we must bear one another's burdens." This we can remove some of our deep cleavages such as race, and replace our antipathies with cooperativeness. God alone can inspire this kind of education. Christian education will need more largely to emphasize character than knowledge. The individual must come to function in the way God wants him to for the kingdom's sake. Christian education needs to em-



phasize doing rather than talking. This means that sin is worked out of the growing life and goodness worked in. Thus men have power to become the sons of God.

At this point your reporter needed to slip away to another meeting.

#### Young People Together

During the late afternoon and evening the young people in attendance at the Conference as delegates or visitors were the guests of the youth cabinet of Middle Pennsylvania. Because of some indecision as to the place of meeting, it took some little time for all the Conference youth to find their way to a beautiful grove on one edge of the spacious Juniata campus. Here, after a lunch, the familiar camp songs were sung as Florence Seese directed. Mark Ebersole, representative of the Eastern Region on the National Youth Cabinet, directed several "get-acquainted" games. Approximately 150 young people were in attendance. A large number came from Brethren communities in Pennsylvania and Maryland.

As the sun crept toward the western hills and long shadows reached across the city and the valley, these youth and youth leaders crossed the campus to Round Top, a grassy knoll which overlooks the city of Huntingdon, to participate in a vesper service. Songs led by Bro. Huffaker and special music set the spirit of the hour. Bro. Desmond W. Bittinger then, out of the background of his experience, sought to challenge the youth to commitment to God, discourageableness and fellowship. "If they will do this," said he, "they will be like droplets of water joined in a great river that can cut through the mountains of fear and hate and race and flow finally to the kingdom of God."

The remainder of the evening was spent in the chapel of Founders Hall. Here the topic for discussion was work camps. Dan West led a stimulating discussion period. A number of former workcampers explained the various aspects of the work camp program and gave personal testimonies as to the values each had received. Don Snider, whose appointment as national director of youth work had just been confirmed by the Council of Boards, concluded the day's activities with a specific invitation to young people present to take advantage of the call for volunteers for service this summer in our Japanese Relocation Hostel in New York.



This group at the 1944 Conference saw the first missionaries appointed at the Meyersdale Conference, 1894.

#### Educational Interests

Various interests of our Christian life and experience have been emphasized throughout our Conference program. This evening has been set aside for the emphasis on the educational interests of the church, in both the congregations and the institutions of higher education. On the platform sat five college presidents and two former presidents, as well as some others who were to take part in the program of the evening. President V. F. Schwalm presided and Dr. D. W. Kurtz read from Matthew 6, emphasizing one's relation to others through giving alms, to God through praying, and to self through fasting. As he closed his prayer the Conference choir sang the Lord's Prayer.

At the close of the announcements by Conference Director T. F. Henry an offering was lifted to defray the costs of entertaining the Conference.

Two addresses were given. The first, *Our Colleges Today and Tomorrow*, was by Bro. J. I. Baugher. It was an interpretation of the Bethany educational survey. His statement of findings appeared in the June 17 Messenger. But it should be said here that it is evident that our educational leaders are alert to the needs, problems and opportunities of our colleges today and tomorrow.

The second address, *The Church School Today and Tomorrow*, was given by Bro. C. Ernest Davis. He pointed out the close relationship between church school attendance

and the membership growth of the church, supporting his statements by figures from our church records. Our church schools need to increase their efficiency, as is evidenced by ignorance of Biblical knowledge, juvenile delinquency, etc. If we would solve this spiritual problem we can grow as a church. A central program of worship, instruction and home co-operation is essential. Our program must be more one of dynamics than of mechanics. The substance of this address was available to Messenger readers in more complete form in the issue of June 17.

#### Sunday, June 11 As Day Begins

The early morning hour at which your reporter found it necessary to begin his work is already showing definite promise of being one of the most beautiful we have had thus far. The sky is clear; a rather cool but very welcome north breeze is blowing. Nature truly is co-operating to make the day enjoyable.

#### Brethren Service Devotional Hour

M. R. Zigler led out in helping a group of about seventy-five early risers to understand the C.P.S. camp program, answering questions about the situation and feeling of the men there and showing what is being done in the camps. The significant point developed that in the C.P.S. program we are doing more than giving a pacifist testimony; we are championing the cause of religious liberty. Other churches are taking up the cause on this basis. One minister who lives close to a camp said

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## Home and Family



Germantown Church—the mother church, which is now the property of the brotherhood

### Reaffirmation . LEO LILLIAN WISE

"Come in." Aunt Mary opened the door to welcome Ellen. The two women are members of the Clear Creek church; each holds responsible positions in the congregation. Each has some one in the service of his country, so the war is never thrust far back in their thoughts. And this day Ellen had come with her troubled questions to her older friend.

"Aunt Mary—" Ellen's eyes were misty—"what does the future hold for us as a communion? What about our stand upon the problem of taking up arms? Shall we continue to fail?"

"Have we really failed?" asked Aunt Mary quietly.

"It would seem so." Ellen was twisting her handkerchief with unheeding fingers. "Mack and his followers sought and found a place where for a time at least they could be free from the compulsion of military training. But where could we go today? Anyway it would be a physical impossibility to move if we wanted to do so."

"Yes," agreed Aunt Mary, "geographically we are denied a place to go, but some will go as teachers, doctors, research workers, missionaries. We will be compelled to create new fields within our present confines—spiritual and mental fields."

"I don't think I quite understand." Ellen looked up with a new interest and she ceased twisting her handkerchief.

"I hardly know whether I can tell you or not," said Aunt Mary. "I am thinking out loud. And after all,

perhaps, that is the way we should do to see what fallacies we have cherished, to disregard some things and to catch new vision.

"For instance, a very dear friend said recently, 'I suppose other churches think war is all right.' I wonder! Have we managed to be a little smug and think that we who belong to the historic peace churches are the only ones who desire peace, goodwill and justice?"

"So it occurs to me that we must seek to labor with like-minded groups who abhor war and all its attendant evils. We must strive for an awakening consciousness of the roots of the diseases leading to war. We must study the economic problems and the use, or misuse, of pressure groups. We must see that the desire to have simple comforts of life is not delegated for just certain folks.

"I heard a speaker say just the other day that one of the crying needs of the immediate future will be the need for history teachers. He spoke of so many of our youth being lured by high wages to leave school and go into industry. That is a grievous matter. This man said we will need in increasing numbers men and women who have studied history and know in turn how to interpret the past, the events, the reasons, and the effects. They will need to be interpreters and suggest new trends of thinking for the future to avoid the pitfalls which lead to disaster.

"We will need teachers who teach

the sin of stretching out with covetous hands to grasp that which belongs to another, whether it be to a single man, or to a nation, and the downfall which comes to those with aggressive hands. Teachers are needed who are in reality prophets of God calling out that through upright living and just dealings man can achieve something of value.

"Our communion must be ready to call men to repentance and sorrow and the acceptance of the Christ-centered life as the only life worth while. Our men and women will go again to China and the utmost parts of the world to carry good tidings. We must prepare now to help in the healing of sore spots in life.

"We will put into practice our cherished traditions concerning the brotherhood of men—not as something to prate about as though it were a maxim, but something to be done. It comes to me that a few decades ago we made much of having one or two of a different race worship with us. In the future we will worship with many of other races and colors and feel humble. Have I made myself clear, Ellen?"

"O Aunt Mary—" Ellen's voice was half choked—"you've given me so much to think about! Yes, I will have to appraise, evaluate, discard, and accept. But while I'm thinking, what can I be doing with my hands?"

"Ah!" A smile hovered upon Aunt Mary's sweet face. "You want to stop wringing your hands helplessly? Well, suppose you send out a call for all outgrown hand-knitted garments, ravel them out carefully, tie in hanks, wash, roll in balls and knit into new garments for relief."

"I will," promised Ellen with grateful heart.

Fremont, Ohio.

### The Pearl

EDWARD VAUGH  
(Matt. 13:45-46)

O Lord,  
A little time with thee  
Is like a pearl.

More time spent with thee  
Is like the one of greater worth.

But best of all, O Lord,  
The priceless pearl . . .  
Union with thee!  
Belden, Calif.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, July 9

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Taking Possession of Canaan.**—Joshua 14: 6-14; Judges 1: 20-21. Golden Text, Thou hast wholly followed the Lord my God. Joshua 14: 9.

**Christian Workers, The Color Line in America.**

**B. Y. P. D., Do You Say What You Mean?**

• • •

### Gains for the Kingdom

**Two** baptized in the Eglon congregation, W. Va.

**Three** baptized in the Red Hill church, Va., Bro. I. D. Hoy, pastor.

**Seven** baptized in the Ottumwa church, Iowa, Bro. Charles A. Albin, pastor.

**Four** baptized in the Turkey Creek church, Mo., Bro. James M. Mohler, elder.

**Three** baptized in the Reading church, Ohio, Bro. H. C. Lehman, pastor.

**Nine** baptized in the Snake Spring Valley church, Pa., Bro. D. I. Pepple, evangelist.

**Thirteen** baptized in the Ridge church, Pa., Bro. S. Clyde Weaver, evangelist.

**Three** baptized and one received by letter in the North Baltimore church, Md.

**Twelve** baptized in the Upper Codorus congregation, Black Rock church, Pa., Bro. Roy Miller, evangelist, Bro. N. S. Sellers, elder.

• • •

### Personal Mention

**Pastor W. C. Sell** of the Mount Pleasant church, Pa., asks us to say to the friends of Bro. James A. Sell, of 328 West Pike Road, Altoona, that, although because of his blindness he cannot read, he deeply appreciates receiving cards and letters.

**Bro. R. Truman Northup**, recently graduated from Bethany Biblical Seminary at the May convocation, started his pastoral work with the Boise Valley church of the Idaho and Western Montana district in June. His address is R. 1, Meridian, Idaho.

**Missionary Faye Moyer**, lately returned from the Africa mission field, should be addressed for the present in care of the General Mission Board, 22 S. State St., Elgin, Ill.

**Brethren Service** giving of the young people of Summit, Second Virginia, should be \$47.81 instead of \$3.00 for the year ending Feb. 28, 1944, as listed in the June 5 Gospel Messenger.

**Bro. Elmer L. Dadisman**, graduate of Bethany Biblical Seminary with the class of 1944, began his pastoral work with the Lone Star church of Northeastern Kansas on July 1. His address is R. 6, Lawrence, Kansas.

**Bro. C. B. Oellig** of Harrisburg, Pa., sent us two postmarks that should be of interest to Brethren. They were Brethren, Mich., and Dunkard, Pa. We wonder whether there are any other similar ones in the United States.

**Miss Frances Flinn** of Twin Falls, Idaho, one of those fortunate enough to attend the Brethren Youth Council held in Chicago over a recent week end, brought special greetings from the Northwest to several about the Publishing House.

**Brother and Sister Paul Studebaker** and two of their children, George and Gwendolyn, stopped to visit these offices and wish us good cheer on their way from Conference back to Modesto, Calif., whose church they serve.

**Bro. D. P. Senger** of Spokane, Wash., stopped recently at these offices on his way to visit other Sengers in Virginia. He told us that it was his first visit and that he has been a reader of the Messenger for thirty years or more.

**Brother and Sister Gorman A. Zook** and their daughter Vivian stopped in these offices to wish us well as they visited a brother who serves in the Publishing House. Bro. Zook, who is field director in Southeastern Kansas, brought the morning message to the Elgin church on June 25.

**Pastor Jesse D. Reber**, 14267 Superior Road, Cleveland Heights, Ohio, has consented to visit Brethren boys at the Crile Veterans' Hospital. Please send all names of boys in this hospital, as well as all other places in the Cleveland area, to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

## Miscellaneous Items

**Some publishers** are holding orders for fewer than five books for a certain number of days in order to consolidate shipments. The aim is to save on scarce wrapping materials and in other ways ease the current shipping difficulties. Messenger readers can help themselves and us by grouping orders wherever possible.

An "ardent Messenger reader" writes to say: "In a time like this it must be harder to be an editor of our church paper than to be a missionary. . . . No one agrees with everything that any paper publishes. I think too much valuable time is spent in this manner. Perhaps we could have an editorial along this line sometime."

## Experiment in Allowing Discount to Ministers of the Church of the Brethren

The Brethren Publishing House in co-operation with the Gish Fund Committee agrees for an experimental period of one year beginning June 5, 1944, to offer a general discount of 20% to ministers and missionaries of the Church of the Brethren on religious books which will aid the minister in his church work and spiritual growth, subject to the following considerations:

(a) The Brethren Publishing House reserves the right to decline such orders as cannot be filled because of conditions over which the Brethren Publishing House has no control.

(b) Any minister ordering books at a discount shall indicate on each order that he is a minister in the Church of the Brethren. Responsibility for identification rests solely on the minister.

(c) Each minister is entitled to purchase only one copy of any one title at 20% discount.

(d) Books sold at a discount are not returnable.

(e) This arrangement is subject to review by the Brethren Publishing House and the Gish Fund Committee at any time, the right being reserved to make any such changes as may be deemed advisable during the period of experimentation.

*This plan supersedes, for the year of experimentation, the regular method of supplying books through the Gish Publishing Fund.*



**We have received** the program for the opening schedule for Spring Lake Camp, the new camp near Cordell, Okla., which is to be dedicated on Sunday, Aug. 6. This will be the closing day of the young people's camp period.

**The National Convocation** on the Church in Town and Country will be held in Elgin, Ill., Nov. 14-16 under the auspices of the Committee on Town and Country, Home Missions Council of North America, and the Federal Council of the Churches of Christ in America. Owing to travel conditions it must be held as a delegate conference. For information and reservations write the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

## *With Our Schools . . .*

### **McPherson College**

The school year 1943-1944 officially closed with commencement exercises on May 29. The speaker for the occasion was Bishop Martin of the Methodist Church.

A total of twenty-eight persons were candidates for degrees. This number is two larger than the number graduated last year.

A nine-week summer school is now in session. Enrollment is slightly lower than last year. Ease of securing emergency teaching certificates for next year has affected the summer school enrollment.

Lewis Naylor, pastor-elect of the South Beatrice church, is assisting in the student campaign during the summer months. Prof. S. M. Dell and E. A. Frantz are also assisting in this work. Pre-enrollments are more than double what they were at this time last year.

Dr. Walter Naumann, professor of modern languages, is returning to our faculty next year. During the past year he has taught at the University of Michigan.

Miss Virginia Harris, graduate of McPherson College and of the University of Louisiana, has been employed as librarian and will assume her duties at the beginning of September.

Considerable painting and other campus improvement is being done during the summer months.

Brethren W. W. Peters, R. E. Mohler, S. M. Dell, B. N. King and E. A. Frantz attended the Juniata Conference. Since returning home President Peters is spending the remainder of the summer in the promotion of the financial and student campaign.

## **Conference Is Adjourned**

*Continued from page 6*

the camp project is the best piece of mission work we have ever done. The giving to Brethren Service was discussed at some length.

After the discussion there was a period of intimate devotion. A number stayed on an hour longer, taking the breakfast hour to get further information about the Brethren Service work.

### **Between Breakfast and Sunday School**

During this time some were taking walks to the edge of Huntingdon, combining exercise and fresh air with the storing up in their minds of some of the beauty of the valley and the mountains. On the campus one saw the typical scene of visiting groups here and there and observed that at about nine o'clock the Conference group began to divide into four parts moving toward as many places in which Sunday-school sessions were to be held.

### **Children's Sunday School**

The children's division of the Sunday school assembled in the Stone church, and then each department found a suitable room in the vicinity for its work. A number of observers were present to see how an unusual situation in Sunday school can be handled. The school evidently consisted of the Huntingdon church children plus the children of a few of the delegates—perhaps nearly a hundred in all.

### **Intermediate Sunday-school Hour**

In the social room of Founders Hall a group of promising intermediates gathered for their Sunday-school period. Bro. Robert Tully conducted a dramatization of an imaginary scene in the home of Herr Hitler. A Greek slave boy belonging to Herr Goering was brought before Goering and Hitler, on a charge of having tried to run away and return to Greece. The question as to his fate led up to a tense moment. Another imaginary scene was laid on a pre-emancipation Southern plantation. In a third scene the story of Onesimus was enacted. The relation of these three scenes was made clear as Bro. Tully read Paul's letter to Philemon.

### **Young People at Sunday School**

Because of the large numbers of persons who came to Conference on Sunday only, the youth section of the Conference Sunday school was well attended. Don Snider was the teacher. Mark Ebersole, member of the National Youth Cabinet, pre-

sided, and Glenn Gingrich, a young man who will spend part time this summer in field work among youth, read the scripture and offered prayer. Two groups from Camp Kane contributed musical selections.

Bro. Snider spoke about the outreach of Christian brotherhood. He found in the story of Philemon and Onesimus several principles that we can use to extend brotherhood in our time. His practical suggestions were emphasized by three concluding features on the morning's program. He asked Ralph Smeltzer to speak briefly of the work among Japanese-Americans and Wendell Flory to explain his purpose in going to China. A Negro quintet from Camp Kane not only enriched the worship service but demonstrated how literally "slaves may become brothers." A concluding announcement of opportunities for youth to engage in volunteer work under the Brethren Service Committee seemed also to prove how directly the challenges of the New Testament confront Brethren youth at this moment.

### **Adults at Sunday School**

After the opening hymn Bro. John Long read the scripture and led the audience in prayer. Bro. Foster Statler was superintendent of this section.

A glance over the auditorium revealed that it was full except for the balcony. Where the others will sit when the worship hour arrives remains to be seen.

Cecil Thomas, race relations director at Camp Kane, then introduced the colored quintet from there. These boys represented five states. They sang of the "something within" them which sustains them always and also told us how they like to "Steal Away." These upstanding appearing young men helped us all. So did the senior trio from the college, which sang to us so beautifully.

Bro. Charles Zunkel of Ohio taught the lesson on The Outreach of Christian Brotherhood. He called our attention to the leading personalities, and to Paul's personal interest in many people. On the basis of love Paul called for bigness and forgiveness on the part of Philemon for his runaway slave. To be big is still a need in our world.

### **Sunday Morning Sermon**

Just before 10:30 Standing Committee gathered on the platform and the audience began to reseat itself.

*Continued on page 13*



# Brethren Service

## News From Here and There

Plans have been made for Wayne Hostetler, layman of Southern Ohio, to accompany the shipment of nineteen heifers being sent to Puerto Rico by the Brethren Service Committee. The shipment was due to leave Mobile, Ala., sometime this week.

**C.P.S. men on furlough** in New York City have been invited to stay at the Brethren hostel for the relocation of Japanese-Americans at 168 Clinton St., Brooklyn. The hostel will also be open to Brethren army men on furlough as far as space will permit.

### From Puerto Rico

**Miss Mary Elizabeth Gosnell, R.N.**, of Mt. Airy, Md., is the most recent worker to be sent to the Castañer project of the Brumbaugh unit in Puerto Rico. Miss Gosnell was formerly the resident nurse at Bethany Biblical Seminary and was taking school work at the seminary. She is the fourth graduate nurse to be sent to the work at Castañer.

**The three projects** of the Brumbaugh unit in Puerto Rico are uniting to sponsor a summer camp for underprivileged boys from the areas which the units serve. At a recent May Day program in the Castañer community, \$150 was raised to send boys from that community to the camp.

**When Dr. Daryl Parker** recently announced that he might soon be leaving Puerto Rico to undertake relief work for the Brethren Service Committee in China, the Lares municipal government in a special action expressed their appreciation for the work of the entire Castañer unit and requested that Dr. Parker remain at Castañer if at all possible.

In response to several inquiries, the treasurer of the Brethren Service Committee wishes to clarify the fact that money sent in to the Brethren Service Committee designated for use in relief projects will not and cannot be used for the support of Civilian Public Service and other phases of the Brethren Service Committee program. Money designated for Brethren Service is used to support the entire program of the Service Committee.

### From Men in Service

**Now in California, a pen pal writes:** "I will never regret joining the Church of the Brethren six months ago when I was home on furlough. I hope this war will soon be over so we can all go back home and worship in our own churches with our friends. I am very happy to say I was always treated as a brother when I was in our church."

**A pen pal writes from "Island X":** "I have been to those vesper services that you have spoken about, and I remember singing the hymn, 'Day is dying in the west, heav'n is touching earth with rest.' One night I was sitting on a tropical island watching the sunset and my mind went back to those vesper services and that hymn, but I knew that the night would bring little rest. I could only dream of peace."

**Now in England, a pen pal from Nebraska writes:** "I received the Spring Bulletin several days ago. I surely enjoy reading the letters from pen pals all over the world. I also received a second Easter letter. On Easter I attended an Easter sunrise service and communion, held by our chaplain. It was held in a quaint, but beautiful, little English church. I greatly enjoyed the service."

**A Pennsylvanian, now in Texas, writes:** "I'll certainly be glad when we can all be home again, and it will be our duty as Christian people to help spread the gospel so that these wars may cease and we can live in peace. I certainly appreciate your thoughtfulness and kindness and I will be looking forward to receiving your next bulletin."

**A pen pal "from the islands" writes:** "I receive many of the Brethren publications and all are enjoyed very much, not only by me, but by my buddies who in turn lend me their church publications to read. Over here differences in faiths mean little. So, when anyone receives a message from his church we all enjoy it. Bombs have made Christians of many, it's true, but many more of us have been Christians long before we ever heard the 'woosh' of bombs."

**From Alabama, a pen pal writes:** "The Brethren Service Committee is to be commended for its active interest in the boys in the service. The Church of the Brethren becomes increasingly dear to me because it is

demonstrating that its mission is to serve. These are days of national physical mobilization, but I believe also opportune days for spiritual mobilization. If the church is to grow into an influential force in the post-war world, it must demonstrate its virtues in this time of stress."

**One who loves his family and home says:** "While home I just stayed there and relaxed and played. I guess we were invited out to dinner several days, but outside of that, we hardly left the premises. My furlough was one of peace, quiet and contentment. After the war I want to spend my whole life just that way—at home with my family."

**A Pennsylvania lad from overseas writes:** "I received your most welcomed letter and also at this time I want to thank you from the bottom of my heart for the most welcome prayer book. I will carry it with me wherever I go."

**A pen pal in New Hebrides writes:** "Let me express my appreciation for the Spring Bulletin which I received the other day. I was fortunate on Easter to attend a very inspiring service. We work seven days per week, but are always allowed time to attend the religious services which are always crowded. Keep up your good work. We always like to keep in contact with our church."

**A pen pal now in New York writes:** "For the past several weeks I have received your inspired messages. I, for one, want to voice my sincere appreciation and thanks for the kind work of your committee. . . . Religion will certainly play a great part in the postwar time. For myself, I should like to take a much more active part in the church and only hope to be able to do so."

### Washington Notes

**For men in the 18-26 age bracket,** only "key" men performing "critical" work will continue to receive limited-term deferments. The army particularly wants men in this age group.

**For men 26-30, "necessary" men** in "essential" activities can generally count on deferment for another six months. "Essential" activities are defined as those in support of the war effort or necessary to the national health, safety or interest. For men 30 or over, participation in "essential" activities will be generally enough for indefinite deferment.



# Our Mission Work

One of the most thoroughly Christian men I have ever known is a Japanese and still lives somewhere in Japan; one of the ablest men I have ever met is a South American. Neither nation nor race determines the depth of one's Christian faith or the beauty of one's Christian character.—Robert E. Speer at the Juniata Conference.

## Flying Home . MODENA MINNICH STUDEBAKER

After our two and one half weeks' wait in Lagos to get the French plane to Monrovia we got there safely in two rather short plane hops. Then we found the Pan-American clipper had just left Fisherman's Lake, an interesting place in West Africa. That meant we had a two weeks' wait in Liberia too. As we were situated in a kind Lutheran missionary home, we didn't mind that too badly. The American minister there is a black man and he is antiwhite. He refused to do anything whatsoever to help us get over the eighty some miles which we had to go between Monrovia and Fisherman's Lake. We honestly thought we were not going to get off to meet our clipper on April 27. That eighty miles through dense jungle would be impassable except by hammock and carrier or by plane. Just a few days before the clipper was due we were lucky enough to get the army to take us out in a tiny plane.

Fisherman's Lake is a pretty place. We had just a day there. In the afternoon the big clipper came

in. It was really thrilling. At 8:30 that evening we filed into the huge creature which was standing bobbing on the water.

We left Africa at 8:30 on Tuesday evening and when we awoke the next morning we were about ready to land at Natal, South America. It truly did not seem possible. It was like a dream to have such a thing happen. We had a little roughness, but it was not bad. When there was no rain and when we could fly either above or below the clouds, the flying was perfect and smoother than on a train. But we ran into a couple of storms. One evening they brought us a lovely lunch supper put up in boxes but hardly any of us felt able to eat it. Some meals were served at small tables.

We stopped at Natal, Belem, Trinidad, South America; at San Juan, Puerto Rico; at Bermuda, and then at New York. We usually stopped for about two hours but at Trinidad we stayed from eleven at night until noon the next day.

New Paris, Ind.

## What to Pray For

Week of July 8-15

### D. J. Lichty

Born Feb. 1, 1878.

Sailed to India, 1902, 1910, 1919, 1929, 1938.

### Anna Eby Lichty

Born Sept. 16, 1886.

Sailed to India, 1912, 1923, 1929, 1938.



This year becomes the forty-second year since D. J. Lichty first went to India. During this time he has been home on furlough four times and it will not be long until the fifth furlough is due. Bro. Lichty has been responsible for nearly all types of mission work at one time or another. He has constructed buildings, directed agricultural work, been in charge of evangelistic work and has helped in education work. This does not include the hours of time given to committee sessions. At present he is in charge of evangelistic effort in Raj Pipla State.

A recent letter has brought the word that Sister Lichty has passed through a period of suffering since early in March. At that time she had an operation which seemed successful, but later infection set in and for two months she needed constant care. Signs of improvement were evident when the letter was written in May. Sister Lichty will be glad for our prayers. Knowing her joy in being busy in her work among the village people and with those who attend the classes she teaches, we realize how eager she must be to have her health restored.

## Monthly Financial Report

During the month of May contributions for the Conference Budget and all General Boards and agencies in the Budget totalled \$31,996.16 and the total received for the year beginning March 1, 1944, was \$63,666.08. Contributions for the Brethren Service totalled \$25,304.33 for the month and the total received for the year \$64,915.24, detail as follows:

|                          | Rec. for<br>May | Total since<br>3-1-44 |
|--------------------------|-----------------|-----------------------|
| <b>CONFERENCE BUDGET</b> |                 |                       |
| For Entire Program..     | \$13,013.12     | \$ 18,227.13          |
| <b>Designated for—</b>   |                 |                       |
| World-wide Missions      | 3,893.95        | 9,096.66              |
| Women's Work Proj.       | 802.11          | 1,873.21              |
| Home Missions .....      | 153.50          | 645.58                |
| Foreign Missions ....    | 640.40          | 1,846.04              |
| Junior League Proj..     | 48.30           | 191.08                |
| Intermediate Proj. ..    | 17.95           | 53.95                 |
| India Mission .....      | 342.59          | 649.62                |
| India Share Plan....     | 175.00          | 523.75                |
| India Supports .....     | 2,935.69        | 5,817.64              |
| China Mission .....      | 28.84*          | 277.87                |
| China Share Plan....     |                 | 75.00                 |
| China Supports .....     | 540.04          | 2,870.40              |
| Sweden Mission .....     |                 | 10.00                 |
| Africa Supports .....    | 1,554.22        | 3,075.17              |
| Africa Mission .....     | 614.33          | 5,115.12              |
| Africa Share Plan....    | 62.38           | 193.63                |
| Studebaker Memorial      | 2,925.99        | 6,307.52              |
| Africa Leper .....       |                 | 1.13                  |
| Bethany Bib. Sem.—       |                 |                       |
| At Elgin .....           | 3,584.42        | 4,879.47              |
| At Chicago .....         | 357.64          | 646.59                |
| Bd. of C. E. ....        | 131.35          | 493.49                |
| Gen. Educ. Bd.....       |                 | 28.32                 |
| Gen. Minis. Bd.....      |                 | 10.50                 |
| Minis. & Missy. Serv.    |                 | 7.00                  |
| C. B. Share Plan....     |                 | 25.00                 |
| Youth Serves .....       | 232.02          | 725.21                |
|                          | \$31,996.16     | \$ 63,666.08          |
| <b>BRETHREN SERVICE</b>  |                 |                       |
| For Entire Program..     | \$15,208.61     | \$ 34,643.43          |
| <b>Designated for—</b>   |                 |                       |
| China Relief .....       | 2,216.45        | 10,304.29             |
| Civ. Pub. Serv.....      | 6,306.72        | 15,420.03             |
| European Relief .....    | 77.27           | 145.77                |
| General Relief .....     | 1,113.92        | 3,816.15              |
| Heifer Fund .....        | 313.86          | 487.07                |
| Postwar Reconst. ...     | 22.50           | 42.50                 |
| Refugee Fund .....       | 45.00           | 56.00                 |
|                          | \$25,304.33     | \$ 64,915.24          |
|                          | \$57,300.49     | \$128,581.32          |

The following shows statement of condition of the following Boards as of May 31, 1944:

### General Mission Board

|                                   |             |
|-----------------------------------|-------------|
| Income since March 1, 1944 .....  | \$36,773.59 |
| Income same period last year...   | 22,182.14   |
| Expense since March 1, 1944 ....  | 27,412.25   |
| Expense same period last year..   | 18,673.60   |
| Mission credit balance 5-31-44... | 61,284.53   |
| Mission credit balance 4-30-44... | 66,931.67   |
| Decrease in cr. bal. May 1944.... | 5,647.14    |

### Brethren Service Committee

|                                    |             |
|------------------------------------|-------------|
| Income since March 1, 1944 .....   | \$64,915.24 |
| Income same period last year...    | 58,549.87   |
| Expense since March 1, 1944 ....   | 60,196.09   |
| Expense same period last year...   | 84,949.59   |
| B. S. credit balance 5-31-44 ..... | 74,013.80   |
| B. S. credit balance 4-30-44 ..... | 78,683.72   |
| Decrease in cr. bal. May 1944...   | 4,669.92    |

\* Dr.



# The Church at Work

## Undergirding the Sunday School

The Sunday school represents one of the major activities in the religious education program of the local church. While we are discussing the importance of the Sunday school we are not forgetting other educational activities of the church. The Sunday school has been and still is an important part of the total program of the church. It is a recognized fact that a large number of people who accept Christ and join the church are nurtured in the Sunday school. It is with regret that we note that in many places there is a decline in Sunday-school attendance. The records show that attendance in Church of the Brethren Sunday schools reached its peak in 1921. Within the past half dozen years we have lost eight per cent in attendance. With statesmanlike leadership on the part of the minister, superintendent, the board of Christian education, officers and teachers, it is possible to change this trend. With this hope in mind we are listing some suggestions.

1. The minister can and often does hold the key to the activities of the Sunday school. Fortunate is the church that has a minister who recognizes the importance of the teaching function of the church. Preaching is important but perhaps the teacher-pupil relationship offers a better opportunity for a real learning situation. Jesus was pre-eminently a teacher. The minister can multiply his efforts many times by developing a strong educational staff in his church. In fact, the church with a growing Sunday school has a bright future. The declining attendance in the Sunday school should give concern to every thoughtful person who is interested in the ongoing program of the church.

2. Officers and teachers must feel the call of God. Christian teaching is a sacred task. Nothing is more significant than guiding growing persons to become Christlike in all of their human relationships. Jesus challenged the people about him. One who came to him said, "We know that thou art a teacher sent from God." The teaching task takes on new significance when the teacher can approach the classroom with a sense of divine commission. What

happens to the pupils is determined to a great extent by the attitude of the teacher. Fortunate is the school that has a strong corps of loyal and consecrated teachers.

3. Every person connected with the Sunday school must grow in the job. Thorough preparation is essential if good teaching is to take place. Those who are motivated by the high calling of the teaching profession are likely to give more serious thought to their teaching responsibilities. Every teacher should read at least two books definitely related to the field he is teaching. In ad-



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"A Teacher Sent From God"

dition to reading, the best teachers seek contacts with great souls at camps, conferences, conventions, and in training schools. Usually the people who grow the least are those who never get away from home. A church can well afford to make it possible for its teachers to attend significant conferences. Sixty per cent of our churches could well afford to spend a hundred dollars or more each year on some form of leadership education.

4. The Sunday school and the home share responsibility for character education. The church program cannot be very effective without the co-operation of parents. On the other hand, if parents sense their responsibility and co-operate fully with the church, the Sunday-school program is greatly enhanced. Teachers should visit the homes of their students and parents should visit the Sunday-school classes occasionally. The Sunday school will profit by developing a well-organized Home Department. The modern conception of the Home Department makes it inclusive, involving all age groups, loyal church families, prospective families, as well as serving the shut-ins. The general Board of Christian Education is studying this problem and will likely be able to release a specific program in the future.

5. The Sunday school must be evangelistic. No thoughtful leader

## *It Occurs to Me . . .*

RAYMOND R. PETERS

*On this page I have set forth some of my concerns regarding the Sunday school. We face some genuine problems, but I think it is possible to make progress in spite of our difficulties.*

Careful consideration should be given to the Sunday-school officers and teachers. To consider the Sunday school as a school of religion helps to dignify it. The superintendent is the principal; the teachers are his staff. A carefully selected and well-motivated staff will do much to improve the quality of religious education.

The evangelistic spirit can be made more effective if careful records are kept. Some one in each church should be assigned to follow up on absentees. Along with this follow-up there can go a well-defined program designed to meet the needs of the home. The church must be taken to the home in a more effective way.

This fall, missions to Sunday-school teachers will be held in over a hundred strategic centers throughout the nation. Brethren leaders are participating in this mission. It is the hope of the sponsors that a new spirit of evangelism will be developed throughout the Sunday-school teaching force of America.

IT OCCURS TO ME that it would be a wise procedure for the minister, the Sunday-school superintendent and the members of the Board of Christian Education to sit down now during the summer months and lay plans for the coming church year. The total church program including religious education needs statesmanlike leadership. God bless our Sunday-school teachers!



can be satisfied unless there is a healthy growth in membership. In the past a large percentage of the increase in members has come through the efforts of the Sunday school. To bring the growing persons into fellowship with Christ and the church is the supreme task of the teacher. A person with evangelistic fervor is not only concerned about the welfare of the people already enrolled in Sunday school but has a burning desire to bring others into the fellowship and to train them in the Christian way of life. Every Sunday-school teacher should be an evangelist. If we are to increase membership in the Church of the Brethren, Sunday-school teachers will need to give more serious consideration to the evangelistic implications of their teaching.

#### ADULT DISCUSSION OUTLINE

##### Serving at Home

Sunday, July 30

Scripture: James 1: 27; 2: 15-17

"They spend their time in Bible study, in prayer, and in deeds of kindness and charity." This is a quotation about the early Dunkers at Schwarzenau from a letter by Count Henry's daughter. While a small proportion of our Brethren people have given full time to relief work in far places many more have consistently lived up to the reputation of the early Dunkers at Schwarzenau as they ministered to their neighbors in need. The Church of the Brethren must continue and increase its foreign relief program but at the same time it must be alive to the needs of its neighbors at home.

Center your discussion around the contribution which your church is making to the community, unmet needs and the future ministry of your church.

The pamphlet, Brethren Community Service, lists the following groups who are in particular need in many communities: dependents of conscientious objectors, Americans of Japanese ancestry, Negroes, Jews, Chinese-Americans, Mexicans, and other migrant groups, poor whites and other nameless people. To this list you may wish to add others: strangers, juvenile delinquents, the sick, etc.

#### Discuss

What has our church done in the past to build goodwill and brotherliness in the community?

Are Brethren people generally regarded as good neighbors?

What needs can you discover in

addition to the physical necessities of life?

How can the church help people to help themselves?

#### Resource Material

Brethren Community Service, by Dan West. 15c.

#### Conference Is Adjourned

Continued from page 9

The choir filled the center balcony. Soon all the extra chairs were filled and scores who could not be seated stood at the back of the room; on the lawns outside hundreds sat in range of the loud speakers.

Bro. Murphy gave the invocation. Bro. Bantz read the scripture; the great audience sang from their hearts Sweet Hour of Prayer. Bro. Murphy told us that all over the world our fraternity is praying this way today, and he brought us also into this fellowship of prayer.

The choir helped us feel indeed that The Lord Is Great. A delegate Conference does not seem to keep the choir from meeting its usual level of performance.

Bro. Harper Will of Chicago then spoke on The Power of God. His scripture told us that Christ through his cross is the power of God. "God," he told us, "is more than power. He cannot do just anything, but only those things which are consistent with his character." He told us that in this day we are not only mutilating men but also the character of God. We endue him with our hates and prejudices. But God is like Christ; his way is love.

God is forced to wait until we discover the foolishness of our wisdom. The world waits for a voice to show the way now; God wants to be that voice through his church if the church will allow.

The audience stood and sang When I Survey the Wondrous Cross with the strength of a new vision and a sincere commitment. They went out from this hour lifted and strengthened; the hour had been a great experience.

#### Brethren Service Program

Quite a while before the hour appointed for the Sunday afternoon program the auditorium began to fill. Let your observer picture for you something of what he saw from his vantage point. See the members of Standing Committee taking seats on the platform. The people in the auditorium are enjoying a period of fellowship. Mr. Wagner is taking his place at the console of the organ and begins the prelude. Members of the Brethren Service Committee have just come to their

seats on the platform. No one is coming into the auditorium now because there are no seats left. Judging from the forenoon, there may be two hundred people or more on the campus listening to the services amplified over a loud speaker system. Professor Rowland leads in singing a stanza of In the Garden. Moderator C. C. Ellis, Chairman Andrew Cordier, Secretary M. R. Zigler, and Major General Lewis B. Hershey are approaching their chairs on the platform. Bro. Cordier calls on Bro. J. W. Lear to conduct our worship. The familiar parable of the Good Samaritan is read and is followed by prayer.

Our veteran church musician, Bro. William Beery, sings The Rose of Sharon. Following a statement by M. R. Zigler concerning Brethren Service a quartet from Camp Kane sings The Church in the Wildwood.

In order that the church may know those who carry out the Brethren Service program these workers are collectively introduced by Chairman Cordier. There are with us some representatives from the other historic peace churches; these are introduced. First is Mr. Paul J. Furnas of the American Friends Service Committee, who brings us greetings and words of encouragement and challenge. Mr. Orie Miller of the Mennonite Central Committee is introduced and speaks briefly of the likenesses of the Mennonites and Brethren and expresses hope of continued happy relations between these groups. Bro. J. Ray Klingensmith of the Brethren Church (Progressive) is presented, speaks of the fraternal spirit existing between our groups, and then introduces Bro. M. A. Stucky, dean of the theological school at Ashland. Bro. Cordier reads a letter of greeting from the Philadelphia Yearly Meeting of Friends; he follows this by reading the reply of our Conference. The colored quintet from Camp Kane brings a deeply appreciated musical number.

#### General Hershey Speaks

Our first speaker of the afternoon was Major General Lewis B. Hershey, director of Selective Service. He spoke his appreciation of the efforts of our Brethren workers, and gave some interpretation of his own part in the development of plans for the recognition of those conscientiously opposed to war. His genial humor, his understanding and his evident wish to be fair won the confidence of his hearers. He



made no attempt whatever to discourage Brethren views. It is good for us all to have had this address by Major General Hershey.

The colored quintet then sang again. Their presence on the campus was most welcome and their contributions to the day's program were appreciated.

Bro. Paul H. Bowman was the final speaker on the afternoon program. From the Scripture verse which tells us that the disciples were first called Christians at Antioch, he spoke on the subject, The Christians at Antioch. The historical content of this address will not be outlined here because of the hope that Messenger readers may have the speaker's own summary of it at a later date. The Service Committee's program was shown to be in harmony with that of the early church and not something new. Relief giving sprang out of the same passion that inspired evangelists and teachers; so does it today, and is no shallow program. Good race relations, strong preaching, a good educational program, missionary endeavor, and other phases of church activity which we may think to be of more recent origin, are seen to have been integral parts of the program of the early church. Persecutions, too, were part of its results. Today's battle is no sham; let the disciples still be called Christians.

Prefacing the taking of the offering, Bro. Cordier stressed the church's opportunity today to demonstrate its practical Christianity in a tangible way in a world of need.

A number of music by the combined groups from Camp Kane preceded the closing devotions, which were conducted by Mrs. Inez Goughnour Long.

### The Last Visiting Period

Two groups seemed to elicit the interest of Brethren at the close of the afternoon program: the Negro quintet and General Hershey's entourage. Many pictures were taken. Across the campus from Oller Hall to the dining room Brethren stood, packed along the walks shaking hands. Water boys were kept busy bringing water to the coolers and whoever had the forethought to supply the seemingly inexhaustible supply of paper cups deserves commendation.

We can almost hear the sigh of relief from the dining hall workers when the last supper was served! They did a noble work.

### Missionary Convocation

By 6:30 the auditorium was almost filled. Standing Committee was seated in front with special groups on the platform.

At 7 p.m. Bro. Rufus D. Bowman called us to stand and sing, Crown Him Lord of All. It was a grand hymn powerfully sung. Bro. Bowman then made the introductions: parents of missionaries, missionaries on furlough (this was an unusually large group owing to the exigencies of war), missionaries retired, members of the General Mission Board, district mission boards, Brethren Service representatives and fieldmen.

Bro. Rufus Bucher led the invocation prayer. Then we sang I Know I Love Thee Better, Lord, and other great hymns of the church. To Bro. Huffaker and Bro. Rowland and any others who directed our music we owe our thanks for great song leading. From The Messiah the Conference choir brought us the Hallelujah Chorus and assured us that sometime "He shall reign forever and ever." Bro. Perry Prather led the prayer and we sang My Hope Is Built on Nothing Less.

Bro. C. C. Ellis presented Dr. Robert E. Speer, telling us that he needed no introduction to any Christian audience anywhere in the world.

Dr. Speer began by telling us that public opinion is only beginning to comprehend what the missionary spirit has known for generations; that there are many boundaries beyond our own. He commented that Wendell Willkie's discovery that this is "one world" had been known to New Testament readers for centuries. "It is only one little world," he said. "There is no far away any longer." Loud speakers have removed intellectual distance, too, he said, and economic distances are no more, for we depend on each other. Moreover, race is insignificant now; blood is the same, science has discovered. Dr. Speer drew illustrations from his friendships all over the world to show that there are great souls everywhere. "The world must become one body if it is to live," he said. Jesus Christ must be its head.

Bro. Brubaker, following this address, presented the missionaries for consecration. Brother and Sister Elmer Baldwin and Nurse Lena Wirth were even then sailing for Africa and our prayers of consecration were lifted for them *in absentia*. Dr. and Sister Roy E. Pfaltzgraff of Pennsylvania, Bro. Wendell

Flory of Virginia, and Brother and Sister Ivan L. Eikenberry of Ohio were then presented and took their covenant of service from Moderator Ellis. As they knelt together in prayer their respective elders laid hands upon them while Bro. Ellis led the consecration prayer. This beautiful service ended as they prayed together the Lord's Prayer and received the charge placed upon them by the church. As their elders greeted them, followed by the officers of the evening, the male quartet sang Jesus, Savior, Pilot Me. This comprehensive and beautiful charge we shall attempt to print for you later in these pages.

Bro. Bowman directed the giving and the ushers quietly brought forward this great offering to the Lord. Treasurer Grossnickle waited in front to receive this tangible testimony of the Brethren interest in God's kingdom. The black bag which has served the treasurer for so many years has finally, owing to advancing age, given way to a substantial brown one. As the ushers stood in front the quartet sang, and Bro. M. S. Frantz led the offering prayer.

Then the audience stood and 1,100 or more handkerchiefs fluttered in our salute to the outgoing group. We sang Speed Away and Bro. Ellis led us in our dismissal prayer and benediction, again assisted by the choir.

After dismissal hundreds in the audience moved to the platform to shake the hands of the missionaries. In this good fellowship and in high evangelistic fervor and resolve the 158th recorded Conference came to a close.

Soon the Brethren began to go back to their homes, lifted, helped, strengthened, encouraged. It has been a great Conference; but the real manifestation of its greatness will be found, we pray, in transformed lives within our church in the days ahead. May God grant that.

## Matrimonial . . .

**Barton-Anderson.**—By the undersigned at the Lancaster church parsonage, Paul Barton and Phyllis Anderson, both of Huntington County, Ind., June 11, 1944.—W. C. Stinebaugh, Huntington, Ind.

**Cosner-Hammack.**—Noah Cosner and Lavaun Hammack, both of Myrtle Point, Oregon, June 11, 1944, in the Myrtle Point church by the undersigned.—Marion M. Stern, Myrtle Point, Oregon.

**Ducheteau-Miller.**—Frank Ducheteau of Fort Wayne, Ind., and Betty Marie Miller in the Fort Wayne church, June 17, 1944, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Kimmel-Trump.**—Owen M. Kimmel and Dove D. Trump, both of Davenport, Iowa, at the home of the bride's sister in Lake



Spring, Mo., June 8, 1944, by the undersigned.—A. R. Saunders, Davenport, Iowa.

**Long-Fogelsanger.**—J. Henry Long of Hershey, Pa., and Mildred Fogelsanger of Chambersburg, Pa., May 27, 1944, by the undersigned in the Elizabethtown church.—Forrest L. Weller, Elizabethtown, Pa.

## Fallen Asleep . . .

**Althouse.** Rebecca A., daughter of the late George C. and Susannah Shimp, was born near Reamstown, Pa., Aug. 21, 1866. She was married on Sept. 16, 1888, to John W. Althouse, who died twenty-five years ago. She was the mother of eight children. Six children, many grandchildren and great-grandchildren, three stepchildren and one sister survive. She died June 6, 1944. Sister Althouse united with the church at Springville, Pa., at the age of thirteen years. Funeral services were conducted at the church by the undersigned; burial was in the Mohler cemetery.—C. C. Sollenberger, Ephrata, Pa.

**Baum.** Annie Miller, widow of the late Wesley Baum, was born Aug. 26, 1860, and died May 1, 1944. She is survived by one son, one brother and two sisters. For many years Sister Baum was a faithful member of the Upper Codorus congregation, Black Rock house, where the funeral services were conducted by Bro. N. S. Sellers, assisted by the undersigned. She was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Beam.** Samuel Yates, died at his home in Baltimore, Md., June 9, 1944, at the age of seventy-four years. His wife died March 22, 1936. He had been blind for the past twenty-four years. Surviving are one daughter, three grandchildren, a sister and a brother. The funeral was held at the Rhodes funeral home in Broadway, Va., with the writer and Rev. Paul Slonaker officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Berkey.** Franklin, son of Joseph and Mary Berkey, was born in Somerset County, Pa., Jan. 19, 1857, and died June 4, 1944, at his home near Ankeny, Iowa. He was united in marriage to Elizabeth Seese on Sept. 27, 1874, and to them were born eight children. His wife and three children preceded him in death. He united with the church many years ago and lived a faithful Christian life. Funeral services were conducted at the Des Moines Valley church by John Hawbaker. Burial was in the Brethren cemetery near the church.—J. D. Brower, Maxwell, Iowa.

**Dillon.** Bernard Albert, was born Sept. 14, 1904, near Cincinnati, Ohio. He accepted Christ on April 16 and died on June 12, 1944. He is survived by his wife, Effie Dillon; two brothers and a sister. Bro. Dillon had made his home in Topeka for the last two years. Funeral services were conducted by the undersigned.—Joseph J. Margush, Topeka, Kansas.

## Church News . . .

### California

**Reedley.**—A baby consecration service was held on Palm Sunday. On Mother's Day our pastor gave special recognition to the mothers; gifts were given to the oldest and youngest mothers present. Several members have been received recently by letter. The attendance at Sunday school and church is gradually increasing. Our church business meeting will be conducted on June 11 and the Sunday-school officers will be elected. We have decided to carry our financial program during the coming year without outside assistance. The women's work is active. A number of interesting missionary programs have been held. Bro. O. C. Sollenberger will be here June 15, 16 to tell of his experiences in China.—Dorothy Flora, Reedley, Calif., June 1.

### Illinois

**Astoria.**—On April 16 Bro. E. M. Studebaker of Bethany Hospital gave an illustrated message on the work of the hos-

pital; \$20 was raised for the hospital. On Mother's Day the children gave a program and consecration services were held for four infants. The high-school baccalaureate services were held in our church with Bro. E. F. Sherfy as speaker. A mother and daughter tea was held May 24; the offering was given to peace and relief work. Pastor Lester E. Fike is our delegate to Annual Conference. Our Conference Offering amounted to \$132. Our business meeting was held on May 31. Letters were granted to Brother and Sister Fike and family, as they will be leaving by Sept. 1.—Lizzie Riebling, Astoria, Ill., June 12.

**Lanark.**—Our young people observed young people's week by giving an evening program in our church on the beginning Sunday evening and joining in a community young people's meeting on the concluding Sunday evening. On March 24 a community father and son banquet was held in our church. On March 26 President V. F. Schwalm of Manchester College spoke to us and an offering was received for the college. Previous to Easter our pastor conducted a church membership class and a number of people assisted in personal visitation evangelism. On Palm Sunday evening sixteen were baptized and ten received by letter. On Easter evening and the following Sunday evening some of our people gave the Easter play, Barter. On May 12 the families gathered at the church for supper and a program. The men sponsored some landscaping about the church this spring. They are also sponsoring the heifers for relief program and a number of calves are being raised for that purpose. The ladies recently spent a day sewing for relief. Our Sunday school will hold its annual picnic on June 20. At our next council two deacons will be elected. The choir gave a program of sacred music on May 21. Pastor H. F. Richards was sent as our delegate to Annual Conference.—Mrs. M. L. Kimmel, Lanark, Ill., June 7.

### Indiana

**Spring Creek.**—Bro. Moyné Landis was in charge of our council on June 5. Two letters were granted. A letter of appreciation is to be sent to our county highway commission for the fine work they did in leveling the plot for the new cemetery. Bro. Edward Frantz will be with us for a three-day meeting beginning June 30. The missionary committee is in charge of the home-coming and harvest meeting in September. Bro. Moyné Landis tendered his resignation as our pastor; he has been with us twenty-six years and it is with much regret that we accept his resignation. We will endeavor to secure someone to fill our pulpit.—Mrs. Ada Mishler, South Whitley, Ind., June 7.

### Iowa

**Waterloo City.**—The men decided to sponsor the redecorating of the church interior and also to sponsor one evening service each month. The various Sunday-school classes and other organizations made pledges toward the total amount of the redecorating fund, so that when the work was completed, \$500 was on hand to pay the cost of the painting. On March 12 the men's brotherhood sponsored moving pictures of the life and passion of Jesus. Beginning March 6, we had a two week's meeting conducted by Pastor Charles Dumond. Special nights were held when we had as our guests a group from Fredericksburg, South Waterloo, and the Progressive Brethren church of Waterloo. On April 9 the First Brethren and our church held a sunrise service with Rev. Ronk as speaker; after the service a breakfast was served. Baptismal services were conducted at the close of our meetings on Easter; eighteen were baptized and four have been received by letter. On April 16 our love feast was held. At the council meeting on April 17 we decided to send our pastor as delegate to Annual Conference. On April 23 the W.C.T.U. presented two temperance pictures in our church. May 7 was observed as family day and Bro. Desmond W. Bit-

tinger was the guest speaker. A basket dinner was served at noon. Mother's Day was observed with the consecration of eight children. Our guest speaker on the evening of May 21 was Bro. H. Spenser Minnich. A memorial service was held for Earl J. Bronson, who was killed in action on May 23.—Mrs. Olean Wagoner, Waterloo, Iowa, June 7.

### Maryland

**Grossnickles.**—Our church has recently adopted the 100% Messenger club plan. The B.Y.P.D. sponsored the installation of a water system in the kitchen of the church. Bro. Minor M. Myers was with us on April 30. On April 6 Sister Flora Harsh spoke to our young people about the district young people's work. Brethren Fred Spitzer and Ora DeLauter preached for us during the time Pastor John Graham held an evangelistic meeting at Johnstown, Pa. A number of our young people attended a work camp at Peniel May 27, 28. Bro. John Geary of Hollsopple, Pa., conducted an evangelistic campaign May 22—June 3. The love feast was well attended on June 3. Fifteen members were added to the church. Bro. Graham will represent us at Annual Conference.—Sara Grossnickel, Myersville, Md., June 6.

**Piney Creek.**—On the day of our love feast Brethren Dan Englar and Charles Stover gave us inspiring messages; they, with Elmer Schildt and Samuel Weybright, were the visiting brethren. Bro. Weybright officiated at the love feast. Bro. William Kinsey was with us on the evening of May 21 and gave a chalk talk. Bro. A. Stauffer Curry was with us on June 4 and gave an interesting talk.—Virgie A. Bowers, Taneytown, Md., June 8.

### Ohio

**Akron.**—The first district adult institute was held in our church March 18, 19 with Bro. Raymond R. Peters as the main speaker. He also brought the message at our church service. Bro. Lawrence Bianchi was with us for Holy Week services. On April 16 Bro. C. C. Ellis brought the morning message and officiated at our love feast in the evening. The mother and daughter banquet was held on May 12; Mrs. Cosner was the speaker. On Mother's Day the young people presented each mother with a plaque of Whistler's Mother. During the morning service two babies were consecrated. The B.Y.P.D. spent the week end of May 20 at Camp Zion; they had six religious services. Bro. Robert Sherfy spoke at one vesper service. Brother and Sister Newton D. Cosner are representing our church at Annual Conference.—Edna Disler, Akron, Ohio, June 8.

### Pennsylvania

**Lower Cumberland, Mohler House.**—Our love feast was held on May 7. We had all-day services with Brethren Arthur Hess and Monroe Danner bringing the messages. Bro. Danner officiated at the love feast. We have services every Sunday morning at both the Mohler house and the Miller house.—Mrs. Ethel Snyder, West Fairview, Pa., June 12.

### Virginia

**Harrisonburg.**—Our peace study was climaxed with a forum conducted by Rev. Beverly T. White of the local Episcopal

## Announcements . . .

### DISTRICT MEETINGS

Oregon—Camp Myrtlewood, Bridge, July 22.  
Texas and Louisiana—Nocona, July 28-30.  
Virginia, Southern—Antioch, July 25-27.

### LOVE FEASTS

#### Montana

July 15, Poplar.

#### Virginia

July 8, Jubilee.  
July 8, Woodstock.

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church, Dr. K. K. Hadaway of the Methodist church and President Paul H. Bowman of Bridgewater College. Copies of the results of this study were sent to our local newspaper, to the President of the United States, and to the local senators and representatives. Nine were baptized and nine were received by letter on Easter. In the evening our choir presented the cantata, The Crucifixion. The love feast was observed on April 16 with Elder J. S. Roller officiating. Bridgewater College Day was observed on April 23; two special offerings were received for the college. The beginning of spring was commemorated on April 30 with appropriate church decorations and a special sermon. Our Brethren Service offerings have exceeded those of the preceding year. Our pastor instructed a pre-Easter class in church membership; the children took an interest in this class. On April 23 the glee clubs of Bridgewater College presented an inspiring program in our church. The choral club of Madison College in Harrisonburg gave us a program on May 7. Three small children were consecrated on Mother's Day. A rose was given to every mother in the audience. On June 4 Bro. Earl Bowman closed a series of sermons on the modern family and Christianity. On Sunday night, May 28, a festival of music was presented by the children. Bro. Bowman represents our district at Annual Conference and Bro. J. W. Hess and wife represent our church. The B.Y.P.D. of the Bridgewater church brought a program to us recently. Potatoes are being grown by our B.Y.P.D. for the national project for youth. Children's day will be observed on June 11.—Mrs. A. Fred Cline, Harrisonburg, Va., June 9.

**Schoolfield.**—A group of our young people, accompanied by Pastor L. A. Bowman, attended the regional youth conference at Bridgewater April 15, 16. On May 7 a group of boys from the C.P.S. camp at Bedford, Va., were with us for the district banquet at the Mt. Hermon church; they rendered special music. The principal speakers at the banquet were Brethren Paul H. Bowman and A. Stauffer Curry. These C.P.S. boys stayed in our homes that night and were in charge of all the church services on the following day. We had the largest attendance of the year on Mother's Day; a special program was presented. Our revival, conducted by Bro. J. D. Reish of the Christiansburg church, began May 14 and continued two weeks. Our council meeting was held June 4 with Elder H. W. Peters presiding. Because of an increased attendance, we decided to build an addition to our church building. A committee on plans was appointed, also a building committee and a finance committee. Delegates were elected to district meeting.—Sallie Canaday, Schoolfield, Va., June 9.

#### Washington

**Sunnyside.**—On April 2 we began union pre-Easter services at the First Brethren church; the pastor of a different church was in charge each night. Jim Rayburn, the National Young Life director, was in charge of the opening and the closing services. A union sunrise service was held at our church on Easter morning. During the regular worship hour the children presented a program and in the evening the young people gave a program. On April 13 the churches of Outlook and Sunnyside observed the love feast. April 19-21 Dr. and Mrs. E. A. Annette, missionaries, were with us. The interest in our church has grown during the spring months. Ten Sunday-school children have been baptized. On April 23 the Yakima, Outlook, and Sunnyside churches held a convention in Sunnyside. The young people conduct a service at the Front Street Mission in Yakima every two months. On June 4 our congregation enjoyed slide pictures of some of the great workers in our church.—Ila Richards, Sunnyside, Wash., June 6.



## Buying books for children is easy . . . Take a look at The Junior Book Shelf

titles, reading group and annotations in an age ascending scale

| Title                                                                   | Reading Group                     | Story                                                                                                                                                                                                                           |
|-------------------------------------------------------------------------|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Chatterduck</b> , by Helen and Alf Evers. 50c.                       | 3-5                               | ● A story of how little Chatterduck learned not to talk so much makes a tale tiny tots love.                                                                                                                                    |
| <b>A Child's Grace</b> , by Harold Burdell and Ernest Claxton. \$1.75   | 3-5                               | ● Twenty-seven full-page photographs illustrating a well-known child's grace teach that thanks for all the good and joyous things of life should be a natural response each day.                                                |
| <b>The Christ Child</b> , by Maud and Miska Petersham. \$2.00           | 4-9                               | ● An exquisitely colored picture book using for the text the Christmas story as told by Matthew and Luke.                                                                                                                       |
| <b>Winnie-the-Pooh</b> , by A. A. Milne. \$1.00                         | 5 and up                          | ● Exciting adventures of Christopher Robin and his toy animals, especially his teddy bear, Pooh.                                                                                                                                |
| <b>Chinese Children Next Door</b> , by Pearl Buck. \$1.75               | 6-10                              | ● Through this unique story of a Chinese family children learn to love and appreciate children of the Oriental race.                                                                                                            |
| <b>Henner's Lydia</b> , by Marguerite de Angeli. \$2.00                 | 6-10                              | ● The story of a Pennsylvania Amish girl teaches appreciation for the simple life and rural environment. Attractively illustrated.                                                                                              |
| <b>Chooky</b> , by Lucille Wallower. \$2.00                             | 7-9                               | ● The story of a seven-year-old Dunker girl and her black baby chicken gives a sympathetic view of early Brethren life. Illustrated in color.                                                                                   |
| <b>Mountain Born</b> , by Elizabeth Yates. \$2.50                       | 8-12<br>(Excellent for boys)      | ● This beautiful story of a black lamb presents a good philosophy of life all parents wish their children to have.                                                                                                              |
| <b>Lassie Come-Home</b> , by Eric Knight. \$2.00                        | 9-12<br>(Popular with boys)       | ● A distinctive story of a dog who made her way home from the north of Scotland to a Yorkshire village in search of her young master.                                                                                           |
| <b>A Boy With Edison</b> , by William A. Simonds. 75c.                  | 9-12                              | ● Boys interested in science and electricity are delighted with this book of Francis Jehl's experiences, as he assisted in Edison's laboratory.                                                                                 |
| <b>Heidi</b> , by Johanna Spyri. 60c                                    | 9-12                              | ● A little Swiss girl leads a happy life in the outdoors as she tends goats in the high Alps.                                                                                                                                   |
| <b>Beethoven and the Chiming Tower Bells</b> , by Opal Wheeler. \$2.00. | 10-12                             | ● Children need no encouragement to read this story of Beethoven from boyhood. It helps to awaken an appreciation for the music masters. Illustrations in black and white and several melodies add to the interest of the book. |
| <b>Lost Worlds</b> , by Annè Terry White. \$2.50.                       | 10 and up                         | ● Explorations in archaeology written with so much interest and adventure that they make history an absorbing subject to young readers.                                                                                         |
| <b>Son of the Smoky Sea</b> , by Nutchuk. \$2.50.                       | 12 and up<br>(Excellent for boys) | ● An autobiographical story of an Eskimo boy telling the exciting adventures that can happen only in that land of smoking volcanoes and of fishing and whaling industries.                                                      |

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# GOSPEL MESSENGER

Volume 93

JULY 15, 1944

Number 29



Photo by  
Gordon Palmquist

## What Is a Bridge?

A bridge was first a fallen tree or some tangle of vines enabling man to cross a deep. As builders gained assurance, a bridge could be soaring arches stretching across a sound, a bay, a Golden Gate. Bridges became the grasping tendrils of man's power reaching over geographic handicaps to claim new regions, to bind fast the segments of empire.

A bridge is itself a dream come true. It was by faith that some daring fellow swung out over the deep to fasten the first strand of a bridge. Whether simple or ambitious, ancient or modern, every bridge is symbolic of faith.

A bridge is a thing of beauty. Chaste and strong, the arch of steel and concrete reaches from one towering canyon wall to the other. Once streams cut deeps that men could not cross. Now the family on a pleasant vacation jaunt can stand upon some sunlit span, marveling at sheer heights and the dizzy deeps below.

A bridge reaches from this side to solid footing on the other side. With respect to a given handicap, it reaches from where you are to where you want to go. A bridge is that which enables you to pass from what you are to what you want to be. A bridge is a log, an arch, a philosophy.

H. A. B.



# Gospel Messenger

## "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 15, 1944

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Number 29

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## Around the World

New Delhi, India, has created a governmental department to draw up a "single, integrated national plan" for postwar industrial and agricultural development.

Pastor Martin Niemöller, German Confessional church leader, began the eighth year of his imprisonment July 1. According to Swiss reports, Niemöller is still confined at the Dachau concentration camp.

Distinguished church leaders in Great Britain have sent out a call over the radio to "all men of goodwill" in German-occupied countries to give every possible aid they can to Jewish victims of persecution.

The northeastern jurisdictional conference of the Methodist Church is preparing to re-establish the general conference committee on temperance to "combat the wave of intemperance sweeping the county today."

Airplane missionary service is about to be added to the program of the Anglican church in Canada in ministering to residents of the six thousand miles of coastline in British Columbia. Hitherto three motor boats reached isolated church people in this area.

The "malignant growth" of racial discrimination and prejudice in the United States must be checked by a more spiritual emphasis in child training, according to the view of the National Congress of Parents and Teachers, which met recently in New York with 1,500 delegates in attendance.

Pointing to the "essential human need" for an active spiritual faith, the report adopted by the delegates to the National Congress of Parents and Teachers urged "that parents provide in the home the foundation of spiritual life, and with the school stress those moral and ethical principles which are the common heritage of all religious groups."

Parents are not strict enough, in the opinion of teen-age boys and girls. If they were in their parents' shoes they would keep closer tab on their habits and their friends, judging by majority views expressed by 93,913 junior and senior high school students in a survey conducted recently in all sections of the country by the Institute of Student Opinion, a national polling organization sponsored by Scholastic Magazine.

Catholic churches are sharing in a nation-wide drive for usable clothing for the relief of the civilian population in the liberated portions of Italy.

The Pennsylvania Women's Christian Temperance Union announces that its organization has been extended into every one of the state's sixty-seven counties, with the formation of new groups in three counties this year.

The unity of family life in many instances is being threatened by increased war earnings rather than strengthened, warned President William Osborn, president of the Children's Aid Society, in his ninety-first annual report.

A plan for the "adoption" of refugee children in Sweden through donations of one hundred dollars annually has been approved by the Save the Children International Union. There are 35,000 such children of various nationalities now sheltered in Sweden, and the number is growing at the rate of six hundred weekly.

Trustees of the National Conference of Christians and Jews, Inc., urge that an international meeting of religious leaders be called soon after the end of the war. The purpose of the meeting would be to establish an international conference along the lines of the national organization.

The church will be called upon to provide a "healing ministry" after the war, said Dr. Stanley I. Stuber, of the world relief committee of the Northern Baptist Convention. "I would urge all denominations to prepare now to train their Christian workers for a healing ministry, medical service, cure of souls in the postwar era."

The most important news story for religion to come out of the war is the new appreciation of the missionary enterprise on the part of servicemen. This is the opinion of Dr. Clarence W. Hall, editor of The Link, monthly periodical of the Service Men's Christian League. He recently told a story of a serviceman whom a "black man had dragged from the South Pacific." The black man "pounded home the gospel so diligently that the fellow sat at his feet and learned the way to the Christ he had scorned back home."



## Editorial

### More Than These

They sat around the little fire that Jesus had kindled by the lake. It reached out its darting fingers and pulled them all into a happy, contented comradeship in the early dawn. Their hearts' desire seemed to be in process of fulfillment. This was their lake and near by were their homes. There were fish in abundance still in the net which was now dragged up on the shore. A fish was frying on the coals and the odor of its preparation filled their nostrils and made their hungry stomachs tingle in anticipation. The green fields stretched upward from the lake shore. Here and there a tree along the shore line bent down to kiss the quiet water. The sheep had just begun to stir in the green pastures and were moving down to drink from the still waters. Lazy smoke began to curl upward from cozy Jewish homes. A ripple of

childish laughter ran along the lake-side. The sun promised to peep over the Galilean hills.

All of this would have meant little if Jesus had not been there. But he had come back; he was with them. He had built this fire; he was preparing this fish. What more could anyone ask of life than this?

And then Jesus began to ask questions. He was talking about love but it seemed he wanted to measure it. Questions that involve measuring are hard to answer. They felt that this was an important question too. It cut right into the midst of their dreaming and of their comfort.

"Peter," he said, "do you love me more than these?"

Peter looked about him in the growing light. The sunlight had reached the lake now and a bridge of rippling gold ran from shore to shore. Near by, up the hill, was his home and his front yard ran down

to border on this sea. This was where he belonged; these were his companions; here were his relatives; against the hillside was his synagogue and the graves of his people. Even the clouds overhead and the blue skies now tinted with sunrise seemed to belong to him.

And the question was one of measurement: "Peter, do you love me more than these; these hills, these fish, these boats, these friends, these clouds, this synagogue, this home, this shining sunrise?"

Peter's answer was that he did and thereupon Jesus commissioned him to spend his life in finding and feeding his sheep. This was to take him from the green hills of Galilee and to send him down into the back alleys of a busy city. It was to carry him beyond the boundaries of the synagogue into a Gentile's home. It was to place him on a cross outside a city gate on the Appian highway leading to Rome. But he was ready to walk that way cheerfully, feeding sheep as he went because he loved his Master more than he loved all these other things; more than he loved any other thing.

Since that time others have had to measure their love in just such fashion. Their names are many and the records of their accomplishments have been great. Moved by this overpowering love, some have gone across the seven seas and into the heart of vast continents while others have stopped at remote islands; some have gone into back alleys teeming with sin and filth and filled with stunted human life; some have gone into lonely rural places where progress was slow and the work was very hard.

But for every Galilean hillside they have given up, God has given them other hillsides, and for every sacrifice they have made God has abundantly filled them with joy.

"Lovest thou me more than these?" he asks. The only right answer is, "Yes, Lord, I love thee more than any other thing or than all other things." If we can say that and mean it then we will belong not to ourselves but to him and he will be able to lead us into paths of service beyond our present dreams and show us hillsides more verdant than any we will leave behind.

It is through those who love in this manner that his kingdom will come.

D.W.B.

### Thinking About the News...

#### The Chicago Conventions

This is being written while the Republicans assemble for their nominating convention in the Chicago stadium. It is too early to determine who will be their candidate or to predict what will be their platform. This is an important convention, equally as important as, if not more important than, the convention that met there eighty-four years ago in a time of national crisis and nominated Abraham Lincoln.

Following the Republican convention the Democrats will meet at the same place. We cannot now predict what their platform will be. We can predict, however, that neither of the platforms will contain the clear-cut statements which earnest Christians would like to see made, and which will stand out in history as the Christian commitments of a great nation in a time of crisis and opportunity. We reluctantly predict further that no great leader of the stature of Lincoln will come out of either convention. We wish that such a leader might arise, for certainly these are times which demand such a man. It would help a hysterical and sin-sick world to hear from the lips of an international leader such phrases as "with charity for all," "with malice toward none," "we must bind up wounds." Such thoughts would soon drive from our world the present persistent calls for "unconditional surrender" and "they must be made to pay" which confuse us and which pave the way to future suffering and bloodspilling.

Into the platforms we could wish that planks like these might firmly be constructed.

- a. An immediate or hurried termination of the war.
- b. A peace that is based on justice, not on power.
- c. The establishment of an international council of justice that will make future wars unnecessary.
- d. An assurance or guarantee of equal rights to all people regardless of race, nation or color.
- e. A guarantee of a government system based on merit, not on "pull."
- f. An emphasis on an individual, a national, and a world-wide return to God, that our trust might be in him, and that through Christ we might all be saved.

Since the political platforms are not likely to emphasize such planks the churches should feel the urgency to rise to their commission and to "serve to the uttermost."

D. W. B.



## Jesus' Brethren

The multitude which sat before him listened to every word and watched the facial expressions of this kindly man. For a long time he had been teaching them but they were not tired, and he did not seem to be. His whole interest was in them; he seemed so eager that they should understand.

Even when his mother and his brethren came to call him his absorption in his message did not let him see them at first. Or perhaps he knew why they had come and he wished to protect them from hurt as long as he could and to give them a good opportunity to hear his message. They were worried about him and had come "to take him away." He seemed to be working too hard and the things that he said and did caused even his friends to say, "He is beside himself" (v. 21). They would take him back to the carpenter shop for a while and watch over him and care for him. Their interest was centered in his physical welfare; they passed over his message.

They stood at the edge of the crowd and called for him. His message was interrupted and the flow of his counsel stopped. His mother and the brothers and sisters of his own household had come for one of their own flesh and blood.

But Jesus at the risk of hurting these kindly relatives spoke of a deeper type of motherhood and brotherhood. Between them there was the relationship of the physical bond. They probably resembled each other for they were of the same blood and lineage. Jesus looked round about him to those who were leaning upon his words. Indicating particularly his disciples who were just beginning to learn his way he said, "Behold my mother and my brethren!"

Then he explained, "Whosoever shall do the will of God, the same is my brother, and sister, and mother" (Matt. 12: 50).

In this statement Jesus gave expression to the real basis of brotherhood, and to the peak attainment in brotherhood. The writer has blood-brothers whom he resembles very much. Their voices are alike and their mannerisms similar. This is not what makes them "brothers," however. With all of this they could be bitter enemies. They are real brothers because they are interested in the same things and their highest peak of brotherhood is

reached when they strive together to do the will of God. The writer has other brothers too, some of whom are black and some yellow. The physical resemblance is small, but the brotherhood is close because the kinship is in the will of God.

Physical kinship really does not become brotherhood until it is exalted by spiritual kinship to the thing which Jesus was talking about. Physical kinship forms only the background or the basis on which a beautiful brotherhood can be built. Some physical kinships never attain this brotherhood.

On the other hand, many whose physical kinship is not close do attain a beautiful spiritual kinship and indeed become brothers. Missionaries, who live in little groups isolated, in the main, from most of those of their own color, when they are in the will of God, know much about this kind of brotherhood. "Those who do the will of God, these are my brothers."

This opens for our consideration the vastness of this family of the Lord. It includes "all who do the will of God," without limitation. National lines, color lines, speech lines are not divisive to those who do the will of God; they are all absorbed within this godly family. Blockbusters will no longer be necessary when enough people come into this family. We can then turn our energies to better usages, particularly that of building up the family in the "will of God."

Worthy of emphasis, too, is how one gets into this family. He has to be born into it the same as one gets into any family. This is called the second birth; it is even more important than the first birth.

From this family none are excluded; unto this family may more of us attain.

D. W. B.

## Bread or Bait?

Suggestions for making the church more effective are frequently and freely offered. For example, it is not unusual to urge that the church program be so baited that even a wayfaring man can stray into the sanctuary without immediately suspecting that he is in a church.

In line with this was a recent suggestion that churches hold Sunday night dances for young people. The argument offered was that this would be an effective way to compete with commercialized amusements. The young people's group to whom this was proposed thought that the church had better stick to

its proper function, rather than offer recreational facilities as a bribe.

The people of our world need real help rather than mere diversion. It was not strange bait, but bread—the bread of life, that Christ gave. It was not just any water, but the water of life that he offered the Samaritan woman. Let the church give bread rather than bait. H. A. B.

## The Prophet Mind

The prophet mind is a sensitive and delicately balanced instrument. It is sensitive because it receives impressions and attains intuitions which escape other men. It is sensitive because it rejects the grosser values and selects those things which are chaste and right, or which appeal to men in the higher moods of life.

That the prophet's mind is delicately balanced is evident from the fact that in the finest examples of the prophet mind one finds amazing humility, understanding and patience. The prophet is capable of righteous indignation, but he is not vindictive, arrogant or self-righteous. There is an evenness of temper such as is best exemplified in the life of Christ.

Ordinary men have something of the qualities of mind found in the prophet, but watered down or in less happy balance. Thus, one with the zeal of a prophet but without his balance in understanding, may be nothing more than a Judaizer, a bigot eager to stone the true prophet. "O Jerusalem, Jerusalem, thou that killest the prophets," is the lament of Jesus himself.

There are at least two kinds of prophets—the true and the false. Indeed, there is nothing much more tragic than to find an individual with some of a prophet's gifts, but without enough to give the balance that goes with a complete complement. Consider the little things that the great and the near great sometimes stoop to do! Even a Moses cast down the tables of stone, while a discouraged Elijah sat down under a juniper tree.

The prophet mind is not only sensitive, but its powers and angles of outlook are held in delicate balance. Thus with Christ, the prophet sees and condemns evil, but he respects and encourages the individual. Knowledge is balanced by wisdom; zeal by patience and understanding. As for the true prophet, may his tribe increase. We need the sensitiveness and the sanity of great men of God.

H. A. B.



*My soul longeth, yea, even fainteth for the courts of the Lord:*

*My heart and my flesh crieth out for the living God.*

*Blessed are they that dwell in thy house:*

*They will still be praising thee. Selah.*

*Blessed is the man whose strength is in thee;*

*In whose hearts are the ways of them.*

*Behold, O God our shield,*

*And look upon the face of thine anointed.*

*I had rather be a doorkeeper in the house of my God,*

*Than to dwell in the tents of wickedness.*

*For the Lord God is a sun and a shield:*

*The Lord will give grace and glory:*

*No good thing will he withhold from them that walk uprightly.*

*O Lord of hosts, blessed is the man that trusteth in thee.*

—Excerpts from Psalm 84.



## *It's Great to Worship God*

BERNARD N. KING

THE Church of the Brethren has been going through a period of transition in its interest in and manner of public worship. Congregations are demanding better planned and more worshipful worship. Better buildings are being built. Architects are suggesting meaningful symbols and more efficient plans and it looks now as if after the war there will be a building boom in the Church of the Brethren. More worshipful hymns are being sung. In an age when there are so many more social contacts than formerly, people go to church for the primary purpose of worship, more so, perhaps, than in the past.

In a period of transition people are likely to be a bit confused and to feel insecure. We need ever to keep our feet on the changeless in the presence of the changing. Regardless of time, place, denomination, wealth or education true worship is characterized by abiding principles. Study the great psalms, Jesus' plans of worship and the early church and one finds true worship.

1. It is great to worship God in an

atmosphere of reverence. Christians believe that "God is Spirit and they that worship him must worship him in spirit and in truth." "Holy and reverend is his name." "Spiritual things are spiritually discerned."

As we enter a church think of it as being the framework of the living God. Practice the objective presence of God. "Let all the earth keep silence before him." Symbols have their rightful place to remind us of the eternal verities of life—what godly men have deemed to be of supreme value. Worship means *worship*.

Some seem to look upon the spirit of wonder as a mark of superstition. But not to wonder is not to be normal. "Great is the mystery of godliness." Great scientists approach the mysteries of life with awe and reverence. Reverence is a mark of culture and character. It is a part of the complete, normal life.

2. It is great to worship God in the "beauty of holiness." A true worshiper once said, "One thing have I desired of the Lord and that will I seek after, . . . to behold the

beauty of the Lord." Most people sense the presence of God through the avenue of beauty. God made a beautiful world and only man disfigures and corrupts it.

Heaven is pictured as a beautiful place. As certain as a worship center is "the gate of heaven," so must it be orderly, clean, harmonious, beautiful. Small churches with congregations that are not rich can still be beautiful, suggestive, decent and in order. Often money is not needed as much as insight, will, taste, and energy.

But there are perils in trying to reach the goal of making a sanctuary beautiful; there is danger of extravagance, formalism, materialism. Our aim is the "beauty of holiness"—to order our lives in harmony and in tune with the Infinite.

3. It is great to worship God in the joy of salvation. "Sing unto the Lord" is the shout of the true worshiper. Much of our worship is begging, whining, "of a sad countenance." Our worship needs the spiritual tonic of great affirmations. Like little children we must tire the Father with our constant askings. "Behold what manner of love the Father hath bestowed upon us." True worship rings with voices and instruments of praise, thanksgiving and adoration.



The gospel is good news. Every Sunday for the Christian is a resurrection day! Worship is serious business but not a gloomy exercise. Our trouble is that we have not really experienced the joy of salvation. We are not yet saved from the sins of envy, pride, lust, selfishness. Salvation is a rejoicing, singing state, and when every man cleans up his own life the world will take knowledge of his joy in the Lord.

4. It is great to worship God in the mood of expectancy. The true worshiper says, "Speak, Lord, for thy servant heareth." True worship is like eating a good meal; it is both a means and an end in itself. Every good cook aims to make the meal tasty, pleasing to the esthetic sense, enjoyable and, at the same time, nutritious and strengthening. In worship we express the joy of salvation and seek guidance and enlightenment for the days ahead.

Every service has both a general and a specific purpose when well planned. A great preacher always wrote down first the purpose he had in mind in planning his Sunday service. When worshipers come to church they, too, ought to sense the specific purpose in a particular service. Let us pray, "O God, save us from a pointless and aimless dull routine of worship." Good preaching aims for a verdict. As one has

well said, "Expect great things from God; attempt great things for God."

5. It is great to worship God in the habit of participation. Co-operate in the singing, in the responsive readings, in every item of the planned worship. Then remember that while the minister leads you in prayer, you must do your own praying. Regardless of how well the worship is planned and administered the people must be receptive, awake, eager and co-operative.

Sunday desecration begins on Saturday night. Come to church physically fit for a great experience.

Brethren, "forsake not the assembling of yourselves together." Follow the Leader, "as his custom was." The person who offers as his excuse for not attending church that he can worship God anywhere is practically always the person who worships God nowhere.

Oliver Wendell Holmes said something beautiful in these words: "There is a little plant called Reverence in the corner of my soul's garden, which I love to have watered about once a week."

*Lord, how delightful 'tis to see  
A whole assembly worship thee:  
At once they sing, at once they pray—*

*They hear of heaven and learn the way.*

*McPherson, Kansas.*

## Our Father . . . Forever

HARRY K. ZELLER, JR.

"Our father . . . thine is the kingdom, and the power, and the glory, forever. Amen" (Matt. 6:13). The seven petitions in the disciples' prayer are concluded in this magnificent doxology. In these words the prayer completes the full circle. We began the prayer with the bold assertion that God is our Father and because he is our Father we have an abiding responsibility to deal justly and charitably with the whole human family. We then asked that the name of God and everything by which that name becomes known to men may be highly regarded in a world where men play fast and loose with everything which can lead them to God. We have prayed that the kingdom of God may come to a world which is ruled by demonic forces that cannot bring in the kingdom. We have prayed that the will of God may be done on earth as it is in heaven though men have most often arrayed their own wills against his will. We have

asked that daily bread be provided in a world where there is bread enough and to spare yet where hunger aches in a million stomachs because of man's inhumanity to man. Recognizing our sin we cry unto God to forgive, who has already undertaken the patient, loving work of salvation through self-sacrifice before ever we have petitioned him for that grace. Knowing that this life of ours is fraught with those tests through which the dross is burned away in order that the life may grow in power and beauty we yet shrink from these tests and fling ourselves upon the everlasting arms. This bold prayer, which asks the seemingly impossible, is fittingly concluded in the words of this magnificent and sweeping doxology singing out our confident faith in God forever.

"Our father . . . thine is the kingdom." Heywood Broun, in his fanciful autobiography of Pontius Pilate, has that unfortunate ruler to say that his choice at the trial of Jesus lay between Rome and the

kingdom of heaven. He felt that he could not choose otherwise than as he did since Rome was a reality and the kingdom of heaven a dream. Elsewhere in the story Broun causes Pilate to say that when he looked square into the face of Jesus he was carried up to a high place whence he could see the kingdoms of the world, and Rome was not one of them.

To the Roman centurion, proud of the wide swoop of his country's eagles, proud of the huge, rich prey in wealth and lands on which these imperial birds were feeding, the kingdom was not God's but Caesar's.

To the Pharisees, who certainly must have heard this prayer when it was originally spoken, but who were—as Augustine said—so swollen with pride that their eyes were closed, who were sure that God had mortgaged himself perpetually to the descendants of Abraham, the kingdom was not God's, but belonged to Israel.

To Napoleon, flushed with uncounted victories and intoxicated with empire, who knew not that one night the soft snows of God would submerge and swallow *Grande Armée*, who yelled to a trembling Europe, "I have observed that God is always on the side of the strongest battalions," the kingdom was not God's, but Napoleon's.

To Hitler, who marched both east and west with such speed as to drive terror into all hearts, fearlessly tangling with the bear on one hand and the lion on the other, who consolidated his gains with a brutality worse than death, who forged *Feste Burg Europa* as a steel mass into which he could retreat when the necessity arose, the kingdom was not God's, but Hitler's.

To Churchill, who declared that he "did not become the king's first minister to preside at the liquidation of the empire," who has stubbornly refused to recognize that any famine exists in India and has irrefragably denied food to the conquered countries in Europe, in whose person is epitomized the wounded lion which has regained his strength with "blood, sweat, and tears" and is growling back to attack in victory, the kingdom is not God's, but belongs to England.

To all of us, who dream of an American Century, who think that out of this conflict will come opportunity for an imperialism and exploitation which shall give financial and industrial dominion to our nation throughout the world, who look forward to the day when Persian oil



and Bolivian tin and Malayan rubber will be ours for the mere asking, since we shall speak with the soft voice but carry the big stick, the kingdom is not God's, but belongs to America.

The kingdom has not yet come to our world because the kingdoms of this world have not yet become "the kingdoms of our Lord and of his Christ." With what trepidation and temerity, then, ought we not approach utterance of the words which we so often pray: "Our father . . . thine is the kingdom!"

"Our father . . . thine is the power." A schoolboy, studying Newton's law of gravitation, was moved to ask his father the rather sensible question, "Dad, what held things together before they passed the law?" In an earlier day, when a shortage of seamen sent to the helm of a small skiff a landlubber who knew not the ways of the waves, his captain gave him a star to steer by. The voyage was scarce begun when the man at the tiller called to the captain, "Give me another star to steer by; I've sailed past that one."

"In the beginning God created the heavens and the earth." Once man held that four elements—fire, air, water, earth—comprised the known world. Gradually other elements were discovered. At long last enters a Madame Curie, who labors four years with eight tons of pitchblend, making 459 experiments to separate its elements and 5,677 evaporations to squeeze out a little bit of discoloration in the bottom of a dish, but in that little bit of nothing is the miracle of radium. Since her day others have isolated other elements. Hundreds of other elements may be hidden which man has not yet discovered. Ponder with what patience God must have waited for us to find the ninety-six elements we now know and the many more we have not seen—he who knew them all when he put them into the fabric of the earth on that long-ago creation day.

Down beneath the things on which we depend are the things on which they depend. We believe that our lives are dependent upon food, shelter, the power to work and the things with which to work. But down beneath them are the things upon which they depend—an unbelievably powerful and ordered universe, the apparently endless energy of the sun and the boundlessness of the stars, the changing and changeless seasons, and the infinite love of God which through all the

ages has kept goodness and gentleness alive.

"Our father . . . thine is the glory." In the cathedral of St. Paul in London is the tomb of Sir Christopher Wren, the genius who designed the famous edifice. On this tomb is a Latin inscription which translated reads "If you would see his monument, look around." Some do not that easily discover the glory of God. They see the earth laid waste and life destroyed. To some any Calvary cannot speak of the glory of God. They are looking for other evidences of glory, evidences which have more the air of Hollywood than the breath of Galilee in them. They are like the Norwegian preacher in Ibsen's play who was obsessed with the idea of building a church big enough for God to dwell in. They are like the Negro woman in Green Pastures who enters the office of the Lord and, observing its extreme plainness, wishes she had a chance to gild it up a bit. To all who mistake glitter for glory there is little in the world which speaks of the praises of God.

"Our father . . . forever." God is our father forever. Though the earth last ten times the fifty million years the scientists insist it has already been in operation, it shall pass away. Our civilization which seems so virile and permanent is perishable. The days of man are as grass. There is nothing permanent on which to pin our hopes save "our father . . . forever." This prayer calls us to a reckless faith in the One who guards the stars in their courses, to whom a thousand years are as a day, who is the Everlasting forever. Amen.

The stars shine over the earth,  
The stars shine over the sea.  
The stars look up to the mighty God,  
The stars look down on me.

The stars have lived for a million years,  
A million years and a day.  
But God and I will love and live  
When the stars have passed away.

"Our father . . . thine is the kingdom, and the power, and the glory, forever. Amen."

Elgin, Ill.

## When War Shall Be No More

L. C. HOSFELDT

A glorious triumph awaits the day  
When war shall be no more.  
O hasten that golden day,  
When all fighting shall be o'er!  
When men shall love, instead of hate;  
When cruelties shall forever cease;  
When all men, in one world-wide state,  
Shall live in everlasting peace!  
Los Angeles, Calif.

## A Tribute and a Goal

REBECCA FOUTZ

An effort to contemplate the free and volunteer service that has been rendered for the cause of Christ and the church through the centuries makes one realize that it is so vast and incalculable an amount that only the heavenly recorder could know and keep the full record.

The willing labor of those who not only provided their own living, but gave of their means as well, is beyond our computing. For the range and amount of it keeps enlarging as the meditation continues. Our church has a real record in this respect, when the free ministry planted the beginnings and nurtured to a harvest so many of our churches, colleges and other institutions.

Few religious or charitable organizations could continue to exist if it were not for the support of this form of contribution free and volunteer service. This is true of war service agencies as well.

All this should cause a feeling of humility if we are ever tempted to feel that we are doing something new or special. For it is quite likely that someone before us gave larger service at greater sacrifice to themselves.

It is not possible to name all the avenues through which such service has been and is rendered. The Sunday school and other church auxiliaries are kept going by it. Sisters give many hours out of full household duties to the aid society work which not only supplies local needs but helps to meet those in distant lands. The work camp is a more recent segment of such service. And who among us does not know individuals who have poured out their lives, like a freewill offering, in unselfish service to their fellow man?

But why this meditation? What conclusion is there to it? The hope and prayer is that the real and enduring result might be that those who are served and benefited be inspired to pass on the same sacrificial service to others and thus create an ever widening and never ending stream of service that would finally encompass all mankind, just as the earth which receives and absorbs rain and sunshine gives them forth again in fruitage. Truly this is a vision to inspire and a goal for which to pray.

Philadelphia, Pa.





## The Wallflower

C. A. BARNHART

High on a canyon wall, 'twixt earth and sky,  
A tiny flower seed, wind-swept and dry,  
Became enmeshed, with other light debris,  
Within a flaw in the huge masonry,  
High above frequented paths of men,  
High above the streams in Watkins Glen.

Long months it slept; then moist with rain and dew,  
A hungry rootlet waking, pushed through  
Its hard, protecting wall, pierced the moist mold,  
Lifted its tiny leaf, but to behold  
Itself alone above the stony paths of men,  
Above the foam-flecked falls of Watkins Glen.

But sunshine played upon it, and the rain  
Kept its bed moist, and from the mold  
And slow-decaying rock, it felt its life unfold.  
Thus it grew, wind-swept and kissed by dew,  
Above the surging pulse of Watkins Glen.  
Beyond the reach of foraging, heartless men,

Then one fair day, burst forth in bright sunshine  
The blossoms of a sweet wild columbine;  
It reared its head; it nodded in the sun  
And waved its tiny banners; nor cared that one,  
Walking the tortuous paths carved out by men,  
Should bless it from the depths of Watkins Glen.

Columbus, Ohio

## The Church in the Postwar World . W. EARL BREON

### In Two Parts—Part Two

#### The Program We Need

It has been pointed out that the church must be careful to keep from being caught unaware of what is going on. The peace is being made now. If the church is to play a part in the world order it is time for immediate and sustained action. Here is a sevenfold program: (1) Have a religious observance upon the cessation of battle. (2) Have an employment and relocation committee. (3) Arrange that every returning man or woman have a "buddy." (4) Make definite plans for their re-orientation upon return. (5) Provide homes and hostels for all who may need fostering care. (6) Have some committee ready to act in helping the returned men and women to become active in the program of the church. (7) Let every minister study to show himself approved unto God, a workman who does not need to be ashamed, dividing aright unto servicemen and women those portions of the gospel which they are certain to need.

There are some obvious things the church must do. One of these is to catch the imagination of youth. Every youth wants to give himself. He

is seeking a cause that will challenge. Somehow, in God's name, the church must present this challenge or dark ages are certainly ahead. Just how I do not know; but only a higher loyalty than that to a nazi or communistic state will save youth in the new day. I have faith to believe that Jesus knew whereof he spoke when he said, "And I, if I be lifted up from the earth, will draw all men unto me." I believe that Christ has sufficient challenge to inspire youth in the postwar world.

The fault is many times ours that we fail in reaching youth. Youth likes enthusiasm. Of course, the more promising want reason and sense; but youth thinks much more with his emotions than with his head. He does not want sob stuff; he wants drill and pageantry. Charles E. Jefferson really told us something when he said, "Moses turned aside to see a burning bush; everybody turns aside to see a burning man."

The church will need to share in an economic way that other generations have not seen. The church can never fulfill her mission if she remains in comparative wealth and isolation. Incidentally, here is one

of the ways to get the co-operation of youth. Even in our small denomination we have now many more young people who are both prepared and willing to go to points of relief and reconstruction than we will have finances to send them. A definite point in the program of the church in the postwar world is to do economic sharing.

Another vital part of the program of action will need to be the ecumenical mission of the church. All of us are aware that underlying our differences are essential points of oneness. I think that most of us do not want to advocate a single church any more than we want to advocate a single home. A single unit of the church can do certain things and do them well; but the only way to make an imprint on the affairs of the world is to speak as a united church.

Another need in developing a program, indeed one of the primary responsibilities of the church, will be to study the needs in the world ahead. If the church is to meet the needs of the postwar world she must return to her unique position of being the one to proclaim the gospel of salvation to sinful man. Men need the good news that Jesus is God's Son as they need nothing else in the world. The government is planning great programs of relief. Communities are making extensive plans



for re-employment. Doctors and hospitals are planning for clinic work. Many are planning for recreational and social needs. But all these are only a means to an end and can never be the supreme end within themselves.

The world is going to need the peace of the Prince of Peace; it is going to need the counsel of the Wonderful Counselor; it is going to need the love of the One who gave his life; it is going to need comfort from the Source of comfort; it is going to need the presence of God in the indwelling Spirit; in brief, it is going to need Jesus and need him desperately. Thank God that those who have met in the great conferences of recent years have felt this need and spoken freely on the subject. "Let the church be the church" must echo and re-echo around the world. At the Jerusalem Conference the following statement was formulated: "Our message is Jesus Christ. He is the revelation of what God is and what man through him may become. In him we come face to face with the Ultimate Reality of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being."

Every minister of Christ should preach the gospel. This is the central theme of the postwar program of the church. This is the essential purpose in the calling of the minister. This calls for courage, tact and wisdom. It calls for humble devotion, exhausting study and mean-

ingful utterance. This is the minister's vital breath, his native air. Woe unto both us and the postwar world, if our ministers preach not the gospel.

*North Manchester, Ind.*

## Our Present Emotional Tension

R. H. MILLER

Everyone is emotionally disturbed these days. Our sons are taken out of civilian life by the draft; taxes were never so high and are going higher; all our plans are shot through with uncertainty; the homes that our young people would establish are either postponed or torn asunder; we suffer unceasing anxiety for our loved ones who face the hazards of war; newspaper headlines and radio commentators add to the sensational character of the news, which in itself is sensational enough. Is it any wonder that we are disturbed!

This was the general tone of a conversation with a farmer the other day. "Why," he said, "I can see it in myself. It used to be that if a cow switched me in the face with her tail, I'd take hold of it and fasten it so she couldn't do it again. Now if she does it I find myself exploding in a burst of angry words, or even striking her." Yes, the world situation is reflected in this honest farmer's dairy barn!

This fact of a storm in our emotional sea carries with it certain far-reaching and important implications. Let us consider a few of them.

We are told that this war is being waged with less fanfare than the first World War. We do not hear the songs, epithets and outbursts of hatred as we heard them twenty-five years ago. Part of the emotional steam which formerly found verbal expression is now released in the cold efficiency with which we go about our heavy tasks. This makes for safety.

When our emotions are so stirred that it would be unsafe to follow their lead, it is good to have routine duties upon which we can expend them. When the anxiety within us cries, "Alas! alas! What shall I do! What shall I do!" let us be grateful for cows and chickens, fields and crops, classes and committee meetings, houses and businesses which demand our constant attention. Thus our emotional tension can be made to help drive the wheels of common labor.

Not all of it, however, is finding expression in this way. Some of it

boils over in ways that are not good—irritableness, devisiveness, fault-finding, ill-will.

Those with whom we live and work may seem to be less agreeable than formerly. Let us be slow to charge them with evil intentions. All of us are carrying heavier burdens than we have ever carried before. What seems to us to be a fault, if we could but see clearly and understand fully, would only call forth our love and desire to help.

The air is full of rumors. Some may be true; many are false. The emotional strain of the times tempts us to become careless about separating the true from the false. It is so easy to believe the damaging report, and pass it on to others as an established fact. If there was ever a time when we should be careful to know the facts before we speak that time is now.

Our present emotional tension is not necessarily an evil to be eliminated, a sickness to be cured. It all depends upon how we use it. It can be worse than wasted if we allow it to boil over in the form of irritableness, divisiveness, fault-finding and ill-will. While it may produce this crop of weeds, it is also capable of producing a good harvest.

The victorious determination not to allow the weeds to grow is in itself greatly worth while. Just to resist the fierce temptation to hate, when the world is so full of hatred, is a moral victory of the first order.

And this moral victory leads on to other victories. He who in these times refuses to hate will find that he has greater power for good. We can have the power now to accomplish in our individual lives, our churches, our local communities, our country and in the world what has not been possible before. Old evils are exposed; they are out in the open; men may know them for what they are—the liquor traffic, limitless greed for wealth, the lust for power, sensual living, the use of force, economic injustice.

Better ways and means of expressing the spirit of brotherhood have now a chance to be tried out and adopted. We can beautify both town and country, improve our schools, strengthen our churches, build better homes and enrich human personality in many ways—if we harness the emotional storm inside ourselves to these constructive tasks.

Two doors stand open before us;

## The Power of Love

ROBERT BYRD

The power of love will one day be  
The power that rules the world,  
And over the ramparts of all mankind  
Its banners will be unfurled.  
Its law will be their only law;  
Its way will be their will;  
Across the spreading seas and lands  
Men will its word fulfill.

The power of love will one day be  
The power that close will bind  
And bring together the kings of earth,  
Close binding all mankind.  
And men will walk in the ways of earth;  
Goodwill shall never cease,  
And those of every race and birth  
Shall hail the Prince of Peace.

But the power of love today can be  
The power that rules my heart.  
I need not wait till a distant day  
To walk in its way apart.  
For the power of love is mine to hold  
And in it find release.  
O heart of mine, rejoice and hail  
Your Lord—the Prince of Peace.  
*Irricana, Alberta, Canada.*



one leads to higher, better things; the other leads down into the dark; we shall move through one of them. Which door we shall enter is an intensely personal question. If we impose love, straight thinking and sound discipline upon ourselves we shall go through the door that leads into a better day. The great church we love will surely enter this door!

*North Manchester, Ind.*

## "This Is the Victory"

ALBERT C. WIEAND

*"The Truth Shall Make You Free"*

Morale is the best weapon because morale means courage, enthusiasm, definite determination. So said an ancient sage when he wrote, "My strength is as the strength of ten because my heart is pure." Another said, "As a man thinketh in his heart, so is he." All this means nothing more nor less than the highest morale.

But such morale has its deepest roots in the subconscious areas of the mind. It wells up from the hidden depths. It overwhelms a man with convictions and determination and enthusiasm which cannot be conquered.

Now what are the deepest secrets of such victorious, unconquerable morale? In a word, the answer is: A man must believe himself and his cause to be "backed up by the universe." It is when a man feels himself a part of something bigger than himself that he calls upon God. That is what is meant in the ancient psalm where it said, "Then were they at their wit's end; they cried unto God in their troubles and God hearkened and heard them."

### What Does It Mean to Be Religious?

(1) In the first place, "to be religious" means that a man has an overwhelming sense of his utter dependence upon the infinite powers of the universe. Man sees everywhere he looks, in every atom or living cell, wisdom and power beyond his comprehension or control. And somehow he finds himself bound up with this infinite wisdom and power which is beyond him.

(2) This seeing of almighty forces leads man to desire to be favorably linked up and in working relations with this infinite power and wisdom. When once such a desire is born, it lives and grows until it becomes overwhelming, and then only can one be victorious and irresistible.

(3) When this desire becomes strong enough—faith is born. That

is, one believes in a divine wisdom and power. One believes also that it is possible to get in touch with such a power and to be in harmony so that one may be backed up by the universe. Once this faith arises in a man, then he is definitely and practically religious; for then he will strive unceasingly to be in harmony with this infinite power which he sees about him.

(4) To be religious, then, means to be backed up by the universe in all that one undertakes to do; it means to be geared in with the forces and powers of the universe. It means to have access to infinite power, and to have that power operating in and through one to the extent of one's capacity. To be religious means to have access to infinite wisdom according to one's needs.

(5) To be religious is to have a personal relationship with the infinite Person. It is no longer pantheistic, but intensely personal. The essence of a personal relation, as a recent philosopher has pointed out, is the meeting of two wills, the contact of two individuals each having different purposes. There is at first a conflict, then a merging of the two wills into a common purpose and effort. To be religious is to recognize the right of God to demand absolute surrender. It is he who must give the command.

(6) To be religious means that one has access to infinite goodness. "There is none good but God." The righteousness of God is a necessary corollary to the concept of God. One cannot think of an infinite God upholding an infinite universe, in infinite time, without the concept of his being absolutely self-consistent. "He cannot deny himself." There is absolute harmony and unity of all forces in the mind and work of God. That is what we mean by the absolute righteousness and goodness of God. There is nothing to fear. He will not do us any harm. He can do only that which is right.

(7) Close on the heels of this, to be religious means to have access to infinite love, because this infinite power, wisdom, and goodness is not a cold, abstract, heartless something which goes on regardless of our welfare. There must be also infinite love, and it is only to infinite love that we can yield. And only when we yield ourselves absolutely and utterly to him, in absolute surrender, can he be free to bring us to our highest self-realization. It is only thus that our highest self-assertion, self-activity and self-realization come to pass.

## Therefore, Faith Is the Victory

This is why faith is the victory. Without faith in such a God, one cannot trust him. Faith is inward surrender; that is, entrustment. Commitment cannot come without trust. If I have a thousand dollars, I will not give it to you for safe-keeping unless I trust you, unless I have faith in your goodwill and character. Trust is absolutely necessary in any personal relation. In fact, trust is the very crux of the whole personal experience; it is only in so far as I trust you that I can have personal relations with you of any good kind. If I do not trust you I will hold you off. But if I do trust you, I will yield to you; I will co-operate with you. So in the partnership with God: we cannot be partners unless we have unbounded faith in him.

And so it comes to pass that when we want absolute succor, we must make absolute surrender. Yet we cannot do this without faith in an absolute God. So "faith is the victory."

If you share your life with God he will share his life with you. It is just like the marriage relation. When two young people meet each other and become interested in each other, they share more and more of their thoughts with each other. By and by they share so much of their time and their interest with each other that they agree always to stay together. Thus they come to share their name with each other, their plans and purposes with each other, their life occupation, until the two become one for the adventure of life.

Just so it is with us and God. We learn about God, we understand about God, we share thought with him, we pray with him, we read about him, we think about him and we commune with him. He speaks with us and we speak to him. We have heart-to-heart fellowship with him, until God and we become united with each other. The goal is "that they may be one, even as thou art in me, and I in thee."

*Bethany Biblical Seminary.*

## Brave Dandelion

MILLIE B. RUMLEY

My heart leaps up  
In a lilted song  
To this quaint flower  
That means no wrong,  
Blossoms on, though despised  
By a mighty throng,  
Lifts a sunny face  
To the sun all day long.  
Quaint flower with the Midas touch,  
You are the poor man's gold.  
*Payette, Idaho.*



## The Part Religion Plays in C.P.S. Life

ERCELL V. LYNN

What part is religion playing in the life of Civilian Public Service? It is significant that religious organizations and groups not only helped to bring about a legal provision for the conscientious objector, but also made a united pledge to underwrite the whole Civilian Public Service program with finances, personnel and moral support. The administrative agencies sponsoring camps have provided chapel rooms, religious services, opportunities for personal and group meditation and classes in religion. In addition to these, however, some of the greatest contributions to camp by religion have been those which were unplanned.

First of all, personal religion is finding expression in a creative type of co-operative living. Some of us were amazed at the friendliness and co-operative spirit found in camp as compared with our experiences in school, college dormitories and home communities. Though all degrees of objection and pacifism are manifested, we do sense a common bond of fellowship on the question of conscience. And it has been on this basis in the laboratory of our cabins and camp communities that the process of integration has begun with men having such widely varying backgrounds religiously, socially, economically and mentally, as well as in interest, age range and formal education. We have become more and more conscious that this is the starting point for developing individual and group discipline if ever our pacifism is to have anything to offer our nation or world as a solution to differences arising between nations, cultures and races.

The pooling of religious thought has caused men to rethink their beliefs and church teachings, see them in proper perspective, sift, readjust and emerge with convictions which contribute to more effective living both personally and for the community. Whether or not we feel that C.P.S. is a step in the direction of an ecumenical church or whether such is even desirable, it remains that when a score of different denominations are represented in any given camp, the men representing these groups cannot live, work and play together without having a greater appreciation of the other's view, greater understanding and added tolerance. Informal sessions—while at work on the project or in

camp—class discussions and personal study regarding differences of belief and teaching have caused many a camper to rethink what has been accepted heretofore by him without much question as to its truth or personal application to his life. This rethinking either has strengthened him in his position or caused him to seek one which can more adequately serve him as a way of life.

Religion provides a dynamic and stabilizing force for the pacifist. From the study of history, economics, humanism or ethics, many pacifists in our camps are assured that their way of life is correct, but religion adds something which makes these even more effective—a powerful dynamic—love, a compelling soul force. Conviction rooted in the very concept of God and his relationship to man is a stabilizing force which strengthens us as we face life in a time of crisis.

*Elgin, Ill.*

## Eating

PAUL MOHLER

I like to eat. It is a very entertaining occupation and very profitable when done properly; but it is a lot of trouble for whatever or whoever it is that provides me with food. I am thinking about that now.

If I am rightly informed, before I can have anything to eat, a vast number of very powerful vibrations must be set up in a very mysterious way in an enormous center of power very far away. They must travel some ninety million miles until they reach a green leaf on some plant where the vibrations can work on some gases and turn them into food that I can eat. If I am to eat anything beside greens, a great deal more has to be done in other very complicated processes which nobody understands. And of course I have not mentioned all that has to be done to provide me with those green leaves. Think of the soil that had to be prepared through countless ages and the water that had to be evaporated from the ocean, carried so many miles over land and dropped on the soil where other vibrations from the sun must warm the soil before the seed can sprout and push up the stem that bears the green leaf that I am to eat. And I should not forget the human experience, wisdom, knowledge, skill and kindness that make it possible for me to have so many kinds of good things to eat in such great abundance.

When I think of this immensely complicated order by which I am fed, I am both amazed and puzzled.

Does all this come about by accident? Or is there a definite, consistent plan and purpose back of it all? It must be one or the other. If it is just an accident, I am free to enjoy it and to ignore the source; if it comes from plans and purposes, it may involve responsibility.

If I were being fed as the result of one single, unrelated motion of some force, I might consider it as being accidental; but when I consider the many factors and their wonderful co-ordination, I cannot think of it as anything short of careful, purposeful planning by an infinite wisdom, power and grace, abiding in and flowing out from a person who desires, plans, and works according to the counsel of his own will. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (Rom. 1: 20).

My first response to all of this must be gratitude. Anyone who likes to eat as well as I do should be very grateful for any food and especially grateful for the wide variety, high quality, and low price of foods on sale in America. But gratitude is not enough. Surely Providence must have some very high plans and purposes for those whom he establishes and supports so generously. I must learn those plans and purposes and yield my life to their fulfillment. What does God want me to do, and how may I do it? That is my daily problem to be solved by my earnest search to know his will and my earnest effort to do it. This is the only adequate response of which I am capable. How about you?

*Pasadena, Calif.*

## Savior of My Soul

Selected from a lengthy poem, *Heiland Meiner Seel*, by Johann Naas. Free translation by Lillian Grisso, Elgin, Ill.—Ed.

Savior of my soul,  
Let me choose thy goal.  
Self to thee I would surrender,  
Choose thy cross, be thy contender.  
Let me choose thy goal,  
Savior of my soul.

Christ, extend thy hand,  
For I cannot stand.  
Thy soul's power, oh, share with me  
And thy follower close I'll be.  
I'm too weak to stand,  
Christ, extend thy hand.

Jesus, grant me grace  
So to run my race  
That I may victorious be.  
Thy favor show and prosper me;  
As I run my race,  
Jesus, grant me grace.



## Ordinary Human Beings Can Be Trusted

DAN WEST

Some years ago in New York City I walked out of Grand Central station hungry. Finding a restaurant near by I went in to order a meal. When I had finished eating I asked the waitress for my check. "You don't need any," she said. "Just go over and tell the cashier what you had to eat." That seemed a little strange, but I followed her instructions and told him accurately what I had eaten. When he told me the amount, I paid it and walked out, wondering what kind of an arrangement this was in New York City, or anywhere else.

Becoming curious about such a plan, I asked one of the cashiers later what per cent of the people were honest. He gruffly replied, "All of them." Another cashier said, "Better than 95%." Last winter I inquired as to the origin of the Exchange Buffet plan, as the restaurant chain is called.

The story goes back to 1885 when Julius P. Child, one of the members of the New York Stock Exchange, complained about the slow luncheon service they were getting when business was good. One of his friends replied, "Why don't you do something about it?" He had no idea about running a restaurant business, but he determined that he was going to do something about the situation. After investigating the eating possibilities in the neighborhood of the Stock Exchange he opened a restaurant himself and called it the Exchange Buffet.

He assumed that his broker friends were honest—that they would not try to cheat on lunch checks. Evidently he was right about other people also. They, too, helped themselves in the cafeteria and remembered what they had eaten. When it came time for them to leave they told the cashier the amount and paid it. It is refreshing to find a going concern like this. There are at least sixteen branches of the Exchange Buffet doing a big business—feeding about 20,000 people a day and evidently making money.

Why shouldn't the church be a pioneer in efforts like this, based essentially on faith in the vast majority of human beings? If any of the Gospel Messenger readers find themselves hungry in New York City and want to test out the Exchange Buffet plan, consult a di-

rectory. One can try it out for himself and draw his conclusions. The Italian statesman, Mazzini, once said: "You make fewer mistakes by trusting people than by not trusting them."

*Goshen, Ind.*

## Temperamental Sheep

LEROY H. WALKER

One of our Idaho sheepmen who employs several herders and runs many bands of sheep recently made an interesting comment. He says that a band of sheep will definitely take on the temperament of their herder. The herder who is erratic and loses his temper will soon have a flock that becomes uneasy, skittish and "spooky." Consequently, the sheep are hard to handle and losses will mount. This sheepman seeks to hire herders who are steady and consistent. He wants men who can control their tempers, for they will also be able to control the band. The sheep will behave better and the owner's losses will be kept at a minimum and his profits will be much greater.

It staggers the imagination to realize what even-tempered, steady herders mean to Idaho when we remember that we have about 1,372,415 sheep grazing upon our sagebrush deserts and in our mountain valleys. The last available year for which I have figures was one in which Idaho sheared 12,151,539 pounds of wool.

For many years I have been a pastor. A pastor is a shepherd whose responsibility is the flock or parish. Humbly I would search my heart to ask, "Has the great Owner of the flock suffered heavy losses because his shepherd has been erratic and given to temper?" It is hard to see our own shortcomings. Looking abroad it is ever easy to apply this principle. We have all known parishes that were ruined and the flock that was scattered because the shepherd or pastor was nervous, temperamental and sensitive.

What is true of a church and its pastor is just as true of a school and its teacher or a church school and its superintendents, officers and teachers. In one church I served, we elected a general superintendent who had a genius for organization and was an efficient promoter of our work. He, with the help of the pastor and assistant superintendent, had gathered a large flock of children, young people and adults together. We also had an effective corps of officers and teachers. But the uncontrollable temper of that

superintendent threatened to wreck the whole organization. Outbursts on Sunday morning cost us numbers of sensitive pupils and their parents. These same outbursts sent the pastor into the pulpit in such a distraught state of mind that the whole enterprise of church and school was jeopardized.

If it staggers our imagination to picture the losses occasioned by temperamental herders of flocks of sheep, how much more significant is the loss occasioned by temperamental ministers, teachers, leaders?

*Nampa, Idaho.*

## Feeding Our Brothers

L. JOHN WEAVER

A man dreamed that he died and went to heaven. Before he got settled he felt a strong desire to see how conditions were in the place of torment. Accordingly, he took the elevator down, down, down to the infernal regions. Then, separated only by a thick glass, he was surprised to see a pleasant country equipped with all that would add to one's comfort.

He saw also a long table on which were many dishes, with an abundance of appetizing food. Then he noticed the people coming in to eat. Their cheeks were hollow, their bodies stunted and misshapen. It was evident that they were starving. Fastened above the elbow of each person was a long spoon which extended beyond the hands. Greedily they dipped into the dishes, but in vain each tried again and again to get his spoon to his mouth.

With a shudder, the man turned from the sight, and took the elevator up to heaven again. Here, as he entered, he was surprised to find the same pleasant land and appetizing food. He saw that the people were joyous and well fed, but with a great shock he saw the same long spoons fastened above their elbows! Tensely and expectantly he watched to see how the people would be able to eat. After they had seated themselves about the table and offered their grace, each one began to feed his brother across the table and every one enjoyed the plenty.

This is only a story, but its truth is eternal. When we act like brothers and share with all in need, we are each better off, and we can make a heaven here on earth.

*Eaton, Ohio.*

• • •

The gift without the giver is bare,  
Who gives himself with his alms feeds  
three,  
Himself, his hungering neighbor, and me.





Laurel-bordered mountain highway in North Carolina

## Along the Sky Line

R. E. L. STRICKLER

The author served as camp dentist at Camp Lyndhurst, Va., for about eighteen months. For his well-earned vacation he and Mrs. Strickler took the trip described in the following article. When the article came to hand some months ago, we felt that when vacation season came again, if travel restrictions were still on, many might like to draw up a rocking chair and take the trip the easy way.—Ed.

Last October Mrs. Strickler and I took a vacation. We first visited our children at Roanoke, Va. Then on Oct. 10 we left Roanoke and went south, up Bent Mountain. While going up Bent Mountain, following a winding road, we passed an old Negro driving two oxen to a cart. The oxen moved along with a rhythmical swing, leisurely winding their way up the mountain. The driver was sitting in the cart, quietly smoking his pipe and letting the oxen take their good time to climb the grade. The old colored man seemed as contented as a man could well be, in fact, more contented than any white man one might see.

Soon after reaching the top of Bent Mountain we were on the Parkway. The following was copied from a tablet along the Parkway. "Projected to connect the Shenandoah and the Great Smoky Mountain national parks, a distance of about 500 miles, averaging 2,500 feet above sea level. One hundred miles open for use at the present time, between a point south of Roanoke and the vicinity of Boone, North Carolina, conveniently connecting with hard surface highways, park overlooks, and camp grounds, but other camp facilities are incomplete."

As we traveled we found a de-

lightful country bordering the Parkway, principally grazing farms with green sodded fields and modest homes. The highway was a ribbon of tar stretched out across the fields. The Parkway is so broad and gently rolling that anybody could drive a car over it.

We saw very few people stirring about on the farms—just the houses and the fields and the peaceful countryside. The air seemed so pure and sweet; in fact, it seemed like heaven. I remarked to Mrs. Strickler, "If we did not see that little cemetery over there against the hill, we would not know but that this is heaven." We stopped at a number of overlooks and could see for miles and miles across the country. What we saw was mountains and more mountains, with narrow valleys between dotted with modest homes.

What I have just said applies to the Parkway in Virginia, passing over what is known as the Garden Plateau, comprising the counties of Floyd, Carroll, and Grayson. The average elevation here is 2,500 feet. Down in North Carolina the mountains are higher and more rugged.

In Virginia we saw the Meadows of Dan and the Pinnacles of Dan. The little cone-shaped mountain ending in two peaks called the Pin-

nacles, is situated in the gorge that the Dan River makes as it cuts its way from the tableland down through the mountains to the lowlands. The Pinnacles are in a great bend of the river and they rise from the bottom of the gorge or canyon till the tips of the Pinnacles are about level with the tableland. At one time the river ran on both sides and they formed an island. I went down in the gorge and climbed to the top of one of the Pinnacles, but it was so late in the day I did not have time to go up on the other. I hope to go back sometime and spend a full day there.

The Pinnacles of Dan were discovered nearly 300 years ago. About 1670 an exploration party was sent out by Governor Berkeley but all of the party except one white man and an Indian guide got fainthearted and turned back. This man and his Indian scout came up the James River and passed what is now

Roanoke City, and down somewhat the route of the Parkway. This explorer describes the Pinnacles, but they had not then been named. A tribe of Indians were living at the Pinnacles, or on this island, and he says that they were very secure because the water was all around them, and their enemies could not get to them without crossing water. He says they farmed the Meadows of Dan and that they kept a year's provisions in store for an emergency.

At one overlook in North Carolina we saw what is known as Mahogany Rock. It was a few miles from the Parkway and had the color of mahogany and appeared to cover five acres or more.

At another point I saw beautiful pebbles, just like pebbles you see along the seashore. There must have been a lake there at one time. I gathered about a gallon of the nicest pebbles. Now Mrs. Strickler has put part of them in her glass garden and the rest in her fernery. Some of these pebbles look like beautiful marble and others like onyx.

When the finished Parkway ran out we were nearing Blowing Rock. This is a mountain resort and is 4,000 feet above sea level. Just be-



## By Air

IDA M. FISHER

Through trackless paths you sail along,  
O'er ocean or o'er land—  
May he, who watches over all  
Help guide your pilot's hand.

And fearsome though the trip may prove,  
Undaunted may you be—  
When tempests rise, remember he  
Alone can still the sea!  
*Lewistown, Pa.*

fore we got to Blowing Rock we were following an unfinished strip of the Parkway because the regular highway to Blowing Rock was closed. We had to take a narrow mountain trail for a short distance. On this narrow road I met a car head on. I stopped and got out and the other man got out. I was trying to see if he had any place that he could back up to let me by. He called to me, "You have a better place to back up than I have," so it was up to me to find a corner to squeeze into. I found a little corner and he crept by me by a hairsbreadth and we were both happy.

While my car was parked there a man stepped up to my car window and said, "Do you know Casey?" I replied, "Yes, I have known Casey a long time." He said, "You tell him that Elliot sends his regards." He had seen my Bridgewater tag on my car. Mr. Casey says he knew him in Arkansas.

From Blowing Rock we traveled over a good highway going toward Mt. Mitchell. We were approaching Asheville, N. C. We spent the night at Morganton, N. C., and left early the next morning for Mt. Mitchell. We passed a beautiful lake on the way; I think the name of it was Lake Catawba or Watoga.

When we were about halfway up Mt. Mitchell we stopped at an overlook. The scenery was so impressive that we just stood and looked upon what God had wrought, even shedding a few tears.

We were eager to reach the top so we could not tarry long. My faithful Dodge car climbed up and up. We had a good road about halfway up the mountain. After that we had a narrow dirt road. We finally came to Camp Wilson and thought we were on top, but they told us we still had two miles to go. We pushed on and finally came to a parking lot about one-fourth mile from the top. We passed a C.C.C. camp not far from the top. They told us that we

were the first ones up that day. We went on foot the rest of the way.

When we got near the summit we came to a fountain and there we saw an icicle a foot long and an inch thick, though it was near midday and the sun was shining brightly. At the very top is a tower about fifty feet high. From the top of the tower we could see for miles and miles in every direction. It is a grand sight. But you are so far from the country below that the scenery was not so beautiful as from the overlook about halfway up the mountain.

Mt. Mitchell is the highest peak east of the Rockies. It is 6,684 feet; on top of the tower you are 6,711 feet above sea level. At the base of the tower lies the body of Dr. Mitchell, the man who first measured the height of the mountain. Dr. Mitchell lost his life nearly 100 years ago exploring this mountain. He was missing about eleven days before his body was found. There is an interesting story about his death and lifework. A bronze marker over his grave carries the following inscription:

"Here lies, in the hope of resurrection, the body of Rev. Elias Mitchell, D.D., who after being for thirty-nine years a professor in the University of North Carolina, lost his life in the scientific exploration of the mountain, in the sixty-fourth year of his life, June 27, 1857."

Dr. Elias Mitchell was first buried at Asheville, but later he was removed to the summit of the mountain to await the resurrection day.

We enjoyed the mountains so much that we stayed there all that day and the following night. We watched the sun set and we watched the sun rise. From the time the sun appeared above the horizon, like a candle, till it was entirely above the horizon, was exactly three minutes. It was so cold on the mountain we had fire in our stove all night and used heavy cover. The wind howled just as it does here during the roughest winter nights.

The next day we drove into Asheville. We came down off the mountains over a private road on the west side. We had gone up on the east side. I want to go back next summer to play in the Meadows of Dan, to climb to the tops of the Pinnacles of Dan. I want also to visit again some good friends near Mt. Airy, N. C. Finally, I want to go to the top of Mt. Mitchell again, drink from her cooling springs and frolic in the shade of the balsam fir.

*Bridgewater, Va.*

## Does the Home Train Leaders?

MILDRED JENSEN LOOMIS

(Concluded from July 1)

### Work Can Be Like Play

So it was that meaning began to appear in the most basic of the children's needs, food. The scientific insight into its make-up and reaction helped. The children were creative and physical agents of its production; they experienced the ties it brings through preparation and sharing; their spirits responded as they contemplated its mystery of growth. The thrill of new life brought excited calls to one another at the first sight of the green shoots from corn or beans which they had planted. Tending, garnering and processing were part of their camp out of which food came to be more of a sacrament than sensuous enjoyment. And when we paused at mealtime to express gratitude for "sun and soil and human toil" we all felt strangely close to reality.

Our work period from breakfast to 10:30 was not always given to gardening, gathering or preparing vegetables. Sometimes it was a painting crew that wielded brushes on the bunkhouse, or with ladders and baskets everyone picked cherries or apples. The favorite of everyone, both boys and girls from seven to seventeen, was the mornings when Queen could be harnessed to the wagon to haul straw or manure from the shed. The actual harnessing was a source of never-ending satisfaction to the older ones, and the chance to pat, lead or sit astride the mare a delight to the younger ones. Each took turns using the fork—even in manure. Many were the questions and discussions then: "Why do we put straw on the berry patch? What does manure do for the ground? Why do you have a father sheep? What is a compost pile? Where did Brownie's calf come from? We're really helping our country when we grow food, aren't we?" We discovered too, what it takes to develop folk songs, for in our work periods curious and interesting work songs came forth.

Following work, until lunch time, there was free play when the children waded in the creek, developed stunts in the mow, or built tree-houses in the woods. After lunch we had a two-hour rest and then a craft period during which we dipped candles, made soap, carved wood, built furniture, modeled clay, wove on looms, sewed aprons and made puppets and a stage.



Then came a swim in a pool in the creek, and free play until supper. Then followed chores and rides on Queen, or campfire, or story hour, or singing, or dramatic play, or club. The latter was stimulated by a long-unused pig shed. Its isolation stirred their latent desire for withdrawal. After much furnishing and redecorating of the shed the club met once a week. Here, in answer to roll call were delivered impromptu speeches on matters discovered in their play or discussed in work periods.

Efforts to sharpen the understanding and meaning of some of the day's happenings were a conscious part of our program. This we did through songs, stories and discussions, usually lingering at the table for it. In family council at breakfast we planned for the day. Tasks were laid out and assigned. We set standards and discussed what to do when one of the boys objected to ironing his shirts because it was girls' work; or when a job was not finished or well done.

Each adult gladly did a good stint of the physical work of the household along with the children. Sometimes we all went to the garden to weed or hoe, and made games of finishing our quota well. Usually we divided in smaller groups, with one adult to three or four children. When the summer was over the children had gone a long way toward realizing that which is quite unknown to modern children—that is, that work is vital and play is incidental, and that work can be fun. They found it most fun when done by, for and with a group that cares about each other. Though a single child, off by himself, got satisfaction too in good honest achievement.

After a time it was possible to raise the level of our morning planning. We introduced a quiet time in which we thought of ourselves, our motives and actions in the light of the best we knew. Now the children began to volunteer their contribution in the day's tasks instead of waiting for assignment. At noon we checked on these accomplishments.

#### Finishing the Job

Ruth responded especially well to this for we saw definite signs of self-discipline. She was more rigorous about her piano practice. Each day she would discover problems and ask for help. Once she said, "In the Children's Home where I was it was not hard to get into trouble. There were so many rules. Here you are free—and besides, you would feel bad if we did something wrong."

She began reading the teen-age books which she had previously ignored in favor of the thrill magazines. She persuaded Martha to help her thread the loom, and her rug was woven the same day the threading was completed. We had taken her as a problem child, the director of the Home having said she was never known to finish a job she had started. She organized berry picking forays for her jam making; she planned a dress, bought the pattern and material and had a lovely frock ready for the party. She visited the neighbors, planned a recital and learned to milk. One night after milking she bounced into the house with "I've had such a happy day! I've been so busy!" Some of us remembered how two months earlier she had groaned over the country's dullness!

We tried carefully to follow up the children's references to and attitudes toward current events, especially the war and their casual acceptance of all the popular slogans. We wanted to help them see there were usually two sides to most issues. For instances: After a myth at campfire about the Good Brother and the Evil Brother one boy announced, "There is an Evil Brother now, and his name is Hitler!"

"And who is the Good Brother?" we asked. He wasn't sure, but he might be the President. One of our adults here volunteered the story of the life and method of Gandhi—one they had never heard. They were much impressed. At bedtime we heard a chant, "I don't blame of Gandhi! I don't blame of Gandhi!" which, being interpreted, meant: "Here's a new idea that has worth in it."

#### Sufficiency of the Home

Movies, radio and pleas for interest outside the homestead were entirely unnecessary for the younger ones. On the walls of the older girls' room appeared that first week autographed pictures of their favorite stars to remind them of a better world; and when other things were not planned for her one of them often retreated to her movie magazines, with which she came well supplied. Toward the end, however, movies were almost entirely replaced by the creative demands of each day.

Conditioned by previous experi-



ences, campfire meant large groups and pep to our older girls, and they found it hard to adjust to our family-sized group around the fire. It was several weeks before campfires were welcome events, but eventually earlier clamoring for scary stories subsided in favor of the bee, of the stars, or the interpretation of some experience of the day. It was not difficult then to drift into a pleasant silence, sensing the dearness of each one and enjoying the coziness of the small group. One night the little song, "The more we get together, the happier we'll be," came quietly out of the silence to say what was in our minds. Then they paraphrased it to "work together," "play together" and a dozen other forms as each one thought of the things he had enjoyed doing. When they realized there would be but one more campfire Martha said, "And then we'll have to go back to the 'smelly' city!"

#### Planning to Live

Nature study was not omitted. As earthworms were uncovered in the garden, strange insects and pests encountered, weather changes experienced, and the like, stories were forthcoming and research was begun. As far as they could grasp them we challenged the children to the larger problems of homestead living, of soil biology, of land tenure and independence, the dignity of work that required head, hand and feeling, the possibility of functional handmade things. One girl wrote to her father, "Here we make things with our hands and when we are done we feel as if we had accomplished something. You'll find me different when I get back. I've made strict resolutions not to go to the movies more than half as much as I used to. I'm going to live my own life instead of looking at others live theirs on the screen. I'm not going to read junk, but things worth while."

Continued on page 17



## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, July 16

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Successes and Failures of Israel.**—Judges 2: 6-16. Golden Text, Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14: 34.

**Christian Workers, When the Boys Come Home.**

**B. Y. P. D., Do You Go the Second Mile?**

### Gains for the Kingdom

**Five** baptized in the Wawaka church, Ind.

**Eight** baptized in the North Wiconia church, Ind., Bro. J. S. Zigler, pastor.

**Five** baptized in the Ridge church, Pa., Bro. Roy Forney, evangelist, Bro. Jacob Dick, pastor.

**Twelve** baptized and thirteen re-consecrated in the Mt. Carmel and New Haven churches, N. C., Bro. James Renz, evangelist.

**Four** baptized and one reconsecrated in the Middletown church, Ind., Brother and Sister Harold R. Myers, evangelists, Bro. O. H. Zirkle, pastor.

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister C. L. Cox** of Claysburg, Pa., in the Topeco church, Va., Aug. 7-20.

**Brother and Sister B. M. Rollins** in the Mountain Valley church, Tenn., July 31—Aug. 13.

**Bro. I. N. H. Beahm** of Nokesville, Va., July 16-30 in the Wakeman's Grove church, Pleasant View congregation, Va.

**Bro. Roy Showalter** of Keyser, W. Va., July 10-17 in the Greenbrier church, W. Va.; July 18-31 in the Bethany church, W. Va.

### Personal Mention

**Bro. A. Stauffer Curry** of the Southeastern Region set aside July 11 for every minister in that region to travel in a car-pool at pooled expense to a C.P.S. unit somewhere in the region. This may be suggestive to ministers in other regions.

**Bro. Arthur Scrogum**, who has served the Bear Creek church at Accident, Md., for twenty-three years, changes his address to 114 N. Cedar St., Cumberland, Md., where he took up the pastoral charge of the Living Stone church of Cumberland on July 1. He asks that his correspondents note this change of address.

**Dr. Roy and Mrs. Violet Pfaltzgraff**, missionaries under appointment, should be addressed as follows: Protestant Episcopal Church Hospital, Front St. and Lehigh Ave., Philadelphia, Pa.

**Bro. L. John Weaver** of Eaton, Ohio, writes to his people in his Sunday bulletin: "Are you traveling to Annual Conference now by reading the fine account given in the Gospel Messenger these several weeks?" He believes it helps to call attention to special Messenger articles.

**Bro. W. E. Thompson** at the Dixon, Ill., church conducted a "follow up service" on July 9 for the children that were consecrated at Easter time. "The church is interested in children not only one Sunday of the year but every Sunday," he tells us.

### Miscellaneous Items

**To Bethany Seminary** we express our thanks for a copy of their 1944 catalog.

**Middle Iowa district meeting** will be held in the Des Moines Valley church Sept. 2-4. All business matters and reports should be received by the undersigned not later than July 25.—Earl F. Deardorff, District Clerk, Panora, Iowa.

**Bro. Lyle M. Klotz** of 409 37th Ave., N., Minneapolis 12, Minn., writing clerk for the District of Northern Iowa, Minnesota and South Dakota, writes: "Please announce that all queries and petitions for the district meeting should be in my hands by July 20."

**One thousand young people** attended the National Youth Conference at Lakeside, Ohio, June 27—July 2. Their discussion there was Our Healing Ministry. Their keynote conviction was that "only Christian insight and strategy and the power of God can set this suffering world on the road to peace, justice and brotherhood."

**Washington Summer Assembly** is scheduled for Aug. 2-6 at the Swauk Creek Reservation area near Liberty, Wash. All assembly mail should

be sent to Liberty, Wash., % Brethren Summer Assembly. Those coming by bus, approaching from the south, should buy tickets to Blewitt Pass and get off at the Brethren Assembly; those from the north buy tickets to Liberty, Wash., and get off at the Brethren Assembly. The assembly theme is Brotherhood Through Christ.—M. G. Blickenstaff, Camp Manager.

**Wanted:** four-drawer metal filing cabinets to be used in the Brethren Service office. Write Brethren Service Committee, Elgin, Ill.

**Plymouth church, Indiana**, homecoming is scheduled for tomorrow, July 16. Morning services at 10:30 o'clock with Bro. V. F. Schwalm as the speaker. Basket dinner and afternoon services at the Union church.

**In an old Hymnal**, traded in for a new one, was found this message: "I am your friend, so will you please treat me as a friend, by showing me the best of kindness at all times? I should be left in the church and always be placed in the bookrack when not in use. I thank you kindly." Although the old Hymnal came finally to the end of its usefulness, who knows but that it served twice as long because of kindly treatment.

**A Messenger reader** writes: "We enjoy reading the Messenger. I know it will mean a lot to my husband to have it sent to him while he is across seas." Here is a sobering faith in the church paper which strikes home to the editors, and should make all writers think how important it is to choose every word if those words are to be read by lonely persons around the world.

**Brethren Men** is the new name for the Men's Work Annual Conference Bulletin, which is sent to the men of the church by their secretary, R. E. Mohler. The secretary writes: "I returned from Conference, conscious of the fact that I am a member of a forward-looking church; proud of my church for her unselfish attitudes as manifest through Brethren Service, interest in relief, and eagerness to spread the good news to all the world. He states that the national projects for this year are: (1) men and boy relations, (2) Messenger subscriptions, (3) heifers for relief, (4) home missions. In closing Bro. Mohler points out some needs of our church and suggests that the men



help meet these needs. We need more ministers, enthusiasm and evangelism, and to conserve the ideals of our Christ, build stronger local churches, and hold the interest of our boys in service.

## With Our Schools . . .

### Juniata College

On May 14, the Juniata College choir sang its twenty-fourth consecutive Mother's Day concert in the St. James Lutheran church of Huntingdon.

August 7-19 is the date for the Bethany extension school for ministers of the Church of the Brethren which will be conducted at Juniata.

President Calvert N. Ellis preached the baccalaureate sermon on Sunday morning in the Stone Church of the Brethren, using as his theme Courageous Living.

Alumni Day, observed on May 27, was high-lighted by the annual luncheon at which Dr. Maynard Cassidy, class of '19 and son of the late Bro. J. H. Cassidy, spoke on What Does Juniata Mean to Her Alumni?

The campus has been host to two Baptist gatherings recently. On June 17 and 18, the Baptist Young People's Fellowship of Pennsylvania met at Juniata, and from June 26 to 29 the Baptist Ministers Association of the state was in session.

Commencement week end, May 27 to 29, was climaxed by an address on The Decay of World Civilization by William Henry Chamberlin, foreign correspondent and author. Forty students received the bachelor of arts degree at this, Juniata's sixty-eighth commencement.

The first period of the summer term opened on June 19 with an enrollment of 103. The faculty, chosen from members of the regular staff, is supplemented by Dr. Ralph W. Schlosser, professor of English at Elizabethtown College, and Prof. Forrest E. Reed, associate professor of French and Spanish at Manchester College.

Establishment of the Juniata Planning Commission was announced at commencement. The commission, a group of five members headed by President Ellis, will function with the assistance of associated alumni and faculty committees covering arts, business and industry, curriculum, home economics, music education, physical education, public relations, sciences, social life, and spiritual life. Believing that it would be both unwise and shortsighted to proceed into the future on the as-

### Brotherhood Giving

The Conference Offering was reported as \$82,315 and the Brethren Service giving during the Conference Offering period, May 17-June 10 totaled \$28,321. A more accurate statement of receipts to June 30 is shown as follows:

For the corresponding months, March 1 to June 30, 1942, Conference Budget giving totaled \$82,020 and for Brethren Service, \$63,385.

|                                | Conference Budget | Brethren Service | Total Combined |
|--------------------------------|-------------------|------------------|----------------|
| June, 1944 .....               | \$ 79,199         | \$32,450         | \$111,649      |
| June, 1943 .....               | 58,898            | 25,935           | 84,833         |
| Gain .....                     | \$ 20,301         | \$ 6,515         | \$ 26,816      |
| March 1 to June 30, 1944 ..... | \$142,865         | \$97,365         | \$240,230      |
| March 1 to June 30, 1943 ..... | 102,269           | 84,485           | 186,754        |
| Gain (dollars) .....           | \$ 40,596         | \$12,880         | \$ 53,476      |
| Gain (per cent) .....          | 39%               | 15%              | 28%            |

sumption that the college can follow the pattern of the past and continue to make a significant contribution, Juniata is seeking to reinterpret its aims and goals so as to be able to plan for and direct the changes which will inevitably come, rather than to drift as the victim of them.

### Elizabethtown College

Forty-five students attended the three-week intersession. Students from a number of other colleges attended.

The summer session opened on June 19 with an enrollment of forty-seven. Following this session will be the post session continuing for three weeks.

For the first time in the history of the college, Dickinson School of Law at Carlisle, Pa., offers a scholarship to cover the entire tuition charges for a graduate of Elizabethtown College.

Mrs. Mark Ebersole, '43, was recently appointed as the private secretary to President Aubrey of Crozer Theological Seminary, Chester, Pa. Mr. Ebersole is a second-year student in the seminary at Chester.

President Baugher was appointed by the Superintendent of Public Instruction to serve on a committee on postwar education for Pennsylvania. Dr. Baugher has been asked to make a study of Pennsylvania's present facilities for higher education.

Miss Edna M. Schock has been employed as a secretary to devote full time to the financial campaign. For several years she was the business manager of the Ontario Bible School, Fort Erie, Ontario, Canada, and was head of the business department in the same institution.

The Board of Trustees and the Alumni Council in joint meeting in the spring session of the board voted unanimously that a financial campaign should be launched as soon as

The increase in giving is in keeping with the increase in need and program. For all members having participated in this increased giving commendation is given. It is according to the New Testament to give as we are prospered and it is according to the love of Christ to share to meet a brother's need. This is one way to make real the brotherhood theme: Deepening Fellowship Through Christ—"That They All May Be One" (John 17: 21).

possible. President Baugher is the director of the campaign, which will continue to Dec. 31, 1946.

Prof. Forrest L. Weller is attending the University of Chicago this summer pursuing further graduate work toward his doctor's degree. During the coming college year he will be devoting part of his time to teaching and part time to the pursuance of graduate work. Prof. Luke Ebersole, instructor at the University of Pennsylvania, will teach the courses in sociology during Prof. Weller's absence.

### Does the Home Train Leaders?

Continued from page 15

We do not know whether we had a camp based on life, or whether we just lived and added a few activities commonly associated with camp. That it seemed valid and attractive enough to help our fifteen-year-old think of this summer as a "pattern for the future" was disclosed in his answer to a visitor's query. Eugene was a brilliant Chicago high school senior. He was superior mentally, with a strong interest and ability in practical affairs. He repaired the refrigerator, the sewing machine and the pumps when they failed us. He installed the radio in the wall, painted the car, wove rugs, repaired screens, fences and buildings, planted and harvested, made compost, supervised children and a dozen other things. Always he knew the chemistry, biology, botany and philosophy underlying the situation at hand. He could readily become a professor in any one of those fields some day. Yet when our visitor asked him what his future was to be he said quietly, "I plan to live. As soon as I can I'm going to get me a homestead."

Brookville, Ohio.



# 四海兄弟

"WITHIN FOUR SEAS ALL ARE BROTHERS" (Confucius)

## *Thirteen Brethren Martyrs of Liao Chou, China*

ANNA HUTCHISON

When our China missionaries vacated our mission territory in December 1940 in the province of Shansi, they came out to the coast at Peking, and later most of them came to America. It was a forced evacuation because of local circumstances, and not because of any persecution of the missionaries themselves. Rather, it was because of the attitude of the Japanese military toward our work, making it next to impossible for us to continue to "carry on," and also it was our deep desire to save our Chinese Christians and leaders from imprisonment and possible death, for it was toward these that the main force of the persecution was directed.

Already at Ping Ting Chou a number of Christian leaders and others had been arrested and imprisoned, when the general persecution against the Liao Chou church terminated in the tragic death of thirteen out of the sixteen who had been arrested between August 19 and November 16. All the arrests took place in our mission compound which was located outside the city wall, and in which place we had carried on our mission work since the occupation of the city by the Japanese.

During the first year of the Japanese occupation we were not seriously disturbed by them except that our work was considerably limited. It was in the early summer of 1940 that various restrictions and measures of persecution were brought to bear upon our Christian community, terminating in these tragedies. Both men and women were arrested, eight of each, and five of the thirteen put to death were women. Among them were our doctor, head nurse, teachers who were also preachers and leaders in the various activities of the church, high

school pupils, and Bible school students. Our country evangelists in unoccupied territory escaped the persecution and continued to carry on.

The first eight of the sixteen arrested were beaten and tortured to force them to confess that both they and the missionaries were communists, but there was no accusation against the remaining eight. It was evident that the main purpose of the persecution was to break up the power and influence of the church, and force the evacuation of the missionaries.

The first arrests took place in August 1940. It was just after the noon hour that Japanese officials called on Bro. Crumpacker, who was substituting for Bro. Wampler, then at the coast. Meanwhile armed soldiers had entered the compound and were searching the home of Mr. Li Ch'eng Chang, one of the leading teachers in our boys' school, and also the home of Wang Kuei Lin, who for many years had been cook in the missionary ladies' home. Apparently the search was made to apprehend any communication that these men may have had with the communists who were in the outlying country districts.

In this case, although they found no evidence, both men were arrested and taken into the city. The next day, however, Kuei Lin was released and returned to us, saying that he was told by the Japanese that he was a good citizen and that he had been arrested by mistake. His release, however, was only temporary, for some weeks later he was again arrested without any accusation and suffered the same fate as did the others. Mr. Li was never released, but was kept in prison sixty-one days, enduring much suffering and great humiliation, and was finally shot with the seven that were next arrested.

The second occasion of arrests took place the afternoon of August 23, five days after the arrest of Mr. Li. This time seven were taken, five men and two young women. They were Dr. Wang Yu Kang, our only doctor at the Liao station; Liu Fu Jung, our head man nurse in the hospital; Wang Kuei Jung, teacher, deacon and evangelist; Wang Pao Lo, a young man in high school; Liu Ch'un Jung, also a pupil soon completing his high school; Liu Chin Lan, a teacher in the girls' school; and T'ien (Pan) Mei Hsiu, a teacher in the girls' school and in the kindergarten.

These seven were imprisoned fifty-seven days. They were accused of being communists and were tortured and beaten to force a confession. Even the Japanese themselves at first reported to us that they would not admit it. But at the last the Japanese said they had confessed. Only our Father knows whether a confession was forced from them through beatings and torture or not. Even the young man, Pao Lo (Paul) had said, "I cannot tell a lie, even though you kill me," when they tried to force a confession. This entire group of seven together with Mr. Li, after enduring much hardship and privations for nearly two months, was shot October 19! They were buried on the spot.

How terrible and tragic would these things be, were it not for the many comforting, assuring promises found in God's Word!

The third series of arrests took place on October 7, six weeks after the arrest of the seven. This time a group of military officers, recently returned from the fighting front, came to our mission compound, accompanied by armed soldiers. Some of them went directly to Bro. Wampler's home, for he had returned from the coast, and searched his house from attic to cellar without giving any reason. Coming to the house where Velma Ober, Hazel Rothrock and I were living, they searched it also. And from there we followed them to the hospital court at the south side of the compound, where other officers and soldiers had gathered together all the remaining people that were in the mission compound. We four missionaries, however, were discourteously ordered by one of the officers to leave, with the threat that if we didn't they would arrest all our people.

Afterward we were told by one of



our number just what happened after our going. When the thirty people who were still in the compound were all brought together in the hospital court, the officers demanded all keys turned over to them. Then they separated all whose homes were in the city or suburbs but had come into our mission compound as refugees and told them that they should return to their homes immediately. About half of them left. Following this the officers chose from the remainder that were left six of our young women and two men. They took them into the city, imprisoning them in an

open court to the rear of the house in which the Japanese city officer with his interpreter and helpers lived. Here they were detained until October 12. Three of the women were taken out to a mound within the city wall, near the west gate, and there were cruelly stabbed with the sword; their bodies were thrown into a near-by air-raid dugout, and the next day men were sent to fill the cave with dirt.

The next day the three remaining girls were released and allowed to return home. But apparently they barely escaped the fate of the others! The day before we with sad

hearts left the work at that place, one of the girls that was released came to my home and told how they had again and again been grilled with many questions. Then, with tears streaming down her cheeks, she told me the pathetic story of their mistreatment by drunken officers. Then grasping my hand with a viselike grip, she pleaded, "O Hou Chiao Shih, pray for me!" Truly, the Lord knows them that are his.

She then told me that after their return to their homes the Japanese priest called, and told them that they had barely escaped with their lives. For, he said, had they remained one day longer they too would have been killed. Apparently the city officer had released them over the head of the military officers.

The eight that were arrested on this occasion were the three young married women who lost their lives: Chang Shu Mei, teacher in our Liao Women's Bible school; Chao (Sung) Su Ti, an advanced pupil in the Bible school; Chao (Ch'eng) Yü, also a pupil in the Bible school; and the three who were released: Chao Kai Hsien, daughter of our mission carpenter, and Chang Kai Hsien, both of whom were practical nurses in the hospital; Tsao (Feng) Yü Fen, a more recent pupil in the Bible school. This all happened while the first eight were still in prison.

The two men, Wang Kuei Lin, who had been arrested before and released, and Chao Ch'un Jen, the hospital cook, were kept in custody until November 16. Then they were taken out and also shot.

Again, there seemed to be enacted in our midst a major persecution, like unto that of the early Christians!

Thanks be to God, there are some things which no man can destroy, or even touch! Jesus said, "I give unto them eternal life and they shall never perish, and no man shall pluck them out of my hand." Paul proclaimed with confidence, "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

The life stories of these martyrs will appear in future issues of the Gospel Messenger.

Easton, Md.

• • •

Thou art not idle: in thy higher sphere Thy spirit bends itself to loving tasks, And strength to perfect what it dreamed of here Is all the crown and glory that it asks.

## What to Pray For

Week of July 15-22

### Frank H. Crumpacker

Born May 13, 1876.  
Sailed to China, 1908, 1917,  
1928, 1936.

### Anna Newland Crumpacker

Born Sept. 29, 1882.  
Sailed to China, 1908, 1917,  
1929, 1936.



Frank H. Crumpacker has had the wonderful experience of seeing the work of the Church of the Brethren in Shansi, China, grow from the beginning until the present day. He was in the first party sent out by the church and his heart is still in China, although he has been in the homeland since 1941. During the thirty-six years which have passed, he has seen the establishment of work at five different stations: Ping Ting, Show Yang, Liao Chow, Chin Chow, and Tai Yuan. And he has seen more than 3,000 enter the Chinese Church of the Brethren.

Sister Frank Crumpacker has also pioneered in the planning of the church in China. Her work has been especially directed to the women and yet her influence and teaching have been felt in all lines of work. It is not easy for those who have lived more than a quarter of a century among the peoples of another land to settle down in America and feel at ease, for many heart strings bind and many voices call. At present the Crumpackers live at Elgin, Ill., but they are often absent from home as they visit among the churches.



### Dr. Daryl M. Parker

Born March 17, 1904.  
Sailed to China, 1933.

### Martha Neiderhiser Parker

Born January 31, 1907.  
Sailed to China, 1933.



One term of seven years was given to China by Daryl Parker between the years 1933 and 1940. Like all missionary doctors, he devoted himself constantly to the healing of bodies and the teaching of health principles which would lift the people to a higher and better manner of living. Since the way was closed for him to return to China in 1941 he has been working in Puerto Rico. If present plans work out, Dr. Parker with four other China missionaries expects to go to the interior of China within the next few months.

Returning to the homeland from China in 1940 along with Dr. Parker, Martha and the Parker boys, Donald and Robert, hoped that it would not be an extended furlough, but that they might soon return to China. Since they could not return to China they went to Puerto Rico and during the past two years their strength has been given to their fellow men at the Castaner hospital.

As soon as plans can be carried through the Parker family will return to the States, so that Dr. Parker may return to China.

Let prayer be earnest in behalf of these China missionaries and for the work and peoples they love.





Kemper Nomland, member of the fine arts group at Camp Waldport, does a mural painting.

### The Fine Arts at Waldport

WILLIAM EVERSON, DIRECTOR

A long time before it was anything else, the fine arts school at Waldport was an idea; it was in the minds of men at the opening of the first camps. As soon as the possibilities of what C.P.S. could be became evident there was an expression of need for it. When news of its actuality spread through the camps men wrote in to say that this was what they had been waiting for these many months.

It was a long time coming. There were more immediate and pressing details to be worked out. The whole C.P.S. system was going through its growing pains. The churches were not prepared, by direction or tradition, to foster the idea, and feeling for it was sporadic and undeveloped.

But by the summer of 1943 the time was ripe. On the West Coast the men of B.C.P.S. had been developing their own creative activity. Cascade Locks had its Illiterati, Waldport its Untide Press and Santa Barbara a kindred group. When Harold Row made his tour of the western camps, he went back to Elgin with the idea firmly in mind and prepared to do something about it.

But there arose the difficulty of which camp was to house the venture, and summer wore into fall. Not until December, when Morris Keeton, educational director at the Elgin office, came out to the western camps, was Waldport selected. A prospectus was prepared, and re-

quests for applications were issued. On February 15 the school was officially opened. It was, however, two months before the first transfers came through. At this writing, early in May, with the groundwork laid, the facilities developed and the rudiments of a thriving program already established, we appear on the threshold of achievement.

The fine arts at Waldport is simply a grouping together of serious artists—writers, painters, sculptors, musicians, actors—in C.P.S. Its procedure is that of free association—the natural stimulation of concept and attitude when men of mutual concerns are brought together. Its purpose is to demonstrate that the American pacifist movement is capable of a maturity of expression and a breadth of concept it has never yet achieved, and to enable those men in the camps who are so constituted to work for pacifism in a way that is closest to their talents. Through this effort we hope to prove our contention that pacifism, the pacifist principle, is the natural inheritor of the arts. We give no guarantee of attainment, but we see the need, and we must make the attempt.

As to the outline of the fine arts program, the very nature of the venture makes it hard

to detail. We pursue no formalized schedule. We do not ask any given number of work hours per week of participants. Being interested in results, we have tried to devise a method of procedure which would, under the special nature of the activity we pursue, yield those results; our decision is: there must be no method at all.

What, then, is our criterion? How do we determine, when our limit is passed, whether or not we have succeeded or failed? There will be no attendance records to check, no papers to grade, no statistics to compile. Our success can only be measured in the minds of the men who came, and perhaps in their notebooks, their sketch books, and their manuscripts. We can hope for more tangible returns: a bundle of paintings, a book or two from the press, a sheaf of photographs, a handful of programs passed out at events. There may be cloth from the loom and bowls from the kiln, but we declare at the start that these are not the measure. It is because of our faith in the kind of learning that obtains when men of like interests can mingle together, in the meeting of minds, the shock of recognition that springs between the moment of contact and perception, that we are willing to trust to this way, and put our emphasis upon it.

The rest is a matter of factual presentation. Waldport is a converted C.C.C. camps, set on the Oregon coast, in the heart of one of the greatest timber producing regions of the world. It has four dormitories, well lighted, attractively painted inside and out, and compared to many camps, spacious, a mess hall, a recreation hall, a classroom, a craftsroom, a music room, a studio, a



Warren Downs, Arthur Snell and Robert Scott perform at one of the musical presentations of the fine arts group.



chapel with stage space, a lounge and a library. The camp is a stone's throw from the Pacific, back from a broad and wholly beautiful beach. A half-dozen miles to the south lie a series of headlands and cliffs, capes and inlets which "rival anything on the Pacific Coast."

Other facilities related particularly to the arts program include a phonograph and amplifier, private record collections containing somewhat over sixty albums, two printing presses, a pottery wheel, a loom, stencilizer, typewriters, silk-screen process materials, and two well-equipped darkrooms for photographic use. We hope to acquire a recording machine, and are proceeding with a design for a kiln to be used in the firing and glazing of sculpture.

The camp itself is democratic and liberal. If it is true of any unit in C.P.S., it may be said with perhaps the largest degree of truth here that the campers operate the camp program. Our program has been accepted by the camp body in a way that is very gratifying. Our dramatics and musicals have been well attended and warmly received—two requisites for any such creative activity. Both camp and project administration have been co-operative to an unusual extent. Rooms have been redesigned and space allotted to further the program. The response from the Elgin office has been especially fine. Indeed, its acceptance of this project has been for many of us the dominant factor in our continued faith in the C. P. S. program.

Our first term closes, officially, on August 15—an opening date set early to stimulate transfers confronts us with a closing date before we have ripened. Both, however, are technicalities. This is not the kind of program that can be squeezed by a calendar and we expect to continue what we have begun.

To date we have published a book of poems—*The Horned Moon*, by Glen Coffield (Waldport: The Unitive Press, 1944)—and are well into another. We have done dramatizations of sections from the novels of Wolfe and Dos Passos, as well as original work by a camp writer. These were experimental and made use of a narrator who delivered the text from beside the stage while the players depicted the action. It is our hope to establish here a co-operative acting group that will carry on into the postwar world as an organization devoted to preserving and presenting the best of the old and the new

in theatre. We have given readings and musical offerings, as well as a full-length concert by Warren Downs, cellist, and Robert Scott, pianist.

We have given our programs on those week ends in which we expected guests, and neighboring people have attended, thus lending these events a distinct feeling of occasion. We give a weekly record concert; have a sketching group, are instituting regular literary discussions. *Compass*, the distinguished all-C. P. S. magazine, has been brought here by Martin Ponch and is being actively supported by the arts group and the camp in general. Consider-

ing the tardiness of transfers, we feel we have made a successful beginning.

This much should suffice. Our aims have been high; we hope to keep them so. We trust we can make what has been begun an attestation to the essential creativity of the pacifist way of life. Perhaps no other program in C.P.S. depends so much on the individual worth of the men who attend it, and so little upon those who administer it. That is a challenge. The terms, however, are ours. I do not think we can ask much more than that the standards by which we succeed or fail have been of our own choosing.

## *Brethren Service News...*



This herd of nineteen heifers is shown in the barn at Nappanee, Indiana, just before starting their long journey to underprivileged homes in Puerto Rico. It is hoped that they will play an important part in a long-range program to improve the Puerto Rican diet which not long ago was said to include only a pint of milk per person per year.

**The first part of the demobilization plan** was drafted by the General Education Board working with the Brethren Service Committee. The tentative plans provide educational assistance for C.P.S. men wishing to attend Brethren colleges. Its purpose is to enable men to complete the training they need for their chosen occupations and to provide C.P.S. men with benefits roughly comparable to those which will be available to men returning from military service.

**Note:** See the "Church at Work" section of this issue of the Messenger for suggestions as to what local churches can do about the problem of demobilization.

**The C.P.S. guinea pig unit** at the University of Illinois was recently closed when the government refused to renew the contract under which the unit was operating. The twenty-three men in the unit were transferred to other Brethren camps and special projects.

**Church of the Brethren** plans for aiding Brethren men when they return from the army or from C.P.S. have begun to take shape in recent weeks. An Annual Conference decision made the Brethren Service Committee responsible for this work, and under B.S.C. leadership a committee on demobilization is being organized which will include representatives from all other Church of the Brethren boards and committees with an interest in the problem.

**New units** which have been approved to replace the Illinois unit include experimental O.S.R.D. projects at Manteno State Hospital, Manteno, Ill., under the University of Chicago (eight men), at Cornell University, Ithaca, N. Y. (four men), and at Haskins Laboratory in New York City (one man).



# The Church at Work

Demobilization has already begun. Over one million men already have been discharged from military service, and several hundred from Civilian Public Service. Many of these men are returning because of physical, mental or emotional disability. They need special attention.

Most men returning home following the war will need some help from the church in becoming adjusted to normal living. The help needed will include financial, vocational, educational and social aid. But the primary need will be spiritual. Conscription causes personality disintegration. Wars are accompanied by the twin evils of immorality and the breakdown in primary group loyalties, as in marriage and family, and the church. Returning servicemen will need the church and its services more than they need anything else.

The church is right now facing the biggest challenge of this generation. The church may be divided in opinion on the types of service its young men should accept under conscription; it dare not be divided on its responsibility toward returning servicemen of all classifications. Sons of the church are now scattered around the world. One of these days they are coming back. We must now be planning the kind of church and home community they, and we, want them to return to.

Demobilization should not be dealt with as an isolated problem. We are in a period of transition involving the total life of the nation. With the return of the serviceman we face also the demobilization and reconversion of industry, the unemployment of women, the aged and the handicapped, major shifts in population, perhaps increased racial tensions, and many other changes. The church's postwar program must give help to those affected in all these areas.

## Plans of the Brethren Service Committee

The Brethren Service Committee, in co-operation with other boards and committees of the church, is now planning a comprehensive program of demobilization and rehabilitation. A committee on demobilization is at work in the following areas of study and action:

1. Comprehensive study of exist-



## When the Boys Come Home

ing materials on demobilization and rehabilitation. More than one hundred official committees, government and church and community, are now working at this problem.

2. Conferences with church and government leaders planning postwar programs.

3. A survey of postwar needs of Civilian Public Service men, which will be used by the committee on planning its demobilization services to these men.

4. A program of interpretation and counseling with local churches in their preparation for returning servicemen.

5. An action program in the field of rural rehabilitation, with the hope that many returning servicemen may be located in strategic rural Brethren communities.

6. Plans for postwar education of men whose study was interrupted by induction, and others who may need to prepare for another vocation.

7. Financial assistance in establishing a home or business.

The committee is working with and on behalf of both the men in military service and the men in Civilian Public Service. Demobilization is an over-all problem. The church must keep fellowship with its youth in all the services. When they return home, they should be welcomed as a group. The church should be impartial in its concern. The needs of the various groups, however, may differ. Where this is the case different provisions may be necessary. For instance, a recent announcement of the Selective Service System regarding the re-employment of service men states: "The Act does not confer re-employment rights on conscientious objectors who have been assigned to work of national importance under civilian direction in lieu of military service, and it has been determined as our policy that the Selective Service System has no responsibility to aid such conscientious ob-

jectors in regaining their former positions or in obtaining new positions." Our church, therefore, will need to provide help for its Civilian Public Service men since the government fails to provide for them, as they do for those in the military services.

A great deal of planning on a national scale is necessary and desirable in order that the most practicable demobilization program can be developed, but, as in every church program, the most important responsibility falls upon the local congregation. It is important that each local church develop a program aimed at meeting this problem in the home community. It should contain projects such as those listed below.

## Suggestions for Local Churches

- I. Keeping fellowship with the men in service through—

- (a) Regular letters from parents, pastor and other church members.

- (b) Invitations to servicemen to attend worship and social gatherings of the church when they are home on furlough. Both military and C.P.S. men should be warmly welcomed.

- (c) Sending the men regular bulletins, including news about church activities, names and addresses of his friends away from home, reprints of the pastor's sermons, and other carefully selected literature.

- (d) Granting leaves-of-absence from various church responsibilities which the young men were carrying. This will help our young men to feel that they are really needed in the program of the church.

- (e) Systematic means of getting in touch pastorally with the men as soon as they return.

- II. Enriching the local church program to meet the challenge of the postwar world.

- (a) The returning serviceman will expect his church to be world-minded. He will be mature beyond his years. He has been trained for action. He should be challenged by a dynamic program of missions, Christian education and world-wide relief and rehabilitation.

- (b) The returning serviceman will expect his church to have a strong peace education program. He will be convinced that the church must make future wars impossible.

- (c) The returning serviceman



will expect his church to be active in the local community. The church must co-operate with other groups in programs of lessening racial tensions, reducing juvenile delinquency, temperance education, etc.

III. Establishing a local committee on service to returning members. This committee should be representative of the whole church and appointed or approved by the council. It should work as much as possible through existing organizations of the church, encouraging each of these to activity in this field.

This committee should get in touch with other church and social groups in the community working on this problem. Some of the specific problems which the committee might prepare to help on are:

- (a) Jobs for returning members.
- (b) Financial resources needed for training or setting up in business.
- (c) Rehabilitation of the physically handicapped or emotionally maladjusted individuals.
- (d) Readjustments in family life following wartime pressures.

## *With the Minister . . .*

H. L. HARTSOUGH

### **The Forgotten Pastor**

He is not asking for recognition. In fact, he has given the matter very little consideration. We are members of a church where class distinction seems strangely out of place. Among the Brethren there are no great and no small people but all are one, interested in the promotion of a vital Christian cause.

In spite of the above facts there is such a thing as the forgotten pastor in the Church of the Brethren. A few words of recognition will do him no harm.

There are a few pastors who are quite generally known and appreciated across the brotherhood because of the churches they serve or because of some distinctive service they render. There are other ministers we learn to know and appreciate because they serve in some difficult field in this or other lands. We all have a special interest in them. They belong to all of us.

The great majority of churches are served by faithful and efficient pastors who receive little recognition and are not well known beyond their own district. My work takes me into many of their churches and into their homes. I have a growing appreciation for the quality of work they are doing and the splendid spirit they manifest. Their names rarely appear in the Gospel Messenger. They are not often asked to give major addresses at Annual Conference. When they answer the call to be the pastor of a quiet rural church, no special consecration service is held for them. We do not send them to their responsible position with the God bless you of a handkerchief salute and the singing of Speed Away, which seem so right and appropriate on other occasions.

Yet it is on this body of quiet faithful pastors that we must depend for the progress of the church. They live very close to the lives and the hearts of our total membership. They not only interpret God's Word to the people but they also administer the program of the church. We must depend largely on their spirit, their voice, and their enthusiasm to maintain the unity of the church during these days of unrest. Because of their faithful service across the years they have earned the right to bring comfort to broken hearts and broken homes in these days of tragedy and uncertainty. No strange voice could do this. A stranger can preach great ideals but these pastors live constantly under the constant observation of those to whom they minister. They must be like the sermons they preach.

These faithful pastors may be forgotten by the general church but they are not forgotten by those to whom they minister.

No one has the privilege to enter so completely into the inner life of the people of the community as the pastor. The holy-of-holies of human hearts and human relationships are open to him. He is called to share their highest joys and their deepest sorrows. It takes great souls to be worthy of such confidence.

Let us give our faithful pastors an encouraging word. Let us assure them that we recognize the importance of their ministry. In What to Pray For would it not be good to list them occasionally as the center of our petitions? They need to feel the undergirding of our interest. It is an inspiring feeling to know that others are depending on your faithfulness. Every local church should rediscover the significance of the one who ministers to them in the Word.

(e) A program of personal counseling.

(f) Directed recreation by church and community.

### **Resource Material Which May Help**

*Where one may write for advice and materials:*

1. Brethren Service Committee, or Board of Christian Education, 22 S. State Street, Elgin, Ill.
2. National Resources Planning Board, Washington, D. C.
3. International Council of Religious Education, 203 N. Wabash, Chicago, Ill.
4. Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.
5. National Service Board for Religious Objectors, 941 Massachusetts Avenue, N.W., Box 1636, Washington, D.C.
6. Service Men's Christian League, 1703 Chestnut, Philadelphia, Pa.

*Local community agencies which might be consulted:*

1. Young Men's Christian Association.
2. Young Women's Christian Association.
3. Ministerial Associations.
4. United Service Organizations.
5. Council of Churches.
6. Community Council of Social Agencies.

7. Public Welfare Departments.

*Some excellent recent pamphlets:*

1. Demobilization Bulletins, The Department of Christian Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee.  
No. 1. Survey Work Sheets. 10c.  
No. 2. Plans for Demobilization. 15c.  
No. 3. Serving Those in Service. 10c.  
No. 4. No Calories in Confetti. 10c.

Other bulletins will be issued every two months. A year's subscription may be secured for 50c.

2. Postwar Plans of National Interdenominational Agencies, Friendship Press, 156 Fifth Avenue, New York 10, N.Y. 25c.

3. The Church and Returning Service Personnel, No. 1, Attitudes and Problems. 10c. Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, N.Y. Other pamphlets in this series are in preparation.

4. Postwar Training and Adjustment. Institute of Adult Education, Teachers College, Columbia University, New York, N.Y.



5. Problems of Returning Servicemen, by Frank Sinclair. A series of three booklets (65 articles) published by the Milwaukee Journal and reprinted. Available from the Journal.

#### ADULT DISCUSSION OUTLINE

### Exploring the Hymnal

Sunday, August 6

Scripture: Psalm 96

In preparation for this meeting have someone count the number of hymns in the Brethren Hymnal with which your congregation is familiar. The chances are you will discover a vast unexplored section. Discussion will probably show that many people are not aware of the different types of hymns or their use.

The following activities may be carried out during the meeting: Learn one or more new hymns. Turn to the Table of Contents on page v, noting the items included in the hymnbook in addition to hymns; discuss the use of the various sections; turn to the topical index of hymns, pages 511-520, scan the variety of hymns and then choose hymns which might be used in a complete service: opening hymn, hymn of praise, hymn based on Scripture, prayer hymn, hymn on a chosen subject, hymn of dedication, and closing hymn. Close the meeting by singing several of the hymns which have been chosen.

Resource Material: Hymnal, Church of the Brethren.

## Correspondence . . .

### The Alliance Church

Eighteen years of indebtedness were ended for the Alliance Church of the Brethren of Northeastern Ohio on May 14. Bro. V. F. Schwalm of Manchester College delivered both the morning and the afternoon address. The two oldest charter members of the church, Brethren Edwin F. Garman and John R. Hoffman, participated in the actual burning of the note as a part of the worship at the special afternoon service, in which several ministers of the district assisted Pastor John Wm. Detrick.

The Alliance church began in the prayer meetings held in the homes of Brethren and others who had moved into the city from the Freeburg, Reading and Science Hill congregations. The Sunday-school sessions were held in a near-by schoolhouse. The building of the church began in the spring of 1926.



Just before the roof was to be placed, the structure was destroyed by a cyclone. Readjustments were made and the present building was constructed. Dedictory services were held Oct. 17, 1926, with Bro. Otho Winger of Manchester College as the principal speaker.

With the aid of the General Mission Board, the district mission board, and other congregations of the district, the Alliance congregation was able to survive the depression years. At the same time, the debt was being reduced under the leadership of the various pastors: J. L. Mahon, Oliver Royer, J. W. Fyock and J. A. Buffenmyer.

Beginning in 1943, the congregation made a special effort to liquidate the debt within a three-year

period. Although gifts were made on a voluntary basis, the interest shown by members and friends terminated the debt within a year and a half. On Easter morning, the offering was dedicated to complete the payment of the remaining burden of \$250. The amount of the offering was \$407. As the congregation sang the doxology, an elephant on which the gifts had been recorded was removed from the wall, signifying an accomplished task.

Free from debt, the Alliance congregation has visions of new service which it may render to the larger program of the brotherhood and new goals in moral and spiritual living for each of its members. —Mrs. Ida Gwynne, Alliance, Ohio.

### Something About Our Credit Union

Several inquiries have come regarding the credit union which is functioning in the Elgin church, and it has occurred to some of us that interest might be sufficient to make a statement on the matter in the columns of the Messenger.

It was in December 1941 that the Brethren Parish Credit Union was organized in Elgin. There were nine incorporators. Membership in it has grown to 73. Shares paid for now amount to more than \$5,500. More than \$2,000 is now out in loans to members and more than \$2,000 is invested in income-producing securities. The treasurer must be bonded.

A credit union is a savings bank, a co-operative among a group of persons having some common social, cultural, or economic ties. In Elgin, Illinois, there are more than fifteen such group organizations. Some are in industrial plants—employees of the Brethren Publishing House have one; some are among store employees and one besides our own is for members of a church parish. In the state of Illinois there are more than 800 credit unions with estimated assets of about \$40,000,000 and with about 400,000 members. In the entire United States

there are several thousand of them. They are also operating in Canada, in Mexico, in New Zealand, in Nigeria, and not long ago the Gospel Messenger carried a story telling how Bro. I. W. Moomaw had promoted their work among our Indian Christians.

There are two main objectives in credit union operation. One is to encourage the saving of small amounts of money. Some people do that already by depositing it in postal savings or in other ways. The motive back of that is primarily to save as an investment. The investor is thinking only of profitable and secure investments for himself. Small amounts put into credit union shares, however, build up a fund from which others of the same group may borrow when need arises, which brings in the motive of extending help, of being of service, along with the investment idea.

The second objective in a credit union is to make a place and provide a fund from which members of the group may borrow. The many announcements over the radio in behalf of some loan company and the many advertisements reaching us through the mails indicate that small loan companies are doing a lot of business, else they could not afford to spend so much in adver-



tising. This is just another way of saying that people are borrowing money, millions of dollars of it, regularly.

These loan companies have to operate under the laws and the rates of interest which they charge are legal, so far as that goes. In Illinois, it is up to 3.5 per cent a month, or 42 per cent a year. There are many members of the Church of the Brethren whose circumstances drive them to borrow from such companies at such usurious rates of interest.

In the credit union, the members elect their own board of directors from among themselves. These directors determine the rate of interest which borrowers are asked to pay. In Illinois, state law provides that it may not exceed one per cent a month on the unpaid part of a loan, and the directors may set it at any figure they choose from that on down to zero. In our Elgin Parish Credit Union, we have operated so far at the rate of seven per cent annual interest. We also have a contract with an insurance company which provides for payment of the debt by the company in case of the death of the borrower and the credit union pays the premiums on this insurance.

By contrast, a \$100 loan at a loan company would demand payment of \$3.50 in interest the first month and no insurance provided. In our parish credit union, the interest on \$100 for one month is \$.59, insurance provided.

In the two-and-a-half years of the life of the Brethren Parish Credit Union in Elgin, we have extended loans amounting to a total of more than \$7,100. Here are some of the purposes for which they were made: to build a chicken house, to pay a doctor's bill, to pay cash for next winter's coal, to take advantage of a bargain in a used refrigerator, to buy a washing machine, to make a down payment on the purchase of a home, to finance travel expense, to make cash payment on educational expense, and such like. In the scheme of organization, there is a committee of three members of the group who examine and approve all applications for loans before they are completed.

The growth of the organization in the Elgin parish indicates something of the need which its operation is satisfying. It is purely a co-operative movement. All officers serve without pay. It is a setup for caring for our minor economic needs among ourselves. The motive is purely service.

It is the belief of this writer that any congregation among us may well look to providing for its members such a self-help service as the credit union makes possible.—W. O. Beckner, Elgin, Ill.

## How Shall We Pray?

How shall we pray? Should we not pray earnestly and sincerely? Do we pray the Lord's Prayer sincerely? When we say, "Thy will be done on earth as it is in heaven," are we willing that his will be done in our lives? Sometimes his will may mean hardship and suffering. In such a case many prefer that their own will be granted. If we are not willing that God's will be done in our lives, do we not hinder the growth of our spiritual lives and the progress of his great kingdom?

Certainly most Christians desire to have a love more like Christ's, to possess greater patience and to have a deeper faith in God. Let us consider for a moment what it may cost to possess these. Love is sometimes generated through suffering; it may take much to give us a great heart of love. Patience is often gained by the path of hardship and suffering too. Remember Job? A great faith in God can come only by the way of the cross.

Are we willing to pay the price, whatever the cost, that God's will be done in our lives? May we pray sincerely, "Thy kingdom come; thy will be done."—Esther J. Gosnell, Mt. Airy, Md.

## Mortgage Burning and Dedication At Williamsburg

April 16, 1944, was a day of rejoicing for the members of the Williamsburg church of Middle Pennsylvania, marking the first time in a period of thirty-two years the church was free of debt. The mortgage-burning service on this day was the end of a movement that began with the building of our original church house in 1911 with dedication services in charge of I. N. H. Beahm in February 1912; since then a parsonage was added in December 1923, and an annex to the original church building during the summer of 1934. Dedication services were in charge of C. C. Ellis of Juniata College in January 1935.

Items of interest in the mortgage-burning service were: history of our church from 1911, when it was a part of the Fairview congregation, to the present time by D. R. Sollenberger; reading of the minutes of the organization meeting for the Williamsburg church by Mrs. Kathryn Renn; special music by a men's quartet and the church choir; financial report by the church treasurer, Havis Shelly, showing a balance in the building fund treasury of \$563.30, which has been set aside as a fund for needed repairs to our present buildings; sermon by our elder, H. H. Nye, and the mortgage-burning ceremony by Mrs. Sarah Shelly, Mrs. Cora Loose, and Mrs. Cora Holsinger. This service was closed with silent prayer and benediction.

A fellowship meal served by the ladies of the congregation was enjoyed at noon by approximately 100 members and friends. A program of music and informal talks was enjoyed following the meal. A special feature of this program was a poem written for the occasion by Mrs. F. J. Byer, our former pastor's wife.

Our entire program of the day was ended with a prayer for greater prosperity in our church.—Naomi E. Sollenberger, Williamsburg, Pa.

## The Color Line

A few weeks ago the driver of the bus on which I was riding suddenly stopped in open country, and approached another man and me who had taken the comfortable rear seats. To our amazement he asked us to leave our seats. Suddenly turning to two women who were sitting several seats in front of us, he asked them to take the seats in the rear which we had just vacated. Of course—you guessed it—the women were colored and we were white. A friend of mine recently was on a bus when the driver likewise stopped in open country. This time he asked a wounded colored soldier, recently returned from overseas, to move to the rear.

Incidents such as these demonstrate that we have not learned to respect the rights of our fellow men. One sincerely asks the question, "How valid is a democracy or a Christian social order in which such scenes are allowed to occur?"

The only way for Christians to fight against despotism and tyranny is to proclaim and exemplify more vigorously than ever before the principles of brotherhood and equality. The most glorious victories on the battlefields or the high seas are utter defeats as long as the hopeless muddle of inequality of human beings and disrespect of human personality is allowed to exist.

Let us as ministers, unable to glorify the sword and gun, sharpen the weapon of the Spirit by which injustice and hatred will be overcome.—A. Stauffer Curry, Bridgewater, Va.

## Train Up the Child

"Train up a child in the way he should go, and when is old he will not depart from it" (Prov. 22: 6).

The memory of youthful years lingers on. What a child is taught to do and what he does in his youthful years becomes a mold for his later life. The training of children has become a problem today, with juvenile crime increasing, juvenile delinquency prevailing, and juvenile depredations becoming very startling and distressing.

The blame to a very great extent can be laid directly upon the failure of parents to exercise their parental



## Mortgage Burning Service

Sunday, May 7, marked the forty-fourth anniversary of the Pittsburgh Church of the Brethren. As a fitting part of this service the mortgage on our newly purchased church property was burned.

The present church building and parsonage were purchased from the Methodist congregation on Nov. 1, 1942. The building was formally dedicated on May 16, 1943. On Sunday, May 7, 1944, the congregation was free of all indebtedness. The congregation spent for the purchase of the new buildings, repairs and alterations a total of \$21,081.72. From the sale of the old church properties and through contributions the church received \$21,553.57. Of this amount \$8,253.57 was in contributions from members and friends of the church.

The program on May 7 included special musical numbers, a summary of the building program by E. Stanley Fadely, a prayer of thanksgiving by the elder, Wm. D. Rummel, and the burning of the mortgage in charge of the trustees.

Those in the picture are, left to right: A. O. Horner, chairman of trustee board; William D. Rummel, elder; Wilbur H. Neff, minister; Mrs. Vera Shaw, William Barnett, Orville Hoover, Clarence Wissemann, all members of the trustee board; Stanley Fadely, financial secretary.—M. Elizabeth Barnett, Corresponding Secretary, Pittsburgh 17, Pa.



duty. There are many angles to the question involving the negligence and irresponsibility of the parents.

What father does, very often the son does. What mother does the daughter will try to follow. Parents cannot be too careful in what they do and what they say. What parents give assent to for children, when the children are yet in their care, sets the pace whether it be for the better or the worse.

If parents consent to and furnish money toward the support of the way of the world, what else may they expect of the child than to become entangled in the way of the world? Can we train up the child in the way he should go so that when he is old he will not depart from it, and yet let him do whatever he wants to do?

The safe way is to please God first and always. Give no consent to evil at any time or in any manner. Overcome it at the onset, or before it takes a hold.—John B. Shank, Greencastle, Pa.

### Intoxication Folly

"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise" (Prov. 20:1). These are the words of the wise man.

Might we say the use of wine makes a mocker out of any man, and the power of strong drink makes men rage? Therefore, anyone who allows himself to become so degraded, so obliging to the drinking crowd, as to accept the spirits into his system, certainly cares little for decency, respect, honor and even his own welfare. He has little if any regard for his fellow men, his God, or eternity.

The Scriptures clearly inform all those who search them of the judgment, indignation and torments that are reserved for those who make themselves slaves to alcohol, who love the fools' paradise. All down the pages of sacred history and the history of nations are the blots and the scars which are attributed to one thing, intoxication.

How dark and terrific has this become to the human race! Too many have placed themselves almost below the lowest order of beasts, and yet they are unable to realize the discontent and woe it brings to mankind.—John B. Shank, Greencastle, Pa.

### Samuel M. Brown

Samuel M. Brown was born near Independence, Ohio, Sept. 12, 1845, and grew to manhood in or near this community. In 1878 he became a



member of the Church of the Brethren and served his church faithfully as minister and elder for many years.

In 1869 he was married to Arena McKee, who preceded him in death in 1884. To this union were born three sons and a daughter. In 1886 he was united in marriage to Nancy Jaqua, who preceded him in death in the year 1916. To this union was born one son, Harlow J. Brown, Wichita, in whose home the deceased had lived since 1916.

Bro. Brown moved to a farm near Garden Plain, Kansas, in 1879, and made his home there until 1899, when he moved to Wichita. While living at Garden Plain he was elected to the ministry of the church, and served as a pioneer preacher in several congregations. For several years he ministered to the Kechi congregation, making the trip on horseback or in the family carriage. He served the church during the period of the free ministry,

and received no salary for his services. He was a charter member of the Wichita church, supplied the pulpit at times, and was one of its elders. He enjoyed a wide acquaintance with the leaders of the church over a period of many years and attended a number of Annual Conferences. He loved and expressed intense enjoyment of his home life and family relationships.

Bro. Brown passed on to his reward May 16. Had he lived until Sept. 12 he would have been ninety-nine years of age. Surviving are two sons, one daughter, sixteen grandchildren, twenty-one great-grandchildren, and three great-great-grandchildren. He enjoyed excellent health and remained quite active until the last two years of his life. Funeral services were conducted by the undersigned, assisted by James H. Elrod, at the Downing mortuary. Burial was in the Attica cemetery, Goddard, Kansas.—L. Avery Fleming, Wichita, Kansas.

### Mrs. Frank N. Sargent

Mrs. Flora Burnett Sargent, wife of Frank N. Sargent, died May 4, 1944, aged 69 years. Her husband



and three of their four children survive her. Early in life she united with the church and had been faithful and active in the work throughout her lifetime. For fifteen years Bro. Frank Sargent was financial agent of Bethany Seminary and Bethany Hospital. During all this time he was away from home al-



most constantly. Faithfully and courageously she supported him in this great work for the whole brotherhood by keeping the home fires burning. By her bravery and self-sacrifice, she made it possible for him, more than all others, to raise over a quarter of a million dollars to finance the seminary and the hospital during the early and difficult years, when this work was new and otherwise unsupported. Through her co-operation he was able to render this vital service, until through his constant urging the church by action of Annual Conference finally took over the responsibility of financing Bethany Seminary by putting it into the Conference Budget.—A. C. Wieand, Oak Park, Ill.

### No Homemakers' Camp This Year

It was the plan to have Dr. Leland Foster Wood, secretary of the Commission on Family and the Home, to be the guest speaker at our homemakers' camp July 3 and 4 this year. Just recently, and too late to be able to get some one else of the same caliber, Dr. Wood had an accident and is confined in the hospital.

It was decided after much consideration, that owing to the fact that gasoline rationing is more severe now than before, and that the ranks of the young homemakers have been invaded very seriously by the war, we should call off the homemakers' camp for this year.

Your director of adult work and the council, under the auspices of the Board of Christian Education, are planning to bring family life institutes to the subdistricts this fall. This, we trust, will be even more helpful than the homemakers' camp because it will be brought within the reach of many more people. Plans have not yet been completed. More information will be forthcoming soon.—Elmer Brumbaugh, Director of Adult Work, Ravenna, Ohio.

### What I Wore on Mother's Day

For many years I have worn a white flower on Mother's Day. This year I picked a lovely yellow rose and pinned it on my dress. On the way to church I noted the color and realized what it stood for on Mother's Day—that she was still living.

After almost half a century my mother's teaching and her Christian spirit stand out so vividly in my memory, and are such a present influence over my life, that I feel she lives. I was glad I wore the colored rose.

We heard a great speaker give the Mother's Day address and say what a mother's task is. He pointed out how many things others can do as well or better. For example, a trained nurse can give more efficient care to the children when they are sick. Specialists along many lines can do what a mother cannot do.

But a mother has the molding of her child's character, and if she has the abiding spirit of Christ and takes time to teach her children, this heritage of spiritual teaching will live on and on—as after half a century my own mother lives for me in spirit.—Mrs. Sudie Miller Flory, Glendale, Calif.

## Matrimonial . . .

**Arlington-Jones.**—James Leon Arlington and Viola Jones, both of Modesto, Calif., at the Empire church, Calif., June 6, 1944, by the undersigned.—J. W. Deardorff, Waterford, Calif.

**Baker-Brandt.**—Rev. Mervin Baker and Betty Brandt, by the undersigned in the church at La Verne, Calif., May 31, 1944.—J. W. Lear, La Verne, Calif.

**Bieber-High.**—Charles M. Bieber of Philadelphia, Pa., and Mary Elizabeth High of Spring City, Pa., June 24, 1944, in the Roversford church, Pa., by the undersigned.—Caleb W. Bucher, Lancaster, Pa.

**Dove-Halterman.**—Russel Junior Dove of Mathias, W. Va., and Edna Lee Halterman of Bergton, Va., June 20, 1944, at the home of the undersigned and by him.—Samuel D. Lindsay, Timberville, Va.

**DuBois-Holmes.**—Jack DuBois of Rocky Ford, Colo., and Thelma Holmes of Los Angeles, Calif., in the Rocky Ford church by the undersigned.—Robert Tully, Rocky Ford, Colo.

**Edgecomb-Byfield.**—Raymond Robert Edgecomb of Modesto, Calif., and Thelma Jean Byfield of Riverbank, Calif., in the Waterford church, May 24, 1944, by the undersigned.—J. W. Deardorff, Waterford, Calif.

**Heiny-Brubaker.**—W. H. Heiny and Mae U. Brubaker of Grand Junction, Colo., June 2, 1944, in Salt Lake City, Utah, by the Rev. George Weber.—W. H. Heiny, Grand Junction, Colo.

**Kuntz-Horr.**—Leonard Kuntz and Opal Horr by the undersigned in the church at Glendora, Calif., May 20, 1944.—J. W. Lear, La Verne, Calif.

**Miller-Miller.**—M. Willard Miller and Josephine Ruth Miller of Waterloo, Iowa, June 1, 1944, in the Bridgewater church, Va., by the undersigned.—O. S. Miller, Bridgewater, Va.

**Nedrow-Preston.**—James Nedrow of Lake Ridge, N. Y., and Arlene Preston of King Ferry, N. Y., at the Lake Ridge church, N. Y., June 3, 1944, by the undersigned.—Norman J. Baugher, King Ferry, N. Y.

**Nelson-Land.**—James Nelson of Santa Monica, Calif., and Opal Land of Huntington, Ind., Feb. 29, 1944, at the Little Church of the Dawn in Santa Monica by the undersigned.—Fred W. Butterbaugh, La Verne, Calif.

**Rinehart-Schultz.**—Loren Merle Rinehart and Helen Mae Schultz, both of Waterford, Calif., at the Waterford church April 8, 1944, by the undersigned.—J. W. Deardorff, Waterford, Calif.

**Taylor-Acheson.**—Charles Glenn Taylor of Zigzag, Oregon, and Alice Jane Acheson of Glasgow, Mont., by Bro. Mark Emswiler of Poplar, Mont., in the Glasgow Baptist church, May 21, 1944.—Mrs. G. M. Taylor, Glasgow, Mont.

**Whittlesy-Baker.**—Taber Whittlesy and Isabelle Baker by the undersigned in the church at Glendora, Calif., June 2, 1944.—J. W. Lear, La Verne, Calif.

## Fallen Asleep . . .

**Brown, Henry,** was born Jan. 19, 1863, in Polk County, Va., and died at his home in Myrtle Point, Oregon, on June 3, 1944. He was married to Anna Keller on June 10, 1880, while living at Deertrail, Colo. They moved west in 1889, living in Washington for thirty-five years and the remainder of his life in Oregon. Bro.

Brown was a faithful member of the church. He is survived by his widow, one son and three grandchildren. Funeral services were held in the church in Myrtle Point with the writer officiating. Interment was in the Norway cemetery.—Marion M. Stern, Myrtle Point, Oregon.

**Brown, Nancy A.,** was born Nov. 30, 1845, and died June 18, 1944. She was the oldest member of the Bethlehem congregation, having been a member of the church over seventy-three years. She was the mother of eight children. Her husband, William Brown, and four children preceded her in death. Funeral services and interment were held in the family cemetery.—Oscar R. Fike, Boone Mill, Va.

**Burns, Aaron,** son of Michael and Nancy Anna Burns, was born in Elkhart County, Ind., Jan. 24, 1848, and died at his home near Burr Oak, Ind., June 10, 1944. On Nov. 6, 1890, he was united in marriage to Elmira Thornburg and to this union four children were born. His wife died twelve years ago. He leaves four children, three brothers, several grandchildren and great-grandchildren. His parents and twelve brothers and sisters were all members of the Church of the Brethren. The funeral was conducted at the United Brethren church with Rev. V. L. Garner officiating.—W. E. Burns, Chicago, Ill.

**Calhoun, Mary,** a native of Pendleton County, W. Va., died in the home of her grandson near Staunton, Va., May 21, 1944. She was aged eighty-one years. She is survived by two daughters, several grandchildren and great-grandchildren. In early life she united with the church. Her husband died a number of years ago. Her funeral was conducted at the Headwaters church by Brethren I. J. Garber and Carl H. Zigler, with burial in the near-by cemetery.—Mrs. Lucy A. Zigler, Churchville, Va.

**Early, Abram Michael,** was born on Jan. 8, 1876, and died June 15, 1944, at his home near Pleasant Valley, Va. He was a son of the late Samuel S. and Barbara Ann Early. His entire life was spent on the farm where he was born. On Nov. 24, 1898, he was united in marriage to Cora Gertrude Rhodes and to them were born seven children. Early in life he united with the church and for many years served faithfully as a deacon. Besides his wife he is survived by six children and a number of grandchildren. Funeral services were conducted at the Pleasant Run church by Bro. Jacob F. Replogle, assisted by Bro. W. F. Flory. Interment was in the Early cemetery near Pleasant Valley.—Olive M. Flory, Harrisonburg, Va.

**Fahnestock, Fianna,** daughter of the late John and Fania Oberholser, was born at Rothsville, Pa., July 23, 1867, and died March 24, 1944. On Aug. 5, 1888, she was married to Elam K. Fahnestock; three children were born into their home. She leaves her husband, one child, one sister, one brother, several grandchildren and great-grandchildren. Sister Fahnestock united with the church fifty-five years ago and remained faithful to it. Funeral services were conducted in the church, with burial in the Mohler cemetery. The undersigned had charge of the services.—C. C. Sollenberger, Ephrata, Pa.

**Fasnacht, Henry Milton,** was born in Lancaster County, Pa., Jan. 11, 1857, and died in Sebring, Fla., April 22, 1944. He was a faithful member of the church for nearly sixty-eight years and served as a deacon for twenty-five years. He lived at Sebring, Fla., twenty-two years. Surviving are his widow, one son, one sister and two brothers. The funeral was conducted in the Sebring church by Bro. H. A. Spanogle and Elder Edgar Stauffer. Burial was in Pennsylvania, where services were conducted in the Middle Creek church by Brethren John Myers and George Wolf.—Mary Miller, Sebring, Fla.

**Fravel, Betty Elizabeth,** was born Aug. 16, 1860, near Woodstock, Va., to Harrison and Mary Susan Copp. Most of her life was spent at Woodstock, where she united



ed with the church in youth. During her active days she gave much time and energy to various phases of church work and her chief interests centered there. Eight years ago she came to Bridgewater, Va., to be near her only son. She is also survived by four stepchildren. Her death on June 7, 1944, followed much patient suffering. Funeral services were held at the Valley Pike church with Bro. M. R. Wolfe in charge, assisted by Bro. C. B. Smith. Burial was in the near-by cemetery.—Mattie F. Wise, Bridgewater, Va.

**Griffin, James Floyd**, was born Nov. 30, 1861, and died May 28, 1944, at the home of his son near Churchville, Va., where he had lived for a year or two. He was the son of the late Robert Hopkin and Sarah Robertson Griffin and lived most of his life in Highland County. He was a member of the church for over fifty years and belonged to the Valley Bethel congregation. He spent much of his time reading the Bible. He is survived by one son, one brother, several grandchildren and great-grandchildren. Funeral services were conducted at the Wesley chapel church by Bro. Carl Zigler.—Genie Busard, Bolar, Va.

**Hahn, John Wesley**, son of Jeremiah and Sarah Hahn, was born Jan. 5, 1869, near Bradford, Ohio, and died June 17, 1944. On May 19, 1888, he was united in marriage to Isabell Blue, who died April 20, 1936. To this union were born four daughters, who survive with five grandchildren and one brother. He united with the church when a young man and was a faithful member. Funeral services were conducted at the home by Bro. Ernest Bowman; burial was in Clark's cemetery.—Lizzie Hahn, Winamac, Ind.

**Hemminger, Emma**, was born Dec. 12, 1863, in Wood County, Ohio, and died at the home of her daughter in Swanton, Ohio, on June 22, 1944. She was a faithful member of the church for fifty-one years and a regular reader of the Gospel Messenger all those years. She leaves three children, several grandchildren and great-grandchildren. Funeral services were conducted in the Missionary Alliance church in Swanton by Bro. J. A. Guthrie, assisted by the pastor of the church, Rev. Bains. Burial was at New Rochester, Ohio.—Gertrude E. Guthrie, Metamora, Ohio.

**Hershberger, Emma Ruth**, daughter of David and Maud Steele Hershberger, was born Dec. 9, 1916, and died May 30, 1944. She was a regular attendant at Sunday school and church as long as her health permitted. She had a quiet disposition and was loved by all who knew her. She is survived by her parents, three sisters and two brothers. Funeral services were conducted in the Snake Spring Valley church by Bro. Alva Shuss, assisted by Bro. Percy Kegarise. Interment was in the Everett cemetery.—Fannie E. Snyder, Everett, Pa.

**Hoard, Ella Frances**, daughter of the late Elder Francis and Mary Durr, was born Aug. 12, 1891, and died May 28, 1944. Mrs. Hoard was baptized into the church at the age of twelve and remained a loyal follower of the Lord until death. In 1924 she was united in marriage to Bro. Ira Hoard of West Virginia, who died in 1936. To them were born six children. She leaves five children, two brothers and one sister. When health permitted she was an active Christian worker. During her long illness she frequently called for the anointing service. Funeral services were conducted in the Independent Church of the Brethren in Glendora by Cecil Cline, assisted by Kenneth Shively. Interment was in the Oakdale cemetery.—Arthur A. Durr, Pomona, Calif.

**Hunsberger, Maude**, wife of Elder William H. Hunsberger, died May 18, 1944, aged sixty-six years. She was a member of the Welsh Run church most of her life and was a great help and inspiration to her husband in his ministerial work. She is survived by her husband and five children. Funeral services were conducted in the Broadfording church by

Brethren David Petre, Frank Laughlin and Russell Martin. Interment was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

**Husposka, Nora**, was born near Bear Lake, Mich., on Oct. 25, 1867, and died at Myrtle Point, Oregon, on May 22, 1944. She moved to Oregon with her husband, who was an artist, about twenty-two years ago. She became a member of the church in 1936 and was faithful and active as long as she was able. Funeral services were held in the Myrtle Point church, and burial was in the Hayes cemetery near Powers. The writer officiated.—Marion M. Stern, Myrtle Point, Oregon.

**Livingood, Peter L.**, died May 30, 1944, at his home in Salisbury, Pa., aged eighty years. He was born in Garrett County, Md., to Samuel J. and Nancy Lichty Livingood. On Feb. 14, 1889, he was married to Minnie Viola Green, who died Oct. 15, 1927. Ten children were born to this union. Sept. 15, 1930, he was married to Mrs. Belle Kimmel of Nevada. Mr. Livingood was a veteran newspaperman and worked conscientiously and industriously at his business. He is survived by his wife, six children, seventeen grandchildren and two great-grandchildren. Funeral services were conducted at his home by Bro. A. Jay Replogle and Rev. Ira S. Monn, pastor of the Reformed church. Interment was in the I.O.O.F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

**Martin, Tobias Peter**, was born Nov. 18, 1868, and died June 3, 1944. He was born in the Bush Creek congregation, in what is now the Locust Grove congregation, and died in the Bush Creek congregation. Surviving are his wife, six children and one brother. Interment was made in the Pleasant Hill cemetery adjoining the church. Elder David E. Kline and the writer officiated.—William Kinsey, New Windsor, Md.

**Mays, Walter L.**, was born Dec. 11, 1882, and died May 21, 1944, at his home in Roanoke County, Va. He was married to Lula Flowers on April 7, 1907. He united with the church in 1936. Surviving are his wife and two sons. The funeral was conducted at the Hollins Road church by Bro. C. M. Key, assisted by Rev. J. E. Patterson.—Violet Janney, Roanoke, Va.

**Miller, J. William**, was born July 6, 1861, near Bridgewater, Va., and resided on the farm of his father, the late John C. Miller, eighty-two years of his life. The last year was spent with his son at Beckley, W. Va., at whose home he died suddenly on April 20, 1944. Following his father's occupations, he operated his farm and marble yard. Skilled as a sculptor, he worked quietly, patiently and honestly. He united with the church in youth and was one of its most exemplary members. On April 2, 1888, he married Alice Craun, who died seven years ago. Two sons survive. Funeral services were held at the College Street church with Bro. C. G. Hesse in charge, assisted by Brethren C. B. Smith and John Eller. Interment was in the Oak Lawn cemetery.—Mrs. Mattie F. Wise, Bridgewater, Va.

**Minnich, Alva J.**, son of Elder David and Soloma Minnich, was born Aug. 1, 1881, and died in the bounds of the Pleasant Valley congregation on June 16, 1944. On Feb. 4, 1906, he was married to Iva May Smith; to this union were born five daughters. Besides his wife, he leaves three daughters, three grandchildren and two brothers. Bro. Minnich was a willing Sunday-school teacher and served as superintendent, as well as in the deacon's office for many years. Funeral services were held in the Union City church by the writer, assisted by Elder Oliver Royer.—D. G. Berkebile, Union City, Ind.

**Mowery, David Henry**, died on his seventeenth birthday, May 27, 1944, at his home in Lewistown, Pa. He was a member of the Shaw Avenue church. Funeral services were conducted by Bro. Harold Snider; interment was in the Mt. Rock cemetery.—Ida M. Fisher, Lewistown, Pa.

**Myers, Frederick Landis**, son of Ralph and Beulah Myers of near Harrisonburg, Va., died in a Harrisonburg hospital on May 23, 1944, at the age of one month.

Besides his parents he is survived by one sister and a brother. Funeral services were conducted at the home by Bro. Jacob F. Replogle, assisted by Bro. W. F. Flory. Interment was in the Weaver's cemetery.—Olive M. Flory, Harrisonburg, Va.

**Parry, Fannie Gruber**, widow of the late John Parry, was born in Dauphin County, Pa., June 29, 1876, and died near Ipava, Ill., June 18, 1944. She is survived by two sons, several grandchildren and great-grandchildren, two brothers and three sisters. In early life she united with the church. Funeral services were held at the Astoria church by Bro. Lester E. Fike. Interment was in the Astoria cemetery.—Lizzie Riebling, Astoria, Ill.

**Pence, Mary Catherine**, widow of Henry Pence, died June 3, 1944, at her home near Broadway, Va., at the age of eighty-two years. She was a member of the Lutheran Church but was affiliated with the Brethren in the community where she lived. Surviving are ten children, several grandchildren and great-grandchildren, three sisters and two brothers. The funeral was held at the Trissell's Mennonite church near her home, with the writer and Rev. Lewis Showalter officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Perry, Margaret Malinda Benfield**, was born near Leatherman, N. C., Sept. 26, 1878, and died at Bakersfield, Calif., May 27, 1944. She was left without a mother at an early age and was cared for by her grandmother. She became a Christian in her youth and lived a faithful life until the end. She was the mother of five children, four of whom survive with several grandchildren and great-grandchildren; and her husband, H. O. Perry. She was a member of the Church of the Brethren and was highly esteemed by the church and community. Funeral services were conducted at the Delano funeral parlor by the writer, after which the body was sent to her former home in Louisiana for burial.—Andrew Blickenstaff, McFarland, Calif.

**Puiterbaugh, David**, was born Aug. 13, 1868, in Dayton, Ohio, and died May 30, 1944. He united with the church twenty-eight years ago and remained faithful. He was united in marriage to Navia Esterline Dec. 12, 1895. To this union was born one daughter. He leaves his wife and daughter, several grandchildren and great-grandchildren. Funeral services were conducted by Bro. Roy Teach at the Dunkel funeral home, with burial in the Arlington cemetery.—Mrs. W. Russell Miller, Brookville, Ohio.

**Sarver, Estelene and Oretta of Roanoke County, Va.**, died Jan. 9, 1944, when their truck turned over and fatally burned them. Estelene was born Nov. 20, 1924, and united with the Hollins Road church at the age of twelve years. Oretta was born June 19, 1926, and united with the same church at the age of fourteen years. Oretta was married to George Stevens less than two months before her death. He survives her. They are both survived by their parents, Mr. and Mrs. H. J. Sarver, three brothers and three sisters. The funeral was conducted at the Hollins Road church by Bro. C. M. Key. Burial was in the Sherwood burial park.—Violet Janney, Roanoke, Va.

**Whisler, Howard A.**, was born at Adel, Iowa, March 17, 1894, and died at Bakersfield, Calif., May 24, 1944. He came with his parents to Sunnyside, Wash., in 1902 and to California in 1903. On July 10, 1915, he was married to Olive Carr, who survives with three children, one sister and one brother. He became a member of the church in early life. Funeral services were conducted by the writer at the Payne and Son funeral home in Bakersfield; interment was in the Union cemetery.—Andrew Blickenstaff, McFarland, Calif.

**Whitmer, Emmert Calvin**, son of Abraham Whitmer, was born in Pennsylvania Dec. 22, 1860, and died May 12, 1944, at Curlew, Iowa. When he was two years old his parents moved to Carroll County, Ill., where he grew to manhood. In 1882



he came to Iowa. On Feb. 16, 1886, he was united in marriage to Catherine Hawbaker, who died thirteen years ago. They established a home near Curlew. He lived on the same farm for sixty-one years. Five children were born to this union; two of them preceded him in death. In 1897 he and his wife joined the church. Through all the years he was much interested in the welfare of souls and in the foreign mission field, giving generously of the substance with which the Lord blessed him. The last year of his life was spent in blindness.—Eva M. Brallier, Curlew, Iowa.

**Wilkins, Lewis Earl**, died in the King's Daughters' hospital in Staunton, Va. He was four years of age. He is survived by his parents, two brothers and four grandparents. The funeral was held at Elk Run by Brethren W. H. Zigler and M. L. Wagner, with burial in the adjoining cemetery.—Mrs. Lucy A. Zigler, Churchville, Va.

**Zeigler, Dora**, daughter of Edwin and Syvila Vanisdale, was born near York, Pa., Aug. 12, 1892, and died April 22, 1944. She was united in marriage to Chester Zeigler. She was a kind wife and mother. She and her husband united with the church soon after marriage and she was faithful to the end. She was regular in her attendance at all group meetings and church services. She is survived by her husband, six children, her father, two brothers and one sister. Funeral services were conducted at the Bermudian church by Bro. G. W. Harlacher, assisted by Brethren C. H. Altland and Melvin Jacobs. Burial was in the Greenmount cemetery near York, Pa.—Ruth Murphy Harlacher, Dover, Pa.

## Church News . . .

### California

**Long Beach.**—Our love feast was held April 6. On Easter Day the choir gave a cantata, The Resurrection Morning. On April 23 two of our boys from the Cascade Locks C.P.S. camp showed slides and spoke on C.P.S. camp life. Miss Anetta Mow spoke to the women of the church on April 27, following a potluck luncheon. On April 30 a teachers and workers' conference was held. On May 7 the La Verne College chapel choir was in charge of our morning worship service. The mother and daughter banquet was held May 10. There was a service of dedication of babies on Mother's Day. On May 28 a sound film, The Book For the World of Tomorrow, was shown. On children's day the children gave a program during the Sunday-school hour. Pastor and Mrs. S. L. Barnhart attended Annual Conference and took their vacation. During their absence the pulpit was filled by Brethren W. J. Tinkle of La Verne, Frank Howell of Lomita, Fred Butterbaugh of La Verne, Royal D. Glick of Hermosa Beach, and Lorell Weiss of La Verne. Other guest speakers during the last several months were Brethren O. C. Sollenberger and C. Ernest Davis, and two ministers of the city, including the pastor of the Negro Baptist church.—Eunice Fager Foster, Long Beach, Calif., June 20.

### Colorado

**Haxtun.**—A farewell party for Pastor E. F. Weaver and wife was recently held. Bro. Weaver preached his last sermon here on June 4; they are going to Grand Junction, Colo. We have secured Bro. Burton Holmes of Bethany Seminary to preach here during July and August. He was formerly of our church. We have bought a parsonage close to the church. On June 18 we had a basket dinner at the church, followed by the council meeting. On June 11 and June 18 Bro. Roscoe Baker preached for us. Our attendance has been good. The ladies' aid will not meet during the summer.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 24.

### Illinois

**Milledgeville.**—On May 8 we had a mother and daughter fellowship supper

and program. On May 14 we observed Mother's Day with a special program. Mrs. Van Zeé, the Methodist preacher's wife, was our speaker. On June 1 we held our council meeting and Sunday-school officers were elected. Pastor Paul Miller was elected delegate to Annual Conference. At this meeting Bro. Miller and wife handed in their resignation. The vacation Bible school is in progress and there is a good attendance.—Mrs. Ella Fox, Milledgeville, Ill., June 19.

### Indiana

**Bethany.**—We held our love feast on May 20. Bro. Howard Kreider officiated at the meeting and a number of visiting ministers helped. Mrs. Bowman of Napanee was with us on Mother's Day evening and gave us the story of Easter. The young people gave each mother a carnation. We have had special Sunday evening programs. The Byler quartet of Goshen gave us a musical program. Dr. Lloyd Studebaker was with us June 11. On June 20 Dr. Edmund Lindsay of Goshen talked to us about delinquent children. Bro. Jesse Eisenhour attended the Annual Conference as our delegate and Pastor Galen Bowman was on the Standing Committee. They both gave us a good report on June 20. We expect to have a children's meeting on June 25. On June 11 Bro. John Stout preached in the absence of our pastor. We have just received word of the death of Elder A. E. Clem's wife.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 21.

**Indianapolis.**—Since September the church has gained fourteen full memberships and five associate memberships. The ladies of the Loyal Circle have devoted much time to relief sewing and the making of candy and cookies for men in service. The men's work has bought two heifers and contributed \$30 toward their feed. The church has secured for another year the services of Pastor and Mrs. I. D. Leatherman. In the short time they have been here they have made their influence felt in many constructive ways. There have been substantial improvements to the church plant and the parsonage in the past year. Much of this work was made possible through the contributions of time and money which many members gave. The debt on the parsonage has been reduced to \$1,700. The financial condition of the church now appears very good.—Raphael W. Wolfe, Indianapolis, Ind., June 22.

**White.**—The Sunday school has a new birthday bank and the money will be used for missions. Our love feast was held on May 7. Pastor Ellis Wagoner officiated.

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Camp Pine Crest, Palmer Lake, Aug. 12-14.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Northern—Camp Mack, Milford, Aug. 15-17.  
Indiana, Southern—Nettle Creek, Brick house, Aug. 22-24.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Iowa, Southern—South Keokuk, Aug. 19-21.  
Missouri, Southern, and Arkansas—Mountain Grove, Aug. 18-21.  
North and South Carolina—Little Pine, Aug. 1-12.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Oklahoma, Panhandle of Texas and New Mexico—Waka, Texas, Aug. 22-24.  
Oregon—Camp Myrtlewood, Bridge, July 22.  
Tennessee—Walnut Grove, Aug. 8-10.  
Texas and Louisiana—Nocona, July 28-30.  
Virginia, Eastern—Locust Grove, Aug. 9-11.  
Virginia, Southern—Antioch, July 25-27.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.

### LOVE FEASTS

#### Montana

July 15, Poplar.

Our prayer group meets each Thursday evening; God has answered our prayers in a marvelous way, especially for those who have been ill. Our aid society has finished two quilts, purchased blankets for a family whose home burned, collected soap and clothing for relief, made a comforter top for a C.P.S. camp and given \$5 for the Studebaker Memorial fund. The whole amount raised by our Sunday school for this fund was \$76. The Conference Offering amounted to \$50. We plan to have a children's day program July 2. A home department has been organized. We were saddened recently to hear that one of our young men has been reported missing in action. New shingles have been purchased for the church roof.—L. Marie Brubaker Miller, Darlington, Ind., June 12.

### Iowa

**Fernald.**—Our council was held June 11. Two letters were received and two granted. Russell Jarboe was relicensed to the ministry. Our love feast date is Sept. 23. We were glad to have Brother and Sister Elmer Dadisman of Bethany Seminary home with us for a while. Our women's work made soap for the C.P.S. camps and for relief. We are also making garments for Greek relief. Our Sunday school gave \$50 to the Studebaker memorial fund. Our Conference Offering was \$60.—Mrs. Earl E. Jarboe, Fernald, Iowa, June 20.

### Maryland

**Maple Grove.**—On March 25 we held our council. We regret that Bro. J. C. Beahm handed in his resignation, effective May 1. Since that time Bro. D. W. Tusing of Wiley Ford, W. Va., has been filling the regular appointments. On April 28 the Eppley sisters of Mechanicsburg, Pa., gave a fine musical program in our church. On May 7 Prof. Morley Mays was with us in the interest of Bridgewater College. Our women's work has been quilting, making clothing for Greek relief, and collecting clothing for the relief center at New Windsor, Md. On April 1 we served a sale dinner. On May 18 Sister Flora Harsh, the president of the youth group of the Southeastern Region, was with us. One of our young people attended the youth round table at Bridgewater. On May 21 we held a business meeting conducted by Elder Foster Bittinger. We are considering ways and means to secure a pastor. Bro. Emmert Bittinger held three services prior to our love feast on May 28. At this service we were glad to have four visiting ministers with us. We were represented at Annual Conference by Bro. Fenton Platter and the writer.—Mrs. Grace Resh, Grantsville, Md., June 19.

**North Baltimore.**—An Easter program was given by the Sunday school. Bro. S. Earl Mitchell officiated at our love feast on May 14. The Rehobeth Bible class held a strawberry festival on June 8 at the home of Bro. Jesse Yingling. Our pastor is doing splendid work here and the attendance at the Sunday services is very good. Three persons have been added to the church by baptism.—Bertha E. Eaton, Baltimore, Md., June 20.

### Michigan

**Adrian.**—We met in business meeting on May 31 with Bro. J. A. Guthrie officiating. Pastor H. H. Hendricks gave the quarterly report; five letters of membership have been received and two persons have been baptized. Our first love feast was held on April 6 with our elder, H. P. Garner, in charge. On April 17 the Adrian Council of Christian Youth met at our church; Dr. T. T. Brumbaugh of the Detroit Council of Churches was the guest speaker. Fifteen of our young people and adults attended the sectional young people's rally at the Toledo, Ohio, church on April 23. On May 14 Bro. Benton Rhoades, chairman of the National Youth Cabinet, preached the Mother's Day sermon. On the following evening Bro. Rhoades spoke to the Adrian Council of



Christian Youth. Our church was represented at Annual Conference by Sister Orpha Titler. Elder Garner has moved to Florida and Bro. Reuben Boomershine of Fostoria, Ohio, was chosen as our elder.—Lulu Kintner, Adrian, Mich., June 13.

**Midland.**—The women's work sent ninety dozen cookies to Camp Wellston. In addition to their regular work they have been sewing garments for Greek relief. Some women are also working for the Red Cross. The women's work had guest day and a silver tea, at which time Sister Walter J. Heisey gave a talk on Chinese home life. Our pastor conducted helpful Lenten and pre-Easter services. Twenty members were received by baptism and four by letter. Six children were consecrated at our Easter services. We observed the love feast on April 6. Five of our juniors assisted the pastor in the worship services on Mother's Day. We raised \$900 in payment on our parsonage debt. The church has recently been redecorated and the floors sanded and refinished. Bro. Arthur Taylor assisted in the rededication services. Our church is co-operating with the churches of the city in a vacation Bible school. Some of our young people are planning to attend the week-end camp at the Rodney church. We are happy to have a number of our young people back to help in the church work during their vacation.—Bertha Fradenburgh, Midland, Mich., June 14.

**Shepherd.**—Bro. Arthur Taylor of Flint officiated at our love feast on May 27. On the following day we had all-day services, with a rededication service in the afternoon; Bro. Arthur Taylor gave the address. We are enjoying having Brother and Sister Kenneth Hollinger with us as summer pastors. Elder Harvey Stauffer presided at our business meeting on June 19.—Mrs. Myrtle Spencer, Shepherd, Mich., June 25.

#### Montana

**Poplar Valley.**—A business meeting was held after the morning service and basket dinner on June 4 at Poplar, Mont. The love feast will be held on July 15 at Poplar, followed with services and a basket dinner on the following day. We have raised \$54.21 for Brethren Service.—Mrs. G. M. Taylor, Glasgow, Mont., June 19.

#### Nebraska

**Lincoln.**—In March we gave the program, The Church of My Dreams. Six of our young people attended the B.Y.P.D. district rally at Bethel. Bro. J. F. Baldwin conducted a pre-Easter meeting, at which time three persons united with the church. We enjoyed an evening of fellowship with the entire family of Brother and Sister Baldwin when they were here in April. Bro. Elmer Baldwin and wife told of some of their experiences in getting ready to go to the Africa mission field. At our business meeting on April 21 the church voted to have the Baldwins continue indefinitely as our pastors. At this meeting Kenneth Balster, Gerald Mease and Wilbur Mease were relicensed to the ministry for another year. In May we had a family night program. On May 21 ten members and friends of the church were honored in a veterans-of-the-cross service. We hope that our efforts toward work on a new church plant will meet with success.—Rhoda C. Nebelsick, Lincoln, Nebr., June 12.

#### North Dakota

**Cando.**—We held our council meeting on March 12 with Elder Ray Harris presiding. The attendance on Easter Sunday was very good. The children presented a short program. On May 10 a mother and daughter silver tea was held. Mother's Day was observed at the Zion church. On June 9 we will have a birthday supper in the church dining room. We are glad to have our summer pastors, Brother and Sister Wilburn Lewallen, with us now. We are planning to begin a vacation Bible school on June 18. It will be

directed by our pastor.—Mabel Morgan, Cando, N. Dak., June 6.

#### Ohio

**Fairview.**—We met in council on May 29 with Elder J. A. Guthrie presiding. The regular business of the church was cared for. Since our last report five have been added to the church by baptism. Bro. Ernest Muntzing will conduct a series of meetings here in September. Sister J. A. Guthrie represented our church at Annual Conference. Our children's day service will be held on June 25. On July 1 the pulpit exchange of the churches in our township will be observed.—Gertrude E. Guthrie, Metamora, Ohio, June 19.

#### Oregon

**Albany.**—We met in council on June 6 with Bro. Ralph Hatton in charge. The various committees gave favorable reports. Two delegates are to be sent to the district conference in July at Myrtlewood camp. We had special prayer for all our boys in service. Bro. Thomas Forney and family arrived here from Portland, Oregon, on June 7 to be our summer pastors. We did some remodeling and redecorating in the parsonage. We are having prayer services each Wednesday evening and worship services each Sunday evening.—Nannie Gordon Miller, Albany, Oregon, June 22.

#### Pennsylvania

**East Fairview.**—On March 15 J. W. Yoder, the author of Rosanna of the Amish, gave a program in our church. Since our last report the following ministers have filled the pulpit on various Sunday mornings: Elmer Ebersole, Herbert Wolgemuth and Harry Dohner. Elder H. A. Merkey was our delegate to Annual Conference. Our love feast was held on May 14 with the following visiting ministers present: Paul Newcomer, John Hevener, and Harry Eshelman; the latter officiated at the evening service. Our children's meeting was held on June 4 with Bro. Henry Hess as the speaker. Mrs. Herbert Miller was the speaker at our mother and daughter meeting. The men's work has planted a God's Acre of potatoes and the young people have planted a God's Acre

of corn.—Jerome H. Brubaker, Mount Joy, Pa., June 14.

**Lebanon.**—On Palm Sunday thirteen babies were consecrated. In the evening the junior and senior choirs presented a program. Flowers are placed in the church every Sunday by individuals, families, or organizations. Our council was held on April 4. One thousand dollars has been paid on the mortgage by the Sunday school. Seven new members were received by letter and four by baptism. Easter day and the second Sunday of October have been selected as permanent dates for our love feast. Our pastor and wife were chosen as delegates to Annual Conference. Pre-Easter services were held on April 7, 8 by Bro. A. Stauffer Curry. Easter services started at 6:30 a. m. with a praise and baptismal service. The young people enjoyed a breakfast afterward. In the afternoon Bro. Curry spoke on the meaning of the communion and officiated at our love feast in the evening. We recently had an impressive service for our young people in service. As the pastor called each boy's name his mother or nearest relative went to the altar and lit a candle in his honor; fifty candles were lit during the service. Clothing for relief was collected and sent to the Brethren Service center at New Windsor, Md. The Elizabethtown College choir held its annual concert in our church. Our giving for the Conference budget for the year ending Feb. 28, 1944, was \$1,126.47 and for Brethren Service, \$458.03.—F. Rosalie Reinhold, Lebanon, Pa., June 15.

**Lower Conewago.**—Our church met in council April 1 with Elder G. W. Harlacher in charge. It was decided to redecorate the interior of the Bermudian church. The church appointed a committee on the heifer project and subscribed \$250 to begin the work. Elder Harlacher was elected delegate to Annual Conference. The Easter program at the Bermudian church was followed by a short address by Melvin Jacobs, one of our ministers. We held a Bible institute at the Wolgemuth church on April 16; Bro. A. C. Baugher was the instructor. On March 22, 167 pounds of new and used clothing were delivered to the clothing

## Your Future Needs

Mexico, Indiana, Jan. 6, 1944.

General Mission Board,  
Elgin, Illinois.

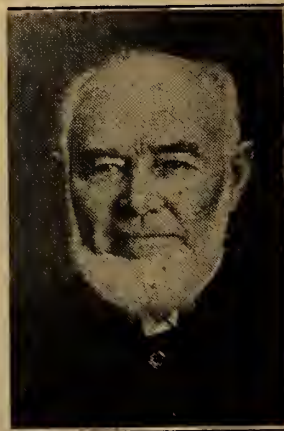
Dear Brethren:

Thanks to you for your promptness in sending me my annuity. Your annuity plan that I am now enjoying is a real treat to me. It is giving me seven per cent semiannually when the bank is paying me only two per cent.

(Signed) Frank Fisher.

• The foregoing letter, written so shortly before Brother Fisher's death, January 18, 1944, indicated his appreciation for the annuity plan.

• **WHAT IS AN ANNUITY?** ANNUITY means an annual payment. In return for a principal sum paid to a church institution, the institution agrees to pay a stated annual sum to the donor for life. The rate ranges from 3% to 7%, depending on age.



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center at New Windsor, Md.; on April 16 soap and additional clothing were delivered. We held our love feast on May 28. Elder Robert Cocklin, pastor of the Ridge church, preached the examination sermon and officiated in the evening. Elder C. B. Sollenberger of Carlisle addressed the Sunday school and preached the afternoon sermon. Other visiting brethren were D. B. Harlacher of York Springs and John Miller of Gettysburg. Our Bermudian women's work is sewing garments for Greek relief. Bro. Robert Cocklin will preach in a series of meetings at the Bermudian church in November.—Ruth Murphy Harlacher, Dover, Pa., June 12.

**Mechanic Grove.**—Bro. C. C. Sollenberger of Ephrata conducted a meeting here May 14-28. Twelve people were baptized at the close of the meetings. Our love feast was held June 3. Brother and Sister Morris Mentzer and Brother and Sister Brindle of Chambersburg were with us. Bro. Mentzer officiated at the love feast and preached for us on the following Sunday morning. On June 4 Sister Anna Hutchison spoke in our church of her work in China. Our Conference Offering amounted to \$335. A delegation from our church sang at the county home in Lancaster on June 11. Our vacation Bible school is now in progress. The attendance and interest are fine. We are looking forward to having Bro. Francis Barr of Nampa, Idaho, preach for us on June 18. Bro. Barr was baptized and later elected to the ministry in our church.—Martha A. Bucher, Quarryville, Pa., June 13.

**Ridge.**—Bro. Clyde Weaver of East Petersburg was with us in revival meetings April 9-23. He and Pastor Robert Cocklin visited many homes during the two weeks. Thirteen were baptized. The love feast was observed at the close of these meetings. Our Conference Offering amounted to \$55. We have sent \$50 to the Studebaker memorial hospital fund. Our women have been sewing garments for the children of Greece. Plans are being made to raise two heifers for the heifer project. Our young people write regularly to our boys in service and at Easter time they mailed twenty-four boxes of candy and cookies to these boys. In late March our pastor and family moved from Mechanicsburg to Green Spring. We are glad to have them nearer to us.—Mrs. John Booz, Shippensburg, Pa., June 13.

**Schuylkill.**—Bro. William Forry gave the address at our Easter program on April 9 and the children's day program on June 11. In May clothing was sent to the relief center at New Windsor, Md. On May 9 Bro. J. F. Graybill gave us a missionary sermon in the morning and the Mother's Day address in the evening. On May 21 our Conference Offering was lifted. On May 20, 21 we held our love feast, at which Elder Frank Carper of Palmyra officiated. Other visiting ministers were D. W. Bucklew, Harvey Frantz, Harry Eshelman, Howard Barnhart, William Forry and Harry Fahnestock. At the noon hour two young men were baptized. We will have a home-coming service on July 16. A number of our young men are in the service.—Mrs. Arnold Zechman, Pine Grove, Pa., June 15.

**Welsh Run.**—We enjoyed a two weeks' series of meetings, beginning on May 14; they were conducted by Bro. Alton Bucher of Myerstown, Pa. As the result of the meetings, two were received by baptism; one has been baptized since the meetings. We held our love feast on May 27; visiting brethren were Albert Niswander and Edward Winger of the Back Creek congregation. Bro. Bucher officiated. On Sunday morning Bro. Bucher preached for us.—John D. Martin, Mercersburg, Pa., June 10.

**West Greentree.**—We met in council on March 7 and on March 14 with Elder Abram N. Eshelman presiding. Brethren Harry Eshelman and Henry Becker were elected delegates to Annual Conference. Bro. Harry Eshelman was ordained to the office of elder. Bro. Howard Bernhart was elected to the ministry and duly licensed. The ladies' aid has been sewing for relief. It was decided to lift a special

## Announcing the Publication of an Important Work

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By Hertha Kraus, now a member of the faculty of the Training Center established on the campus of the University of Maryland by the United Nations Relief and Rehabilitation Administration, with the collaboration of the Philadelphia Research Center.

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offering twice a year for relief; the first offering amounted to \$145.41. As a result of our revival meeting conducted by Bro. Earl Brubaker, eighteen were baptized. Bro. Rufus McDaniel, a student at Bethany Seminary, brought our message on April 16. In the evening the Loyalty chorus sponsored a song fest at the Florin house. A number of choruses from neighboring congregations participated. Several heifers have been purchased for the heifers project. Bro. Earl Brubaker officiated at our love feast services May 17, 18 at the Florin house. On Sunday afternoon, May 28, services were conducted at the Lancaster County home. Several improvements have recently been made in the Greentree house. We are looking forward to the district Sunday-school meeting to be held in this house on July 4. We are planning to have a vacation Bible school at the Florin house in July. Five have been received by letter since the last report.—Mrs. Clarence B. Myers, Florin, Pa., June 19.

## Tennessee

**Jackson Park.**—Bro. J. C. Wine, field executive for the Tennessee District, has accepted the pastorate of our congregation and preached his first sermon here on May 14. Bro. Niles Hilbert was elected as our elder. Bro. George Slagle of the Limestone congregation preached for us April 30 and Bro. Ova Edwards brought our message on June 11. The women have done an exceptional amount of work this year. They have been sewing for the Greek children. They have helped purchase new hymnals and also purchased chairs for the primary children's room. We sent two delegates to the institute held in the Johnson City church on April 29. Sister Gladys Booth attended the Annual Conference. Bro. B. M. Rollins will conduct our evangelistic services, beginning Aug. 14. We sent \$10 as our Conference Offering. We voted to have a 100% Messenger club.—Lois Clark Miller, Jonesboro, Tenn., June 19.

## Virginia

**Boone Mill.**—Pastor Oscar R. Fike conducted a ten-day evangelistic service preceding Easter. Mrs. Fike assisted him each evening with a story or reading. One young woman was baptized. On Mother's Day the women's group presented a play, The Two Builders, to two audiences. The children rendered a missionary program on children's day. Mrs. Oscar R. Fike and Mrs. Elmer Cummins served as our delegates to Annual Conference.—Mrs. T. E. Greene, Boone Mill, Va., June 15.

**Brick.**—At Easter time the B.Y.P.D. presented a play, Simon the Leper. On the night of Mother's Day the Home Builders' class and the aid society presented a play,

The Home. On Mother's Day we had a memorial service for Elder Lee and Elizabeth Flora Angle; a pulpit Bible was presented to the church by their four children, all of whom attend here regularly. Bro. H. B. Flora represented our church at Annual Conference; Elder J. B. Peters represented our district. Last year we gave \$400 to Brethren Service and sent food to Camp Lyndhurst. Our revival will be conducted July 2-9 by Pastor G. W. Bowman, Jr. We have secured Bro. C. D. Bonsack for our revival in 1945.—Mrs. Melvin Flora, Rocky Mount, Va., June 18.

**Bridgewater.**—April 2 was observed as founders' day of Bridgewater College, with services in our church. Bro. C. C. Ellis brought the morning message which marked the beginning of our pre-Easter services. Prof. Nelson T. Huffman was in charge of the music. Following the meeting fourteen persons were baptized and ten received by letter. April 16 the Southeastern regional round table for young people was held on the college campus; many of the attendants were guests at the Sunday church services. On May 24 our mother and daughter banquet was held; Sister J. T. Glick, the district director of home enrichment, was the honored guest and gave an interesting talk. Two hundred eighteen pounds of clothing were collected and taken by truck to our relief center at New Windsor, Md. During the year ending Feb. 28 our church gave \$2,110.17 to Brethren Service. June 11 will be observed as children's day, with Bro. J. M. Henry bringing the message. Starting June 12 the community Bible school will be held in the public school building. All churches of the town co-operate in this. Pastor C. G. Hesse will act as the school principal.—Mrs. Mattie F. Wise, Bridgewater, Va., June 15.

**Flat Rock.**—Our council was held on May 12 with Elder M. L. Huffman officiating. A program was given on Easter Sunday night. Our love feast was held on the evening of May 24; Bro. S. D. Lindsay was in charge of the service. He also delivered the morning message. Our B.Y.P.D. has been having regular meetings. During the summer the ladies' aid has been holding meetings at night, along with the men's work. Two delegates from our church attended district meeting, and one delegate attended Annual Meeting. Bro. Floyd Wine of Winchester was our guest speaker on June 11. Bro. Olen Lantz was the guest speaker at the Stony Creek church on that day. We are planning to have an all-day singing at the Flat Rock church on July 16.—Eunice P. Kohne, Quicksburg, Va., June 23.

**Mt. Zion.**—Our congregation was host



to the district meeting of Northern Virginia on April 14, 15. On April 23 Bro. Cecil Ikenberry of Bridgewater College brought us a message, after which an offering was received for the college. April 24—May 7 Bro. Carson Key of Roanoke held a revival at the Luray church; seven were received by baptism and by letter. On May 14 the women's work presented Brethren Service slides at the morning and evening services at the Mt. Zion and Luray churches. The women have been sewing for relief. On May 3, 4 Miss Flora Harsh visited our congregation in the interest of young people's work. The young people have planted a patch of beans, which will be their service project. The B.Y.P.D. gave \$17 to the Camp Bethel repair fund. Pastor H. C.

Eller was our representative at Annual Conference. On June 18 he brought echoes from the Conference to us. We have planned a vacation Bible school to be held July 3-14. This will be followed by a two-week meeting at Mt. Zion. Bro. M. R. Wolfe of Bridgewater College will be the evangelist. The children and young people plan to attend the various camps at Bethel this summer.—Mrs. H. E. Wakeman, Luray, Va., June 23.

#### West Virginia

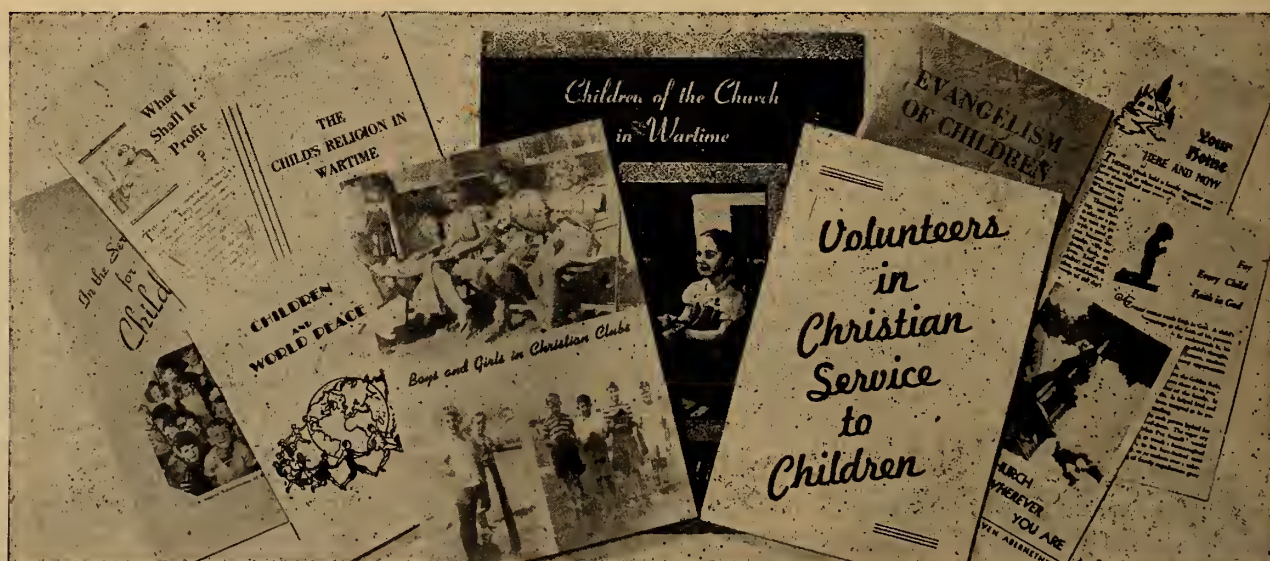
**Spruce Run.**—Our church met in council on June 10 with Elder J. A. Showalter of Roanoke, Va., in charge. We are looking forward to our revival meeting which will begin on Aug. 6; a home-coming service is being planned for that day. These meetings will be conducted by Bro.

Eugene H. Kahle of Princeton, W. Va. The women's council met to quilt on June 22. We are planning to do some more quilting this summer. Our Sunday school is having a very good attendance.—Mrs. Roscoe Dunn, Lindside, W. Va., June 22.

#### Wisconsin

**Chippewa Valley.**—The children gave a nice program on children's day; this was followed by a dinner and a social period. Some of our young people attended the young people's conference at the Menomonie church. Some improvements are being made on the church. Although the gas rationing is hindering some of our people from attending church, an increased interest is being shown in the work.—Blanche M. Scott, Mondovi, Wis., June 21.

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# GOSPEL MESSENGER

Volume 93

JULY 22, 1944

Number 30

## My Daughter Collects Madonnas

My daughter has made a hobby of Madonnas and because of this I have deepened my appreciation of Madonna painting and sculpture. Madonnas may be classified, I have learned, into various classifications, one of the simplest of which is a three-way division. In the Madonna of adoration the mother usually sits, looking adoringly at her child who lies in a manger or upon a pallet of some kind. In the Madonna of witness the mother bears witness, often by the uplifted hand, that this is an unusual and holy child. Sometimes there are others present also, shepherds or wise men, who likewise bear witness. But the most beautiful of all is the Madonna of love. Here the young mother holds her babe in her arms and looks with mother eyes deep into the face of this one, who is flesh of her flesh, and who is to become the savior of the world. This is the Madonna all mothers and all lovers of home can understand. The picture herewith is an excellent example of this Madonna.

A new Madonna has been completed recently and is to be placed in stained glass in the window of the chapel of the Norfolk naval operating base. It is done by Wilbur H. Burnham, one of the world's outstanding artists in stained glass, we are told.

I saw in a recent copy of Newsweek the picture of this Madonna. I saw that she was the Madonna of love. Imagine my utter horror when I looked into the crook of her left arm where I expected to see the Christ Child cuddled in comfort and saw instead, as if it had usurped the place of the babe and pushed him completely away, a fully armed warship. In certain parts of the world, I am told, they place cigarettes in the mouth of the Madonna and have her give testimonials for them. That is bad enough. But this American innovation, I felt, touched the depth of betrayal.

For who is this babe? Is he not the Prince of Peace? Is he not God in the flesh? And have we not heard that God is love? Did not the angels sing when he came, "On earth peace, and goodwill among men"?

But this artist has pushed the babe out of the arms of his mother and placed there instead a battleship. It is not evident where the babe has been laid; he is not in the picture. Perhaps this artist didn't need him any more, now that he had the battleship. The artist calls his picture, Mary, the Protector. It seems evident that he fears the Son of God cannot make the world safe enough for him. He will push the Son of God aside for better protection, this battleship.

But why should we scold the artist? He has only put into glass what many of us have done in reality and within us. Here at last, set forth for us to see, is the Christ Child repudiated by those he died to save, and replaced by that in which we have more confidence. God forgive us and pity us!

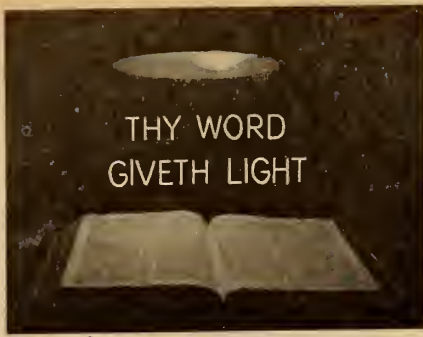
That is why the Madonna of love shocked me so.

The way of Jesus is not an easy way. He did not teach that it is. It was not an easy way for him nor was it easy for his disciples. The price of discipleship is high.



Continued on page 8





## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 22, 1944

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Number 30

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## Around the World

Dr. James Moffatt, well known as the translator of a modern version of the Bible, died June 27.

The government is completing plans for restricted world-wide distribution of penicillin for civilian use. About ninety-five per cent of the world's supply of this drug is produced in the United States.

At Waterloo, Iowa, Christopher Benthroft went to his mail box and found therein the battered billfold he had lost a few days earlier. In the billfold were all his cards and papers bearing his name and address, as well as \$650 in cash, his life savings.

In an attempt to "strike juvenile delinquency a body blow," the Metropolitan Federation of Daily Vacation Bible Schools of New York City is operating 311 schools this summer for five weeks. Many of the schools are being held at Negro churches. Not a few of the big churches on the main avenues are opening their doors.

One hundred sixty four-year scholarships have been offered to students from Greece by colleges and universities in the United States. Appointments will not be made until Greece is liberated. In the meantime refugee students are being sought in Africa and the Middle East who can come to the United States this fall.

A call to newspapers to guide a spiritual revival after the war through a Christian approach to peacetime problems was sounded in an address to the Provincial Newspaper Editors of Great Britain in London recently. Henry Martin, editor-in-chief of Press Association, asserted that "religion is news, news of the highest order, inescapable news, news of a kind that has never been adequately or clearly perceived in our profession."

Dr. Stefan de Ropp, director of the Polish Office for Research and Planning, declared that in his country ninety-one colleges and universities have been closed, along with 1,500 high schools. Of 760 trade schools, only thirty were kept open to prepare technicians for work for Germany. Of 29,000 grade schools, only 1,000 remain open. Eighty thousand Polish teachers have been sent to concentration camps and 190 professors and scientists have died as a result of maltreatment.

Early establishment of a permanent international office for education is advocated in a joint statement issued in New York by 140 outstanding Protestant, Catholic and Jewish religious leaders. The church leaders urged effective education on all levels and peaceful collaboration to advance educational development, without interference with the educational systems of any country.

At the international education assembly meeting at Hood College, Frederick, Md., recently, Dr. Alexander Meikeljohn called "absurd" and "childish arrogance" the belief that American teachers could go into Germany and help rebuild the educational system. He observed, "we need to re-educate ourselves first," adding that this country had as yet not learned to live with other countries on terms of peace and freedom.

From June 27 to July 2, at Lakeside, Ohio, a thousand youth assembled in the Christian Youth Conference of North America. They represented 10,000,000 Protestant youth of forty-two denominations. Delegates came from forty-four states and four foreign countries. At the close of the last evening's service, 125 young people met voluntarily to commit themselves to some form of Christian service as their vocation.

Leading American educators and representatives of twelve foreign nations have joined together to form a world education council, designed to raise money in the United States for the destroyed schools of Europe and Asia and to aid in the rehabilitation of the teaching professions of the occupied lands. Known as the World Education Service Council, the organization is sponsored by the United States Committee on Educational Reconstruction.

Living memorials for heroes which would contribute something to the welfare of mankind instead of monuments like those erected in the past that have no value, artistically or functionally, have been proposed by President W. M. Lewis of Lafayette College, Easton, Pa. Such memorials, Mr. Lewis said, should include hospital beds, medical research projects, perpetual scholarships in institutions of higher learning, playgrounds, community halls, crippled children's clinics, music foundations and like projects.



## Lovest Thou ME?

Those who have been following these pages cannot have failed to notice that since Easter we have spent quite a bit of time on the shore of Lake Gennesaret attending Jesus' early morning fish fry there. We have tried to watch the developing lakeside scene, to listen in on some of the conversations, and to probe more deeply into some of Jesus' significant meanings. The writer feels that we should not leave those shores until we have listened to one more word from Jesus, a word which has particular significance now for the youth of our world and of our fellowship.

Jesus looked at Peter while they ate fish and asked him in the first instance, "Peter, do you love me more than these?" When Peter was able to answer that he did, Jesus followed with a second penetrating question. This one too needed to be answered

in the affirmative before Peter could become an efficient and a permanent fisher for men. It was so important that Jesus asked it a second time and a second time Peter answered it. It was: "Peter, lovest thou me?"

He did not ask him whether he loved his fellow Jews. Peter would probably have said yes to that. Neither did he ask him whether he loved the Gentiles, whom he later was to serve, or the Romans by whom he was later to be killed. He would likely have stumbled over the answers had Jesus posed such questions at the fish fry. Those questions did not at that time occupy the place of first significance, nor did they need to be answered then. The significant question was the one Jesus asked, "Peter, do you love me?"

When Alvah and Mary Harsh went out to China some years ago there were those who asked, "Do you love

the Chinese enough to entail this risk to your own lives?" The answer was "Yes," of course. But overshadowing that answer was a more powerful one, "We do this because we love the Lord!" When the writer went to Africa along with other missionaries some years ago most certainly he went because he loved the black men of Africa. But back of that love was another love which was overpowering and commanding. We went to Africa because we loved the Lord.

After this war scores of churches and humanitarian organizations will be sending relief workers to all parts of the world. Europe will need those who can help her to rebuild her shattered cities and despoiled institutions. China will need strong leaders who can help lay the foundations for a civilization that may rise beyond anything the world has yet witnessed. Japan will need help to get started again, this time on a better philosophy than she was taught before. And certainly the civilized world will want to help rebuild the South Sea Islands, so many of which she has torn to shreds.

Many youth will come from the east and from the west, testifying of their desire to serve humanity and of their love for the injured of the world. They will ask for the privilege of serving where the need is pressing. Already their names are accumulating and some are preparing themselves quickly, hoping to go soon. This summer some will go to Mexico and some to the Balkans, supported by our own church. After they have gone some of them will suffer disillusionment and disappointment. The days will be long and the response to their work will often be that of fear and suspicion. *Imperialism* and *Uncle Shylock* will be words that will be heard again and again. Love for humanity, under such circumstances, can wither and dry up unless it is backed by a bigger love that flows forever like a restless tide. That higher love is love for God and for his glorious, sacrificing Son. This is a sustaining love; that is why Jesus asked, "Peter, do you love me?"

When Peter was sure that he loved Jesus then his love grew like a healthy plant. Cornelius, the Gentile? Yes, he could learn to love him. The Romans who strangled his race with an iron clutch? Yes, he could learn to love them. Nero, the

## Thinking About the News...

### Wars—Then and Now

Wars have changed some within a century of time. The high sounding claims which propel them have modified less, however. Just over a hundred years ago the Duke of Wellington, from England, invaded Europe to liberate the European populace; that time it was from the French, instead of for them as is claimed in the present instance.

The liberated peoples of that day had some questions about their liberation as they still seem to have in both Italy and France. Their occasion for questioning was very real and direct. A foot soldier of Wellington's is credited with this description of liberated Europe: "There was no safety for women even in the churches, and everyone who interfered or resisted was sure to get shot. Every house presented a scene of plunder, debauchery and bloodshed committed with wanton cruelty on the defenseless inhabitants by our soldiery. . . . Men, women and children were shot in the streets for no other apparent reason than pastime."

Several reasons help explain this: (1) Foot soldiers then were made up of the scourings of a nation's jails and slums. (2) They were rewarded with the privilege of looting, whether the towns they captured belonged to an ally or an enemy nation. (3) War then and war now makes people behave like that; successful soldiers are applauded for being "insane" fighters.

War today may have less of that type of behavior. Drafting not only the criminal but all the youth of our society is said to have bettered the general quality of our soldiery. Looting is supposed to have been stopped; we hope some of the other practices are similarly checked. Horrible death and systematic, efficient, wanton destruction have come to the forefront. A visitor to a Normandy beachhead writes: "The pungent acrid smells of death and high explosive overhung the landscape. Dead cattle dotted the fields, some still upright where concussion had killed them. Carcasses of farm and wagon horses lined the roadside. Dead men lay in the ditches." "What seemed like enough equipment to outfit an army lay battered and broken on the beaches." "Phosphorus bombs burned men and suffocated them where they stood; screams filled the air." "Bulldozers dug long ditches for the dead."

The native peoples of Africa and of the South Seas say that they pity the white people of the world because they have occasion to fight so much and cannot seem to get their problems solved even then. Perhaps they know that isn't the way to solve problems. War then and now is pitiable.

D. W. B.

Continued on page 9



# Jobs for All . KERMIT EBY

A recent Gallup poll posed the following question: "Looking ahead to the next presidential term, that is, from 1944-48, what do you think will be the greatest problem facing the country?" The answers were as follows: Fifty per cent, jobs and unemployment; thirteen per cent, drawing up a lasting peace; eleven per cent, postwar financial problems; six per cent, postwar food problems; four per cent, labor problems, unions, strikes; three per cent, protection of states' rights.

Today unemployment seems unreal. Today 52.5 million workers are producing the goods and services America and the world need. The War Manpower Commission wants 2,000,000 recruits to labor's ranks by September 1944. Some 16.7 million of our present workers are women; 35.8 million are men; 13.3 million workers are employed in munitions industries and federal agencies directly concerned with the war. Now, there are 10,800,000 men and women in the armed services (11.3 million is the number anticipated for July 1944). Altogether, 65.9 million persons are busy as members of the armed forces, industry or agriculture. Of this 65.9 million, 24.6 million are literally dependent for their day-to-day security upon the war effort. How many other millions are indirectly dependent has not been accurately ascertained. It most certainly runs into the millions, however.\*

The war has made our economy work. Because of it, we have achieved full employment and full production. Because of it, unemployment has reached the all-time low of 800,000 or 400,000 men and 400,000 women. Can we maintain this happy state when the peace comes? "What must we do to maintain it?" is the question.

Maintaining full employment in peacetime means maintaining an economy which will give jobs to 60,000,000 persons. It means finding and keeping jobs for at least 9 million returning soldiers. (Rumor has it that we will have a standing army of at least 2.5 million for quite some time.) It means keeping jobs for 5 to 5.5 million workers drawn into industry before the war. Only 3 to 3.5 million—women, students, businessmen, etc.—are expected to

return voluntarily to their homes, schools and prewar jobs. It means providing about 15 million more jobs when the war ends than we provided before it began. In 1939 we had 44.6 million gainfully employed and 5 million in the armed services. The 15 million unemployed, millions of whom would be returning soldiers trained to direct action, is not pleasant to contemplate. Nor is the more pessimistic picture of 30 million unemployed—if we drop back to the 1932 level, when our labor force totaled 32 million.

Thirty-two million unemployed would most certainly mean revolution, the results of which no one can be sure. However, if we can judge by present national trends, it certainly would not mean the triumph of democratic government and control of our industrial and agricultural production and consumption by the people.

Stimulated by our wartime production, our national income has reached a new high of \$175,000,000,000. Many economists expect it to reach a \$200,000,000,000 level. In 1933, our national income was \$39,000,000,000 and our unemployed totaled 15 million. Gradually stimulated by war preparation expenditures, our national income rose to \$90,000,000,000 in 1939. Since then, lend lease, preparation for war, and war itself jumped our national income to the aforementioned high.

When the war ends, manufacture will have expanded about one third in comparison with prewar years.\* The RFC, primarily through its subsidiary, the Defense Plant Corporation, spent \$15,000,000,000 on 1,500 new plants and \$5,000,000,000 to equip them. Today, plants built and owned by the government represent at least one fifth of the nation's total manufacturing facilities.

These, plus heavy investments in the manufacturing of high octane gas, tin smelt-

ing, etc. and three-fourths ownership of the shipbuilding industry give the government a tremendous stake in our economy.

The question in its simplest terms, then, is: "Can we maintain full employment and our wartime level of national income in peacetime?" Or, in the words of Howard Vincent O'Brien, "Can an economy operating at full capacity making gun-carriages operate at full capacity making baby carriages?"

Paul Hoffman of the Council for Economic Development, industry's most vocal spokesman on the postwar period, argues for a "high level of employment." He has not said how many unemployed our economy could safely, however uncomfortably, carry. Somewhere between 5 to 11 million is the figure usually used, though.

Spokesmen for industry, through their advertisements, are spending millions describing the marvelous tomorrow of prefabricated houses and television and streamlined cars. They are not quite so specific about who is going to build the houses and buy the cars. Certainly the four million American workers who are earning less than 40c per hour will not; nor the 21 million income earners earning less than \$1,000 per year; and very likely not the 24½ million earning between \$1,000 and \$2,000 yearly. These 46 million make up 70% of the American workers. They

## Challenge to America

*America, thine hour has dawned.  
Wilt thou assume thy role,  
To make thy cherished dreams come true  
For ev'ry human soul?  
The whole wide world awaits thy help,  
Their hands outstretched for food;  
Let lairs of tyranny give way,  
To hopes of brotherhood!*

*The coldness of thy gold and steel,  
Bespeaks an emp'ror's greed,  
While lo! thy barns are bursting full  
For ev'ry human need.  
Reply with hoards of golden grain  
To hunger's anguished cries;  
Assure thy right to all mankind,  
Of earthly paradise.*

*For sons of men will burst all bonds,  
Of armoured might and mail,  
While justice, love and brotherhood  
Lie waiting to prevail.  
America, thine hour has dawned,  
Wilt thou assume thy role,  
To make thy cherished dreams come true  
For ev'ry human soul?*

—Beulah K. Arndt in *Brethren Action*

\* Figures from Bureau of Labor Statistics, U. S. Department of Labor.

\* Lewis Corey in *Antioch Review*, Autumn, 1943.



are the persons who should have their share of the claim on the nation's goods, the nation's productive capacity in food, clothing, and housing. A \$175,000,000,000 peacetime national income would give them a minimum income of \$2,500 yearly.

The task of meeting these problems and of supplying to each worker a job with a respectable wage, a convenient home, adequate protection from sickness and a guarantee of care in old age and opportunities of growth and schooling for the children is one that all must face. Organized labor will try to do its part, but organized labor cannot win this victory against insecurity and poverty alone. Organized labor needs the help of all men of goodwill, for "only the people can safeguard the people's welfare." Democratic effort must be mobilized for popular prosperity. To achieve their ends, the common people must band together to insure making their voices heard above the clamor of special interest. They must demand the good things of life, for peacetime living. They must elect men to office who put human rights above property rights.

Is not America as interested in her men in peacetime as she is in wartime? She should be!

Washington, D. C.

## What Is Sin?

ALBERT C. WIEAND

Sin is lawlessness, or "transgression of the law," violation of law, disobedience to the law of God. "He that doeth sin doeth also lawlessness. See 1 John 3:4-7.

Another definition of sin is: "Whatsoever is not of faith is sin." When a man violates his own faith and does things contrary to his own conscience, he is at least sinning against himself, and probably against the Spirit of God within him, and the law of God in the universe.

Again, sin is that which separates between us and God. "Your sins have hid his face; your iniquities have separated between you and your God." "If our heart condemn us not, then have we boldness toward God and whatsoever we ask we receive of him because we keep his commandments and do those things which are pleasing in his sight." "If our heart condemns us, God is greater than our heart and knows everything." And so sin may be defined as that which separates us from God. It breaks our fellowship with God. The prodigal son said, "Father, I have sinned. I have done that which is evil in thy sight."

In a deeper sense sin is rebellion against God. David said, "Against thee only have I sinned and done that which is evil in thy sight." And so one might say that sin is evil in its Godward aspect. One cannot do evil without violating the law of God. One cannot do evil without rebelling against God.

One of the great Hebrew words in the Old Testament that is often translated *sin* really means to rebel. The king of Moab rebelled against the king of Israel. To rebel, to revolt, to transgress against God is sin. In fact, this is the root of sin. Nobody ever sins without revolting against God, without breaking away from God's control, without transgressing God's will and wish, without violating God's nature. So long as we stick to God and God's control holds within, we cannot sin. In its deeper inner attitude sin, then, is rebellion against God. The prodigal son sinned against his father when he rebelled against his father's control and wishes and laws and rules and government. This rebellion in his heart resulted in his revolting from God in turning away from God.

A second Hebrew word which is often translated *sin* means to wander, to go astray. When a man rebels against God in his heart and breaks away from God, sin takes outward form in wandering, in going astray, in getting lost. This is the outward behavior of inward rebellion, the overt act of sin as contrasted with sin in the heart.

If then we put the two together, we have the personal aspect of sin. It is the inner attitude of rebellion and revolt against God, and this inner rebellion takes form in breaking loose from God and going astray, wandering about without God's control. This is how sin behaves itself.

And then what are the results of this kind of sin? First, there is another Hebrew word which means to miss the mark, to err. Sin is a fault. Sin is not only a frustration of one's self, but it is also an offense against others. Here are the objective results or fruits of sin. It is failure, frustration, futility, error, missing things, loss to one's self. And it brings trouble against others, and confusion within one's self.

And what then are the subjective effects, the inner harm and result of sin? There is another Hebrew word that is used in the Old Testament which is often translated as *sin*. Its essential meaning is guilt. A guilty

conscience condemns a person. This inner confusion, this guilt, results ultimately from the fact that when we sin we break with God and the Spirit of God no longer approves and co-operates, but the Spirit of God condemns. "When he the spirit of truth is come, he shall convict the world of sin." That is the Holy Spirit's first business, to convict of sin; after that he gives repentance. And so when we break away from God we have not only the feeling of working without God's help, and the confusion that results therefrom, but we have also the conviction of sin, through the Holy Spirit acting on our conscience. This guilt is a very real and terrible thing. If it leads to godly sorrow, and works repentance, that is its purpose but if it be nothing but condemnation, it will result in remorse and despair. It is the Holy Spirit's condemnation through the conscience; it resulted from a break with God, a rebellion against God. It can be cured only through the Holy Spirit's forgiveness and cleansing of conscience, and "restoring to us the joy of God's salvation."

Again, there is a fifth word in the Hebrew that is translated *sin*. Its essential meaning is punishment. Often it is translated, "He shall bear his iniquity," that is, he shall be punished. This is the end result of sin. It begins with rebellion; that is its root. It ends in punishment; that is its fruit. We have, then, in these Hebrew words the root and the fruit of sin, and in between the root and the fruit we have the inner and outer workings of sin, portrayed in the five Hebrew words in the Old Testament that are translated *sin*.

Think of sin, then, so far as punishment is concerned; think how it destroys personality, how it ruins people's usefulness, how it ruins their success, how it ruins their peace and joy and long suffering, how it destroys self-control and establishes evil habits. Look at the worst sinner and see what the end result of sin is.

The greatest demonstration the world has ever had of the fruits of sin, the breaking of God's laws, the rebelling against him, is this terrible war. This is what happens when men in large numbers break away from God's control, violate God's laws, and do contrary to God's bidding. What happens when people break the Ten Commandments? What happens when the



world breaks away from God? Property is destroyed; lives are destroyed; homes are destroyed; missions are destroyed; all the good things of life are destroyed.

And the way to remedy all this is not, then, to sin some more in order to overcome sin. Shall we do evil in order that good may come? God forbid. The only remedy for sin is to go back to the root of sin; first of all, to recognize the guilt of sin, to acknowledge one's sin, to see one's faults and errors, to quit one's wanderings and going away from God and then to come back to God, to undo the rebellion in one's heart, and again to submit one's self utterly and wholly to God.

When the prodigal son repented, he said, "I have sinned. I am guilty. The hired servants of my father have bread enough and to spare. I am perishing with hunger." He recognized his punishment; he recognized his guilt. He went back and confessed to his father that he had sinned and the father restored him to full fellowship again.

*Bethany Biblical Seminary.*

## How Find God's Way for Us Today

I. S. LONG

God must have a plan for each life. Everything else he created he made for a definite purpose. No two things are alike. It is worth pondering that intelligent man, made in his image and likeness, dares frustrate the design of God. Some would desire God's way but are in Egyptian darkness, not knowing how to find it.

There is a reason for everything. Many do not enjoy the Bible simply because they do not know the Author. If they knew him they would love him and desire to know his will. Some do not find the will of God merely because they are afraid of what it might cost them.

Finding the will of God is everyone's problem. Surely one should sincerely desire to know God's plan for his life, and he should be wholly willing to accept that will. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). Or "All

## O Thou Who Wept

EVELYN RITCHIE

*O thou who wept to see thy town,  
Jerusalem, reject thy way,  
Dost thou not weep in looking down  
On us today?*

*O thou who loved the children so,  
Dost thou not see them everywhere,  
Without a home—no place to go,  
No one to care?*

*O thou who taught upon the mount,  
Dost thou not see men heed thee not,  
And think thy word of none account  
Since they forgot?*

*O thou who helped the sick and poor,  
Dost thou not have compassion still  
On those whom we can help no more,  
Whom war made ill?*

*O thou who walked in Galilee,  
We know that thou art with us yet;  
Oh, let us feel thy presence—we  
Shall not forget!  
Criders, Va.*

things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark 11:24).

Yes, deep down in our souls, let us desire the will of God. One said, "I'd rather be dead than be unwilling for God's will in my life." Let us say "amen" to that. Are we afraid he might want us to serve in China or Africa, instead of giving us a chance in business in a large city here at home?

Few young people really face up to the needs of the race. Often the need is the call. Perhaps the missionary has heard no other voice. He meditated over the need, the relative need abroad and at home, doing it on his knees, and the Spirit said, as he said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them."

I know a young man in his teens who was offered four years in college and three in a seminary if he would agree to become a minister in a certain church. This youth had planned to teach. The day after he got word of having won a scholarship for two years to the university he was called to the ministry by the vote of his home church. He went that same fall to a Brethren church college, where he received free tuition, but paid the rest of the expenses. Later on, when he was ready to enter a home pastorate, it became clear that he should go to

the foreign field. Before marriage I heard him and his fiancée sing, "It is his will, and I am satisfied."

One needs a surrendered heart, a heart fully consecrated to God. If one has but one passion, namely, to live and serve to the glory of God, he must be pretty dull not to seem to hear celestial voices.

Some of us are old enough that we wake early and have time, perhaps an hour before rising, for meditation and prayer and praise. We naturally praise God for his past mercies and blessings, and revolve in our minds the duties of the coming day. In this way it is usually made clear to us where we shall call today; themes for sermons and solutions for difficult problems come to mind; a high resolve to be Christlike in the coming day is made. This makes interesting living.

Calling that day, how often we hear: "I thought you'd be along today," or "How I do need the comfort of religion!" And so the minister "watches for souls, as they that must give account, that they may do it with joy, and not with grief."

Can we say, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee"? Or can we say, "Thou wonderful, grand will of God"? If so, surely our God will not leave us comfortless.

*Baltimore, Md.*

## God Hears

NANNIE BONDS

A little five-year-old girl was being brought up in the nurture and admonition of the Lord.

One day when she was out with her father he gave her a scolding which she deserved. She went into the house pouting and distressed. At length she confessed that she had been naughty. In a fit of anger she had said a very "bad" word. Said she, "God didn't hear; he couldn't hear, for I spoke very low."

Yes, God hears the bad words and knows the very intentions and purposes of the heart. Well might we pray, "Lord, cleanse us from all unrighteousness." He sees the good deeds from day to day, and every act has its reward.

The eyes of the Lord are over the righteous and his ears are open unto their prayers.

*Hufsmith, Texas.*



## Home and Family

GENE MOORE

### Part One

Spring was chortling lustily. In fact, she laughed until she cried, and her tears ran through the auditorium roof and trickled down Maybeline's neck.

Maybeline kept right on playing, her eye on the director, her violin out of tune.

For fifteen years she had borne up under stringy hair, freckles, and a name more suitable for synthetic flavoring than a girl. For a space of time that seemed much longer, she had struggled with such confusions as math, English grammar, social studies, and that gruesome subject that coils so treacherously under the guileless name of domestic science. In this class of ultrarefined torture egg yolks broke, cookies burned, rice boiled over, and Mrs. Beatty required endless essays upon calories, refrigeration, and kindred subjects to punish the unwary victims of indifference and ineptitude in the culinary art.

Only her violin ever made sense and even that was cheap and tricky, with a harsh voice, stubborn pegs, and popping strings.

Besides, the entire orchestra was required to wear white for all public performances and sunny California took a fiendish delight in timing her rainstorms to coincide with their concerts. Today, almost all of the white costumes had polkadots of mud splattered on them here and there.

An intrepid April tear bounced off the director's glistening bald head causing him to bounce backward and reel ludicrously to keep from falling off the podium.

Deedee Epstein, sitting next to Maybeline, began to giggle but stopped abruptly when her A string went "ping!" in her face.

Maybeline played on stoically. The rain dropped down her neck as rhythmically as the baton rose and fell. Her E string sawed mercilessly into a cut on her little finger, and it was small comfort to her in suffering for art to suspect that the audience was also somewhat pained.

"I've heard a lot about singin' in the rain," Madie Stearns commented after the concert when they were restoring their instruments to the cases left in the music room, "but I certainly never thought the school

orchestra would be playing in it at every performance."

Maybeline, damp and despondent, jerked the zipper around her case and stepped back, colliding violently with Bertie Lawrence. She flushed angrily.

"I'm sorry, Bertie, but must you always be right under my feet?"

Bertie's adoration was another of life's afflictions. He was forever tagging her like a forlorn puppy, wanting to carry her books, or fasten her galoshes, or retrieve a rolling eraser. Seated by the director among the second violins in the orchestra, he managed every time Madie was absent to occupy her seat beside Maybeline until authority displaced him, much to the annoyance of Maybeline and the amusement of the other young musicians.

Outside, Bertie still at her heels, Maybeline noticed the refugee boy, Frederic Dupre, watching, with a wistful expression on his face, the orchestra members straggle out. There was something so different about him that Maybeline could not help staring curiously.

Bertie noticed. "Frederic wants awfully to play in the orchestra," he volunteered.

"Well, why doesn't he then?" demanded Maybeline.

"He hasn't any violin."

"Oh!"

They walked on in silence for a while. Then Maybeline spoke again.

"Is he any good?"

"Who?" Bertie had already forgotten Frederic.

"The refugee boy, of course. Has he ever had lessons?"

"I dunno. I guess so, back in Europe somewhere."

"Seems too bad," Maybeline mused. "We never do have enough strings to balance the wind section." There were too many thin-toned violins with a tendency to fade out altogether the moment a piece got difficult, but, Maybeline, with rare consideration for Bertie, who was one of these, did not say so.

That night at the dinner table Maybeline asked her father about violins.

"A very cheap one, daddy—how much would it cost?"

Her father sighed. "Yours cost twenty-five dollars and it's a very poor instrument. I'm always amazed

at the quality of the tone you get out of it, honey."

"Thank you, daddy, but it really is much sweeter than most of them in the orchestra, and I feel pretty lucky to have a violin at all. There's a boy at school who wants to play and he hasn't anything to play on."

"Well, he probably wouldn't be so keen on studying the violin if he knew how much hard work it takes," her father remarked philosophically. "I wouldn't worry about him if I were you."

Maybeline didn't worry, but she did think wistfully of all the violins which she felt must be tucked away in the attics of her town. If only she had a magic ray to detect them combined with enough hypnotic power to induce the owners to part with them!

For some moments Maybeline speculated gloomily upon the problem of supply and demand. Then her face lighted with resolution. She would pray about it until God gave her a good idea to act upon.

The next morning she invited Bertie to assist her in making a canvass of the town to locate such violins as might be lying around unused. This canvassing was the only idea her prayer had produced and it did not seem so wonderful, but she was not going to let God and Frederic down.

Bertie, always delighted at being included in any of Maybeline's plans, arrived at a quarter of nine Saturday morning and the two started out to get their first experience in ringing doorbells, Bertie working one side of the street, Maybeline the other.

Bertie quailed before dogs in the yards, frowning faces at the doors, or when he encountered occasional jeering schoolmates. Maybeline quailed before neither man nor beast. Beneath her stringy hair and freckled face there beat the heart of a Joan of Arc, or a Florence Nightingale, out to set the untidy house of earth in order.

Maybeline rang five bells before she encountered a woman who admitted the presence of a violin in the house. No, it wasn't for sale, or for rent either. It belonged to a brother in the East and he would probably send for it one day. Maybeline took the address and went on.

Beverly Hills, Calif.

To be continued

## "Even Before You Ask"



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

#### Calendar for Sunday, July 23

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Woman's Part in National Life—Judges 4: 1-9, 13-16. Golden Text, Who knoweth whether thou art come to the kingdom for such a time as this? Esther 4: 14.**

**Christian Workers, Problems of Reconstruction.**

**B. Y. P. D., Can You Love Your Enemies?**

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#### Gains for the Kingdom

Two baptized in the Deshler church, Ohio, Bro. Otto Laursen, evangelist, Bro. Glenn Fruth, pastor.

Four baptized in the Olivet church, Ohio, Bro. Ralph L. Fry, pastor.

Twenty baptized in the Living Stone church, Md., Bro. B. M. Rollins evangelist and acting pastor.

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#### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Oscar R. Fike** of Boone Mill, Va., July 30—Aug. 13 in the Monte Vista church, Va.

**Brother and Sister Harold R. Myers** of Garrett, Ind., July 31—Aug. 13 in the Allison Prairie church, Ill.

**Bro. O. F. Bowman** of Augusta, W. Va., Aug. 8-19 in the Bethlehem church, South Fork congregation, W. Va.

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#### Personal Mention

**To Bro. William Kinsey**, we express our thanks for a copy of the District News Letter, official organ of Eastern District of Maryland. The current issue is dedicated to the Edgewood church.

**Bro. Sam Molsbee** of Nocona, Texas, has analyzed some of the statistics in the Gospel Messenger for 1943 as follows: Gains for the Kingdom—total for the year, 1,949; most in any one month (May), 303; least in any one month (February), 33. Fallen Asleep—total for the year, 1,038; most in any one month (January), 109; number eighty years or beyond, 75; number ninety years or beyond, 30; oldest, Sister Frances Beeghly, Washington, Iowa, 98.

**To Bro. John Wieand** our thanks for a copy of Southern Illinois News and Nudges.

**Brother and Sister Chalmer Shull**, recently from India, are now located at 706 Bond Street, North Manchester, Ind., a letter from them informs us. "There may be those who wish to know," they write.

**The Ernest Shivelys** of Manzanola, Colo., express their appreciation for the splendid report of the Annual Conference found in the Messenger. "Certainly don't think it could be better, . . . felt almost as if we were attending the sessions."

**Mrs. Elizabeth Gibbel McCann**, widow of the late Elder S. N. McCann and with him one of our pioneer missionaries who served in India, passed to her reward the morning of June 18. A more extended notice of her life and work will appear in due time.

**To Bro. Michael Kurtz** of Richland, Pa., we are indebted for the recent gift of a German Bible printed on the Nürnberg press in 1768. The Bible had previously been in the library of the late James Kline of Frystown, Pa. It will be placed in our developing historical library.

**Bro. E. C. Cawley** of Arrowwood, Alberta, Canada, was a visitor in the Brethren Publishing House recently. For forty years he has wanted to visit this place, he said, and the fulfillment of his hope finally came, incident to his visit with his mother in the Panther Creek congregation, Illinois. Bro. Cawley is one of those who have much to do with the continuing life of the Churches of the Brethren in Canada. One way he serves the churches there is through his interesting paper, The Broadcaster. He has read the Messenger for forty years, he tells us.

**Mrs. Edgar G. Petry** of New Paris, Ohio, writes: "The Cedar Grove church of Southern Ohio will celebrate its fiftieth anniversary on July 30 with a special service. A remodeling program has been going on for the past two years and the church will be ready for a service of rededication on the anniversary date. An all-day service with a basket dinner at noon is being planned. Bro. E. R. Fisher of the Trotwood church will be our guest minister for both morning and afternoon service. We invite you to reserve that date and plan to come to Cedar Grove."

**Bro. C. M. Key** will hold the revival meeting at the Fraternity church Aug. 7-20. Communion and love feast will be held at the close of the revival, Aug. 20.

**Bro. I. S. Long** has changed his address from 3602 Gwyndale Ave., to 3610 Mohawk Ave., Baltimore 7, Md. Brother and Sister Long have recently moved into the newly purchased Church of the Brethren parsonage.

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#### Miscellaneous Items

"Why don't men arise from the communion table to turn the world upside down? Once they did." So writes Luther Harshbarger in his current issue of The Parish Visitor.

**The Supreme Stewardship** is the title of a series of radio addresses by Dr. Arthur H. Limouze now being given every Monday, and to continue through September, 8:15 to 8:30 a. m., E. W. T., over the Blue Network.

**One thousand youth**, representing 10,000,000 other youth, forty-two denominations and forty-four states and four foreign countries, dedicated themselves at Lakeside, Ohio, on July 2 to "awakening the church to its responsibility for remaking a troubled world into a Christian world."

**For sale.** The Rural Life Committee of Northern Indiana has listed two farms—one of 120 acres about three miles from a church; one of 103 acres one mile from a church, both on good roads—for sale to Brethren. The present owner will finance them at 3%. Write Brethren Service Committee, Elgin, Ill.

#### My Daughter Collects Madonnas

Continued from page 1

But it is a joyous way, and it is a triumphant way. He was more triumphant going up Calvary than he was coming up Olivet the Sunday before. Those who walk in his way walk toward victory and he will walk with them and strengthen them and comfort them.

The followers of Jesus Christ can unhesitatingly put their confidence in the Babe in the Manger, for whom the angels sang.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls" (Matt. 11: 29). D. W. B.



A copy of the Brethren Minister's Manual, edition of 1925, is wanted. Write Brethren Publishing House, Elgin, Ill.

**Wanted:** lady for general housework in a Brethren institution in Illinois. Write Brethren Service Committee, Elgin, Ill.

**For rent.** The Rural Life Committee of Northern Indiana has listed two farms for rent to Brethren, one a mile from church, the other about one and one-half mile. Both are dairy farms with good dairy equipment. One is also equipped for poultry raising. Write Brethren Service Committee, Elgin, Ill.

**Healing and Health Practices** as emphasized by religious bodies is a study made by Benson Y. Landis of the Department of Research and Education of the Federal Council of Churches, 297 Fourth Ave., New York 10, New York. The results are printed in a paper, Information Service. You can get a copy for 5c by writing to the above address.

**The Greenmount congregation** in Virginia, organized in 1844, is celebrating its centennial with a special program on Sunday, July 30. "It is the purpose to recognize the faithful service rendered by those who labored faithfully and without remuneration and gave us the church which we enjoy today." So writes I. C. Senger, elder in charge. Brethren Flory and Craun and Sister Armentrout are among the afternoon speakers.

A retreat for ministers and their wives is to be held at Camp Mack, Aug. 17-20, immediately following the district conference of Northern Indiana. An invitation is extended to all ministers and their wives and families of the Central Region to attend. Bro. Jesse H. Ziegler of Bethany Seminary will direct us in our meditation and thinking, and there will be plenty of time for fellowship and recreation.—G. W. Phillips.

**The Southern District of Pennsylvania** ministerial and Sunday-school meetings will be held in the Greencastle church Aug. 1-3. The program begins on Tuesday evening at 7:30 with a sermon by T. F. Henry of Huntingdon, Pa. Other speakers on Wednesday and Thursday include Raymond R. Peters of Elgin, Ill., Galen Kilhefner of Elizabethtown and A. G. Breidenstine of Hershey. Greencastle is reached over routes 16 and 11 and is served by Greyhound and Blue Ridge bus lines and by the Pennsylvania Railroad. The church is located in the first block in South Carlisle Street.—C. E. Grapes.

## About Books . . .

**Victory for the Shut-in.** David M. Dawson. Zondervan. Paper, 25 cents.

In this little book I find the answers to many questions that trouble those who are suffering. The author has wisely avoided extreme views in divine healing. He has not made the power of prayer conflict with God's other grace—science. He gives the human body a place of dignity. The booklet is written in simple language and it has a positive note of encouragement. To hand a copy to your sick friend would be a worthy ministry.—H. L. Hartsough.

**His Love, Greatest Thing in the World.** Norman B. Harrison. The Harrison Service, Minneapolis, 1943. 48 pages. 25 cents.

A little book with a great theme and purpose. Searching and essentially sound. The more significant because it is written by a Fundamentalist with the chief Fundamentalist failing in mind (page 35ff). There are certain limitations—notably God's wrath demonstrated in Calvary, proof-text method of using Bible, questionable philosophy of chastening, a fairly static view of sanctification—springing from the theological assumptions of the author, but these are incidental and need not weaken the message of the booklet for the discriminating reader.—E. G. Hoff.

## With Our Schools . . .

### La Verne College

The young adults of Southern California and Arizona held a district camp on our campus, July 7-9.

President Davis spent July 2 with the Modesto church on the occasion of the burning of the church mortgage.

Field Representative Fred Butterbaugh attended the Bethany young people's conference as adult adviser of the young people of Southern California and Arizona.

Professor LaMar Bollinger attended the workshop in religious education at Grinnell College in Iowa during June. He will act as assistant business manager during the coming year.

Dr. D. W. Kurtz, who retired as lecturer in philosophy and religion at the end of the academic year, received the Distinguished Service Award of the General Education Board in recognition of thirty-three years of service in Brethren educa-

tion. The award was made at the educational dinner at the Huntingdon Annual Conference.

Dean Weiss served as a leader in the boys' camp at Camp La Verne and is now enrolled in a seminar in international planning for democracy at Claremont Colleges during the summer. He is also giving considerable time to the La Verne clothing depot of the Brethren Service Committee.

One of the most unusual figures to appear on our campus last year was Alec Miller, a sculptor, born in Scotland, who worked for six years on Coventry Cathedral in England. His principal work there was the great statue of St. Michael in St. Michael's church. All of his work at Coventry was destroyed when Coventry was bombed. He gave a most illuminating address upon Sculpture as an Interpretation of History.

Miss Florence L. Bolinger has accepted a position as professor of home economics here. Miss Bolinger majored in home economics at Juniata, where she received her B. S. degree in 1937. For five years she taught all phases of vocational home economics in the vocational high school at Belleville, Pa. In 1942 she received her M. S. degree from Pennsylvania State College with a major in textiles and clothing. Since 1942 she has been a textile technician in the standards department of the American Viscose Corporation at Marcus Hook, Pa.

### Lovest Thou ME?

Continued from page 3

coward who hid behind innocent Christians, women and children? Yes, he could learn to love him. He could preach of salvation for all of them and he, like his Master, could die in the effort to help them. He could do that because on one thing he was clear from the beginning: He loved the Lord.

And if love for the Lord reaches deep within the hearts of the lads and lassies who will go out to help the world on all its fronts when this war is over nothing can stop them; they will be indiscourageable workers in the kingdom of our God. Black, white, yellow, co-operating, non-co-operating; all of these they will always love.

Therefore, to those of you who would go, Jesus poses a question before he commissions you: "Simon, Henry, Mary, lovest thou me?" This question needs answering. D. W. B.



## Brethren Service



From May 29 to June 1, a group of prospective mental hospital workers and church leaders met in Elgin to discuss and lay plans for the Women's Service program in mental hospitals. Women participating were, left to right: Mary Leckron, Lois Rupel, Miriam Schrock, Martha Wenger.

### WOMEN'S SERVICE

The two women's service units in mental hospitals sponsored by the Brethren Service Committee have now been in operation for about a month. The first unit to start was at the Negro mental hospital at Crownsville, Md., where two women started working on June 12. The second unit to open was at the Elgin, Ill., state hospital, where four women are now serving as attendants in the understaffed wards.

The Crownsville project was inaugurated by Lois Rupel, of Walkerton, Ind., and Mary Leckron of Norman, Ind. The group at Elgin includes Miriam Schrock of New Paris, Ind., Olive Burnette of Outlook, Wash., Martha Wenger of Lebanon, Pa., and Ann Heckman of Denver, Colo. Additional personnel is expected in the near future and there are still openings for young women who wish to volunteer for this type of service.

The women at the Crownsville unit have been assigned to the acute and the infirmary wards. They report that they have comfortable quarters and are being carefully trained in their duties. They report that—

"... there is great need here for the right kind of workers and the two of us are insufficient to remedy the situation. Nearly all of the thera-

peutic (curative) work has been discontinued because of a lack of nurses and attendants."

The Elgin unit is living in the Brethren Fellowship House with a number of other Brethren people who are working at the hospital or studying there. The women have been assigned to the diagnostic, the surgical and other wards.

In addition to these two women's service units, a number of Brethren women are working in mental hospitals in connection with C.P.S. units there. Most of these women are the wives and friends of men assigned to that type of work. One of the most active groups is at the Sykesville, Md., hospital where a number of women are taking the nurses' training course.

### Educational Program

The various units are interested in studying the problems of mental health and the part which religious life plays in the rehabilitation of the mentally ill. Jesse Ziegler of Bethany Biblical Seminary and Raymond Peters and Harold Row of Elgin, Ill., have been appointed to supervise the educational program in these units.

The first meeting devoted to the study of these problems was held in Elgin from May 29 to June 1, when several of the women planning to enter mental hospital work met in Elgin with the educational committee and various other church leaders.

## Brethren Service News . . .

As a result of action at Annual Conference, there were three changes of personnel on the Brethren Service Committee. J. Linwood Eisenberg, Newton D. Long and Paul Kinsel, who represented the General Education Board, the Mission Board and the Board of Christian Education, all retired from the Brethren Service Committee and were replaced by C. Ernest Davis of La Verne, Calif., Ralph Shober of Frederick, Md., and Burton Metzler of McPherson, Kansas.

George Detwiler of Waynesboro, Pa., was re-elected to the Service Committee by Annual Conference. He had been serving in fulfillment of an unexpired term.

The men in Brethren C.P.S. recently completed the election of the second advisory council, which will meet with the Brethren Service Committee in October to consider

### Brethren Men in Service

Merlin Shull, who conducts the Ministry to Servicemen and the Ministry to Nonresident Members, recently completed a survey of Church of the Brethren congregations to find out how many Brethren men had been drafted into the various types of service. His survey indicated that about 80.5% of the Brethren men drafted had gone directly into the army, about 11% were listed as 1-AO men and 8.5% were in C.P.S.

Bro. Shull sent questionnaires to each Brethren congregation, asking them to list the men in service from that church. Two hundred twenty-two of the 1,020 congregations returned the questionnaire. From these churches a total of 2,189 men had been drafted, 187 going to C.P.S., 240 into noncombatant or 1-AO service, and 1,762 into the regular army classification.

If the 222 congregations are typical and if the figures for them would be multiplied to cover the entire church, the results would show that a total of 10,069 Brethren men had been drafted; 8,105 would have gone into the army, 1,104 would have gone into 1-AO classification and 860 into Civilian Public Service camps.

An actual survey of C.P.S. records for a date in this period showed 864 Brethren men in C.P.S. although about sixty of these men were from other branches of the Brethren Church.

problems of C.P.S. administration. Men elected were Channing Briggs of Norwich, Conn., State Hospital, John Brown of Camp Bedford, Va., Mark King of the Maryland dairy testing unit, Thurl Metzger of the Minnesota experiment station, Eugene Petry of Camp Kane, Pa., and William Stafford of Camp Belden, Calif.

The University of Minnesota C. P. S. "guinea pig" unit has recently received letters from a group of conscientious objectors in England who are engaged in work very similar to theirs. The English C.O.'s have for three years been the subjects for experimentation in the control of scabies and in studies of Vitamin A deficiency, calcium intake, desiccation, and traumatic shock. There have been about thirty men in the unit at various times, all of whom are volunteers.



## Our Mission Work

### The Sickness Without a Name . DESMOND W. BITTINGER

Daltha was a boy who came up over the edge of the Marama plateau to go to school. His face was eager when he arrived and he told us that his parents would like for him to learn quickly so he could come back and read to them under the monkeybread tree in the middle of the village. He had a real purpose for going to school; it was that he might return home again and teach his own father and mother and his brothers and sisters. So he learned rapidly.

As Daltha sat in the classroom I noticed over his left eye and across his cheek a red scar. Each week it seemed that this scar became larger and more inflamed. One day I called him into my study. As he knelt on the floor before me, I asked him to close his eyes and tell me whether he could feel it when I pricked the scar with a pin. After we had tested him for a long time I told him that I knew what his sickness was. His eyes as they looked up into mine were filled with great dread, for he too knew what the sickness was. He whispered to me, "Teacher, don't tell me that it is the sickness too dreadful to name." And I said to him sadly that it was the sickness without a name. After that we talked for a long time and I told Daltha that he should go to the leper colony at Garkida, because his sickness was leprosy. I told him that there he would find five hundred other people who had the same sickness and that there he would find kind doctors who would try to make him well. I told him also that he could go ahead with his education and that when he was well he would know how to read his Bible and could go back to his own people and teach them under the monkeybread tree as he had planned.

He did not want to go for he said he would be among strangers and no one would care for him, but after we had prayed about it for a long time he came one day and said that he would go.

We took him over to the leper colony and got him started. The doctor treated him kindly and gave him a hut. Medical attention was given to him. He started his work in the school. We hoped he would be happy.

A few days after we arrived back at our station Daltha showed up. He

had walked the forty miles back home barefooted. With tears in his eyes he told us that he was too lonely at the leper colony and he wanted to stay in our school at Marama.

After we had talked with him some more and prayed with him some more he set out one day to go back to the leper colony. This time he was determined to stay, and he did stay.

The years have gone by now and Daltha has grown up. He is a leader in the church at the leper colony and regularly he takes his turn at preaching. In addition to that, he is a nurse in the hospital and helps



### What to Pray For

Week of July 22-29

#### Evelyn Horn.

Born January 18, 1900.

Sailed to Africa, 1930,  
1934, 1940.

#### Grayce Brumbaugh.

Born February 28, 1911.

Sailed to Africa, 1937.



Evelyn Horn is so busy at the Garkida hospital that it must be next to impossible for her to write letters except to her nearest friends and relatives. After Dr. Lloyd Studebaker left for America, Nurse Horn was entirely, alone at the Garkida medical center as far as American medical help was concerned.

Her days are busy ones. She attends early morning prayers, then helps the dispensers to start their work. Next comes breakfast. The babies of the nursery then receive her attention; the oversight of the nurses in training is a constant duty. Thus the days, weeks and months speed by because they are so over-weighted with work.

Doubtless Miss Horn has looked eagerly for the coming of the Boslers. With the arrival of Dr. Bosler some of the burden of responsibility will be lifted from her shoulders, although she will continue to be very busy until she starts home on furlough.

It has been said of Grayce Brumbaugh that she has identified herself so closely with the people of Africa that they feel she is one of them. This speaks volumes of good

to keep the records and to administer medicine to other lepers who come from all parts of Northern Africa to the Garkida leper colony. His disease is cured, but when they told him he could go home he said that he had lived so long at the leper colony and that he saw so great an opportunity to help people there that he wanted to stay. He has married a wife from among the lepers and he lives now teaching, preaching and administering medicine to those of his fellow men who need him so much. He is one of the preachers of the Church of the Brethren who has found his greatest happiness in serving his fellow men.

-Elgin, Ill.

for a missionary on her first term of service.

In an interesting letter that appeared in the Gospel Messenger of December 4, 1943, Miss Brumbaugh told us about starting off at six o'clock on her bicycle for a five-mile ride to attend the regular weekly women's meeting at Kelli.

They all come together in the school-church building for their meeting. The women sit on the sand floor with their babies—some of the babies on their backs and some playing at their mothers' feet. Then they sing songs and read the Scriptures and tell Bible stories and interpret them. Some of the women learn to lead out in prayer. They may also have a short hygiene lesson.

When the meeting is over, they have many friendly things to say to one another and then Miss Brumbaugh starts for home. Many times she finds gifts in her bicycle bag—gifts which have been slipped in when she was not looking.

Oh, that we might learn to read and pray. She has told us many things for which we should pray.



# The Church at Work

## A Tithing Covenant

From this date .....194....

I Promise My Lord

In acknowledgement of his ownership and my stewardship to give at least a tithe (10%) of my income for maintaining and extending his kingdom.

Name .....

## CHRISTIAN FINANCE

This week's church at work section offers suggestions to ministers, treasurers, finance boards and others responsible to lead local churches in stewardship and financial procedure.

### Standard of Stewardship

The Huntingdon Conference acted on the Buena Vista, Virginia, query asking a Conference statement on stewardship. Conference adopted the answer of Second Virginia district meeting, "approving the principle of proportionate giving with the tithe as a suggested minimum" in the statement of Christian practice of our church.

### October Stewardship Emphasis

Three Sundays, October 15, 22, and 29, are named by the General Boards as a period to emphasize stewardship as a great Christian doctrine. This may be done by sermons, discussions, dramatic presentations and posters. Both adult discussion outlines and young people's programs for these dates deal with the subject of stewardship. Intermediates and young people can profitably be enlisted in a stewardship essay contest.

### Tithing Sunday, October 29

The Layman Tithing Foundation, Inc., Chicago, is promoting October 29 as tithing Sunday. This date comes during the three weeks' stewardship emphasis in the Church of the Brethren. Will this not be a good time for many members to make a new commitment for tithing?

### Fiscal Year March 1

Delegates at the Huntingdon Conference considered the report of the committee working toward a uniform fiscal year and voted to recommend to local churches the adoption of March 1 as the beginning date for local churches to coincide with the brotherhood fiscal year. This vote did not change the church pastoral or Sunday-school year from September 1 and October 1 respectively.

Preparation of members and distribution of envelopes require time and should be completed before the beginning of the fiscal year.

### Financial Procedure in Local Congregations

Churches are disturbed by many church treasurers. The trend is in the direction of having one treasurer to meet the needs of the church and Sunday-school in a unified financial program.

There is need for a thorough teaching of the Bible on the question of giving. Complete enlistment so as definitely to expect a financial response from all members and a universal use of the weekly numbered envelopes is valid.

Many churches have in addition to the treasurer a financial secretary who maintains the record of givers, counts the money each Sunday and banks it for the treasurer. The secretary makes out a statement of bank deposit, which is given to the treasurer for his report on the sources of cash received.

### Statement of Bank Deposit

Date.....19..

To the Church Treasurer:

Please make the following entry for cash received:

|                            |         |
|----------------------------|---------|
| Weekly envelopes .....     | \$..... |
| Loose Offerings .....      | .....   |
| Sunday School .....        | .....   |
| Brethren Service .....     | .....   |
| Miscellaneous .....        | .....   |
| Total Bank Deposit \$..... | .....   |

This statement may be verified by one who helped count money

Financial Secretary

Many churches with a unified budget include benevolences and use a single pocket envelope. This plan works well where the church is missionary minded. The double pocket envelope is used by congregations which invite a double pledge from the members: one for the local church; the other for benevolences.

### Youth Serves Project

This project is both educational and financial. Educationally, it can help young people to know the brotherhood program—missions, service, Christian education, training of workers and all that is included in the Conference and Brethren Service budgets. Youth Serves has two sections, Conference Budget and Brethren Service Budget. Treasurers sending money given by young people to Elgin should indicate clearly if it is for the Conference Budget or some phase of work included therein, or if for the Brethren Service Budget. The treasurer should also indicate that the money was given by young people. Such money will be included in the record of Youth Serves giving published at the end of each fiscal year.

### Brotherhood Offering Dates

Board of Christian Education—Oct. 1, 1944.

Thanksgiving Offering for Home Missions—Nov. 26 or 30, 1944.

Christmas Offering for World-Wide Missions—Dec. 24, 1944.

Achievement Offering for Conference Budget—Feb. 11, 1945.

Easter Offering (designated by local church)—April 1, 1945.

Bethany Biblical Seminary—April 15, 1945.

Annual Conference Offering—May 20, 1945.

## It Occurs to Me . . .

RAYMOND R. PETERS

While reading the Messenger today I noticed some things in the church news that bothered me. On one page several correspondents wrote in similar vein: "Brother and Sister ..... were employed for three more years." "Brother and Sister ..... were installed as our pastors." My pastoral experiences caused me to rebel at the philosophy underlying these statements. The Church of the Brethren expects too much from a pastor's wife. She, of course, plays a vital role, but she should first of all be the pastor's wife and a mother to their children, demonstrating the best in homemaking. A good pastor becomes a better pastor when he can devote his energies to his profession, knowing that his wife has time to carry her normal home responsibilities. If a church desires her professional services they should pay her so that extra help could be secured for the housework. We must not expect the services of two at the salary of one—and that all too small.

IT OCCURS TO ME that when the church employs and installs a pastor it should do so considering him the professionally employed person and if he is married, his wife as the homemaker. The laymen of the church can do much to dignify the pastorate and give the minister and his family a more normal life.



**Radio Broadcasts** sponsored by the United Stewardship Council over the Blue Network at 8:15 to 8:30 a. m., E. W. T.:

Aug. 7. The Epitaph of a Selfish Man.

14. Handicapped Heroes.

21. A. W. O. L.

28. Where There's a Will There's a Way.

#### Recent Helpful Books and Pamphlets

**Partnership With Christ**, by Paul H. Conrad. 40c. A study book devoted to the place of stewardship in the future program of the church of Christ. Excellent for personal reading, also arranged for class use with questions ending each chapter.

**The Offering**, by Alva B. King. 50c. A manual of suggestions to aid ministers in conducting the worship of God by offerings.

**The Spiritual Front**, by Arthur H. Limouze. 25c. Thirteen radio addresses each of which has a spiritual and stewardship interpretation.

**A Lad's Lunch**, by Simpson and McNight. 25c. Stories and graded memory work for children aged four to fifteen years.

Note: For information about anything written in this issue on stewardship and church finance, write H. Spenser Minnich; to purchase materials, address Brethren Publishing House, 22 South State Street, Elgin, Illinois.

#### ADULT DISCUSSION OUTLINE

##### Brethren Hymns

Sunday, August 13

Scripture: *Psa. 95:1-6*

William Beery, for many years minister of music in the Church of the Brethren, has made a study of Brethren contributions to the Brethren Hymnal. In his article in the July 31, 1943, issue of the Gospel Messenger he states, "The Brethren Hymnal contains 499 different hymns. Brethren people shared in creating thirty-six of them. Brethren people composed the tunes for thirty-four of the thirty-six hymns. In six of the hymns, the words and music were written by the same person."

The index of authors includes the following Brethren writers: Edith Hillery Hay, A. C. Wieand, Marguerite Bixler Garrett, Adaline Hofb Beery, D. E. Keeny, J. W. Wayland, J. W. Lear, Roy S. Mishler, J. S. Mohler, and Gertrude A. Flory. Brethren composers include J. Henry Showalter, George B. Holsinger, William Beery, Jacob H. Hall, and C. G. Lint, in addition of authors who were also composers.

Sing a number of hymns produced by these people and wherever pos-

sible give information regarding the writers. (The July 31, 1943, Gospel Messenger will be of help at this point.)

## Correspondence . . .

### "Take Time to Be Holy"

In this mad rushing world I often think of the hymn, Take Time to Be Holy. The writers of such beautiful words and music were surely inspired.

More and more, I feel, we should take time to be holy. We just cannot crowd Christ out of our lives by worldly amusements and all of our everyday family life, and expect to be happy. We do have to take time to be holy if we ever want this sin-wrecked world to be won for Christ.

Not only should Sundays be made holy; some part of each day, or all of it, should be spent on thinking of God and his interests. Then all other things or interests will be worked out by him.

I once heard a minister say: "I started out today and everything seemed to go wrong. Everyone I met was out of sorts. Finally, I remembered that I hadn't talked to God at the beginning of the day. That was what was wrong with everything."

Try this plan for three weeks: start the day by reading a scripture or your Sunday-school lesson and asking for guidance. Then see how much more cheerful everyone seems and how much brighter the world seems; things will pass along smoother.—Mrs. Melvin Funk, Wichita, Kansas.

### Report of Women's Work Council of Middle Maryland

The women's work council of Middle Maryland held its sixteenth annual conference in the Martinsburg church on May 18. A large representation of women was present, and the program and fellowship were enjoyed by all.

The conference theme was Service With Christ. The president, Mrs. E. S. Rowland, presided over the meeting. The music was led by Miss Grace Bowman and the devotions were in charge of the Martinsburg church. Mrs. John Byler gave the address of welcome, after which our president welcomed our visitors from Eastern Maryland.

We were glad to have Mrs. Ross D. Murphy address us at both sessions. Christian Women Serve was the title of the morning address, in which she gave the essential principles undergirding service; the greatest is love put into action accompanied by daily prayer.

The Manor group gave special music and Miss Grace Bowman an appropriate reading.

Mrs. Ruth Rinehart, the regional director of peace, brought us a fine address on What Can Women Do for a Permanent Peace. Speaking of the colonial expansion, Brethren heritage, and fulfilling the same, she challenged the women to be more efficient in assuming their responsibility.

Mrs. John Graham led the devotions for the afternoon session, with the president in charge of the business period. Reports were made and approved. The treasurer's report showed a balance of \$105.38. It was decided to pay \$50 toward a scholarship

for a young minister at Bridgewater College. Interesting reports were given from each local group and \$14 was received in fees and \$27.93 in the offering. The sum of \$747.35 was given to the national project. Mrs. E. S. Rowland was re-elected president, Mrs. Roy K. Miller, Bible director, and Mrs. Ora DeLauter, Annual Meeting delegate. An invitation from Hagerstown for the 1945 convention was presented and graciously received.

Mrs. DeLauter gave an interesting talk on women's work and Mrs. Metzler from New Windsor gave us information concerning the clothing center.

Mrs. Murphy's closing address on Service for Such a Day as This was impressive. She said, "In him was life and the life was the light of the world." Therefore, we should bear the light through Brethren Service and our peace principles for those who might see in such a day as this.

The closing hymn was I Gave My Life For Thee, and the closing prayer was by Bro. John Graham.—Mrs. E. S. Rowland, President; Miss Ruth Reichard, Secretary-Treasurer.

### Gibbel Golden Wedding

Elder and Sister Ira D. Gibbel celebrated their fiftieth wedding anniversary on April 2, 1944, at the home of the oldest daughter near Bethel, Pa. They were married on March 31, 1894, by Bro. Jacob W. Meyer, Sr. To this union were born eight children, all of whom are living and are members of the Church of the Brethren. They are: Naum J. of Mohrsville, Mrs. Reuben K. Ziegler of Bethel,



Elmer A. of Lebanon, Paul I. of Myerstown, Mrs. Ira Kegerreis of Richland, Mrs. Paul H. Keeney of Rehersburg, Mrs. Miles H. Houser of Lebanon, and Mrs. Russell Snyder of Myerstown. There are twenty-nine grandchildren and two great-grandchildren.

On Dec. 8, 1902, Bro. Gibbel was elected to serve as a deacon. He was elected to the ministry on Aug. 14, 1905, and was ordained to the eldership in August 1922. He was elected elder in charge of the Little Swatara church on Oct. 13, 1924, in which capacity he is still serving.

All of the immediate family except a grandson and two granddaughters were present at the family dinner.—Viola M. Ziegler, Bethel, Pa.

## Matrimonial . . .

**Frey-Stottlemeyer.**—Arthur F. Frey and Eva E. Stottlemeyer, both of Baltimore, Md., June 25, 1944, at the home of the bride by the undersigned.—I. S. Long, Baltimore, Md.

**Jasper-Pitts.**—Clyde Jasper and Ann Pitts in the groom's home at Elkhart, Iowa, May 14, 1944, by the undersigned.—Ross L. Noffsinger, Elkhart, Iowa.

**Messick-Long.**—By the undersigned at the Midland church, Va., July 2, 1944,



Obrey B. Messick and Virginia C. Long.—I. S. Long, Baltimore, Md.

**Michael-Krueger.**—Herbert D. Michael of St. John, Kansas, and Marianne Krueger of Bagley, Iowa, in the Panora church, Iowa, May 28, 1944, by the undersigned, assisted by Miss Hutchins, Friends minister of Stuart, Iowa.—H. D. Michael, Huitzilac, Morelos, Mexico.

**Minish-Williard.**—Harold E. Minish and Francis L. Williard, both of Winston-Salem, N. C., by the undersigned in his home, May 22, 1944.—S. H. Flora, Winston-Salem, N. C.

**Moore-Norris.**—Clark D. Moore and Eleanor R. Norris in the Ambler church, Pa., June 17, 1944, by the undersigned.—Luther H. Harshbarger, Ambler, Pa.

**Rickleff-Hirt.**—By the undersigned in the Buffalo church, Ind., June 25, 1944, Lester C. Rickleff of Rockford, Ill., and Olive Ruth Hirt of Monticello, Ind.—B. D. Hirt, Monticello, Ind.

**Rittenhouse-Adamson.**—Woodrow Rittenhouse and Naomi Adamson in the Ambler church, Pa., Nov. 7, 1944, by the undersigned.—Luther H. Harshbarger, Ambler, Pa.

**Romick-Reynolds.**—Cpl. Raymond A. Romick of Des Moines, Iowa, and Betty Reynolds of Ankeny, Iowa, by the undersigned in the Des Moines Valley church, June 16, 1944.—Ross L. Noffsinger, Elkhart, Iowa.

**Schrader-Roose.**—Jerry Schrader and Mary Jane Roose, both of South Bend, Ind., in the Second South Bend church, June 4, 1944.—Edward Stump, South Bend, Ind.

**Spellman-Sondergard.**—David L. Spellman of Abilene, Kansas, and Welcome Sondergard of Ramona, Kansas, June 25, 1944, at the bride's home by the undersigned.—David Ensign, Navarre, Kansas.

**Watson-Francy.**—June 15, 1944, in the Paradise church by the undersigned, Cecil Watson and Leona Francy of Winlock, Wash.—J. F. Edmister, Paradise, Calif.

**Weaver-Bowser.**—Albert Weaver, Jr., of Jerome, Pa., and Lillian Florence Bowser of Boswell, Pa., at the parsonage of the Maple Spring church by the undersigned on May 11, 1944.—John M. Geary, Hollsopple, Pa.

**Wine-Fillmore.**—Harold R. Wine of Empire, Calif., and Ethel Fillmore of Gridley, Calif., at the home of the bride, June 19, 1944, by the undersigned.—J. R. Wine, Empire, Calif.

## Fallen Asleep . . .

**Arnold, David**, son of Jacob and Mary Ann Warner Arnold, was born near Philipsburg, Ohio, Oct. 29, 1859. He died in Darke County on June 15, 1944. He was married to Alice May Herring on June 1, 1890, and five children were born to them. Bro. Arnold and most of his family were members of the Church of the Brethren. He leaves four children and several grandchildren. Services were conducted at the Miller funeral home in Greenville and burial was in the Emanuel cemetery.—I. G. Blocher, Greenville, Ohio.

**Barrett, Devere D.**, of Scalp Level, Pa., died in the Windber hospital, Pa. He was born on March 14, 1900. He is survived by his widow and four children. A son preceded him in death. He was a member of the Scalp Level church, where funeral services were conducted by Bro. G. E. Yoder.—Mrs. Howard Weaver, Scalp Level, Pa.

**Clem, Clara L.**, daughter of John and Sarah Weybright, was born near Milford, Ind., Nov. 28, 1883, and died June 21, 1944. She joined the church in early life and remained a faithful member. On Dec. 13, 1902, she was married to Elder A. E. Clem, who survives with seven sons, seven grandchildren and one sister. Funeral services were conducted at the Bethany church by the writer and Bro. Raleigh Neff. Interment was in the Milford cemetery.—Galen Bowman, New Paris, Ind.

**Goehenour, Louisa Martz**, died June 20,

1944, at the age of eighty-seven years. She was a lifelong resident of Preble County, Ohio. Services were conducted by the undersigned, assisted by Rev. R. U. Roethlisberger.—L. John Weaver, Eaton, Ohio.

**Ihrig, Jacob**, was born near Avery, Mo., March 16, 1876, and died March 4, 1944. He united with the church at the age of fifteen years and was elected to the deacon's office in October 1894. On July 7, 1894, he was united in marriage to Mary Campbell, who survives with nine children. In 1923 they came to Florida and were among the charter members of the Winter Park church.—Mrs. C. E. Bower, Winter Park, Fla.

**Kensinger, Kathryn B.**, wife of John H. Kensinger, was born in North Woodbury Township, Pa., Nov. 1, 1875, and died suddenly on May 19, 1944, at her home in the same township. She was a daughter of John and Hannah Stoudnour. She lived in Martinsburg for a number of years and was a member of that congregation. When she and her family moved to their farm home she attended the Clover Creek church. She was a faithful worker in the Sunday school and church and its various activities. She is survived by her husband, one son, three sisters and two brothers. Funeral services were conducted at her home by Bro. Paul S. Hoover, assisted by Bro. A. R. Coffman. Interment was made in the cemetery at the Mt. Pleasant Reformed church.—Pearl Snowberger, Martinsburg, Pa.

**Kilhefner, Lizzie S.** Druckenbrod, was born in Lancaster County, Pa., Jan. 28, 1869, and died at her home in Ephrata, Pa., June 20, 1944. She and Jacob Kilhefner were married Aug. 29, 1891. Her husband died seven years ago. She is survived by four sons, eight grandchildren, one stepdaughter and one sister. Her entire life was lived in this community. In December 1936 she and her husband united with the church in Ephrata; her Christian life was a great satisfaction to her. Funeral services were conducted by her pastor and burial was in the Bowman cemetery.—C. C. Sollenberger, Ephrata, Pa.

**Schilling, Jesse Robert**, was born in Washington County, Va., in 1869, and died at Eaton, Ohio, June 26, 1944. Though he used a cane, he regularly walked two miles to church on Sunday morning. He planted trees in many places and gave many children copies of the Bible, a book with which he was quite familiar. Funeral services were conducted by the undersigned.—L. John Weaver, Eaton, Ohio.

**Straw, Rolland J.**, son of Mr. and Mrs. Arthur Daniel Straw, was born May 20, 1895, in Goshen, Ind., and died May 29, 1944. His death was accidental and occurred in the New York Central Railroad yards in Elkhart, Ind., where he was employed for the past fourteen years. In 1913 he was united in marriage to Edith Hoke and to them were born two sons, who survive with three grandchildren, his parents, four brothers and five sisters. He was a member of the West Goshen church, where funeral services were conducted by Brethren Frank Kreider and M. D. Stutsman. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Stuckey, Mary**, daughter of Peter and Montaray Miller, was born July 28, 1885, at Mountandale, Pa., and died May 9, 1944, after an illness of several months. She was a faithful member of the Twenty-eighth Street church, Altoona, Pa., and of the ladies' aid and missionary societies. Sister Stuckey was active as a Sunday-school teacher in the primary department. She is survived by her husband, I. Bruce Stuckey; two brothers and one sister. Funeral services were conducted by Bro. Glenn Norris.—Mrs. Galen Bittner, Altoona, Pa.

**Sword, Lanah E.**, was born to John and Eliza Ann Wolf at Lanark, Ill., July 14, 1865, and died at her home in Abilene, Kansas, June 25, 1944. At the age of eleven Lanah united with the church at Lanark and lived a beautiful Christian life until her death. On Dec. 24, 1889, she was united in marriage to Melvin B. Sword.

In 1892 they moved to Kansas, locating on a farm near Morrill. In 1903 the family moved to central Kansas and for a number of years Mr. and Mrs. Sword and a granddaughter have made their home in Abilene. Mrs. Sword leaves her husband, six children, many grandchildren and great-grandchildren. Funeral services were conducted in Abilene by Bro. G. E. Whisler of the Brethren in Christ church, and at the Church of the Brethren in Buckeye with the writer officiating, assisted by Brethren S. R. Merkey and Ward Nance. Interment was in the Buckeye cemetery.—Harold G. Correll, Abilene, Kansas.

**Tenley, Joseph Upton**, was born in Franklin County, Pa., on Sept. 27, 1860, to David B. and Harriet Ballow Tenley. He was married to Elizabeth Kerr at Mt. Carroll, Ill., on Jan. 2, 1883. To them were born seven children, six of whom survive. His wife died on Sept. 3, 1933. He united with the church in his early married life and maintained a Christian interest through life. He lived in the Lanark community for more than fifty years. Funeral services were conducted by the writer and burial was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

**Winger, Ida Victoria**, was born Sept. 5, 1865, and died June 15, 1944. She was the oldest daughter of Samuel and Julia York Bechtel of Sweetser, Ind. She married Daniel Oscar Winger on Oct. 27, 1883. To this union were born five children, three of whom survive with several grandchildren and great-grandchildren. She spent her last days at the home of her daughter in Marion, Ind. She was a member of the Cart Creek church. She requested and received the anointing service on March 16. Funeral services were conducted in the West Marion church by the writer. Interment was in the Vernon cemetery.—Ernest R. Jehnson, Marion, Ind.

## Church News . . .

### California

**Covina.**—Miss Anetta Mow visited our church in May and gave an inspiring talk. The Conference Offering was \$1,100. The May Home Builders' meeting was a program and social; Mrs. Paul Hersch gave an interesting talk. On May 30 the young people sponsored a building fund benefit dinner, followed by a program; Pastor Lee Whipple of the Santa Ana church was the guest speaker. As a result of the young people's efforts \$2,008 was raised, increasing the building fund to \$10,000. Pastor Paul Hersch attended Annual Conference as our delegate and gave us an enthusiastic report on June 18. On June 21 a group of members met at the church for an evening of work, after which a meal was served. Bro. Hersch will be in charge of the boys at Camp La Verne. One person was recently received on former baptism.—Mrs. Temple S. Funk, Charter Oak, Calif., June 25.

**Lindsay.**—Our church and parsonage have been repainted and shrubbery has been planted about the church. The men have given of their time to keep the church grounds in good order. After a basket dinner on June 4 our council meeting was conducted by Pastor Paul S. Longenecker. A gift has been given by a friend to start a fund for a Hammond organ. The young people's and adults' Sunday evening meetings will be combined in a vesper service during the summer months. A vacation Bible school was held June 12-16. Bro. O. C. Sollenberger was here June 21, 22 and told of his work in China. In May we had a mother and daughter meeting. On June 4 children's day was observed; a program was given by the children. The church was beautifully decorated with flowers. There were two baptisms at Easter time and several letters were presented. Several of our boys and girls in service have been home on furlough.—Kate G. Strate, Strathmore, Calif., June 24.

**Waterford.**—The women served two chicken dinners during the winter and spring, netting \$225. A landscaping com-



mittee was chosen and the church grounds have been much improved. On Good Friday we held our love feast. Our young people have a choir. The young people sponsored an Easter sunrise service which was attended by worshippers from Empire and Modesto, as well as from our own church. In the evening the Easter message in drama and music was given by the young people, young married people and intermediates. On April 15, 16 the young people attended the district rally at Modesto. Since the beginning of the year our membership has increased by eight baptisms and eight letters. At the last council the church adopted a constitution and by-laws. A community vacation church school was held in our church for two weeks. On June 18 our pastor and wife held open house at the parsonage.—Myrna A. Bashor, Waterford, Calif., June 26.

### Florida

**Winter Park.**—We have just closed a successful vacation Bible school conducted by Mrs. Minna Heckman of Chicago. Each day the children brought an offering which they decided should be sent for China relief; the total offering amounted to \$30. Since our last report Harry Swank of Sebring, Eli Gascho of Sparta, N. C., Mrs. Minna Heckman, and Elbert Reish of the Friends' C.P.S. camp in Orlando have given us some inspirational talks. Elder C. E. Bower attended Annual Conference.—Mrs. C. E. Bower, Winter Park, Fla., June 22.

### Illinois

**Polo.**—Five members were received by baptism and two by letter at Easter time. During April and May our church was host to the district youth rally, district intermediate rally and district children's workers' conference. The interior of our church was recently redecorated. Our church school offering on the first Sunday of each month was used for the Conference Budget. We receive an offering on the fourth Sunday of each month for Brethren Service. The response in each case has been encouraging. On Mother's Day a consecration service was held for two babies. The mother and daughter tea was held on May 28 with Mrs. Lucille Heckman as guest speaker. That evening Brother and Sister Heckman spoke to us of their work in Africa. Pastor M. E. Clingenpeel represented our church at Annual Conference.—Mrs. Robert H. Stauffer, Polo, Ill., July 1.

### Indiana

**LaPorte.**—A mother and daughter supper was recently held in the church basement. Bro. Ervin Weaver of North Liberty was with us on the pulpit exchange Sunday. The Northern District ministerial meeting was held here on May 27. The men are putting a ceiling on the church basement and redecorating it. On May 7 Bro. A. C. Wieand of Bethany Seminary preached for us. Our aid society has been quilting and sewing for relief. We are now gathering used clothing for relief. The missionary society gave a play, *The Book Ends*, on May 14. A young people's conference was held here on May 11. Two of the Sunday-school classes are raising a calf for the heifer project. We are having good attendance and interest at our Sunday services. The aid society sent some money to Bethany Seminary. Our church sent \$100 to help the Walnut church rebuild after the fire.—Mrs. Nathan B. Cross, LaPorte, Ind., June 26.

**Middletown.**—Our love feast was observed on May 27; our elder could not be with us so Bro. A. P. Musselman of Anderson officiated. On the evening of May 29 Bro. Myers and wife of Garrett, Ind., began our revival services, which lasted until June 11. Three members were received by baptism. On the last Sunday we had an all-day service and dinner at the church. We have prayer meeting every Wednesday evening.—Florida J. E. Green, Middletown, Ind., June 17.

**West Goshen.**—On May 18 we met in council; four letters were received and six granted. Sept. 3 was set as the date

for our harvest meeting. On the evening of May 28 Mrs. I. W. Moomaw spoke and showed slides of India. On June 4 Bro. Frank Crumpacker gave us an inspiring message at our morning services. Bro. Lewis Overholzer served as our delegate to Annual Conference and gave his report on June 25. The vacation Bible school was held June 5-16.—Mrs. Mina Ganger, Goshen, Ind., June 28.

### Kansas

**Buckeye.**—A two weeks' meeting was held in April with Brother and Sister J. F. Burton in charge; there was one baptism. Easter was observed with a program in the evening. Special observance was also given to Mother's Day. Bro. James Elrod was with us May 28; he preached in the morning and in the evening showed pictures of Brethren Service work. Bro. David Ensign, pastor of the Navarre church, preached for us on a recent Sunday evening. The women's work has sent clothing for relief and sewed for Greek relief. Children's day was observed in the evening with a program by the children. At our council meeting Bro. J. F. Burton was chosen elder. Bro. Ward Nance was re-elected pastor for the coming year. On July 2 Bro. Ensign will bring us a report of the Institute of International Relations recently held at Friends University in Wichita. A summer Bible course for the children is being held; there is a two-hour period once a week.—Mrs. Myrtle J. Derrick, Abilene, Kansas, June 27.

**Navarre.**—We enjoyed a program by a quartet from McPherson College on April 2; they were accompanied by Miss Della Lehman, who gave a talk. Work has been done on the roofing of the church this spring. We met in business meeting on May 30; two deacons were elected, Brethren Harry Haldeman and Ralph Himes. Our love feast was held on the evening of June 4. On June 18 we enjoyed a sermon by Bro. James Elrod; at the evening service he showed slides and lectured on the work of the Brethren Service Committee. Pastor David Ensign has resigned to take up further study this fall.—Mrs. Martha Eisenhower, Navarre, Kansas, Jan. 26.

### Missouri

**Plattsburg.**—Pastor X. L. Coppock has been retained as our elder and pastor. During Holy Week a service was conducted each evening by our pastor; these meetings closed with the love feast on Friday evening. A sunrise union service of all the churches was held at our church on Easter morning. A union program of Easter music was held at the Methodist church. Mother's Day was observed with appropriate services and the consecration of six babies. A church family dinner and program were held on the evening of May 28 under the sponsorship of the mothers and daughters. During the year we lost two of our oldest mem-

bers by death. Our church and aid society contributed a number of articles of clothing and food for the truck gathering supplies for the New Windsor, Md., relief center. The ladies' aid has been sewing for Greek relief. They are also helping McPherson College, Bethany Hospital and the C.P.S. camps. The men's group is promoting the heifer project and other relief projects. Some new chairs were recently added to our primary department and new tables for dining purposes to the basement. Two church letters were recently received. Our Conference Offering amounted to \$76.75.—Ada Sell, Plattsburg, Mo., June 29.

**Shoal Creek.**—Bro. Leonard Birkin began a revival meeting here May 16. We held our love feast at the close of the meetings. Our council meeting was held on June 8. We are having Bible study each Tuesday night.—Mrs. Wilbert Erisman, Fairview, Mo., June 27.

### Nebraska

**Omaha.**—On Easter Sunday eight young people were received into our fellowship. On that same day the children presented a program. Three men and their wives have been called to serve as deacons in the church; they are Brother and Sister H. E. Rasp, R. C. Saul, and C. J. Black. The women's council sponsored a spring rally banquet in May; also included in their program was a book review and tea in April. A vacation Bible school was held for the children during the first two weeks of June. The special projects this year included a new feature, the making of a flannel pictograph to be used by the school in teaching Bible stories. We are happy to report a marked growth in the spiritual life of the church. We feel that the house-to-house survey made by four churches, of which ours was one, will have a wholesome effect upon the community.—Vivian June Lowell, Omaha, Nebr., June 27.

### Ohio

**Brookville.**—The Good Cheer class met on April 30 with one of the probation officers of the Dayton Juvenile Court as guest speaker. Three church letters have been granted and three received; one member has been received by baptism. Our average Sunday morning offering for the first quarter of this year was \$103.30, an increase over last year's. The Old Order Brethren held a service in our church when their annual meeting was held here. We are sending \$100 to the Dayton and Montgomery County Federation of Churches for the religious training of boys and girls. We decided again to pay half of the tuition for each child or young person attending Sugar Grove Camp. Our church women met two days to sew for Greek relief. On June 4 Bro. S. L. Barnhart, pastor of the church in Long Beach, Calif., brought our message. While Bro. Teach attended Annual Conference Bro. Frank Shank filled our pulpit on June 11. On June 18 our Annual Conference delegates gave their reports; they were Brother and Sister Teach, and Bro. Fidler, who was on the Standing Committee. Bro. Harold Helstern, pastor of the West Milton church, exchanged pulpits with Bro. Teach on June 25.—Mrs. W. Russell Miller, Brookville, Ohio, July 1.

**Eagle Creek.**—The young people met recently to fill boxes for our boys in service. On Easter Sunday the children gave a program. On April 30 a representative of the Gideons gave a talk. In the afternoon the young people were hosts to the sectional meeting of the B.Y.P.D. of the Northwest District of Ohio. On the evening of May 28 we observed the love feast. On June 11 we had with us at our evening services Mr. and Mrs. Arnold and daughter from a near-by church; they gave us several messages in song. Our church recently donated 164 pounds of used clothing for relief and also sent food and other things to the C.P.S. camps. The ladies' aid will start sewing for the children of Greece at the next meeting. We are looking forward to entertaining the summer

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Camp Pine Crest, Palmer Lake, Aug. 12-14.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Northern—Camp Mack, Milford, Aug. 15-17.  
Indiana, Southern—Nettle Creek, Brick house, Aug. 22-24.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Iowa, Southern—South Keokuk, Aug. 19-21.  
Missouri, Southern, and Arkansas—Mountain Grove, Aug. 18-21.  
North and South Carolina—Little Pine, Aug. 1-12.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Oklahoma, Panhandle of Texas and New Mexico—Waka, Texas, Aug. 22-24.  
Oregon—Camp Myrtlewood, Bridge, July 22.  
Tennessee—Walnut Grove, Aug. 8-10.  
Texas and Louisiana—Nocona, July 28-30.  
Virginia, Eastern—Locust Grove, Aug. 9-11.  
Virginia, Southern—Antioch, July 25-27.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.



assembly of our district in August. The ladies' aid has completed two days of painting in the church basement and the men's group expects to refinish the floor. On June 25 Bro. G. A. Snider of North Manchester, Ind., brought our evening message. Our children's day services will be held on July 2.—Mrs. Lois Rodabaugh, Williamstown, Ohio, June 26.

**Georgetown.**—At our June council meeting Bro. Lester Heisey was ordained to the eldership and Brother and Sister Harold Spittler were installed in the deacon's office. Harris Shank was our delegate to Annual Conference. The aid society has given \$100 to China relief. As soon as the canning season opens they will can food for the C.P.S. camps. The mothers and daughters held a banquet on May 12; Mrs. E. Friend Couser was the guest speaker. On the evening of July 28 we will have a family night social and program at a park. The committee for the heifer project has placed two heifers and started a fund to purchase more. This fund will be increased by freewill offerings and special offerings.—Mrs. Robert Myers, Laura, Ohio, June 21.

**Middletown.**—Pastor C. W. Warstler held a week of pre-Easter services, as a result of which two were received by letter and two by baptism, making a total of nine baptized in recent weeks. On May 21 President V. F. Schwalm of Manchester College spoke to us during the morning services and at a special afternoon service; an offering for the college was received. Our Sunday morning attendance has been good. During the summer months Sunday evening services will not be held.—Mrs. Herman Lawrence, Middletown, Ohio, July 1.

**Painter Creek.**—Our church met in special council on May 30 to consider the purchasing of a small tract of land near the church. We voted to buy it. It will be used for the parsonage and the men's group will farm the ground. Pastor Paul Lantis will take possession of the house next March. Our mother and daughter banquet was held on June 2. During July we will have joint Sunday evening services with our neighboring churches. Brother and Sister John Grimley were with us recently and gave an outline of their plans for the next three years as missionaries in Africa. An offering was presented to them. Our women's group has been quilting and sewing for Bethany Hospital. A children's day program was held at the Red River church and at the Painter Creek church; a consecration service for children was also held. These Sunday schools each had annual picnics.—Mrs. I. R. Loxley, Arcanum, Ohio, June 29.

**Stonelick.**—On June 18 we had an all-day meeting; Bro. J. M. Garst and family were with us and he gave an interesting report of the Annual Conference. Bro. R. C. Davidson and wife also enjoyed the day with us and he taught the adult Sunday-school class. Bro. Harold Loxley and daughters were in charge of the music. We have preaching services every two weeks.—Anna Lesh, Goshen, Ohio, June 30.

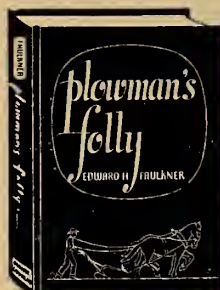
**Troy.**—On Palm Sunday the junior boys and girls took part in the worship period and in the evening the intermediate girls presented a pageant, The Challenge of the Cross. After the pageant four girls and seven boys were baptized. Our pastor brought pre-Easter messages on three nights and officiated at our love feast on April 6. On April 30 Bro. Edward Frantz of Elgin, Ill., brought two inspiring messages. On Mother's Day Bro. McFadden took pictures of the congregation just before the worship hour; these will be sent to the boys away from home. At a recent meeting we voted to redecorate our church. Pastor W. Glenn McFadden and wife attended Annual Conference. Bro. McFadden is planning to attend an ashram conducted by E. Stanley Jones at Lake Geneva during the latter part of July.—Mrs. Carl B. Lehman, Troy, Ohio, June 28.

**West Charleston.**—Our pre-Easter services were well attended and Bro. Kenneth Morse gave very interesting messages. A union sunrise service was held on Easter morning at the Lutheran church in Brant. A fellowship supper was held on April 8 and the quartet from Bonebrake Seminary presented some music. A called council was held on May 9; Pastor Ivan Eikenberry and wife have been called to the mission field and will leave in September for Nigeria, West Africa. They have done splendid work in the up-building of our church. Our mother and daughter banquet was held on May 14. A colored lady and her daughter from Dayton were with us; Mrs. Watson gave a talk and her daughter played two numbers on the piano. A German lady from Trotwood gave two numbers in song. On June 25 Bro. Galen K. Walker from Glendora, Calif., gave the sermon; a basket

dinner was held at the noon hour.—Mrs. Edith Rose, Tipp City, Ohio, June 25.

## Pennsylvania

**Lebanon.**—The mother and daughter association sent \$10 to the Bethany Hospital fund. They had a birthday social in June. Bro. Lester W. Royer gave the morning message on May 7. The monthly Brethren Service offering was \$28.26. Our pastor had charge of the service for Mother's Day; flowers were put in the church by the Berean Bible class. The senior choir sang at the Frystown church. Bro. Ralph W. Schlosser will conduct evangelistic services in our church in October. Bro. Ammon B. Meyer of Fredericksburg was our guest speaker recently. Sister Sarah Hoke, the oldest member of our church, died recently. Two anointings were performed during the last month.—Rosalie Reinhold, Lebanon, Pa., June 2.



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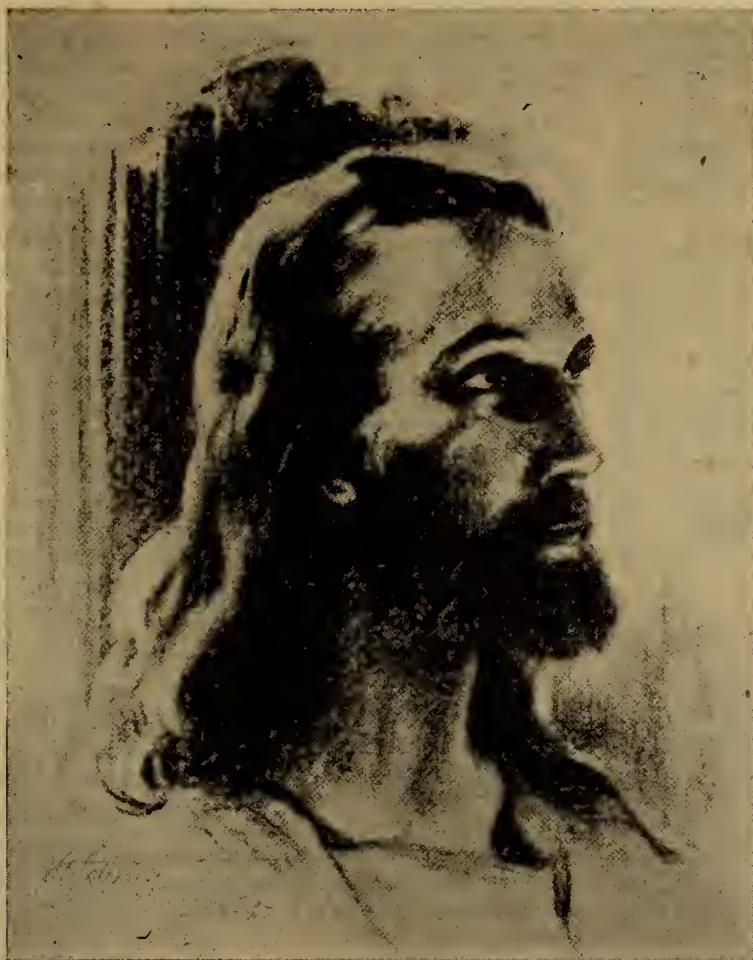


# Gospel Messenger

Volume 93

JULY 29, 1944

Number 31



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This Christ had stood on Olivet and when his eyes looked downward he had wept over the city. His vision had swept beyond Jerusalem too and he had wept over Coventry, and Hamburg, and London, and Cherbourg and Tokyo. "O Jerusalem," he cried, "how earnestly I have desired to save you from suffering!" and the tears had spilled from his eyes.

It was not for upset houses that he cried, nor yet for the overthrown temple. Neither did the vision of bombed streets and leveled city blocks disturb him so much; his thoughts usually ran above property and things. But it was for the people; their bodies would suffer, their emotions would be torn, and they would have no homes; for these he wept.

But after that he lifted up his eyes and saw beyond Jerusalem and the first century, and beyond Hamburg and London and Cherbourg and the twentieth century. Then the tears disappeared and his eyes filled with hope and eagerness. And with this courage he rode into the

town filled with a purpose that reached far beyond it.

Could it not be this triumphant and hopeful moment which Sallman has caught for us here? The face is beautiful but the beauty is more than physical. All the sadness has not yet been brushed away; the eyes and the lips still reveal it. But more than that, the eyes reveal expectancy

## The Christ

and hope. They look beyond Jerusalem, and beyond the suffering, to the coming kingdom. They see this generation, and each of us, and they express expectancy and confidence. The expectancy is for us and the confidence is in us. They see crosses and suffering, for himself and for us, but that does not dim the expectancy or the hope. The lips are expressive too. They express not obstinacy but purpose—a purpose which is clear and of such force that suffering shall not deter it. For him it did not. His expectancy is that for us it shall not. Through us shall his kingdom come. This is his expectancy and his hope. D. W. B.



# Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

Five young army boys were baptized in a bomb crater during the artillery barrage of Monte Cassino, according to one of the chaplains reporting to the Baptist army and navy commission.

The Mormon Church is combating juvenile delinquency by establishing recreation centers for youth adjacent to its chapels. The largest basketball league in America has been organized with 800 teams and 8,000 players.

James W. McClain, thirty-two, known to Monday night radio listeners as "Dr. I. Q.," enrolled for the three-year course at Seabury-Western Theological Seminary. "Radio work," he explained, "has not been completely satisfying." He plans to take over the pastorate of a country church in the Kentucky hills.

A new way of helping undernourished Protestant children in the occupied countries of Europe has been devised by groups of Christian families in Switzerland. With the help of ecumenical church groups and the International Red Cross, the Swiss have "adopted" nine hundred children in Belgium and France.

Protestant churches, through the Church Committee on Overseas Relief and Reconstruction, will seek \$2,670,000 for united overseas relief and reconstruction during 1944-45. This is fifty per cent more than last year. Much of the work in Europe will clear through the World Council of Churches with headquarters at Geneva, Switzerland.

The general synod of the Reformed Church at its meeting at Buck Falls, Pa., in June adopted a resolution asking President Roosevelt and Congress to "take practical steps immediately to form the nucleus of a world organization of nations as suggested in the Moscow declaration and in the Connally resolution adopted by the U. S. senate."

Dr. Henry Winters Luce, late missionary father of Henry R. Luce, editor of Life and Time, was honored by the opening of China House, center for 1,700 Chinese students in New York. The building for China House was presented to China Institute by the Henry Luce Foundation, established by Henry R. Luce, who desired to memorialize his father's forty-four years of devotion to the development of modern education in China.

An interfaith movement in Denmark is proceeding. Representatives of the Danish National Lutheran Church, the free churches, the Roman Catholic Church, and the Orthodox Church are together working out a program for postwar reconstruction.

A floating church on the bayous and waterways of Louisiana is the novel way whereby Rev. Ira Marks, Baptist missionary, ministers to the thousands of fishermen and trappers living in the remote sections of the Atchafalaya River basin. Many of the people in the area are illiterate.

The churches of America have done a great piece of missionary work throughout the world, but the task of putting their own house in order still remains before them, according to Mrs. Eleanor Roosevelt, speaking before the board of directors of the New York Protestant Council.

A nursery school center to care for fifty children of mothers in a migrant labor camp at King Ferry, New York, has been opened under the joint sponsorship of the Home Missions Council of North America and the Federal Works Agency. This is the first of eighteen schools for children under ten soon to be opened in a number of migrant farm labor districts in the state.

"We have no need to be anxious for the future of religion in Russia," says Sir Bernard Pares, former representative of the British government in Russia, in his book, Russia and the Peace, shortly to be published. A "simple, Bible Christianity," he says, "will have a significant place in Russian faith in the future." "The Baptists have been strengthened rather than weakened by persecution."

Church property of Japanese Christians in California, who were evacuated to relocation centers, is now meeting the spiritual needs of several other racial groups. In San Francisco, Filipino Methodists use a former Japanese church. In Oakland, the Korean Methodist congregation has inherited a small church and parsonage. In Seattle, Wash., Filipino Methodists use the young people's hall of the former Japanese church, while a newly-formed Negro congregation is housed in the church building itself. A new church for Negroes in Los Angeles is using a former Swedish-American church.



## Editorial

### Orphaned Missions

*Orphaned missions* is a term born of this war. It is used to designate the missions cut off by war from their mother or supporting countries. Chief among such have been those of Germany, but Dutch, French, Finnish and other missions have also been cut off.

Since the war began a sum of about \$3,000,000 has been sent by other churches and other countries to the support and work of these orphaned missions and missionary workers. This is a notable achievement and demonstrates the essential oneness of the Christian faith and message. These needs will continue. After the war German missionaries as well as missionaries from France and Finland will want to get back to their fields of Christian labor at the earliest possible moment. Obviously these countries will not be able to send their workers for several years. What the attitude of the Christian church will be on this matter is important. Will they set up a national criterion as to whom they will help? Here is a great op-

portunity to place Christian service above national affiliation and above denominational membership. Will the Christian church be big enough to meet these opportunities? If the church is not big enough this thought should be kept clear—it is not the philosophy of Christ which will not be big enough; rather it will be that the church is not big enough to put into practice the philosophy of Christ.

D. W. B.

### Education for Brethren

After one has lived a good share of his lifetime, been worked on by educators and even tried to educate others, known a good many schoolmen and had them experiment on his children, there results some residue of conviction and concern about education in general, and perhaps also about education for Brethren.

It may be observed that the Brethren have shown the typical American faith in education. In their own eager way they went in for schools, particularly in the higher brackets, with the result that the mortality of institutions was terrific. What we

have today is the sacred seven saved from several times that many hopeful starts.

The Brethren have not tried to follow the student from the cradle to the degree. Rather the plan has been to try to finish off what was begun in the home, seconded by the church and carried forward through the grammar and high school grades of the public school system. Thus what we have been using may be described as a minimum and residual system for orientation in things Brethren. This seems to be all that we feel that we can afford. But even so it may be sufficient if we make full and wise use of the three principal factors in the Brethren educational setup: the home, the church, and our colleges and seminary. The present plan is one which offers control at the beginning of the educational process in the home, some organized direction through the period of public school attendance, and the possibility of finishing in a Brethren institution of higher learning.

But there are obvious weaknesses in such a minimum system. Brethren homes are not always all that they might be. They are feeling the strain and the stress of our times, even as all other homes. The church school is likewise under stress and strain as to curriculum and teaching methods. Nor does it reach all who should have its help. As for our higher institutions, they reach but a portion of our young people. But even if they reached all, there would still be the problem of how best to contribute those unique services which alone can justify their existence.

Education for Brethren has something wanting, at least to be desired, at the point of clear-cut objectives and full-line co-operation toward the desired ends. In order to function at or even near desired efficiency, we must understand our system in terms of its possibilities and utilize every part to the best advantage. To be more specific, the college has obligations to church and home, the church to the home and the college, while the home is the place where everything begins both for the church and the college.

What we mean to say is that the three institutions where Brethren education is being done must be more conscious of their separate but

## Thinking About the News...

### The Unusual in War

We have become accustomed by now to reading about war atrocities. We accept it that they are committed by both sides, and the common people, who are the chief sufferers in war, are about ready to agree that all war is itself a terrifying atrocity. The tragedy grows with the further perfecting of atrocity machinery: rocket bombs, robot planes, phosphorus shells, searing liquid fire.

But occasionally something unusual in war finds a place in the dispatches or in a news release.

1. As the armies closed in on Cherbourg and the Americans were just ready to launch a final attack, a German motorcycle carrying a white flag came put-putting toward them. Behind the German doctor on the motorcycle sat an American airman who had been shot down over Cherbourg. He became the interpreter of their mission. The Germans, it seemed, wanted more drugs and blood plasma for those who were wounded and would be wounded in the defense of Cherbourg. Cheerfully the Americans gave them of their supply and the German and American "put-putted" back into Cherbourg. The battle continued.

2. On a South Pacific isle a Japanese prisoner wished to partake of Holy Communion on Easter Sunday. The American chaplain, E. V. Best, who spoke some Japanese, conducted the service in the little tent-chapel that was their center of worship. Chaplain Best says, "I am sure a more meaningful communion has never been observed than was ours. . . . A blue jacket quartet sang Nearer, My God, to Thee, and friend and foe knelt in Christian fellowship about the broken body and shed blood of our Lord." One of the remarkable things about this incident was that the Japanese asked for this service and accepted it at the hands of those who were "his enemies." The Lord in this moment had freed both him and his enemies from prejudice and fear.

Through these unusual things in war we are enabled to catch a glimpse beyond the darkness of this night to the future which can lie ahead for us "when his kingdom comes," if we have the courage to press forward to it.

D. W. B.



related responsibilities in a total Brethren educational plan. And being conscious of all this, contrive the more definitely and effectively to co-operate as a team toward the desired end. If we may presume to suggest, it is that the colleges and seminary offer the most convenient places to begin with respect to the interpretation and assumption of responsibilities. Certainly seven institutions are less unwieldy than one thousand churches or sixty thousand homes. As to the things that need attention, it is wholesome and encouraging to see that our Brethren schools are even now giving thought to what they should be in a time like ours. But the good work should go farther and deeper. All our educative factors should share definitely in the consideration. Whatever final commission sums up our needs should speak for our homes and the church as well as from the viewpoint of the campus.

It is generally felt that the new education must be more specific and useful for life. The public school curriculum often presents the curious anomaly of being restrictive at the same time that it is cluttered with tremendous detail. In one public school system the youngsters through the grades and high school could take any kind of history they wanted—just so it was another rehash of American history! Pupils wearied of the familiar detail. At the same time they had no opportunity to gain the essential perspective for placing the American adventure in the long stream of world history.

In the years ahead we shall have to face a new impatience with things as they are because that is the way they have always been. Educators will have to deal with pupils who want to know today, not some distant tomorrow.

More than a score of years ago the writer had need for a bit of specialized instruction on how to graft a few thousand walnut seedlings. He could have gone to the state agricultural college for a semester, and at a cost of some five hundred dollars gotten the information desired. However, he was so fortunate as to find that a correspondence course was offered at around five dollars. In lesson seventeen he found what was wanted. He knows now that what was needed was a five-cent bulletin on the best way to graft walnuts.

There is much to be said for gen-

eral education. It is thus that the full range of a culture is passed along to the new generation. But life is short and demands are specific. There is need for five-cent bulletins as well as the leisurely and expensive years spent in gaining background. These considerations apply in the Brethren field as well as in the public school system.

H. A. B.

## Holding Hands With God

Coming through Europe a few years ago while armed nations crouched to leap upon each other, we were impressed with the intensity of one international emotion. It was fear, hollow-eyed fear. German youth made love hurriedly in shaded restaurant booths as if they feared some one might come at once to call them to tasks considered more important. Little children marched in long lines across the cobblestones as if they were afraid to be just little children for a few hours longer. It was fear, not laughter, that crinkled their faces. In Holland Dutch women scrubbed their walks and the parts of their little houses that were not covered with flowers as if they feared all of this might be theirs to treasure for only a little longer. In England the Britishers stood in long lines at the cinema doors with their six pence and shillings ready, often looking skyward as if they feared that this sort of relaxation would have to end soon. In the parks they dug long trenches, destroying the beauty they had worked for generations to build, as if they feared the days of spacious and quiet parks were running out quickly.

The Germans told us that they were afraid of the English; the English testified that they feared the Germans; the Dutch did not seek to conceal their fear of both the English and the Germans.

What they really feared, we tried to tell some of them, was a system, an old-fashioned, warped, and outmoded system usually called nationalism but better called selfishness. The system, we told them, made all of this possible, because it lived on fear. They asked us, "How can anyone get away from this clawing, destructive thing?" When later we saw it reaching out to engulf our own land and even the far islands of the sea we wondered too.

A good answer is suggested: "Fear thou not; for I am with thee: be not dismayed; for I am thy God. . . . For I the Lord thy God will hold thy right hand, saying unto

thee, Fear not" (Isaiah 41). But that answer we think seems so remote, so idealistic and hopelessly impractical. What about these immediate and pressing dangers?

The writer would like to suggest that this idealistic answer is the real answer. He would like to suggest further that only through its application to our own lives and to our society will we come to the cessation of fear, hollow-eyed fear.

One reason this suggestion seems so idealistic is that we think of applying it in quite a nonspecific manner. The place to begin is at home. I should ask myself first, "What specifically am I afraid of?" Then when I have enumerated my fears I should trustfully place my right hand in the hand of God as he suggests and together we should seek to overcome all fear.

What will these fears be? Over a period of years the writer has asked several hundred college students to list their fears. The average number listed has been about eight. Some listed as many as thirty; only two said they had no fears. They varied greatly: insecurity, poverty, lack of approval, being thought different or queer, difficult temptations, sickness, death. Other common ones, easier to get hold of, were fear of spiders, of dogs, of lightning and thunderstorms. Now none of these are difficult to overcome if one first puts his right hand into the hand of God.

When these are overcome in one individual he can begin to help others to get their right hands also into the hand of God. They, too, can begin to overcome fear. And when this spreading confidence begins to grow in the world, and this hand holding with God becomes more common, Germans will not need to fear English or English need to fear Italians, or Americans need to fear Japanese. Then world organization will not be difficult.

An interesting observation about Isaiah's "idealistic" statement remains yet to be made. "God will hold our right hands," says he, "and then we need not be afraid." When God has my right hand in his then I cannot reach it out to seize anything, be it money, food, clothing, or islands, that belongs to somebody else. When he holds it neither can I reach it out to beg for that which I did not rightfully earn. And when God holds my right hand I cannot use it to strike anyone even if I could feel that I wanted to.

Holding hands with God is the right way to overcome fear. D. W. B.



And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

—Ephesians 4: 11-12.

# Till We All Attain

Edward Frantz

Many Messenger readers have expressed their deep appreciation of the writings of Bro. Frantz throughout his long service in the Messenger office and have ventured to hope that he would keep on writing. The Messenger staff is happy to present this short series of writings, Till We All Attain, from his pen.—Ed.

## "The Perfecting of the Saints"

That's Paul's word for church members, that word *saints*, and a very charitable word it is, surely. Sometimes he speaks of them more exactly as "called to be saints." Sometimes, for short perhaps or possibly as a gesture of extreme graciousness, he addresses them as if they had already arrived. By calling them now what they are called to become, he expresses his confidence in the genuineness of their effort and in its ultimate success. That is real encouragement. God knows how "saints" need it.

So this is what the church machinery is all for: apostles, prophets, evangelists, pastors, teachers, secretaries, editors, superintendents, moderators, committees, delegates—everything.

There are two halves to the church task, evangelism and education. The first is persuading people to take Jesus Christ as Savior and Lord. The second is making them understand what that means. The first is getting people into the church-school, making disciples of them. The second is giving them the curriculum, teaching them to observe all things.

Paul's major emphasis here is on the second, the meaning of church membership. He is telling what the church should try to do to its own constituency. His formula is very explicit and very complete. The first item is "the perfecting of the saints." This is general and comprehensive. Particulars follow. But we should first see the broad objective and its more important implications.

One is that the beginning of sal-

vation is the beginning, not the end. We are babes in Christ before we are adults, not to speak of the difficult period of adolescence. It takes plenty of the "milk of the Word" to keep us alive and growing. At that stage meat makes us sick because we cannot digest it. The simplest truths of the gospel must be our diet and our maturer brethren who have grown hardy and strong by living on the deep things of God must have patience with us. They must treat us as Paul did the infant Thessalonians, "as when a nurse cherisheth her own children." In the spiritual world as truly as in the material, growth requires time.

The conceit of spoiled children is a matter of common observation and a pathetic picture it makes. When Christians of a very narrow range of experience imagine themselves to have reached the goal of perfected sainthood and set themselves up as the ideal pattern for all of us, one hardly knows whether to be most moved by the comedy or by the tragedy in such a performance. This situation is another call for great forbearance. They must be forgiven for they know not what they do.

A second implication of the truth we are considering is very important. Since evangelization is the great first work of the church and is going on constantly, new members should be continuously coming into the church. This means that we must expect to find in the church at all times members in all stages of development. The new-born babe which throws up its milk

so easily, the boy with hollow legs always calling for something to eat, the girl who can giggle about nothing at a moment's notice, the young folks full of their new-old plans for reforming the world, the men and women of the middle years in the thick of life's battles, the older ones disillusioned and disheartened by repeated disappointments—all these and more have their counterparts in Christian experience and outlook and they all belong to any live church.

What a demand this fact makes for patience and wisdom and steadfastness of purpose, for faith and love and clearness of understanding, for humility and confidence, for courage and trust. Small wonder that Corinth was in such a mess! Why should any church now expect a softer place in the sun? Remember that the church with all its officialdom is set "for the perfecting of the saints." What would we do all day if the task were done?

A third implication of this business is that some of us ought to be growing up. We should be drawing nearer to the goal. Not that we should have reached it. By no means. Even Paul the prisoner of Christ Jesus shrank from that claim. He had not yet laid hold of that for which Christ had laid hold on him (Phil. 3:13). But he was pressing on toward it. He no longer talked as a child or thought as a child. He had put away childish things. He talked like a man. He wanted his people to be no longer



children, tossed to and fro and carried about with every wind of doctrine. He expected them to go on toward the stature of the fulness of Christ.

The writer to the Hebrew Christians likewise lamented that so many of them were still babes, partaking only of milk, unable to digest the solid food which alone could enable them to attain full growth. How sadly true the same situation is today is evident in the violent vomiting we sometimes see. The church should produce an increasing number of maturing Christians who can assimilate the flesh and blood of Christ. These by reason of use have their senses exercised to discern good and evil. They can tell the tree by its fruits and do not depend too much on the label pasted on it.

But why is the perfecting of the saints so important? To what end? That they may flaunt their own superior attainments in the faces of their brethren on the lower rungs of the ladder? Paul had a different answer.

*Elgin, Ill.*

## Except Your Righteousness Exceed

BYRON MILLER

True righteousness is Godlikeness. It includes the qualities of a character which is acceptable to the absolute moral perfectness of God. The righteousness which Jesus required was in some essential respects higher than that which was current in the life of the Jewish people. Like all great leaders Jesus was criticized because his philosophy of life, his exalted conception of righteousness, made inroads and caused disturbances in the otherwise accepted customs and routine of the group. The most antagonistic group was perhaps the scribes and Pharisees. Their accusations were many and varied. They accused Jesus of defiling himself by eating with the publicans and sinners; they said he did not keep the Sabbath in an orthodox fashion; they denounced his authority to forgive sins and in one instance they accused him of casting out demons by the power of Beelzebub. The scribes and Pharisees had reached the unfortunate place where they could see nothing but the base in Jesus. Jesus denounced them with some very distasteful terms—hypocrites, whited sepulchres, adulterous generation, offspring of vipers and serpents. And in the Sermon

on the Mount Jesus proclaimed to the multitude that unless their righteousness exceeded the righteousness of the scribes and Pharisees they could not enter into the kingdom of heaven. If their righteousness was so faulty and inadequate, and if that which Jesus demanded is so much higher, then a close examination of both is justifiable. What was the basis of the righteousness of the scribes and Pharisees?

(1) *It was measured in terms of external, ritualistic forms.* To them religion was conceived to be a legal affair. They were very exacting. If we ministers were to wear a pin in the lapel of our coats they would say we were bearing a burden on the Sabbath. Great emphasis was placed on the observance of all rites and ceremonies, while the deep, spiritual requirements on conduct and life were sadly overlooked. Let us not criticize too readily. For on close examination do we not all possess a degree of Pharisaism? Has not our ethical living lagged behind our profession? I fear that many who are trying to keep up an outward veneer of moral respectability are at heart inconsistent. But it will do no good to paint the pump if the water is bad. Yes, we frequent the house of the Lord and are polite to Jesus as long as he does not interfere with our business or rebuke our sins and make exacting demands of us. But when he does, then we begin to question his authority. But unless the Spirit of Christ is fused with ours until our conduct is consistently Christian in the home, in business, in the community and in the church, the weekly observance of rituals and church attendance as an end in themselves is not a sure demonstration that our righteousness is higher than that of the Pharisees.

(2) *The Pharisees sought justification in the overt act, not in the motive prompting the act.* Their righteousness consisted of obedience to the commandment while the nature of the divine commandment was viewed quite superficially. They said that when they refrained from the outward sins which the law forbade they were obeying and keeping the commandment. The law, in Matt. 5:21-26, was taken merely as a prohibition of an act. It was a mere criminal statute. That is, not to kill another was to obey the commandment. Rightness and wrongness existed in the act. Notice the answer of Jesus in Matt. 5:22. He places anger on a par with murder and his emphasis is on the

motive of the heart. Jesus is simply saying that he who cherishes murder and hate—the passions from which murder springs—is, morally speaking, a murderer. For he who would commit murder were there no outward constraint has committed it in his heart already. Again in Matt. 5:27-32, Jesus emphasizes this truth. The Pharisees said that the breach of this commandment was restricted exclusively to married persons, or to criminal intercourse with such. Jesus dissipated such delusions by saying, "He that looketh on a woman to lust after her has committed adultery with her already in his heart." Thought is the seed of which action is but the matured growth. Whoever looks on a woman with the full consent of his will to feed thereby his unholy desires and regards a human being as an instrument of lust is no less guilty than he who commits the actual act of adultery! The impure thought, the carnal desire, is in itself the act of adultery. Again in Matt. 5:38-42 the Old Testament civil law of retaliation was construed as a permission to take private revenge. Jesus discounted such behavior by saying that there was a greater force—the force of unconquerable love, which was the true foundation for all human relationships, even to our so-called enemies. The righteousness of God is one which includes motive and disposition. It is why we do, as well as what we do.

(3) *The Pharisees' religious life was self-righteousness, measured by men.* Remember how the Pharisee prayed when he was in the temple? "Lord, I thank thee that I am not like other men." Man is an imperfect standard. To compare man with man allows for mediocrity. Our standard is Christ. When we become so complacent that we live lives just good enough to be accepted by our friends, we need to look at ourselves through the eyes of Jesus. How do we measure?

(4) *Their righteousness was put on display for personal glory.* In Matt. 6:1-18 this fact is clearly depicted. In fasting, in almsgiving and in prayer, the motive seemed to be to be seen of men. God is glorified when we bear fruit. We are to be seen doing good, but avoid doing good in order to be seen. It is a false righteousness that leads men to perform devotions in public to create the impression that they are unusually pious. Many are the deeds that are being recorded in the book of heaven which are unrecognized by men. When our duty is done to



God, he will take care that it is duly recognized.

Therefore, the qualities that fit men for the kingdom of God are the qualities of the inner life. These describe what a man is in the secret springs of his motives and dispositions. God's righteousness is one of kind, not degree. Entrance into God's kingdom depends not on the degree of our excellence in anything, but solely on our having the character itself which God demands. It must be inward, it must be vital, and it must be spiritual. True righteousness is a heroic virtue. The truly righteous have a saving, illuminating power. They are the world's salt and light. Is our righteousness adequate and acceptable before God? "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

*Sidney, Ind.*

## Frustration and Reversion

C. A. BARNHART

One of the most constant factors in the life of each human being is the craving of the ego for self-expression. From babyhood to old age this natural human impulse is made manifest in our behavior. The baby wants food, comfort and attention, and he generally gets them.

But a time soon comes when there is a conflict of interests. There are others who would like to bulk larger in the general scheme of things. In the contest baby meets his first frustration. Then he throws his first tantrum. Depending on his age and inherited pattern of action, he may cry, squeal, kick, bite, strike, throw things, fall to the floor, or use his head for a hammer. But if baby is going to develop into a well-adjusted individual he will have to learn conformity to certain social amenities. He will have to accept discipline and like it.

But babies are not the only people who bump into frustrations. We all meet them many times throughout life. Very few of us get everything we want, and when we meet with a frustration we are likely to give a shameful demonstration of our immaturity. We lose our tempers, speak our minds or go into hysterics. In other words, we act like babies.

We are wholly justified in wanting to make the most of our lives. This reaching out is but the manifestation of an inward urge to achieve maturity. In the process of evolution we first seek to make the world a part of ourselves and sub-

servient to us. We have an exaggerated opinion of our own importance, but if we develop normally and live long enough, we gain a larger perspective and see ourselves in a new light. Then in simplicity and humility, we beg the Master of the universe to take us on as hired servants.

But let us look at some of our contemporaries who have loomed large in their own opinions. Take, for example, certain officeholders, or candidates for public office. How many times we blush with shame at the way they behave when they fail

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## Lord, Touch Me!

FLORENCE ZIEGLER SANGER

Lord, touch my eyes that I may see  
True vision of thy love for me,  
And of thy love for all mankind,  
That I may calling sure may find.

Lord, touch my lips that they may sing  
The glories of my God and King;  
That I may tell to all the earth  
My Savior's matchless grace and worth.

Lord, touch my hands that they may bless  
The needy with their helpfulness;  
That they may sooth the pain of those  
Who bear earth's sickness, fear and woes.

Lord, touch my feet that they may go  
Only where thou alone canst show  
The path of selfless sacrifice,  
Though hurt and thorns may be the price.

Lord, touch my heart that it may ache  
With others' troubles. It may break  
As thy heart broke on Calvary,  
But can I shrink from following thee?

Lord, touch my life through all its years!  
With thee I have no doubts or fears.  
In thee I find release from strife.  
I enter everlasting life!  
*Trappe, Md.*

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to win nominations or elections. Many of them skulk in their tents, refuse to co-operate in public affairs, throw mud, and resort to personalities. They act like children quarreling over toys. Frustrations lead to reversions.

Now let us go back a few thousand years to a Biblical character. Let us take a look at Moses, the great prophet and lawgiver. He was a man of prayer and faith, of wisdom and courage. On Mount Sinai he received the law inscribed on two tablets of stone.

This was the law that was to govern the Israelites in their relations with one another and with their God. One of the shortest and most easily understood of the Ten Commandments was this: "Thou shalt not kill." But let us note carefully what Moses did as he returned to his followers with the law in his hands.

When he again joined his countrymen he found they had completely forgotten God and were dancing around a golden calf.

This was, indeed, a frustration, and too much for even Moses. The tablets were thrown to the ground and broken. Then he said: "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour" (Ex. 32: 27).

Moses reverted to a more primitive type of behavior. "And there fell of the people that day about three thousand men" (Ex. 32: 28). Had Moses so soon forgotten what was in the law? Was this a new way to create loyalty, harmony and uniformity? Probably tomorrow the Israelites would be governed by the Ten Commandments; now, at Moses' command, they reverted to the old method of adjusting disagreements, to kill and kill.

Let us consider another well-known Bible character, Simon, brother of Andrew; he was later called Peter, which means rock or stone. He was usually first among the twelve apostles and was their leader. Peter had much ability, energy and zeal, and "a natural tendency to rashness and forwardness bordering on presumption." Let us watch him.

At the last supper it was Peter who at first refused to have his feet washed. It was Peter who said: "Though all men be offended because of thee, yet will I never be offended." And again, "Though I should die with thee, yet will I never deny thee." Peter was one of the three who slept in the garden while Jesus prayed. It was Peter who followed afar off, and as Jesus was being given the "third degree," Peter warmed himself beneath the palace.

And when the maids recognized him and said, "Surely thou art one of them; for thou art a Galilean, and thy speech betrayeth thee," Peter began to curse and swear, saying, "I know not this man." Peter, the rock, became a broken stone, and he wept. It was Peter who smote the servant of the high priest, cutting off his ear. Frustration caused even Peter to revert to a more primitive type of behavior.

But how did Jesus Christ behave during the hours of his greatest frustrations and defeats? Did he waver? Yes, but he did not break. In the garden he prayed, "O my Fa-



ther, if it be possible, let this cup pass from me." But quickly recovering himself, he continued, "Nevertheless not as I will, but as thou wilt" (Matt. 26:39). Before his accusers, he was calm and unimpassioned. "He was oppressed, and he was afflicted, yet he opened not his mouth" (Isa. 53:7).

"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33). As Jesus hung on the cross, with the nails tearing at live cartilage and flesh, the priests, scribes, and rabble mocked him, saying, "If thou be the Son of God, come down from the cross" (Matt. 27:40). In extreme agony of body and soul, Jesus cried, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Then he said, "Father, forgive them; for they know not what they do" (Luke 23:34).

In the agony of death, and as a final act of faith and commitment, he said, "Father, into thy hands I commend my spirit" (Luke 23:46). "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God" (Mark 15:39).

Frustrations try men's souls and usually cause waverings, backslidings and reversions. But Jesus Christ was fully mature, thoroughly at home in every situation, had complete mastery of himself, and in the hour of supreme sacrifice, could and would go only forward.

Columbus, Ohio.

## My C.P.S. Experience

WENDELL F. TAYLOR

The following may be a rather typical pattern of growth, or of possible growth, for men in C.P.S. We print it with the hope that some who are in C.P.S. may be benefitted by these suggestions and that to those outside this may bring increased understanding of the men in C.P.S.—Ed.

I have gone through two stages while in Civilian Public Service and am now in a third stage. The first stage was the feeling that everyone believed just as I did and was equally enthusiastic about the program. During the first few months of camp nearly everything in which I believed was under attack—and many of the charges were true. The second stage was a feeling of despair, or that there was little good that could come out of C.P.S. with such varied backgrounds and beliefs. At that stage, I thought the difficulties could not be surmounted.

In the third stage, I now think I

am more nearly able to make a better judgment of things. My belief in religion has not materially changed, except to grow deeper. I am more sure of my position than ever before. I am convinced that only the religious pacifist has the staying power to make a success of pacifism. I think I can recognize good qualities in other people more readily, and better evaluate my own good and bad points.

There are many things in C.P.S. that are truly valuable in spite of what it lacks. I have found a broadening of my own vision. The towns in which I have lived have been quite small and the schools I attended did not have large enrollments. At no other time in my life have I been associated with such a varied group as in the two and a half years of living here. Probably at no future time shall I again be with such a richly varied group.

One of the opportunities that seems to me to be most missed in C.P.S. is that of developing a range of special skills on the work project. When I entered C.P.S. I had few manual skills. Now, I have had at least a slight introduction into such things as map reading, compass work, carpentry, blacksmithing, brick masonry, first aid, felling trees, fire fighting, and what is needed to be able to look after one's self out in the open. When I shall use this knowledge I do not know. Of this I am sure: my own vision has been broadened because of this knowledge. I know I have a better idea of how others live because of having had a brief contact with the kind of work some of them do.

Not many fellows leave C. P. S. with the same meager amount of imagination with which they entered. A good example is the discovery of the part that good recorded music may play in meditation and other services of the small church which may be without the services of expert musicians. In C.P.S. we have a wealth of ideas because of the differences in localities, homes and environment from which we come and in the types of education.

C. P. S. is a good place when one is of the right sort, or willing to learn and appreciate new things. Many fellows in camp like music to the point of wanting to listen to each symphony program that is broadcast. Thus I have been obliged to listen to much music with which I was not familiar. Eventually there has been a gradual, although meager, appreciation of this kind of music. At the same time, I have con-

tinued to like other kinds of music. This appreciation has also come with respect to things other than music—beliefs, religion, ideas and culture.

Through C.P.S. I have come to an appreciation of both the value and the unimportance of time. I am learning more than ever before, the amount that can be accomplished with time. Almost all of the things which we do because we want to have to be done evenings and on Sunday. Many C.P.S. men would put time—more time for things other than work—as one of their first needs.

At the same time there has come a little of the feeling of the timelessness of things. God has been working with mankind for thousands of years. Surely, I can be patient for a little matter of fifty or one hundred years. I think that I now live a more relaxed life. I have endeavored, and partially succeeded, in valuing time highly, but in refusing to allow time to be my master.

Before I came to C.P.S. I was single and working at a job which paid more than \$100 per month in cash plus board, room, laundry, etc. I wondered whether or not money had become my master. I thought that it had not, but I was not sure. Now I know.

During these many months past there has come an appreciation of a proper value of things. One of my ambitions was to have a library of good books. What few books I had that I valued highly were lost when the library in camp burned to the ground. Now my books, to make a bid for ownership, must show a continuing use and not just a temporary pleasure. I have found something of the tremendous resources available at our public libraries.

One often hears the remark, "Mr. So-and-So isn't afraid of work. He can sit down beside it and go to sleep." I have convinced myself that I am neither afraid to tackle a job, nor so afraid of it that I cannot rest until it is all done. I have discovered that a man can do much more work than I had thought possible; but I have also learned that there is a limit to the amount of work that one man can do. A man must learn, sometimes, to say "no" even to work.

Not the least of the benefits received has been the increase in discipline and spiritual life. To me, they are interrelated and intertwined. Previous to C.P.S., discipline was a rather strange word to me. Those who have experienced



this change will know what I mean without further elaboration.

A recognition has been gained that most of the important jobs consist of innumerable small and seemingly unimportant jobs. Few will deny the importance of forestry, but forestry is made up of so many jobs that look awfully small that many wonder if we actually are doing work of "national importance." I often wonder how many sailors question the importance of their work when they are scrubbing the deck.

Before coming to C.P.S. I thought it would be a tragedy to love a girl and then be drafted. We were unhappy, all right, just as millions of other people have been unhappy. Yet, after my first year in C.P.S. we were married and we find many things in favor of starting married life while I am in C.P.S. It takes a great deal of faith both in your partner and in God. We have found out that we can meet and conquer more obstacles than either of us thought we could. We have found a feeling of interdependence—of partnership. We think we have learned it in this way more quickly than we would have otherwise. This does not mean that we would deliberately choose C.P.S., if we had absolutely free choice, but it does mean that we have found some things we consider valuable.

There has been a deep appreciation for the work that the historic peace churches have done. The work they have done when my own church was unprepared has certainly been a help to me. Criticisms of C.P.S. are desirable. Criticism of the sponsors of C. P. S. are much less valuable until those criticizing have shown a willingness to sacrifice as much as have a great many members of these churches.

C.P.S. No. 21, Cascade Locks, Oregon.

## A Legend With a Lesson

JULIA GRAYDON

A carrier pigeon having been sent home with a letter about his neck performed the journey of forty miles in forty minutes. He was asked by a companion pigeon, "How could you travel so fast?"

His reply was, "I go straight forward, never looking about me or turning at all to right or left."

"Straight forward," that was his secret and therein lies the lesson for us in our daily duty, no matter where we are—straight forward until the task is finished.

Harrisburg, Pa.

## World Federation

HARRY REEVES

On a hot day and on a dusty road a certain Oriental walked toward the city of his destination. A long robe covered his entire body to keep the penetrating rays of the sun from scorching him in the daytime and to protect him from the cold air at night.

In a small satchel which he carried were a few morsels of food and a few coins with which to purchase lodging and other necessities.

Suddenly he was startled by some men who sprang from a hiding place beside the road. After a brief struggle he was beaten to unconsciousness. Upon recovering consciousness he found that he had been robbed.

He heard footsteps approaching. Soon the form of a man appeared, perhaps to give him assistance in his time of distress. The stranger looked at the suffering man, but he continued along his way.

The wounded man continued to suffer as he lay in the heat of the sun. Once more the silence was broken by the shuffling of feet in the path. This time he could see by the clothing of the man that he was a person of great influence. But once more he had to abandon his hopes of mercy, as this man too passed away in the distance.

Minutes of agony seemed like hours; even when the third person approached and started to help him it was hard to realize that he was being comforted. This man who had stopped soothed his wounds. He put the wounded man upon his beast, took him to an inn, and there provided lodging till strength might enter his body.

This story of the Good Samaritan was told by Jesus of Nazareth about two thousand years ago to teach his followers the spirit and method of social relationships.

It is interesting to note, however, that man has not accepted wholeheartedly these principles as set forth by the Galilean teacher. However, whenever man has put them into practice, the results have been immeasurably successful. Jesus advocated a program of love and brotherhood in contrast to hatred and selfishness. Let us keep these in mind as we look briefly into our past.

The basic governing institution of man was the family. This patriarchy served adequately for some time, but the family enlarged into a clan. When the change was made on the basis of love and brotherhood, the

co-operation among the people brought an abundance of prosperity. Whenever selfishness and greed was the basis, the new governmental unit was merely an expansion of the old evils.

The clan unit, though effective, was only temporary, because expansion made it necessary to enlarge the unit to a tribal basis, or, in a more formal sense, the later city-states of Hellas. In the case of Athens the people prospered as long as the deep democratic spirit of love and brotherhood prevailed. But as soon as selfishness and petty quarrels broke out, we see a marked decline, which ultimately led to internal wars and external oppression.

Now let us focus our attention upon nations as governing units. In reality, these are just expansions of the tribal form of government. National governments, though often imperfect, have helped to bring their people the necessities of life, which they probably would not have had if they had not been led to co-operate under this great institution, the national government.

A League of Nations was founded but selfishness entered the scene. "We must protect our interests," was the cry of many. The skeptics began to say that the brotherhood of nations was a great plan, but only as long as they were the big brothers and certain others were the little brothers in this great family. And now we are paying for building our league on these attitudes. When hatred and greed are sown, violence and suffering are reaped.

Today we are in high gear in the greatest military campaign of all history. What shall be our destiny? Frankly, I do not know. However, we must face these facts. Already many are looking upon the Atlantic Charter as a scrap of paper. Many of the nations interpret it as a discrimination against them. Many accusations have been made that financiers of Britain and the United States are trying to make various parts of the charter further their own selfish interests. For years there has been increasing propaganda among the communists of Russia and China seeking to unite Asia against those who have exploited them in the past.

China resents the fact that she has not received more of the lend-lease goods, since her need is far greater than that of the other allies who are receiving the aid. Russia boasts the largest military force in the world.



She is confident that she can withstand any nation in spite of the size of its navy. India will apparently stop at no ends to get her independence.

Race hatred is at the kindling point. Greed is already slipping its fingers around the throat of mankind. We are being cheated of the peace that should be ours. Why? Because once again we are seating selfishness and greed on the throne.

We can establish very elaborate governing machinery. But I say, that unless this federation is built upon the ethical ideals which Jesus Christ taught in this parable of the Good Samaritan, there is no telling how much suffering will curse mankind in the years ahead.

But if we choose to follow this way there is no reason why it should not be successful now, just as it has been successful in the past whenever tried.

Yes, the time is ripe for a world federation. But this time, let us go even deeper than that. Let us make it a universal brotherhood of love.

*Monticello, Minn.*

## When the Son of Man Comes, Shall He Find Faith on the Earth?

GRANT MAHAN

The Son of man knew all things, and so he knew that in the latter days men would lose their faith in God. From the beginning there had been very few men who kept their faith. It was so in the days of Noah; it was so when Sodom was destroyed. There were very few who had faith in Jesus when he was here among men. And he foresaw that few would have faith in the day of judgment.

In the past few centuries there have been times when men felt their great need of knowing more about God's will concerning them, and they drew nearer to him and tried to learn more of his will. Luther was such a man. Our people were among them. The eight at Schwarzenau were earnest, God-fearing seekers after the truth. They found it and for two hundred years did well in holding it fast. But as a church we have not done so well in later years.

We seem to have forgotten that we cannot win a race by running well for just a part of it. If we falter during the latter part of the course, we are likely to lose the race. And this race we are running is the only one of real importance to us in

this world. The course is laid out for us; the conditions are not of our making. We must comply with the conditions and we must run until the race is finished, or we can have no hope of the great reward.

We believe the gospel as it was given to us; it has not been changed and it will not be changed. There is no adding to or taking from any part of it. The prize is given at the end of the course. All have a chance to win in the race that is set before us. But we need help, more help than any man can give. That help comes from above. The man who wanted help was asked whether he believed. In reply he said, "Lord, I believe; help thou my unbelief." We shall find that all our serious failures in life are due to our not remaining close to God. He promised his chosen people long ago that he would be with them as long as they were with him. And Jesus told his apostles, after giving them commandments as to what they should do, that he would be with them always.

We need to ask ourselves the question that our Lord asked his apostles more than nineteen hundred years ago: "When the Son of man cometh, shall he find faith on the earth?" The definition of faith which most of us no doubt heard long ago has not been improved on—faith is taking God at his word. And that means that we believe and are obeying him in all he told his people to do. We need to think most seriously of this question for out of it are the issues of life. Are we satisfied with what we are doing for him and for the church to which we belong?

How much faith have we? Is it greater now than it was when we first came to Christ? Are we as desirous of doing the Lord's will as we were then? We ought to be, and no doubt a great many have not lost that first love. And yet we must believe that a much larger number have lost that love. Do we believe now as implicitly as we did then? These are important questions, and we should ask ourselves about them, and find the answers to them.

We do not feel that the whole church is going to fall away. But we do believe that there will be a great falling away from the faith before the end of the world comes. There are many great events between now and that time. And some of them will be terrible; men's hearts will fail them and many will cry to be hidden from the face of the One who is to come. Faith would remove all fear; without faith it is impossible to please God. And those with-

out faith must ever dread entering into his presence.

There will be faith on the earth when the Son of man comes. Man cannot know how much, but the Lord will never be without faithful followers. We are told to "have faith in God," as if it were something that we can have if we desire it. And we can have it. Often Jesus reproved those who had little faith; he would not have done this unless they could have had it if they had striven for it. That seems to be the trouble with many persons. If we would have more faith, let us ask for it more often and more earnestly. "Lord, increase our faith."

*Rehobeth, Md.*

## Living Redemptively

I. S. LONG

Nothing really merely happens. Whatever is done is done by somebody. One makes a wagon. Another makes an airplane. A third builds a schoolhouse. The universe was created by the Creator, in his own way, and he upholds it moment by moment; hence there are no wars in the universe of planets and stars.

Our Lord commanded his disciples to go and make disciples of all nations. In this mighty work he uses men and women as his agents. Acting alone he might have disciplined the nations, perhaps, but he does not choose to do it in that way.

We are pretty sure he would have a sober world too—and yet he put things in the world out of which intoxicants may be made. He could, of course, take away all these materials and thus force us to be sober. But he wants us of our own volition to refuse the evil and choose the good. We are to choose sobriety.

Peace on earth does not just happen either. War is on now. The time will come when dictators will sit around a table and agree on terms of peace, i. e., they will make peace. Making war is easier than making peace; hence our Lord's blessing upon peacemakers (Matt. 5:9).

Strange to say, some good folks think it useless to pray for peace or to make efforts looking toward peace and to enter into any sort of league to enforce peace among nations. They would deny the wisdom of the thirteen colonies organizing into a union.

If the nations of the world can be organized by the consent of the governed, then peace can come, and race prejudice will largely disappear. Rulers and subjects need no longer exist, but we all will become equal peoples before God and men. When



that happens we shall be far on the way to the day when the "kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever" (Rev. 11:15).

That day is coming. Jesus will reign. Some think he will reign by force and will wage a mighty Armageddon battle, spilling rivers of blood. Personally I think he has been directing a campaign for the last 1,900 years. He is the one sitting upon a white horse, who is called "Faithful and True"; his name is "The Word of God." "The armies which were in heaven followed him, . . . clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations." I take it that this sword is "the sword of the Spirit, which is the Word of God." When on earth he used no other weapon than this. For he is "the image of the invisible God," who is love. I do not think he will change his attitude or method in winning the favor and allegiance of men.

Anyhow an evangelized world, a righteous world, a world of peace-loving peoples, a sober world is for us to bring about. God wills it. Do we? We are the agents by whom God does his beneficent works in the earth. Gangsters, the intemperate and the bad are inspired of the evil one. Inspired by the good Spirit it is for us to make the sort of world we shall live in.

Baltimore, Md.

## Life Abundant

JOHN C. ELLER

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

These words have their setting in the midst of a deep discussion between the Pharisees and Jesus. It seems that it all began when Jesus opened the eyes of a blind man. In the attempt of the Pharisees to discredit both Jesus and his works, they gave Jesus a good opportunity to tell them who he was and why he came. He simply stated in the language of the common people, "I am the Good Shepherd; I am come that they might have life, and that they might have it more abundantly." It is in the latter that we find our most arresting thought.

In Jesus' day, as in ours, there were thieves and robbers who would break into sheepfolds to steal, to slay, and to destroy. Jesus knew what he was saying. He knew that God's children were being stolen away from him; that they were being slain

on the altar of greed and injustice; that they were being destroyed by those who were posing as the shepherds of the flock.

In contrast to this Jesus offered the people life and life abundantly. What did Jesus mean by this statement?

For one thing, Jesus meant that the believer should have a sense of security. The good shepherd provides perfect security for his sheep. In order to provide a home and the privilege "to go in and out and find pasture" Jesus willingly gave his own life. Jesus wanted the people of the world to have that, and he wanted them to know that he was that Good Shepherd.

He wanted them to have protection from the harm and danger of the outside world. A good shepherd is consistently on guard against the thieves and robbers who come to destroy. Here again he was willing to shed his own blood for their protection. Jesus offers to the human race complete protection and care.

He went further than this. He said he would lead. The good shepherd always leads his flock. Jesus watched for the dangers that might arise. He knew where the green pastures were, and he led his followers there. He knew where the cool streams were and he led them there. Jesus told them several times that he was the Good Shepherd and that he would be their leader.

Yes, Jesus offered all of this to the people under the sound of his voice and he is offering the same to us today. He offers security and protection and he offers to lead us into the abundant life—the life with him.

Elgin, Ill.

## The Western Sage

LEROY H. WALKER

We smile at the Easterner, riding through the West, who asked the name of the "shrubs" covering the plains, and wondered who ever set out so many of them.

But what would the vast plains be without sage? None but the most dull-witted can fail to appreciate this spicy and many-hued brush that clings to canyon walls, climbs mountain slopes, and covers wide deserts.

Winter drifts pile high; icy blasts roar across the plains, the thermometer plunges to the depths, but in the springtime, the rugged sage emerges, sinewy, fresh and fragrant.

Summer heat may turn the desert into a furnace, hot winds may sear and scorch, and the air may veritably crackle with dryness. But the sage calls upon its unseen resources

## I Heard Him Call

L. JOHN WEAVER

I heard him call,  
"Come follow." That was all.  
My gold grew dim;  
My soul went after him;  
I rose and followed.  
That was all.  
Who would not follow  
If he heard him call?

Eaton, Ohio.

to stand erect and serene, a fragment of shade for the denizens of the plains, a refuge for the prey.

The sage holds the fertile and mellow soil against erosion by wind and storm. It holds the winter snow in check to release it in gradual doses to the thirsty soil.

None who has spent a night in the desert can fail to appreciate the bounty of the sage. It cooks his meals, shelters him from the wind, and even offers a crude foundation for his bed.

This brush thrives on hardship, opposition, conflict and neglect. You can finally rout the sage only by cultivation, kindness, and prosperity.

Is this not a parable? Christianity, that hardy plant, first developed in the wilderness, fed on hardship and opposition, and when transplanted into unfriendly soil in a harsh moral climate has withstood every hardship and every persecution. Its hardy growth has offered shelter from heat, and storage for the very water of life. It, too, has given most freely of its treasures and has tempered the atmosphere of every age for nineteen hundred years.

But what of the tepid air of the great urban centers? Will Christianity thrive amidst ease and softness? Can we look to the great cities of the world for leadership in giving a modern, tangy, biting Christian flavor to religion? Cities consume rather than produce. Cities breed disease and foster disintegration more readily than they produce health or sainthood.

Perhaps we of the West have a peculiar mission to fulfill. Out here in the land of "room enough" we may well aspire to produce characters that will be hardy, staunch and resistant to evil. Out here, under the inspiration of the vastness of this land, we may well produce characters that have minds as expansive as the plains, thoughts that soar as high as the mountain peaks, and spirits as staunch and as fragrantly delightful as the sage.

Nampa, Idaho.



## Happiness

S. E. THOMPSON

Every road leads somewhere. You select the road that will take you where you want to go. In other words, you want a certain effect in your life.

Now if one wants a certain effect he must know first the cause that will produce the desired effect, for every effect has a cause. But one may see the effect and know nothing about the cause. You travel down a highway and see a car wreck where some are killed. That is the effect you see, and you know there was a cause back of it. If we want happiness as the effect, we must know and obey the law, or the cause, that will produce happiness. And what is that cause?

Man's creation was the crowning work of the Creator, but what purpose could God have had in creating man with such high honor? No other creature in all creation had such distinction. Let's see if we cannot find a reason. In Isa. 43:7 we read, "I have created him for my glory, I have formed him; yea, I have made him." So man was made for a purpose, to honor and glorify God. Man was made for God; everything else was made for man's good.

In the creation, it seems to me, God had two principal objects in view: (1) his glory; (2) man's good and his happiness. Every blessing that comes to man, God should receive honor therefrom. I believe God's greatest joy is in the happiness of his people. He wants them to be happy; he has done everything to promote that happiness. The world, failing to recognize this fact, has gone in mad pursuit after riches, fame, popularity and worldly pleasure. Some of these things are not to be despised and rejected, still they may make for comfort, but they alone do not make men happy.

The Bible gives us further light. Psalms 19:8 says: "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Psalm 111:10 reads: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Proverbs 1:7 reads: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." We have not found happiness yet, but we have found some very comforting things. We have found a rejoicing heart, enlightening eyes, a

good understanding, the beginning of knowledge. John 13:17 tells us: "If ye know these things, happy are ye if ye do them." James 1:25 says: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Revelation 22:14 tells us further: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"Trust and obey, for there's no other way to be happy in Jesus but to trust and obey."

*Burr Oak, Kansas.*

## The Local Church and Her Leadership

F. H. CRUMPACKER

The home base produces churchmen, churchwomen, ministers, pastors, doctors, nurses, leaders in the colleges, editors, missionaries and faithful laymen. The base is an evangelizing agency raising the dead. "He that is in sin is dead unto God."

Pastors, ministers and all other church leaders, do you know that our task is to be used of God to keep faith, righteousness, truth, and purity—these positive elements for character building—alive in the world? Do we get tired? Do we get discouraged? Are we tempted to slow down and rest on our oars? Do we feel that we are not recognized or advanced as we should be?

My answer to all of this is the life of Paul. He was not appreciated. He was even cast out of the synagogues and driven from city to city. He was later imprisoned and all of these things heaped on him by so-called religious leaders. I hear Paul, the prisoner, say to the church at Philippi: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . I have suffered the loss of all things, . . . that I may win Christ, and be found in him, . . . that I may know him and the power of his resurrection and the fellowship of his sufferings. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Now what does all of this say? To me, it says that Paul was doing everything in his power to get ready to drink the cup. He knew what his orders were; he knew where he was going, and after that he was ready to pay the price.

We have a decent world today because Christ drank the cup, because Paul made the supreme sacrifice, because in every generation since Paul

there have been those who have kept the King's business actively alive. It is now up to us to do and dare that we may pass on this glorious gospel, for "it is the power of God unto salvation to everyone that believeth." I pray that we who are kingdom builders enlarging his church may believe that "the gates of hell shall not prevail against it." These small bases, the local churches, must be kept going. We are Christ's representatives; we are ambassadors in his stead, commissioned to reconcile men to God. This means we are helping men to know him: "whom to know is life eternal."

Our local churches are key bases and must be kept growing or our cause will falter and really suffer. Think, pray and preach and let us be mutually helpful to each other as we keep our eyes on the goal and work at our common task.

*Elgin, Ill.*

## A Cure-all

PAUL THOMPSON

"A merry heart doeth good like a medicine" (Proverbs 17:22).

I have swallowed hundreds of Doc Brown's pills and swigged gallons of his concoctions, and they did me good even though I knew they were nothing but sugar capsules and sweetened water. I believe their efficiency was due to psychological reactions, for I never called on Doc Brown without walking out of his office feeling better than when I walked in, despite the fact I was minus a couple of dollars.

The writer of Proverbs says about the same in the verse, "A merry heart doeth good like a medicine." It was the assurance, hope and cheer that my doctor friend gave me that helped most. He never let me leave his office without a hearty laugh, without turning up the corners of my mouth, without acquiring a merry spirit.

The proverb is eternally true. Mental attitudes are the cause of most of our ills. People who are always happy and jolly seem seldom to be sick. They need no physician, for their laughter is their medicine. But there are times when one's vitality runs low, and then one goes to his physician. The wise doctor may give pills and mixtures, but he sends the patient home with something more—a merry heart.

Whatever your ailment a change of attitude and disposition will be of value. "For a merry heart doeth good like a medicine."

*Burnettsville, Ind.*



# The Education of a Prophet

H. A. BRANDT

## I. Amos Becomes a Shepherd

A young man came slowly up the trail from the wilderness to the east of Tekoa. Following behind him was his flock of trustful sheep. In the shepherd's arms was a tiny lamb, born that very day, and therefore unequal to the homeward journey. The shepherd must needs go slowly for the way was steep and the lambs and mothers of the flock quite weary.

Amos was the young shepherd's name. His home was in the small city of Tekoa situated upon a flat-topped hill less than a day's journey south of Jerusalem. The site commanded a marvelous view of the surrounding hill country.

The young shepherd from Tekoa dwelt at home with his parents and twelve-year-old sister. His older brother was an archer in the king's service. In those days Uzziah was gaining in power and many young men found the excitement of army life to their liking.

It was the custom of Amos to make convenient stops on the way home. It was better for both sheep and shepherd, since the flock could graze again, and the shepherd could put his burden down. While Amos thus sat and watched his sheep he held the newborn lamb by his side. It was content to sleep while the shepherd waited and thought of other things.

As Amos sat and rested he recalled that his shepherd life had begun about ten years before, when he was a youth of fourteen summers. He remembered the occasion, as though it were but yesterday—the terrible day when his father came home from his battle with a full-grown lion. The father had saved the flock—all but the lamb that had been carried off and consumed but for two bloody legs and the tip of an ear. But Talmai came home badly clawed and bitten, his body covered with blood. It was on that day that the father had said to the son—

"Amos, my son, it will be necessary that you take the care of the flock for a few days."

Amos had answered: "With gladness will I care for the sheep."

"The pastures are safe now that the lion is dead," encouraged the mother.

But when she had gone for water Talmai asked his son to come near. As an old shepherd he knew of the countless dangers that lurked in the

wilderness stretching down to the Sea of the Plains.

"My son," said Talmai, "you are young and strong and brave. But do not venture too far, or ever think that the flock is safe. Take with you my good staff and a sling. Remember that at any moment a bear or a lion may leap from its covert to snatch a lamb or some venturesome sheep."

"I will take your staff and my sling," answered Amos. "And I will watch just as you have showed me so often."

"Now that you have the full care of the sheep while they are in the fields," continued Talmai, "remember that the grass on the south and the east hillsides will be the first to wither. As summer comes on, the last of the green pasture will be found on the northern slopes. Here also you will find the most water. But remember that it is the chief business of a shepherd to watch his sheep. Do not let a single one get out of sight."

"I will remember all that you have said," promised Amos.

The father had thought he would recover; but his wounds were deep and he was left with a stiffness in his body. Thus it came that Amos not only began to be a shepherd, but continued with the care of the flock. And for ten years now, he recalled as he sat resting and reviewing his life, he had been a shepherd. But gather the lore of the fields as he might, there was always something more to be learned from old Talmai.

It was in those days that Talmai bought a certain field by the way that leads from Tekoa to the Jordan. It was a level spot in a little valley hard by a tiny stream. It was cleared of stones and these used to build a protecting wall. In the warm and sheltered spot thus redeemed Talmai planted grapes, olives, pomegranates and figs. But the most of the planting was in figs, since they would be a quick and easy crop to grow. The figs could be sold in Tekoa, even taken to Jerusalem if necessary. With Amos caring for the flock and Talmai watching over the fig garden, the family began to prosper in a small way. In the time of the ripening of figs it was possible for Amos to help his father while the daughter in the home, or some neighbor's son, watched the sheep pasturing near by.

As Amos sat musing he recalled



some of the more intimate personal experiences and insights of his education as a shepherd. Even as his father, so also Amos had heard the spine-tingling roar of the lion cornered with its prey. He, too, had battled to the death with wild despoilers of the flock. He knew what disaster the grasshoppers could bring after the king's mowings in the time of the shooting up of the latter growth. Ancient oak and towering cedars he had seen come to untimely ends through some secret rotteness. The goodly tree of the garden, how soon it would wither and die from above when some evil worm cut through its roots! He had seen how the quick fires, starting in a parched stubble field, would sweep on until they climbed rugged hillsides, flames leaping from thornbush to thornbush and leaving a smoking blackened trail behind!

But the most treasured view of all was that of the great valley of the plains by way of the Salt Sea. And especially was this true in the evening when from some vantage point one could watch the long shadows creeping eastward while the pillars of Moab, lighted by the rays of a declining sun, hung in the eastern skies like so many cities celestial! Sometimes towering clouds, gorgeously tinted, added to the grandeur of the view. Were these spacious sky temples and cities the abode of the Almighty? Musing thus on the splendor and purity of the Lord of all, one began to wonder how he could have patience with the evil in men's hearts and the dark doings of the kings of the nations.

The lamb at his side had awakened and was struggling to get free. Suddenly Amos realized that time



and space were realities with which he had to deal. He leaped to his feet and looked about. The flock was scattering. He gave a warning call and the sheep came running, racing along narrow paths to stand once more by the good shepherd of Tekoa.

Amos with his flock moved on toward the home city on the hill as the last fires of a western sun flickered on the higher peaks of the hill country.

The homeward path led ever upward. At the garden of figs Amos found Talmi waiting.

"I saw you a bit ago as you sat on yonder point," said the father.

"There was a matter on my mind," explained Amos.

"I fear it was not your sheep."

"I know, father. I seem still to have much to learn."

Talmi hastened on with his basket of figs. Amos followed slowly with the sheep.

The approach to Tekoa started another train of thoughts in the mind of Amos. After the sheep had been safely placed in the fold and he had eaten his evening meal, Amos intended to make some excuse for a visit to the inn. Within the past year this Tekoa landmark had changed hands. A stranger from the north, from Samaritan Bethel, had bought the place and was showing the local folk some new ideas in the business. But what had interested Amos the most was the innkeeper's only daughter. She was not like the buxom maidens of Tekoa, but possessed of a more delicate beauty. When Amos watched her he was reminded of a wild flower that grows in some sheltered spot. In his daydreams Amos indulged the thought that her eyes were for him only, that some day he might sit as the keeper of the inn of Tekoa, a man known throughout all the hill country for his wealth and his family connections.

Then how rude was his awakening when at the time of the evening meal his mother spoke of the happenings of the day. She said that it was now known the innkeeper was in some financial difficulty. It was reported he owed a considerable sum to a rich man in Bethel, but that he could not pay. Amos was speechless. What might this mean to the innkeeper, and especially to his daughter?

When Amos arrived at the inn he found a group of excited people. It was apparent that something seri-

ous had happened. He began to inquire. He heard amazing things. The inn was closed for the time being. Certain of the king's officers, acting on behalf of the rich money lender with the right connections both at Jerusalem and Bethel, had arrested the innkeeper and his family and bundled them off to Israel.

That night Amos could not sleep for the indignation that consumed him. He resolved to do something.

*Elgin, Ill.*

To be continued

## "Even Before You Ask"

GENE MOORE

### Part Two

After an hour and a half, Maybeline was scarcely jubilant over the results of their canvass. True, there were enough unused violins in the town, but no one seemed willing to part with his particular instrument. Some day someone in the family might want to learn to play.

On the way home Maybeline paused before the old Kendricks place. The house was not especially large, but it was elegant with turrets and cupolas and elaborate stained-glass windows. It stood in the very center of a city block, which gave it a distinction possessed by no other house in town. It was approached by a circular driveway and rumor had it that the edifice was full of fine paintings, sculpture, and valuable tapestry. Right now someone was very busy there playing the C scale on a violin.

"I heard," proffered Bertie, whose unobtrusive ear seemed to pick up an amazing amount of information, "that a man by the name of Smith rented the place."

Maybeline digested this information absently. "I suppose," she opined, "that even if they do have any old violins around they'll be too valuable to do us any good, but we'll go in anyway."

Maybeline could not tell whether or not the doorbell rang. She could not hear it and no one answered it. She pressed the button again and again and at some length. The violinist kept right on with his C scale.

Maybeline finally tried the door. It opened. Without hesitation, she walked in, followed by a saucer-eyed Bertie.

As one person, they walked to the double door that opened into a music room where the violinist stood playing his scale so vigorously.

"Say, he's good!" whispered Bertie.

Maybeline nodded, a finger at her lip.

The man's dexterity and perfect intonation fascinated both of the young people, who knew something of the hard work that lay behind such accomplishment. Maybeline suddenly felt a great bond of kinship for this stranger. Like him, she loved perfection of detail and could labor patiently with it to build the whole of beauty. Music, like prayer, could lift one to the very presence of God.

The intensity of her thought must have penetrated the man's deep concentration for he turned his head and saw them.

"Well," he said harshly, "what do you want?"

"You are a fine violinist," ventured Maybeline.

"Did you come here to tell me that?" the man asked impatiently.

"No, but you are. I've no doubt you could be as good as Stephen Revel if you worked hard. Your tone reminds me of his and he has a wonderful tone."

"Um-m," said the man. "Do you go to hear him?"

"No, he doesn't come here to play, but I collect his records. I listen to them very carefully and try to play just as he does."

"That's very interesting," said the man. "How long have you studied the violin?"

"I started when I was ten, then I was ill a long time and I was twelve when I began again. Then my teacher was paralyzed for several months so I was thirteen before I could go on. Since then I've worked steadily."

"Do you have a good violin?" the man wanted to know.

"Not very," Maybeline confessed, and suddenly remembered Frederic, who had none, "but I'm lucky to have one at all." Then she told him the story of the refugee boy and how she and Bertie were canvassing the town in search of an idle violin.

The man nodded thoughtfully.

"Speaking of violins, I wish you would try mine and tell me what you think of it."

Maybeline took the instrument reverently and tucked it under her chin. She played two movements from de Beriot's Ninth Concerto, then was asked for another selection. Czardas was next, and then the Chopin Nocturne.

"It's a lovely violin," she told the man, but he only nodded and signified that he wished her to continue. When her repertoire was exhausted he brought music and a stand and asked her to sight-read.

Maybeline was getting very tired.



She had played for hours and it was getting well along in the afternoon when the stranger took her name and address and promised her to keep Frederic and his need in mind.

She and Bertie were ushered out the front door and were halfway home before Maybeline remembered that she had forgotten to ask the man if his name was Smith.

Two weeks went by during which Maybeline prayed and feared alternately about Frederic's violin and Frederic hung wistfully around the orchestra when extra rehearsals were called.

Maybeline went back to the Kendricks place once and rang the bell, but the house was obviously deserted. She did not go back again.

Coming home from school one Friday afternoon, tagged by Bertie and haunted by Frederic's pathetic face, Maybeline found her family all agog over a violin that had just been delivered. There was a note attached with her name on it.

"Dear Miss Matson:

"You have, I believe, a more legitimate claim to a good violin than your friend, Frederic. I am making you a gift of an old Italian instrument that is in need of your agile little fingers to keep it in good voice. I suggest that you present Frederic with your other violin.

"You are a real little artist and it is apparent that you have worked hard and faithfully at your music. I believe if you continue to do so that one day you can be "tops" in the musical world.

"I enclose best wishes for your success.

"Sincerely yours,

"Stephen Revel"

Maybeline gasped. So the stranger who played his C scale so perfectly at the Kendricks house was the great Stephen Revel! In confusion, she tried to remember what she had said to him.

"Aren't you going to even look at Frederic's violin?" Bertie wanted to know.

Maybeline handed him the note and unzipped the cover. In the leather case lay a lovely old violin, freshly polished and in perfect repair.

Bertie, leaning against the piano, sounded A as she took the instru-

ment in her hands. Like one in a dream, she tuned and began to play, drawing effortlessly an exquisite tone from the ancient bit of handiwork.

Deep in the Meditation from Thais she remembered to say a silent prayer of thanks. She had prayed for a violin for Frederic, but all the time the Lord had known how much she needed one also.

Beverly Hills, Calif.

## Ten Commandments for the Officers of China

MRS. CARL W. ZEIGLER

One day Colonel Tchan was called before the Generalissimo and Madam Chiang Kai-shek. They

### A Parent's Prayer for a Son in Service

*Our Father, watch over and protect my son in service, and shield him with thy care. Banish from my heart all anxiety. May my love and prayers and teachings guide him now; may he turn to thee and strive to do thy will. Keep him faithful in all his religious duties, and help him to win in all struggles against temptation and sin.*

*Make him strong, manly and cheerful. May he work hard, play fair, and stay healthy, wholesome and pure. May he be loyal and ready in duty, prompt in all service, and willing in sacrifice.*

*Help him to face his problems and face them as a man. May he hold dear the ties of home and friends and stand for truth and righteousness and love. Grant, O God, that a just peace may soon be established throughout the world and that, if it be thy will, my son and others' sons may come safely home and take their places among us and resume their work. Into thy gracious keeping I commend my son and ask thy blessings upon him. Through Jesus Christ, thy Son, our Lord. Amen.—G. A. Cleveland Shrigley.*

asked the colonel what he considered would be the best thing to strengthen the morale of the Chinese armies. Said Colonel Tchan, "Give them something voluntary to do. Start with the cadets." He was asked to report again the next day to the generalissimo. Promptly the next day the colonel returned at the specified time. The generalissimo opened the drawer on the left-hand side of his desk, drew out a piece of Chinese paper, dipped his brush in the ink on his desk and wrote in Chinese these ten commandments:

1. No love of money.
2. No fear of death.
3. No ostentation.
4. No frivolity.
5. No smoking.
6. No drinking.
7. No gambling.
8. No lying.
9. No immorality.
10. No lending or borrowing.

"Now, Colonel Tchan," said the

generalissimo, "tomorrow morning you stand before the three thousand cadets at the military academy and present this plan."

Next morning Colonel Tchan stood before the cadets and spoke with the aid of a microphone. He presented this new plan. Amidst cheers he informed them that he was there to tell them of a plan to build the morale of the Chinese armies.

"The joining of this organization is voluntary; but there are ten rules to follow. Think them through; then come tomorrow to me in the auditorium. I will take your names. Here are the rules."

He read them one by one. Shouts and cheers came forth in waves until number five was read. Then there was a noticeable decline in enthusiasm. Number six was read—no drinking—and there was still less enthusiasm. On down the list Colonel Tchan read until the ten rules were finished.

The next morning 100 boys came to give their names. Said Colonel Tchan, "Don't be hasty; think this over; you must keep the rules or it will ruin the whole scheme." The next day thirty young men came back.

Then the colonel took his report to the generalissimo. "Thirty out of 3,000 young men."

"Fine," said the generalissimo. We shall organize. Give them a clubroom. Have clean sports, good reading, clean entertainment." It was arranged as ordered.

Others wanted to join but they had to prove themselves first. Gradually by twelves and twenties and thirties they came and were taken into the club.

Now thousands of cadets, the officers of the army, keep themselves under these rules voluntarily. Now entire graduating classes commit themselves to the rules on graduation day.

"Do you wonder that those of us who know him consider the generalissimo a man of great foresight, clear vision, action and intention?" asked Colonel Tchan.

Annville, Pa.

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Nor knowest thou what argument  
Thy life to thy neighbor's creed has lent.  
All are needed by each one,  
Nothing is fair or good alone.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, July 30

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Gideon's Faithful Few.—Judges 7:4-7, 15-21. Golden Text, There is no restraint to the Lord to save by many or by few. 1 Sam. 14:6.

**Christian Workers.** Serving at Home.

**B.Y.P.D., Can You Follow Christ All the Way?**

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## Gains for the Kingdom

**Two** baptized in the Osceola church, Ind., Bro. Carl E. Yoder, pastor.

**Four** baptized in the Danville mission, W. Va., Bro. Vernon N. Shanholtz, pastor.

**One** baptized in the Ridge church, Shade Creek congregation, Pa., Bro. Jacob T. Dick, pastor.

**Four** baptized in the Blough church, Shade Creek congregation, Pa., Bro. Jacob T. Dick, pastor.

**Nine** baptized and five received by letter in the Cincinnati church, Ohio, Bro. Hugh Cloppert, pastor.

**Twenty-eight** baptized in Wheeler's Chapel, Tenn., Brother and Sister B. M. Rollins, evangelists.

**Two** baptized and one received on former baptism in the Stanley church, Wis., Bro. Raymond Ridsen, pastor.

**Two** baptized in the Bean Settlement church, W. Va., Bro. Robert Ebey, evangelist, Bro. M. L. Riggleman, pastor.

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## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. J. D. Zigler** of White Cottage, Ohio, Aug. 13-20 in the Paradise church, Ohio.

**Bro. Clyde Morningstar** of New Windsor, Md., July 30 in the Locust Grove church, Md.

**Bro. Robert D. Hoover** of Burlington, W. Va., Aug. 13-27 in the Beaver Run church, W. Va.

**Brother and Sister B. M. Rollins** Sept. 17 in the Markleysburg church, Markleysburg congregation, Pa.

**Bro. Otho J. Hassinger** of Huntsdale, Pa., Aug. 6-20 in the Brandt house, Back Creek congregation, Pa.

**Bro. J. R. Jackson** of Limestone, Tenn., July 24 in the New Hope church, Ark.

**Bro. Roy B. Teach** of Brookville, Ohio, in the Prices Creek church, Ohio, Aug. 21—Sept. 3.

**Bro. Robert Ebey** in the North Fork church, W. Va., July 23—Aug. 6; in the Capon chapel, W. Va., Aug. 13-27.

**Sister Wreatha Uphole** of Hancock, Md., Aug. 13 in the Asher Glade church, Markleysburg congregation, Pa.

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## Personal Mention

**To Jacob T. Dick** of Windber, Pa., we extend our thanks for a copy of the Shade Creek Visitor.

**Sister Clara Harper's** telegram from Miami, Fla., tells us that she flew from Africa and arrived for her overdue furlough.

**Miss Lucile Long**, whose Anna Elizabeth story is well known to many Messenger readers, was a recent visitor to the Publishing House.

**Sister Kathryn Kiracofe** came from India via Australia by boat and made a satisfactory and surprisingly quick trip to our west coast. She is well, she tells us.

**The Baldwins and Sister Wirt** cable from Sansorigine, Africa, "All is well." We assume, therefore, that they are proceeding north from Capetown to our mission field in a satisfactory manner.

**Bro. D. D. Fleishman** of Dallas Center, Iowa, has accepted the pastorate of the Sebring church, Fla., beginning Sept. 1, 1944. He can be addressed at Sebring after that date.—Mary Miller.

**Mrs. Ida E. Fisher**, wife of Elder W. D. Fisher of Baltic, Ohio, passed to her reward on July 5 following an illness of almost three years. A more extended notice of her life will appear soon.

**To Elder Jesse E. Bookwalter** of Bellefontaine, Ohio, our thanks for a copy of Poems on Bible Subjects by David Mohler, contributed for inclusion in the Brethren Historical Library at the Brethren Publishing House.

**Mrs. David Markey** and Doris, Mr. and Mrs. Melvin Kauffman, all of Reading, Pa., and Rev. and Mrs. Stewart B. Kauffman of Bethany Seminary were recent visitors at the Publishing House. For some of them it was the first visit.

**Dr. Bosler's** cable received on July 17 said, "We are here." This, we take it, means that they are now busy in the mission work of the Africa field.

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## Miscellaneous Items

**Any minister** desiring a rural pastorate please get in touch with the undersigned.—Earl G. McPheron, Summerfield, Kansas.

**The Pleasant Hill church**, Johnstown, Pa., has planned a home-coming, all day, Aug. 20, 1944. All are welcome.—Mrs. Ordo M. Pletcher.

**To the Royersford church** of Pennsylvania our thanks for a copy of The Brethren Beacon. Its report on the Conference was well done.

**Position open** in California retail lumber yard. Want man thoroughly conversant with such work. Write Brethren Service Committee, Elgin, Ill.

**The Eastern Virginia district** meeting will be held at Free Union, Va., in the Locust Grove congregation, Aug. 9-11. Speakers will include Minor M. Myers, G. G. Canfield, Olden D. Mitchell, Earl Flohr and Earl M. Bowman. Moderator E. E. Neff of Oakton will preside at the business sessions on Friday.—Newton L. Poling, Writing Clerk.

**The Regional Conference** of the Central Area will convene Oct. 16-19 this autumn. The program will likely emphasize ministerial problems, women's work and children's work. Dr. C. C. Ellis of Juniata, Rev. Oscar Blackwelder of Washington, D. C., and Hugh Black of New York, along with other regional leaders will be speakers. Many could not go to Annual Conference. Plan now to come to this conference.—V. F. Schwalm.

**A new church in San Francisco** is being opened by Northern California. Lots have been purchased at 32nd Street and Noriega. A chapel will soon be built. The work is to be started at once. Bro. D. C. Gnagy has been employed by the board to be the pastor and will begin his work the first of September. A parsonage has been bought at 1547 31st Street, Zone 22. Bro. Gnagy would like to know the address of anyone who has relatives or friends living in or close to San Francisco. You may address him as indicated above.—Paul B. Studebaker, Director of Ministerial Affairs.



## Work at It Another Year

That is what the delegates said at the 1944 Annual Conference to the committee working on the problems of Home Missions and the Reorganization of the General Boards. After some changes in the Annual Conference Moderator section, that part of the tentative report of the committee was approved.

At Huntingdon, the committee members met and reorganized. Ross D. Murphy was elected secretary and the writer the chairman of the committee.

It was unanimously agreed that our one and only interest was the plan which would best enhance the work of the brotherhood; so in the deliberations this year our chief aim will be to discover such a pattern.

Many brethren and sisters are just as interested as we. And it can truly be said that many others are just as competent to do the work assigned to this committee. We request, therefore, that such interested parties examine critically and constructively our tentative report of this year and then do the following:

1. Point out clearly the weak spots in Part I, Home Missions; in Part III, Reorganization of the General Boards.

2. Write in a concise manner your idea of how these faulty spots may be corrected.

3. If important phases have been omitted entirely, write a well worded statement as to your ideas, and also state, if you care to, just where such new material might be set in.

4. Do not procrastinate. The committee will be meeting sometime this fall. It will be fairer to the committee, and what you propose will have a better chance to get in on its merits through committee action, if you do not wait until the next Conference, that is, unless you are expert in swinging a delegate body with profound oratory.

Address all communications to Rev. Ross D. Murphy, 2258 N. Park Ave., Philadelphia 32, Pa.—J. W. Lear, Chairman.

**The Conference Resolutions** are printed in full in this issue (see page 27). These resolutions were written by consecrated and thoughtful men; they were discussed and changed by Standing Committee; they were further discussed and altered by the General Conference. Following this they were accepted unanimously by the elected representatives of the church and have now become the official statement and the earnest hope

of our brotherhood. They should be read and studied by every member of the church. We suggest that this Messenger be placed on file and referred to often.

## About Books . . .

### Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**Worship Services for the Church Year.** P. Henry Lotz and Grace Chapin Auten. 256 pages. \$2.00.

**Peace Through Cooperation.** J. Henry Carpenter. 113 pages. \$1.25.

**Evangelism Today.** Samuel M. Zwemer. 122 pages. \$1.50.

**Stewardship and the World Mission.** John E. Simpson. 78 pages. \$1.00.

**I Lived With Latin Americans.** John L. Strohm. 367 pages.

**Stand Fast for Freedom.** Lowell Thomas and Berton Braley. 313 pages.

**That They May Hear.** Martha L. Moennich. 136 pages.

**Symphony of Prayer.** Compiled by Herbert Stroup. 247 pages. \$2.50.

**The Church Must Win.** Charles Tudor Leber. 179 pages. \$1.75.

**Broken Pillars.** Harold Garnet Black. 124 pages. \$1.50.

**The Triumphs of Faith.** G. Campbell Morgan. 192 pages. \$2.00.

**Partnership With Christ.** Paul H. Conrad. 87 pages. Paper, 40c.

**You That Labor.** Myron Lindblom. 77 pages. 25c.

**The Purpose and Pattern of Prayer.** Edward Boone. 45 pages. 30c.

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**Date With Destiny—A Preamble to Christian Culture.** Ralph W. Sockman. Abingdon - Cokesbury Press, 1944. 157 pages. \$1.50.

Dr. Sockman in this book strikes out against the growing fatalism in the United States and in the world. He says that by the end of the war there will be at least eight million fatalists who have been sustaining themselves for some time on the belief that "when the bullet or bomb comes along with my number on it, it will get me no matter what I do. Until then, why worry?" Along with such a carefree philosophy has come a shrugging-of-the-shoulder attitude toward responsibility. This, Dr. Sockman argues, is not good, for

Continued on page 23

## With Our Schools . . .

### Manchester College

Two new professors have been added to Manchester's faculty: Wilbur J. Abell of Indiana University, who will teach in the business department, taking the place of Dr. L. G. Mitten; Jacob Sudermann of Goshen, Ind., who will teach German next year, taking the place of Dr. M. C. Morris. His appointment is on a part-time basis with Goshen College.

Results of the election of new alumni officers have just been announced by the Alumni Office. Dean Smith '35, of Elkhart, Ind., is the new president; Moyne Landis '27, of Pierceton, Ind., the first vice-president; Carl W. Burt '27, of Warsaw, Ind., the second vice-president; Liegh Freed '26, of North Manchester, Ind., the treasurer.

The campaign for raising funds for the construction of a new arts building as a memorial to President Winger has been going forward steadily, though somewhat slowly because of man-power shortage and the urgency of other tasks. The fund has now reached nearly \$75,000. It is the hope of the administration to complete the campaign by Oct. 23, 1944, President Winger's sixty-seventh birthday.

The enrollment during the regular nine-month school year was 280 women and 101 men, thirty of whom were studying for the ministry. The summer school has maintained a good attendance about equal to that of the last few summers.

College opens its work this fall on September 4. The opening address will be given on the morning of September 6, by Dr. J. R. Schutz.

Manchester is looking forward to a large attendance at the regional conference to be held October 16-19 this fall. At this time Bro. C. C. Ellis, Bro. Harper Will, Rev. Oscar Blackwelder, and Oliver Black and others will speak.

The following announcement applies to all the Brethren colleges. Any boys who have served ninety days in the army since 1940 may receive aid for their tuition, fees, and living expenses from the government if they continue in college. Young men are free to choose any accredited college they prefer to attend. Plans are also under way to arrange for aid to boys in C. P. S. camps.



## Some Effects of War on the Africa Mission Field

C. C. HECKMAN

War in Europe was declared on Sept. 3, 1939, on a Sunday. On Monday morning, Sept. 4, gasoline rationing was put into effect.

At that time my work at the Garkida station was supervision of the physical side of the leper colony, the pastorate of the Garkida church, general oversight of religious classes in the Garkida district and the care and upkeep of the Garkida station. I was first informed that no petrol allowance could be given me for use of my personal car. Later I was allowed four gallons monthly. Of course, there has always been very little of the so-called pleasure driving in that section of the world. Petrol has always been very expensive, with prices ranging from seventy-five cents to a dollar a gallon. Consequently, cars are used only as necessity demands.

Later this very short allowance was raised to forty-eight gallons monthly, which allowed normal use of motor transport. However, one had always to make the necessary arrangements for permits ahead of time. On African roads to and from Jos and between stations one always had to carry whatever petrol was necessary, as buying points were few and far between.

Other items were rationed soon after the war started; not necessarily because they were scarce, but to keep folks from hoarding available supplies and to give all equal rights to stocks in hand. Items such as flour, kerosene, sugar and some other staples which have always been imported into Nigeria were rationed to conserve the stocks in hand. But much can be said to the credit of the authorities in charge of these matters for their ability to provide. However, some things are just out and all luxuries are hard to come by. But when one gets down to the matter of essentials it is surprising how little one actually needs to maintain life and a degree of happiness. Having always the resources of Nigeria, which are large, in mind, we were well-fed, well-clothed and well-kept.

A movement was started early in the war towards living on the country to lessen the need for shipping nonessentials from Europe and to create a sense of dependence on what

one found at hand. Many foods that previously had been overlooked or derided by Europeans were taken up and praised for their nourishing qualities. Recipes were published in local papers and magazines and a book was published in two volumes on *How to Live on the Country*. Things like making soap, using native wheat, producing oil from peanuts, etc., were described in full. Then, too, the government started and developed a bacon industry and a butter and cheese industry in Northern Nigeria that has had far-reaching effects on life among Europeans.

There has been no conscription of soldiers in Nigeria, though large numbers of Africans have gone into military service. The method of enlistment has been by way of attractive wages, and of the teaching of artisans and training for jobs that will be useful after the war is over. The prospect of driving a truck or an airplane also attracts them. One of the bad effects of money as it concerns the African could well be mentioned here. Many officers and noncommissioned officers employ African servants, paying them wages far in advance of the prevailing wage. This attracts many to the army. When the war is over these men will not be satisfied to live as they did before.

## And They Gave

### Of their substance

To the Washington City church: "I was not able to attend church when the Conference Offering was taken. I am sorry." Rebecca G. K.

Brother J. Ward Eicher, treasurer of the Washington City church, with his Conference Offering sends \$50 and says, "Please note letter and check in shaky hand made to your order. I call attention to the fact that Aunt Becky is our oldest member, eighty-nine years. She is faithful in giving."

Leo H. Miller, district brotherhood budget man for Middle Indiana, reports a great series of missionary meetings which covered the churches of his district. He writes: "I would judge 3,000 people heard the messages of Frank and Anna Crumpacker, Ida C. Shumaker and Velma Ober. The offerings will not be far from \$1,000. The rallies were very worth while. We had special missionary music from different churches at each rally."

"I enclose a mite for relief and Civilian Public Service. . . . I was not able to get to church to give it there so am troubling you with it. Am glad to be quite well, but unable to walk without help. I go to church with help; the ushers are so kind."—Mary E. Stover.

### Of their knowledge

In the Literacy Literature News Letter, it is encouraging to discover the following paragraph about the institute which was held in Anklesvar, India, by our own church people: "An institute for adult literacy workers was held in Anklesvar, Southern Gujarat; the students, representing the four missions in that area, made word counts, worked with Laubach charts, and wrote articles in simple vocabulary for new learners. Each evening the group of eighteen went singing to a near-by village where they taught the adults of the village." Readers of the Gospel Messenger will remember Kathryn Kiracofe's account of this institute as reported in the November 13, 1943, issue in the mission department.

The rubber shortage came to West Africa at almost the same time it did to America, and today it is very difficult to get tires and tubes for use of private vehicles, though it is not impossible. But most present-day tires contain used rubber and do not stand up very well on the rough or gravel roads of Nigeria. It has become hard to supply adequate stocks of bicycle tires to keep the bikes moving. In the palm oil sections of Nigeria bikes are used to haul the oil to the buying centers and I have seen a bike loaded with six five-gallon tins of oil, weighing about 240 pounds, besides the rider. Other bikes are used for carrying passengers. Sometimes one sits in front of the fork over the front wheel, another on a seat over the back wheel and perhaps a child on the bar. Oh, yes, the African makes full use of his vehicle, the Africans' taxi.

The Africans pay taxes and these taxes have increased somewhat since the beginning of the war. A special national tax was raised the first year of the war when a penny was received from every man, woman and child that could walk. Many well-trained Africans who work in schools, government offices, commercial firms, trader and transport companies have to pay income taxes commensurate with the amounts they earn. Government officials,



## Garkida News Notes

CHALMER E. FAW

### Changes in Staff

During the past few months there has been a considerable turnover in staff in the Garkida and leper colony stations. In February the Royers left the leper colony to become the house parents in the Jos school. The Landises, who have just recently returned from America, have taken the Royers' place at the leper colony. On March 17, Dr. and Mrs. Studebaker left Garkida to go on furlough. This leaves Sister Evelyn Horn in charge of the medical work and the Faws continuing in evangelistic and educational work on the station.

### Busy Season in Church and School

The new Garkida elementary school which began in January is growing in numbers and is gaining in recognition in the community. Readers of the Messenger will recall that this new school is financed and managed by the local African group under mission supervision. At the time of this writing there is a big community drive being put on among both the church people and the nonchurch villagers to raise the yearly budget for the school. Experience thus far has shown that since the Africans are supporting and directing their own school there is much more interest in the school on the part of the villagers and a more regular attendance and a better spirit of co-operation on the part of the school children. We are praying that through this and other similar projects the African Christian community will increasingly learn to stand on its own feet and bear its share of responsibility for Christian education in the future.

In the middle of March, afternoon classes in English, Bible and church methods were begun for the benefit of the young men on Garkida station who have attained to post-elementary or a higher standard. Out of this group it is hoped will come many future leaders of the church.

Since the middle of February, classes for women have been held four days a week. Some twenty-five women have been taking advantage of these classes and have been learning reading, writing, sewing and Bible. We also have an adult men's class in reading which meets for an hour each afternoon.

### The Easter Season

The local church committee is planning for a busy Easter season. On Palm Sunday a baby dedication service will be held. During the week immediately preceding Easter, representatives from a number of the more distant villages will be entertained as guests of the Garkida church. Daily classes in Bible and evangelism will be provided for them. Then each afternoon there will be preaching services in the church house followed by evening moonlight services in some seven different sections of the local village.

On Easter morning the Christian covenant will be given to a group who have been studying in preparation for it and the rite of baptism administered for a small number who have prepared themselves to receive it. Following that will be the regular Easter service at the church. In the evening the entire Christian group will gather for communion service.

### Farewell for the Studebakers

Before the departure of Dr. and Mrs. Studebaker a farewell service was held in their honor by the Garkida church. Speeches of appreciation for their unselfish devotion and their tireless service to the community were given, followed by responses by the Studebakers themselves. A paper signed by the members of the church and a cake decorated in their honor helped symbolize the grateful appreciation that the Garkida people feel for the Studebakers' work.

Garkida, N. Nigeria, West Africa.

commercial agents, transport companies and missionaries all pay income taxes. These rates have greatly increased since the beginning of the war. A missionary man and wife will pay about \$25 each year.

The African is beginning to get something back out of his taxes. Native dispensaries are coming into areas which missions have not reached. For many years the British government has worked against the diseases that sweep over the

country, taking heavy toll of native life. Smallpox vaccinations are urged on all who will accept. Medicines are provided for leprosy centers and our own mission has a large leper colony at Garkida with the government giving part of the necessary funds for leper upkeep. The government also does a great deal to stamp out animal diseases, particularly as these relate to cattle.

One of the things now being promised for an after-the-war project is

much more road building. This will tend to open up the country a great deal and will greatly assist in bringing the African up in his standard of living and in making Christianity available. Upon the return of thousands of African soldiers to their homes, homes that are degraded beyond our imaginations, these men are going to demand, along with the educated African, a new way of life. Now is the time for Christian missions to make their plans for this time of need which is not far distant, when opportunity will open up for these people. If Christ is not available to them they will quickly turn to whatever else is available. Let us awake to this challenge and prepare to give them Christ.

Polio, Ill.

## The Memorial to Melvin and Joan Studebaker

JENNIE WEBER

Those of us who knew Dr. and Mrs. Lloyd Studebaker personally, and others who know of them and their work in Africa, felt their hearts stirred when they heard of the sudden home call that came to their only son, Melvin. Particularly so, as his going was not very long after their little daughter Joan's death in Africa. Through a recent letter that I received from Nigeria, I was very much moved in admiration for these noble parents whose hearts were empty and sore over their loss, for they had seen a need in Africa for a children's ward in the hospital at Garkida, and in their sorrow they had suggested that if it were possible this need should be supplied.

Thus it has come about that a children's ward will be built as a memorial to their two children, and in a measure Melvin and Joan will still be doing their part in helping to heal the bodies of the African children and have a part in winning Africa for Christ.

I am sure that throughout the church many will give to this fund which has been started in America for this cause. I know that in giving everyone will pray for the doctor and his wife and for their two little girls and also for the great work which the Brethren are carrying on in Africa. Personally I am sorry that I may not enclose my contribution at this time, but as you may know, owing to the war, we are not allowed to send money out of the country.

Corner Way, Bognor Regis, Sussex, England.



## Co-operative Home Ownership . ROY WHITE

Members of the Douglas Park (Chicago) Church of the Brethren have recently pioneered in an experiment in co-operative home ownership. It is a significant innovation in the effort to develop and maintain a close Brethren fellowship and community in the city church. Their pastor tells here of their experience.

When several people go together to buy a building for a home which no one of them alone could afford to buy, that is co-operative home ownership. In this way people who could not buy homes individually become home owners. It helps shifting renters to become stable community people. It enables people who need help to keep the profit that is included in rent. Many renters have paid for homes many times and still do not own them.

This system operates when such a group agrees to work together and sets up the rules which they think will be to their advantage. It involves problems, but so, too, does any other system, and the rewards of solving these problems are great.

Our co-operative home ownership was started to solve a community problem. I had helped to set up a credit union many years ago, and it had succeeded beyond our fondest hopes. I had also toyed with the idea of a housing co-operative but had decided that the people of our congregation were not ready for it.

Then both of our deacons were dispossessed by landlords who wanted to make room for personal friends. Neither of them could find a home in the community. This stirred me to action.

1. I found a six-flat apartment about a half block from the church. It was operated by a real estate company and was in disrepair. The price was seven thousand, then six, and finally five thousand cash. It took a year of dickering to get this price from the lawyer who bought it for speculation.

2. Unfortunately I had no such amount, so had to find a person who did, and to talk her into buying this place for my people. As the deal was being completed, the O. P. A. was born and my plans died. It seemed that a year's work was wasted.

3. I took up seriously the study of O. P. A. rules which might help us get what we wanted. Once O. P. A. lawyers knew that we were honest people who wanted to work with

them, they were friendly. I finally obtained their written opinion that they would give possession to members of a group who owned a building in joint ownership under a trustee if each member had a written agreement signed by all members that he was the owner of one particular flat.

4. With this to offer, I sought persons interested in such a project. One of the deacons already had bought a home; the other did not like the apartment and I did not blame him. I approached two persons who had co-operative store experience and found them eager to join. Another young brother saw the possibilities and was ready. Yet with money I had borrowed on my own security and at four per cent, I argued until midnight to get some one to take the money for this purpose. If the O. P. A. had known of this they would not approve although before the law such money actually becomes the property of the person who borrows it. At last we had five families definitely agreed to share in the project.

5. They were going to do this together, but how? We called meetings every week to discuss the advantages of co-operation, the problems and how best to face them. Enthusiasm for the project was inspired and finally a constitution was drawn up. We used forms from Washington as our point of departure, and they were very valuable. We tried to make the constitution simple. The project was for our church people. Others might rent temporarily if the group approved them. Members must stay a full year in order to share in the savings. A president, a secretary and a treasurer were elected.

6. Financial problems were settled. Front flats were valued at \$1,000 each; rear flats, \$667. Each family must put up a full third of this value to meet the O. P. A. requirement to dispossess another family if they refused to vacate. (The percentage is lower now.) Including expenses, initial payments were \$350 and \$250. Monthly payments were \$21 and \$14. This is below standard rentals for this district. Each person was responsible for decorating within his own flat.

7. I was authorized to procure a friendly lawyer from the Home Federal Bank. His fifty-dollar fee was

much under accepted rates for the complicated task he faced. He saved us much more than he cost. I am positive that no one but a lawyer should attempt this sort of a deal. It involves some very difficult angles. I found a person who took our mortgage for the rest of the money, but there also were banks that would do the same.

8. While the purchase was being completed we approached the people in the building and offered to trade apartments with them. Also we offered to help them in any way we could as well as telling them the advantages of moving before school started and winter set in. Five of them moved voluntarily; one family awaited legal action.

Now our own families are moving in. I feel as if the work is almost finished, yet it is just begun. I still

## WHERE TO WRITE?

### About Draft Classification—

Mrs. Huldah W. Randall  
Advisory Section, N.S.B.R.O.  
Box 1636,  
Washington, D. C.

Send copies of your correspondence to M. R. Zigler, 22 So. State St., Elgin, Ill.

### To Send Names of Men in Service—

Rev. Merlin Shull  
22 South State Street  
Elgin, Ill.

### About Civilian Public Service—

### About Volunteer Service—

### About Heifers—

### About Relief Projects—

Brethren Service Committee  
22 South State Street  
Elgin, Ill.

## WHERE TO SEND?

### Food—

Send with the B. S. C. truck that visits your district. Consult your local B. S. C. representative.

### Clothing—

Send with the B. S. C. truck that visits your district. If truck service is not available, send direct to: Brethren Service Relief Center, New Windsor, Maryland.

### Soap or Waste Fats—

Send with the B. S. C. truck, or consult your local B. S. C. representative.

### Heifers—

Keep in your local community until you receive a request to send them to a shipping point or assembling center.



am answerable for \$1,000, which I do not have, and to the families for leading them into this. The building has many limitations and the people are very human. I anticipate eagerly a flood of problems. All pioneers do not ride in wagons; our families conduct themselves like true pioneers. The families of Enoch

## Brethren Service News...

The Brethren Service Committee in co-operation with the First Church of the Brethren in Chicago recently contributed a truckload of food to Camp Algonquin, near Chicago. Camp Algonquin is operated by the United Charities of Chicago; during the summer about 1,200 children and 400 mothers from congested Chicago areas and in underprivileged economic conditions are given a vacation here free of charge. The Brethren contribution was valued at \$792.

Kurtis F. Naylor, director of the Brethren Service project in Quito, Ecuador, the Club Brethren, has recently been elected chairman of the Co-ordinators Committee for Ecuador, an important phase of the U. S. embassy's "Good Neighbor" program. He has also been cited by the workers of the city for his work in their night schools.

With over 1,700 boys as members, the Club Brethren has become within its short existence of nine months one of Quito's outstanding institutions and has gotten the support of many prominent Ecuadorian government officials and private citizens. The joint American and Ecuadorian council in charge of the club has been asked by Quito's city council to expand its work to four other points of need in Quito.

Vernon and Marjorie Miller, recently of Bethany Seminary, who had been scheduled to go to Quito this summer, will not be able to go, owing to Mrs. Miller's health.

The New York relocation hostel, under the direction of Ralph Smeltzer of the Brethren Service Committee, reports that in its first six weeks of operation (May 1 to June 16) it had helped fifty-five Americans of Japanese ancestry to relocate. The average age of the hosteler was 28.8 years and their average stay at the hostel was 8.3 days.

The establishment of the hostel created a great deal of discussion in New York newspapers and organizations. Ninety-five petition signers, ninety-seven individuals, three veterans' organizations, Congressman Delaney and Mayor LaGuardia op-

Eby (president), Emmett Corn (treasurer), David Joiner (secretary), Fred Leslie, Frank Carpenter and their neighbor when we locate him, have taken a task to try their mettle. It will be easier for those who follow after them and they want it to be so. Yet the person who gets it the easier way will miss something too.

posed the setting up of the ministry to Japanese resettlers. But this opposition was more than overbalanced by eight resolutions, thirty-two official statements, and seventeen letters which organizations sent to the newspapers and the mayor favoring the plan. Four organizations issued printed statements and fifty prominent persons plus many anonymous persons favored the project in letters to newspapers. On the whole, New York City was made aware of the problem in a unique way.

Representative Emanuel Celler (N. Y.) has introduced into Congress a bill to include single, unemployed women between twenty and thirty-five in the Selective Service Act. Such a bill was necessary, he said, because insufficient numbers have volunteered for the WACS, WAVES, SPARS, etc. The bill (H. R. 4906) was referred to the House Military Affairs Committee.

A large-scale experiment in nutrition to be carried out by a C.P.S. unit was approved by the Brethren Service Committee at its last meeting. The proposed unit would use fifty-three men for a period of twelve months at the University of Minnesota in an experiment designed to find better ways of curing people who have undergone periods of malnutrition such as people in blockaded Europe and famine-stricken China are now suffering. A number of scientific organizations are interested in the experiment, but Selective Service has not, as yet, indicated that it will be approved.

After several delays the shipment of heifers for Puerto Rico finally left Mobile, Alabama, on July 14. Owing to sickness only seventeen of the heifers were sent. Wayne Hostetler of Orrville, Ohio, accompanied the shipment as attendant. They are expected in Puerto Rico about July 24.

The Spanish government has recently approached the Brethren Service Committee through the heifer project committee with a request that a shipment of heifers be

made to Spain in the fall. The project has been tentatively approved if shipping arrangements can be worked out and if satisfactory arrangements can be made for their distribution in Spain.

## Report on Discharges From Brethren C.P.S. Units

May, 1941, to Dec. 31, 1943

|                                                      |            |
|------------------------------------------------------|------------|
| Medical discharges .....                             | 237        |
| Discharges to armed forces* ....                     | 205        |
| Occupational discharges .....                        | 31         |
| Discharges for dependency hard-ship .....            | 16         |
| C.P.S. reserve (overage) .....                       | 22         |
| 4-D classification (ministerial) ..                  | 1          |
| A.W.O.L. (walked out of camp) ..                     | 52         |
| Parolees returned to prison ....                     | 7          |
| Parolees released at the end of their sentence ..... | 8          |
| Deceased .....                                       | 6          |
| Unknown .....                                        | 24         |
| <b>Total .....</b>                                   | <b>609</b> |

\* 76 of these men were members of the Church of the Brethren.

## Brethren C.P.S. Units

### Regular Camps

|                                         | No. Men    |
|-----------------------------------------|------------|
| 7. Magnolia, Ark. (closing) .....       | 59         |
| 16. Kane, Pa. ....                      | 136        |
| 21. Cascade Locks, Oregon .....         | 154        |
| 24. Williamsport, Md. ....              | 36         |
| 42. Wellston, Mich. ....                | 131        |
| 56. Waldport, Oregon .....              | 127        |
| 121. Bedford, Va. ....                  | 134        |
| 134. Belden, Calif. ....                | 140        |
| <b>Total men in regular camps .....</b> | <b>917</b> |

### Special Projects

|                                                      |            |
|------------------------------------------------------|------------|
| 27. Tallahassee, Florida .....                       | 39         |
| 43. Castañer, Puerto Rico .....                      | 25         |
| St. Thomas, Virgin Islands .....                     | 4          |
| 47. Sykesville, Md. (hospital) .....                 | 54         |
| 51. Ft. Steilacoom, Wash. (hospital) ..              | 25         |
| 68. Norwich, Conn. (hospital) .....                  | 53         |
| 70. Dayton, Ohio (hospital) .....                    | 17         |
| 73. Columbus, Ohio (hospital) .....                  | 40         |
| 74. Cambridge, Md. (hospital) .....                  | 14         |
| 80. Lyons, N. J. (hospital) .....                    | 67         |
| 82. Newtown, Conn. ....                              | 39         |
| 83. Augusta, Maine (hospital) .....                  | 24         |
| 91. Mansfield, Conn. (training school)               | 30         |
| 95. Buckley, Wash. (training school) ..              | 15         |
| 97. Dairy farms .....                                | 180        |
| 100. Dairy testers .....                             | 55         |
| 105. Lynchburg, Va. (hospital) .....                 | 24         |
| 109. Marion, Va. (hospital) .....                    | 30         |
| 112. East Lansing, Mich. (agriculture station) ..... | 16         |
| 113. Waseca, Minn. (agricultural station) .....      | 10         |
| 114. Mt. Weather, Va. ....                           | 74         |
| 115. O.S.R.D. (guinea pig units) .....               | 45         |
| 116. College Park, Md. (agricultural station) .....  | 25         |
| <b>Total men in special projects .....</b>           | <b>910</b> |

## Men in C.P.S. Units

|                     |              |
|---------------------|--------------|
| Brethren .....      | 1,827        |
| Friends .....       | 1,679        |
| Mennonite .....     | 3,095        |
| Government .....    | 297          |
| Methodist .....     | 68           |
| Catholic .....      | 66           |
| Miscellaneous ..... | 154          |
| <b>Total .....</b>  | <b>7,186</b> |

JULY 29, 1944



# The Church at Work

Among the numerous special days and weeks clamoring for our attention none is more important than Religious Education Week, which aims to emphasize the high place of Christian education in the church. This is a time to set new goals, to lay plans for the coming year and to enlist new and experienced workers in greater consecration and loyalty to the teaching task of the church. It is also a time to awaken the interest of the entire membership in the educational program of the church and to start the work of the new year with higher vision and greater enthusiasm.

Dr. Ross of the International Council of Religious Education says, "These chaotic times demand that we not only increase our programs of Christian teaching for those who are now attending church schools, but that we also must increase our efforts to reach the more than 15,000,000 children of school age who have had no religious training of any kind."

## Laying the Plans

Study the suggestions given below. Survey the situation in your church and visualize the possibilities for setting these suggestions in action.

Study the leaflet on Religious Education Week (sent to all pastors and superintendents in July) and determine the activities which they wish to promote in the church and community.

Check records of the past year on attendance, enrollment, etc.

Call a meeting of the planning group—board of Christian education, official board or church cabinet—to lay general plans. Make assignments for the various activities of the week.

Order all necessary materials for the promotion of your program. See the list of resource materials below.

## Promotion Day (September 24)

This day means much especially to the younger children. Plan for it and make it a significant service. Give special recognition to those who are being promoted from one department to another; also to those who have had perfect or near perfect attendance. Appropriate awards can be given—Bibles, books, etc.

The importance of Christian education in the church as a means to character development might be lifted up in the morning sermon. In



## Religious Education Week

September 24 to October 1, 1944

this sermon the minister might point out the fact that Jesus was a great teacher and lift up the high calling of the teacher as counselor and guide in the common quest for truth.

## Emphases Through the Week

All of the church school staff should meet once during Religious Education Week to set up goals and plans for the year. This can be a workers' conference, dinner meeting, a retreat or a formal banquet. In any event it should be the most significant meeting of the year. Every teacher and officer should be present. Goals for the year should be thought through and a high enthusiasm engendered for the possibilities of the new year. A selection of questions from the calendar plan sheets in the Local Church Program Guide might be used as the basis for discussion.

It would seem worth while to enlist homes in the religious education of the church. All Brethren homes and homes of children attending Sunday school should be visited. Literature which would prove especially helpful to the home might be distributed on this visit. See the worship material listed below. Literature might also be organized to meet specific needs where there are young children, adolescents and/or older people. The purpose of this visit will be to help the home and to enlist the interest of every member of the family in the work of the church. The leaflet, Message to Parents (2c), accompanying the primary graded lessons might be given to parents of primary children at this time.

## Installation or Recognition Day (October 1)

It is possible to lift up the importance and significance of teaching by giving special attention to the teaching staff. The teachers and officers can be seated at the front of the auditorium and special recognition accorded them. The number of years in teaching might be mentioned. The Sunday-school superintendent could play an important part in the service, demonstrating the important place of lay people in the program of the church. Some churches will want to include (in a service of installation) the newly elected as well as re-elected teachers and officers in the Sunday school and other organizations within the church such as youth groups, men and women's work, etc.

October 1 has also been designated as World Communion Sunday. An increasing number of our churches are participating in this celebration. This is a splendid way to lift up the work of the year.

An offering for the work of the Board of Christian Education is scheduled for this day. A goal of twenty-five cents per member would seem to be in place. Distribute the leaflets on the work of the Board of Christian Education or use the church bulletin covers especially prepared for this Sunday. Offering envelopes are also available.

## General Resource Materials

Local Church Program Guide. 10c each; 50c per dozen.

Improving the Total Program of Your Church. 15c.

Christian Education in the Local Church. 50c.

One Hundred Ways to Improve Your Sunday School. 25c.

The Home and Church Work Together. 15c.

The Workers' Conference. 10c.

A Self-Rating Scale for Church Workers. 25c per dozen; sample copy, free.

Coaching Your Teachers. 10c.

If I Were a Teacher. \$1.00 per hundred. Sample copy, free.

The Local Church Program Guide for 1944-45 will prove helpful to all church leaders. Copies have been mailed to pastors and Sunday-school superintendents. Price, 10c each; 50c per dozen.



The Joy Set Before. \$1.00 per hundred. Sample copy, free.

Installation and Consecration Service (for church school officers and teachers). Free.

Installation Service for Church School Workers. 25c per dozen; \$2.00 per hundred; 5c per single copy.

Every Member Visitation. Free.

Board of Christian Education offering envelopes. Free.

Church Bulletins for offering Sunday (inside pages blank for local church program and announcements). Mimeograph paper. Free. Leaflets are free to churches not using the bulletins.

#### Worship Material for the Home

The Church-in-Thy-House. 5c.

The Christian Family and World Order. 5c.

Walking With God Today. 10c.  
Thoughts of God for Boys and Girls. 15c.

#### ADULT DISCUSSION OUTLINE

##### A Hymn Sing

Sunday, August 20

Scripture: Psalm 100

A hymn sing is an experience which is enjoyable and which will provide fellowship and inspiration. Many groups of adults and young people have set aside regular times for informal get-togethers in the form of "singspirations" in homes or churches. One enjoyable hymn may rouse an interest in planning future occasions of a similar nature.

A hymn sing may include several of the following features:

Singing of favorite hymns.

Learning at least one new hymn.

Story of one or more hymns.

Special numbers dependent upon the abilities of the group.

Showing slides on hymns.

#### Resource Materials

Colored slides: The World's Ten Most Famous Hymns. 3¼ x 4 inches. Rent from the General Boards.

History and Message of Hymns, by Garrett and Beery; History and Use of Hymns and Hymn Tunes, by Breed; Lyric Religion, by Smith; Stories of Hymns for Creative Living, Boyd. All available from the Brethren Loan Library, Elgin, Illinois. Send five cents postage for each book.

#### About Books

Continued from page 17

what we do now in facing our destinies will determine, in larger measure than we realize, the destinies of our children for generations to come. This age is not an age for fatalists but for those who are courageous and ready to become "men of destiny," he says. This is not the end of the day or the end of the world; rather it is the dawning of a new day.

Date With Destiny is interestingly developed. Taking the preamble to the Constitution as his chapter headings, Dr. Sockman develops his theme over the following outline: The People, The Union, Justice, Domestic Tranquility, Common Defense, General Welfare, and the Blessings of Liberty to Ourselves and to Our Posterity.

To read this book is to become convinced that the things for which the Constitution calls can come about only through fellowship with Jesus Christ.—D. W. Bittinger.

**The Manner of Prayer.** William Douglas Chamberlain. Westminster Press, 1943. 163 pages. \$1.50.

A simple, reverent treatment of Jesus' teachings on prayer. Includes an introduction, chapters on the several petitions of the Lord's Prayer, and additional consideration of intercession and thanksgiving.—E. G. Hoff.

**The Surprising Christ.** Howard P. Bozarth. Fleming H. Revell, 1944. 142 pages. \$1.50.

A pastor's meditations on Christ and discipleship. Fresh and invigorating insights at numerous places. The book takes its title from the first chapter. Its highest values are its statement of the claims of Christ upon life, and the encouragement it gives to faith for the days that lie ahead.—E. G. Hoff.

## With the Minister . . .

H. L. HARTSOUGH

Let me share with you quotations from a splendid article written by Bro. Cleo C. Beery, one of our successful home mission pastors, on the subject *Opportunity Unlimited*.

"Home missions offer the opportunity for self-sacrifice. The Apostle Paul suggested to the Philippians (Phil. 2: 5-8) that they should have the mind of Christ, who emptied himself, became a servant, and even died for others. Is there not something glorious in that?

"Home missions offer the opportunity for self-development. The minister will find his work consisting not only of preaching and pastoral calling, but of a multitude of other tasks placed upon him in a needy community. He will need to know how to organize and promote Sunday schools; how to conduct daily vacation Bible schools, how to manage young people's work, intermediate and children's work; how to conduct music. He will need to train workers in all these fields. He will need to know something about architecture, interior decorating and landscape gardening, so that he may be able to beautify the unattractive home mission church. He will need to have business knowledge so that he can help the inexperienced bookkeeper to keep church records; or give counsel to those who need financial help. He will need to be able to give sound advice to farmers on the subject of chicken raising or the pruning of fruit trees; to be an instructor when the church would begin a Lord's Acre project. Home mission churches have few experts in their midst. They need ministers who know many things.

"Not only so, the minister in a small home mission church lives near his people. They will soon learn to know him. They will know his weaknesses, his strength; his goodness and his evil. They will know him as he is. Hypocrites cannot succeed. Only men of sterling character will survive under this close acquaintance.

"Home missions offer the opportunity for creative thinking. The young man who goes into a mission church must live in a dream—the dream of what the church ought to be. It is one thing to step into a pulpit and say, 'What a wonderful congregation this is!' but it takes a creative man to step into the pulpit of a church where the few members are scattered and discouraged, and say, 'I propose to make this church what it ought to be!'

"Home missions call for intelligence. One of the great tests of education and of intelligence is a man's ability to adjust himself to adverse conditions. When a minister stands in the pulpit of a mission church he must be able to speak of the Gospel of Good News, with all of its profound doctrines, in common ordinary terms. That requires intelligence.

"Home mission churches call for humility. The minister must be willing to plant himself in obscurity, live in obscurity, and perhaps die in obscurity. It takes humility to do that. The minister must be willing to preach good sermons, teach the Bible, and lead prayer meetings with only a few to hear. Home missions ask a minister whether he, like Jesus, can give himself so completely to a few that his ministry will be significant. What a challenge!"



**International Relief in Action—1914-1943.** Hertha Kraus in collaboration with the American Friends Service Committee, the Brethren Service Committee and the Mennonite Central Committee. The Herald Press, 1944. 248 pages. \$1.25 cloth; \$1.00 paper.

Here is a book every Brethren interested in the field of relief should read. Published co-operatively by the Brethren, Friends and Mennonites at the Philadelphia Research Center, this volume is made up of fifty-seven selected records of relief projects carried on by thirty-four international relief agencies in some twenty-five countries throughout the world during and between the two world wars.

These project records have been selected as representative of typical situations found in the field of international relief and are descriptive of the operations of feeding, clothing, housing, health and sanitation, child welfare, work relief, education and recreation with a special section dealing with the relocation of displaced people.

In addition to being fascinating reading, each report is followed by a series of questions which provide a basis for discussion or individual study. An attractive appendix contains a suggested course of study, descriptive notes on thirty-nine relief agencies, and a bibliography of nearly three hundred selected and graded references dealing with the various aspects of relief work.

This timely publication provides an excellent means for those interested in relief to acquaint themselves with the different types of operations carried on by international relief organizations during the past three decades, thereby gaining insights which will be valuable in the reconstruction of the world following the war.—Charles Webb, Elgin, Ill.

**Facing the Future Unafraid.** Bishop G. Bromley Oxnam. Revell, 1944. 76 pages. \$1.00.

This little book is a tonic for the times. Its text is the singing of Paul and Silas at midnight in the Philippian jail. If they could do it, so can we. The bishop concedes, rather by tacit assumption than by direct declaration, that we may be living in a midnight period of human history, but he sees light and liberty ahead, and so he sings. It is a song of good cheer for Christian faith. In the last chapter he sings to the tune of "a sense of what is vital," taking the

phrase from Paul's prayer for the Philippians in 1:10, as one translation puts it. He makes good music of it too, and you get up and go out to face the world with new courage. Isn't that exactly what you need?—Edward Frantz.

**More Handles of Power.** Lewis L. Dunnington. Abingdon-Cokesbury, 1944. 222 pages. \$1.50.

In this companion volume to Dr. Dunnington's *Handles of Power* the author points the way to the attainment of strength and power needed to face life. He deals with twenty-four practical everyday life problems in a simple straightforward fashion. The author gives definite suggestions showing how the individual can use the power of God to change life. Each chapter begins with a Silent Communion Card. The thoughts on this card are to be kept in mind for the day so that God can come in "to heal and integrate body, mind and affairs." Some of the chapter headings are: Blotting Out Failure, Rebuilding Personality, Jesus Knew How to Pray, Living Without Strain, Losing Life to Find It, and Courage. I have read the book with interest and profit and now recommend it to you.—Raymond R. Peters.

**"Your Child—His Family and Friends."** Frances Bruce Strain. D. Appleton Century, 1943. \$2.00.

The author has served as acting psychologist at the children's clinic of the Colorado Psychopathic Hospital at Denver and conducted classes in family relations at the University of Vermont. She now lectures to high school, college and adult groups over the country. Mrs. Strain is the mother of a son and a daughter. Her first book, *New Patterns in Sex Teaching*, won the Parents Magazine annual award for the most helpful book for children published in 1934. Contents: Gossip and quarreling, remarriage and divorce, grandparents, the shy children, religion in the children's life, playground problems, bad habits in good children.—Ruth Shriver.

**The Principles of Christian Ethics.** Albert C. Knudson. Abingdon-Cokesbury, 1943. \$2.75.

This volume by the Dean Emeritus of Boston University School of Theology completes his studies in the three major divisions of systematic theology, since previously he has presented volumes in the fields of apologetics and doctrine.

This work is a textbook type. It is obviously the crystallization of an extensive study in Christian ethics and gives a large view of the sub-

ject. Apart from an extensive introduction, the book has three major divisions: (1) Presuppositions, (2) The Moral Ideal, and (3) The Practical Application of Christian Ethics. The introduction contains two chapters: the first being an academic discussion of the province and theme of Christian ethics, which the reader will probably wish to by-pass; and the second dealing with the history of Christian ethics. This seemed the most helpful section of the book. Brethren, recalling Conrad Beissel and the Ephrata colony, will delight in the discussion of chastity as related to the Christian ideal of self-sacrifice. They will also find new insights into the complex philosophy of pacifism. The second section of the volume deals with the presuppositions of Christian ethics under these topics: (1) The Moral Nature, (2) Sin, and (3) Conversion. Personalist Knudson devotes the third section of the book to such personalist considerations as the principle of love, the principle of perfection, and Christian character. The portion of the volume devoted to practical application of Christian ethics deals with (1) the individual, (2) the family, (3) the state and war, (4) the church and culture, and (5) the economic order. The last section of this work is devoted to the technical consideration of the validity of Christian ethics.—Harry K. Zeller, Jr., Elgin, Ill.

**Burma Diary.** Paul Geren. Harper, 1943. 58 pages. 50 cents.

This little book is a diary written between December 1941 and July 1942 in Rangoon during the flight of Indian natives and Chinese soldiers from Burma. The author, an American missionary who volunteered his services as an ambulance driver, is more concerned with recording his deepest thoughts concerning what he observes than in describing actual events. But he gives a vivid account of the fortunes of the native peoples who are made homeless and often starved by the coming of war. He is especially sensitive to the universality of suffering and the great need for love and compassion. The author is modest and far from dogmatic in recording his opinions. But in his sensitive appreciation of the horror he sees he is led to a new understanding of the message of a suffering Christ for a suffering humanity. The excerpts from the diary are short and can be used profitably for daily devotional reading. The book is pocket-size and would make an excellent gift for men who are in military or civilian service.—Kenneth Morse.



**Old Testament Bible Lessons for the Home.** Margaret Dager Lomas. Westminster Press, 1944. \$1.25.

This book is planned especially to meet the needs of families in which regular attendance at church and Sunday school is difficult. It would also be helpful for those parents who want to make the Old Testament more meaningful to their children. There are 26 lessons, each with a Bible text. A practical interpretation, a story, and other helps.—Ruth M. Shriver.

### Children's Books

**The Little Family,** by Lois Lenski. Doubleday Doran and Company, Inc. 1942. 50 pages. 75c.

Mr. and Mrs. Little, Sally Little and Tommy Little live in a little house with a chimney on top exactly like the kind of house all children live in, and from morning to night they busy themselves with the same tasks that all families do. Their play and work together presented in simple pictures and short sentences will help every Tommy and Sally to be a better member of his own family. Size 4¾ x 4¾ inches. Two to four years.—Genevieve Crist.

**Country Noisy Book,** by Margaret Wise Brown. William R. Scott, Inc., 1940. 44 pages. \$1.25.

A little dog named Muffin goes to the country for the first time. All the strange new sounds he hears are shown in the pictures. With little encouragement the children will supply the appropriate noises and have a wonderful time doing it. Size 7 x 9 inches. Two to four years.—Genevieve Crist.

**Small Rain,** by Jessie Orton Jones and Elizabeth Orton Jones. The Viking Press. 1944. 40 pages. \$2.00.

In this book, Jessie Orton Jones and Elizabeth Orton Jones, a mother and daughter who love children, have chosen Bible selections children understand and have translated them into pictures which make them meaningful to small children. Here among the members of the "gang" with their marbles and toys and pets, or in the tasks in the home, young readers recognize new meaning in and develop appreciation for Bible selections. This is truly a delightful book. Size 9 x 10¼ inches. Three to six years.—Genevieve Crist.

**Mountain Born,** by Elizabeth Yates. Coward-McCann Inc. 118 pages. 1943. \$2.50.

Mountain Born is the story of the boy Peter and his little black cosset who grew to be the leader of a flock of sheep. Living a life close to the

sheep, close to nature and its secrets, close to a shepherd who knows how to interpret life to a small boy, life richly unfolds itself slowly to Peter with the imagination, feeling and understanding you are wanting for your child. There's plenty of philosophy in it for adults too. It is a truly beautiful book with lovely drawings by Nora S. Unwin. Age 7-11.—Genevieve Crist.

**Little Cat Lost,** by Elvira Garner. Pictures by Diana Thorne. Julian Messner. 26 pages. 1943. \$2.00.

Here is a picture book which has a wider age appeal than many. Bagatelle was not wanted at home and was left by the sea, cold and hungry. A beckoning scarecrow provided a warm and cozy pocket for sleep and the next morning two small people provided a grand fresh fish breakfast for Bagatelle before taking him along home for company. Diana Thorne's pictures would make the book appealing by themselves but the story adds a new touch of whimsy which appeals for its very matter of factness. Age 4-8.—Mrs. James Fritz.

**Children's Games From Many Lands,** by Nina Miller. Friendship Press. 214 pages. 1943. \$1.00.

Two hundred sixty-two games from fifty-two different countries are described in this book, collected and compiled by the children's editor of the Friendship Press. These games are a great aid to those leaders desirous of creating understanding of life and customs around the world as well as giving children a happy time.—Genevieve Crist.

**The Furry Bear,** by Hoke and Tate. Julian Messner. \$1.25.

A gay and appealing book children love. They can feel Furry Bear's fur and trace with their fingers his lively story. For children three years old and up.—Genevieve Crist.

**Story and Verse for Children.** Compiled by Miriam Blanton Huber. 870 pages. 1940. \$3.50.

This single book contains a whole library of classified reading for children of all ages. Its five hundred selections cover all types and periods of children's literature, ranging from sources that are thousands of years old to work by contemporary authors. It is not only one of the finest anthologies for children, but the author, one of the country's foremost authorities on children's literature and reading, has thrown into it guides on how to read and select for various ages and tastes. Here is a book that provides not only varied

reading material but also invaluable help in understanding children's interests, stimulating their love for books and guiding their reading habits into desirable channels.—Genevieve Crist.

## Correspondence . . .

### The Greatness of Love

The word *love* appears in the three epistles of John thirty-eight times. Love is the principle that rules the universe. "Love not the world, neither the things that are in the world" (1 John 2: 15).

We are commanded not to love the world, or anything that is in it. If we are to live a Christian life we should separate ourselves from the world. And if the love of Christ abides in our hearts, we will not want to do the sinful things of life.

When we are born again we are new creatures in Christ Jesus. We have passed from death unto life. A sinner lives in darkness because he is yet in his sins. But when the change of heart takes place he has passed from darkness to light. He confesses his sins to Christ and comes to him in simple childlike faith, trusting and believing on the Lord Jesus Christ.

But, before this can and does take place he has to have love in his heart—love for Christ and for his fellow men. Greater love has no man than this, that he lay down his life for his friends. And that is what the love of Christ has done for us. He laid down his life not only for his friends, but for his enemies, and for the whole world.

He was crucified and died on the cross that we through his suffering and death might have life and have it more abundantly. Why did Jesus do this? Because he loved us and this old sinful world enough to die for us. Every drop of his precious blood was shed for our redemption and atonement. There was no one who could die in his place, for no one else was without sin.

We must ever love him and strive the harder each day to live for him, for to know him is to love him and to love him is to serve him. Love should be our guiding star, guiding us on to heaven day by day. We as Christians should be up and doing for our precious Lord. Let others see Jesus in us each day. Our daily life determines whether we are Christian or not.

If we are consecrated Christians we will be workers for our precious Master. We will go out and win the lost for him. He that wins souls is wise, and if we have the love of Christ Jesus in our hearts, we will go out into the highways and the byways and bring them into the



fold. The time is short in which to get out the gospel; then may we work harder in the days to come than ever before. For truly the harvest is ripe but the laborers are so few. May we all be up and doing while it is yet day, for the night comes when no one can work.—Mrs. Bertha B. Justis, Greeneville, Tenn.

### Brotherhood in Actuality

The Church of the Brethren has always believed in the brotherhood of all men in allegiance to a common Father. This is one of the basic tenets of our church. It is not always possible, however, to see true brotherhood actually practiced as it is in the First Church of the Brethren in Chicago. This is not said because it is this particular church, but because of the results which this church has achieved in the way of an increasing fellowship of races.

Nearly two and a half years ago, the Japanese Americans in our country, both citizens and aliens, were evacuated from their homes on the West Coast and placed in internment centers. Last year, the movement to resettle these people in other areas of our country was initiated. The Brethren were pioneers in this work by virtue of the opening of the Brethren relocation hostel in Chicago in January 1943. This was operated under the direct supervision of the Brethren Service Committee and constituted a typical service project. As a result, many Japanese Americans were brought into Chicago and a number of them settled in the vicinity of First church and Bethany.

The reason for this is obvious. After spending a year or more in an internment center, shut off from friends and the normal life of the world about them, some of these people quite naturally became somewhat embittered against our government and humanity in general. Upon their release from the centers, the first persons they met after stepping off the train in Chicago were representatives of the Brethren Service Committee. The newcomers were met with a smile and a firm, friendly handshake. Then they were taken to the hostel where they found themselves in congenial, friendly surroundings. Here a hot meal, a hot bath, and facilities for rest were offered them. During the days that followed their coming to Chicago, the bewildered looks gradually left their faces under the influence of the love and faith which the Brethren showed towards them.

When the time came to leave the hostel and seek housing in the city, a number of them wished to settle in the vicinity of First church and Bethany, so that they could remain within the influence of the institution which served them so graciously.

ly. They wanted to live in a Brethren community and they desired that their children play with Brethren children.

After a time, it was observed that some of these people were attending services at First church. As acquaintanceship with these people deepened, it was discovered that here in our midst were some very fine Christian people. Their ideals harmonized well with Dunker ideals. Then the inevitable happened. Seven Japanese Americans had letters of membership from churches on the West Coast and they placed their letters in First church. Then a young lady was baptized at Camp Mack and she placed her membership in the Chicago church. Then, one thrilling day this spring, a family of four came forward to be baptized. At the present time, First church in Chicago has twelve Japanese American members. There is every reason to believe that there will be others who will be drawn into our fellowship, because even now they attend church services and participate in the program of the church, and they will likely seek membership at a not too distant date.

Why is this happening? It is because of the ministry of sacrificial love which has reached out to these people; it is because of the evangelizing efforts of the Brethren Service Committee; it is through unselfish service and giving a cup of cold water in his name that Japanese Americans are brought to Christ.—Dean L. Frantz, Bethany Biblical Seminary.

### John H. Hoover, the Layman

John Henry Hoover united with the Church of the Brethren in 1887 under the preaching of John M. Mohler. He was a layman of the church by deliberate choice. His congregation called him to the office of deacon about the year 1912. He declined the office but accepted the work. In this unofficial capacity he served the church the rest of his days as faithfully as any of his generation. He gave to the church unstintingly of his substance, of his time, and of his ability. He was made of the "stuff" of which great men are made—intelligence, vision, energy, sound judgment, human sympathy, and sterling character. He served on finance committees, building committees, trustee boards, and on many special committees of the local church and community and of district and Annual Conferences, where wisdom and sound business judgment were demanded. He adopted for himself a high standard of personal living and in quiet judgment and with a degree of silent austerity demanded the same standards of those about him. He reserved the right of independent judgment and in the exercise of that

judgment no good cause ever went without his support and no unworthy cause ever had his encouragement. His disapproval of movements and of men was usually expressed in an impressive silence. His approval was to be found in a simple "yea, yea" followed by deed and action.

John H. Hoover had a profound interest in the business details of church life. Among his effects were records of many business transactions preserved in minute detail. One of these records of special interest to the church is the minute book of the committee of arrangements of the Annual Conference of 1889 held at Harrisonburg, Va. It shows the dimensions of the "tabernacle," of the "Standing Committee room," of the "baggage room," of the "lunch room" and the number of feet of lumber required for the construction of each. This record also shows that "twenty 1,200-1,400-pound steers of good quality" were purchased to feed the Conference. This book is now in the library of Bridgewater College, an institution of which he was an alumnus and trustee.

He also had a profound interest in the lineage of his friends and neighbors. Histories of families and of men of his acquaintance found quick place among his books. Some painstaking records of influential Brethren families are among his effects. A memorandum in a small notebook traces his own lineage as follows: John H. Hoover, born Dec. 4, 1863, father Emmanuel born in 1827, grandfather Samuel born in 1784, great-grandfather Jacob "Huber" born in 1752, great-great-grandfather John "Huber" born in 1723, great-great-great-grandfather Jacob "Huber" born in Lancaster, Pa., 1700, and great-great-great-great-grandfather Hans "Huber" born in Switzerland 1670.

John H. Hoover was married to Anna Rebecca Flory, Nov. 5, 1885. Nine children were born to them—eight sons and one daughter. His widow and six children survive. He died March 16, 1944, at the Rockingham Memorial hospital, an institution which he helped found and on whose board of trustees he served as vice-chairman continuously until his death. His funeral was conducted by his pastor, Samuel D. Lindsay, in his home church—the Timberville Church of the Brethren, Timberville, Va., a modern and substantial church which he helped build. The text was chosen from Genesis: "Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."

John H. Hoover has left among us a worthy record as a Christian businessman and an example as a layman which may well be emulated by those who come after him.—Paul H. Bowman, Bridgewater, Va.



## Huntingdon Conference Resolutions, 1944

The 158th recorded Annual Conference of the Church of the Brethren, assembled on the campus of Juniata College at Huntingdon, Pennsylvania, June 7-11, 1944, desires to express the following sentiments as its resolutions:

I. GRATITUDE. We are deeply grateful to Almighty God, our heavenly Father, for the past year's blessings and for the opportunity of assembling in this meeting.

We desire to thank all who have contributed to the entertainment of this assembly, among them Juniata College, the Huntingdon Church of the Brethren, the regional and local committees of arrangements and their many helpers who have cared for us with great efficiency, the Fifteenth Street Methodist church, the Abbey Reformed church, the Huntingdon Chamber of Commerce, the Huntingdon Daily News, and the citizens of Huntingdon and neighboring communities who opened their homes to us.

We also express our sincere appreciation to our national government which, amid the strains and distractions of war, still maintains the traditional American liberties to the degree that this meeting has been possible.

II. THE CHURCH'S REGULAR PROGRAM. The Annual Conference is always an occasion to review the work of the church and the effectiveness of its various agencies. We desire to commend and encourage each of these instruments in the work of the kingdom.

To the General Mission Board, with its work beset by unusual difficulties and perplexities, we pledge the church's hearty support. Our hearts are with all mission workers, those who are still prisoners of war, those who are in the midst of their labor on the foreign field, those who are at home for a moment of rest and renewal of strength, the home missionaries serving less dramatically but just as courageously in the outposts of the American church, and the district boards and directors who share all these burdens.

Turning to the General Ministerial Board and the ministry of the church, we are aware in some measure of the problems they face in the suitable placement of workers, in the recruiting of new candidates for the ministry, and in the task of standing firmly for the faith when trends of thought and conduct are frequently unfriendly. We urge that ministerial agencies seek further means of frequent fellowship and mutual encouragement among our ministers.

The educational agencies of the church likewise face grave problems. Last year the church was made aware of the plight of the colleges and responded quickly and generously. The need is no less today with enrollments still declining and with curricula and faculties more and more disturbed by the war. We urge the brotherhood to continue and increase its support, spiritual and financial, of these institutions. The Board of Christian Education and its co-operating agencies are confronted by the current wave of secularism and declining interest and attendance in the church schools. We appreciate the board's efforts with these problems, and pray that they may soon be rewarded with a new and wholesome enthusiasm for Christian education.

The Brethren Service Committee, the newest of the great general instruments of the church, has already developed an extensive and varied range of activities. The brotherhood's interest in and response to its appeals have been most gratifying. We commend the committee for its growing program of relief and rehabilitation and its success in meeting the difficult problems of Civilian Public Service. We urge that the whole church continue generous support of the entire Brethren Service program and suggest the need of patient insight into the new and unprecedented problems facing this

committee as it finds its place in the family of general boards.

Many other agencies, though not specifically named, are in our minds and hearts. We think of the local congregations, their leaders, and their quiet lay men and women, all indispensable in the church's work. We think of the district boards and officers and the constant succession of district conferences and camps. For all these we pray God's richest blessings.

III. THE CHURCH AND THE WAR. As the delegates gathered for this Conference the news came that the invasion of Europe had begun. The quiet peace of this campus cannot shut out the thought of the agony and horror beyond the Atlantic, in the Pacific, and in Asia, or the knowledge that some of our own sons and brothers are there.

From its beginning the Church of the Brethren has been opposed to war. In every war it has testified to this conviction and faced the embarrassment and trials of those who dissent from the belief or action of the majority. In the years before the present war we reaffirmed this position in strong words. In 1935 we said, "We believe that all war is sin; that it is wrong for Christians to support or to engage in it; and that war is incompatible with the spirit, example and teachings of Jesus." In 1938 we said, "Our supreme allegiance is to Christ. Today many Christians are finding themselves faced with a conflict between this allegiance and the demands of the state. We believe that in such a conflict a Christian must be true to his faith. . . ." Recognizing that these statements were more easily made then than now, we do in this 1944 Conference unequivocally reaffirm them as the historic peace conviction of the Church of the Brethren.

On the other hand, we must concede that the church has by no means fully adhered to this conviction. In common with all Christians we are culpable for not doing more to prevent this war and for being so inadequately prepared to meet it according to our faith. Many members are profiting financially from war employment and prosperity. Not all of our leaders have spoken with a clear voice as our young people asked for counsel. Thousands of our boys are serving in the armed forces.

We believe it appropriate, therefore, to call the entire church to repentance for its failures and inadequacies in this great crisis, a repentance to be expressed in unflinching effort to correct our past mistakes and prevent future war, or, if that once more proves impossible, to abstain from participation in it.

We believe, furthermore, that peace cannot be made too soon; that our statesmen and those of our allies are morally bound to give the fullest attention to any proposal or opportunity to bring about an immediate cessation of hostilities; and that when peace is made, its basis must include the realization that our enemies still belong to the family of nations.

To our young men and women who have been removed from their ordinary vocations by the war—whether to prison, to Civilian Public Service, to noncombatant service, or to full military service—we extend the assurance of our deep interest and loving concern. We pray that all may grow in grace and knowledge of the truth so that they may return to the church stronger and more useful children of the Lord.

IV. THE CHURCH AND THE MORAL CRISIS. The war has accentuated many moral evils, and the present situation is one of deep concern to all Christians. Temperance and the sanctity of the home seem in greater peril than at any time in recent centuries. Increasing juvenile delinquency has now alarmed even the most optimistic observers of our national life. Extravagant indulgence in luxury and pleasure is being practiced without apology.

The great principles of equal opportunity, freedom of thought and expres-

sion, and respect for the views and rights of minorities—principles originating in the spirit of Christ, and expressed in modern democracy—are also in peril. While we rejoice in the degree to which our government continues to maintain them, we cannot be blind to the fact that they are violated occasionally by the government itself and more frequently by the citizenry. We regard with sorrow and alarm the increasing antagonism directed against Jews, Negroes, Mexicans, and American Japanese; and the current effort toward permanent regimentation and militarization of the American life through such proposals as the May Conscriptation Bill.

As a religious folk we have long been chided, and often justly, for failing to practice what we preach. The maintenance of faith in democracy likewise demands consistent everyday practice as well as lip-service.

Still another field of moral concern is the sad fact that men, women and children are starving in Europe today; that it lies in the power of the United States and its allies to provide food for them; and that thus far such aid has for the most part been denied by our governments. We join the many other voices, Christian and humanitarian, in demanding that this policy be reversed at once.

V. RECOMMENDATIONS FOR POSITIVE ACTION. In an effort to go beyond mere generalities, we commend to all church agencies, national, regional, district, and local, the following positive and immediate steps to meet the needs, solve the perplexities, and overcome the evils which have been mentioned.

A strong program of evangelism and a system of thorough, detailed training for church membership should be instituted so that our children and our converts may be fully grounded in the great fundamental doctrines of the Christian faith, in the distinctive tenets of our own denomination, and in the standards of purity, simplicity, integrity, and neighborliness essential to the Christian spirit in daily conduct.

We recommend likewise a system of training for marriage, Christian home life and parenthood. We dare not continue to assume that society is gradually approaching Christian standards in these matters. There is danger rather that our own fellowship is receding from them unless we put new meaning into our old doctrines of separateness from the world.

We recommend that all units for discussion and study delve far more deeply into the problem of creating and maintaining peaceful human relationships. This task confronts us in our own communities—even in our own congregations—between employer and employee, among the races, and among the nations. The next war is already being taken for granted in many circles. It is our task to counteract that pessimistic prospect.

We recommend an increasing program of relief of human suffering and of service to the underprivileged. It is the unique opportunity of ourselves and similar Christian groups to do these constructive things in a time when the whole world is occupied with destruction and strife. Our efforts will be small in comparison with the needs; but, by directing them to the most critical areas, to the people who are most apt to be ignored or denied help from other sources, we can exemplify the gospel of Christ in action.

We recommend that every local church and the whole brotherhood organization begin at once to prepare for the returning serviceman. Whether in civilian or military service, he is likely to face difficult readjustments to normal community and congregational life. It is our task to receive him back into the fellowship of the local group, to help him overcome the marks and memories of his unpleasant experiences and make the most of his new insights, and to be willing our-



selves to profit by his greater maturity.

We recommend, with respect to Americans of Japanese descent, that our churches welcome into their services and fellowship those who are resettled in their communities; and that, as opportunity arises, we support the early return to their rightful homes of those who wish to resume residence on the Pacific Coast.

All of these recommendations are made as examples of how the saving gospel of Jesus Christ may be preached by deed as well as word. They are not substitutes for soul-saving but means for its accomplishment so that the light of Christ's spirit may shine through good works to the glory of the Father.

**VI. OUR FAITH REAFFIRMED.** Once again, happily and triumphantly, we proclaim our faith that the grace of God through our Savior Jesus Christ is adequate for our every need; that the sacrificial love revealed in the cross is the only solution for the problems and sin of mankind; that the church, the fellowship of the followers of Jesus, has laid upon it the duty and the opportunity of bringing to mankind this solution; that the spirit of Christ as revealed in the New Testament will show us the way through our perplexities and frustrations in this tragic period; and that nothing save our own selfishness or timidity can separate us from the loving comfort and security of our God.—Lorell Weiss, Warren D. Bowman, J. O. Winger.

### David A. Fitz

David A. Fitz, a retired farmer of York Township, died at his home on March 27, 1944. He was born on June 30, 1890, to the late H. H. and Anna McDowell Fitz. His parents were charter members of the New



Fairview church, of which Bro. Fitz was a trustee. He also served as a deacon, as an assistant Sunday-school superintendent and a teacher. He was an ardent church worker as well as a successful farmer.

On Feb. 26, 1910, he was married to Mary Iva Wineka. To them were born five children, four of whom survive. One grandchild, three brothers and four sisters also survive.

Funeral services were held in the New Fairview church by Brethren Michael Markey and J. L. Miller. Interment was in the adjoining cemetery.—H. B. Markey, York, Pa.

## Matrimonial . . .

**Bowers-Alexander.**—Herschel Bowers, Jr., of Greenville, Ohio, and Mary Alice Alexander of New Madison, Ohio, July 1, 1944, at the Cedar Grove church by the undersigned.—Edgar G. Petry, New Paris, Ohio.

**Brant-Bott.**—Joseph D. Brant of Vancouver, B. C., and Nellie Peggie Bott of

Calgary, Alta., Canada, June 10, 1944, in Calgary by the Rev. F. H. Smye.—Mrs. Bertha Brant, Penticton, B. C., Canada.

**Buckingham-Edwards.**—Myrlin Buckingham and Dorothy Edwards, both of Hammond, Ill., at the La Place church, May 17, 1944, by the undersigned.—L. M. Baldwin, La Place, Ill.

**Cochran-Shirk.**—W. M. Cochran of La-throp, Mo., and Pauline Shirk of Plattsburg, Mo., June 20, 1944, in the parsonage by the undersigned.—X. L. Coppock, Plattsburg, Mo.

**Dannehower-Schwass.**—Robert G. Dannehower and Sarah Schwass in the Ambler church, Pa., May 13, 1944, by the undersigned.—Luther H. Harshbarger, Ambler, Pa.

**Deeter-Olt.**—Llewellyn Edwin Deeter of Pasadena, Calif., and Susanne Kathryn Olt of Dayton, Ohio, by the undersigned at the Chapel Inn, Duarte, Calif., June 24, 1944.—I. V. Funderburgh, Pasadena, Calif.

**Hamer-Hollenberg.**—Vaughn Hamer of C.P.S. and Marcia Hollenberg of Sebring, Fla., at the Walnut Street church, North Manchester, Ind., June 10, 1944, by the undersigned.—Benton Rhoades, North Manchester, Ind.

**Jones-Weaver.**—Berkey Harold Jones and Helen Elenora Weaver at the Shade Creek parsonage, Windber, Pa., June 24, 1944, by the undersigned.—Jacob T. Dick, Windber, Pa.

**Kough-Flory.**—Ensign John Keller Kough of Waterloo, Iowa, and Arlene Rosalie Flory of Lone Star, Kansas, by the undersigned on July 1, 1944, in the First church, Brooklyn, N. Y.—Henry F. Kulp, Brooklyn, N. Y.

**Lohr-Blough.**—Ralph B. Lohr and Anna Ruth Blough, both of Davidsville, Pa., June 14, 1944, at the Mount Joy church by the undersigned.—Charles W. Blough, Mount Pleasant, Pa.

**Manges-Oaks.**—Orlo C. Manges and Matilda Oaks at the Shade Creek parsonage, Windber, Pa., by the undersigned on March 29, 1944.—Jacob T. Dick, Windber, Pa.

**Peterson-Flock.**—Kenneth Peterson of Modesto, Calif., and Dorothy Flock of Firebaugh, Calif., in the Modesto church by the undersigned, June 22, 1944.—D. F. Sink, Modesto, Calif.

**Shaffer-Blickenstaff.**—L. Arden Shaffer and Esther Eloise Blickenstaff, both of North Manchester, Ind., June 25, 1944, in the Walnut Street church by the undersigned.—Roy D. Boaz, North Manchester, Ind.

**Wert-Waggoner.**—Lester S. Wert and Mary E. Waggoner of Carlisle, Pa., in the Carlisle church, June 15, 1944, by the undersigned.—H. M. Snively, Carlisle, Pa.

**Ziegler-Keeney.**—Philip C. Ziegler of Bethel, Pa., and Minnie F. Keeney of Chicago, Ill., by the undersigned on June 25, 1944, in their new home at Bethel.—Elias M. Frantz, Bethel, Pa.

## Fallen Asleep . . .

**Bainter.** Lucinda, daughter of Joseph and Elizabeth Stouder, was born near Nappanee, Ind., on March 6, 1860, and died July 5, 1944, at the home of her son in New Paris, Ind. On Sept. 14, 1882, she married Benjamin Bainter, who died in August 1919. To this union were born two sons. After the death of her husband, she lived with her son near New Paris until his death in 1937. Shortly thereafter she went to New Paris to live with her other son. She united with the church thirty-seven years ago and was a regular attendant at services when able. She leaves her son, three grandchildren, three great-grandchildren and one brother. Funeral services were conducted by the writer in the Maple Grove church, with burial in the church cemetery.—William Brubaker, New Paris, Ind.

**Brant.** Frank Frederick, was born in Somerset County, Pa., to Jeremiah and Julia Foust Brant. He had been a member of the church since he was fourteen

years old. He died on June 29, 1944. He is survived by his widow and five children, five sisters and one brother. Funeral services were conducted in the Somerset church with Pastor Galen R. Blough officiating. Burial was in the Memorial Park near Somerset.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Brubaker.** Dr. Elias Henry, son of Daniel and Mary Shively Brubaker, was born in Howard County, Ind., July 1, 1880, and died at a La Fayette hospital on June 28, 1944. Dr. Brubaker graduated from the Indiana Medical School in 1905 and since 1909 has practiced medicine in Florida. He married Cora Ridgeway in 1904 and one son was born to them. His second marriage in 1938 was to Nellie McColskey, who, with his son and two grandchildren, survives. Dr. Brubaker was an active member of the Florida church where funeral services were conducted by the writer; burial was in the Maple Lawn cemetery.—Ray E. Zook, Florida, Ind.

**Harley.** Jeanette Rollins, wife of Allen C. Harley, was born April 17, 1874, and died May 17, 1944. She leaves her husband, five children, and two nieces to whom she was a mother for many years. She was a faithful member of the church since early life. The funeral was held in the Manassas church with Elder E. E. Blough officiating, assisted by Elder J. M. Kline. Burial was in an adjoining cemetery.—Mrs. E. E. Blough, Manassas, Va.

**Knepper.** Laura Jane, daughter of Samuel and Sarah Shober, died at her home in Somerset, Pa., May 18, 1944, at the age of sixty-eight years. She was a faithful member of the church all her life. She is survived by her husband, Homer R. Knepper; one son and one granddaughter. Two children preceded her in death. Funeral services were conducted in the Somerset church by Pastor Galen R. Blough. She was laid to rest in the Brotherton cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Miller.** Minnie F., daughter of Jacob and Catherine Meyers, was born in Washington County, Md., Aug. 3, 1869, and died in the home of her daughter in Quinter, Kansas, June 16, 1944. She was married to Everett B. Miller on May 22, 1894. They were baptized together into the church. Surviving are her husband, four children, several grandchildren and great-grandchildren, three sisters and one brother. Funeral services were conducted in the Quinter church by the writer, assisted by Bro. Dan Crist; interment was in the Quinter cemetery.—Paul K. Brandt, Quinter, Kansas.

**Queer.** Carol, daughter of Mr. and Mrs. Ray Queer, died at the community hospital in Somerset, Pa., at the age of three years. Funeral services were conducted in the home of the grandparents. She was laid to rest in the Memorial Park; Pastor Galen R. Blough officiated.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Schwartz.** Samuel E., died May 12, 1944, at the age of sixty-two years. He was born at Pine Grove, Pa., and moved into the Hatfield congregation twenty years ago, at which time he married Lydia Haltermann as his second wife. He was a carpenter by trade and a faithful worker in the church. He leaves his wife and four children. Funeral services were held in the Hatfield church with Brethren Norman Frederick and David Cassel presiding. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Shank.** Mary, daughter of John and Lydia Knop, was born Nov. 7, 1862, at Leipsic, Ohio, and died at the home of her daughter in Defiance at the age of eighty-one years. She united with the church when she was fifteen years of age and was a loyal member ever since. On Feb. 15, 1883, she was united in marriage to Daniel R. Shank at Mt. Morris, Ill.; he died in 1932. They lived in Illinois, Kansas and Iowa. The Bible was very precious to Sister Shank and she could quote many passages from memory. Surviving are four children, one sister and several



grandchildren. Funeral services were conducted by the undersigned, assisted by Bro. W. H. Yoder of the South Waterloo church. Interment was in the Orange cemetery.—Charles Dumond, Waterloo, Iowa.

**Shumaker**, Monroe, was born near New Bethlehem, Pa., April 9, 1887, and died at his daughter's home in Akron, Ohio, Feb. 21, 1944. He and his family moved to Akron thirty-one years ago. His wife died twenty years ago. He is survived by four daughters. Bro. Shumaker united with the church early in life at the Red Bank, now Oakdale, church in Western Pennsylvania. After coming to Akron he became one of the charter members of the Akron City church, giving much of his time and money to the work here. Funeral services were held in the Hopkins funeral home by the writer, assisted by Rev. P. B. Schaffner of the Methodist Church. Interment was in the East Akron cemetery.—Newton D. Cosner, Akron, Ohio.

**Simmons**, Martha Margaret, was born June 6, 1865, and died May 20, 1944, at her home near Sugar Grove, W. Va. She was united in marriage to Levi Simmons fifty-eight years ago and to them was born one daughter. She is survived by her daughter, two grandchildren, two great-grandchildren, two sisters and six brothers. Early in life Sister Simmons united with the church and remained faithful to the end. Some time ago she called for the anointing service. Funeral services were conducted in the Crummett Run church by Bro. V. L. Bennett, assisted by Bro. R. V. Simmons. Her body was laid to rest in the Crummett Run cemetery beside her husband.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

**Walter**, Annie Elizabeth, wife of William A. Walter of West Lawn, Pa., was born Feb. 23, 1871, and died at her home. She was the daughter of Joseph E. and Lydia Bowser of York County. She is survived by her husband, three children, three grandchildren, two sisters and one brother. She was a member of the church of Reading, Pa. Short services were conducted at her late residence by the writer, assisted by Bro. W. R. Siegert, with further services at the Mummert meeting house by Brethren Ralph Lehman and J. Monroe Danner.—D. H. Markey, Reading, Pa.

**Wegley**, Sarah Enos, was born to Simon and Eliza Enos on April 9, 1858, in Somerset County, Pa. She united with the Middle Creek church in 1877. On March 25, 1883, she and Elder John Wegley were married. To this union five children were born. For the past eight years she and her husband made their home with their daughter. For seven years she was an invalid. Elder Wegley served in the ministry for forty-five years. On May 14, 1944, Sister Wegley quietly died. Funeral services were conducted in the Somerset church with Pastor Galen R. Blough officiating.

Burial was in the Pleasant Hill cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Yocum**, S. Howard, was born Oct. 11, 1861, and died April 19, 1944. Bro. Yocum was the Sunday-school superintendent for ten years and at death was the senior deacon. He was an active member of the church more than fifty years. He is survived by two children and two grandsons.—Mrs. Paul Yerger, Mont Clare, Pa.

## Church News . . .

### Colorado

**Fruita**.—During May the ladies of our aid society cleaned and painted the church kitchen and dining room. We have made garments for relief and aprons for our local co-op store, besides the usual quilting. On May 28 a Conference Offering was lifted. On June 18 we were glad to welcome Brother and Sister E. F. Weaver as pastors of the Fruita and First Grand Valley churches. That evening the love feast was held in the First Grand Valley church with Bro. Weaver officiating. On June 25 at the First Grand Valley church a joint family night program was observed. Our church furnished the program. A young man of the Fruita community showed a fine collection of colored nature slides. One of our boys is home on furlough from New Caledonia.—Mrs. J. A. Austin, Fruita, Colo., July 2.

### District of Columbia

**Washington City**.—On May 3 the women's organization elected officers for the coming year. Our love feast was held on May 7. Pastor Warren Bowman officiated at the 4:30 service and Elder J. H. Hollinger at the 7:00 service. We held our mother and daughter banquet on May 12 with Mrs. John D. Long of the University Park, Md., church as guest speaker. Appropriate services were conducted on Mother's Day; nine babies were consecrated. Our offering for Annual Conference amounted to \$750. A musical program was rendered by the choir at the evening service on June 4. Dr. Frederick E. Reissig of the Washington Federation of Churches delivered the morning sermon on June 11 and Rev. Leslie L. Bowers of the 15th Street Christian church the evening message in the absence of our pastor. The expansion committee has recommended that a special offering be taken on the second Sunday of each month for our building fund. On June 18 our pastor and elder gave a report of the Annual Conference. One of our young men, Val Jean Prather, through a competitive examination has won a scholarship to Bridgewater College. Our annual offering for the college was taken June 25. Our church feels honored in that our pastor was elected moderator of the Annual Conference for 1945. Since our last report two have been baptized

and thirteen received by letter.—Mrs. Jacob H. Hollinger, Washington, D. C., July 3.

### Idaho

**Payette Valley**.—On June 11 Bro. David Holl filled our pulpit for the first time. He is to be our summer pastor and came to us from La Verne, Calif. Pastor William Riddlebarger has a leave of absence for the summer months. Bro. La Mar Bollinger, the assistant pastor at La Verne, gave us a splendid address on June 25. Bro. Bollinger attended school and church in Payette during early childhood. Brother and Sister Glover and daughter are spending their summer vacation in Payette. Our young people meet each Wednesday evening for an hour of fellowship. They are improving the church lawn and sponsoring the heifer project. They are making plans for summer camp.—Mrs. Bert Rumley, Payette, Idaho, July 8.

### Illinois

**Chicago, Douglas Park**.—Our vacation Bible school began on June 26. The church has had a new roof on and has been insulated. The total expense of the work on the roof was \$430; more than half of this amount has been pledged. The co-operative apartment building is celebrating its first anniversary. A co-op buying club has been organized. Eight of our members are in service.—Estella Boggs, Chicago, Ill., July 2.

**Oakley**.—The primary department gave short programs on Mother's Day and children's day. Bro. D. J. Blickenstaff brought us a special Father's Day message. We have resumed our Sunday evening services and attendance has been encouraging. On June 25 Bro. Harlan Smith of Cerro Gordo gave us a report of the Annual Conference. We attended the annual Fourth of July missionary meeting which was held this year in the La Place church on July 2. Bro. E. P. Hendricks of Mt. Morris was the guest speaker. Bro. Oliver Dearing of Parkersburg will conduct our revival meetings, starting Aug. 29.—Idabelle Hood, Cerro Gordo, Ill., July 3.

### Indiana

**Blissville**.—We met in council on June 1 with Elder C. C. Cripe presiding. Our pastor was our delegate to Annual Conference. On pulpit exchange day Bro. Edward Stump brought us a good message. Four babies were consecrated on Mother's Day. On June 4 the Center church met with us in a Sunday-school convention. Bro. Edward Kintner from North Manchester brought very good messages during the day. Our ladies' aid meets nearly every week and the mis-

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Camp Pine Crest, Palmer Lake, Aug. 12-14.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Northern—Camp Mack, Milford, Aug. 15-17.  
Indiana, Southern—Nettle Creek, Brick house, Aug. 22-24.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Iowa, Southern—South Keokuk, Aug. 19-21.  
Missouri, Southern, and Arkansas—Mountain Grove, Aug. 18-21.  
North and South Carolina—Little Pine, Aug. 1-12.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Oklahoma, Panhandle of Texas and New Mexico—Waka, Texas, Aug. 22-24.  
Tennessee—Walnut Grove, Aug. 8-10.  
Texas and Louisiana—Nocona, July 28-30.  
Virginia, Eastern—Locust Grove, Aug. 9-11.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.

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sionary society once a month. We are remodeling our church kitchen. We have a 100% Messenger club.—Mrs. Ruth Burkholder, Walkerton, Ind., July 7.

**Buffalo.**—Our love feast was held on April 15. A Mother's Day sermon was given by Pastor B. D. Hirt; in the evening a service, Mother's Crown, was rendered by the mothers and daughters. A mother and daughter banquet will be held in the near future. On the evening of June 4 the children gave a children's day program. The Middle Indiana young people's conference was held here. Bro. D. W. Bittinger gave a number of inspiring addresses. One Sunday evening a program of music was rendered by the children in the absence of our pastor and wife, who were conducting a revival in the Bethel Center church April 19-30. A program was given by the fathers and sons on the evening of June 18. On the evening of June 25 Sister Sara Halladay, state president of the W.C.T.U., gave an address and showed slides. Recently the church gave a vote of confidence to our pastor and wife, who have been serving this church for the past twenty-one years. The church also voted to retain them for an indefinite period.—Mrs. Lottie Hirt, Monticello, Ind., July 2.

**Deer Creek.**—The young people of our church took part in a district young people's Easter sunrise service. Bro. Kerney Eikenberry gave us inspiring messages at Easter time. On April 25 Sister Ida Shumaker brought us information about her mission work in India. On May 11 the ladies' aid gave a mother and daughter missionary tea, inviting ladies and girls of the neighboring churches. Sister I. W. Moomaw, a missionary to India, gave the afternoon address. Our Conference Offering was received on June 4. An interesting report of the Annual Meeting was given by our delegate, John J. Smith. We are glad to report the improvement of Sister Nancy Walker, the oldest member of our church; she has been critically ill. The ladies' aid recently spent a day sewing for Greek relief. A Brethren Service offering is received quarterly. We have preaching services every two weeks with Bro. H. U. Fisher of Mexico officiating in the absence of Bro. Forrest Hostetler.—Mrs. Elizabeth Haag, Galveston, Ind., July 7.

## Iowa

**Panther Creek.**—Several of our members attended the leadership training school at Dallas Center. Our love feast was held on April 13 with Bro. Stacy Shenton of Des Moines officiating. On May 16 we had our annual mother and daughter fellowship party. The program was followed by a buffet supper. The

vacation Bible school was held in May with a good attendance. The aid society has been sewing for relief. Bro. L. A. Walker resigned, effective Sept. 1, and Bro. Paul Miller has been secured to take his place.—Mrs. Martin Stine, Adel, Iowa, July 8.

## Kansas

**Lone Star.**—On July 2 Bro. L. H. Griffith presented the lesson to the three adult classes in a helpful way. After this Bro. Royce Brandt presented the heifer project; this is being sponsored by the young people. Six heifers were dedicated at this time. Brother and Sister J. F. Burton, our district supervisors, were with us and Bro. Burton presided over all the services and gave an excellent sermon at eleven o'clock; following this our new pastor and wife, Brother and Sister Elmer Dadisman from Bethany Seminary, were installed. A cafeteria dinner was enjoyed in the basement of the church. At 2:30 the program committee of the Northeastern District met in our church to plan the program for our district meeting, which will be held in October in the Washington Creek church. The evening services were dismissed at Lone Star. The young people were invited to the Washington Creek church, where Bro. Ralph Hodgden gave a report of the young people's conference held recently at Bethany Seminary.—Mrs. J. W. Gorbitt, Lawrence, Kansas, July 7.

**Maple Grove.**—We held our love feast on May 20. The 4 H Club of the community gave a Mother's Day program, followed by an appropriate sermon by Bro. Johnson. Our Conference Offering amounted to \$116.22. We also lifted an offering for McPherson College.—Mrs. Lizzie Miller, Norton, Kansas, July 2.

## Maryland

**Flower Hill.**—The women have completed 168 garments for Greek relief. The children's department has opening exercises of their own in the church basement. We have plans for landscaping the church grounds. This will be done as soon as the grader is available. The women's work gave a temperance program in June. Pastor Chester I. Harley has been retained for another three years. Bro. Minor Myers, a missionary to China, delivered two sermons for us on June 18. We are planning an all-day service for July 9. In the morning the children will give a program and the babies will be dedicated. This will be followed by a fellowship lunch in the basement. In the afternoon Bro. Ernest E. Muntzing of Harrisonburg, Va., will bring the first message of our series of meetings; the revival will continue through July 16.—Mavine Mathias, Gaithersburg, Md., July 3.

**Meadow Branch.**—Our love feast was held on April 6; Bro. McKinley Coffman of Reisterstown officiated. A fellowship supper and program was held in the so-

cial hall of the church on April 23; Bro. John Metzler from the relief center at New Windsor was the guest speaker. Bro. Chester Harley, our district field secretary, was with us on April 16 and gave a report of relief work done throughout the district. The primary department had charge of the church services on Mother's Day; Bro. Mitchell Stover of Waynesboro, Pa., gave a brief address. Our women's work is assisting with the work at the relief center. A large number of garments for children in Greece, which were cut at this center, were made in our homes. Bro. Minor Myers was with us on June 18 and told of conditions in China. Our vacation Bible school was held for two weeks; much handwork was done for relief. Bro. Clyde Weaver of East Petersburg, Pa., will conduct a two weeks' evangelistic service in our church in August. Brethren William E. Roop and Glenn Garner served as delegates from our congregation to the Annual Conference.—Mrs. William E. Brown, Westminster, Md., June 25.

## Minnesota

**Root River.**—The ladies sent clothing to the relief center and also did some sewing for them. In May they sponsored the redecorating of the main room of the church basement. On Easter Sunday the young people conducted the service and the loose offering was given to them to apply on their project. They were responsible for the purchase of Brethren Hymnals, which were dedicated on July 2. We were glad to have the McPherson male quartet with us on April 26. The love feast was observed on June 3 with Bro. Ford officiating. During the following week the mothers and daughters enjoyed a banquet. On the last week end of June the young people of Fredericksburg, Lewiston and our church met in a conference here. Bro. Luckett of Ivester brought some wonderful messages. The young people meet each Thursday evening for a short service and recreation. Four babies were recently dedicated. We have adopted the ministerial pension plan. Two letters of membership have been received recently.—Mrs. J. C. Tammel, Preston, Minn., July 3.

## Missouri

**Farrenberg.**—Our church met in called council in May with Elder A. W. Adkins in charge. We decided to take advantage of the 100% Messenger club plan. The summer pastoral question was discussed. Elder Adkins will be with us for a revival meeting this summer. Our Sunday school

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is progressing nicely. We began with an attendance of fifteen, which has grown to seventy. We are going to organize women's work soon. Our church has been wired for electricity recently and we are planning other improvements for the interior. We are thankful for greater interest shown in the church.—Vera Hawkins, Matthews, Mo., July 6.

#### New Mexico

**Clovis.**—Since our last report three members have been baptized. Our pre-Easter services were conducted by Pastor H. M. Coppock. The climax on Easter night was very impressive; we had a candlelighting service for our thirty-eight boys in service. At a recent council meeting we re-elected Bro. Coppock as our pastor and elder. We are progressing nicely with the church decorating. We are expecting Bro. Benton Rhoades, a member of the National Youth Cabinet, to be with us July 22-26. On July 23 we will have an all-day meeting and basket dinner at the noon hour.—Ferol Inez Anthony, Clovis, N. Mex., July 2.

#### Ohio

**Bellefontaine.**—We are glad to report increasing attendance and interest at our services. A successful vacation Bible school was recently concluded. The young people have started a B.Y.P.D. Our Sunday-school superintendent and wife, Kenneth and Virginia Crim, have gone to New Windsor, Md., to assist in the relief center. The women's work is making garments for the national relief project. Recently they finished paying off the debt on the parsonage and a mortgage-burning service was held. Bro. John Wieand, who was the pastor when the work of building was undertaken, was present and assisted in the ceremony.—I. R. Beery, Bellefontaine, Ohio, July 8.

**Cedar Grove.**—In May we observed National Family Week, Mother's Day, and Rural Life Sunday. A service of dedication for the seed, the soil and the sower was used in the latter service. Bro. Benton Rhoades of the National Youth Cabinet met with our young people on May 12 and discussed ideas and plans for local youth groups. On June 25 Bro. I. W. Moomaw brought the morning message. His presence in our community on the preceding day was greatly appreciated. Our delegate to Annual Conference was our pastor. The children's program was given on the Sunday that he was away. On Sunday evening, June 18, he gave us a report of the Conference. Our women's work has been busy with relief sewing. They also contributed canned fruit and vegetables, clothing and soap grease. A wedding was held at the church on July 1. For some time we have been working at the remodeling of our church. We plan to have a service of dedication on our fiftieth anniversary, which will be July 30.—Mrs. Edgar G. Petry, New Paris, Ohio, July 5.

#### Oklahoma

**Antelope Valley.**—Sister K. O. Thralls and the Pioneer class had charge of the opening services on Sunday night, June 4, after which Pastor Thralls delivered the message. After the services were dismissed the congregation and community gave a farewell social for Mr. and Mrs. Charles Merriman and daughter who are leaving for Washington soon. William Goff was recently home on a furlough. The ladies' aid recently paid \$75 on our church debt. Paul Schnaithman, Jr., our Sunday-school superintendent, was called to service on May 23.—Mrs. L. E. Cook, Garber, Okla., July 2.

**Bartlesville.**—We met in council on April 21 with Bro. Harley Stump in charge. The church voted to retain Bro. Brendlinger as our pastor until September 1945. Our love feast was held on June 29 with Bro. Homer Caskey of Oklahoma City in charge. Brother and Sister Brendlinger were chosen as our delegates to Annual Conference. The ladies' aid is doing splendid work. Several new members have been added to the church.—Mrs. T. J. Larmore, Bartlesville, Okla., July 6.

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### Oregon

**Portland.**—On Mother's Day our pastor and wife held open house at the parsonage. On May 21 a birthday dinner netted \$44 for missions; this method of receiving birthday offerings is used instead of receiving them during Sunday school. On June 1 Bro. Thomas H. Forney and family took up the summer pastorate at Albany, Oregon, and Bro. Edwin Shelly and family assumed the summer pastorate at Weston, Oregon.—Mrs. Ruth Bruner, Portland, Oregon, July 1.

### Pennsylvania

**Akron.**—A Mother's Day program was sponsored by the B.Y.P.D. Our elder, Bro. David Snader, is able to be with us again after a recent illness. Our love feast was held on May 27 with Brethren Michael Kurtz, Amos Helsey, Ammon Merkey, A. A. Price and S. H. Hess present. Bro. Kurtz officiated. Bro. Helsey taught the Sunday school in a group on Sunday morning and the other brethren spoke at the morning service. The Conference Offering was received at this service and amounted to \$437.40. Since our last writing we have received four members by letter and two by baptism; one letter has been granted. Our council meeting was held on June 6 with Elder Snader presiding; he was re-elected for three years. Bro. Harry Dohner was our delegate to Annual Conference. The church appointed a committee to look into the dependency needs of the families of our young men in camp. Our evangelist for next January's meetings will be Bro. F. S. Carper of Palmyra. On June 18 a Father's Day program was sponsored by the men's work; children's day was observed in the evening with a program by the children. On the evening of June 23 the men's work sponsored a musical program by a quartet from a C.P.S. camp; the offering, after expenses were paid,

went to the heifer relief project; we are raising four heifers.—George B. Wolfe, Akron, Pa., June 25.

**Brothersvalley.**—While Pastor Roy Forney was holding evangelistic services in the Shade Creek congregation Rev. A. B. Cober of the Brethren Church was with us on April 30 and Bro. H. H. Nye of Juniata College on May 7; the morning offering was sent to the college. Bro. Wayne Rieman, home from Bethany Seminary, preached for us June 4, and Bro. Galen K. Walker of Glendora, Calif., brought the message on June 18; this is his boyhood church. Beginning April 12, Bro. Galen Blough of the Somerset church conducted meetings here; they closed with the love feast on April 23. One was received by baptism. On Palm Sunday three children were consecrated. On Easter morning the children rendered a program. In the evening the choir presented The Red of the Dawn, a program in story and song. Our young people are having regular monthly meetings in the homes; they had an interesting public meeting on the evening of Mother's Day. Our ladies' aid is active; we recently gave a nice donation to Bethany Hospital and sent a box of clothing to New Windsor, Md. Our men have rented over sixty acres of ground and the boys have seeded it to buckwheat as a Lord's Acre project. Our pastor and Bro. Joe Shelly were our delegates to Annual Conference. On June 25 Brother and Sister Uriah S. Lehman celebrated their fiftieth wedding anniversary.—Mrs. J. C. Reiman, Berlin, Pa., June 27.

**Ephrata.**—Bro. Edwin Steffy, who is doing home mission work in Northern Minnesota, spent several weeks here at his home; his license to preach was renewed. Bro. C. D. Bonsack gave us a series of sermons during Passion Week and offici-



ated at our love feast on Easter Day. On Mother's Day our pastor held a consecration service for sixteen infants. On April 25 the men's organization held a covered dish dinner. They are working on the heifer project. Our mother and daughter fellowship supper and program were held on May 11. Our pastor spent two weeks in May in evangelistic meetings with the Mechanic Grove congregation. Two weddings have recently been held in our church. Elder N. K. Musser of the district ministerial board was with us on June 18; he preached the sermon and supervised the licensing of Lowell Zuck to the ministry. Pastor C. C. Sollenberger and wife represented our church at Annual Conference. On the morning of June 25 the children presented a program, The Open Bible. A large case of clothing has recently been forwarded to the relief center. Four members have been added to our church by baptism.—Mabel M. Myer, Ephrata, Pa., July 3.

**Farmington.**—Our two weeks' revival was well attended; eleven persons have been baptized and five received by letter. Bro. Zook and Bro. Ludwick were the evangelists. The district convention was held at Bethel on May 14; all the churches were well represented. A family banquet was held in the church basement. Delegates from the young people's and adult classes attended the county Sunday-school convention. Pastor Ludwick represented our church at Annual Conference and brought us a fine report. Seventeen members of our church will attend Camp Harmony this summer. The children had a fine program on children's day. A Bible school will be held in August. The young people held a wiener roast and invited the Markleysburg young people as guests. Our ladies' aid has been sewing quilt patches for the Red Cross.—Mrs. Edith Patterson, Uniontown, Pa., July 1.

**Fredericksburg.**—On April 30 Bro. Abram Eshelman gave a practical discussion on child rescue. The Mother's Day committee arranged an appropriate program for May 14. Our love feast was held June 3, 4 with Bro. Ira Gibbel officiating. Visiting ministers included Brethren Perry Sanger, Alton Bucher and Allen Becker. Our delegates to Annual Conference were I. W. Helsey and Ammon Merkey. On June 18 the children presented a program. The aid society conducted a drive for soap for the needy and is completing a number of garments for the unfortunate Greek children. They also collected some good used articles of clothing.—Mrs. Light M. Bomberger, Lebanon, Pa., July 3.

**Green Tree.**—Eight members have been baptized and one received by letter. The sunrise service on Easter morning was well attended. Bro. Clayton Gehman brought the message. On April 19, 20 the district meeting was held. A successful Bible school was held June 19-30. We are looking forward to the regional conference on July 12, 13.—Mrs. Paul Yerger, Mont Clare, Pa., July 6.

#### South Dakota

**Willow Creek.**—The interior of our church was redecorated this spring; one of our members donated his services to do the work. Bro. Ralph Martin of Bethany Seminary is our pastor for the summer. He was with us in 1943 and we appreciate his work very much. The attendance at all services is increasing. The young people are directing the Sunday evening meetings and their programs are very interesting. The ladies' aid society is quilting during the summer. They are contributing to the support of the pastor. On June 25 our Sunday school joined the Sunday schools of McPherson County in a convention at Leola. Our Annual Conference offering was \$21.71.—Lena I. Heagley, Wetonka, S. Dak., June 30.

#### Virginia

**Salem.**—Our series of meetings will begin on July 31 and close Aug. 13. Bro. Howard Whitacre of West Virginia will be the evangelist for these services. On July

2 Bro. A. Stauffer Curry of Bridgewater was with us and gave an interesting talk on the Brethren Service work.—Ollie Cline, Stephens City, Va., July 3.

**Summit.**—The church met in council on June 18; a committee has been appointed to help the young people get recreational material. Pastor Jacob Replogle is being relieved of his duties here to serve as fieldman for the Northern District. We regret this change but wish him well in his new work. We will unite with Lebanon on Sept. 1 if we can secure a pastor. The aid society will solicit funds for the purchase of a piano. Two new members have been received by letter. One anointing service has been held since our last report. The Dayton church brought us an Easter play entitled The Victory. The home enrichment committee gave a pageant entitled Memories and a family night program and banquet during the week of May 7. A children's day program was held on Sunday night, June 4. The aid recently finished 100 new garments for the relief center.—Mrs. O. E. Cline, Weyers Cave, Va., June 28.

**Troutville.**—Our love feast was conducted on May 9 by Bro. W. M. Kahle, our acting pastor. Bro. Dewitt Miller of Buena Vista, whom we have called as our new pastor, conducted the examination service. The Baptist church joined us in a two weeks' vacation Bible school at our church; the closing program was given on June 18. Bro. Garber of Cloverdale conducted the installation service for our new pastor on that day. A house-to-house call was made the following week by Bro. Kahle and Bro. Miller. A reception and pounding will be given for Bro. Miller and his family on June 29. Our children's day program was given on June 25. We appreciate Bro. Kahle's efficient and faithful work among us when he served as acting pastor.—Frankie Showalter, Troutville, Va., June 28.

**Wakeman's Grove.**—On May 28 Bro. Minor Myers gave an account of his work in China. An offering amounting to \$33.81 was received for missions. A number of our young people plan to attend Camp Bethel this summer. We have an active Sunday school, and preaching four times a month by the following brethren: L. S. Miller, J. S. Stephens, B. S. Landis and L. M. Helsey. We are looking forward to

our revival meetings to be conducted July 16-30 by Bro. I. N. H. Beahm.—Mrs. Ida Barrick, Edinburg, Va., July 1.

#### Washington

**Outlook.**—A mother and daughter program was enjoyed on May 12. At the June business meeting plans were made to plant trees on the parsonage lots and to start a building fund. A vacation Bible school will be held in July. Brother and Sister F. A. Wagner have accepted the request to serve for another year as our pastors. Children's and Father's Day programs were combined and given on June 18; a basket dinner was served in the church basement. Many of the Sunnyside members joined with us on that day. The Young Life group gave an interesting miscellaneous program in early June. Sister Ida Shockley, the state director of Brethren Service work, conducted a meeting here on June 25. The young people's class entertained all persons of sixty years and over at a recent dinner. Two persons have been received by letter since the last report.—Mrs. Anna Myers, Outlook, Wash., June 27.

#### West Virginia

**Oakvale.**—Sister Garnet Tiller of Smiths Chapel preached two sermons for us on June 18. Elder J. E. Barton of Roanoke was here on June 25 and preached two sermons. We had a good attendance.—Mrs. Floyd Carter, Oakvale, W. Va., June 30.

**Tear Coat.**—Since our last report one has been received by baptism. On Easter Sunday a program was given by the children; in the evening the young people presented a play, Blessed Are They. The ladies' aid held a bake sale on April 1. The mother and daughter tea and the program were well attended. The church prepared five boxes for relief. On May 12 a special Mother's Day service was held; in the evening an illustrated lecture was given. Several of our members attended the peace institute held at the White Pine church on May 28. On May 31 the men and women met at the church to do some cleaning and repair work. On June 25 Pastor O. F. Bowman gave us an interesting report of the annual meeting. Our vacation Bible school is now in progress.—Mrs. Laura Richman, Augusta, W. Va., June 28.

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# GOSPEL MESSENGER



Top: National Youth Cabinet (See page 6)  
Center: A special interest group  
Bottom: Some of the delegates to Brethren Youth Council Meeting





## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 5, 1944

Volume 93

Number 32

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## Around the World

A School for Parents has been established by the Dearborn Municipal Court of Detroit. Instruction in religious responsibilities to children is included in the course.

On the basis of seconds, the war cost \$2,837.26 plus for each second of the fiscal year ending June 30. In round numbers, the United States spent \$89,721,000,000 for war during the year.

The United Jewish Appeal for Refugees, Overseas Needs and Palestine announced recently that its constituent organizations spent a record sum of \$20,600,000 in six months to aid Jewish victims of war and oppression.

A plea to President Roosevelt to revoke a WPB order permitting the manufacture of whiskey during August featured the close of a five-day southeastern jurisdictional conference of the Methodist church at Atlanta, Ga.

A warning that the United States faces the greatest teacher shortage in its history, with more than 70,000 trained instructors now lacking, was issued by attendants at the sessions of the National Education Association in early July.

Governor Edward Martin, of Pennsylvania, has called for "a spiritual as well as a material program" for the postwar period. "More than anything else, this nation needs a spiritual awakening," he said. "We need a revival of decency, honesty and righteousness in this country."

In Japan the illiterate number one per cent of the population; in Germany two per cent, in England and Australia three per cent, United States and Canada five per cent, France six, Russia ten, Italy twenty-seven, Mexico forty-five, China forty-eight, Brazil seventy, Paraguay and Guatemala seventy-five, Siam seventy-nine, India and Bantu South Africa eighty-eight, Africa as a whole ninety-three.

"Elementary and secondary education in the Netherlands has not been affected to any great extent by the German occupation," Dr. Gerrit Bolkenstein, Netherlands minister of education, stated recently in speaking to a small group of the U. S. Office of Education staff. "The number of nazi teachers in the elementary school is small, and what they do during the day, Dutch parents undo in the evening."

The United Negro College Fund has exceeded the half million dollar mark in collections and pledges in its first nation-wide campaign, Winthrop W. Aldrich, national treasurer, announced recently.

A campaign to raise funds for the restoration of the Monte Cassino Abbey in Italy is being planned by the Benedictine Order in this country. The appeal will be made to Catholics and to non-Catholics alike.

Rail travel is 250 per cent greater than it was in 1941, says J. Monroe Johnston, director of the Office of Defense Transportation, and the railroads have only half as much equipment to handle the business.

Through a joint project of the United States and Chinese governments, technical journals are imported to China on microfilm. In these days of severed communications and lack of printed material, this co-operative enterprise is vital to the universities in China.

In France, in the first two years of the present war, the birth rate fell by ten per cent, involving a loss of 120,000 unborn children. In Belgium, the fall in the birth rate has been still greater. Statistics show a similar decrease in the Axis countries. In Europe as a whole, the number of children who would normally have been born, and were not, must number several millions.

The Bishop of Coventry, speaking recently about the new cathedral building scheme in England, said that the imagination of the public has been struck by the idea of a Christian center as a practical step towards reunion. Soldiers have written him that the ideal enshrined in the scheme is the sort of thing for which men are hungering. The actual rebuilding of a visible cathedral is secondary to the great outside organization of Christian bodies in a common Christian action.

A six-point yardstick has been issued by twenty-five leading national Negro organizations claiming a total membership of 6,500,000, by which they will judge and vote during the coming elections. The issues include: abolition of the poll tax by act of Congress, enactment of anti-lynching legislation; ending segregation of Negroes in the armed forces; a foreign policy of international co-operation which recognizes China as "an equal partner with America, England and Soviet Russia."



## How Big Are We?

We talked to a businessman recently. His business seemed to be thriving and his offices were quite up-to-date. His employees were many. He talked to us about modern merit and honor systems in employer-employee practices. We began to like this man.

Then we broached the subject of foreign missions. At once he became a different individual. He guessed that foreign missions were all right, he said, but such enterprises were far away and he was too busy to acquaint himself with what was being done in distant fields. Though we talked with him for some time he could not be interested in changing from this position.

As we came away I meditated about this man and his viewpoint.

Jesus was born a Jew and he lived in a tiny corner of our great world. We are foreigners both to

his race and to his geography. Had Jesus and his followers felt as this man did, then foreigners such as we would hardly be enjoying the blessings with which we are surrounded. I am glad that Christ was not too preoccupied and busy with the urgent things so near at hand that he had no time to think of our nationality or of our generation. The man to whom we had been speaking was not interested beyond his own employee group and his own town.

Jesus' whole life and personality radiated interest and love that glowed to the end of the world and to the end of the age. "Go ye into all the world," said he, "even unto every nation and to all creatures." His prayer, longingly prayed, was that they might all be one. In the prayer which he taught his disciples to pray he reiterated a full sounding "our" that echoed around the world and back again: "our Father," "our

daily bread," "our debts," "our debtors," "deliver us from evil."

To apply these "our's" to only one town is pitiable; to apply them to only one nationality or race is egotistical and wicked.

In addition to this the breadth of the "our," the comprehensiveness of the group one cares about, is an indication of the bigness of the man. Smaller men belong only to towns, or nations or races and get penned up in them; men of broader interest hold membership first of all in the kingdom of God. After that, and to fulfill that, they serve in particular towns and among particular nationalities and races.

Our Father, forgive us for being little.  
D. W. B.

## Water Faucets

Port Byron, Illinois, we are told, has a delightful new water system. It cost this town of 1,200 inhabitants \$145,200; they are justly proud of it.

But there is more to the picture than that and the citizens of Port Byron are unhappy. Now that the system is all installed they are unable to get faucets for their pipes and sinks for their kitchens and tubs for their bathrooms. So the fresh water rests, expectant and waiting. It cannot flow and serve until faucets are available and until the other paraphernalia for its use is placed in each individual home.

The plight of this little Illinois town is not dissimilar to the plight of many of God's children in our day.

The great reservoir of God's water of life is available; it is ready, eager, and waiting. But before it can flow we must ourselves have the faucets within our own lives which will receive and direct its flow. If we have none, or if they are corroded and stopped this water cannot leap and sparkle into our lives. The reservoir is full; the water is needed; but God expects us to supply the faucets.

What are the faucets? These are a few:

1. Some understanding of the nature of God. "God is love."
2. Some fellowship with the Son of God. "Take my yoke upon you and learn of me."
3. Some comprehension of the needs of God's other children. "He went about doing good."
4. Some feeling of our own emptiness and thirst. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

D. W. B.

## Thinking About the News...

### Robot Bombs

In the several weeks since the invasion the number of people who have been killed in England by robot bombs, we are told, exceeds the number of His Majesty's soldiers who lost their lives on the beachheads of Normandy. This adds impetus to the rapidly growing feeling that in modern war the safest place is the battle front, and that the trained soldier who fights there has a better chance of coming through unmaimed than do his wife and children or his parents who stay back home in the open cities. Modern war seems to demand that soldiers become experts in destruction and in the slaughter of the innocent. It is our observation that very few common soldiers glory in it.

Moreover, modern war seems to degenerate into retaliation on both sides. From London we learn that because of robot bombing "members of the English Parliament have demanded that the Royal Air Force in retaliation level undefended German cities one by one."

The introduction of robot bombing probably presages a new day in military combat just as the introduction of wings or tanks did a few years ago. To what awful horrors of death and destructiveness this next phase can be developed only the years will reveal; our sons and daughters may have to die by such flying destruction. Add to this, terror of our own phosphorous bombs and the thought itself becomes an agony.

This raises in our minds a question as to whether war will not itself eventually become the instrument of its own destruction.

There are several possibilities in that direction.

War may become so destructive that even its propagators, to whom the business of killing is fascinating business, will become satiated with it and call for it to cease.

War may consume the natural resources necessary to continue it until a denuded world can no longer rise indiscriminately to slay and destroy.

The common people discovering at last that they are always the ones who suffer in war may rise to unseat those who propagandize them and slay them.

All of these seem unlikely.

But it may be that churchmen will finally discover, in sufficient numbers, that Christ planned and taught a better way and they may then kindly but firmly refuse to become participants in war. When enough of them do, then there will be no more war.

That has been the Brethren way.

D. W. B.



# The Minister as Priest . IRA H. FRANTZ

In The Lesson in Everyday Life for August 13 in the Bible Study Monthly, I have addressed myself to the youth and the laity of the church on the subject of the priestly function of the ministry. It did not seem wise to discuss the lesson for these groups from the standpoint of the minister. What was to be said to them? That they must overlook their minister's inefficiency? No! I have told them that their pastor is their best counselor, that he is to be trusted, and that they can learn from him. I am addressing this article particularly to ministers. I suggest that you turn to the Monthly and read now what I have told your people about you. Here I would like to add a few suggestions on the subject to ministers themselves.

The minister may teach his people to pray. In prayer a man is his own priest. But how few people really pray! The minister may correct the false notion that prayer is mainly a means of getting things or that it is an attempt to change the mind of God, and teach men to seek God because God's way, God's will, God himself are the supreme good and men are at their best when they know him best through the fellowship of prayer. The pulpit, the pastoral call, and the sickroom afford opportunities for this instruction.

The minister will pray for his people. We may never, in this world, understand the how and why of intercession but Jesus taught it, Jesus practiced it, and Christians have demonstrated its power. Intercession is a priestly function. But this may be exercised also by the laity and should be encouraged in them. "Pray one for another."

The offering of public prayer is a priestly function. Public prayer is different from private prayer. In private prayer only two are involved, the person praying and God. In public prayer a third party, the audience, is concerned. The minister in his pastoral prayer is not only offering his own petition to God, but he is voicing the petition or praise of the congregation. Or, more than this, he is attempting to put prayers into the hearts of the congregation. It is his task to find words that will prompt the people to pray and will help them to pray for the most worthy things. Yet his prayer must be sincere. His mind must be on God,

not on his congregation. Now, as a matter of fact, our pastoral prayers do not always do this. Usually they are impromptu. Often they are long and rambling, a series of trite expressions snatched on the spur of the moment from a store of such expressions which the minister has collected through the years. Sometimes the congregation knows when a sentence is begun just what the sentence will be and the particular cadence in which it will be intoned.

Hugh Stevenson Tigner has an article on this subject in the Christian Century Pulpit for March 1944, which every minister should read. He insists that as careful preparation should be made for the pastoral prayer as for the sermon. It should not be too long. It should be well worded. There should be in it a sentence or two that will stick in the hearer's mind and be a prayer in his heart for days to come. The pastor's prayers should do for the congregation what Jesus' prayers did for the disciples when they came to him, saying, "Lord, teach us to pray." His prayers may well be modeled after the prayer which Jesus gave the disciples in answer to this request—brief, sublime, every word beautiful and meaningful.

Personal counseling is a priestly function. The priest of Israel was the one who offered sacrifices and prayers for the sins of the people. The Christian minister helps people through special consideration of their individual difficulties to be rid of sin in their own lives. No one is obliged to confess his sins in detail to the pastor but many people are relieved and helped by doing so.

The minister should be ready to listen patiently. He should be slow to pass judgment, slow even to comment. Give the person time to open up his heart. If he is slow about opening up, do not be afraid to sit in silence for a while. If you are startled at a revelation of sinful conduct, keep in mind the Master's words to a sinner, "Neither do I condemn thee." Yet do not hesitate at the proper time to propose drastic and difficult measures for breaking the power of sin in his life.

The need for personal counseling is very great. I fear that the reason we ministers have not discovered a great demand for it is that we have not proved ourselves qualified to do it. The average minister cannot be a psychiatrist and should not attempt to practice psychiatry. Yet he should familiarize himself with the psychiatric methods and with the commoner types of mental difficulties so that he can better understand his "patients." He should also know when to recommend a visit to a psychiatrist and be able to work hand in hand with the psychiatrist.

The importance and the delicacy of this work will indicate the need of preparation for it. I believe that the ministerial student should get as thorough a grounding in psychology as is possible. There are several books that one will find helpful. I am suggesting a few: On Being a Real Person, by Fosdick; Faith Is the Answer, by Blanton and Peale; Handles of Power, by Dunnington; Pastoral Psychiatry, by Bonnel; The Religion of a Healthy Mind, by Holton. The Seminary or the Publishing House can recommend others.

Above all, the minister must be a man of God. He cannot otherwise be a priest. He must have a sincere sympathy for the person who is

## Help Me to Know Thy Book

FRED J. MILLER

*Father, help me know thy Book, the Bible. Help me to read it as thy word. Give me understanding so its teachings will become clear and simple. Give me wisdom to use it as a guide for my daily life. Help me to know its teachings are true.*

*Father, the people about me do not read thy Book. They read only the gospel according to me. Father, help me know thy Book so well that all who read my gospel might know thee.*

Polo, Ill.



seeking his help, free from morbid curiosity, earnestly desirous of helping him to be his best self.

A final word of caution, unfortunately, seems to be necessary. Whatever is spoken to you in confidence is not to be repeated. The lawyer, the physician, the banker do not gossip about the affairs of their clients. People are entitled to the same confidence in the minister. Always on the alert for sermon illustrations, the minister will be tempted to tell the story from the pulpit, disguising it, of course, so that the subject will not be known. There is danger that his disguise will be thin. In any event it may become embarrassing to the person. This is the preacher's most common fault along this line, but preachers have been known to repeat such confessions as gossip. This is an unpardonable betrayal of a sacred trust.

The priestly function of the ministry is important. I hope that any who may seek to avail themselves of it after a study of next Sunday's Sunday-school lesson will in no sense be let down.

*North Manchester, Ind.*

## "Unto the Work of Ministering"

EDWARD FRANTZ

So this is why "saints" are wanted? Not that they may sit together in heavenly places in Christ Jesus and sing, "That will be glory for me"? Yes, that too, incidentally, thank heaven, but only incidentally. It is a by-product of the main business. That is something else. If they lose sight of that and fasten their eyes on the personal bonus they are sure to miss the way and lose everything.

Ministering is serving human need and the field is as broad as that need. It includes everything that promotes human well-being. Since man is an animal he has animal needs which must be met in order to survive. Since he is more than an animal he has higher needs which must be met if he is to realize the purpose of his being. To help him do this is the supreme business of perfected saints and the perfecting of the saints for this work is the supreme objective of the church.

While saints are perfected in order to serve they cannot wait until the perfecting is complete before they begin to serve. The serving is itself the main factor in the perfecting process. The serving and the perfecting are mutually conditioning, each contributing to the other. Like

the farmer who buys more land to raise more corn to feed more hogs to make more money to buy more land and so on indefinitely, so the more the "saint" serves the more truly perfected he becomes and this in turn fits him to serve the more efficiently, and so on indefinitely. The difference between him and the storied farmer is that the "more" in his motive is service to his fellow men. That *can* be the motive of farmers too. Some of them are becoming perfected saints. All of them ought to be. So should all men in all other occupations.

Paul was not alone in stressing so strongly the service idea. He was only following the high example of his Lord, who emptied himself to become a servant (Phil. 2:7). And what a servant he was! He came to serve, not to be served (Mark 10:45). He went about serving (Acts 10:38). He gave his life to it and gave up his life in it (Phil. 2:8), and made it the determiner of human destiny (Matt. 25:40, 49).

In the light of all this it is certainly strange that some Christian leaders can speak so lightly of the service emphasis. They usually do this in a well meant but sadly misguided effort to give sound doctrine its rightful importance, forgetting that service is itself the supreme test of doctrinal soundness. How else can you explain that great "inasmuch" of Jesus in the passage last cited? How else that great "therefore" of Paul in Rom. 12:1? The eternal life which is the free gift of God (Rom. 6:23) and is not earned by good works (Eph. 2:9), is none the less rendered to every man according to his works (Rom. 2:6), the good works which God prepared for us to walk in (Eph. 2:10) and which show that our faith is alive (Jas. 2:17).

It is the fruitage of faith that determines its quality and value. It is easy to say that you believe in Jesus Christ as the Son of God. Whether you really do so believe can be known only by what your faith makes you do. For this purpose heifers for the relief of Belgian babies may be a better criterion than correct definitions, albeit a recent writer could find nothing better to say of that kind of service than to liken it to the making and worshiping of the golden calf (Ex. 32:4)! That comparison is likely to stand for ages to come as the classic example of skill in finding resemblances!

The record of the Church of the Brethren in response to the call of human need, both physical and spir-

itual, is one in which we may take just satisfaction. Recall the famine sufferers of India and China through the years and what the church did for them, along with the mission work strictly so-called, which has always taken top rank in the church thought and plans. Missions and service are not two kinds of activity to be set in contrast with each other, but two parts of one great whole, each dependent on and re-enforcing the other. The tremendous emphasis on material ministry which we find in the New Testament cannot be explained away. It means not that material needs are more vital than spiritual, but that since men are most keenly aware of them, they lie on the way to any effective spiritual approach. We must continue to give due attention to both.

Unto the work of ministering then, ministering to the whole need of the whole man, is the end for which saints are perfected, the end for which all the agencies of the church are set up. But this is also the means to something farther on. That is the beautiful arrangement of things in the order of Christian progress. The ultimate goal is so far beyond us, so far beyond all that we can now imagine; the steps toward it are many. One end is no more than reached, or approached, until it becomes the means to another, and so on as far as we can see.

Should we not inquire into some of these, or take a look at them? We do not need to inquire, they are so clearly set out before us.

*Elgin, Ill.*

## Building and Maintaining Highways

I. N. H. BEAHM

Not long ago I had the privilege of a special visit to the Virginia state highway department for an official understanding of the main departments of our highways.

The chief engineer told me that the state department of highways consists of two main divisions. They are the maintenance department and the construction department.

It is to be noted with emphasis that the maintenance department has to do with maintaining the roads that now are in use, while the construction department has to do with the building of new roads here and there within the state of Virginia.

It is very easy to make comparison with reference to state church work. The maintenance of local



churches already in existence calls for maintenance support from the mission board department of the church, while the construction department may be regarded as missionary endeavor, that is, the opening up of new mission points and establishing new local churches.

It is very clear now from this analogy or comparison that when a mission board or a board of administration does not look out for a new point of missionary endeavor, and does not move on to establish new churches, the term "missionary" work of the church is surely a misnomer. A board of administration has a mission director. His special field of endeavor is surely, and ought to be, to survey all unoccupied territory in the state district and to open up new mission points, and to look forward to the establishment of new local churches. Such a viewpoint as now stated belongs to "missionary" vision. According to this presentation now offered, there are at present state districts that seem to be sadly lacking in this constructive and advancing and aggressive and expanding and envisioning department of church work. Let us earnestly pray and work for larger fields of service in church activity.

Nokesville, Va.

## Brethren Youth and the Future

HOWARD BURNETT

I often conjecture what the path of the future holds for Brethren youth. Change—impending or in full swing—permeates every earthly institution today, even the church. Forces have been raised up by this war that naught but God can check. There, indeed, are vital trends at work in our brotherhood.

The Church of the Brethren has swerved somewhat from the course charted by Alexander Mack and his day. Dress, churchhouse adornment, communion ritual, education, certain Brethren emphases have felt the strong hand of change. Yet change is God's law. I feel our people have in the past changed only in application of their fundamental spiritual beliefs to the world about us.

This decade, however, having unleashed forces unprecedented in Brethren annals, will mark a new Brethren pattern. War and social upheaval are underlying.

Our boys have been predominantly armed servicemen in recent months. A minority claimed the C.P.S. stand. Of the hundreds of

## Brethren Youth Council Meeting

A fuller account will appear in Our Young People for August 12.

For more than ten years our young people have been meeting at Annual Conferences. These meetings have done much to develop a brotherhood consciousness and loyalty. For the past two years young people could not meet at Conference and thus a substitute conference was planned.

On June 22 at Bethany Biblical Seminary 120 delegates representing forty-three district cabinets gathered for a five-day meeting. Included in this number were thirty-two district advisers. This was the most representative group of Brethren young people and leaders ever to meet on a national scale. This large representation was made possible through the operation of a travel pool whereby no person paid more than \$35.00 train fare.

The meeting was set up to deepen fellowship, to look at our Brethren heritage and to discover ways of projecting a more aggressive youth program. All of these goals were realized in a measure. Certainly there was a tremendous sense of unity and power. The results of this

National Youth Cabinet (see page 1): Mervin and Betty Baker, Flora Harsh, Eugene Lichty, Mark Ebersole, Benton Rhoades.

servicemen returning now and in days ahead to Brethren churches, how many can acclaim our pacifist emphasis anew and wholeheartedly join in a peace church's objectives? Will training camp and fox-hole ideologies have shifted any former convictions—or strengthened them? Will C.P.S. men, safe from death, work harmoniously with marines and scarred front-line infantrymen who have faced stark death?

Increasingly there is heard in our Brethren youth avenues—the college and summer camp—the type of role our sect should play in days ahead. Many brethren are questioning that "the church's function first, last, always is man's inner self." They are wondering if the economic and political implications in the New Testament should not also be highlighted in Brethren circles.

"The church must, too, have an industrial concern." Will the conservatism of the indifferent who plod far behind our work campers, labor thinkers and foreign reconstruction servicemen cause our younger members to fall away?

One notes a vital concern in Brethren youth and their leaders for tomorrow's dilemmas. An increasing number are looking into rural co-operatives, labor organizations,

RAYMOND R. PETERS

meeting cannot be measured fully from this vantage point.

The leadership included F. E. Mallott, Desmond W. Bittinger, M. R. Zigler, Dan West, Don Snider and Harper Will assisted by the Elgin youth staff. The National Youth Cabinet members had a large responsibility in planning and directing the meeting. The meeting concluded with a love feast at the First church under the leadership of Harper Will.

The Brethren Youth Council represents the climax in my youth leadership. My emotions were deeply stirred as I mingled with these young people and caught something of their enthusiasm and vision. It was my privilege to speak at the last public session at which time I related briefly what the youth program had meant to me both as a young person and as an adult leader. It was a pleasure to install Don Snider as my successor in youth work. He is well qualified for this position and the youth program will continue to grow under his leadership.

Elgin, Ill.

juvenile delinquency, minority problems and work camps for answers to their desire to serve. They feel the church has reached a historical "first time" with our concern reaching out of the personal spiritual ratio to the world about us.

Much lies ahead for our sect. Returning servicemen and objectors, the church-world question, and a seething youth vitality augur much! All is foundationed upon us youth and how we heed the fundamentals of Brethrenism. Moved by the right spirit we can together make 1945-1975 illustrious in the Church of the Brethren.

Berne, Ind.

## Dunker Integrity

KATHRYN WRIGHT

"A Dunker's word is as good as his bond."

Surely this thing is good: that we should be Remembered for our word of honesty, That we should bear within our moniker Of Dunker such integrity, and stir In others memories of days when men Thought straight, were straight, and taught their sons again To follow truth however perilous.

Though this is good, a better thing for us Would be renewal of that honest name—Dunkers whose word and bond still sound the same! Macon, Ga.



## Home and Family

### The Education of a Prophet

H. A. BRANDT

#### II. In the Wilderness of Israel

When morning came, and when Amos should have been on his way to the fields with his flock, Talmai found his son still fussing about the sheepfold. One glance at Amos showed the father that something was wrong.

"You are soon taking the sheep to the pastures?" inquired Talmai.

"I have greater need to go on a journey," was the cryptic reply.

"And what do you mean?" asked the father.

Amos did not answer for a moment, then with unaccustomed vehemence he began a somewhat confused explanation.

"Since what I saw last night I must go on a journey, on a mission of mercy. You know how it is when a sheep is lost. The good shepherd goes out to find it. If it has been carried away by some wild beast he rescues it, though he may save no more than a leg or an ear. Even as you fought the lion—"

"But I still do not understand," offered Talmai. "Is it that a sheep out of our flock has strayed away?"

Amos shook his head. He seemed perplexed that his father could not seem to understand.

"It is not sheep of which I speak," he continued to explain. "It is people. Some of the good folk of our city have been carried away by beasts in human form."

"When did this happen?" questioned Talmai in amazement.

"When?" exclaimed Amos. "Yesterday—just yesterday. The king's officers seized a good man and his family and have carried them away, and all because some rich man would have his money or the debtor in bonds."

"I see," said Talmai slowly.

"It is a terrible thing when the strong set traps for the weak," resumed Amos with spirit, "when brother would lord it over brother."

"The innkeeper should have considered these hazards," offered Talmai. "There is little that we of Tekoa can do for him now, and especially since he was a mere sojourner among us."

"Mere sojourner!" shouted Amos. "I tell you he is still a man!"

"What would you do?" Talmai talked quietly, seeing that Amos was consumed with indignation.

"What would I do!" Is it not a matter for all the people of Tekoa to consider?"

"Perhaps—but since this has all happened within the laws and customs of our land there is really little that we can do."

"This stone wall of things as they are!" railed Amos. "It is the curse of our day! I will meet the lions of these circumstances if I have to do it with my own hands!"

"It is near the end of the barley harvest," continued Talmai, "and two full months until the time of abundant figs. I can care for the sheep until then. Go, see what you can do in the wilderness of Israel."

This is how it came about that before the day was far spent Amos was plodding northward through Bethlehem, coming finally to Jerusalem and the house of Nathan, the scribe, his mother's brother. Now when the uncle of Amos discovered the mission of his sister's son he shook his head and tried to dissuade the young man. But Amos was adamant.

The shepherd of Tekoa vowed he would battle ancient evil to the end. Nathan argued that stronger men than he had failed in such adventures.

#### Hedge Trimming

CHARLES KLINGLER

Have you watched a skilled hedge-trimmer

Shear the leaves unerringly—  
Seen the blades with sunlight shimmer,  
And the bits drop sparingly?

I have wondered how that craftsman  
Drew such lines with his crude tool;  
Surely he is not a draughtsman—  
I have never seen his rule.

Yet his lines are true as ever  
I could hope to make with pen.  
(One might tend to wonder whether  
He could do as well again.)

But he could; today, morosely  
I was pondering, when I saw,  
As I watched his method closely,  
Why his work was without flaw.

Often, after only lightly  
Clipping at that blossoming hedge,  
Back he stepped, and, squinting slightly  
Sighted down its square-cut edge.

Do you wonder why we never  
Keep our lives straight as we might?  
Why, we live with such a fever  
We forget to stop and sight!  
*La Fayette, Ohio.*

"Tell me of one such," challenged Amos.

"I do not recall his name," began Nathan, "but in the days of Jeroboam, king of Israel, there was a man of God from Judah who cried out against the altars of Bethel. When the king sought to lay hold on him his hand was withered. Then the Lord was entreated of the prophet and the hand restored. But the prophet would not lodge with the king, being warned of God to return to Judah immediately. Then an old prophet of the land hurried after the true prophet with a lying message, causing him to return and eat and drink before going to his homeland. But for his disobedience the man from Judah met death in the way and his bones were buried in the strange soil of Israel."

"I had forgotten this word," answered Amos.

"My son, be advised by one as old as your father. Forget your sorrows and return to pleasant Tekoa. Are there no maidens there as fair as the daughters of Israel?"

For a long moment Amos hesitated.

"I am constrained to go forward," he said at last.

*Elgin, Ill.*

To be continued

#### Listen Carefully

GRACE HILEMAN MILLER

"You're a good sort of a person to have in an audience," remarked a public speaker to a woman after dismissal one afternoon. As the woman spoken to looked at her wonderingly, the lecturer continued: "You looked right at me all the time I was talking and showed by the expression of your face that you were getting my message."

"Yes, I was enjoying it," exclaimed the listener. "I have learned that the best way to get something from lectures and sermons is to listen carefully to what is being said."

*La Verne, Calif.*

#### He Believed in Purity

JULIA GRAYDON

The other day a man who had made thousands of dollars with his moving pictures passed away. It was always his boast that he never produced "an off-color film."

Other movie men please copy!

*Harrisburg, Pa.*



## Brotherhood Theme for 1943-44

### Brotherhood Through Christ Calendar for Sunday, August 6

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Power Through Self-Discipline** (Temperance Lesson) Prov. 1:7-10; Jer. 35:5-10; 1 Cor. 9:24-27; 1 Thess. 5:22. Golden Text, And every man that striveth for the mastery is temperate in all things. 1 Cor. 9:25.

**Christian Workers, Exploring the Hymnal.**

B. Y. P. D., They Sing of Faith.

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### Gains for the Kingdom

**Five** baptized in the Pontiac church, Mich., Bro. L. W. Shafer, pastor.

**One** baptized and three received by letter in the Lansing church, Mich., Bro. Walter M. Young, pastor.

**Ten** baptized in the Bethel church, W. Va., Bro. Ernest E. Muntzing, evangelist, Bro. India Hockman, pastor.

**Four** baptized in the Turtle Mountains of North Dakota, a branch of the Rock Lake church, Bro. Sylvan Stemen, evangelist.

**Eight** baptized in the city mission at Kingsport, Tenn., Bro. Ernest E. Muntzing, evangelist, Brethren Otte Utt and Paul Howell, pastors.

**Twenty** baptized, two awaiting the rite, and two received by letter in the Flower Hill church, Md., Bro. Ernest E. Muntzing, evangelist, Bro. Chester Harley, pastor.

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### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Niels Esbensen** of Hartville, Ohio, Aug. 6-13 in the Maple Avenue church, Canton, Ohio.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., July 30—Aug. 13 in the Crab Run church, W. Va.

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### Personal Mention

**To Bro. W. N. Zobler** we express our thanks for Vols. IV and V of The Christian Family Companion for the years 1868-1869. These will strengthen the Brethren Historical Library.

Our thanks to Bro. W. G. Nyce for a book on our early church history. This will be added to the historical collection here.

**Pastor Edward K. Ziegler** and the First church at York, Pa., will broadcast the morning service each Sunday in August from 11 to 12 E. W. T. over WSBA, 900 kc.

**V. Grace Clapper**, missionary to China, informs us that she is now further recuperating at Johnstown, Pa., Route 5, having transferred there from Trudeau, New York.

**Mr. and Mrs. Clinton Heckert** and children, Jean and David, of Dailey, W. Va., were recent visitors at the Publishing House. They expressed themselves as being well pleased with what they saw here.

**Bro. B. F. Waltz** of Philadelphia, returning from a trip to Spokane, Wash., and Bro. L. W. Shultz of North Manchester, met with the third member of the committee at the Publishing House recently to give some thought to church historical interests.

**Bro. Calvert N. Ellis** writes: "I am eager that those who attended the Annual Conference might know the amount of the offering and the expenses of the meeting. The offering received for the expenses of the Huntingdon Annual Conference amounted to \$397.02. The expenses amounted to \$364.78. The balance is divided equally between the Conference Budget and the Brethren Service Committee. A schedule of expenses has been filed with Edwin Grossnickle, the treasurer. I appreciated very much the full coverage which the Messenger gave to the Annual Conference."

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### Miscellaneous Items

**Middle Indiana** is meeting in district conference at Flora, Ind., Oct. 12 to 14, or one week later than listed in the Yearbook. Bro. William Beahm will have the Bible hour. We have Bro. L. W. Shultz to thank for this information.

**To the Wichita Worker**, newsletter of the Wichita work camp, we are indebted for information concerning the interesting work ten young people are doing in the field of community organization and race relations in that busy industrial city during this summer.

Those planning to come by train to the district meeting of Southern Iowa, which is to be held at the South Keokuk church Aug. 19-21, will be met at the Richland station. The train arrives at Richland about four-thirty p. m.—Leo Power, Ollie, Iowa.

**Wanted:** man and wife to serve as superintendent and matron of the Kansas Brethren Home to take charge Sept. 1, 1944. A good opportunity to do home mission work at a reasonable salary. Those interested should write Elder D. A. Crist, Quinter, Kansas. The need is urgent.

**Eastern Virginia** will meet in the 35th annual district conference at Free Union Aug. 9-11. The elders' meeting is scheduled for 10:00 o'clock Wednesday morning. The Board of Administration will meet in the afternoon at 4:00 o'clock, and the youth conference at 8:00 in the evening. Those desiring transportation from Charlottesville should notify Ben. F. Via, Free Union, Virginia.

The following statements refer to the Local Church Program Guide for 1944-45 which has been mailed to pastors and Sunday-school superintendents: "The Program Guide is about the finest thing for pastors and church leaders that has come from Elgin for a long time." "We will use it in personal interviews with workers, in committee and board meetings and in workers' conferences." Order quantities for your church at fifty cents per dozen.

**From Brethren Men** we copy the following: "The Messenger in every Brethren home is the slogan of men's work. There are today more copies of the Messenger printed than ever before in the history of our church, but we are not satisfied. There are still Brethren homes that do not receive their church paper. Did you ever hear of a successful, enthusiastic business or professional man who did not read the magazine or journal of his own craft or business? How can a man be a good churchman and not know what his own church is doing? If you do not have an active Messenger agent in your church, why not have the men sponsor this program? Why not include the Messenger in your church budget? Many churches are doing this."



To the churches in Michigan our thanks are hereby expressed for a copy of their interesting district newsletter.

We want to hear from persons who would be interested in serving their publishing house as press feeders or pressmen. Write Manager, Brethren Publishing House, Elgin, Ill.

The Northern Iowa, Minnesota and South Dakota district meeting will convene Aug. 25 to 28 in the South Waterloo church, four miles south of Waterloo, Iowa. Those coming by bus or train to Waterloo, please write to Bro. J. Wilbert Miller, R. 1, Waterloo, Iowa, stating the time of arrival and the name of bus or train so that transportation may be provided to the church.—W. H. Yoder, Pastor, R. 1, Waterloo, Iowa.

Libertyville church of Southern Iowa expects to hold a meeting Sept. 10, 1944, celebrating the one hundredth anniversary of the founding of the church. There will be regular services in the forenoon, basket dinner at noon and anniversary services at 2 p. m. A general invitation is extended to the brethren to be with us, especially those who have worshiped with us in former years. Letters would be appreciated from those unable to attend.—W. N. Glotfelty, Batavia, Iowa.

## About Books . . .

**Blessed Are the Meek.** A novel about Francis of Assisi. Zofia Kosak. Roy Publishers, 1944. 375 pages. \$3.00.

The April selection of the Book-of-the-Month Club has already begun to profit by the current enthusiasm for books with a religious theme. Part of its popularity is due, of course, to its historical setting. The whole panorama of the early years of the thirteenth century is unfolded: the pathetic story of the Children's Crusade, the superficial chivalry of knights and troubadours, the machinery of power in the Roman Catholic Church, the bloody and futile attempts to recapture the Holy Land from the Moslems.

But it is Francis of Assisi whose character is central and whose attitudes and practices will appeal most to Brethren readers. For in contrast to the world in which he moved Francis was humble, unselfish, devoted to the simple teachings of his Master, and of all men most happy. His practice of voluntary poverty points a moral for present-day Christians who are dissatisfied with their involvement in a competitive eco-

nomie system. His pacifism stands out in bold contrast to the cruel carnage of the crusades. His efforts to convert the Sultan to Christianity were not without value. The Sultan would have become a Christian if there had been more Christians like Francis. For the sake of Francis, who came to him unarmed and in a spirit of love, the Sultan spared the lives of the crusaders who had come in hatred to destroy their Moslem enemies.

The modern attempt at "frankness" in describing personal relationships mars a few pages of this otherwise acceptable novel. Adult readers, however, will appreciate especially the personality of Francis, who is so thoroughly Christian, so consistent a follower of the Prince of Peace.—Kenneth Morse.

**Praying Hyde—A Man of Prayer.** Basil Miller. Zondervan, 1943. 132 pages. \$1.25.

John Hyde went to India as a missionary in 1892. He was not on the field long until he believed he was called to be a missionary of intercession. During the next twenty years and up until the time of his death the greater portion of his time, both day and night, was given to prayer. Those who knew him best may have criticized him at first, but when they were made to see that his earnest prayers brought about results which they could in no wise accomplish their condemnation soon changed to reverent respect and sympathetic approval. He became known as "the apostle of prayer." The book is commended to them who desire to have an enriched prayer life. Many Christians like such mottoes as Prayer Changes Things but few have ever believed that truth to the same extent as did Praying Hyde.—Anetta C. Mow.

**Upon This Rock.** Emile Cammaerts. Harper, 1943. 118 pages. \$1.00.

The author is father to Pieter Cammaerts, a young, promising, lovable son who gave his life as an R.A.F. pilot. The author is a Belgian poet, playwright, and patriot occupying the Chair of Belgian Studies at the University of London.

In his book, Professor Cammaerts puts himself in the place of thousands of fathers and mothers facing the stark realities of war, and the loss of their offspring. In his thinking, there seems that enormous, un-mended gap, the wide gulf which seemingly must be bridged, but for which there is no adequate crossing. He is critical of the artificiality

and the unknown way in which the road to heaven and to immortality is oft bandied about. He has a beautiful acceptance, that is not cynical, of the actuality of their broken family. He neither glorifies nor condemns war, and he leaves to others the discussion of causes and cures. He stays in the realm of personal, family meditation on life, first as it is here, and secondly, as he thinks of relationships between this sphere and the realm to which Pieter has gone.—H. Spenser Minnich.

**Guideposts for Youth.** Lawrence H. Wharton. John Knox Press, 1943. 102 pages. \$1.00.

Fourteen short talks to young people by a man who spent fifteen years as the pastor of a university church make up this book. Lawrence Wharton, who died in 1937, loved and understood the young people with whom he worked. His brief messages are addressed directly to their problems. The eternal truths of the Bible and the wisdom of Christian experience are brought to bear on such questions as the proper use of Sunday, how to know right from wrong, how to live in a shaky world, and how to master fears. Particular attention is given to the problems of college youth, the doubts which come to them and the responsibilities they face. But although young people of college age will profit most from Dr. Wharton's helpful comments, all readers of his simple and straightforward messages will discover clearly marked guideposts for Christian living.—Kenneth Morse.

**Take a Look at Yourself.** John Homer Miller. Abingdon-Cokesbury, 1943. 200 pages. \$1.50.

Many people need a spring tonic for their physical well-being. Perhaps a mental tonic would be helpful also. Take a Look at Yourself is just that. No one can read this book without a mental and spiritual uplift. The author understands problems confronting people today and points the way out. He makes a strong plea for a dynamic religious faith as essential for mental and spiritual health. The material in this book is not academic nor does it grow out of special research. It is written in simple form with practical discussions of everyday life situations for everyday people. Each chapter is more suggestive than exhaustive. This is a book the layman as well as the minister will enjoy reading.—Raymond R. Peters.





## THE FELLOWSHIP OF CIVILIAN PUBLIC SERVICE

Arriving in Camp Stronach just at dinner time on a cold January afternoon early in 1942, four of us who had ridden up on the train from Chicago were shepherded into the dining room for a tremendous dinner and to meet about one hundred thirty fellows, none of whom we had seen before. But the instant we arrived in camp, we were surrounded by an attitude of friendliness which has never left since. Strangers' hands made our beds for us that first night, strangers' voices told us about the camp, the hours, the director, the work project, the period of conditioning through which we would go, and the simple rules of the place; they told us of the camp's government by an elected council and a camp chairman and about other important items.

Ten days later, after preliminary breaking in shoveling snow, buzzing wood, and spending many hours getting acquainted until there were no longer any strangers and many had become friends who will remain friends throughout our lives, we started out on the project. Briefly, the project was the improvement of the forest so that the surrounding country might be made to support the population of the adjacent area and keep them comfortably, rather than in the underprivileged condition in which they had lived for fifty years. We faced the task of redeeming the forest from the damage and exploitation the kings of the lumber industry had brought to it fifty years

before. It was good work—and well worth doing.

But the great thing about C.P.S. in camp was the fellowship which began the moment we reached camp and, increasing steadily, will continue throughout the life of any man who has participated in it. Men who had advanced degrees in various fields of study lived, worked, and played next to men who left school after eight years, and each man learned from his neighbor. There is no part of the country to which a C.P.S. man will be able to go after this war where he will not find men who spent their war years in Civilian Public Service. I am a Presbyterian. My church says, concerning participation in war, that "God alone is Lord of the conscience." The great majority of the members of my church feel that the need of the day is to preserve the rights and freedom of men by fighting those who would destroy them. I pray that the day will come when they will see another way of solving the problems which cause these human conflagrations.

Though my home for twenty-five years was only twenty-five miles from Elgin, Illinois, I had heard only vaguely of the Church of the Brethren. I knew nothing of its religious beliefs, its historic position on war, or its call to service in various fields. Today I am grateful for the friends I have in the Church of the Brethren, and for the enlarged vision of the possibilities for service which that church has given men and women who have come in contact

with its leaders through the C.P.S. program. In future years, as I travel in Ohio or Indiana, Pennsylvania or Virginia, I shall want to stop as I pass a farm and see if the people living there are Brethren. For I could never feel a stranger to any of these friendly, generous people.

To them I came as a stranger, without historic background for opposing war, with no understanding of the meaning of service as they used the word. But in the atmosphere of brotherhood and love which is common to the leaders and members alike of that church, I found real meaning in the word *service*, which is heard frequently on all their lips, and the strength of a real tradition with which to buttress my own position against war and the evils which cause it.

There is nothing material they want from me, nor could I do anything to repay adequately their generosity. But I shall not return to the vocation I followed before the war, good and honest though it was. In some new field I must work, to try to bring to others something of the vision of the meaning of love and service which the Church of the Brethren is showing today. With them, I will strive to become one of those to whom Jesus refers when he says, "Come, ye blessed of My Father, inherit the kingdom prepared for you."

## More Pen Pals Who Have Written

Auker, Emery B., Altoona, Pa.  
Aukerman, Harold D., Eaton, Ohio.  
Baird, Chester, Saxton, Pa.  
Baughman, George D., Hopewell, Pa.  
Beigh, Jack, Olympia, Wash.  
Bingham, Stanley, New Enterprise, Pa.  
Boldosser, William H., Carlisle, Pa.  
Bollman, Carl W., Wakarusa, Ind.  
Borneman, Iva, Parkerford, Pa.  
Bowers, Merle E., Dixon, Ill.  
Bowman, Frances L., Norborne, Mo.  
Brim, John I., Flora, Ind.  
Brink, James, Shade Creek, Pa.  
Brown, Harold L., Miami, Fla.  
Brown, Raymond M., Mooreland, Ind.  
Cassel, Warren, Hershey, Pa.  
Cline, Fred, Waynesboro, Va.  
Coldren, W. E., Connellsville, Pa.  
Craighead, David E., Boone Mill, Va.  
Critchfield, Harold S., Somerset, Pa.  
Croyle, George E., Union City, Ind.  
Detar, Donald, Greensburg, Pa.  
Devers, Hobart Jay, Plum Creek, Pa.  
Diehl, Robert G., Greensburg, Pa.  
Doll, Kenneth L., Reading, Pa.  
Fisher, Leo, Nanty Glo, Pa.  
Fleck, Charles H., Altoona, Pa.  
Forney, J. H., Phoenix, Ariz.  
Frushour, Harry V., Meyersville, Md.  
Gallman, J. W., Phoenix, Ariz.  
Ganger, Jay Donald,  
Gilliland, John R., Rockhill Furnace, Pa.  
Gillin, Duane, Conemaugh, Pa.  
Glasmire, Martin A., Lancaster, Pa.  
Gochenour, Stanley,  
Haines, Keith E., Elizabethtown, Pa.  
Haring, Robert F., Ambler, Pa.  
Hearn, Arthur I., Huntingdon, Pa.



# Our Mission Work



## What to Pray For Week of August 5-12

**Howard A. Bosler.**  
Born Nov. 27, 1899.  
Sailed to Africa 1931,  
1936, 1944.

**Edith Gump Bosler.**  
Born July 30, 1904.  
Sailed to Africa 1931,  
1936, 1944.



When we remember how eager Dr. Bosler was to return to Garkida, we can imagine the joy he must experience in being there to plunge into the heavy duties of the hospital at the station and also at the leper colony. Added to this local work will be responsibility for the health of missionaries at the other mission stations.

Sister Bosler will again be busy with various phases of educational and evangelistic work. And it is no small task to be the homemaker where every thought is given to further the work and service of the doctor husband. Her days will be filled with every kind of helpful service.



**Elmer Baldwin.**  
Born April 2, 1916.  
To Africa 1944.

**Fern Strohm Baldwin.**  
Born Sept. 29, 1916.  
To Africa 1944.



Also on May 2, 1944, the Baldwins started to Africa. They went by way of South America, across the South Atlantic to South Africa, and are doubtless on their way northward to Northern Nigeria at the present time. A cablegram has come from the Baldwins and Miss Wirth, saying they were well and safe in Africa. They desire the prayers of the church.



**Lena Marie Wirth, R.N.**  
Born April 2, 1919.  
To Africa, 1944.

**Nettie M. Senger.**  
Born May 10, 1885.  
Sailed to China 1916,  
1923, 1935.



On May 2, 1944, Lena Wirth started to Africa. She went as far as Buenos Aires, Argentina, by plane and then across the Atlantic to Capetown by ship. Since then word has come that the party of three will go northward to Lagos and Garkida, Africa, as quickly as possible. Let us pray for a safe journey all the way. Turn to the June 10, 1944, Gospel Messenger for Nurse Wirth's biography.

At the present time Sister Senger is working in Detroit, Mich. Her duties are those of a home missionary and an assistant pastor.

Continued on page 13

## Monthly Financial Report

During the month of June contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$79,199.74 and the total received for the year beginning March 1, 1944, was \$142,865.82. Contributions for the Brethren Service totalled \$32,450.65 for the month and the total received for the year was \$97,365.89, detail as follows:

|                           | Rec. for<br>June    | Total since<br>3-1-44 |
|---------------------------|---------------------|-----------------------|
| <b>CONFERENCE BUDGET—</b> |                     |                       |
| For Entire Program \$     | 54,491.25           | \$ 72,718.38          |
| <b>Designated for—</b>    |                     |                       |
| World-wide Missions       | 6,994.22            | 16,090.88             |
| Women's Work Proj.        | 779.99              | 2,653.20              |
| Home Missions ....        | 172.79              | 818.37                |
| Foreign Missions ...      | 1,286.49            | 3,132.53              |
| Junior League Proj.       | 247.20              | 438.28                |
| Intermediate Proj...      | 50.00               | 103.95                |
| India Mission .....       | 819.10              | 1,468.72              |
| India Share Plan ...      | 105.50              | 629.25                |
| India Supports .....      | 3,690.37            | 9,508.01              |
| China Mission .....       | 661.67              | 939.54                |
| China Share Plan...       | 62.50               | 137.50                |
| China Supports ....       | 3,877.55            | 6,747.95              |
| Sweden Mission ....       |                     | 10.00                 |
| Africa Supports ...       | 1,213.46            | 4,288.63              |
| Africa Mission .....      | 492.22              | 5,607.34              |
| Africa Share Plan..       | 21.25               | 214.88                |
| Studebaker Memorial       | 1,859.21            | 8,166.73              |
| Africa Leper .....        | 70.72               | 71.85                 |
| Bethany Bib. Sem.—        |                     |                       |
| At Elgin .....            | 1,348.12            | 6,227.59              |
| At Chicago .....          | 63.00               | 709.59                |
| Bd. of C. E. ....         | 387.23              | 880.72                |
| Gen. Educ. Bd. ....       |                     | 28.32                 |
| Gen. Minis. Bd. ....      |                     | 10.50                 |
| Minis. & Missy. Serv.     |                     | 7.00                  |
| C. B. Share Plan ....     |                     | 25.00                 |
| Youth Serves .....        | 505.90              | 1,231.11              |
|                           | \$ 79,199.74        | \$142,865.82          |
| <b>BRETHREN SERVICE—</b>  |                     |                       |
| For Entire Program        | 23,310.38           | 57,953.81             |
| <b>Designated for—</b>    |                     |                       |
| China Relief .....        | 1,317.80            | 11,622.09             |
| Civ. Pub. Serv. ....      | 6,227.86            | 21,647.89             |
| European Relief ....      | 51.50               | 197.27                |
| General Relief .....      | 1,348.78            | 5,164.93              |
| Heifer Fund .....         | 96.00               | 583.07                |
| Post-War Reconst...       | 97.33               | 139.83                |
| Refugee Fund .....        | 1.00                | 57.00                 |
|                           | \$ 32,450.65        | \$ 97,365.89          |
| <b>Grand Total .....</b>  | <b>\$111,650.39</b> | <b>\$240,231.71</b>   |

The following shows statement of condition of the following Boards as of June 30, 1944:

|                                   |              |
|-----------------------------------|--------------|
| <b>General Mission Board</b>      |              |
| Income since March 1, 1944 ...    | \$ 59,227.83 |
| Income same period last year..    | 39,745.26    |
| Expense since March 1, 1944....   | 50,088.97    |
| Expense same period last year..   | 39,807.19    |
| Mission credit balance 6-30-44..  | 61,062.05    |
| Mission credit balance 5-31-44..  | 61,284.53    |
| Decrease in cr. bal. June, 1944.. | 222.48       |
| <b>Brethren Service Committee</b> |              |
| Income since March 1, 1944 .....  | \$ 97,365.89 |
| Income same period last year ..   | 84,485.43    |
| Expense since March 1, 1944 ...   | 102,975.98   |
| Expense same period last year..   | 116,422.83   |
| B. S. credit balance 6-30-44 .... | 63,684.56    |
| B. S. credit balance 5-31-44 .... | 74,013.80    |
| Decrease in cr. bal. June, 1944.. | 10,329.24    |

Kathryn Kiracofe, recently returned from India, plans to take work at Manchester College this coming winter.



# The Church at Work

Therefore, the Christian church, proclaiming the essential worth of personality, would be remiss in its solemn duty did it not reaffirm again this Labor Day its belief that a Christian society is under sacred obligation so to organize itself that every one willing and able to work may be guaranteed some meaningful occupation. The Christian church must point out that a society which can do this under the pressure of total war must also do so under a peacetime economy.

—from Labor Sunday Message, 1944.

## Labor Day

The Christian News-Letter from England tells the following story:

Last month in a meeting in the Rochester Guildhall steps were taken to set up a full employment council for the Midway Towns district. It is a cheering and hopeful thing that a body of private citizens in a particular area should refuse to wait for the government to do something, and decide to deal with the problem of unemployment in their locality. The council included representatives of the trade unions, the three local authorities, the banks, the large local employing establishments, the Midway Chamber of Commerce, and the commander-in-chief of the Nore. The inspiration of Christian aims was freely acknowledged. The chairman of the meeting urged that the community should accept to the full its Christian responsibilities for the 150,000 human beings of the Midway Towns, and maintained that there were times in history when men like the group assembled had to rise above themselves and meet the challenges of today when hunger challenges plenty and love challenges greed.

**Urgency.** On Sunday, September 3, the day before Labor Day, many sermons will be delivered in the churches of America on behalf of the Freedom to Work. The depression following in the wake of the first world war is too vivid to forget as the imagination creates the future. We pray for peace and the return of men to their homes and churches. Some people forecast that we cannot go through the next ten years without suffering a depression. Others claim that the affairs of the world can be adjusted to avoid a depression. There is general agreement that every man should work for his own maintenance. Therefore, it is essential that something be done to make possible a job for every man. The fundamental unit of society, the family, depends upon a wage earner. The government with its public services depends upon the income of its citizens. Without work, members of the church will be unable to make possible the church's program of expansion and teaching. Unemployment during the past decade compelled many churches to default in the payment of contracts and salaries and actually slowed down the missionary enterprise so that missionaries were retained in America and few new missionaries sent. This

ought not happen again. The church cannot afford to remain silent on the dangers ahead. Certainly, Christianity has an answer. The message of the church must be formulated and delivered to those who plan and those who labor.

**Plans.** In the summer of 1943 the Brethren Service Committee requested two Brethren ministers who are very close to industrial situations to study the problems of labor and report. They discovered that one of the greatest areas of tension among people in the United States is this field and suggested Brethren people should, wherever possible, help to bring reconciliation between capital and labor, organized labor and the church and between farmers and industrial workers. Many individual problems can be solved locally where the church has most influence. Certainly, a local church can work for its members and others as the group in England did for the Midway Towns district. It is clear that some group with unselfish motives must assume leadership if we rebuild our communities on a permanent basis.

## Suggestions for Local Churches

1. Develop study groups in the churches, so that members will be informed.
2. If possible, hold joint study groups made up of farmers and industrial workers to develop an understanding, whereby tensions will be prevented or eliminated.
3. Give instructions to young people of the church concerning the problem of unemployment so that they may avoid the tensions created by unemployment and encourage them to help overcome the stress and strains in our society which might lead to conflict.
4. Our ministers should enter the field known as industrial areas with a definite purpose to build the church to meet the needs of the people who live in these communities.
5. Prepare for the return of all the people who are now dislocated by working out a plan for members of the church and for co-operation with other community agencies in solving the problems for the entire community.
6. Provide a valuable amount of

## It Occurs to Me . . .

RAYMOND R. PETERS

Yesterday two men came to my office for conferences. Their problems were entirely different. Yet in both interviews we talked about the program of the local church. One man had a number of specific suggestions which he thought would improve the educational program of the church. When he left I was inspired. The other person came with a problem that weighed heavy on his heart. He is a lonely person and is not satisfied with his contribution to life. He is seeking a better way. When he left my office I was depressed. He needed so much and I could give so little.

IT OCCURS TO ME that the church ought to be more alert in enlisting the strongest laymen as Sunday-school teachers and advisers of youth groups. It is my honest opinion that there are large numbers of outstanding laymen who would assume more responsibility in the church if they were challenged with the significance of the tasks to be done. The church needs the strongest personalities and we must go after them even in these busy days.

The church must give more attention to the lonely and heavy-hearted within the congregation. In a church of a hundred members there is always a sizable group that is in need of sympathetic counseling. The minister should head the counseling program with the help of qualified laymen. When problems are of such a nature as to need the services of the professional psychiatrist, the individual should be guided in that direction.

Teachers as counselors are needed. Are you doing your part?



time to test diligently and practice self-denial and thrift.

7. Disciplines of sharing must be practiced. If there are not enough farms or jobs, sharing is the only answer.

8. Make Labor Day valuable, rather than just a holiday.

9. Help those who possess funds to see the importance of investing in human personality in building the local church and community.

10. Give special guidance and help in finding and holding jobs.

11. Develop ways and means to assist young people to get started on farms.

#### Helps in Literature

There is available immediately from the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y., a Labor Day message. It can be secured at 4c per copy or \$1.50 a hundred. The Federal Council of Churches has provided the people with helpful material from the standpoint of labor. The United States Department of Labor, farm organizations and labor organizations provide many pamphlets, books, and magazines dealing with the problem. There are many organizations preparing helpful suggestions for the re-establishing of dislocated peoples in our communities occasioned by the war.

#### ADULT DISCUSSION OUTLINE

##### Adults as Teachers

Sunday, August 27, 1944

Scripture: 2 Tim. 2: 14-17

The church depends almost entirely upon its adults to carry out its teaching task. This topic may well be discussed in an adult group meeting, for whether or not he holds an official position as teacher or officer the adult exerts an influence in both home and church.

Discover before the time of the meeting any need there may be in your church for teachers. Have someone prepared to challenge the members of the group to accept teaching responsibilities which are open.

One speaker may give the story of George Davidson as related in the leaflet entitled *The Joy Set Before*. Or several people may give experiences which illustrate the satisfactions which are to be found in teaching.

Read the parable of the two teachers found in the leaflet, *The Price of Being a Leader*. Follow by having each person check himself on a self-rating scale or by using the chart found in the above-mentioned leaflet.



#### What to Pray For

Continued from page 11

##### Ernest M. Wampler.

Born Oct. 23, 1885.

Sailed to China, 1918,  
1928, 1937, 1941.

##### Elizabeth Baker Wampler

Born Oct. 9, 1891.

Sailed to China, 1922,  
1928, 1937.



Since Bro. Wampler is home, he has been in many of the churches, giving the story of the limitless need in China. At the present time he is writing the account in book form. This is to appear in due time. It will contain much information which the members of our church will want to read.

Sister Wampler is working with Bro. Wampler in the writing of the book about relief work in China. She speaks in our churches and meets frequently with women's groups. She has considered China her home for more than twenty years and it is the natural thing for her to have the burden of China heavy upon her heart.

#### Resource Materials

Self-Rating Scale for Church Workers. 25c per dozen.

The Joy Set Before; The Price of Being a Leader. In quantities, 1c each; single copies, free.

#### September Adult Discussion Outlines

Sept. 3. The Worker and His Task.

10. How to Meet Failure.

17. How to Meet Sorrow.

24. How to Meet Criticism.

Resource Material: How Religion Helps. 15c.

For next year's listing of adult topics see the Adult Program Guide for 1944-1945. Free.

### Correspondence . . .

#### One Faith and One Cup

A few years ago the International Christian Endeavor Convention was held in Philadelphia. At the communion service Sunday morning the crowd was so large that there were not enough cups of wine. The leader requested that one cup of wine be used for two persons. In one of the last rows, a Negro took a sip and passed the cup to a white lad, his neighbor. We wondered what would happen. The lad took the cup and drank it—and then we knew that the true essence of Christ's giving his life for all mankind had been fulfilled.—Dr. Raymond M. Veh, Editor *Evangelical Crusader*.

#### Mrs. S. N. McCann

Mrs. Elizabeth Gibbel McCann passed away suddenly and unexpectedly at the home of her son Henry in New York City, on June 18, 1944. The body was brought to Bridge-water, where it was laid beside that of her husband, the late Elder S. N. McCann, in Oak Lawn cemetery.

Mrs. McCann was a native of Pennsylvania, and was born on a farm near Lititz in Lancaster County, on March 14, 1868. After finishing the work of the public schools, she studied at the Brethren Normal, now Juniata College, from which she was graduated in the class of 1891. After this she taught in the public schools of her native state for six sessions.

Mrs. McCann will be remembered by many as one of the early missionaries of the Church of the Brethren. She went out to India in the second group of workers to our India mission, sailing on October 27, 1897. The following June 29, she was united in marriage to Elder S. N. McCann, Wilbur Stover, pioneer missionary, performing the ceremony.

To this union two children were born, Henry Gibbel and Mary Rozanna. Mary later became the wife of John W. Wright. Her health was never robust and she passed away in the fall of 1940, at the age of thirty-six. She was buried beside her father.

Brother and Sister McCann served in India for ten years, when they had to give up their work because of impaired health. They returned to America in 1907. Soon after their return Brother McCann took up the work for which he was preparing when called to the India field; he became teacher of Bible at Bridge-water College. This position he held to the time of his death in 1917.

After her husband's death, Mrs. McCann continued to live at Bridge-water for some time. Later she served as social director at Elizabethtown College for several years. In recent years she had made her home with her son in New York.

Mrs. McCann was a woman of



sterling qualities and strong religious convictions. She had many friends at Bridgewater, where she was a frequent visitor.

The funeral was conducted from the College Street church on June 21. The writer brought the message from John 8: 31-32. Brethren N. D. Cool, C. G. Hesse, and C. W. Gibbel also took part in the service.—John S. Flory, Bridgewater, Va.

## Matrimonial . . .

**Agnew-Fisher.**—Robert E. Agnew and Virginia Mae Fisher, both of Wichita, Kansas, July 9, 1944, in the home of and by the undersigned.—J. J. Yoder, McPherson, Kansas.

**Baker-Brumbaugh.**—By the undersigned in the Fairview church, Pa., Jesse Calvin Baker of Martinsburg, Pa., and Thelma La Fern Brumbaugh of Williamsburg, Pa., June 6, 1944.—Ernest A. Brumbaugh, Williamsburg, Pa.

**Brose-Clair.**—Elwyn Brose of Lena, Ill., and Marian Clair of Pearl City, Ill., at the Yellow Creek church, Ill., May 28, 1944, by the undersigned.—Galen G. Gerdes, Pearl City, Ill.

**Davis-Kornhaus.**—John Davis of North Manchester, Ind., and Margaret Kornhaus of Orrville, Ohio, in the Wooster church, Ohio, May 27, 1944, by the undersigned.—Kenneth I. Hartman, Ashland, Ohio.

**Ecker-Andes.**—J. Aldene G. Ecker of Waynesboro, Pa., and Martha E. Andes of Mound City, Mo., in the Highland Avenue church, Elgin, Ill., June 17, 1944, by the undersigned.—Harry K. Zeller, Jr., Elgin, Ill.

**Gelburd-Holsinger.**—Ralph M. Gelburd of Elton, Va., and Mildred L. Holsinger of Broadway, Va., in the Linville Creek church, Va., by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Hammond-Swigart.**—Robert E. Hammond and Charlotte S. Swigart, both of Dayton, Ohio, June 16, 1944, by the undersigned at his home.—Daniel Weimer, Dayton, Ohio.

## Fallen Asleep . . .

**Alexander, Ida C.**, widow of Andrew S. Alexander, died on April 29, 1944, at the home of her daughter in Reese, Md. She united with the church in early life and was an active member. She was in her eighty-sixth year when she died and one of the oldest members of the Edgewood church, which was started in her mother's home. She leaves three children, a sister and a number of grandchildren and great-grandchildren. The funeral was held at a funeral parlor in Westminster, Md., with further rites in the Edgewood church and burial in the Langanore cemetery in Unionville. Brethren Daniel Englar and Clyde Morningstar officiated.—Mrs. Carroll Lindsay, New Windsor, Md.

**Baughner, Howard J.**, son of Joel and the late Bertha Lucabaugh Baughner, died at the Hanover hospital on May 20, 1944, as the result of an accident. An automobile struck the tractor he was driving on the highway near his home. He was aged thirty-three years. He was a faithful member of the Pleasant Hill church. He is survived by his wife, the former Burnadette Fuhrman; one son; his father; one brother and one sister. Funeral services were conducted at his late home and at the Black Rock church by Elder G. Howard Danner and the writer. Interment was in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

**Brown, William E.**, son of David and Sarah Miller Brown, was born near Gettysburg, Ohio; he died June 27, 1944, at

the age of fifty-five years. His death came as the result of an explosion while he was delivering gasoline. He was married to Martha Stuckhart on Dec. 25, 1912, and they lived in the Trotwood community all their married life. Mr. Brown united with the Trotwood church in 1925. He is survived by eight children; his father, David E. Brown; two brothers; one sister and two grandchildren. Funeral services were conducted at the Trotwood church by Bro. Mark Shellhaas and the writer.—E. R. Fisher, Trotwood, Ohio.

**Brubaker, Joseph Y.**, was one of the oldest members of the Midway church. He was born within the bounds of the Midway congregation and lived there all his life. He leaves two children. His wife died several years ago. Since that time Bro. Brubaker had lived with his children. Funeral services were held in the Midway church by the home ministers, assisted by Rev. Russell Etter of the United Brethren Church. Burial was in the Iona cemetery.—Paul M. Forney, Lebanon, Pa.

**Brumbaugh, Ruth Elizabeth**, wife of Paul A. Brumbaugh and daughter of Wilmer and Millie Allison, died July 4, 1944, as the result of an injury received from a fall while picking cherries. She was born Sept. 1, 1896, and was married on June 4, 1918. In 1922 she united with the Fairview church; prior to this she was a member of the Lutheran Church. In 1929 she and her husband were elected to the office of deacon. She is survived by her husband, five children, her mother, one sister, four brothers, and two granddaughters. Funeral services were conducted in the Fairview church by Elders I. B. Kensinger and Ernest A. Brumbaugh. Interment was in the Fairview cemetery at Martinsburg.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

**Casteel, William Daniel**, son of Thomas and Susan E. Casteel, was born March 23, 1871, at Corinth, W. Va., and died at his home near Cuzzart, W. Va., Sept. 17, 1943. He was married to Rosa Esther Uphold on Feb. 9, 1897, and to this union were born seven children. He leaves his wife, three children, one brother, two sisters and seven grandchildren. At the age of eighteen years he was baptized. He was anointed before his death. Funeral services were conducted at the Mt. Dale church by Bro. Chester A. Thomas. Burial was in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

**Craun, John Elmer**, died July 7, 1944, at his home near Iona, Pa., where he moved from Virginia twenty years ago. He died at the age of fifty-five years. He is survived by his wife, Clara Landis Craun, and four children. The funeral was held in the Midway church, with burial in the cemetery adjoining. The ministers officiating were Brethren Wenger, Helsey and Sanger.—Paul M. Forney, Lebanon, Pa.

**Farrington, William Albert**, was born in Kosciusko County, Ind., July 27, 1866, and died June 22, 1944, in Nappanee, Ind., where he had resided since his marriage to Mary Emily Fuller on Sept. 22, 1887, at Warsaw, Ind. Mrs. Farrington died on April 9, 1943. Both united with the Church of the Brethren soon after marriage. Some years later they were affiliated with the Progressive Brethren church in Nappanee. During pre-Easter meetings last spring he was received back into the Church of the Brethren. He is survived by five children and several grandchildren and great-grandchildren. Funeral services were conducted by Bro. J. O. Winger in the Nappanee church. Interment was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

**Fouts, Samuel**, son of Daniel and Sarah Fouts, was born near Peoria, Ill., Oct. 22, 1864, and died June 27, 1944, at his home in Fremont, Nebr. He was united in marriage to Minnie High on Aug. 5, 1902, and to them were born three daughters, who survive with three granddaughters. He united with the church many years ago and lived a faithful Christian life. He served as a deacon in the Octavia church. Funeral services were conducted in the

Fremont Baptist church by Bro. F. E. Ditzler, assisted by Bro. L. L. Meck, both of the Octavia church; Dr. G. D. McClelland of the Fremont Baptist church also assisted. Burial was in the Fremont memorial park cemetery.—Mrs. Elmer Burkholder, Octavia, Nebr.

**Fox, Eva**, was born Aug. 10, 1865, to the late Samuel and Mary Stover Kipp. She died July 1, 1944, at the home of her daughter. She was a member of the church for many years and was active as long as she was able. Her husband, Amos L. Fox, died twenty-five years ago. She is survived by eight children, one brother, several grandchildren and great-grandchildren. Funeral services were conducted in the church at Palmyra by Elder Frank S. Carper. Interment was in the Spring Creek cemetery at Hershey, Pa.—Mrs. Irwin Allwein, Palmyra, Pa.

**Glasbrenner, Edward A.**, son of Edward A. and Blanche Steely Glasbrenner, was born Dec. 22, 1935, and died May 13, 1944. He was a member of the Lancaster church, Pa. Funeral services were in charge of the undersigned at the Groff funeral home; interment was in the Millersville Mennonite cemetery.—F. A. Myers, Lancaster, Pa.

**Groves, Stephen Lee**, son of Brother and Sister Merlin Groves, was born Dec. 27, 1943, and died July 3, 1944. He leaves his parents, one brother, four grandparents and three great-grandparents. Services were conducted at the Turkey Creek church by the undersigned. Burial was in the Milford cemetery.—Leroy Fisher, Milford, Ind.

## Church News . . .

### Arizona

**Glendale.**—We began the spring season with a two weeks' revival meeting. Pastor Walter Coffman conducted the first week and Bro. Paul Daugherty of Live Oak the second week. Sister Laura Sewell from Bethany Seminary helped us with our Bible school June 5-16. Bro. Coffman attended Annual Conference and is now bringing us echoes from the meetings. A choir has been organized and adds a great deal to the morning worship service. On May 21 Brother and Sister Alvin Kurtz celebrated their golden wedding anniversary. A building fund has been started with the proceeds from the sale of two lots owned by the church. Donations and pledges have increased this greatly and we are planning for the day when we can build a new church. Two families in our church have moved away and another has moved here.—Iola Heatwole, Phoenix, Ariz., July 14.

### California

**Hermosa Beach.**—Our church observed Mother's Day with an appropriate program. Three of our Sunday-school children have been baptized. At a banquet which closed a Sunday-school contest for new scholars, some nice pictures were presented to the classes for their rooms. On June 18 Bro. J. Z. Gilbert preached here, and Bro. J. F. Stephens, a former member, was also here. We had a basket dinner at the church in honor of these brethren. Our pastor attended the boys' camp at Camp La Verne and helped there, so on July 2 Bro. Gilbert again preached for us. Since our last report we have granted letters to seven who have moved away. We have received two letters, and a boy who formerly attended here and is now in the navy was baptized.—Mrs. Vinna Bowman, Hermosa Beach, Calif., July 13.

**Laton.**—Bro. O. C. Sollenberger was with us June 19, 20. The slides showing present conditions in China and his inspiring messages were appreciated. The group present voted to take a special offering for relief work. Our business meeting was held on July 3; Elder Floyd Yearout of Fresno presided. He spoke briefly on some timely messages from our recent Annual Conference. The ministerial board reported that it has no one in



view as our pastor for the coming year. Our present pastors, Brother and Sister Dayton E. Root, are leaving Sept. 1 to continue their seminary work. The Sunday-school attendance is increasing. We are trying to keep in touch with all of our young people away from the church. We are enjoying the ones who are home from college for the summer. Our hearts have been saddened by the loss of several pioneer members by death, Sister Josephine Whitney, Brethren A. L. Jewett and J. S. Strole.—Mrs. Robert H. Jenkinson, Laton, Calif., July 7.

**La Verne.**—Our aid society is busy with Red Cross work and Greek relief sewing, in addition to the regular program of quilting, fancy work and goodwill projects. On July 20 this group is sponsoring a birthday dinner for the entire congregation; the proceeds will go to the church redecoration fund. The community church vacation Bible school is being conducted at our church. The annual election for women's work officers was held recently. On June 25 Dr. D. W. Kurtz gave a report of the Annual Conference.—Grace Hileman Miller, La Verne, Calif., July 3.

**Raisin City.**—Mr. Taylor, dean of men at Reedley Junior College, gave an interesting talk on a recent Sunday evening. Mother's Day was observed with a family dinner at noon; the juniors presented the evening program. On May 21 a group of young people from Easton presented a missionary play. Pastor W. I. Liskey and a group of young people attended the district conference of the B.Y.P.D. at Modesto. For several Sunday evenings our pastor directed the adults and young people in the study of How to Pray, by E. Stanley Jones. The men's brotherhood entertained their families at dinner; they have had a successful year and will start meeting again in October. The young people are sponsoring a recreational program. Two lots of the church have been converted into badminton, tennis and croquet courts. On June 11 the children presented a children's day program. On June 18 Bro. O. C. Sollenberger gave a message and presented pictures of conditions in China. The women's work will continue their program throughout the summer and will resume the missionary meetings in October. On June 19 they entertained the fathers and sons at a family dinner. Mrs. Pence, a missionary to Turkey, recently related some of her experiences to us. Some ladies from the Fresno church were with us and enjoyed this program. Two weeks later they assisted us in finishing two quilts. Brethren Paul Longenecker and W. I. Liskey are attending the ashram at San Anselmo theological seminary. Bro. Longenecker brought our sermon on July 2. A number of our group are planning to

attend the Green Horn camp in August. Our Sunday school continues to grow and the evening services are well attended.—Mrs. Minnie Mower, Raisin City, Calif., July 11.

#### Florida

**Okeechobee.**—On May 28 a farewell dinner was held at the church honoring Bro. F. M. Hollenberg and family, who were leaving for Indiana. They were presented with a suitcase by the church. Bro. Hollenberg has served this church for nearly five years. The dinner was also in honor of Brother and Sister H. P. Garner, who are the new pastors and are here



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from Pioneer, Ohio. Bro. Hollenberg preached the installation sermon. On June 20 the new parsonage was dedicated. On July 4 we had our Sunday-school picnic on the shore of Lake Okeechobee. July 3-15 we had a vacation Bible school with Mrs. Minna Heckman of Chicago directing. The school closed with a program. The ladies' aid has been doing relief sewing for Greece.—Mrs. Victor Dömer, Okeechobee, Fla., July 15.

#### Idaho

**Boise Valley.**—We are happy to have Brother and Sister Truman Northup with us again. They arrived on June 30 and he delivered the message on July 2. We had a clean-up day before they arrived and did what we could to make the parsonage and surroundings seem homelike. Plans are under way for a vacation Bible school to begin soon. The ladies expect material to arrive this week to make children's garments for relief in Greece. Brother and Sister C. N. Stutsman have moved to Nampa.—Mrs. Clara Carlson, Meridian, Idaho, July 7.

#### Illinois

**Decatur.**—The attendance at our church and its activities is encouraging. We had an inspiring candlelight service on April 12, conducted by Pastor John Wiedand. We have a 100% Gospel Messenger club. Three persons have been baptized recently. The mothers and daughters had a tea on Mother's Day. Bro. Benton Rhoades of the National Youth Cabinet gave the morning sermon on May 21. Three babies were consecrated in a special service recently. On children's day the juniors were in charge of the morning service and the primary department furnished the evening service. Bro. Wiedand attended Annual Conference. Bro. E. R. Hendricks of Mt. Morris was speaker at the annual missionary meeting at La Place on July 2. A vacation Bible school was held at our church June 19-30.—Mrs. Merton K. Wolfe, Decatur, Ill., July 11.

**La Motte Prairie.**—We met in council on July 11 with Elder D. C. Ritchey of Hollansburg, Ohio, presiding. Pastor Dow Ridgely comes each second and fourth Sunday to fill the appointments here during the summer, but expects to be with us all the time after Sept. 1. A place for him to live has been arranged. We have been unable to secure anyone to conduct our revival meeting this fall. We are helping to purchase a picture projector for use in some of the churches of Southern Illinois. Bro. Ausby Swinger of the Hurricane Creek church preached for us on the evening of May 21. The ladies' aid cooked a few threshing dinners this year.—Mrs. Laura Plunkett, Palestine, Ill., July 13.

#### Indiana

**New Hope.**—We met in council on May 27 with Elder J. Andrew Miller presiding. Our love feast was held on May 28 with Bro. Miller officiating. On June 1 Brother and Sister Donald Frederick of Bethany Seminary came to serve our church during the summer. Bro. Frederick has been bringing very helpful sermons. Each Wednesday night he instructs a class in the rudiments of music. Sister Frederick has a story hour for the children each Sunday evening. Our B.Y.P.D. has very interesting programs each Sunday. On July 9 Bro. J. A. Miller gave us a report of the Annual Conference.—Mrs. J. M. Kaylor, Crothersville, Ind., July 12.

**North Webster.**—On the first of May Pastor and Mrs. Lester Young resigned because of Bro. Young's poor health. We had several good speakers in May and Bro. Young was with us for the Mother's Day program. We also had a Father's Day program. On June 1 we secured Brother and Sister Willis Kurtz as our summer pastors. The aid society sent two packets to the C.P.S. camps, some items to Camp Mack, and a box of materials and

## Announcements . . .

#### DISTRICT MEETINGS

Colorado—Camp Pine Crest, Palmer Lake, Aug. 12-14.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Northern—Camp Mack, Milford, Aug. 15-17.  
Indiana, Southern—Nettle Creek, Brick house, Aug. 22-24.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Iowa, Southern—South Keokuk, Aug. 19-21.  
Missouri, Southern, and Arkansas—Mountain Grove, Aug. 18-21.  
North and South Carolina—Little Pine, Aug. 1-12.  
Ohio, Northeastern—Hartsville, Aug. 29-31.  
Oklahoma, Panhandle of Texas and New Mexico—Waka, Texas, Aug. 22-24.  
Tennessee—Walnut Grove, Aug. 8-10.  
Texas and Louisiana—Nocona, July 28-30.  
Virginia, Eastern—Locust Grove, Aug. 9-11.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.

#### LOVE FEASTS

##### West Virginia

Aug. 27, Beaver Run.



all of our used literature to an orphanage. We have eleven young people in service. On July 2 the church was invited to the home of Brother and Sister Kurtz for a basket dinner and social. One girl and two boys were sent by the church to Camp Mack. We are having Sunday evening services now.—Minnie Goppert, Syracuse, Ind., July 17.

## Iowa

**Monroe County.**—Our church received a certificate of merit for the 1943 rural service program, awarded by the extension service of Iowa State College. We have installed a new furnace in the church. A successful vacation Bible school was held June 12-23. Some of our intermediates and young people are planning to attend camp at Pine Lake in August. Pastor Francis Shenefelt continues to bring us inspirational sermons. We are looking forward to our evangelistic services which will begin Aug. 21 with Bro. Charles Dumond, Jr., assisting our pastor. Bro. E. M. Studebaker of Bethany Hospital was with us in April and showed sets of pictures on hospital work. Our pastor attended the seminar on the Christian Rural Family, conducted by the Iowa Christian Rural Fellowship; it was held at Ames April 19, 20.—Mrs. W. E. Reeves, Albia, Iowa, July 10.

**Ottumwa.**—We have received seven members into the church by baptism. Mother's Day was observed with special music and a play, Mother Blessing's Job. Vacation Bible school began June 5 and lasted two weeks. The offering given by the children amounted to \$13.29 and was sent for China relief. The ladies' aid is busy quilting. Two young men from our church, Edward Murray and Charles Lunkley, graduated from McPherson College in June. The Busy Bee class has one member who has been bedfast for several months; the class has made several trips to the home to sing and to take flowers. Bro. Leslie Rogers is with us this summer as assistant pastor. The young people, with Bro. Rogers as leader, are taking charge of all church services during July. The B.Y.P.D. and the women's missionary society have each donated \$25 to the building fund of the church. The members of the district board of administration were guests of our church on July 9. Bro. Harry K. Rogers of Corning brought the morning message.—Mrs. Paul Ruby, Ottumwa, Iowa, July 12.

## Kansas

**Pleasant View.**—Some redecorating has been done in the parsonage. On the evening of April 24 our women's group entertained their families at a basket dinner. May 6, 7 the young people's conference convened here; five churches were represented. A banquet was held on Saturday evening and a sunrise service was enjoyed Sunday morning. We are doing very well in keeping up our quota for Brethren Service. At the evening service on May 7 the young people rendered a Mother's Day program. During the morning worship hour on May 14 the men and boys gave a program honoring the mothers. On May 28 we met in council; it was decided to increase our pastor's salary \$15 a month. It was also decided to hold meetings in November if an evangelist can be secured. On June 2 our women's work met in an all-day meeting; a covered dish luncheon was in honor of the children, who gave a short program. At this meeting we decided to send \$25 to McPherson College to purchase a bed for the girls' dormitory. In the afternoon we held the mother and daughter tea. On June 12 a two weeks' Bible school began. The children brought pennies each day; the total offering amounted to \$8 and was sent to a crippled children's fund. At the close of the school a program was given. Father's Day was observed with special music.—Mrs. Barbara Showalter, Hutchinson, Kansas, July 10.

## Kentucky

**Rock House.**—At our council meeting Bro. Keither Wilson tendered his resignation as our elder; he has been with us for the past several years and we regret losing him. Bro. Ernel Staton, who is in the army, was home on furlough and preached for us on June 25. The work camp at Rock House is under way now and the young folks are doing a lot of work. The boys are improving the church and grounds and the girls are teaching a Bible school. Don Rowe, the camp leader, is also our summer pastor. These young people are greatly liked by the church and surrounding community. On Aug. 12 we will observe the love feast; a dedication service and a basket dinner will be held on Aug. 13. We are expecting brethren from other parts of the brotherhood to be with us.—Mrs. Sadie Duncan, Heisey, Ky., July 7.

## Maryland

**Edgewood.**—The church attendance has been very good during the past months. Our love feast was held on May 7 with Bro. Aubrey Schneider in charge. Bro. Daniel Englar brought the Mother's Day message. Our class meeting was held on June 2; after the business session we had a birthday party in the church basement; the tables were decorated to represent the months of the year. We had children's day services on July 18. Bro. Clyde Morningstar was our delegate to Annual Conference. The ladies' aid meets nearly every week and is kept very busy.—Mrs. Carroll Lindsay, New Windsor, Md., July 10.

**Living Stone.**—Twenty persons have been baptized since our last report. We feel very fortunate in having secured Bro. B. M. Rollins as our pastor from April 10 to June 30. Among the things accomplished during his stay here are the successful conducting of our new building fund drive and the redecoration of the parsonage. He preached the baccalaureate sermon in one of the local high schools. We had our love feast on May 7. May 14 was observed as both Mother's Day and building fund day. Special morning, afternoon and evening services were held. We went over the top by raising almost \$4,000 for the new building fund. Bro. Rollins and Sister Rowe were our delegates to Annual Conference. Previous to Bro. Rollins' farewell sermon on June 20, he was honored with a picnic given by the Honor class and a party by the Work and Win class. The B.Y.P.D. is furnishing our boys in service with the news at home. On July 1 Bro. Arthur Scrogum of Accident, Md., became our pastor. The church council and installa-

tion services for Bro. Scrogum will be held on July 18, at which time Elder J. A. Robinson and all members of the district ministerial board will be with us.—Walter H. Boone, Cumberland, Md., July 8.

**Oak Grove.**—On June 11 Bro. W. T. Garber of Palmyra, Pa., began our evangelistic meetings, which lasted through June 25. Five persons were baptized on June 24. We had our love feast that evening. On June 25 we had an all-day meeting. Bro. Garber preached in the morning. Dinner was served at the church. The afternoon program consisted of song services from other churches; talks were given by Bro. E. T. Fike of Eglon, W. Va., and Bro. Garber. On Sunday evening Bro. Garber gave his last sermon. We have Sunday school every Sunday morning and a young people's meeting every Sunday evening. Preaching services are held on the second Sunday of each month by Bro. Jonas Sines of Pine Grove and on the fourth Sunday by Bro. P. P. Snyder of Deer Park.—G. J. Ferguson, McHenry, Md., July 10.

## Michigan

**Battle Creek.**—The ladies' aid sent another packet to Camp Wellston. The Friendly Bible class recently gave \$100 to the parsonage fund. We also pledged to give \$75 by Sept. 1. A mother and daughter banquet was held on May 12; the guest speaker was Mrs. Jesse Shull. The dedication of babies was held on June 11. A vacation Bible school was held for two weeks, beginning June 12. On June 19 Bro. Herbert Fisher brought the morning message. On July 8 we met in council with Bro. Hiram Peters in charge. Bro. Peters brought the morning message on July 9.—Mrs. Florence M. Snow, Battle Creek, Mich., July 15.

## Minnesota

**Worthington.**—Our church enjoyed a two-week revival meeting which closed with the love feast on Sunday evening, July 2. Bro. C. D. Bonsack of Elgin, Ill., was the evangelist. As a direct result of the meetings five united with the church and one was reclaimed. The vacation Bible school was held during the first week in June. A program was given by the children on the following Sunday evening. Our church was well represented at the young people's conference at Sheldon, Iowa, on June 5. On July 4 a community picnic was held in the grove on our church grounds. The annual convention of our county council of religious education will be held in our church on Sept. 17.—Mrs. H. H. Hauenstein, Reading, Minn., July 6.

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# GOSPEL MESSENGER

Volume 93

AUGUST 12, 1944

Number 33

## The Christian Community

The church is in the center. Its tall white spire points upward like a Gothic finger calling our attention to God, and is the most conspicuous thing in the village. Green fields and meadows, hedged by trees or surrounded by forests, sweep down to the town and to the church as if to make going to church easy. From these fields the villagers and farmers "make their living"; through this church they catch the spirit that makes living worth while. If the church were not there this picture would portray only fields and houses, grass and trees; the "community" would be gone and with it much of the beauty that reaches out from this setting to make us feel so much at home.

This picture comes from New England. It sets forth strikingly the way America began. But as the center of our interest in a growing America passed from the quiet Christian community to the jarring metropolis, and from the little white church with its tall spire to the office building with its taller skyscraper, some of the leadership that once characterized America passed from us.

The leadership that our world needs now must come out of Christian communities that are church centered. And this leadership must show us how to make the world into a Christian community which will always keep the church of Jesus Christ at its center. Only this can save us.

"For there is none other name under heaven . . . whereby we must be saved."

D. W. B.



Photo by Ewing Galloway



## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

**AUGUST 12, 1944**

**Volume 93**

**Number 33**

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## Around the World

Only seventeen per cent of the rural homes' in the United States have running water.

The Canadian Council of Churches has been created after a long period of negotiation and planning. Six denominations have signified their intention of joining the new organization.

The Presbyterian synod of Ohio, at a session in Wooster, recently passed resolutions urging that the state department increase passport privileges to missionaries to all except military areas.

In four years, drinking of taxed liquor in the United States has increased thirty per cent. The bill for the last full year reported was six billion dollars. This does not include the large increase in the illegal sale of liquor.

Teachers are being trained to help boys and girls set up home workshops as substitutes for gang life, at the state teachers' college at California, Pa., President Robert M. Steele told a committee of the American Association of Teachers' Colleges.

More than one-half the boys and girls under eighteen years of age employed last summer in the six industries in New York state covered by minimum wage orders—hotels, restaurants, laundries, beauty service, cleaning and dyeing and confectionery establishments—were working in violation of some section of the child labor law.

The report of the International Labor Office estimates that of the child population up to the age of fifteen in the occupied countries in Europe, excluding the occupied parts of the U. S. S. R., the vitality of probably forty millions is being sapped by undernourishment, and that the physical damage is in some cases irreparable.

Evidence of continued resistance of the church in Denmark is seen in copies of the underground newspaper, Kirkens Front (Church Front) received by the Office of War Information. A typical issue contains articles about the resistance of churches in Denmark and other occupied countries, items about pastors who have escaped and pastors who have been arrested, and notes from churches in both occupied and unoccupied churches.

The Rev. Norman Goodall, Congregationalist minister, has been named to succeed the late Dr. William Paton as secretary of the International Missionary Society, it was recently announced in London.

Books of human interest rule the booming book market in wartime China today, following a trend that began a few years ago. In 1942, nearly half of the new books were of the class which includes fiction and nonfiction stories, poetry, prose and reportage.

The life insurance companies in the United States during 1943 paid approximately \$37,766,000 to the beneficiaries of 75,000 policy-holders who died less than a year after they had taken out a life insurance policy, according to a compilation made by the Weekly Underwriter.

For the fifth time, Honan University in China has been a refugee from Japanese attacks. In May, thirty students in the school were killed, forty others were captured and many were wounded, when the 1,300 students took refuge ten miles from Sunghsien in the mountains.

Ohio, the state that gave it birth, will be the scene of the seventieth anniversary meeting of one of the oldest woman's organizations in America when the National Woman's Christian Temperance Union holds its annual convention at Columbus, Ohio, Sept. 14 to 19. The national W. C. T. U. was organized in Cleveland in 1874.

The American Bible Society announces the election of Mr. Daniel Burke of New York City as the president of the society. Mr. Burke, a Methodist layman, is head of the firm of Burke and Burke, attorneys, and has been a member of the board of managers of the Bible Society for twenty years, having served on the foreign agencies and finance committees.

The Norwegian Mission Association, Norway's greatest free Christian organization with 9,700 local groups throughout the country, has been taken over by the National Socialists, according to Swedish newspaper reports. Documents and funds in the central office in Stavanger were confiscated and the association's chairman, Priest Kornelius, was driven from the town. The secretary-general has been arrested and replaced by a National Socialist.



## Editorial

### The Necessity of Goodness

"But the fruit of the Spirit is . . . goodness" (Gal. 5:22).

To have a better world we will need good plans, but far more important than that is the necessity for good people.

Simple people living close to the soil often get much closer to basic truth than those who live in more complexity. That is the reason it was easy for the Africans to classify their white acquaintances into two groups and to do it readily. The classifications were "God's people" and "the people who seek for their own ends" or "selfish people." Into the first class they placed most missionaries, but not all. Into the second classification they lumped government officials, miners, soldiers and merchantmen in general. Oc-

asionally one of these could leap the hurdle and get into the first classification, but, again, not often.

The most interesting thing about this, however, was the readiness of classification. When one met stranger Africans or went into a new village; the Africans were kind but reserved. On their faces was written clearly a large question and their responses were noncommittal. But before the acquaintance had progressed a half-hour they spoke among themselves and made their classification: "God's person" or "self's person." To be placed in the former classification was a worthy honor, and only thereafter did the atmosphere warm up so that friendship could flow.

Those of us who were missionaries would like to think that the

readiness of these forthright people to make a classification was occasioned by their ability to look deeply within the human breast and to see there intrinsic goodness or the lack of it. Though they made some mistakes, those not children of God were not usually so classified.

To be known as a good man one must be a good man. Goodness comes from within out; if it is not there, even though the mannerisms be smooth and the conduct courteous, one readily detects that it is not there. Genuineness is another word we can use for goodness.

Goodness is a fruit of the Spirit; it is a product of association with the Spirit of God. Fruit does not come at once after the planting; rather it blesses the plant only after its roots have dug deeply into mother earth and anchored themselves there. This fruit of the Spirit, goodness, is like that. It comes in the individual only after he has been anchored securely and steadfastly in the Father God.

Nor is goodness a fruitage which can be plucked off the tips of the branches, leaving the stalk quite denuded of it. Rather it is more like celery in which the fruitage is the whole of the stalk and the heart in the center is the best part of it. Goodness must permeate and totally occupy and completely become the whole man. Rooted in God, he becomes good. And while he is rooted in God goodness cannot be taken away from him.

We need good plans to have a good world, but before we can have them, and, therefore, far more important than the plans is the pleading necessity for good people, those who are rooted in God.

May we rest in God and so become a part of his goodness. D.W.B.

### Drought in Illinois

We have had a drought in Illinois. As opportunity offered we have watched the cornfields and the gardens. The same things we have seen happening here have been observed to happen also in other parts of the world when water is insufficient. Plants in Kansas and Pennsylvania and Africa and Illinois behave similarly.

One thing about plant behavior seems especially considerate. When the stalk is endangered its reaction seems to be to absorb the danger it-

### Thinking About the News...

#### China

A pincer movement moves north and south across China and at this writing bids fair to cut that great country in two. The ease with which American troops were defeated and with which the American air force in China was pushed out of the conflict reveals how meager has been the amount of war material sent to China in contrast to that which has gone to Russia and to England. Lustily we cheered Madame Chiang Kai-shek when she addressed our Congress and without hesitation we proclaimed her "the first lady of the world." Christian leaders have been hopeful that the presence of the Generalissimo at the peace table would greatly strengthen the possibility of there being at least some Christian fair dealing in the deliberations which will occur there. We have been glad that China is a part of the big four.

But recently China's part in the future role of the world has come in for very little open discussion. Some rumors are about that China is already looking for a seat of government in exile and that shortly China will be out of the war, save for guerilla activities in the highlands. Some writers are predicting that the last throes of the Asiatic war will be fought against a Japanese army which has moved into and occupied China. We do not know whether these apprehensions may materialize or not but here are some important questions which deserve answers:

1. Has the unbalance of material sent by the United States to the allied nations been due to an international design which we have not yet been allowed to see?

2. Could a part of that design be that our declaration against imperialism in Asia means only Japanese imperialism and not the continuation of Western imperialisms?

3. Could it be that the other powers consider that a weakened or a defeated China will be able to ask fewer embarrassing questions at the peace table when "spheres of influence" are determined in the East than a strong China?

4. Why are a few columnists already beginning to "smear" the Chiang Kai-sheks?

5. Or has all of this come about only because it is hard to get equipment into China?

This final question is a difficult one, too.

6. Since the war leaders themselves tell us that little can be expected from the peace should not all Christians become informed about the world situation, pray for light to come into the darkness, and prepare unitedly to take such steps as the Lord may direct to demand that Christian principles be brought into this peace?

D. W. B.



self in order that its children might live. The cornstalk instead of growing to six feet remains stunted, and, feeling death near, it hurries its energies into the tassel and the ear. The beanstalk remains short and withered and turns brown, but it shoots out a host of little beans. In each case the stalk has sacrificed its luxuriousness of foliage that its children might prosper.

The plant is wise in doing this, for its only hope of living again is to live through its children.

Men are often not so wise. They sometimes think first of the stalk, themselves, and only secondly of the children. Some are doing that now. Wages are high; the pressure for workers is great. Father works; mother works. The children, supposed to stay at home, wander the streets; juvenile delinquents are in process of forming. A goodly heritage from sturdy ancestors will not be passed through this father and mother to the generations yet to be. For in these difficult times, this spiritual and intellectual drought, these parents got twisted in their values. They thought not first of the child, or of the morrow which waits to be served and benefited through this child, but rather of today and of themselves. And the children suffer. There is drought in Illinois.

D. W. B.

## Wondering About Lions

If you have ever been at your wit's end, and then suddenly found the way out, you know something of how the psalmist felt when he wrote: "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

The whole of Psalm Thirty-four registers the relief and gratitude of one who had experienced quick and complete release. Now it is in the midst of thoughts about what God does for the righteous that one finds the line about lions lacking and suffering hunger. It would not be surprising if the lions thus mentioned were the old animals unable to hunt as in the days of their strength. But strangely enough, one reads that even "the young lions do lack, and suffer hunger." But what connection is there between lions and the psalmist's problem?

The inference seems to be that the lion represents a way of life that appears more successful than it really is. What more lionlike than to go out and take what you want, and yet in the very taking the lion destroys

that which is needed to continue to keep him alive.

If a lion and an antelope were alone on a Robinson Crusoe island, the stronger of the two creatures would have a hard decision to make—provided a lion is capable of thinking. He would starve if he did not kill the antelope, and would soon starve if he did. Antelopes can live without lions, for they eat grass. The lion must have his antelope steaks or die.

It is, of course, hard to tell just what the psalmist was thinking when he inserted that line about the young lions and their suffering from hunger, but the apparent inference is that the evil or predatory man is really not as successful as he seems. "Evil shall stay the wicked."

Wondering about lions, it may not be so strange after all that "young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." H. A. B.

## Jesus' Prayers

The Jews were experts at prayer. They knew the prayer ritual, performed it and liked it. They had been taught its intricacies from their youth. First, one must face Jerusalem; then it was well if one spread a prayer rug and removed his shoes. Some hand washing and even some bathing of the feet was in order. Hurry and bustle were put aside; three times a day the prayer hour took precedence over everything else. One prostrated himself and touched his forehead to the sand that the brown patch adhering there might testify that he had prayed. The Jews were faithful in prayer; if one wished to know how to pray let him ask the Jews; they knew.

Jesus was a Jew and he had learned the litany of prayer from his Jewish teachers. But the ritual did not confine him or bind him as it did the others. There were many things about him that were strange, it seemed to his disciples, but this was one of the strangest. When he prayed he reached out beyond the formalism and spoke to God as if he knew him and loved him and wanted to talk with him. More than that, it seemed as if God knew him too and held nothing against him. Jesus seemed to assume that God was as eager for the conversation as he was and as happy to enter into it. In fact, it seemed that earth dropped away when Jesus prayed and that heaven drew near. Though they were surrounded by the multitudes, yet when Jesus prayed they seemed

to be alone in the midst of the throng, just Jesus and God.

The Jewish experts recognized this and marveled at it. One day they could withhold themselves no longer, but instead of taking him to task about his informality in prayer, they by-passed their long study about prayer and called out hungrily, "Lord, teach us to pray!"

The prayer he taught them requires less than thirty seconds to pray. One can pray it, not three times but a hundred times a day; as he lifts his eyes from his work, waits for the traffic light to change, pauses at the end of the row while hoeing the garden or cultivating the corn. And one can teach it to his children as they kneel for a moment beside the bed before they plunge from a busy day into restful sleep.

The prayer, moreover, comes back directly upon the head and the heart of the one who prays. "Our Father," it says, "help me to make thy kingdom come; in me first so that I can be forgiving; make me feel brotherly toward all thy family so that I can work to bring about the day when we all will call thee our Father; may thy will be done now in me and for thy glory." It has other petitions too, but the refrain, "Thy kingdom come now in me," resounds again and again through this half-minute prayer. One cannot really pray it without pressing up close against the heart of God, just as Jesus did in all his prayers.

Under the olive trees in Gethsemane on that fateful last Thursday night before he was killed, this same petition was the first burden of his prayer for himself: "Thy will, O God," he cried, "may it now be done in me and through me." Assured and strengthened he went out from there to suffer, for only in that way was his prayer to be answered.

And finally down at Emmaus when the two disciples had failed to recognize him through their tears during all the afternoon, it was in prayer that they again knew their Lord. For as he broke the bread and lifted up his face to God they knew no one else ever prayed like that; it must be the Lord, they concluded, again talking to his Father and being grateful, even in this hour, for bread. And through his prayer their courage came back, purpose filled their hearts and they went out to do his will and to suffer for his sake.

And so his kingdom is coming. He prayed for it and he taught us to pray for it.

But even yet, oh, Lord, teach us to pray.

D. W. B.



Brick church near Daleville, Va.



Keeping the Rural Church Strong is another in the series of articles on the church and the rural problem by I. W. Moomaw. The Church and the Rural Problem appeared in the Gospel Messenger for Nov. 27, 1943; The Rural Family and the Church in the Dec. 18, 1943, issue; Rural Youth, Farm Opportunities and the Church in the Jan. 15, 1944, issue. Another one is in preparation.

I. W. MOOMAW

## Keeping the RURAL CHURCH STRONG

It is said that "religion is the cutting edge of permanent human advancement." The present rural life movement should have deep spiritual meaning if it is to lead toward goals that are worthy and lasting. We have seen notable improvements in the quality of livestock, in soil conservation, and in the saving of human labor and we are indebted to those who have given us these contributions. But important as they are, their value will be limited unless they are dedicated toward meeting the deeper longings and needs of life.

It must be apparent to all that rural life is passing through a period of transition. The twenty years prior to 1937 brought an unprecedented amount of mortgage foreclosure and loss of equity in land on the part of farm people. Owing to the migration of families and other causes many of our original neighborhoods and communities have disappeared. As a result, many churches has lost their community roots, and even survival has become difficult. There is, so far, no reasonable assurance that this will not happen again. The church without deep roots in the community is in a precarious position. One of the present-day challenges is that the local church find its place and help to build the new community which is emerging.

In order that the rural church remain strong, it is essential that it be located in the midst of a reasonably large number of families who either

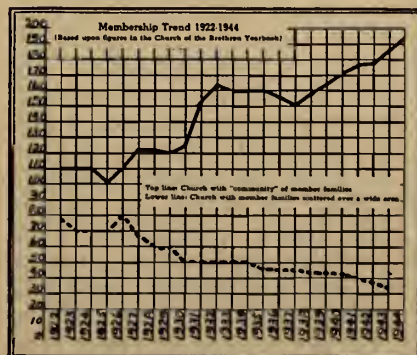
own their homes or are moving toward home ownership. Without this permanent base the open-country church stands in constant danger of dying at its roots. Many of the more successful pastors are those who have given a considerable amount of attention toward the establishment of families in the community. The accompanying graph helps to illustrate this. The two lines present the membership trend for two typical open-country churches for the period from 1922 through 1943.

The church whose membership trend is illustrated in the upper line has retained strong ties, having its "community" of member families. Eighty per cent of all members reside within a four-mile radius from the church. There are strong fellowship bonds and a keen sense of belonging. Under these circumstances, the church can grow and make a notable contribution to community improvement. As long as it does this, its future is reasonably secure. This does not mean that there should be communities with all families of one denomination. The experience of many churches during the past twenty-five years does suggest, however, that there must be a sufficient number of constituent families residing near enough to a church to provide an adequate base. The church can in this way have its own community or fellowship as a recognized part of the larger social and economic community.

The lower curve illustrates the

membership trend in a church which has been less fortunate. It, too, was an open-country church with community factors originally similar to those of the first church. It has lost eight farm homes during the past eighteen years. The closest family now resides one and a half mile from the church. The remaining families are scattered over a wide zone where pulls from other communities draw them from the church rather than toward it.

Of course, there are many factors which help to account for the stability or the decline of a church. There is, for example, the story of the aged vicar who saw his church dying and called in his artist friend for some suggestion and help. The artist inspected the church building and left. The vicar waited for several days, thinking his friend would draw the picture of a tumbledown church with weeds and trash about the door. Instead, the artist came with a picture of an elegant structure with shrubs and flowers. But with a clear inset, he showed the of-





fering box for others. That, too, was large and elegantly carved, but the opening was closed by a dust-laden spider's web. Family land tenure, proximity to the church and a sense of community are by no means the only factors in church stability, but they are extremely important.

*North Manchester, Ind.*

## That Thou Appear Unto Thy Father

R. H. MILLER

"Let not thy left hand know what thy right hand doeth; . . . and thy Father which seeth in secret himself shall reward thee openly. . . . And when thou prayest, . . . enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. . . . When ye fast . . . appear not unto men to fast, but unto thy Father which is in secret."

In these familiar words Jesus lays his finger on the one defect which is so likely to mar all virtue. "What will people think?" "What will people say?" "How will this affect my standing? my profits?"

In alms, prayer or self-denial one will think either of pleasing men or of pleasing God. If one's chief thought is the praise of men, God is pushed out of the picture, with the result that one's words and actions become a kind of meaningless performance. Hamlet's reading was such a performance. Polonius finds him reading a book, and asks, "What do you read, my lord?" Hamlet replies, "Words, words, words." There was no profit or enjoyment in it, just a form of motion from which the life had departed.

A Jewish official is addressing a Roman ruler: "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness." No regard for truth in these words! Their sole intent was to flatter Felix so that he would grant their desire to have Paul killed. An eloquent form of words, without life.

There is no kind of humbug which is more despicable than this of saying one thing and meaning another. And when the words and actions concern man's communion with God, and the use of them is meant to enhance one's personal popularity and profit, the humbug must be said to have reached its lowest possibility.

If a man enters upon a religious observance, hoping thereby to attain inner peace, all the while thinking about the praise that men will give him, he comes to the end of it with that hope disappointed. His inner hunger is still there. The result may be one of the following three:

1. He may omit religious observance altogether. He tried it and got no inner satisfaction out of it, so he sees no just cause for continuing it. Many people drop out of the church and its services, because they do not get the results hoped for, not knowing the fault is their own in giving

## The Will to Win

ROBERT BYRD

The sky is the limit  
To him who tries,  
But patience the ladder  
By which we rise—  
Patience and effort  
And will to win,  
For victory belongs  
To the sons of men.

Fortune nor fate.  
E'er willed defeat.  
Dies are cast only  
Against the cheat.  
Luck is no goddess  
Nor rules the skies,  
For whoever willeth  
May win the prize.

Genius is what?  
But a common man  
Willing to labor  
And dream and plan;  
One who refuses  
To brook defeat  
Or stop till the end  
And admit he's beat.

God is the keeper  
Of him who tries  
And uses the talent  
That in him lies.  
Patience and effort  
The task fulfills;  
Victory belongs  
To the one who wills.

*Irricana, Alberta, Canada.*

too much thought to what people will think and say of them.

2. He may get the praise of men for which he has been seeking, blindly takes it for a religious gain, and so keeps up the performance of religious formalities. This is the conventionally religious man. He holds a form of godliness but denies the power thereof. He speaks in Christ's name, and in Christ's name does many wonderful works, but neither knows the other. Of such were the Jerusalem leaders with whom Jesus had long and relentless conflict.

3. He may go through the form,

but finding his inner life unsatisfied, his soul without peace, he increases and intensifies the outward form. Saul's increasing zeal as a persecutor of the church is a case in point. Everyone has been impressed by the simple forms and meager equipment of the church in apostolic times, yet how adequate and effective they were! The same is true of our own rural ancestors and of many foreign mission fields today. In contrast to that simplicity is the elaborate paraphernalia, along with a relative joylessness and ineffectiveness, of the church in certain other times and places. This contrast emphasizes the fact that men often compensate for an unsatisfied inner need by adding more external trappings.

Overdeveloped religious ceremonials, vast and expensive equipment, much human oppression and exploitation are the matured and ripened result of unmet inner hungers, which in turn are the result of seeking the praise of men rather than the praise of God.

To show off one's giving, praying and self-denial always has a bad effect on other people. This bad effect takes different forms.

A simple honest soul of the less privileged class looks upon a trumpet-sounding, street-corner Christian and says, "What a wonderful Christian that man is! I could never attain to that." And he does not try. The common people of Jesus' day were of this sort. They called the Pharisees "the righteous," and they accepted for themselves the judgment pronounced upon them by the upper crust; these common people believed that they were hopelessly ignorant and unclean. The low estate of these "people of the land," as they were called, was directly traceable to the way their leaders showed off when they performed their religious duties.

A man of keener mind and stronger metal, seeing through the hollow show, turns thumbs down on the whole business. "He shows off with alms, prayer and self-denial just as any man might show off an expensive automobile or fine clothing." The former is more to be despised, for it employs sacred forms for an evil purpose. An exhibition of one's piety always has a bad effect on other people.

Let giving, praying and self-denial be done to please God, not men. The heart will then be satisfied and religious faith will be commended strongly to those who are indifferent to all religious beliefs.

*North Manchester, Ind.*



## Shall the Churches Administer Conscription?

RALPH TOWNSEND

In early 1944 after three and one-half years of conscription for the purpose of carrying out a program of militarism which was supposed to eliminate the cause of the present war, and prevent future similar crises, the May bill was proposed for permanent military conscription. Certain means may be employed in crises situations that are not justifiable during normal times. Only in totalitarian states where the individual is completely subject to the state does a continuous state of crisis exist and thus need for permanent conscription arise. We have come to the place where some decisions need to be made. Are we going to have peacetime conscription or solve our problems some other way? If conscription is enacted and alternative service provided for, should the peace churches offer to administer it? In order to answer these questions let us consider the following: 1. What peacetime military conscription would do. 2. Alternative service. 3. Work for better solutions to the problems to be met.

### What Military Conscription Would Do

1. Each young man would be side-tracked for a year at a time when he should be getting into a job that would lead to his lifework, or be preparing himself in some other way for his lifework. A year of military conscription would prepare young men neither for jobs nor for useful places in the community. A year's military training would not in any way train youth for living in a democracy. It would only make them more dependent upon the state and bring on the establishment of the totalitarian state.

2. Some are claiming that it would build healthy bodies, teach young men to live in the open and teach them a lot of useful skills. In the first place if it did all of these things there would not be much time left for military training. In the second place these things should be done by the home, the school and the community for both girls and boys.

3. The resources and man power spent on universal military training mean just that much less food and clothing in a hungry and ill-clothed world of people.

4. Passage of this bill now would make other nations immediately suspicious that the United States had imperialistic aims. They would

suspect that we were preparing to reverse the "no aggrandizement, territorial or otherwise" of the Atlantic Charter.

5. If the peace we make with the other nations is just and reasonable there will be no need for conscription for a large army.

### Alternative Service

In looking at alternative service there are two main points in which we are interested: what are the effects of conscription upon the personality of the individual, and should the peace churches administer an alternative service program. The problems bear upon each other and I will not try to separate the answers.

Under compulsion men develop wrong attitudes. To spend as little time on the job as possible becomes popular.

The administering of an alternative service program would put the churches in a number of intolerable situations. The men coming to the program would have a feeling of resentment for being compelled to come and, therefore, would make it impossible to develop by free initiative a satisfactory program.

The churches would be in a position of co-operating with the government under a program of involuntary servitude. This is inexcusable for ordinary times. People compelled to work try to get out of work. Work should be done, not gotten out of. Moreover, people should be allowed to do work of their own choosing.

To the principle of conscription there is no alternative but freedom. The principle of permanent military conscription should be opposed unalterably when there is danger of it being enacted and if enacted should be opposed continuously until changed.

### Solutions for the Problems to Be Met

There is no substitute for conscription and servitude, but freedom and initiative. The members of every community in the United States need to resurvey their community for the existence of poverty, ill feeling, and ill-health, and examine its opportunities for employment and the training of its youth.

Poverty and ill feeling are seeds of war and the community must work out its own solutions with the aid of the federal government. Our whole economic and social structure must be based upon co-operation on all levels from the community to the international. The federal govern-

ment should direct only on its own level. On the international it must co-operate and on the community level it must co-operate, but in neither one direct.

Good health cannot suddenly be developed at the age of seventeen or eighteen. The resources for healthful living are in the community and should be available for all people there. Again the federal government should assist the community but not superimpose its solutions.

The training and employment of youth is a job that communities have neglected. The schools could be improved tremendously; most school people realize that. It is a sound American principle that education is a local community job. They should have assistance from the federal government, but not control. What many feared of the nazis more than anything else, and rightly, was their program of training the youth. A democracy does not need people patterned in a mold. It does need co-operation and collaboration in its educational system, and the flexibility and individuality of community-patterned education.

The job of policing the world is a big one. A just peace will alleviate that problem. In fact, a test of the peace will be the amount of policing necessary afterwards. Another test will be the number of nations co-operating in the policing.

In summary, the problems which conscription is posed to meet should be met by other means: A just and lasting peace settlement on an international level and communities resurveying their needs and setting about to meet them.

Tallahassee, Fla.

## Power for Service

L. C. HOSFELDT

There is much study in the world, and of making books there is no end. There are questions in every avenue of life that call forth interesting discussions. One might search in all the libraries of the world, and not find a more comprehensive, more interesting, and more vital subject than that of service.

The subject of service takes in, or comprises, everything that is good or worth while in every activity of life. If you take all that service means out of the life of the individual, you have nothing left, save a wasted life. Let the man, whether he be lawyer, doctor, merchant or minister, omit in his daily life all





## Wind in the Corn

GRACE IMOGENE GISH

Have you ever heard, while the day was new  
And night's dark shadows were paling to blue,  
In the mystical, magical, dewy morn,  
The wind astir in a field of corn?

Then you know how it flutters here and there  
And all of a sudden seems everywhere,  
Until it low whispering slips away  
Past the bright morning-glories that nod and sway.

And you've scented the breath of the meadows sweet  
While the loose soil softly sank at your feet—  
Are they really breezes that flutter here  
Or mischievous fairies that hover near?

'Tis the sweetest sound in the world I think—  
That swish as the green blades rise and sink  
At touch of the breezes—Ah! I know!  
They're ghosts of the dreams of long ago!

Roanoke, Va.

The machine in operation unless regulated, or properly governed or controlled will soon meet with an accident. What is true of the machine in this respect is equally true of the human being. To govern rightly requires a superior power—mind over matter. The first requisite is knowledge and the second the will to direct.

Knowledge is power, but whether it is better to know, or not, depends how the will directs the knowledge. Therefore it is apparent at once that wisdom is very essential, and this can be had only in the fullest sense of the word through the spiritual nature, and hence from God.

Human nature seems to long for power, to get the mastery over something or someone. We are very forcibly reminded of this fact by the present struggle for world domination. It is the same old story over again that has been waged since Adam. Great has been the conquest of the material world. Man has become a giant by applying the power of his mind to the elements of nature, but he has done this largely at the expense of his spiritual nature, and therefore the race has become pygmies spiritually. The longing for power to do great things in the strength of the Master does not seem to be sought after eagerly. Most people apparently are without any longing, and many are content to be nominal or passive Christians. Why this is true is a great question; in fact, almost a mystery. It may be because of lack of vision, lack of faith, or lack of knowledge. The answer may be that when man sinned he lost his spiritual sight, and unless

regenerated must remain in that state. There is, therefore, no hope for the individual, unless he becomes the recipient of the power of the Holy Spirit, and that can be only by complying with the conditions, by being obedient to the will of God, the only source of supply.

When we contemplate life, either in its physical or spiritual aspects, mysteries crowd upon us from every quarter. Above us, around us, within us, there are wonders wrought by a superhuman agency, which cause the soul to vibrate with awe. The most profound of all marvels is the union of Deity with human nature. To be made partaker of the divine nature involves a process and philosophy which are truly wonderful, and requires a total surrender of self to the Supreme Being, who is able to subdue all things unto himself.

Man is a mysterious being, fearfully and wonderfully made, having body, soul and spirit. Matter and spirit united mutually influence each other. In the unregenerated state the former predominates, and in Christ the latter. The one tends to bondage, and renders the life earthly, sensual, devilish; the other brings us to a nobler freedom, a higher and wider range of expression, and to a full and unalloyed enjoyment of existence. We were made to be happy. It is the design of the gospel to bring our physical body into subjection of the spiritual. By nature the body enslaves the soul, but by the power of God the spirit triumphs over matter. Christ lives in us just in so far as we, through the spirit, subdue the power of bodily influence.

We find, then, that service attains to its fullest and best only when directed by the power of God, the source of supply. There is only one

that the word *service* means in his line of activity, and he has a very poor excuse, if any, for his existence.

What is true of the individual is just as true of the virtues that make and mold the character for the very best there is. We have heard a great deal said about truth, faith, love, patience, and even life itself, but unless they find their fulfillment in service, they become null and void; they are mere thoughts or imaginations. People may say they have faith, but unless they demonstrate their faith in service, their faith is dead; for faith without works is dead. They might claim to have love, but unless they do something that will be of use or help to some one, they are but sounding brass and tinkling cymbals.

The thing most essential in service is power. Two things are necessary for the operation of anything—power or energy, and the vehicle or medium through which the power operates. These two brought into the proper relationship become mighty in the performance of their designed work. If not properly related, however, the result of their relationship is disaster. This statement is verified nearly every day.



way that we are able to get to the source, and that is to have the divine nature become part and parcel of our lives. Indeed, it is in him that we live, move and have our continual being. The cultivation of moral goodness and a life of obedience to the laws which govern our physical and spiritual being will gradually and certainly bring us into such a condition that we will be a power for service, and thus fulfill the design for which we were created, bringing glory to God and salvation to ourselves. "He that saveth his life shall lose it, but he that giveth his life for my sake and the gospel shall save it."

Los Angeles, Calif.

## Some "If" Thoughts

CHESTER E. SHULER

It was a sad hour in the little home of Mary, Martha and Lazarus of Bethany. Death had touched that home. Lazarus, the brother, lay dead. The sisters, in their grief, began to think over the past. Had they done all possible to save their brother? Was there anything they had neglected which might have hastened his demise? Were they always kind to him? Oh, what a good brother he had been to them! These, and many other, thoughts and questions doubtless passed through their sorrowing hearts and minds at that dark moment.

They had one comfort—they had sent for Jesus before Lazarus died, over two days ago! That was the very best thing either of the sisters could think of doing. They felt certain that their dear Friend, Jesus, could cure the sick man.

But Jesus had not come!

Perhaps this fact caused almost as much sorrow in the sisters' hearts as the passing of their loved one. Why had their Friend failed them? The message had reached him: "Lord, behold, he whom thou lovest is sick" (John 11:3). They tried to reason it out. Perhaps the Lord had a good reason; perhaps he was too busy; maybe he had too many other sick folks to cure. But there was, withal, a dull ache in their disappointed hearts to add to their natural grief.

The sorrowing women were surrounded by their friends, who sought to comfort them (John 11:19-21). But when word reached Martha's ears that Jesus was coming, she hastened away and met him.

Martha's first words are interesting. "Lord, if thou hadst been here, my brother had not died." This could have sounded like a gentle re-

proof, but Martha probably uttered the words merely as a sad comment, for she added at once a *but* which shows her faith—even in her disappointment. "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

She implied that if Jesus would ask God to raise her dead brother—who had been four days in the grave—Lazarus would receive life again. Jesus, sensing her faith, said, "Thy brother shall rise again." And we know the Bible record of the miracle which he presently performed (John 11:34-46).

In Martha's mind and heart her faith in the Lord's power prompted her to say the words, "If thou hadst been here—." No doubt she had used the small word *if* many times since Lazarus' death. Most bereaved folks do use it much. "If we had only done this or that for him!" "If we had only been kinder to him—or her!" "If we only had him back again, how different we would act and talk and live!" "If only we had called another doctor!" "If only we had prayed more!"

This small word *if* is an important one in our English language. It often expresses sinful doubt, too. Satan likes to use it (Matt. 4:3, 6, 9) and enjoys getting folks to use it in its doubt-implying sense! If he can just get Christian professors to say, "If God is so good, why does he let me suffer so?" or similar words! Yes, *if* is a dangerous word to use rashly.

But to return to Martha's use of it. "If thou hadst been here." What a difference it makes when Jesus is "here"! Have we thought of this? When Jesus is in some home, office, church, schoolroom, workshop, what a different place it is! And in a life—what a change he does make there! As we look into the cold, gray face of a departed sinner, we instinctively think what a difference if Jesus had been there—in his heart!

If we would think more often of these *if* possibilities, things might indeed be different. As we look upon the living form of our loved ones—mother, father, brother, sister, teacher, friend, sweetheart—today, why not ask the question mentally, "If he—or she—were cold in death at this moment, what kind of 'if' questions would I be asking or repeating? Would I be saying, 'If I had only treated him better! If I hadn't spoken those unkind words this morning as I dashed off to school! If I could just take back those cutting remarks which I thought were

so smart last week!'" These kinds of "if" questions, while a bit somber, are really helpful; their frequent mental application will most assuredly lessen the regrets when a loved one does pass on. And who would not gladly lessen the sorrows of such an hour? Now is the time—while they are still here.

And then we are often prone to use this small word *if* in our daily talk; it rolls forth so easily, sometimes thoughtlessly! It is fond of prefacing our complaints, murmurings. "If only I could live on another street—in a better house—with more congenial neighbors! If only so-and-so were not so trying and exasperating to live with, then I'd be a different sort of person! If I had had the chance, the opportunity, to make good that so-and-so has had—then I'd show the world!"

We hear these, or similar, *if*'s every day. Perhaps we ourselves utter them. "These terrible *if*'s," we sometimes exclaim. "They spoil everything!"

Is it wrong to think such thoughts? To have such *if* desires? Perhaps not always. For the great St. Paul on one occasion seems to have besought the Lord to relieve him of a "thorn in the flesh" (2 Cor. 12:8). Possibly even Paul had some *if* thoughts about the "messenger of Satan" sent to buffet him.

If the Lord is present anywhere it does make a great difference. We shall find, doubtless, that many of our own individual brand of *if*'s are brought about by unbelief, doubt, and other things which a Christian is not supposed to foster in his life. Faith in Christ drives these out.

Harrisburg, Pa.

## Righteous Judgment at the Ballot Box

FLOYD M. IRWIN

*Judge not according to appearance, but judge righteous judgment" (John 7:24).*

We are now in the midst of a political campaign which will culminate in the election of many public servants of importance to our states, our nation, and even the whole world. The expression of our choice at the ballot box is an important civic responsibility as well as an opportunity for personal expression. In it we express our judgment upon office seekers and important issues. However, in order that our judgments may be right our



choices should be arrived at after much study and consideration.

When we remember that one of the main reasons given for the present war is that we might maintain our democracy, which includes our right to vote; when we consider that our nation is being pushed into a position of world leadership; and when we face the sobering fact that representatives whom we elect will have much to do in shaping the destiny of the peoples of many nations in addition to that of our own for the coming generation, then the importance of right decisions at the coming election looms up before us as tremendously important. What we do by our ballot may count for or against us in the judgment.

Making the right choice is often very difficult and complex. Democracy, fascism, communism, socialism, imperialism, totalitarianism, national planning, government ownership, social security, cartels, co-operatives, labor organizations, wages, living costs, taxes, profits, international trade, monetary standards, unemployment, standards of living, racial problems, minority rights, civil liberties, temperance, peace, freedom and justice—all of these denote systems, trends, organizations, problems or principles which we who vote and the men whom we elect must understand and properly evaluate. The way we vote may determine whether our children shall have another war to fight when they are grown. So it behooves us to know and understand and have convictions on all these questions and problems, difficult as this may be.

To add to the complexity of our task, we not only need to study this large range of conditions, trends, and ideas, but we must remember that our sources of information are likely to be muddled. We cannot depend solely on newspapers for enlightenment. Politicians often deliberately evade or confuse the issues. To find the truth requires diligent and persistent search. But "search and ye shall find."

The following are some suggestions which may be helpful in making one's choice at the ballot box:

Vote not only against that which is bad but vote for something good.

So far as able, determine the problems with which the man you are voting for will have to deal. Consider the problems he will have to face. Consider chiefly the problems he specifically will need to meet.

Determine your choice by a study of the character, ability and past record of the candidates more than by their campaign speeches or by the paid propaganda.

Consider both the man and his political party. A good man cannot easily change or go contrary to the principles of his party, even when they are bad. A good political party cannot easily make a bad man do good.

Consider both sides. Beware of drawing a conclusion from what one paper or one speaker says. Seek out the other side. Abe Lincoln said, "A man who does not consider both sides of a question is dishonest."

Consider all your alternatives, the fact that you may write in your choice though not printed on the ballot, and that you may refrain from voting on a particular candidate if you choose.

Vote according to your convictions. Do not fear you will lose your vote if the one you vote for is not elected. Minority groups who stand for their convictions grow to be majorities. That vote is lost which does not register your convictions.

Finally, base all your judgments at the ballot box on Christian principles. As a citizen of a democracy, it is your privilege to help make your nation a part of the kingdom of God. As a Christian it is your duty.

*Eustis, Fla.*

## Peace, a Plausible Proposition

FREDA AURELL

If the world were a stage, and all the people on it actors, the audience would be amused, annoyed and disgusted at man's attempts to attain peace with so much obvious inconsistency in his program. This inconsistency lies not in the fact that already we are thinking, yearning, planning, striving and working mentally and physically for a victory and peace. It is necessary and appropriate that we attack postwar problems and peace solutions with enthusiastic concern. Our inconsistency becomes apparent when we travel toward the peace table with one foot in an airplane, the other in an oxcart.

Some of you are aware that we are exercising the moral judgment of a child to dispose of the products of the master minds of science. Some of you know that bad morals make up the sore thumb on the hand of progress. It is realized that there can never be a condition of peace in this world when things and not men

are the goal of social living, when there is an insecurity about the human family, when the supremacy of the common good is not universal, when there are not equal opportunities for all, when selfish competition and not co-operation is the rule of progress, when force and not love is the social bond.

Our morals have an ancient ancestry. They date back to the year 2100 B. C. at which time Hammurabi, a Babylonian king, enacted a code of moral laws, a code so complete that only two significant changes have supplemented it since that time. The first, the most popular list of moral laws, is the Ten Commandments, written about 1494 B. C. The second is the supplements made by Christ to the Ten Commandments enunciated about 30 A. D. With such a simple, stable and uniform code of morals, we would logically conclude that the morals of civilization should be at their highest. Yet today, we find ourselves practicing customs that were outdated 2,100 years before Christ.

And that is not all. Science is at the peak of its development. Problems which baffled men for centuries are being solved. This is the era of science. It is up-to-the-minute in development; it is illimitable in scope; it is invaluable in service. Scientists are continuously playing with ideas to make the world a safer, simpler place in which to live.

Let us turn back a few years and envisage the growth of morals and science to the position they hold today. The past two decades have represented for science the most glorious years in the story of mankind, a time when one triumph followed another in rapid succession. The same twenty years represent an interlude between the most destructive wars in the record of civilization.

You will be able to understand why peace is only a plausible proposition when you realize that though the most brilliant brains of 1944 are being employed to solve the peace problems, their plans will be enforced according to a standard of morals that was outdated thousands of years ago. The greatest scientific discoveries in the world are ours to work with, but we put them to practice by methods that abuse every one of the Ten Commandments. When controlled by the moral practices of our generation, the uncanny power of science becomes not a serviceable robot, but an unmanageable monster.



Albert Einstein realized this situation as it confronts the world today, when he addressed his applied science students at the California Institute of Technology. He said: "We are indeed in the era of applied science. Why does this magnificent science, which saves work and makes life easier, bring us so little happiness? The simple answer runs—because we have not yet learned to make a sensible use of it. In war it serves that we may poison and mutilate each other. In peace it has made our lives hurried and uncertain. Instead of freeing us in great measure from spiritually exhausting labor, it has turned men into slaves of machinery, who for the most part complete their long day's work with disgust and must continually tremble for their rations."

College presidents and leaders voiced their realization of this problem recently in a combined conference of the American, the junior, and the church-related colleges, convening at Cincinnati, Ohio. There it was said that as we think of the years ahead, the only assurance we have of a just and durable peace after the war is that our philosophy and practice of life must be undergirded by a high degree of moral and ethical standards.

We all know the solution to our problem. If this were a quiz, approximately 99% could give a correct answer. To enjoy a lasting peace we must first acquire good morals; to acquire good morals we must practice them. Science has profited and progressed by acknowledging two basic truths. The first: if we abide by fundamental rules, we make progress; the second: if we abuse fundamental rules, they serve to overthrow us. Our fundamental rules are:

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day to keep it holy.

Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet.

These ancient commandments provide us with the power to establish peace on this world. If we were willing to go a step further and bring morals up to date by following the principles of the Sermon on the

Mount, we could make inevitable a regular heaven on earth.

It is not to condemn, but with a contemplation of a world problem, that I say only with greater emphasis on these moral codes may man achieve the peace, which the temporary triumphant dynasties of the past have failed to achieve. Only with greater emphasis on the moral codes may peace become more than a plausible proposition.

McPherson, Kansas.

## Threads of Time

MRS. HAROLD E. SHIELDS

The great steppingstones to success are work and system. Success in any specific field comes through strenuous effort. Music, art, literature and science are the results of the physical and mental exertion of women and men who have labored for years to conquer the necessary techniques. In so doing they have achieved their goal.

Even though one is endowed with a genius for a certain art, he may never realize his special abilities. On the other hand if natural talent is given the proper discipline the world may be endowed with a renowned name and the memory of a noble man or woman.

Often poverty prevents the fullest early exercise of one's talents. But usually a person so equipped finds a method to accomplish his enterprise with triumph. Sometimes a renowned musician, artist, scientist or an author is discovered after he has died, a failure in his own eyes.

We are children of God's creation, brought to dwell upon this earth through a miracle which no human could perform. Thus privileged, it is our heritage to live so that the ends sought do not result in the desecration of the ethics of society. The great objective is to become noble men and women. A people

## The Well

EDITH LOVEJOY PIERCE

(Conscientious Objector in Prison)

Here is deep water.  
Here, when streams run mud,  
Slashed by tumultuous torrents  
From thick clouds;  
Or when the earth is dried  
And set in ice;  
Or shriveled to an effigy  
By drought—  
Here, between prison walls,  
Alone, forgotten and safe underground,  
Wells unstopped water,  
Cold and still,  
For those who draw  
Beneath the earth for drink.

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united in their love for God and in their obedience to his will are sure to become strong.

We should live, not as the wild beasts dwelling in the forests seeking each other's lives, but with a fixed and noble purpose in our hearts. When people see the danger signals, and then keep right on in worldly pursuits to their destruction, the children of succeeding generations will suffer. There can be no great achievement if we are not anchored, with faith, hope and love in our hearts; without these basic elements we can have no lasting peace, only prison walls and sadness and death for the multitudes in our world.

It is hard to imagine in this day of widespread culture and enlightenment that the wounded and dying on our battle fronts are the result of God-planned programs. Knowledge is power; a power to be used for constructive ends, such as the growing of crops, and the healing of diseases, not to involve mankind in ruin. It should not be used to destroy mankind. Our soil is to be nurtured by rain. It should not be covered with the bodies of dying men and soaked with the blood of human beings.

Without celestial love and faith we cannot have men and women with high purpose in the world. There should be time to appreciate the abounding beauties of the earth and pleasures that come with the sunrise of each new day.

Oil City, Pa.

## What Is the Church Doing?

HENRY SMITH LEIPER

Summary of an address given at the Christian Youth Conference of North America, Lakeside-on-Lake Erie, Ohio, June 27 to July 2, 1944.

The churches are everywhere and with amazing consistency standing for the five convictions against which all tyranny is unqualifiedly arrayed. In simplest terms these are: the conviction that the individual conscience and right of moral choice are sacred; the conviction that this is true because God, who is like Jesus in his character, made man in his own image and endowed him with certain inalienable rights; the conviction that all men are members of the one family of God, equal before him, and destined to be free, not slaves to any of their fellows; the conviction that freedom can only operate within the framework of moral order—that there are rules to the game of life by which alone it can be played; and the conviction



that when man has misused his moral freedom and made the wrong choices the love and grace of God can redeem and rehabilitate him—in other words, the conviction that there can be such a thing as moral progress in freedom.

In support of these fundamental convictions the churches are already at one. And it is highly significant that the ideological center of this struggle rages around such convictions.

The church today is manifesting such a spirit of unity and co-operation as has not been known in four hundred years. In France, Holland, Germany, Norway and other occupied lands, there have been innumerable striking instances of Catholic-Protestant co-operation. It has been shown in common planning of strategy for resistance, in manifestos and protests to the nazis, in mutual aid and even in exchange—or common use—of buildings.

The so-called "Pattern for Peace" signed by a very large number of the leaders of the Catholic and Protestant churches in America last fall has been widely accepted in other lands and is without precedent.

When the 3,500 missionaries of European churches in mission lands were cut off from home support by the war, the churches of the free lands came forward together through the International Missionary Council and pooled their resources, providing funds in sufficient quantity, so that so far as is known, no missionary has had to leave his or her post for lack of support during these wartime years.

A new attitude toward foreign missions has been awakened in the minds of those who know of the 132 instances in which our fliers in the

Pacific area have been saved by Christian natives as likewise in the case of those who have been able to observe the work of medical missions in difficult places among underprivileged peoples.

What the church is doing now can be made the prelude to something greater than anything she has ever done before. But whether it is or no depends not on the saints and martyrs of any past age or clime, but upon those to whom they have passed the torch of hope and faith.

*New York, N. Y.*

## Cigarettes

REBECCA FOUTZ

During World War I, on the pseudo-patriotic plea of doing all possible for the boys in service, the cigarette smoking habit was fastened on uncounted youths, and the tobacco interests were enriched by millions.

At that time voices were raised in protest. Some refused to support the Red Cross because of their using funds to furnish cigarettes free and unasked. But what was done then is dwarfed in comparison to the scale on which it is being done in this war. Now even religious service agencies furnish them free and not a few ministers use them. There is no better standard set and almost no encouragement for youth who would refrain.

Along with the moral letdown that followed the other war, this vicious habit made much headway, until with the further impetus given it by this war, we have a nation of nicotine poisoned youth and adults. And there has been such an increase of smoking by women and girls that this condition includes them; yes, even the babies because of the mothers who indulge. All this is accompanied by the liquor menace that, increasing like a flood, is gnawing at society's base.

Smokers have practically no regard for others and they defy, if possible, any rules or signs against it. When doing this, if politely asked to swallow their smoke because of those who choke on it, they look hurt and injured. How often does one read in the newspaper of a smoker going to sleep and burning to death! As tragic as this is, at times a building is also set afire and other lives are lost.

The public transportation people have a constant battle and have almost ceased trying to resist. Trains have long provided a smoker.

But now all the cars are smokers and a trip of any distance becomes a

test of endurance. The Philadelphia city council had to impose a fine in order to stop the local trolleys and buses from being turned into smokers with the accompanying danger of fire. Restaurants that at one time kept clean of it finally yielded. Clerks in food stores, even the butchers, indulge while at work. It is staggering to think of the amount spent that goes up in smoke, while also poisoning the body.

Our young people are finding it difficult to resist the social pressure and the taken-as-a-matter-of-course indulgence of cigarette smoking that is all about them. Are we trying to help them keep clean, to develop moral fortitude so as not to be swept with the tide? It is a challenge to hold to Christian ideals and standards, knowing that moral courage is greater than physical prowess even though no medals are given for it.

*Philadelphia, Pa.*

## The Church Faces a Real Need

H. L. HARTSOUGH

The Church of the Brethren is facing a real crisis in its inability to supply the demands of the churches for consecrated and well-trained pastors. Higher standards of efficiency are required in every line of work; the ministry dare not be an exception. A careful analysis of our ministerial situation indicates beyond any question that this critical condition will continue for some years. If our institutions are but the lengthening shadows of great men and if the church is the body through which we bring the saving ministry of Christ to a needy world, then every church and every district should join hands with our seminary to solve this pastor problem.

This is a time for clear thinking followed by positive courageous action. It is not a time to develop a defeatist attitude. The General Ministerial Board and Bethany Biblical Seminary are co-operating splendidly; our colleges are giving willing and valuable support. The leadership across the brotherhood is not being stampeded into hasty and unwise movements but is beginning to realize that if we are to save for future generations the rich heritage of our church we must select with great care and train wisely the ministry for tomorrow. We have a significant contribution to make to the kingdom of God. The world needs that contribution now. We dare not fail in the days ahead.

*Elgin, Ill.*

## My Dearest Friend

VIOLET LAMBERT

Earth has no dearer treasures than  
The friendships that endure;  
But many friends are drawn away  
By this old world's allure.

So heaven has given me one friend  
Who passes every test,  
He stands at my heart's door, knocking,  
And asks of me, my best.

He's at my side, this friend of mine,  
No matter what the way;  
At evening when the twilight falls,  
Or at the break of day.

I feel his presence ever near  
To cheer and guide and bless,  
He sets my glad heart leaping high  
With joy and happiness.

*Riffe, Wash.*



## Home and Family

OF special interest to Brethren people has been the story of Gil Dodds, seminary student and holder of the world's indoor mile record. Son of Rev. J. G. Dodds, Progressive minister now pastor at the Smithville, Ohio, First Brethren church, Gilbert is following in the footsteps of his father. Running, he says, is but a hobby; preaching is his real mission.

Born in Kansas, he went with his family to Falls City, Nebraska, about the time he entered high school. One day at the age of thirteen, while fishing in a small Nebraska stream, Gil carelessly threw a stone in the direction of a passing automobile, and much to his surprise it made contact. At the screech of the brakes, Gil made off down the path beside the creek. Having done a lot of running while tending a trap line during previous winters, he had confidence that he could outrun nearly anyone who came along. The irate driver of the car followed in hot pursuit and soon caught up with the disconcerted fisherman. After giving him a good scolding for the stone throwing act, the man complimented the youth on his ability as a runner. This incident which happened twelve years ago, strangely enough, has had a lot to do with Gil Dodds being America's number one miler today. The driver of the car happened to be Lloyd Hahn, one-time holder of five world track records and one of America's great track men. Despite the unusualness of their meeting, Hahn took an immediate interest in Dodds and has been a close and valuable friend ever since. He gave him advice on the art of running while Gil was at Falls City high school where he later became the state champion miler of Nebraska.

This could be the story of any champion mile runner, but there is more to the story than has so far been related. Along with his running, wherever he has gone, Gilbert Dodds has borne a sincere Christian testimony.

Every time he autographs a program for a track fan he adds the book, chapter and verse of some appropriate Biblical quotation beneath his signature. He never answers a letter without including a quotation from the Scriptures.

He never drinks nor smokes and never runs on Sunday. In an interview with a writer for Allied Youth Dodds said, "To me it is the easiest



**Gilbert Dodds—Preacher,  
Miler**

CHARLES WEBB

thing in the world to be an athlete and yet be a Christian. If you have high ideals and great ambitions as an athlete you will remember that at all times your body is the temple of the Holy Spirit, therefore treating it as such. All great athletes know that loose living and success do not go hand in hand. The use of intoxicants is injurious to all youth, not athletes alone. The satisfactions are not worth the cost."

In a radio interview after breaking the world's record in Chicago, Dodds made a simple straightforward declaration of his confidence that God had run the race with him. As he turned from the microphone to go to the dressing room he explained to reporters and enthusiasts that he was in a hurry. He had to catch a train, for he was preaching the following morning at Goshen, Indiana. At other times he has given public testimony of his continued faith in God.

When Gilbert entered Ashland College (Ohio) as a presemenary student, his friend Hahn sent him running hints by mail. Gil soon became known as Ashland's one-man track team. He set no worlds on fire as a college athlete, but his achievements did command some attention from the sporting world.

Gil's first opportunity at the "big time" came in 1939 in his sophomore year when he was invited to race with Greg Rice of Notre Dame and Don Lash of Indiana at New York's Madison Square Garden in the Millrose games. Sixteen thousand track fans were eagerly watching Lash and Rice burn up the track in a grueling two-mile race—a whole lap

behind was a stocky fellow with glasses taped to his head, an unknown from Ohio. Rice passed him. Then Lash made a bid. But the unknown, blind with fatigue, staggered into Lash causing him to break his stride. Then and there the race was as good as over. The crowd jeered as the unknown walked off the track with a bowed head. Gil Dodds, as a novice, had ruined a great race.

This might well have been the end of Gil's running career but he went on under the encouragement and tutelage of Ashland's coach, George Donges. In 1940, he won his first major triumph by winning the National Collegiate Athletic Association's four-mile cross-country run.

After graduating from Ashland, Gil enrolled at Gordon Seminary in Boston. At Hahn's suggestion, he put himself under Lloyd's old coach, Jack Ryder of the Boston Athletic Association.

Early in 1942, Gil was again seeking entrance to the Madison Square Garden track to participate in the Millrose games. The director remembered only too well the name of Dodds, who three years before had ruined a two-mile race by his waverings. A high respect for Jack Ryder along with the promise of a fast mile or two miles caused the management to accept Gil Dodds as an entrant in the two-mile event. The Boston divinity student did not win the race, but he did push Greg Rice to a new record.

Three weeks later he was matching strides at the N. A. A. U. championship with Les MacMitchell, who had won nineteen consecutive mile races. Dodds here won his first major mile by beating the famed MacMitchell by two yards.

During 1943 Gil Dodds participated in most of the major track events of the country. During the summer he furnished competition for Gunder Hagg, the Swedish exhibition runner. Although he never won, he did run the fastest mile of his career, and the willingness of Dodds to meet the Swedish runner at any distance contributed considerably to the success of Hagg's tour.

In January 1944, Gil was awarded the Amateur Athletic Union's James E. Sullivan memorial trophy when six hundred sports leaders voted Dodds as the one, "who by his per-



formance, example and influence as an amateur and a man, has done the most during 1943 to advance the cause of sportsmanship."

Early in March of this year, Gil Dodds established a new world mark for the indoor mile at 4:07.3 in New York. Just a week later, he shattered this record as he won his seventh consecutive mile run this season in 4:06.4. A crowd of 13,000 people watched him win the seventeenth Banker's mile at the Chicago Stadium. Appropriately enough, it was Lloyd Hahn, winner of the Banker's mile three times in his day, who directed Dodds in his record setting run.

Recently Dodds spoke at a large meeting for Christian youth held in

New York's Madison Square Garden. He is soon to begin a "preaching mission" which will take him across the entire United States. As the young minister preaches to many eager ears this summer, one of his favorite texts will be Heb. 12:1-2. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

*Elgin, Ill.*

## The Education of a Prophet

H. A. BRANDT

### II. In the Wilderness of Israel (continued)

It was at the end of the barley harvest that Amos came into the land of Israel, even into the regions about Bethel. This land he found richer and better watered than the hill country of Judah. There were waving fields of grain in the valleys with reapers busy with the harvest. There were vineyards and orchards on the higher ground, and seemingly a shining city on every goodly hill. The country was bigger than Amos had supposed and teeming with people. To one accustomed to the emptiness of the wilderness of Judah, Amos began to wonder if he could ever find the innkeeper and the fair Joanna.

For days the shepherd from the southland wandered from city to city, inquiring cautiously, following clue after clue to the inevitable dead end. Discouraged, and beginning to doubt his mission, Amos finally joined himself to a band of reapers. Working with these disinherited men, and sharing their food and shelter, he began to enter into their life. Finally they came to share their confidences with him, though he was a sojourner in their land. More amazing to Amos than the richness of the land, with its seeming abundance for all, was the fact that the country was swarming with poor people. It was true that there were rich people in Israel—richer than any he knew in Judah. These he saw wasting their powers in riotous living, eating and drinking that which should have been shared with those who had little or none. Mean-

while the poor labored in the fields caring for the vineyards and orchards, harvesting grain and tending flocks, hewing lumber or stone to build both the summer and the winter house, but having no just share in all these bounties.

Amos found that among these workers there were many who had seen better days. Yet as victims of circumstance, and often of sharp dealings upon the part of the favored, they had gravitated to the level of dependence upon the intentions and caprice of those in power. Thus many of the common people of Israel were without hope, while those who still struggled to improve their status were often hard and bitter, applying the methods of their masters to those who were so unfortunate as to be the next below. Again and again Amos marveled that a land so rich in material things could yet be the homeland of people so poor in the real values of life. Samaria, outwardly pleasant to look upon, was inwardly a nation full of rottenness and despair.

Amos stayed on to the end of the wheat harvest, even to the beginning of the gathering of figs. He was skilled in this work and found service with a certain man who had a large fig garden near Bethel. Some of the fruit from this orchard was taken to the city, but there were rich folk who sent their serving men to the orchard to fetch the choicest of the ripe fruit.

In this way Amos came to meet and talk with men serving in the wealthiest homes about Bethel. He had not forgotten his mission and

kept eyes and ears open for news of the innkeeper and his family. Finally, there came one whose face was familiar, but who seemed consumed by some mental burden. When he could, Amos beckoned him aside.

"Are you perchance the innkeeper from Tekoa?"

For some moments the serving man seemed too overcome with emotion to speak.

"Then you are the innkeeper?" persisted Amos.

"I was the innkeeper—" said the man with the sad countenance.

"I can help you," confided Amos. "I have come all the way from Tekoa of Judah to help you."

The innkeeper looked at Amos in amazement.

"You have come from Tekoa to help me?"

"Yes, you and your family."

"You are a noble young man," said the innkeeper, "but I fear you do not know the ways of our land."

"I have money to pay the debt," insisted Amos.

"But my master is Nesher, brother of Amaziah the priest of Bethel. And I owe him a great sum."

"Show me how to meet this man and I will see what can be done," urged Amos.

"It would but do you hurt, my shepherd friend. I beg of you to return to your land and forget the woes of the common people of Israel."

But Amos was not to be denied. He knew now where a certain rich man lived. He had only to discover a way to meet and plead with him.

Disguised as a beggar Amos waited at the gate of the summer house of the rich man until he might see how best to speak with him.

Now the rich man was usually accompanied by servants whom Amos judged were really bodyguards. But one day Nesher of Bethel came up the path alone. When he was near Amos arose and cast his disguise aside.

Nesher looked at Amos in surprise, suspecting he might be a robber.

"I am an honest shepherd from the land of Judah," began Amos. "I have come to make good the debt owed by a certain innkeeper from Tekoa."

Nesher fixed Amos with his beady eyes.

"There are not shepherds enough in Judah to buy one man servant from my house."

"But this man is a good friend,"



explained Amos. "One will do much for a friend."

"There must be more than friendship here," answered Nesher in level tones. "Why is it you shepherds of Judah vent your desert conscience on us of Israel? Are there not sins enough in your own land? I warn you, be gone, lest the king's men take you for a spy. Get you to your sheepcotes and your wilderness!"

While Amos fumbled in his mind for some answer the rich man entered into his house and the gate was closed.

Finally the porter opened. Seeing Amos standing dumbfounded, he came near and said—

"Flee for your life, man of Judah! Nesher will do more than he said."

So Amos made haste to escape from the wilderness of Israel.

*Elgin, Ill.*

## I'm Hungry, Mommie

NAOMI R. ZEIGLER

Not long ago a Russian refugee told a story in our church. It ran something like this. Before the famine of 1929 a well-to-do Russian family gave a party. Gypsies came as a part of the entertainment. An old gypsy woman spied a lovely ruby worn by the hostess. The gypsy wanted the ruby and upon being refused, cried out angrily, "Sometime you will give your ruby for a crust of bread."

We do not believe in fortune telling, but the scene came to the mind of the hostess when Russia experienced acute famine pangs. The family struggled on by bartering, managing somehow to exist when money no longer had any value. After a particularly hard week the mother heard a knock at the door one day; upon opening it she saw her oldest married daughter with her two small children, all three showing the haggard, gaunt faces and staring lusterless eyes of famine.

The grandmother was struck with the sickening thought that she did not have a bite to eat either for her daughter or the two little grandchildren. The mother of the babes began to explain why they had come home. They just couldn't live on coarse brown bread any longer; it was too rough for the little ones to digest and so she came home, hoping for white bread. White bread! That rang bells in the memory of the grandmother. There was a lady living in the town who had some. What could she offer? Money couldn't buy bread. Then an in-

spiration came. Her ruby. Unhesitatingly she called her small daughter to get the ruby and then sent her hastily to exchange it for bread.

When the little girl found the woman she was at first refused until she offered the ruby. Then the old woman lifted her full skirt; from a cord around her waist hung a loaf of white bread. She cut off one slice and gave it to the little girl. The little girl handed her the beautiful crimson ruby.

On the way home she looked at the slice of bread, then looked away; she looked at it again; suddenly she started to run. When almost home she looked once more and slowly took two small bites. How good it tasted to a hungry little girl but she knew her nieces were very hungry too. She held the rest of the slice behind her and hastened home.

This is a true story, one we wish would never have happened; nevertheless it crystallizes thought.

Ever since stories have been coming across the waters about hungry and starving children, I think of the horror behind those stories—haggard-eyed mothers, pleading eyes of children who cannot understand. Our own well-fed little ones come to us many times during a day, saying, "Mommie, I'm hungry." Unthinkingly we hand out pretzels, raisins, crackers, soft drinks and ice cream cones. It seems hard to refuse their requests even when we know they are not very hungry.



Think of the mothers across the seas who have to say after many a foodless day, "I haven't a thing to give you, dear. No, not even a crust of bread." That is all she says, and yet I am sure her thoughts go on to the morrow as she realizes that she won't have any bread unless someone helps her.

She too prays: "Give us this day our daily bread." Surely she needs help.

*Annville, Pa.*

## Can You Find It?

GRACE HILEMAN MILLER

"Each individual has something that God gave him to make something of himself and to make some contribution to society," stated a school superintendent who has found that "something" in a number of cases which others had given up.

"What's his secret?" you ask. From observation, my answer is that he believes what he said and acts as though he believes it; he also endeavors to see why boys and girls of any given age do objectionable things.

Then again he seems to find out what the boy or girl is interested in and what he or she likes to do. A certain boy who, after enrollment, did not identify himself with the class in spirit, and who claimed he could not do anything, one day sketched a very good design. His teacher happened to see it on his desk, showed it to the class, and called attention to its excellence. Ever after that this boy belonged to the class in reality; he could do one thing better than anyone else.

In a girls' club one little girl did not succeed in mastering the memory work; she was not alert enough to participate in the discussions and was not apt in learning the songs, but when the group was doing Red Cross work the club director detected that this girl was not only doing her own work well, but was helping the girls around her do theirs. Calling attention to this gave the child a thrill and a new enthusiasm for the club program.

It is just the same with children older grown, even after scores of years in church work. Find the talents God has given the one who seems backward; lead him to use it.

*La Verne, Calif.*



## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, August 13

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** The Priest in Israel—1 Sam. 2: 27-30, 35; 4: 12-18. Golden Text, For every high priest taken from among men is ordained for men in things pertaining to God. Heb. 5: 1.

**Christian Workers, Brethren Hymns.**

**B. Y. P. D.,** They Tell of Courage.

• • •

### Gains for the Kingdom

**Two** baptized and three received by letter in the First church, Canton, Ohio.

**Four** baptized in the Pleasant Valley church, Tenn., Brother and Sister B. M. Rollins, evangelists.

**Five** baptized and three received by letter in the Morrill church, Kansas, Bro. W. A. Kinzie, pastor.

**Seven** baptized in the Pleasant Grove church, N. C., Bro. J. R. Jackson, evangelist, Bro. Fred E. Harrell, pastor.

**Three** baptized in the Onego church, W. Va., Bro. Lawrence Bianchi, evangelist, Bro. Conrad L. Snively, pastor.

**Four** baptized and one received on former baptism in the West Manchester church, Ind., Bro. Paul B. Studebaker, evangelist, Bro. David K. Studebaker, pastor.

• • •

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins** Aug. 14 in the Jonesboro church, Tenn.

**Bro. Lawrence Bianchi** of Park Hill, Pa., Aug. 13-27 in the Old Furnace church, Md.

**Bro. Harold Z. Bomberger,** summer pastor, Aug. 7-20 in the Westmont church, Pa.

**Bro. Cecil O. Showalter** of Sipesville, Pa., Aug. 13-27 in the Pleasant Valley church, Va.

**Bro. M. G. Wilson** of Cloverdale, Va., Sept. 4-17 in the Brummetts Creek church, N. C.

**Bro. S. Clyde Weaver** of East Petersburg, Pa., Aug. 13-27 in the Meadow Branch church, Md.

**Bro. A. Joseph Kiracofe** of Fairfax, Va., Aug. 14-27 in the Briery Branch church, Va.

**Bro. Ralph G. Rarick** of Chambersburg, Pa., Aug. 13-27 in the Ladoga church, Ind.

**Bro. Joseph Whitacre** of Woodbury, Pa., Aug. 21—Sept. 3 in the Sugar Valley church, Pa.

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### Personal Mention

**Bro. William C. Cooper** and daughter Violet of Cumberland, Md., were recent first-time callers at the Publishing House.

**Bro. Hugh B. Garner,** formerly of Mathias, W. Va., should now be addressed 343 Third Avenue, North, Twin Falls, Idaho, where he is taking pastoral charge.

**Bro. Homer Caskey** is moving from Oklahoma City to Perry, Iowa. His correspondents will please note his change of address.

**Bro. E. F. Weaver,** who was located at Haxtun, Colo., is now settled in his new field of work as pastor of the First Grand Valley and Fruita churches of Colorado. He should be addressed at R. 2, Grand Junction, Colo.

**Bro. C. D. Bonsack** will begin a series of meetings Aug. 13 in the Stony Creek church, Northwestern Ohio. He will be assisted by Joseph W. Yoder of Pennsylvania as song leader. Bro. I. E. Oberholtzer is the pastor. This news comes from J. W. Vetter, DeGraff, Ohio.

**The Chalmer Shulls** of India were in Elgin recently to visit the Merlin Shulls and many others who have known them in years past. A couple of months will be spent on the Pacific Coast shortly. Inglewood, the home of Mrs. Susan Stoner Shull, is one church that is sure of a visit.

**Mrs. Martha D. Horning** of 3515 Congress Street, Chicago, has received so many letters of greeting and birthday cards that she cannot answer them personally, and so this word of gratitude to the friends who remembered her.

**Bro. L. John Weaver** of Eaton, Ohio, after reading the Messenger for July 29 hastened to write us that the poem on page 11 credited to him was not of his composition. He believes in the sentiments it sets forth, however, he says, and tells us that it is an anonymous bit of writing. Look at it again.

**Sister Martha Keller** will have some time for evangelistic work after Sept. 1. Her address is 1645 Dover Street, Worthington, Minn.

**To Paul J. Wright** of Southern Ohio we express our thanks for a copy of the Bear Creek News Bulletin.

**Arthur H. Hess,** Mildred V. Meals and Mary A. Lehman, all of York, Pa., were recent visitors at the Brethren Publishing House. They were interested to see their friends, the John Eichelbergers, who work here, and to see where the Gospel Messenger is published, they told us.

### Aid for the Education of Servicemen

The federal government is making liberal provision for the further education of men who have spent at least ninety days in the armed forces after Sept. 16, 1940. The government offers to pay all tuition, library, health and laboratory fees, books and equipment up to a maximum of \$500, plus \$50 a month for board and room, if without dependents, or \$75 a month if there are dependents, during the period of training. The boy is allowed to select any accredited school and may choose his own course.

So far as is known all our Brethren colleges are eligible for co-operation in this plan. It will be of value to the colleges and to the boys if the colleges are notified of the release or discharge of men or women from the service, who by virtue of their past associations would be interested in attending one of our colleges. Send names to the college of your region and ask for a blank on which to apply for the government aid.

We are also glad to announce that the General Education Board and the Brethren Service Committee have worked out a plan by which free tuition will be provided for boys who have been in C. P. S. or in some form of detached service under the Brethren Service Committee. Apply to the college of your region for this aid. It is to be hoped that through co-operation it will be possible for many whose education has been deferred to take up their training where it was interrupted.—V. F. Schwalm, Chairman General Education Board.



**Dr. J. S. Noffsinger** of Washington, D. C., will speak twice daily at the Northwestern Ohio summer assembly, which is to be held in the Eagle Creek church Aug. 16 and 17, we are informed by the Northwestern Ohio Herald.

**Bro. Lester E. Fike** has been called to the pastorate of the Circleville church of Southern Ohio. He will leave the Astoria church, Southern Illinois, to assume the new pastoral duties, Sept. 1, 1944. His address will be 1115 S. Pickaway St., Circleville, Ohio.

**Bro. Chas. E. Zunkel** will transfer his pastoral relationship from the Lima church, Northwestern Ohio district, to the Wenatchee Valley pastorate, district of Washington, as of Sept. 1, 1944. His address will change accordingly to 546 Malaga St., Wenatchee, Wash.

**Bro. Russell Sherman**, for many years in charge of the work at Pleasant Chapel, Northern Indiana, and who has been serving as summer pastor at Circleville, Ohio, since June, will assume the pastorate at Phoenix, Ariz., beginning Sept. 1. After that date he should be addressed at 1143 E. Almeria Road, Phoenix, Ariz.

**Bro. Charles F. Stouder** of the Union Center congregation and his son, Rev. Charles Stouder of the Syracuse congregation, both of Indiana, were recent first-time visitors to the Publishing House. They were returning from the Mayo Clinic in Minnesota with Mrs. Stouder, who had been a patient there. They were pleased, they said, with the work they saw at the Publishing House.

### Miscellaneous Items

**Independence, Kansas**, asks that it be announced that they are looking for a pastor. Any interested minister should write Virgil Wilson, 808 E. Poplar Street.

**The Hagerstown church**, Md., will be host to the annual regional conference of the Southeastern Region which will be held Aug. 30—Sept. 1. Some speakers will be Brethren Leland Brubaker, Desmond Bittinger, Raymond Peters, Minor Myers. So announces The Church Visitor of Hagerstown.

**The annual home-coming** of the Holsinger church, Dunning Creek congregation, Pa., will be held Sept. 3 with services at 10:30, 2:30, and 7:45. All friends of the Holsinger church will want to return and enjoy this reunion. There will be a basket lunch at noon.—John E. Rowland, New Paris, Pa.

**Ministers**, please send the address of the newlyweds when sending in the marriage notice, as we will be glad to provide a three-month complimentary subscription to the Messenger.

**San Francisco** work addresses, according to Pastor D. C. Gnagy, were not quite correctly given in the Messenger for July 29. Bro. Gnagy is eager to get in touch with all Brethren folk in and about San Francisco, and would appreciate their addresses from relatives and friends. The parsonage is at 1547 Thirty-first Avenue, San Francisco 22, Calif. The location of the new church, when built, will be at the corner of Noriega Street and Thirty-fourth Avenue. It is hoped that the contract for the first section of the building can be let shortly.

## With Our Schools . . .

### McPherson College

**The fifty-seventh year** of McPherson College opens Sept. 12, 1944. Twice as many applications for admission are in the office as were on record one year ago at the same time. It seems we should have at least as large an enrollment as last year.

**A considerable amount** of repairing, remodeling and refinishing is being done in the buildings, and improvements are being made on the campus in preparation for the new year.

**Bro. James H. Elrod** will devote half of his time for six months beginning Aug. 1, in the endowment campaign for the college.

**The alumni reunion** was held May 20, at which time officers for the year were elected: president, Royal Yoder; vice-president, Lila Fields; secretary, Dorris Drescher; treasurer, Delbert Kelley.

**Brother and Sister E. L. Ikenberry** have moved with their family to McPherson. Mrs. Ikenberry will serve their Alma Mater in the capacity of acting dean of women while he returns to their chosen field of service, China, awaiting the day when they can be there together again.

**Jack DuBois** of Rocky Ford, Colo., will assist in the piano department this year.

**The administration and curriculum committees** have been united under the chairmanship of Dean J. W. Boitnott to assume in addition to their separate duties the responsibility of keeping the college informed (1) concerning trends and needs in liberal arts education, and

(2) concerning postwar planning for and counseling of the men and women for whom college education has been disrupted or prevented by the war emergency.

**McPherson College** is anxious to provide for the needs of all who return from the armed services and the Civilian Public Service for whom we have work that satisfies their interests and needs.

**Prof. N. W. Fisher**, Rev. Earl M. Frantz, Prof. M. A. Hess, Dr. Burton Metzler, Dr. R. E. Mohler, and President Peters are busily engaged in young people's camps, summer assemblies and district conferences.

**President W. W. Peters** was recently elected president of the Council of Church Related Colleges of Kansas.

**Women's Work** of the Western Region is sponsoring the raising of funds for the purchase of new beds for Arnold and Kline halls. The equipment cannot be obtained at the present time, but the fund is being built up for use when desirable materials can be secured.

### We Would Welcome

For some time we have been thinking that our brotherhood could profit from an exchange of point of view on certain issues that are before us as a Christian nation and as a Brethren church. As we suggested previously, these could appear in the Gospel Messenger without editorial comment unless the editors chose to comment on or clarify any particular contribution. To be most effective such contributions would need to be (1) very short and directly to the point, (2) kindly written and (3) written with a constructive or helpful purpose in mind. (4) The writer would need to be willing for his name to be published with his contribution.

Topics which could be aired in this manner might grow out of certain articles or editorials as they appear in each issue of the Messenger which one wishes to commend or with which one wishes to disagree. Or opinions could be expressed on topics relating to the place and function of the church, or of the Brethren church, in our times. Or reactions could be given to events that challenge the efforts of the church in these swiftly moving days.

We would welcome such contributions and if enough are forthcoming such a department in the Messenger will become a matter of experimentation.



## A SILVER JUBILEE

B. MARY ROYER

The twenty-fifth Marathi district meeting was held at Dahanu Road, India, from February 4 to 7, 1944. The Dahanu church spared no labor for the comfort of the guests. In these days of food rationing it did mean special effort and planning. The church was appropriately decorated for the occasion. The skill of our deacon brother, John Paul, efficient carpenter and all-around mechanic, was in evidence in the shape of Scripture texts cut from ply board and nicely painted.

On account of the difficulties of travel, the meeting was not very well attended. Dr. B. P. Hivale of Wilson College, Bombay, was the guest speaker. Dr. Hivale is the Marathi editor of a Christian weekly newspaper which recently celebrated its centennary. So he was well prepared to speak to us on *The Spread of the Gospel in Western India During the Last Century*. A review of our work from the beginning of our Marathi work until the organization of the district was given. Early days at each station were reviewed by Indian brethren and one Indian sister who had worked at Dahanu, Vada and Ahwa and Palghar. Our fourth Marathi station, Palghar, however, was opened after the organization of the district. One of the older Marathi missionaries gave historical gleanings from all the stations. In going over the old records one was especially impressed with the conviction and the faith which sent forth those early missionaries and their evangelistic fervor which expressed itself in their untiring labors.

Letters of greeting were read from Marathi missionaries, now in the homeland. These were greatly appreciated by the Indian brethren and sisters as well as the missionaries now on the field.

The Bollingers and Sister Anna Lichty, all of whom spent their first term of service in the Marathi area, also attended the meeting. Dr. Nickey gave a most interesting ac-



From the worship of gods of wood and stone to the worship of God as revealed by Jesus

count of the growth of the medical work at Dahanu.

Brother Blough from Bulsar was present for all the meetings and gave helpful advice and encouragement. On Sunday morning he conducted an impressive memorial service for the departed missionaries and Indian workers who had served in the Marathi area. Our fellow missionaries who have gone to higher service are: Charles Brubaker, Rosa Kaylor, Stephen Berkebile, Nora E. Berkebile, Andrew Butterbaugh, Bertha Butterbaugh, Mary Shull and Adam Ebey. The list of Indian workers is longer. The Dangs has taken the heaviest toll. Many names on that list bring to memory cheerful and willing service at a time when it meant real hardship to live and

work in that lonely jungle area.

The meetings were fittingly brought to a close by a farewell for the Shulls, who have sailed for the homeland, and by the sermon by Bro. H. L. Alley, whose text was the district meeting motto, "For as much as ye know that your labor is not in vain in the Lord."

*Dahanu Road, India.*

## Jennie Weber of England Recalls Memories in India

There have been times when some of your missionaries have paid me the compliment of saying that I 'was almost an American (I presume in my outlook on life, or my ways). I sometimes wonder just what would have happened had I been an American, because there was a time in my life when I wished that I had been one.

Many years ago I was in India. I had gone to South India to help in an orphanage run on faith lines. The time came, however, when the work had to be closed down and the children sent to another orphanage. It was then that I went to the Bombay Presidency and I first met your missionaries. That was sometime in 1906, or the beginning of 1907. I had the joy of being with your mission family until I left for England in May 1908. During that time I had the honor and privilege of being in the homes of some for a short time and others for a longer stay, and my heart is full of gratitude for all that those visits have meant to me throughout my life since. It would have been such a joy to me if I could have been a fellow worker and maybe I could have been had I been an American. But there it was: I was British; and I believe it was not in Bro. W. B. Stover's or any of the other missionaries' power to engage workers other than Indian. However, links of love were formed in those days which have never been broken and the chain of friendship has had many links added to it because of those day in India. When I see pictures of the buildings that the mission has now in India, and compare them with things as they were,



I see how the work has grown. You folks in the church in America must rejoice if you have watched the growth of the work that has been done in India.

I think of my visit to the home of Amos and Flora Ross in their native building at Vyara and of the home of Brother and Sister E. H. Eby in a similar hut at Jaghadia in the Raj Pipla State. Also I think of the never to be forgotten visit I had in Dahanu with Brother and Sister Adam Ebey after their great loss in the home-going of their little John, Paul, Mary and the wee baby, and how Sister Ebey and I remained together while Bro. Ebey went to the villages with his workers. Now, Dahanu has a hospital and good buildings, but in those days it was like living more or less in the jungle.

It was while I was in Bulsar that I was baptized by Bro. J. M. Blough. That year Bro. S. N. McCann and family went back to America and I went along with the Stover family from Bulsar to Anklesvar. I think of the visit I had with the Longs in their home at Jalalpor, near Navsari. I also recall the visit to Vali when the native-built church was first opened, where now I believe there is a nice building for worship.

These and many others who were on the field I still count as my friends. Others have passed away to their reward. I would like to mention each one who was on the field then and I would like to mention all those I have learned to know since I was in India. Then I want to add my thanks to the missionaries on the India field, both past and present, because it is through them I have had such a wealth of real loving friendship with so many of the mission families, not only from the India field, but from Africa, China, Sweden and America. I have found it an infinite joy to have had the honor of having so many of them in my home or meeting them in India.

May I send my greetings also to the Indian church with a special word to any of the missionaries and Christians whom I knew who are still there and to all the others that are now members of the India Church of the Brethren—church members, workers and missionaries.

I would like to send a special word to those who are still in America. Some of you I know are engaged in church work and others are not taking so active a part. I do pray that each and every one of you will find God your helper, and may your life overflow this year in some way whereby India will be greatly



## What to Pray For

Week of August 12-19

**Susie M. Thomas**  
Born April 15, 1910.  
Sailed to China, 1939.

**Bessie M. Crim, R.N.**  
Born Oct. 4, 1914.  
Sailed to China, 1940.



The months roll by and no word comes through from those of our missionaries who are in the internment camp near Baguio, Philippine Islands. The last direct message came last December when they wrote they were well.

As war goes on and tension becomes more strained, it behooves the home church to be in constant prayer in behalf of the eight missionaries and three children who are on the Islands.

Last December from the letters which reached the office and the immediate families, it was learned that all of the interned missionaries were kept busy. Nurse Crim was busy with the nursing work in the camp. As we read the daily newspapers and hear the radio broadcasts, let us not forget to petition the Father to care for his own.

blessed as you prayerfully work and do whatever you can to help the work that God enabled you in days gone by to build up for him. Some of you who are in America have your hearts still in India and would go back again at once, were circumstances helpful. May God bless you and open up the way, whereby, if it is his will, you may go back and finish the work you began for him in India.

May God bless each member of the church in India and may many more be won for his kingdom during the remaining days of 1944.

*Cornerway, Bognor Regis, Sussex, England.*

## That the Blind May Read

During the past sixteen years the John Milton Society for the Blind has been a wonderful blessing to many blind people throughout the land through the publication of religious literature, both instructional and inspirational. It aims to supplement the work done by welfare agencies and educational institutions for the blind. In 1928 a joint committee of the International Council of Religious Education and the Home Missions Council of North America organized the John Milton Society to function for all denominations. This society has no endowment but depends upon contributions from individuals, Sunday schools, churches and other organizations sympathetic with the distinctive service given to the blind. Among the regular publications of the society are included two maga-

zines in Braille: an adult monthly magazine, The John Milton Magazine, which contains religious literature and helps for uniform Sunday-school lessons, and a magazine for children, Discovery, which contains religious literature and uniform lesson helps. It is estimated that these magazines are read by 10,000 blind persons. Every state in the union save Nevada is represented and also a number of foreign countries.

It is expensive to produce books in Braille and it is true that books of religious character, except for Bibles and Scripture portions, are scarce. There is great need for more religious books and magazines for the blind. Even yet there is no Bible dictionary, concordance or commentary in Braille, and no Sunday-school manual for blind Sunday-school teachers, of whom there are more than three hundred. Such books as Standard Hymns with both words and music, Christmas Carols, Daily Devotional Book, Come Ye Apart and Fellowship of Prayer have had instant demand. The blind ask eagerly for Braille magazines and other publications. The amount of literature available depends upon the increase or decrease of contributions.

In 1936 the Women's Work Council of the Church of the Brethren learned about the work of the John Milton Society and since then has given about \$200. For several years our women have asked that of the

Continued on page 23





## New York Relocation Hostel . Established Despite Opposition

RALPH SMELTZER

Photos by Associated Press

Last March the Brethren Service Committee decided to close the Brethren relocation hostel in Chicago and to open a new hostel in another city. After investigating various eastern areas, and after discussing the matter with Washington W. R. A. officials, New York City was decided upon. George Rundquist, the New York Church Committee staff, Harold Fistere, John Thomas, and J. Henry Carpenter of the Brooklyn Church and Mission Federation all promised the support of their respective organizations in establishing a New York relocation hostel. At first John Thomas assured the B.S.C. that the American Baptist Home Mission Society would bear half of the hostel's expense but later withdrew his commitment and gave a contribution.

It was difficult to find a suitable house. Possible locations were investigated in Manhattan, Brooklyn, Queens and Westchester County. After a general survey, it was decided to concentrate the search in Brooklyn. After several fruitless days of searching it was decided to telephone the various fraternities' houses on the hope that one might be leased for a year. Alpha Chi Rho, the fourth one contacted, was interested. Negotiations began on March 31. On April 3 Quinter Miller, John Thomas and the writer secured a tentative lease approval from three fraternity officials. The

lease terms were drawn up to become effective May 1. The transaction could not be completed because according to the fraternity's bylaws both its national board of directors and its building corporation members had to approve by majority vote.

About April 18 the Brooklyn Eagle secured a "tip" from some undisclosed source indicating that a hostel for Japanese Americans was to be opened in Brooklyn. With the newspaper technique of "give us the full story or we will print what we have right or wrong" a newsman approached Harold Fistere, who referred him to John Thomas, who referred him to J. Henry Carpenter, who referred him to George Rundquist. Thinking that the lease had been signed, Rundquist gave the full and complete story, which appeared first in the Brooklyn Eagle and then was repeated in the New York Times.

Disturbed by this news, a few hostel neighbors met and prepared the following petition: "We the undersigned property owners in the vicinity of 168 Clinton Street, Brooklyn, N. Y., strongly object to a hostel for Japanese being opened at the above address as planned by the War Relocation Board." It was circulated in the

neighborhood by a small boy who allegedly obtained 136 signatures, many of which were not those of property owners. The signed petition was sent to the neighborhood of Congressman John J. Delaney.

Coincident with the above action it was reported that Mayor LaGuardia previously had filed a vigorous protest with the army, navy and War Relocation Authority in Washington against the relocation of Japanese Americans in New York City. This set the stage for a controversy reflected in newspapers across the country. Most New York City newspapers took an editorial position in favor of the hostel and the relocation program. Mention of the controversy appeared in some New York City newspaper every day for a month—April 24 to May 22. PM plugged the hardest.

At its board of directors meeting on April 26, the Brooklyn Council for Social Planning was asked by Dr. J. Henry Carpenter, a member, to support and foster the hostel and resettlement program. It immediately appointed a Brooklyn Committee for the Resettlement of Japanese Americans composed of many community leaders.

This committee met the next day to hear Harold Fistere, George Rundquist and others, including the following neighborhood petitioners who came uninvited: Mrs. H. S. Rasi, Dr. Vincent P. Massola, and Dr. George W. Phelan. The committee accepted the "challenge which has come to the people of Brooklyn," purposed "to help Japanese Americans readjust themselves without unpleasant or sensational occurrences" and voted "not only to preach democracy but live up to it." Subcommittees on public relations, housing, social and religious opportunities, vocational guidance, and personal services were appointed.





More than thirty resolutions and public statements from as many civic, religious and political organizations appeared in the press supporting the hostel and condemning its opponents.

On the opposite side, the Kings County American Legion and Veterans of Foreign Wars countered with opposing resolutions. The Long Island Federation of Women's Clubs followed suit, perhaps because Mrs. Rasi, a leading petitioner, was the outgoing president of the Brooklyn Woman's Club.

After several postponements the fraternity officials finally arranged to meet on the evening of May 2. Their decision was doubtful, the situation critical.

Answers to these questions were needed: Would the fraternity vote for the lease? Should the lease be accepted if offered? Would there be violence in the neighborhood? Should the hostel idea be given up? On May 1 the counsel of others was sought: Roswell Barnes, Quinter Miller, Henry Carpenter, George Rundquist, Harold Fistere and Muriel Ferguson. Mrs. Smeltzer and the writer decided to take all necessary risks and "go through with it" if the fraternity said yes.

Four national board members, including a congressman and a navy officer, four local fraternity directors, two fraternity house residents and one interfraternity representative gathered for the decision. Quinter Miller, Henry Carpenter, and the writer represented the Brethren Service Committee. A fine spirited letter from the fraternity's lawyer was read. The fraternity men considered the matter carefully, voted to lease their house, guaranteed the hostel their genuine support.

Additional drama was added to

the meeting when it was reported that the board of governors of the Brooklyn Heights Association, a community betterment organization of the hostel neighborhood, had a few minutes earlier passed the following resolution: "Resolved, that the Brooklyn Heights Association views with interest the proposal to establish a Japanese-American relocation hostel on Brooklyn Heights, and that a committee of five be appointed as an advisory committee to co-operate with the authorities sponsoring the project."

With the hostel assured and the fight won, the Smeltzers moved in May 5. The first hostellers arrived on schedule, May 10. Newsmen and photographers greeted them. Early arrivals and interested friends helped make the hostel ready for full occupancy. Friends donated needed articles. The Arts Council of Japanese Americans for Democracy hung an exhibit of its paintings. Gradually the number of hostellers was increased to capacity—twenty-five.

One hundred resettlers have stayed at the hostel as of July 6. Fifty-seven percent have been males, sixty-two percent citizens, sixty percent unmarried. They have averaged twenty-eight years of age and have stayed an average of nine days. More significant is the fact that nineteen family groups have been accommodated—the largest a family of six.

The hostel is performing the following services: meeting some new arrivals at trains, providing room and board, securing ration books, helping aliens report to the U. S. Attorney, orientating newcomers to New York, providing recreational, social and evening educational opportunities, relating hostellers to



community, civic and religious opportunities. Numerous incidental personal services are rendered.

Four persons now compose the hostel staff: Ralph and Mary Smeltzer, Midori Satomi and Florence Seese. Additional staff is needed, especially an evacuee nisei or issei couple.

Next-door neighbors are congenial. Hostellers go about the neighborhood without fear or embarrassment. The hostel has received no protests. No unfriendly acts have come to the hostel's attention. To all appearances the hostel has been completely accepted. The local precinct police captain frequently visits the hostel informally and in plain clothes. He is sympathetic and interested in helping the project succeed. During the early days he asked his man who regularly patrols this area to give more attention to the hostel. For a few days a uniformed policeman posted himself very close to the hostel, sometimes directly in front. After a week's time his beat was enlarged to a block or two. Now at times he can nowhere be seen.

It was planned to establish the New York relocation hostel without newspaper publicity, but it leaked out. The controversy which followed created an educated public with staunch and interested supporters. The cause of resettlement in New York City and on the eastern seaboard received additional strength. Forty-five job offers, twenty housing offers and over twenty personal letters of support and congratulation have poured into the hostel. Relocation has picked up. Indications are that New York is becoming a popular resettlement area, thanks to its opponents! The New York relocation hostel is established.

## ***Brother Service News...***

**The New York relocation hostel** opened on May 10, 1944. From that date until June 29, a total of eighty-eight Americans of Japanese ancestry had been helped by the hostel. Other statistics are as follows: sixty-six resettled from hostel; twenty-two still at hostel; nine and one-tenth days, the average stay of hostellers; thirty-eight females, 43% of total number; fifty males, 57% of total; fifty-five citizens, 62.5% of total; thirty-three aliens, 37.5% of total; twenty-eight and three-tenths years, average age of hostellers; thirty-five married, 37.8% of total; fifty-three single, 60.2% of total.

**C.P.S. men** of the Fort Steilacoom, Wash., mental hospital unit recently conducted a discussion for the Sunday evening service of the Church of the People in Seattle, which was broadcast over station KJR. Fan mail has been appreciative.

**From Lima, Peru,** Frances Landis writes: "The school year began eight weeks ago and is progressing very well. At the present time I am knee-deep in test papers to be corrected, grades to be averaged, etc. I find the girls very interested and eager to learn. Such enthusiasm is certainly an incentive to a teacher to put out her best work."



# The Church at Work

## WHAT PERCENT OF MY INCOME SHOULD I GIVE MY CHURCH?

That is for you to decide. You know your income — your obligation: your gifts to other religious and charitable work. The "tithe" is 10% of your income. The Government exempts up to 15% from tax.

God stored this old earth with raw materials and gives you life, strength and intelligence: Out of it you have an income (amounts shown below)

### WHAT YOU DECIDE TO GIVE IS UP TO YOU

| My Income Is:       | \$1000. | \$1200. | \$1500. | \$1800. | \$2100. | \$2400. | \$3000. | \$4000. | \$5000. |
|---------------------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| I give to my Church |         |         |         |         |         |         |         |         |         |
| Weekly              |         |         |         |         |         |         |         |         |         |
| Annually            |         |         |         |         |         |         |         |         |         |
| \$ .10              | \$ 5.20 | .52%    | .43%    | .35%    | .29%    | .24%    | .22%    | .17%    | .13%    |
| .25                 | 13.00   | 1.3%    | 1.08%   | .87%    | .72%    | .62%    | .54%    | .43%    | .32%    |
| .50                 | 26.00   | 2.6%    | 2.16%   | 1.73%   | 1.45%   | 1.23%   | 1.04%   | .87%    | .65%    |
| 1.00                | 52.00   | 5.2%    | 4.33%   | 3.5%    | 2.9%    | 2.47%   | 2.16%   | 1.73%   | 1.3%    |
| 1.50                | 78.00   | 7.8%    | 6.5%    | 5.2%    | 4.33%   | 3.70%   | 3.3%    | 2.6%    | 1.95%   |
| 2.00                | 104.00  | 10.4%   | 8.6%    | 6.93%   | 5.8%    | 4.94%   | 4.3%    | 3.4%    | 2.6%    |
| 3.00                | 156.00  | 15.6%   | 13%     | 10.4%   | 8.5%    | 7.42%   | 6.5%    | 5.2%    | 3.9%    |
| 5.00                | 260.00  | 26%     | 21.66%  | 17.3%   | 14.4%   | 12.35%  | 10.83%  | 8.66%   | 6.5%    |
| 10.00               | 520.00  | 52%     | 43.3%   | 34.6%   | 28.8%   | 24.7%   | 21.7%   | 17.3%   | 13%     |

"On the first day of the week let every one of you lay by him in store as God hath prospered him"   
 Issued by H. P. Demond and Associates—100 North LaSalle Street, Chicago, Illinois.

## Stewardship Education

A paper adopted by the Presbyterian General Assembly's Committee on Stewardship, approved by the 1944 General Assembly, and ordered made available to the churches

1. Stewardship education will result in the raising of money, but money-raising methods are not necessarily stewardship education. In fact, the reverse is often the case, because of the stressing of improper motives such as: (1) loyalty to church, pastor, officers, etc.; (2) loyalty to a budget—bearing my part of the load; (3) getting finances out of the way for more important work; (4) getting ahead of some other church; (5) the meeting of some emergency or so-called emergency need.

We believe that the stressing of the above will hinder stewardship education and make church finance increasingly difficult.

2. Church finance, while following sound business methods, cannot and should not always follow accepted business practices. (1) Accepted business practices are not necessarily sound from a scriptural or Christian point of view. (2) A place must be found for the exercise of faith. (3) There can be no fixed income. (4) New or increasing opportunities must be met.

3. A sound financial policy must (1) be integrated with sound stewardship education; (2) be honest; accounts must be paid promptly; undue discounts should not be sought; (3) present a challenge to the Christian grace of liberality; (4) not shut off the flow of benevolent giving.

4. Stewardship principles and the Every Member Canvass.

The primary appeal of the every member canvass should not be that of raising a certain amount of money, but Christians should be

asked at this time to face their financial obligations to God. This means stressing: (1) God's ownership by creation, providence, and redemption; (2) man's obligation to consider all wealth as a sacred trust and a dedication of a definite portion to God's work through the church; (3) measuring the amount dedicated to

God's work by God's grace and not by a man-made budget; (4) dedication and not merely the meeting of a financial obligation.

The above principles should guide in all plans and methods.

5. We recommend the following procedure to the church:

(1) Have a stewardship committee, or some other competent group, to deal with organization and education thoroughly, and to analyze the local situation. Appraise the knowledge, interest, consecration, practice and attitudes of the members of the church.

(2) Have a research group study stewardship (not only for themselves, but for the whole church) and make a report of its studies to the church. This group may, or may not, be the same as the stewardship committee.

(3) Organize stewardship classes or a school of stewardship, and use stewardship lessons in the church school classes.

(4) Reach the children by the best means available in home and church school. Inform and challenge youth. Stewardship living begins early.

(5) At the time of uniting with the church, stress personal stewardship commitment as basic in Christian living.

(6) Stewardship preaching should be faithful and continuous throughout the year, not being confined to the every member canvass period.

(7) Stewardship literature should be used in the most effective way. We suggest its use by mail and also the distributing of stewardship literature at the church services. When so done, reference should be made to the literature from the pulpit in

such a way as to create a desire to read and study.

(8) Have a long-time, carefully laid plan of stewardship.

(9) Take one step at least. Do not reject all because you cannot do all. Stewardship is related to every department of church work.

### A Tithe Is a Tenth

Searching the Word of God for some principle to guide in determining how much to give, men have turned to the Old Testament law of the tithe. Tithing has been preached as the solution for problems of Christian giving. There are definite religious values in tithing. It is something definite and concrete and calls for spiritual devotion. In tithing, a man puts God's portion first. It is a definite reminder of God's ownership and man's stewardship. Christian stewardship, however, goes much deeper and broader than the Old Testament tithe. Paul insists that Christians are not under law but under grace. Tithers may fall into the trap of thinking payment of the tithe is the discharging of all obligation. Every law of taxation recognizes the larger obligation of those with larger income and with fewer responsibilities. It is only reasonable that in the Christian church those with larger incomes and lighter personal responsibilities, according to the law of love, should give a higher percentage than those with small incomes and heavy personal responsibilities.

The chart above helps you to compute quickly what percentage you are giving.

### The October Stewardship Emphasis

#### Purpose

To teach the doctrine of personal responsibility to God and man in the matter of talents, time, possessions and the whole of life.

#### Themes for Three Sundays

October 15

Adult theme: The Church Speaks on Tithing.

Youth theme: Claims on Life.

October 22

Adult theme: Local Church Finance.

Youth theme: Youth Serves in the Local Church.

October 29

Adult and youth theme: Stewardship and the World Mission.

Helpful resource material for these themes may be secured by asking for October Stewardship Empha-



sis materials from General Boards, Department of Stewardship, 22 S. State Street, Elgin, Ill.

### Series of Radio Addresses

The United Stewardship Council is sponsoring a series of radio addresses every Monday during July, August and September at 8:15 to 8:30 A.M., E.W.T. over the Blue Network. August topics were listed in these columns in the July 22 issue. The September topics are as follows:

4. God's Partners.
11. Parasite or Participant.
18. The Master Motive.
25. Above and Beyond the Line of Duty.

### ADULT DISCUSSION OUTLINE

#### The Worker and His Task

Sunday, Sept. 3, 1944

Scripture: 1 Cor. 10:31; Micah 6:6-8

Because of the observance of Labor Day this is a good time to think together on the Christian attitude toward work. Groups in industrial areas will also wish to consider the Christian viewpoint on organized labor, securing information on problems and conditions in their communities. Be certain that such in-

formation is secured from reliable sources and that both sides of the problem are presented fairly.

We have long thought of work as a necessary evil—a form of punishment for sin. But it may be that the writer who said that God gave Adam and Eve work to do to compensate for their leaving the garden came nearer the truth. Certainly many people find great joy in their work.

List some of the satisfactions which people may find in work. Discuss the Christian's attitude in the choice of a lifework. What will be the Christian's chief concerns in making that choice?

There are many people who find little or no satisfaction in their work. Discuss the causes for this condition. Which causes lie in the worker himself? Are any due to conditions about which the worker can do little or nothing? In methods which are used in the attempt to solve such problems?

#### That the Blind May Read

Continued from page 19

yearly gift of \$15, ten dollars be used for adult literature and five dollars be used in the publishing and

distribution of the children's magazine, Discovery.

Recently the question has been brought to our attention concerning the possible number of blind children and blind adults within our denomination. No present data is available. Doubtless the only way in which these facts might be secured would be through appealing to our pastors and churches for the names of all blind people in their groups. It would be well to obtain this information in order that our blind children and adults might have the advantages which the John Milton Society for the Blind could bring to them. Will not each minister or other interested person send to the Women's Work Council, Elgin, Illinois, the names and addresses of those who are blind within your church family or group?

### Correspondence . . .

#### With Brethren in Michigan

I am happy to report a most interesting four weeks with the Brethren in Michigan. My college friend, Elder J. Edson Ulery, did not forget me when our short stay together in Manchester College many years ago had passed. These few fleeting weeks awakened a kinship in Christ that will never be terminated.

As the years passed our paths began to diverge, but our lives were dedicated to the promotion of the Brethren interpretation of the Christ way of life—mine in distant locations, his in far-up Michigan; he to found a lone church in a difficult place and I to build some in other trying surroundings.

For one summer and for other visits, I had been his near neighbor in that beautiful Indian-named spot, Onekema. I had attempted to be a fruiterer and evangelist, but decided that I could not fulfil my life plan in that manner; he to prove that he could. His church there is a monument to his persistence and faithfulness. It seems plain that it is because of his efforts and immovability that the Brethren are active, and a power in all Manistee County. But he too has good followers.

During the Holy Week we preached to a most interested and faithful people. Pastors from fifteen miles distant—Manistee, Brethren, Marilla, Bear Lake, and other points, braved the restrictions of gas rationing to hear the gospel.

Next we were with the Community Brethren at Marilla. At a country church where others had failed, the Brethren, with the co-operation of the faithful of other persuasions, are succeeding. Here Galen Bark-

### With the Minister . . .

H. L. HARTSOUGH

#### Recapturing Our Sense of Wonder

"His name shall be called Wonderful." Since he is our elder brother we must keep alive this sense of wonder. If we lose it our likeness to him will be marred. Of all people the minister's soul should be most sensitive to the wonder of the universe. His sermons will have in them the element of surprise; they will create an atmosphere of expectancy, which in many cases will lead men through awe into reverence. This is true because the minister never lives in a commonplace world.

The miracles of the New Testament are matched by the miracles he experiences in everyday life—therefore, the tone of wonder in his voice. To him the experience of Jesus and the disciples on the mountain of transfiguration is more than an isolated event; it is rather a perfect drama of what his soul experiences in the sublime moments of prayer. He did not stand with Mary and Martha at the grave of Lazarus when Jesus called him back to life but he has seen men, dead in trespasses and sin, transformed into a new and wonderful life. Then he remembers the words of the Master, "Greater things shall ye do." The minister lives on the edge of a miracle. In every mother and child he sees the elements of a Madonna. The love and toil, the concern and joy, of a father for his family is a fresh revelation of the nature of God.

Men who are to be the prophets of men's souls must never lose their sense of wonder. A world that we can explain would soon become boring. Those who know most about it are filled with the greatest wonder. No one would worship a God who could be comprehended by a finite mind. The minister directs men's search after God and stands in awe at each fresh revelation. That makes him a winsome prophet.

Fellow pastors, if we will not allow the ever-returning duties of the parish to defeat our sense of wonder, if each returning spring we will be rebaptized into the mystery of the resurrection, if as we lift our eyes to the mountains our impatience and restlessness will melt away in a new understanding of the timelessness of God, if the redwoods of the California forest will laugh us out of our pride, if we unconsciously take off our hats in the presence of a little child, then we are worthy to be ministers of the unsearchable riches of God.





## Neher Golden Wedding

On May 28, 1944, Brother and Sister W. H. Neher celebrated their fiftieth wedding anniversary at their home in La Verne, Calif. At the family dinner preceding open house all the children and all but three grandchildren were present. One guest, Lester Flory, was present at the wedding fifty years ago.

Lottie Flory and William H. Neher were married on May 27, 1894, at the bride's home in La Verne. For two years they lived in Hemet, where Mr. Neher taught school. Then they farmed for a number of years at Inglewood and McFarland. In 1920 the family moved to La Verne, where they have since resided.

Wherever they have lived both have been active in church and community affairs. For the past twenty years Mrs. Neher has served on the missionary committee; she has also been active in the ladies' aid and women's work. Bro. Neher has served as a district and local church leader.

They are the parents of Minneva Neher, missionary to China, who mysteriously disappeared from the mission station in Shansi province on Dec. 2, 1937.—Adapted from the La Verne Leader.

doll is the worthy pastor. We had here the finest attendance of faithful youthful people of any of our ten revival meetings this year.

It is not in any sense easy to work in this state of so many foreign backgrounds, so many of which differ so much from that of the Brethren. But the successes of these churches and others make it all the more imperative and insistent that Brethren bring the whole gospel to every open field, and in this state there are many. I counsel a vigorous plan of evangelism in many needy places where a fragmentary message of salvation fails to satisfy and to build great or successful churches. Early this fall I hope to make a goodwill trip among the churches of California.—Charles A. Bame, Winona Lake, Ind.

### The Christian's Guidebook

The Bible is our safest guide, the only one we can depend on to lead us through this uneven journey of life. It is the true Word of God and if we follow its precepts, it will take us to the haven of rest.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The greatest trouble now is that there are so many who refuse to take the Bible as their guide. They will not read it, but would rather sit up until midnight to read a novel or magazine. Even if they read it at all, they make it secondary, failing to live up to its precepts.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that

the man of God may be perfect, thoroughly furnished unto all good works."

We should read the Bible not only with clear glass, but with minds ready to understand the whole will of God. If we would all be as careful as Paul to obey the whole truth as God gives it, we would have a better church. If we would all hunger and thirst more after righteousness our hearts and souls would be filled with spiritual thoughts and love instead of the carnal things of this world. Thus we would be better prepared for the kingdom of heaven. May we all study the Word that we may make our calling and election sure.—Florida Green, Midgetown, Ind.

### Wisconsin Young People Meet

Northern Wisconsin's annual young people's conference was held at Menominee, Wis., June 17, 18. Our guest speaker was Bro. Paul Miller of Illinois. Brethren Petcher of Rice Lake, Wis., and Raymond Ridsen of Stanley, Wis., were the two new pastors introduced at the conference.

On Saturday afternoon games were played and in the evening a vesper and evening service were held. The Sunday morning services were conducted by Bro. Paul Miller.

On Sunday afternoon the business meeting was in charge of President Esther Christensen and Secretary Lurene Henderson. An offering was taken which amounted to \$10.57. It was decided to send it for the Studebaker memorial fund.

Officers elected for next year are: president, Esther Christensen; vice-president, Gladys Christensen; secretary and treasurer, Ruby Mitchell;

cabinet member, Francis Kincade; adult adviser, Bro. Ridsen.

It was decided that the three churches, Stanley, Worden, and Maple Grove, are to be considered three separate churches, and each will be represented in the conference from now on. The Conference will be held at Stanley next year.

Gladys Christensen was elected to go to the young people's conference at Bethany Biblical Seminary in Chicago. The new officers were installed at the close of the meeting.

Menominee entertained us wonderfully and we all had a grand time. We received an uplifted spirit from our fellowship together.—Ruby Mitchell, Rice Lake, Wis.

### Letter From England

It would seem the church is to be the only surviving institution and rallying point for forces of order.

While you are thinking in terms of physical relief, do not lose sight of plain evangelistic work. A man with a spiritual experience will find more ready ears than at any time in the recent history of Western civilization, at least. The growing interest in mysticism in the most unexpected quarters has surprised me often. Men have prayed more and valued things less than they have for a generation and now have "ears to hear." I am convinced there is a genuine spiritual gain at the time of material loss. It is our great hope for the next ten years. That is the point where the Continental will test the American relief worker and perhaps be disappointed. The inability of the ordinary U. S. soldier to appreciate and make allowances for the more primitive life five years of war has forced on this nation is a case in point. It is embarrassing to hear a healthy man complain about the lack of amenities cultured and elderly women have done without for five years.

Perhaps after this is over we can build a church that will never let itself be divided by national barriers or be led by any folly into butchering their fellow-believers. That is the end we look forward to



over here. The way those with different ties have lived and groped their way into communion has thrilled me more than I can say. There is a vitality beyond belief or understanding.—John Barwick, London, England.

### What Can We Do About Men In Prison?

There are things all of us can do about those who are now in prison including conscientious objectors and about those who have recently been released.

1. **Become concerned.** As Christians we can rise up and say with Eugene D. V. Debs, "While there is a soul in prison, I am not free." We can meditate on Jesus' words, "I was in prison, and ye came unto me."

2. **Become informed.** In order to minister effectively to men in prison we must learn why they are there, the conditions under which they live and the evils of the prison systems. First, visit local jails, county prisons and federal penitentiaries. Second, have C. O.'s who have recently been in prison tell you of their experiences. Read of conditions in *The Reporter* (obtain through B.S.C.) and *The Conscientious Objector* (2 Stone St., New York). Also write to F. O. R., 2929 Broadway, New York.

3. **Visit men in prison.** Prisoners need contact with persons from the "outside." We are permitted to visit men in local jails. Take fresh vegetables, oranges, good reading material or recreational equipment; these things are desperately needed. Youth groups could send such things to prisons.

4. **Write to men in prisons.** Next to visiting men behind bars our best contact is through personal letters and greeting cards. Writing privileges are usually unrestricted in local prisons, but in the federal system a man is allowed only seven correspondents. If we wish to send greetings to men in federal prisons we will have to send them through one of the approved correspondents. At special days such as Christmas, however, we will be permitted to send greeting cards with our names attached. For names of men contact one of the groups listed under item two above.

5. **Improve local prisons.** After visiting persons in local prisons we will doubtless be impressed with the many evils which need to be corrected. Food is very often inadequate. Frequently unsanitary conditions exist. Recreational and educational facilities are usually inadequate. Some prisons do not provide for religious services. We can get our church interested and encourage members to contact by visit or by letters the town and county officers who can do something to eliminate the evils. We can write letters to the local newspaper. (See "It Hap-

pened to Me in Prison," by Roger W. Axford in Mar. 22, 1944, *Christian Century*.)

6. **Improve federal prison system.** Four problems in federal institutions demand our attention. First, brutality and violence should be abolished. C. O.'s and others have suffered beatings, partial starvation, strangling, etc. Second, racial discrimination and segregation should be abolished. Third, arbitrary censorship of mail, periodicals, and books should be abolished in favor of inspection of materials. Censorship keeps the public ignorant regarding the real conditions in prisons. Fourth, conscientious objectors in prison should be paroled to useful work at the earliest possible moment. And, more important, arrangements should be made whereby a C. O. is assigned to a worthy occupation rather than being sent to prison at all. We can work for these reforms in the following ways:

a. Support and give to such groups as the Prison Fund of the War Resisters League, 2 Stone St., New York; the National Committee for the Conscientious Objector, 170 Fifth Ave., New York; the C. O. Fund of the F. O. R., 2929 Broadway, New York; the Brethren Service Committee.

b. Write letters urging these reforms to: Hon. Francis Biddle, U. S. Attorney General, Washington, D. C.; Mr. James V. Bennett, Director Federal Bureau of Prisons, Washington, D. C., and your own congressmen.

c. Write letters to your local paper.

d. Discuss these problems in youth groups and church meetings.

7. **Help ex-prisoners in our community.** When C. O.'s and others return from serving time there is often a stigma attached to them which prevents their getting a good job, or results in their being outcast. We can accept them fully, inviting them into our homes and our churches and helping them get into useful work in the community. We can do much if we care enough.—Ernest Lefever, Wichita, Kansas.

### Elder C. H. Steerman

Elder C. H. Steerman was born July 23, 1876, near Bedington, W. Va. He died May 22, 1944, at his home, New Germantown, Pa., aged sixty-seven years, nine months and twenty-nine days. He was elected to the ministry early in life and advanced to the eldership at Broadwater, Mo., while doing mission work for the General Mission Board. In 1910 he returned to the Southern District of Pennsylvania and preached for the churches in the Back Creek congregation and held many evangelistic meetings.

In 1915 he again took up mission work, this time for the mission board of Southern Pennsylvania, preaching for the Perry congregation the next

sixteen years. He was the first pastor of the Chambersburg and the Mechanicsburg congregations. Because of failing health he resigned as pastor of the Perry congregation in 1938 and spent the winter in Florida, preaching for the Clay County congregation. Three more years were spent near Leesburg, Fla., preaching in the log church near there when health would permit. In 1941 he returned to New Germantown, Pa., where he remained until his death.

On Nov. 7, 1897, he was united in marriage to Cora M. Dean, who died Sept. 3, 1905, at Ivy, W. Va. To this union were born four children: L. H. Steerman, Lemoyne, Pa.; Mrs. Homer Keisling, Hall, W. Va.; Mrs. Cleatus Strader, Buckhannon, W. Va.; and Arthur S., who died in infancy.

On Sept. 10, 1907, he was united in marriage to Clara E. Gearhart of Greencastle, Pa., and to this union were born five children: Charles H., Key West, Fla.; Elma Burgard, Dillsburg, Pa.; Roy L., Portland, Oregon; Ruth DeLancey, Millerstown, Pa.; and Joseph B., Mechanicsburg, Pa. He also leaves eighteen grandchildren, one great-grandchild and two sisters.

Funeral services were held at the Three Springs Church of the Brethren by Brethren Cletus Myers, Ira Hart and Otho Hassinger. Burial was in the Blair cemetery.

Father's faithfulness to the church will be an inspiration to the loved ones who are left.—Ruth Steerman DeLancey, Millerstown, Pa.

### Bowman Golden Wedding

The first Sunday in April was an occasion that will long be remembered with pleasure by the members and friends of the Church of the Brethren in Schoolfield, Va. Our pastor and his wife, Brother and Sister L. A. Bowman, celebrated their golden wedding anniversary.



To Brother and Sister Bowman were born three sons, all of whom with their wives and children (except a grandson) were present. The youngest son, Jesse, preached at the morning service. Our pastor and his three sons gave a message in special music.

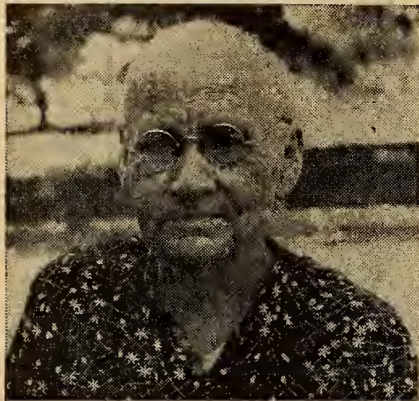
Open house was observed in the afternoon at the parsonage. Bro. J. E. Bowman in a beautiful ceremony again reminded them of their marriage vows and they again rededicated and reconsecrated their lives to each other till death.

After this ceremony, Bro. H. M. Landis gave a short talk. Bro. F. B. Layman, Sr., representing the district ministerial board, spoke briefly. Esther Landis, president



of the B.Y.P.D., presented them with a gift from the B.Y.P.D. and the young people's class.

Bro. Bowman has served a number of churches as pastor and as elder; he has held seventy-five revival meetings. He has served as reader and as moderator of district meeting a number of times and has served on Standing Committee several times.—Sallie Canaday, Schoolfield, Va.



#### Sarah E. S. Metzker

Sarah Elizabeth Stiffler Metzker, daughter of Joseph and Mary Stiffler, was born in Blair County, Pa., June 19, 1849. At the age of thirteen she moved with her parents to Canoe Creek, where she resided until the time of her marriage to Isaac D. Metzker on Feb. 22, 1876. They located in the Cove near Martinsburg, where she has since resided. Mr. Metzker died at their home in Martinsburg May 1, 1916. Mrs. Metzker united with the Church of the Brethren in 1872. Since childhood she has been a reader of the Gospel Messenger and of the Christian Family Companion that preceded it.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

#### Kathryn B. Kensinger

Kathryn B. Kensinger, daughter of John and Hannah Brumbaugh Stoudnour, was born Nov. 1, 1875, at Millerstown near Martinsburg, Pa., and died suddenly at her home on a farm near Martinsburg, May 20, 1944. She became the wife of



John H. Kensinger on Dec. 17, 1896. The family lived in Martinsburg until about two years ago when they moved to their farm. The husband was a postmaster of Martinsburg, a justice of the peace, and for several years the superintendent of a CCC camp.

Sister Kensinger became a Christian very early in life and lived for others even though it meant much sacrifice. She was a faithful member of the United Workers Bible class, a member of the aid society, and she was active in civic work of the town. One son, the husband, two brothers and three sisters survive. Funeral services were held at the home, conducted by Brethren Paul Hoover and A. R. Coffman. Interment was in the Mt. Pleasant cemetery.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

## Matrimonial . . .

**Evers-Hollen.**—By the undersigned on July 16, 1944, at the home of the undersigned, William Evers and Ola Hollen, both of Bridgewater, Va.—L. M. Clower, Dayton, Va.

**Hampton-Kreider.**—John Ellis Hampton of Norristown, Pa., and Marian Catharine Kreider of Lebanon, Pa., July 2, 1944, in the Lebanon church, Pa., by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

**Hoover-Burger.**—Roy Hoover of South Bend, Ind., and Mary Burger of Plymouth, Ind., July 9, 1944, by the undersigned.—Edward Stump, North Liberty, Ind.

**Lowber-Brockus.**—William Lincoln Lowber of Nampa, Idaho, and June Marie Brockus of Meridian, Idaho, at the Nampa church, May 12, 1944, by the undersigned and C. N. Stutsman.—F. H. Barr, Nampa, Idaho.

**McLaughlin-Harshman.**—Pvt. Paul M. McLaughlin and Kathryn Harshman by the undersigned in the Fostoria church, April 29, 1944.—Reuben Boomershine, Fostoria, Ohio.

**Morton-Shull.**—Donald Morton and Helen Shull, both of Elgin, Ill., June 22, 1944, in the Highland Avenue church, Elgin, Ill., by the undersigned.—Harry K. Zeller, Jr., Elgin, Ill.

**Miller-Heckman.**—Logan J. Miller of Tiffin, Ohio, and Jennie Heckman of McPherson, Kansas, in the home of the groom's son in Tiffin, by the undersigned, July 23, 1944.—Reuben Boomershine, Fostoria, Ohio.

**Patrick-Metzger.**—Kenneth E. Patrick of Lafayette, Ind., and Margaret L. Metzger of Rossville, Ind., at the bride's home on July 6, 1944, by the undersigned.—D. L. Barnhart, Rossville, Ind.

**Siple-Miller.**—Olin Paul Siple, Jr., of Clifton Forge, Va., and Lydia Ann Miller of Bridgewater, Va., July 2, 1944, in the Bridgewater church, Va., by the undersigned.—G. G. Hesse, Bridgewater, Va.

**Smith-Hoover.**—By the undersigned at the home of the bride near Roanoke, Va., June 11, 1944, Harold D. Smith of Churchville, Va., and Mary Hoover.—M. R. Wolfe, Bridgewater, Va.

**Snare-Weyant.**—By the undersigned in his home, Calvin Miles Snare of Williamsburg, Pa., and Dorothy Elizabeth Weyant of Hollidaysburg, Pa., April 26, 1944.—Ernest A. Brumbaugh, Williamsburg, Pa.

**Taylor-Lephart.**—By the undersigned on June 25, 1944, at the home of the bride's parents, Dewaine Taylor of Greensburg, Pa., and Norma Jean Lephart of Richmond, Ind.—E. O. Norris, Richmond, Ind.

**Widow-Everette.**—John Widow of Walled Lake, Mich., and Kitty Everette of Pontiac, Mich., at the home of the bride's daughter on May 20, 1944, by the undersigned.—L. W. Shafer, Pontiac, Mich.

**White-Yeager.**—In the Union Methodist church, Wilmington, Del., July 15, 1944, Howard F. White and Ruthora Yeager by the undersigned, assisted by the Rev. T. J. Sard.—John C. Middlekauff, Wilmington, Del.

**Williams-Hummer.**—Marion Williams of Hartford City, Ind., and Yette Hummer of Pennville, Ind., in the Pleasant Grove Methodist church on June 4, 1944, by Rev. Cochard.—Cynthia E. Fox, Redkey, Ind.

## Fallen Asleep . . .

**Armantrout.** Sarah Catherine, daughter of Joel and Julia Ann Roop, was born near New Windsor, Md., Aug. 29, 1861, and died in a hospital at Warren, Minn., May 14, 1944. She was first married on Dec. 24, 1885, at New Windsor to Robert L. Cookson and to them were born six children. Mr. Cookson died on Dec. 7, 1920. In 1923 she was married to Willard C. Armantrout, who died in 1932. She was a member of the church since early childhood. The funeral was conducted at the Congregational church in Froid, Mont., which

had been her home town for thirty-six years, by Rev. H. E. Lacey and Rev. H. B. Matheson. Burial was in the Grandview cemetery beside her husbands and one son. Surviving are five children, two brothers, many grandchildren and great-grandchildren, and one stepson.—Mrs. Harris W. Clark, Froid, Mont.

**Bealer.** Robert, son of W. Harold and LaVerne Noble Bealer, died in Pottstown, Pa., as the result of running into the path of a bus. He was three years old. He leaves his parents, one brother, and four grandparents. Funeral services were in charge of Elders Trostle P. Dick and W. G. Nyce at the White memorial home in Parkerford. Interment was in the East Coventry Mennonite cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Blickenstaff.** John, son of Samuel and Mary Gump Blickenstaff, was born at Tippecanoe City, Ohio, Oct. 1, 1850. He moved to North Manchester, Ind., in his early years and lived on a farm north of town until eight years ago when he retired. He married Sarah Fager on April 6, 1879; she died Sept. 17, 1929. Ten children were born to this union; six of them survive with several grandchildren and great-grandchildren. Bro. Blickenstaff was an upright Christian citizen. Funeral services were held at the Walnut Street church with the writer officiating, assisted by Bro. T. G. Weaver.—Roy D. Boaz, North Manchester, Ind.

**Boomershine.** Mary Catherine, daughter of Rev. John and Rebecca Beachler, was born in Preble County, Ohio. She died July 5, 1944. On Nov. 27, 1881, she was united in marriage to Jesse C. Boomershine of Brookville, Ohio, and to them was born one son. Five years ago she and her husband were baptized into the church. Surviving are her husband and son, a granddaughter and a brother.—Mrs. W. Russell Miller, Brookville, Ohio.

**Bowman.** Lydia A., was born May 4, 1863, to John and Catherine Swihart. On Oct. 3, 1884, she was united in marriage to William Bowman, who died June 19, 1924. In 1885 they bought her old homestead; seventy-five years of her life were lived on this place. Mrs. Bowman had three brothers and three sisters, all of whom preceded her in death. She was a faithful member of the church. Funeral services were conducted by the writer at North Manchester, Ind.—R. H. Miller, North Manchester, Ind.

**Brumbaugh.** Addison H., son of Elder J. H. and Sophia Brumbaugh, was born March 16, 1873, and died June 26, 1944. He grew to manhood in the Salem, Ohio, congregation. On July 22, 1900, he was united in marriage to Ella Patty and to them was born one son. In December 1907 Bro. Brumbaugh joined the church and lived a faithful Christian life. He served the Brookville church as secretary, and treasurer for a number of years. Surviving are his wife, one son, a grandson, two brothers and two sisters.—Mrs. W. Russell Miller, Brookville, Ohio.

**Deibler.** Herbert Jonathan, husband of Jennie Deibler, was born Aug. 27, 1892, and died at his home near Kennilworth, Pa., on March 8, 1944. He is survived by his wife, one sister and one brother. Funeral services were conducted by Bro. A. C. Miller at the Houck funeral home in Pottstown; burial was in the Mt. Zion cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Desenberg.** Anna Myers, was born in Ashland County, Ohio, July 22, 1863. On Sept. 21, 1882, she was united in marriage to William L. Desenberg, who died Nov. 11, 1942. She was active in church work for many years, Bro. Desenberg having served for a long period of time as pastor at the Maple Grove church. She was also active in the W.C.T.U. She leaves one son, three grandchildren, three sisters and one brother. Services were held in the Third Street church in Ashland by the writer, assisted by R. V. Bollinger.—J. C. Inman, Ashland, Ohio.

**Garver.** Vernon L., died July 12, 1944, at his home near Woodville. He was aged sixty-nine years. He was a son of the late Adam and Susette Garver. He leaves



his wife, two daughters, one brother, four sisters and two grandchildren. He was a member of the church for thirty-one years. Funeral services were conducted in the Locust Grove church by Bro. Clyde Morningstar, assisted by Brethren William Baker and David Klein. Interment was in the adjoining cemetery.—Mrs. B. R. Purdum, Mt. Airy, Md.

**Gates, William Hugh**, son of Mr. and Mrs. Charles Gates, was born in Mexico, Mo., June 19, 1865, and died June 10, 1944. He had been in the employ of the Southern Pacific Railroad in Louisiana for twenty-eight years. On April 18, 1915, he was united in marriage to Minnie Lewis at Roanoke, La. He united with the church in April 1944 and was a faithful attendant at the services. Funeral services were conducted by the writer, assisted by Bro. Glenn Harris, and Rev. Glenn Smith of the United Brethren Church. Interment was in the Greenwood cemetery in Jennings, La.—J. B. Firestone, Iowa, La.

**Hall, Mary Ellen**, died at her home near Nappanee, Ind., July 3, 1944, at the age of seventy-eight years. On Dec. 24, 1885, she was united in marriage to Emanuel Hall, who survives; to this union were born thirteen children, eight of whom survive, with many grandchildren and great-grandchildren. Early in married life she and her husband united with the church and she was a faithful member of the Turkey Creek congregation until death. Funeral services were conducted in the Union Center church by Bro. H. A. Claybaugh, assisted by the undersigned. Burial was in the cemetery near by.—Leroy Fisher, Milford, Ind.

**Heisey, Lillie Mae**, was born June 2, 1886, and died June 13, 1944. She united with the church in 1912. She was united in marriage to Harry Heisey on May 31, 1903. She and her husband were called to the office of deacon in the Conewago church in 1940. She is survived by her husband, six children, many grandchildren, one great-grandchild, two brothers and one sister. Funeral services were conducted at the Bachmanville church by Brethren Howard Merkey, Harry Aldinger and Elmer Ebersole. Interment was in the Chiques cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

**Herring, James**, was born Sept. 23, 1900, and died June 17, 1944. He is survived by his wife, Naomi, and six children. Services were conducted by the writer in the Union Chapel church of the Markleysburg congregation, Pa. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Hoffer, Emma L.**, widow of George Hoffer, died at the residence of her daughter in Lebanon, Pa., on June 19, 1944, aged seventy-two years. She was a member of the Palmyra church and a worker in the ladies' aid society and the Bible class. She lived a modest and helpful Christian life. She is survived by three daughters, eleven grandchildren, one sister and three brothers. Funeral services were conducted at the home of her daughter and in the Palmyra church by Brethren Frank S. Carper and Carl Zeigler. Interment was in the Spring Creek cemetery at Hershey, Pa.—Mrs. Irwin Allwein, Palmyra, Pa.

**Holsinger, David P.**, was born Dec. 6, 1862, in Pennsylvania and died at a Los Angeles hospital on June 7, 1944, aged eighty-one years. On Dec. 29, 1881, he was united in marriage to Amelia Stayer in Pennsylvania. After several years they moved to Maryland, where they made their home until 1918, when they moved to California and made their home at La Verne. Five children were born to this union. Bro. Holsinger joined the church at the age of fifteen and served many years as a deacon. He is survived by his wife, one brother, two sons, several grandchildren and great-grandchildren. Services were conducted at the La Verne church by Bro. W. J. Tinkle, and also at Ridgely, Md., where interment was made.—Grace Hileman Miller, La Verne, Calif.

**Horpine, William Melvin**, was born March 17, 1889, and died suddenly on June 23, 1944. He was born in Virginia but for

a number of years he and his family lived in Pennsylvania. He was an active member of the Palmyra church and always attended the midweek prayer service and took an active part. He is survived by his wife, Maud Wood Horpine; two daughters; three sisters; one brother and one grandchild. Funeral services were held in the Palmyra church by Brethren F. S. Carper, Frank Garber and Norman Patrick. Interment was in the Spring Creek cemetery.—Mrs. Irwin Allwein, Palmyra, Pa.

**Hummer, Amanda Melvena Rice**, was born Jan. 25, 1870, near McLouth, Kansas, and died July 1, 1944, at her home in Garden City, Kansas. On March 6, 1895, she was united in marriage to Clayton G. Hummer and to them were born five children. Early in life she joined the Baptist Church, but soon after her marriage she united with the Church of the Brethren, to which her husband belonged. She took an active part in church work. In June 1907 she and her family moved to Finney County and settled on a homestead north of Pierceville, Kansas; in 1925 they moved to Garden City. She leaves her husband, five children, thirteen grandchildren, one sister and one brother. Funeral services were conducted by the undersigned at the Garnard funeral home in Garden City; burial was in the Valley View cemetery.—George W. Burgin, Garden City, Kansas.

**Jacoby, Charlotte**, widow of the late John J. Jacoby, died July 10, 1944. She was ninety-two years old last Oct. 25. Surviving are six children, many grandchildren and great-grandchildren, and one great-great-grandchild. Since her baptism at the age of twelve, she was a faithful member of the Plum Creek congregation. Funeral services were conducted by the undersigned in the Robinson funeral home in Indiana, Pa.—C. H. Rosenberger, Shelocta, Pa.

**Johnston, Mary**, aged seventy-eight years, died recently. Funeral services were conducted in the Church of the Brethren with H. E. Helstern officiating. Interment was near West Manchester. She was a member of the West Milton church. She is survived by her husband, Richard M. Johnston; one son; three grandchildren; three great-grandchildren; three stepchildren; two brothers and five sisters.—Mrs. Irvin Furlong, West Milton, Ohio.

**Kilmer, John William**, was born in Washington County, Ohio, July 9, 1875, and died near Markleysburg, Pa., July 11, 1944. He is survived by his wife and five children. Services were conducted by the writer in the Rhodaveer funeral home in Markleysburg, with interment in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**King, William F.**, was born May 10, 1873, near South English, Iowa, and died June 17, 1944. He was united in marriage to Sarah Alice Burkenbine on Sept. 24, 1900; to them were born six children. He leaves his wife, five children and twenty grandchildren. He united with the church when a young man. Funeral services were held in the Church of the Brethren by Bro. John D. Brower. Interment was in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

**Light, John J.**, was baptized several years ago into the Church of the Brethren. He had been a member of another denomination for many years. During his later years he enjoyed a home with his niece in the Midway congregation. The funeral was held at a funeral home in Schaefferstown, Pa., and burial was in the Iona cemetery. Elders S. K. Wenger and A. S. Heisey officiated.—Paul M. Forney, Lebanon, Pa.

**Livingston, Florence**, aged fifty-six years, died May 24, 1944, in a Pittsburgh, Pa., hospital. Mrs. Livingston lived near Windber, where she was a homemaker and a schoolteacher. Her husband, Robert C. Livingston, and two sons survive. For many years she was connected with the Berkey church, where she held her membership and where the funeral was conducted by the undersigned.—Jacob T. Dick, Windber, Pa.

**Long, Ilah Jeanette**, daughter of Virgil and Gladys Long of Lansing, Mich., was born at Carson City, Mich. Feb. 7, 1928. She died on June 24, 1944, at a hospital in Lansing. She was loved by all who knew her, and made friends very easily. She is survived by her parents, three sisters, one brother, and two grandparents. The undersigned officiated at the funeral service, held in the New Haven church.—Walter M. Young, Lansing, Mich.

**Matthew, John**, was born in Wales, Great Britain, Aug. 15, 1887, and died Feb. 29, 1944. He was a member of the Emanuel Baptist church of Johnstown, Pa., for many years. Since he lived in the Coventry church community, he attended Sunday school in our church, where his wife is a member. He is survived by his wife, five children, two brothers and one sister. Funeral services were conducted by Bro. Trostle P. Dick at the Harley funeral home in Pottstown. Interment was in the Mt. Zion cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Miller, Robert**, son of Rev. Samuel M. and Annie Miller, was born in Waterloo, Iowa, Oct. 16, 1878, and died at his home in Modesto, Calif., on July 6, 1944. He united with the church at Waterloo at the age of fifteen and served faithfully throughout his life. He was united in marriage in 1903 to Alice Wright and to them were born three children. In 1910 he moved with his family to Butte Valley, Calif., and in 1913 to Modesto. His wife died in 1913. In 1921 he was united in marriage to Estelle Miller and to them were born two sons. Bro. Miller was a carpenter and contractor. The last of his building work was the supervision of the new Modesto church. He was the youngest of a family of ten children, all of whom have preceded him in death but one. He is also survived by his wife, five children and two grandchildren.—Paul B. Studebaker, Modesto, Calif.

**Miller, Verdine May**, daughter of Martin and Amanda Cline, was born at Arkton, Va., Oct. 21, 1914, and died May 3, 1944. She was married on Aug. 3, 1935, to Grant S. Miller, who survives with one daughter, her parents, three sisters and four brothers. The funeral was conducted by Elder L. R. Dettra, assisted by Bro. Walter Burner, in the funeral parlor in Woodstock. Interment was in the Columbia Furnace cemetery. She was a member of the church at Fairview, Rockingham County.—J. E. Dettra, Winchester, Va.

**Miller, Virgie Lena**, daughter of Dr. A. D. and Elizabeth Miller, was born in Mt. Pleasant, Pa., Sept. 7, 1891, and died at her home there on June 27, 1944. She was a faithful member of the Mt. Pleasant church. She leaves one brother and three sisters. The funeral was conducted in the Mt. Pleasant church by Pastor W. C. Sell.—Ruth N. Overly, Mt. Pleasant, Pa.

**Milliron, Martha Ferguson**, aged eighty-two years, died at the home of her son on Jan. 4, 1944. She was a charter member of the Mt. Pleasant church. She is survived by six children and one sister. Funeral services were held in the Mt. Pleasant church by Pastor W. C. Sell.—Ruth N. Overly, Mt. Pleasant, Pa.

**Myers, John E.**, was born in Auburn, Ind., in 1869. In 1879 the family moved to Morrill, Kansas. He was united in marriage to Mrs. Rosa Gish Reese of Morrill in 1915. They moved to Sabetha in 1934, after living in Falls City, Nebr., a number of years. He died suddenly at Sabetha on June 3, 1944. His wife and one sister preceded him. He is survived by a stepdaughter, three sisters and one brother. Early in life he united with the church. Funeral services were conducted by the writer in the Rinehart funeral home at Sabetha; interment was in the Falls City cemetery.—D. W. Kesler, Sabetha, Kansas.

**Ober, Richard Laverne**, son of Russell and Jane Ober, was born Feb. 4, 1942, near Mastersonville, Pa., and drowned May 23, 1944. He is survived by his parents and one brother. Funeral services were



conducted at the Chiques house by the home ministers. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Orr, Robert A.**, died at his home in Nampa, Idaho, on July 3, 1944. He was born in Trimble County, Ky., June 11, 1854. In 1877 he was married to Laura Dell Sell, who died May 11, 1944. He is survived by eight children. He was a faithful member of the Nampa congregation for many years. Services were conducted in the Nampa church by the writer. Interment was in the Kohler Lawn cemetery.—F. H. Barr, Nampa, Idaho.

**Queer, Theda**, aged twenty-three years, died at her mother's home on Nov. 27, 1943. She was a member of the Mt. Pleasant church. Surviving are her husband, Robert Queer; one son; four brothers and sisters; her mother, Mrs. Edith Miller; and three grandparents. The services were conducted by Pastor W. C. Sell in the Mt. Pleasant church.—Ruth N. Overly, Mt. Pleasant, Pa.

**Savage, Alice**, died June 28, 1944, aged eighty-seven years. She was preceded in death by her husband and three children. She is survived by five children and many grandchildren. Sister Savage had been a member of the church for sixty years. Funeral services were conducted by the writer in the Markleysburg church and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Sink, William Irvin**, son of W. H. and the late Della Mullins Sink, was born Feb. 1, 1904, in Franklin County, Va., and died April 27, 1944, at Portsmouth, Va. He was married to Jettie Mae Eanes on April 2, 1931, and to them were born six children. He united with the church in 1927. The funeral and burial were at Mt. Hermon, conducted by Brethren Guy Wampler, Posey Nolen, P. E. Bowman and Raymon Eller.—Ruth Wood Nolen, Basetts, Va.

**Sollenberger, Paul Blain**, son of Carl and Viola Sparr Sollenberger of Neffs Mills, Pa., died June 19, 1944; his death resulted from a kick by a colt. He was born Feb. 8, 1937. He is survived by his parents, three sisters and one brother. Services were held in the Fairview church in charge of Elders Ernest A. Brumbaugh and I. B. Kensinger. Interment was in the Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

**Vansickel, Quincy Kimmell**, died June 18, 1944, aged fifty years. He leaves his parents, two sisters, his wife and two daughters. Mr. Vansickel was born in Preston County, W. Va., and came to Pennsylvania with his parents early in life. For many years he taught school in Fayette County, Pa. Funeral services were conducted by the writer in the Markleysburg church and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Wehrley, Clinton C.**, was born April 6, 1860, and died May 13, 1944. He lived faithfully for fifty-six years as a member of the Church of the Brethren. On Sept. 27, 1882, he was married to Amanda Ellen Studebaker, who died four years ago. Their home was blessed with three children; one of the sons died at an early age. Funeral services were conducted by the undersigned at the home of Bro. Wehrley's daughter and at the Prices Creek church. Interment was made in the Stump cemetery.—Roy G. Engle, Eaton, Ohio.

**Wheelock, Carry E.**, son of Lyman and Amanda Wheelock, was born near Union, Ohio, on May 3, 1874, and died June 22, 1944, at his home near West Milton, Ohio. On June 22, 1902, he was united in marriage to Edna Becker and to them were born three children. About six weeks before his death he enjoyed the anointing service. He united with the Salem church in 1908 and enjoyed his church relationship. Surviving are his wife, two sons, a foster daughter and five grandchildren.—Mrs. Irvin Furlong, West Milton, Ohio.

## Church News . . .

### California

**Los Angeles, Belvedere.**—Our love feast was held on May 7 with Brethren Fred Flora and J. E. Steinour officiating. One person has been baptized. Our young people attended the conference at Inglewood. On April 30 Bro. J. Z. Gilbert showed pictures of his discoveries in the LaBrea tar pits and also showed relics. On May 7 Dr. Newcomb spoke to us on scientific discoveries on alcohol. We have organized a young adult Sunday-school class with our pastor as teacher. This class is responsible for the nursery during the church hour. The trustees have re-decorated the Sunday-school rooms. Bro. Walter F. Critchfield was sent to Annual Conference as our delegate. Bro. Gilbert was in charge here during his absence. A farewell party for Robert Frick was recently held; he has left for service.—Mrs. Lucille Robison, Montebello, Calif., July 22.

**Pasadena.**—Brother Galen Walker officiated at the love feast on April 23. Our members gathered at a potluck dinner in the church bungalow on May 5 to hear Sister Anetta Mow of Elgin, Ill., speak. The women of our church are interested in relief work and many of them spend one day a week sewing on garments, robes and comforters. As a special project the women contributed \$50 to Bethany Hospital. At the missionary society meeting on May 11 Sister Emma Snyder, missionary to the lepers in Africa, was the speaker. Five children were consecrated at the Mother's Day services. At the business meeting on May 19 church officers were elected. Pastor I. V. Funderburgh represented our church at Annual Conference. Home ministers took charge of the church services while he was gone. Our Conference Offering amounted to \$271.50. Our church was open for prayer and meditation on D-day. Our Sunday school enjoyed an outing at Tournament Park on June 25; a short vesper service was held. The church entertained the choir members and their families on July 7. Ernest Toland and family represented our church at the district young adult camp at La Verne over the week end of July 9. Our pastor and wife will take their vacation the latter part of July.—Maud Newcomer, Pasadena, Calif., July 14.

### Colorado

**First Grand Valley.**—Our love feast was held on June 18 with Bro. E. F. Weaver in charge. The members of the Fruita church also attended. A basket dinner was held on July 9 and a program was given in the afternoon to welcome Brother and Sister Weaver. Bro. Weaver preached his first sermon here on June 18. He is the pastor of our church and of the Fruita church. Some of our young people are planning to attend camp at Pinecrest. We have twenty-three young people in service. A program was given by the primary department on June 11. Our aid society has made a number of comforters. The ladies' Bible class, of which Mrs. Anna Bryant has been the teacher for more than twenty-five years, last year completed its five-year China share plan project and is now working for the India mission, with some help from the men's Bible class.—Mrs. Olga Widgren, Grand Junction, Colo., July 20.

### Idaho

**Twin Falls.**—At the business meeting on June 4 the church granted letters to non-resident members. The missionary society received a mercy bond from Bethany Hospital in the amount of \$35; this was presented to the church. The women's council held a tea for the mothers and daughters in May. The Sunday school had a picnic on July 4; this was also a farewell for the Ernest Ikenberry family. They left the next day for their new home at McPherson, Kansas; Bro. Ikenberry expects to leave in the near future to do relief work in China. The church

will miss them very much. Bro. Ikenberry preached his farewell sermon to the community on the evening of July 3 at the union service in the city park. On July 9 Bro. Roy McAuley of Wichita, Kansas, preached for us. He will be our summer pastor until the arrival of Bro. Hugh Garner on Aug. 6; he will be our regular pastor. The men had a father and son banquet in June.—Mrs. H. A. Swab, Twin Falls, Idaho, July 17.

### Illinois

**Camp Creek.**—Every second and fourth Sunday Brother and Sister Dewey Cave of Liberty, Ill., meet with us to assume pastoral duties. On June 11 Bro. H. Spenser Minnich was our guest speaker. In the absence of our pastor on June 25, Bro. Lester Fike delivered an Annual Conference report. Our home-coming was held on July 9 with a basket dinner. In the afternoon we enjoyed a message illustrated with flannel pictures, a chalk talk and other numbers. We have a 100% Messenger club.—Mrs. Gertrude Wetzel, Tennessee, Ill., July 20.

**Chicago, First.**—Pastor Harper S. Will and family left on June 27 for a two-month stay in Virginia. The assistant pastor, Harold K. Michael, is in charge of the services during July and August and is residing at the parsonage. On June 25 Bro. Desmond W. Bittinger was the speaker at the national Brethren youth council held at our church. The fund for repairing the pipe organ has exceeded \$1,500. Edward Cunningham brought the evening message on July 2. The two weeks' Bible school ended with a program on the evening of July 7. The offering was \$39.97 and the offering of the evening made it \$55. This money is to be used to help build a children's wing to the hospital in Africa. The older youth fellowship held vespers on top of the J. H. Moore hall at Bethany Seminary on July 2. Twenty-seven juniors left for Camp Mack on July 9.—Mrs. John Ford, Chicago, Ill., July 20.

**Elgin.**—Eight members have been received by baptism. A morning nursery for small children and babies has been inaugurated with splendid success. The trustees have been making improvements on the church property, the most noticeable being the new bulletin board and the coat of paint on the parsonage. The ladies' aid has been busy sewing on Greek relief garments and doing special work to help the girls who have come to give a year's volunteer service to the church at the Elgin State Hospital. During the summer, Thursday evening means a Good Cheer picnic for all of our fellowship.—Marie Brubaker, Elgin, Ill., July 24.

**Panther Creek.**—We are happy to have with us Bro. David Yeatter, who came June 1 with his family to serve as our summer pastor. We are enjoying their work and visits among us. On June 11 we held our services in the timber, after which a basket dinner was enjoyed. On July 16 Bro. M. A. Whisler of the Oak Grove church delivered the morning message; in the afternoon he gave an interesting report of the Annual Conference. Several of our boys in service have been home recently on furloughs.—Elsie Noffsinger, El Paso, Ill., July 24.

### Indiana

**Ladoga.**—We met in council on July 13 with Elder A. P. Musselman in charge. Officers and delegates to district meeting were elected. The aid society is busy sewing for relief and serving lunches. On July 23 we were glad to have Bro. Lewis Deardorff and family of New Castle worship with us. A Bible study class meets each Sunday evening.—Lula Goshorn, Ladoga, Ind., July 24.

**New Paris.**—We met in council in June. Seven letters have been received and six granted. It was decided to help rebuild the Walnut church, which was recently destroyed by fire. Bro. George Phillips of the ministerial board was present and conducted the election of deacons; this resulted in Jesse Hoover, Galen Whitehead and Titus Shrock being elected. They and their wives were installed, as



well as Mrs. John Postma, whose husband had been previously installed. Dr. Lloyd Studebaker and family, recently returned from Africa, are with us now. The missionary society held a meeting with Sister Studebaker as guest speaker; she also served a typical African meal. The attendance at Sunday-school is increasing.—Mary C. Kiefer, New Paris, Ind., July 24.

**North Winona.**—We met in members' meeting on July 5 with Elder N. H. Miller in charge. We elected officers for the coming year. Bro. J. S. Zigler was chosen elder. We decided to have a harvest meeting in October. A number of our children attended the junior and intermediate camp at Camp Mack this year. On June 25 eight members were received by baptism as a result of our pastor's evangelistic work in the homes.—Mrs. Alma E. Hanawalt, Pierceton, Ind., July 17.

**Rock Run.**—On May 14 a consecration service for nine babies was conducted. We enjoyed a family night social this spring. Some outside speakers at our church have been Dr. Howard Bosler, Minor Myers, I. W. Moomaw and W. E. Yeater. The men's work is building an apple storage at the parsonage. One of our heifers was sent to Puerto Rico. The men helped a disabled member plant his crops. Pastor Howard Keim, Jr., represented us at Annual Conference. At our council it was decided to start a building fund to enlarge our church. We need more classrooms, an adequate nursery, a young people's room and a ladies' aid room. The election of officers was held recently. Bro. Noble Bowman was re-elected elder. Many of our members are making good use of the special camps at Camp Mack. Our revival meetings will start Sept. 11 with Bro. J. O. Winger as evangelist. The interest in Brethren Service and missions continues to grow. Our mother's study group meets once a month.—Rachel Phillips, Goshen, Ind., July 19.

**Union Center.**—A mother and daughter meeting was held in the church basement on May 13; Sister Mary Royer of Goshen (Mennonite) College was the guest speaker. A father and son meeting was held in June with Bro. J. O. Winger as the guest speaker. Our ladies' aid has been sewing for the needy children of Kentucky and is now sewing for the Greek children. We sent an offering of \$233.76 to help rebuild the Walnut church. Our church will hold a harvest meeting on Sept. 17 and the love feast on Oct. 21.—Mrs. Jesse B. Moshler, Nappanee, Ind., July 25.

#### Iowa

**Beaver.**—Our council meeting was held in June. Three letters were granted. We voted to retain Sister Bertha Boggs as minister for another year. Our women's work is sewing for Greek relief and rolling bandages for the hospital. On July 2 we held a candlelight service for the boys in service. Sixteen candles were burned. We had a community picnic on July 4 on the church lawn.—Mrs. Flossie Wise, Grand Junction, Iowa, July 19.

**Libertyville.**—Brother and Sister Charles W. Lunkley of Ottumwa came May 28 to act as the assistant pastors until Sept. 1. June 16-18 the young people's conference of Southern Iowa met here with Merlin Garber of Champaign, Ill., as the leader, assisted by Charles A. Albin, E. Wayne Carr and Leslie Rogers. On June 25 the township Sunday-school convention assembled here for a basket dinner at noon and an interesting discussion of the work of the Sunday schools. On July 17 the vacation Bible school began a two-week session; it was conducted by Bertha Sommer of Austin, Minn. On July 30 Bro. Edward Stump of North Liberty, Ind., will begin a two-week evangelistic meeting here.—W. N. Glotfelty, Batavia, Iowa, July 24.

#### Kansas

**Kansas City, Central.**—Our church has paid the indebtedness of \$4,000 on the church building in less than a year. Bro.

Edward Frantz was the speaker for the mortgage-burning ceremony on June 4. Members from several congregations enjoyed the services and the dinner at noon. We attribute some of our growth during the past year to a fellowship night once each week. The supper and Bible study class on this night were well attended. The women's council has been sewing for Greek relief. They have also sent used clothing to the Brethren Service Committee. The council has met its financial goals through personal giving instead of money raising projects. Our church co-operates with the weekday religious education program of the city. The children come to church from the public schools; each grade is excused from school one hour each week. The young people have finished a year and a half of successful activities, including an Easter vesper; a dinner, recreation and program for visiting servicemen; moving pictures of C.P.S. camps; and many other worthwhile programs. A recreation period precedes each program. After the B.Y.P.D. the pastor has conducted a study on the history of the Church of the Brethren. The inspiring sermons and the exceptional leadership which we have in Pastor Hylton Harman and wife have contributed greatly to the upbuilding of our church program.—Mrs. Harold Cessna, Kansas City, Kansas, July 23.

**Newton.**—Our love feast was held on June 14. The young people's class sponsors the editing of a newsletter from the church and sends it to all our boys in service. The junior aid is sewing for Greek relief; other groups are helping them do this work. A good interest is shown at all the services and there is a slight increase in attendance over that of a year ago. The church feels keenly the loss of some of our members who have moved elsewhere.—Mrs. C. E. Schrock, Newton, Kansas, July 18.

**Parsons.**—Our mother and daughter banquet was held on May 10; Mrs. Ralph McCune was toastmistress. On July 2 we held the annual birthday dinner, with a business meeting in the afternoon. Officers were elected for the coming year. Our love feast was held on May 27 with Elder J. A. Campbell officiating. On June 1 Pastor C. C. Beery was called to Union, Ohio, because of the illness of his father. Bro. Beery represented our district at Annual Conference. In his absence the local men filled the pulpit. Mrs. Beery represented the women of this region at Conference. The ladies' aid has been doing some interior decorating at the parsonage. We have sent 275 garments for relief. On the last Sunday of each month our Sunday-school offering goes for Brethren Service. Two letters have recently been received.—Mrs. J. A. Campbell, Parsons, Kansas, July 20.

#### Maryland

**Thurmont.**—On May 28 we had as our guests the forty-three members of the Thurmont high school graduating class. Pastor Ray A. Kurtz delivered the message. Bro. Kurtz preached a series of evangelistic sermons on Sunday mornings during May, and three were baptized. The ladies' aid society and young people's department are planning to give a missionary play in the early fall. The young people decided at their last meeting that we would write to a different boy in service each week. We are planning a rally day service to be held within the next month or so. Our ladies' aid took 100 pounds of clothing for relief to New Windsor and brought back eight dozen garments to be made. We will hold our Sunday-school picnic on July 30.—Mrs. Charles A. Winpiger, Frederick, Md., July 24.

#### Michigan

**Florence.**—On Aug 6 we will observe the harvest meeting; Bro. I. W. Moomaw will be the speaker. A mother and daughter banquet was held on May 25; Nettie Weybright was the speaker. The aid society is sewing for Greek children. Our women, with all the women in the community, are invited to help sew for

this purpose on July 20.—Mrs. Forest F. Lammon, Centerville, Mich., May 8.

**Homestead.**—Our church reopened on April 2 after being closed for some time. Brother and Sister Earl Funderburg of Ozark are acting as pastors. Bro. A. E. Taylor was with us for a week and brought inspiring messages. We met in council on April 30 with Bro. J. Edson Ulery in charge; Bro. Ulery was elected elder. The Marilla church met with us on June 18 for an all-day meeting. Bro. Galen Barkdoll brought two inspiring sermons. A basket dinner was enjoyed at noon. The young people organized in April. Although the group is small, the meetings are interesting. Our Sunday evening services are in the form of a song service, followed by Bible study. The aid society has been operating faithfully, even through the period when the church was not functioning; many ladies from other denominations are co-operating. We plan to remodel and redecorate the church in the near future.—Thelma Funderburg, Beulah, Mich., July 1.

**Zion.**—While spending his vacation from Bethany Seminary here, Bro. Willard Atherton gave us a week's meetings and assisted at our love feast on June 10. He is continuing his studies at Bethany but returns every two weeks to preach for us. We are raising five heifers for relief. The attendance at our services holds up quite well. We miss the presence of three of our older members: Sister Weaver, who died in February, and Brother and Sister M. L. Moats, who moved to Southern Ohio. We have received one member by letter.—W. H. Good, Prescott, Mich., July 20.

#### Missouri

**Bethel.**—Since our last report five letters have been granted and three received. One member has been received by baptism. Our church shared in a union vacation Bible school held in the high school building. The ministerial pension plan has been adopted. Pastor S. S. McWhorter has been retained for another year. Plans are being made to secure an evangelist for fall meetings. The aid society holds monthly meetings in the members' homes. Bro. J. Perry Prather of Dayton, Ohio, gave us a message and report from Annual Conference on June 25. Bro. X. L. Coppock brought the evening message and presided at our business meeting on the following evening.—Mrs. John M. Andes, Mound City, Mo., July 18.

**Shelby County.**—We are planning to have a young people's camp on a near-by

## Announcements . . .

#### DISTRICT MEETINGS

Colorado—Camp Pine Crest, Palmer Lake, Aug. 12-14.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Northern—Camp Mack, Milford, Aug. 15-17.  
Indiana, Southern—Nettle Creek, Brick house, Aug. 22-24.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Iowa, Southern—South Keokuk, Aug. 19-21.  
Missouri, Southern, and Arkansas—Mountain Grove, Aug. 18-21.  
North and South Carolina—Little Pine, Aug. 1-12.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Oklahoma, Panhandle of Texas and New Mexico—Waka, Texas, Aug. 22-24.  
Texas and Louisiana—Nocona, July 28-30.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.

#### LOVE FEASTS

**Pennsylvania**  
Sept. 2, Sugar Valley.  
**Virginia**  
Sept. 16, Salem.  
**West Virginia**  
Aug. 27, Beaver Run.



schoolground; Brother and Sister Oscar Diehl will be with us. A beautiful painting has recently been placed in our church. After the duration we are planning to install electric lights in our church with a donation received recently from a friend. Our aid society has not been very active this summer for several reasons, but we hope to be at work again soon. Some of our members are sick and we pray for their recovery. Three of our boys are in noncombatant service; we had a special prayer service for them on the last two Sundays. We appreciate the musical devotion which is conducted fifteen minutes before Sunday school.—Esta Folger, Leonard, Mo., July 10.

### Montana

**Milk River Valley.**—On June 3 Brother and Sister Albert Crites of Live Oak, Calif., and Sister Mary Knapp of Minot, N. Dak., came to our community and were with us for one week. During that week Sister Knapp, assisted by Bro. Crites, conducted a vacation Bible school in the afternoons. In the evening Bro. Crites conducted a helpful session in music and singing. The attendance and interest at all these meetings proved that they were worth while. We had a potluck dinner and a social at noon on both Sundays that they were here, and on the last Sunday Sister Knapp and Bro. Crites both gave interesting talks. At the close of the services an offering was received for the relief fund.—Mrs. D. C. Lander, Kremlin, Mont., July 14.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17, 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

### North Carolina

**Fraternity.**—Children's day was observed on June 9. We met in council on June 8 with Bro. S. H. Flora presiding. It was decided to take an offering for Brethren Service on June 16; this amounted to \$144. Our revival will begin on Aug. 7 and will be conducted by Bro. C. M. Key. The young people have canned sixteen quarts of beans for C.P.S. from their garden.—Blanche Everidge, Winston-Salem, N. C., July 6.

**New Haven.**—Four young people represented New Haven at the young people's conference at the Mill Creek church May 28-30. During the week of May 31 Bro. James Renz of Wabash, Ind., held a series of revival meetings. The results of these meetings were six baptisms and six reconsecrations; the entire congregation was strengthened to carry on. At our council meeting on May 6 the church decided that a letter would be written to our congressman, protesting the passing of the May Bill. On May 21 we lifted an offering for C.P.S.—Nancy Reed, Sparta, N.C., July 11.

**Spray.**—On April 16 Bro. Posey Nolen of Bassetts, Va., preached for us in the absence of our pastor. Our midweek services for the past quarter have been under the direction of the Sunday-school classes and were very helpful. Bro. Willard Agee was ordained as a minister on June 11. Bro. Agee is the first young man from the Spray church to go into the ministry. He preached for us recently. We enjoyed a community revival for two weeks. Evangelist Sullin Dosser preached. The music was under the direction of Prof. Nelson T. Huffman from Bridgewater College. Thirty-eight members have been baptized into our church as a result of these meetings. Our rally day was well attended on July 9. Brother and Sister Raymon Eller of Bassetts were with us for the day and Bro. Eller preached.—Mrs. S. B. Thomas, Leaksville, N. C., July 10.

### North Dakota

**Carrington.**—At our council meeting on June 4 we had an election of church officers. Bro. Sylvan Stemen was retained as elder. Beginning on June 11, Bro. William Loucks of York was with us for a two weeks' meeting. Two persons were baptized. June 24 was the date of our love feast. Some of our members attended the district meeting at Minot June 29-July 1. Pastor Stemen left July 5 to hold meetings in the Turtle Mountain region. Bro. Royer Myers preached for us on July 16. He was accompanied by his parents, Brother and Sister J. M. Myers of Cando. Our aid society sent a box of clothing for relief. The church building was recently painted.—Mrs. E. E. Wenger, Carrington, N. Dak., July 16.

**Pleasant Valley.**—We met in council on May 7 with Elder Ralph Petry in charge.

Two letters of membership were granted. New lots have been surveyed for our cemetery. We called for the district meeting of 1945 and were granted it. We held our vacation Bible school July 3-7. We have been repairing both the basement and upstairs of our church and the work has been almost completed. We are planning to have a dedication service for this work on July 23; it will be an all-day meeting with dinner at the church.—Mrs. Otto Wurgler, Maddock, N. Dak., July 11.

### Ohio

**Beaver Creek.**—Mrs. E. H. Hammond of the United Brethren Church was the speaker at the mother and daughter banquet on May 9. An interesting message was brought by Albert Johnson of the C.P.S. camp at Coshocton, Ohio, on May 28. Another calf has been donated for the heifer project; this one is sponsored by the intermediate boys' class. Pastor E. Friend Couser represented our church at Annual Conference. Our Conference Offering amounted to \$271. Our yearly offering for general mission and service work was \$1,500. We observed children's day on June 11. The ladies' aid has been doing relief sewing. Four members have been received by letter and two by associate membership. Some of the church people donated their services for several evenings to care for the church lawn. The young people entertained their fathers with a program and refreshments on Sunday evening, June 18. The guest speaker was Rev. Schnatz of the Mt. Zion Reformed church. Bro. Henry Barnhart of East Dayton delivered the message on June 25. A campfire program was held on the church lawn by the B.Y.P.D. on July 9; Bro. Paul Kinsel was the speaker. Sixteen people from here attended the women's work meeting at New Carlisle on July 12. The choir will present a special musical program at our church on July 23 and at the Bear Creek church on Aug. 6. A lawn social, sponsored by the young people, will be held at the church July 19. A number of our girls and boys are now attending Camp Sugar Grove.—Martha Stewart, Dayton, Ohio, July 18.

**East Chippewa.**—Since our last report one has been received by baptism. Programs in keeping with all the special days have been given. Bro. A. B. Horst represented our church at Annual Conference and Pastor McFadden served on Standing Committee. Bro. W. H. Miley preached for us on Conference Sunday. Our delegates brought splendid reports from the Christian education convention held at Camp Zion in June. Bro. Wayne Hostetler of our church accompanied a shipment of heifers to Puerto Rico. Our average attendance at Sunday school for June was 146. The giving in all organizations of the church is good. We are expecting Bro. Ira E. Long to assist in a revival meeting here this fall. Mrs. O. R.



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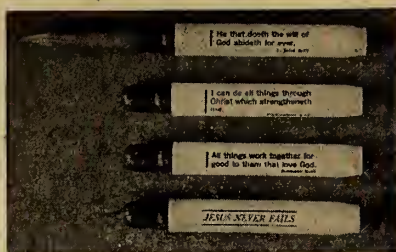
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 "Be strong in the Lord."  
 "God is our refuge."  
 "All things work together."  
 "As thy days, so shall thy strength be."  
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Garber of Orrville gave a timely talk to the mothers and daughters at their recent banquet. The aid society continues to sew for relief.—Sarah Blough, Sterling, Ohio, July 10.

**Oakland.**—Bro. Roy Honeyman officiated at our love feast on May 14. At the close of our business meeting on May 22 two new deacons, Henry Miller and Ralph K. Miller, were installed. Bro. R. E. Mohler of McPherson College brought us an inspiring message on June 4. In the evening Bro. Ernest Detrick of Chicago had charge of the service. Our pastor, who served on the Standing Committee, spent the remainder of June vacationing with his family in Pennsylvania. During his absence the worship service each Sunday was cared for by home talent. June 11 was children's day. On June 18 our delegates to Annual Conference, Chester George and Ray Petersime, shared Conference inspirations with us. June 25 was Gospel Messenger Sunday, when selected articles from the Messenger were presented in varied forms. At the close of last Sunday's service our ministerial board announced the resignation of Pastor Frederick Hollingshead and his acceptance of the pastorate at Harrisburg, Pa. We regret losing him and his family, but we appreciate their desire to be near their parents in the service of the church.—Mrs. Ralph K. Miller, Gettysburg, Ohio, July 11.

**Olivet.**—On the evening of April 23 the Homemakers class sponsored a special program. The guest speaker was Mr. Pettit, the Sunday-school superintendent of the New Lexington Methodist church. A male quartet from the same church furnished special music. On May 7 Bro. Leland Brubaker met with us for morning and afternoon services. That same afternoon four heifers were dedicated for relief by Bro. Wayne Hostetler. The Perry County pastors' convention was held at Olivet on May 8. The ladies' aid contributed \$25 for China relief and \$10 to home missions. Bro. J. D. Zigler presided at our love feast on June 4. Bro. Ralph Fry was chosen as our delegate to Annual Conference. May 28 was Manchester Day with Bro. Matthias as guest speaker. Several offerings were taken, amounting to \$100. On the evening of May 28 Mrs.

Willard Klingler of Steubenville spoke to the mothers and daughters at their banquet. Children's day was observed on June 4, with a varied program presented by the children's departments. Our pastor, Bro. Fry, is leaving in the near future to assume new responsibilities at Lansing, Mich.—Mrs. Floyd DeRolph, Thornville, Ohio, July 24.

**Prices Creek.**—In the absence of our elder, E. R. Fisher, Bro. Roy Teach presided at our spring council. Bro. Roy Engle will serve as pastor for another year. We were represented at Annual Conference by our pastor. Our Conference Offering totaled \$150. The women have been making garments for Greek relief and for Bethany Hospital. The men have put out twenty acres of corn. They are continuing with their heifer project and at the present time are caring for seven heifers. They are continuing their quarterly meetings with the men of the surrounding four churches. On Mother's Day four babies were consecrated to the Lord. At the conclusion of the service the young people's class presented a potted plant to each lady. On Manchester Day Sister Treva Swink of Trotwood gave us an interesting talk. On the evening of May 28 Rev. Fitzjohn, a Negro student of Bonebrake Seminary, gave us a challenging message. An all-request hymn program was recently enjoyed. Rev. Irish Keegan of Verona gave us a program of music and art on the evening of June 11. The children presented a children's day program on June 25. Bro. Roy Teach will assist in our revival meetings, which will be held the last two weeks in August.—Elizabeth Getz, West Manchester, Ohio, July 21.

### Oklahoma

**Big Creek.**—A committee has been appointed to arrange for the observance of the fiftieth anniversary of the organization of our church. Our pastor officiated at the love feast; several isolated members from a distance were present. A play, The Highest Bidder, was given here on April 23 by the young people of the Antelope Valley church. Bro. Blickenstaff recently spent a week helping to make improvements at Camp Spring Lake. Sister Oma Holderread of Chicago, who was

a delegate to Annual Conference, gave us a report of the meeting on July 2; this is her home church.—Abbie S. Pote, Ripley, Okla., July 17.

### Oregon

**Myrtle Point.**—On Sunday evening, April 23, we joined the other churches in a hymn sing at the Methodist church. Bro. Stern preached the baccalaureate sermon for Myrtle Point high school on May 21. Children's day was observed by having the children take a special part in the morning worship service. An all-church family night program and social was held on June 16. Elder Charles Wolff attended Annual Conference as the delegate from the District of Oregon. Our church sent Sister Wolff as the delegate. The ladies have sent a few boxes of relief clothing to the Brethren Service depot in Portland. The church business meeting was held on July 2. On July 4 a number of Brethren people gathered at Camp Myrtlewood for a picnic and to do some clean-up work prior to the summer assembly which begins July 17. A drinking fountain in memory of Sam Ellenberger and Joe Rothrock has recently been erected on the camp grounds by the young people of the district. The inter-church fellowship group met at Camp Myrtlewood on July 10. The ladies realized \$57.30 from their relief apron; there were fifty-eight patches on the apron. The money has been sent for foreign relief.—Minnie M. Hermann, Broadbent, Oregon, July 11.

### Pennsylvania

**Chiques.**—The ministerial meeting of Eastern Pennsylvania was held in our congregation April 25-27. Our love feast was held at the Chiques house May 30, 31 with Bro. Samuel Godfrey officiating. A Mother's Day program was sponsored by the mothers' class of the Mt. Hope house; Bro. Norman Patrick was the guest speaker. A temperance meeting was held on May 21 at the Mt. Hope house with Bro. Galen Kilhefner as guest speaker. A wedding took place on June 10 at the Mt. Hope house. Brethren B. G. Stauffer and David C. Gible were our delegates to Annual Conference. Our children's meeting was held at Mt. Hope on June 25 with Bro. Hiram Gingrich as speaker. We sent delegates to the Fourth of July Sunday-school and missionary meeting at the West Greentree church. On July 16 a children's meeting will be held at Chiques and Bro. Ralph Jones will be the speaker. A one week's vacation Bible school will be held at the Mt. Hope house, beginning July 24. On July 30 a nonconformity and purity program will be given at the Chiques house with Bro. Alton Bucher as the guest speaker. On Sept. 24 a joint all-day meeting will be held at the Chiques house; everybody is welcome. Our aid society is doing relief sewing for Greece. Since the last report we have gained one member through baptism and lost one by death.—Mrs. Fanny Zug Shearer, Manheim, Pa., July 12.

**Dunnings Creek.**—Bro. George W. Wright of the Rummel church conducted a two-week revival meeting in the New Paris church, closing April 30. We were favored with special music by Brother and Sister Wright, and also we enjoyed having a large delegation from the Rummel church, including the chorus. Good interest was shown throughout these meetings. Prior to our love feast Elder Mickle baptized thirteen persons. Pastor John E. Rowland is recovering from a recent illness. The Point church is undergoing extensive repairs at this time. Our women's work has contributed clothing and soap for relief. Our pastor and Bro. Landis Baker represented our congregation at Annual Conference. Several others from here attended the Sunday services. Sister Rowland has planned an outing for the congregation which will be held in a grove near New Paris on July



15; there will be a program, fellowship supper and recreation, followed by business meetings of the women's and men's organizations.—Mrs. Albert Ritchey, Schellsburg, Pa., July 14.

**Elbethel.**—On June 18 Bro. J. M. Geary of Hollsopple began a revival meeting which closed June 25 with a love feast. There were no additions to the church but we feel that the members were encouraged and strengthened by Bro. Geary's presence.—Mrs. Elgie Coffman, White, Pa., July 11.

**Midway.**—The love feast was held May 6, 7; the ministers present were E. F. Nedrow, John Myer, D. W. Bucklew, and C. B. Krall. On Mother's Day evening Bro. Lester Royer of the Lebanon church brought a helpful message. Bro. Paul Forney represented our church at Annual Conference. On June 18 Dr. Charles Weaver of Manheim brought a temperance message. Bro. J. Norman Weaver of the East Fairview church was our guest speaker at the children's day services. Our B.Y.P.D. recently presented a program in the Richland church. July 23 is the date for the annual homecoming services at Midway. Bro. Cyrus Krall will preach for us. Arrangements have been made with the Lebanon City church to hold two Sunday evening services on our church lawn.—Paul M. Forney, Lebanon, Pa., July 16.

**Palmyra.**—A wedding was held in our church on June 3. On June 4 the children rendered a children's day program. Our vacation Bible school was held June 19-30. The daily offerings amounted to \$104, which will be sent to the children of China. June 18 was Conference echo day; our delegates gave interesting reports. On June 28 we met in council with Elder Frank S. Carper presiding. All financial reports were very encouraging. Our summer pastors, Bro. Walter Bowman and wife from Ohio, have been with us since June 8. They have charge of the Saturday evening and Sunday services at the Pine Woods, a small grove near Palmyra where all the young people of the church worship on Sunday evenings during the summer months.—Mrs. Irwin Allwein, Palmyra, Pa., July 12.

**York, Madison Avenue.**—The Elizabeth-town College a capella choir rendered a program here on April 23. We had a Gideon representative with us in May. On May 7 we had as our speaker Bro. B. E. Ewing of the Anti-saloon League. Mrs. Ralph Rarick was the guest speaker at our mother and daughter banquet. Our speaker for Mother's Day was Mrs. A. J. Smyser. Bro. H. M. Stover officiated at our love feast. On May 28 Sister Anna Hutchison gave addresses in the morning and evening. Pastor M. A. Jacobs and Bro. C. F. Trimmer represented our church at Annual Conference. Two weddings have recently been performed in our church. We observed Father's Day. The vacation Bible school was recently held. On June 28 John Winter was licensed to the ministry. On July 4 we held our Sunday-school picnic at White Oaks park. Our semiannual cash rally was conducted on July 9 and the money placed in the new building fund.—Mrs. Burl T. James, York, Pa., July 10.

#### Tennessee

**Limestone.**—We met in council on May 27. Bro. Otte Utt of Kingsport delivered a message to us on Sunday night, May 28. Our church has secured Bro. S. H. Garst to hold a revival Aug. 27—Sept. 10. On June 23 a bad storm caused much damage to buildings in our community. The church and parsonage were slightly damaged.—Honoria Pence, Limestone, Tenn., July 11.

#### Virginia

**Hiwassee.**—Renewed interest in our church program is evident this summer. During May Brethren Robert Houff and Joe Mason of Bridgewater College conducted a revival, visited in our homes,

and assisted in the regular church program. This was a project sponsored by the Summer of Service Committee of the Southeastern Region. We have ordered the Devotional Hymns for our church. Our Sunday-school attendance has been good. Plans are being made to have our revival, love feast and council meeting in August.—Mrs. Gladys Dalton, Hiwassee, Va., July 16.

**Mt. Hermon.**—We have adopted the ministerial pension plan and have started a building fund. Twelve of our young people attended the round table at Bridgewater on April 15. The district ministers' meeting was held April 30. While the men held their session in the auditorium, the ladies met with Mrs. Jonas Flora in the basement. The round table district banquet was held at the church on May 6; Brethren Paul Bowman and A. Stauffer Curry were the guest speakers. Ten C.P.S. men from Camp Bedford were in our church on May 14 and gave an interesting program. A Mother's Day program was given by the young people on May 14. Bro. Curry, the regional executive secretary, recently visited us and showed camp pictures. Our revival was held May 25—June 4 with Bro. Frank Layman conducting the services; he and Pastor Guy Wampler visited in many homes. We have representatives each week at Camp Bethel. Our vacation Bible school will be held July 31—Aug. 11. Bro. Wampler attended Annual Conference. The men's work has purchased two heifers for relief. Two new members have been added to the church roll. The young people are looking forward to the district camp at the Buffalo mission school Aug. 25-27.—Ruth Wood Nolen, Bassetts, Va., July 10.

**Selma.**—Our church work is progressing nicely with Bro. John C. Kinzie as leader. We have two services each Sunday and a midweek prayer service. A two weeks' vacation Bible school has just closed. We are looking forward to a two weeks' meeting in August.—Mrs. Olivia Warltnier, Selma, Va., July 3.

#### West Virginia

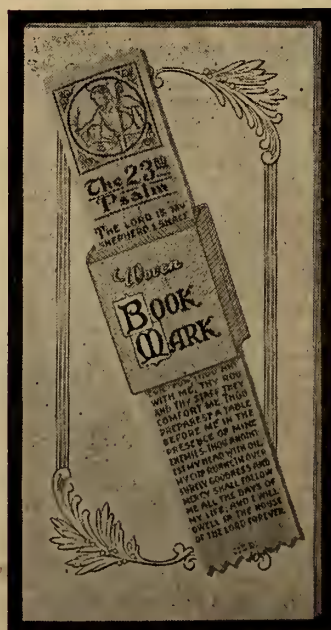
**Beaver Run.**—Several from our church attended the regional youth conference at Bridgewater April 15, 16. Our women's group served a covered dish supper at the church on May 12; it was followed by a short program. On June 4 the Beaver Run, Sunnyside and Knobley congregations united in an all-day service

at the Knobley church to welcome their pastor and his wife, Brother and Sister Robert D. Hoover of Bethany Seminary. Bro. Hoover preached at the morning service. A basket dinner was served on the church lawn. At the afternoon service Bro. A. R. Showalter preached and conducted the installation service of Brother and Sister Hoover. On the evening of June 13 we gave our pastor and wife a surprise pounding. Bro. A. S. A. Holsinger represented our district at Annual Conference and Bro. Clarence Ludwick represented our church. Sister Ruth Ludwick represented our district cabinet at the Brethren Youth meeting in Chicago June 22-26. Our vacation Bible school will be held July 17-21. Bro. F. H. Crum-packer will speak in our church on Sunday evening, Aug. 6. Our revival will be conducted by Bro. Hoover Aug. 13-27, closing with the love feast.—Luella M. Bailey, Burlington, W. Va., July 11.

**Knobley.**—On June 4 we had an all-day meeting to welcome our new pastors, Brother and Sister Robert D. Hoover. Bro. Hoover brought the message at the morning service. A basket dinner was served. Bro. Ray Showalter had charge of the afternoon service, in which Brother and Sister Hoover were installed as pastors of the Beaver Run, Sunnyside and Knobley churches. The ladies' aid has been reorganized. This group meets once a month at the church. Bro. Lowell Rogers brought an inspiring message last Sunday morning.—Maude Gardner, Knobley, W. Va., July 15.

**Morgantown.**—Our congregation decided to procure a summer pastor if possible. Bro. Glen H. Bowlby of Rockwood, Pa., responded to the call and began his work with us June 11. The church work has been progressing nicely under his leadership. His sermons are very inspiring. At present he is conducting a vacation Bible school with three other teachers. The congregation has responded well to the mission offering, donations to Brethren relief and C.P.S. camps. We are looking ahead to a prosperous year for our congregation.—Obed Hamstead, Morgantown, W. Va., July 11.

**Oakvale.**—The Sunday-school offering and interest were good on July 9. The sermon was given by Pastor Garnett Tiller. Bro. Raymond Booth gave an interesting talk. Our revival meeting will start Aug. 13 and will be conducted by Elder J. E. Barton of Roanoke.—Mrs. Mae Carter, Oakvale, W. Va., July 10.



## Book Marks...

**Woven Book Marks** (see illustration), come each fitted in an attractive folder with envelope. Price, 15c each; twelve for \$1.50. Four titles—

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# GOSPEL MESSENGER

Volume 93

AUGUST 19, 1944

Number 34



## Vespers

CECIL FLOOK

The sun goes down behind the quiet lake.  
A path of shining gold its passing brings.  
All nature joins in silent, reverent pause  
To worship the Creator of all things.

The crickets chant their age-old serenade,  
And leaves speak softly in the passing breeze,  
A small bird flutters at the water's edge,  
A lone owl cries from distant trees.

A wild duck quietly drifts past the shore.  
In reverent prayer heads of tall grasses nod.  
The distant stars come out now one by one  
To join in saying, "All of this is God."  
*Milford, Ind.*

## Morning Song

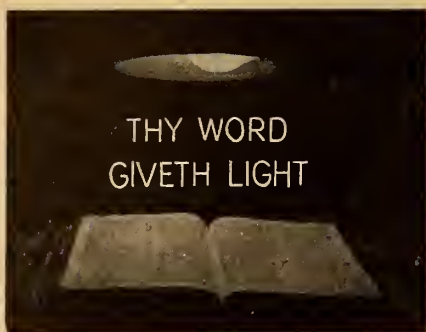
KENNETH MORSE

Scarcely had velvet clouds appeared  
Above the east, before the sun;  
Scarcely had shadows of darkness cleared  
To say the new day had begun;  
When bursting from the hills around  
A hundred trees broke into song;  
A thousand voices joined to sound  
A hymn of praise serene and strong.

If songbirds joining in the praise  
Of God's own creatures can invite  
Nature's whole symphony to raise  
A choral greeting to the light,  
Let us who know his mercies, then,  
Be early in our morning prayer  
And let us raise before all men  
Our songs of faith into the air.

*Elgin, Ill.*





## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

Five clergymen have already lost their lives in robot bombings of southern England, it has been disclosed to the Methodist Conference of Great Britain.

The estimated total population of the United States, including armed forces abroad, was 136,485,262 on July 1, 1943, according to an estimate released by the Bureau of the Census.

Evangelistic campaigns in British war factories, stores, hospitals and prisons are meeting with extraordinary success, according to a recent report of the Methodist Conference of Great Britain. At least 600 Methodist ministers are now engaged in this special work.

The present world war has now taken a greater toll of dead and wounded Americans than the entire 1917-18 conflict. On July 27, Secretary Stimson released total casualty figures exceeding 313,000 persons, including more than 63,000 dead. Casualties in all branches in the first world war numbered 278,828 including about 60,000 dead.

Eleven denominations, representing more than fifty-one per cent of all Protestant forces in Virginia, have organized the Virginia Council of Churches to sponsor joint action on mutual problems. A paid executive secretary will be elected next fall. It is planned to invite Negro churches in the state to join the council. The Church of the Brethren is one of the eleven member denominations.

At its general council session in Grand Rapids, Mich., the Congregational-Christian Church made a decision to move into the political field. Their program includes: spreading among church members information on important public issues; furnishing facts about candidates and their records; encouragement of members to take active parts in local, state and national public service projects.

Fred Eastman, professor of biography and drama in the University of Chicago's federated theological faculty, said recently that representatives of Protestant, Catholic and Jewish groups are organizing with the major air networks to prevent "quackery" in religious radio programs. He estimated that \$200,000,000 had been contributed in 1943 by listeners to religious programs which asked for donations.

The National Broadcasting Company has begun the daily broadcasting of one-minute morning and evening prayers over its entire system. Protestant, Catholic and Jewish clergymen will conduct the services.

Michigan religious leaders are setting up a program that will give all men leaving its state prisons on parole the opportunity to choose a minister of his own choice to help him make the proper social adjustments to civilian life.

In the first three months of 1944, War Prisoners Aid of the Y. M. C. A. sent 143 tons of educational, religious and leisure-time materials from Geneva to war prison camps, almost double the shipments made during the same period last year.

"Garden Sings" are being held on Thursday evenings during the summer months at the historic Christ Church in Philadelphia. The singing is followed by a social hour and light refreshments, and there is no charge. Service men and women are particularly welcomed.

A gift of \$900 has been made by the members of three New Zealand military units in the Solomon Islands to the Methodist Missionary Society of New Zealand for the purpose of providing beds or a small ward in the new hospital they assume the society will provide for the natives of one of the islands after the war.

Surplus medical supplies of the United States military forces that may be available in the several battle areas after the war are being sought for mission hospitals, it has been revealed by Dr. Edward H. Hume, director of the Christian Medical Council for Overseas Work. Dr. Hume reports that the war department has indicated a favorable response to the council's request.

We of the United States are 330,000 Indian; 330,000 Oriental, Filipino and Mexican; 60,000,000 Anglo-Saxon; 10,000,000 Irish; 15,000,000 Teutonic; 9,000,000 Slavic; 5,000,000 Italian; 4,000,000 Scandinavian; 2,000,000 French; 13,000,000 Negro; 1,000,000 each, Finn, Lithuanian, Greek. Furthermore, we are: 2,000,000 Anglo-Episcopalian; 40,000,000 evangelical Protestant; 1,000,000 Eastern Orthodox; 4,500,000 Jew; 650,000 Mormon; 100,000 Quaker; 22,000,000 Roman Catholic; and 500,000 Christian Scientist.



## Editorial

### A Little Child's Theology

She was just back from Africa, this little child, and I was riding in the back seat of the car with her. We talked about many things until her bright eye caught sight of a sign by the roadside. She turned to read it as we sped along. A thoughtful look came over her face and she exclaimed, "Oh, I wonder whatever that could mean."

"What was it you just read?" we asked her.

"That sign said, 'Jesus is coming soon; watch!' and I cannot understand what it means," she replied.

My companion in the car explained, "It means that Jesus is going to come to the earth again and since we do not know when he is coming we should all be ready at any time. The sign says he is coming soon."

The little girl's eyes were big and

round and full of question marks and her words were that way too.

"Oh, but he is already in our hearts, isn't he?"

The second coming was as simple as that for her; it created no terror within her, nor did it cause her to sit through the hours waiting and longing, as some say they do. For her it was an accomplished fact; he had already come within her heart.

She could understand that.

D. W. B.

### Was Time Magazine Right?

In the issue of July 24, 1944, Time magazine featured two articles in their religious department, pages 45 and 46. One of these appears as a reprint on the Brethren Service pages of this issue of the Gospel Messenger.

After looking at several items in Time's first article we should hasten

to its second one. Time says, "The Brethren try to live strictly according to the New Testament. The five ideals of their church: (1) brotherhood with all men ('Our relation to others must always be that of redemptive love'); (2) simplicity (Brethren eschew 'vain appearances' of all kinds); (3) temperance and moderation in all things (Brethren do not smoke or drink); (4) peace with all men ('There is nothing about war that is Christlike'); (5) the Good Life ('The spirit of Christ in the soul')."

The writer is glad Time feels this way about us. He wishes all that Time said were true and that it would become more true. Part of our record is not too good on these points, however. We suggest you take them one by one and weigh, not your brother who is racially biased, or given to vanity, or who has become a smoker, or has gone to war, or lives in a discordant home, but yourself and your inner heart feelings against Time's check list. Was Time right?

The second article in Time will help answer the question. Eighty-one needy Negro children left Manhattan during one week in July to spend a fortnight in the homes of white people who were eager to give them a breath of air outside the metropolis and a little taste of something beyond the slums. The Abyssinian Baptist church spent \$800 for clothes for them and transportation costs of \$1,000. This was a brotherly service.

Time said Brethren believe in "brotherhood with all men." One hundred fifty Negro children wanted to go to country homes; only eighty-one got to go. My guess is that not any of the eighty-one went to Brethren homes. Was Time right?

D. W. B.

### The March of the Usual

In the midst of the excitement and confusion of times like these one is likely to forget that much of life persists to go on as usual. Above the thunder of man's strife, the storm rides on or the sun shines. Even in a crisis it is important to eat and sleep if one is to carry on. A recent picture of sheep grazing on the Anzio beachhead, ignoring the battle so near at hand, serves to symbolize something of what we have in mind.

Continued on page 9

## Thinking About the News...

### The Gravest Danger

Occasionally the university professors give expression to thoughts that are clear enough and courageous enough to give us some hope for their leadership in the world that is painfully in the making.

Recently C. A. Ellwood of Duke University, well-known writer of sociological textbooks, told us that universal military conscription breeds contempt for law and leads to revolution. Said he, "When the whole population has been trained to the use of armed force, they naturally resort to armed force as a political method. Therefore, if there is one thing more certain than another to bring to pass . . . a revolution in the future, it is universal, compulsory military training."

On the positive side a professor from the University of Chicago tells us that the only way we will ever have peace is to educate for peace. No amount of legislation or world court enactments will bring peace unless we have educated the thinking of our children and of our adults to a will for peace, he said. This education should have been in process long ago; surely we cannot afford to wait much longer for it.

Over against this we have the writings of Walter Lippman. He tells us that robot bombings presage a new and more horrible day in warfare and that the only guarantee for the future is bigger and better power alliances and coalitions. His philosophy seems to be this: You must overthrow power by power; you must end war by war; you must bring justice by might; you must cast out Beelzebub with Beelzebub.

In this latter philosophy lies the greatest danger our people have ever faced. We have heard much about the dangers that threaten us from Europe and Japan and our sons have been drafted to contest such dangers. A persistent question rises. What enveloped the careful Japanese hill farmer, and his artistic wife, in the death which has already taken their sons and must inevitably blast their quiet home and destroy them too? Or what laid waste the cities of Europe? What was their danger? The answer is: militarism. To deliver the world to militarism is to deliver it to death. This is true equally in all parts of the world, America, Europe, Asia. Militarism is the world's enemy. I am glad the professors see that clearly.

But the greatest teacher of all saw it even more clearly long ago.

"How can Satan cast out Satan?" (Mark 3: 23).

"They that take the sword shall perish with the sword" (Matt. 26: 52).

"Do good to them that hate you . . . that ye [both] may be the children of your Father which is in heaven" (Matt. 5: 44-45).

D. W. B.



## "Unto the Unity of the Faith"

You and I would have set this down as something to begin with, not? A condition to be met before being admitted to church fellowship? Not so, Paul. He makes it one of the steps along the way, one of the many rungs in the ladder by which we climb up toward the stature of Christ. Before it he sets the perfecting of the saints, the work of ministering, the building up of the body of Christ, which last we are not including in this discussion. We should not be too insistent on chronological exactness, as if each of these stages in Christian growth must be completed in the order given and before the next is undertaken. Not that. They are, however, indexes to progress and important factors in the process, all of them. We must pass through them on the way to a "full-grown man."

The point of special interest here is that unity of the faith is something to be attained. The church activities must go on, Paul says, until we all attain it. That sets the church task for us for a good while to come. We are a long way from the goal but there is no cause for discouragement in that fact. The case is exactly as we should expect it to be. We are separate individuals with differing abilities, prejudices, inheritances and education. We differ accordingly in our understanding of the faith, what it means to believe that Jesus Christ is the Son of God and brought from heaven a saving gospel. As we grow in grace and in the knowledge of the truth we make progress toward the unity of the faith.

One kind of unity there must be before we can make any progress at all toward unity of understanding. That is unity of purpose. On this point we must be of the same mind and speak the same thing. This is another way of saying that our professed devotion to Christ must be sincere. We can and must believe in him before we see all the implications of our faith. Indeed our acquaintance with him may be very limited but our constant aim must be to know him better and to follow him more closely. This we will do in proportion as we live what we already know.

This principle should make us very humble in appraising our own faith and very cautious in passing judgment on the faith of another. The formulas in which we define the faith are not a very trustworthy

standard of measurement. They do not yield uniform results, because words mean what the speaker or writer puts into them and that is not a fixed thing. It varies greatly with different persons. More reliable is the life in which the faith expresses itself. The faith which avails in Christ is the kind that works by love. You can know it for sure by that test.

It is because these things are so that we find such varied interpretations of the faith in the church today, just as there were in the apostolic church. Some well meaning but poorly informed Christians innocently imagine that everybody in the early church held the same doctrinal views. It was not so. There were liberals and conservatives then, as there are now. There were emo-

ty of the faith. It has done it on many other points since that day and will yet do so on many more.

The faith which Paul could say that he had kept when he was about to lay down his life, was a live and growing thing. How he had seen it grow, not in his own experience alone, but in the outlook of the whole church! No longer was it held within the narrow confines of a Jewish sect as it was when he first knew it; it was becoming the great cause of world-wide reach that Jesus had said it should. But even he, mighty champion of the faith that he had been, could not foresee the struggles and victories yet to be faced and won. Nor can we. They must be faced and they can be won. We must all attain unto the unity of the faith.

There is hardly a more interesting or illustrious example of a growing

## Till We All Attain

EDWARD FRANTZ

And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ (Eph. 4: 11-13).

tionalists and intellectualists then, as there are now. There were literalists and spiritualists then, as there are now. This condition gave plenty of trouble but the church lived and grew in spite of it and made progress toward the unity of the faith.

One of the live questions was what to do about the people of non-Jewish nations. On what terms could they be received into the Christian fellowship? Without taking upon themselves the rites which Moses had commanded? And if so, what about the Jews themselves? Should they give up these practices or continue the Jewish ways indefinitely? Were there different gospels of Christ, different ways of being saved? We little realize how difficult and delicate the whole problem was. For a long time there was not only a difference of opinion about it in the church but a difference of practice. But devotion to Christ as each school of thought understood this, coupled with forbearance and trust, saved the day, and on this troublesome point the church did attain unto unity of faith than that of Peter. "The faith" at first meant for him belief that Jesus was the one who would see that the Roman tyranny was overthrown

and Israel established in her rightful place of world dominion. To learn that the king himself would be rejected and put to death by his own people because he would not be their kind of a king and that his triumph and rule would come in a wholly different realm—that was perhaps the most difficult part of his experience. Then came the question of the inclusion of all the nations within the mercy of God and how they and God's own people (?) could get along together. It was a long hard road to the "living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that fadeth not away."

Peter attained unto it. So must we all. You see God has provided "some better thing" than the earlier stages of faith are able to imagine. That better thing includes even "the knowledge of the Son of God." What? Unity of faith not only but unity of knowledge? Isn't that almost too much?

*Elgin, Ill.*

• • •

Have you read

"The Perfecting of the Saints" (July 29)?

"Unto the Work of Ministering" (Aug. 5)?



## What It Means to Become a Christian

ALBERT C. WIEAND

To begin with, one might say that a Christian is one who has heard about Christ, who has come to Christ. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." But Jesus also said, "No man can come to me except the Father draw him. They shall all be taught of the Father, everyone that hath heard from the Father and hath learned, and cometh to me." Coming to Christ, then, is conditioned upon hearing about Christ, being taught of God by the Holy Spirit, and so drawn of the Father.

Other statements are that a Christian is one who believes on Christ, or who trusts him. Christ cannot save anybody who does not believe him enough to trust his life to him. The commonest expression, perhaps, is that a Christian is one who accepts Jesus Christ. But what does it mean to accept Jesus Christ?

In the first place, accepting Jesus Christ means to accept him as the truest and fullest and only perfect revelation of God. If God is Christ-like, then we can believe him. If God is such as Jesus Christ revealed him to be, then he is our heavenly Father, and our Redeemer and Savior from all that is evil, and our ultimate hope. In a previous article we discussed what it means to be religious. To be religious, we concluded, was to believe in God.

But it is precisely Jesus Christ who reveals God to us. John said, "No man hath seen God at any time; the only begotten Son of God hath revealed him." The modern man cannot any longer believe in the pantheon of gods of the ancient times, or the gods which the pagan religions bring to us. To the modern man, it is either Jesus Christ, or nothing.

But Jesus Christ is more than the revelation of God. He is also the revelation of man. He shows us what ideal manhood is like. He shows us what God can do for man. He shows us what God expects of man. He shows us what man may become, but he shows us also what man is in his sinful state.

By this very fact of exhibiting before us the perfect ideal of man, by showing us how loving, how helpful and unselfish God expects us to be, by showing us the standard by which God measures man, Jesus becomes the judge of man. We shall be judged according to the standards

revealed in Jesus Christ, and when Christ is preached, then the Spirit of God convicts man of sin because we fall short of the glory of God as revealed in Jesus Christ. And being convicted of sin, we are judged and condemned.

But if Jesus Christ left us there, then he would not be our Savior. Accepting Jesus Christ and believing on him is believing on him as the Savior from sin. "If any man sin, we have a remedy for sin, Jesus Christ, the righteous. He is the propitiation, not for our sins only, but for the whole world. We believe and know that this is indeed the Savior of the world." We are also convinced with Peter that in compar-

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### Jesus Will Keep Me Still

GRACE IMOGENE GISH

Jesus will keep me still,  
Although the climbing way  
Leads from the valleys cool  
Unto the heat of day.

Jesus will keep me still,  
Though earth's best treasures fade,  
Though heaven should pass away;  
Promises true he's made.

Jesus will keep me still.  
This much I surely know,  
Leading through pastures green  
Where the still waters flow.

Jesus will keep me still,  
By sorrow undismayed.  
Trusting his love alone,  
Why need I be afraid?  
Roanoke, Va.

---

ing Jesus Christ with Mohammed, Buddha, Confucius or any other of the world's would-be saviors that "there is none other name given under heaven, among men, whereby we must be saved." He alone can save us from our sins; Jesus provided a perfect remedy for our sins.

He becomes our Savior from sin by showing us the exceeding ugliness, the meanness and the wickedness of sin. He becomes our Savior from sin by offering to be the remedy for sin, encouraging us to admit our sin, and to break with it. He becomes our Savior from sin, further, in leading us to trust him. He says, "I will not only give you the perfect ideal of life, but also give you the perfect dynamic, the Spirit of God in the heart and soul, to give you enabling grace. He shall minister to you the grace of God." God operating in the human heart and upon the human conscience will give us every needed blessing.

This is the new life, the life which is eternal. This new life is the soul

of man wrought by the Spirit of God. When one comes to Christ and accepts him as the remedy for sin, he is born again and has this new life, God dwelling in us.

This life which is eternal can be obtained only by those who accept the Son. "I will give unto them eternal life," said Jesus Christ, "and they shall never perish." "He that hath the Son hath the life; he that hath not the Son, shall not see life, but the wrath of God abideth on him."

What then must we do that we may have this salvation from sin and this life eternal in the soul? In the first place, we must believe on the Son. "He that believeth on me hath eternal life." Then, if we believe on him and confess him, we shall be born of God. Then, having been begotten of God, having this new life, we overcome the world. "Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God? This is the victory that overcometh the world, even our faith," our faith in Jesus Christ. Through our faith in Jesus Christ and our utter trust in him, we are filled with the Spirit of God. The Spirit of God gives overcoming power, power to overcome the trials and temptations and seductions of the evil around us and within our own nature.

Then, we must abide in God. "He that confesses that Jesus Christ is the Son of God, abideth in God, and God in him." And how shall we abide in him? He himself tells us how in the fifteenth chapter of John. Jesus sums up everything in verses nine and ten: "Even as the Father loved me, I have loved you. Abide in my love. If ye keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love." In this way, then, we live with God, day and night, all the time, until some day we shall be with him and see him as he is and abide with him forever.

And what will this abiding in Christ do for us? Jesus says in John 15:11: "These things have I spoken unto you, that my joy may be in you and that your joy may be made full." Fullness of joy, then, is the net result of abiding in Christ, of believing in Christ, of coming to Christ. Jesus had the joy of God in his soul all the time, because he loved the Father enough to keep his commandments. If we love the Father, if we love Jesus Christ, we will



keep his commandments. By loving him and keeping his commandments he shall abide in us and we in him and our joy shall be made full. This, then, is the victory that overcomes the world.

*Bethany Biblical Seminary.*

## Speaking of Our Music

VERNON H. STINEBAUGH

Unfortunately the song director was just a bit late that night. Slightly out of breath he came to the platform and as he passed the pulpit he acquired a songbook and began a desperate and hurried search through its pages. Not being able to find anything at the moment that appealed to him, he inquired, "Has anyone a selection?" The usual small crowd, scattered over the auditorium, began to leaf frantically through the songbooks. After some delay someone asked for a number. The pianist nervously made a search for the number, but in so doing dropped her book on the keyboard of her instrument with the resulting discordant noise. Some children on the back seat laughed. Finally the singing got underway and a few people bravely carried on until they reached the last few high notes of the chorus when they surrendered in favor of a few high sopranos and tenors. The next song proved to be more suitable for a small audience and the singing finally brought some measure of inspiration and blessing to the service, which should be the goal of all congregational singing.

The above incident may not be an average case. Nevertheless, it is a sad fact that in many of our churches the song service is approached with little or no planning. The person who directs the music in our church, Sunday-school, B.Y. P.D. or other services should give thoughtful consideration to the selection of the songs and hymns. Selections should be made in advance and if, perchance, after the service has begun the spirit of the worship necessitates a change in plan or type of song, such change can readily be made.

Usually the first song of any service is an exceedingly important one. It would probably be wise to make the selection of this first song with the assistance of the music director or the pastor. A well-known hymn would be the wisest choice to begin this period of worship in song. It should not be one written in a high key. A song of that type could be

used after other songs have been sung and better when a larger audience is present.

May we never allow our song services to become monotonous or planless. It would be well to have some variety in keys and tempos. There are times when two-part songs can be made quite effective, if each person will choose the part best suited to his voice. But again the song leader should know his audience and select hymns that will elevate the soul.

Pray about your song service. Ask God to help you plan it. Pray that it may become a living, vital part of your worship and evangelistic service. If possible, carefully and prayerfully plan it with the assistance of the pastor and others who have had experience and training in directing soul-inspiring church music. Do not allow it to be a haphazard, slipshod part of your service. Tune both your heart and your voice to blend in a harmonious anthem to our Master. Song leaders, by their spirit of devotion to their important task in the church program, can sing the glorious gospel into the hearts of the people and thus help to lead them to God and peace.

*Dayton State Hospital, C.P.S. Unit No. 70.*

## What If . . . ?

C. C. BEERY

"No force in religion . . ."

"We're all aiming at the same thing even if we do use different methods . . ."

"It is the motive which counts . . ."

How good these thoughts sound in Brethren ears and in sermons! And they do express some of the fundamental beliefs of the Brethren, who have insisted that a man's membership in a church depended entirely upon his free will and choice. They have insisted that a man's conscience comes first. Having asked for freedom of conscience they have realized that others have that same right. They have even been persuaded that members of other churches with methods slightly different from the Brethren might be saved—Methodists, for instance.

Brethren traditionally have had good homes and good fathers. Good fathers know that they must consider their children's motives before they punish them for their naughtiness. Brethren, likewise, believe that God, the good Father, will consider the motives of men when he judges them.

But these great truths do have limitations.

What if, after so many years of individual freedom of conscience, the Brethren find themselves doing each as he pleases, without considering the rest of the group? How can two walk together except they be agreed? Or how can two work together if they are not agreed?

What if, after granting that methods are not important, the Brethren should discover that some methods work, and others do not?

What if, after suggesting that motives and aims are the only important things, the Brethren should find that they (like men in Paul's day) are among the company who would do evil that good might come of it?

*Parsons, Kansas.*

## Human Nature

DAN WEST

Corn is not what it used to be. The old, long-accepted kinds took a long time to ripen, sometimes would put the ear too high and on too long a shank, and often produced a weak-rooted stalk unable to stand up in a heavy rainstorm. But men have produced in the past decades a variety of hybrids which can stand drought, wet weather, and storm, which will mature good ears early, and produce heavy crops. Its nature has been changed. One enthusiast said, "You can make corn to be anything you want it to be."

Dogs are not what they used to be. The bulldog is a British breed less than four centuries old. Papillons are different from what they used to be; and so are police dogs, setters, and others. Dogs can be changed.

Horses are not what they used to be. Some are faster than their ancestors; others are stronger—and they may not yet be at the end of their development. Horses can be changed.

Cows are not what they used to be. From the small cow that could rustle for itself but which gave only a few quarts of milk a day for its own calf, cows have been developed in many directions. Some give more than enough milk for four calves or twenty-five babies. Some will produce offspring that will grow to weigh more than a ton. Cows do not stay put.

But man, God's noblest creation, who has done all these things and more, is just the same as his forefathers were. And it is said he has to be. "Human nature can't be changed."

**Can't it?**

*Goshen, Ind.*



## The Education of a Prophet

H. A. BRANDT

### III. The Voice of the Almighty

"So Amos is back!" ventured an inquisitive neighbor, hoping to pry something out of Talmai.

"Yes, Amos is back," echoed the father noncommittally.

One or two other neighbors tried leading questions, but Talmai did not choose to give encouraging replies. It was plain he intended to keep his own counsel.

As for young Amos, Tekoans knew that one might as well interrogate a stick as to try to get information from him when he did not care to speak. He had always been independent and taciturn, and was certainly not less so since his recent absence.

However, if the good folk of Tekoa could have but known the truth, it was that the young shepherd's outward calm was the mask for profound inner conflict. Amos had been cut to the heart by his experiences in Israel. He brooded over the misfortunes of the innkeeper and his family. One could only guess what might be the ultimate fate of the beautiful Joanna. Yet this family was but a symbol of what was happening to the common people in Israel. The rich were becoming richer and all others poorer. Luxury would thus soon destroy those rising to the top and poverty consume those sinking to the bottom. Deep problems perplexed the simple shepherd philosopher from Tekoa. Would the Almighty intervene, or would the processes of social decay continue to their inevitable end? Would no one raise at least a minor voice against the major evils of the day?

Even as Amos seemed engulfed in the routine of a shepherd's life, he was actually living on new levels of interest and aspiration. To compensate for the perplexities which lay so heavily on his mind the

young shepherd found increasing surcease in venturing ever deeper into the wilderness of Judea. He regarded the wild animals of this region as his special foes. His sheep he pictured in imagination as leaderless people. Amos would be their champion! In the gorge-like valleys leading down to the Sea of the Plains were the richer pastures. Amos fancied himself the one good shepherd able to penetrate to the best of these wild spots and safely return.

Not only was this daily facing of danger exhilarating to Amos, but the grandeur and silence of the wilderness made each day's venture a spiritual experience. There came to be certain spots where the shepherd felt a special uplift. Often he was moved to silent worship. Sometimes he found himself breaking out in audible prayer.

There was one particular eminence that became a rendezvous for Amos. At this spot it seemed that the Almighty came just a little nearer to his hungry heart. The shepherd was first attracted to this lonely place because of the security it offered—shelter from the elements and reasonable safety from wild beasts. Near the top of a precipitous canyon wall was his place of special delight—a shallow cave under a great overhanging ledge of rock. Few among men or beasts would care to climb to this rendezvous. And so here the weary or perplexed Amos loved to come to view the magnificent scene of dizzy slopes dropping away to the rift valley wherein were the level and glistening waters of the Dead Sea. His

place of meditation was also a place of refuge for the night if he chanced to be caught too far from home on some wilderness adventure.

It was a few years after the months spent in Israel that the time of the great drought descended upon the land. In those days the stubble fields about Tekoa were pastured down to the bare earth. The dry grasses on the hillsides were no more. Even the woody and bitter shrubs were nibbled to the hard stems. Streams and springs went dry. There was mourning in the habitations of the shepherds about Tekoa; even the glory of the green hill of far-off Carmel was withered.

Amos searched ever deeper through the wilderness of Judea. The ravenous wild beast he struck down, and to the small green spots by the waters that did not fail he led his sheep. Finally he felt obliged to leave the flock with his father for days at a time while he sought out some new spot that might offer a bit of pasture.

Thus it fell on a day that he climbed to his favorite rendezvous, worn and weary with his seeking through the wilderness. As he rested he fell asleep. How long he slept thus he was never quite able to tell, but when he awakened there was the noise of a great wind, the roll of distant thunder and the smell of rain in the air. Amos arose and hurried to the opening of his place of retreat. It was as he had guessed. A sudden desert storm was moving northward from Sinai. Coming up from Teman were the most majestic thunderheads which the young shepherd had ever seen. He watched fascinated as the rays of light from a western sun warmed their changing folds.

As Amos continued to watch, he saw that the front of the cloud mass, being nearer, stood much higher than the trailing hinderpart. Suddenly it seemed the oncoming clouds were shaped like the body of a lion. The watching shepherd could make out the great head, the forepaws, the open mouth.

*Elgin, Ill.*

To be continued

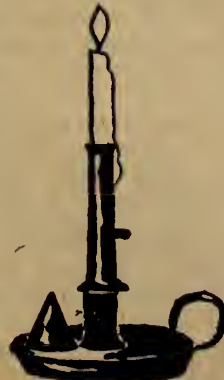
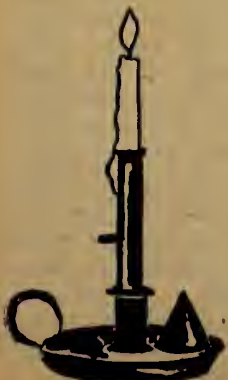
### Candlelight

RUTH B. STATLER

I like the deepening twilight  
When the lamp of day burns low;  
I like the time of candlelight  
With its soft and mellow glow.

I like, when the day is over,  
To take from the shelf the Book  
And read, in the flickering candlelight,  
Of the unselfish road he took.

It gives me strength for my burdens,  
For my work in the heat of day,  
Courage to face the darkest night;  
It lights my path alway.  
*Somerset, Pa.*





# ... Kingdom Gleanings ...

## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, August 20

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Proph-  
et in Israel.—1 Sam. 3: 19-21; 7: 3-12.  
Golden Text, He that hath my word,  
let him speak my word faithfully.  
Jer. 23: 28.

**Christian Workers,** A Hymn Sing.  
**B. Y. P. D.,** They Make a Har-  
mony of Religion.

• • •

### Gains for the Kingdom

**Nine** baptized in the New Haven  
church, Mich., Bro. Leo Miller, evan-  
gelist.

**Fourteen** baptized in the Lick  
Creek church, Ohio, Bro. Dewey  
Rowe, pastor.

**Five** baptized in the Madison con-  
gregation, Va., Bro. Arthur Wheeler,  
evangelist, Bro. R. A. Haney, pastor.

**Seven** baptized and five received  
by letter in the Detroit church,  
Mich., Bro. Harvey R. Hostetler,  
pastor.

**Ten** baptized, one reclaimed and  
two rededicated in the New Hope  
church, Ark., Bro. J. R. Jackson,  
evangelist.

• • •

### Our Evangelists

Will you pray for the success of these  
meetings? Will you share the burden  
which these laborers carry?

**Bro. Otho J. Hassinger** of Hunts-  
dale, Pa., Sept. 10-24 in the Second  
church, York, Pa.

**Bro. Leo H. Miller** of South Whit-  
ley, Ind., in the Wabash Country  
church, Ind., Aug. 13-27.

**Bro. Dolar Ritchey** of Hollansburg,  
Ohio, in the Monticello church,  
Guernsey house, Aug. 20—Sept. 3.

**Brother and Sister J. F. Burton** of  
Topeka, Kansas, Aug. 20—Sept. 3 in  
the Richland Center church, Kansas;  
Sept. 17—Oct. 1 in the Appanoose  
church, Kansas.

• • •

### Personal Mention

**Mrs. J. P. Bowman** of Scottville,  
Mich., wishes to thank each and ev-  
ery one for the letters and cards re-  
ceived during Bro. Bowman's illness.  
He is up and around the home now,  
and so the Bowman's golden wed-  
ding anniversary, set for Sept. 6,  
promises to be a happy occasion.

**Bro. Otto Laursen** transfers from  
the Poplar Ridge pastorate of North-  
western Ohio, to the Haxtun church,  
district of Colorado. Sept. 1 his ad-  
dress will be Haxtun, Colo.

**The Daryl Parkers**, who have been  
with the C.P.S. unit in Puerto Rico,  
arrived at Miami, Fla., Aug. 1.  
They went immediately to Greens-  
burg, Pa., to visit in Sister Parker's  
home.

**Bro. Leonard M. Lowe** is taking  
up the pastorate of the Hutchinson  
church of Southwestern Kansas.  
After Sept. 1 he should be addressed  
at 526 E. Eighth St., Hutchinson,  
Kansas.

**Faye Moyer** arrived home from  
Africa on Tuesday, Aug. 1. Her tele-  
gram was from Bryan, Ohio. Her  
friends can address her % General  
Mission Board, Elgin, Ill., until fur-  
ther notice.

**Pastor Foster B. Statler** of Mt.  
Morris dropped into the Messenger  
offices for a pleasant chat recently.  
If we understood correctly a commit-  
tee is at work on a revision of the  
Minister's Manual.

**Sister L. Hortense Lear** of La  
Verne, Calif., had the misfortune to  
fall and break her hip recently and  
was taken to the Pomona Valley hos-  
pital. Her home address is 2478  
Fourth St., La Verne.

**Bro. Moyne Landis** leaves the pas-  
torate of the Spring Creek church of  
Middle Indiana, Sept. 1, 1944, to be-  
come pastor of the Oakland church  
of Southern Ohio. His address will  
change to Gettysburg, Ohio.

**Pastor M. E. Clingenpeel** of Polo,  
Ill., on his way to the intermediate  
camp at Naperville, Ill., was so  
thoughtful as to come by way of El-  
gin so twelve intermediates could  
see the Brethren Publishing House.

**Bro. W. C. Stinebaugh** will become  
pastor of the Pittsburg church of  
Southern Ohio district as of Sept. 1,  
1944. He has been serving the Sala-  
monie church of Middle Indiana dis-  
trict. His address will be Pittsburg,  
Ohio.

**Benson Y. Landis** writes: "Rufus  
Bowman's The Church of the Breth-  
ren and War is both a comprehen-  
sive history and a glowing account of  
a precious Christian witness. I am  
pleased with all of it as a piece of  
literature. I like especially the clear  
summary which gives the Brethren  
philosophy regarding the relation of  
church and state."

## Miscellaneous Items

**Wanted:** a young man, seventeen  
years of age or older, to live and  
work on a Brethren farm near Day-  
ton, Ohio. Write Brethren Service  
Committee at once.

**Men's work** of Middle Pennsylv-  
vania will meet for their semiannual  
banquet and business meeting at  
Juniata College, Huntingdon, Pa., on  
Friday evening, Oct. 6, at 7:00 p. m.  
This word comes in good time from  
Bro. Robert H. Mohler of New En-  
terprise, chairman of men's work  
for the district.

**The Springfield church** near  
Coopersburg, Pa., will hold its home-  
coming services on Sunday, Aug. 20.  
Bro. George W. Landis will preach  
the morning sermon. At the 2 p. m.  
and 7:30 p. m. sessions Brethren El-  
mor Byler, Henry Moyer, Linford  
Rotenberger, Joseph Moyer and  
George Landis will speak. In ad-  
dition there will be special musical  
numbers and numerous greetings.

**It may be a little** soon to be think-  
ing about Christmas, and yet with  
merchandise stocks and transporta-  
tion what they are today, it might  
be wise to stop and consider the sug-  
gestion: Give a book for Christmas.  
There are three new Brethren books  
coming that we hope will be ready  
in time: Take Heart, a book of pic-  
tures by E. G. Hoff; Heritage of De-  
votion, a compilation of Brethren de-  
votional materials by Lillian Grisso;  
The Mastery of the Master, a series  
of thoughtful talks by DeWitt L. Mil-  
ler. Details of prices and publication  
dates will be announced as soon as  
possible.

### Civilian Bond Purchases

By arrangement with the govern-  
ment it has been possible for our  
members and others to designate the  
money to be used for civilian pur-  
poses of the government when pur-  
chasing government bonds. The  
General Boards have the pamphlet  
entitled Civilian Bonds and an order  
form for the use of such purchasers.

Since the beginning of this ar-  
rangement during the war the record  
of bonds purchased up to June 30,  
1944, through the Provident Trust  
Company, Philadelphia, Pennsylv-  
vania, is as follows: Mennonites,  
\$3,239,613.50; Brethren, \$819,715.50;  
Friends, \$158,900.00; others, \$248,-  
900.50; total, \$4,467,129.50.



## *With Our Schools . . .*

### **Bridgewater College**

A Methodist bishop has been elected from among the alumni of Bridgewater College. Dr. Paul Neff Garber, of the class of 1919, was elected to the episcopacy at the Southeastern Jurisdictional Conference of the Methodist Church at Atlanta, Ga., on June 24. Prior to his election Dr. Garber was dean of the School of Religion at Duke University and previously had taught at the University of Pennsylvania and Brown University. As a bishop he will supervise the work of the Central and Southern European conferences, with headquarters at Geneva, Switzerland.

Nearly eleven thousand dollars was received by Bridgewater College from the church during the fiscal year which closed on June 30. Of this amount fifty-five hundred dollars came from congregations and districts of the Southeastern Region. With this aid and the appropriation from the General Education Board the college was able to offset in a very satisfactory manner the loss of income suffered from the small enrollment of the year.

Prof. N. D. Cool, veteran Bridgewater professor, has been named by Virginia's Governor Colgate W. Darden, Jr., to serve on the commission to study and report on the advisability of establishing a state museum of science. Dr. W. T. Sanger, a Bridgewater graduate and former dean and now president of the Medical College of Virginia, Richmond, is the secretary of the commission.

The basis of active membership in the Alumni Association has been changed. Hereafter a graduate or former student of Bridgewater-Daleville may have his membership activated annually by making a contribution to the work of the association. During the new year the alumni will have as their major project the raising of a substantial sum toward the proposed science hall. They will also erect a roll of honor containing the names of all Bridgewater men and women in the service of their country.

Important dates marking the opening of the sixty-fourth annual session are as follows: Sept. 25, 9:00 a. m., registration of upperclassmen; Sept. 26, 8:00 a. m., upper classes begin; Sept. 27-30, Freshman Week; Sept. 28, 8:00 p. m., faculty reception; Oct. 4, noon, convocation.

Elmer A. Jordan, of Bridgewater,

chairman of the Rockingham County Board of Supervisors and a member of the board of directors of the National Association of County Officials, has been elected a trustee of Bridgewater, succeeding the late John H. Hoover. The election of Mr. Jordan, who is a deacon in the Beaver Creek church, is the third within the last year. Malcolm A. Long, of Baltimore, and S. W. Bail, of Arcadia, Florida, had been previously elected.

### *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**George Washington Carver, God's Ebony Scientist.** Basil Miller. Zondervan, 1943. 166 pages. \$1.50.

In this book is told the story of the life and work of Professor Carver, "God's ebony scientist," a story which inspires and humbles those who know it. Born a slave, freed as a child and adopted into the family of his former master, he early developed an intense interest in plant life. After struggling to secure a public school education he worked his way through three years at Simpson College and then attended Ames College, from which he received the degrees of bachelor of science and master of science. After teaching for a time at Ames he became associated with Booker T. Washington at Tuskegee. Although a popular teacher, he devoted his efforts mainly to experimentation with clay and Southern agricultural products—peanuts, sweet potatoes and cotton in particular—from which he made an astounding variety of products. He became recognized as one of America's foremost agricultural chemists, but ever remained the humble, hard-working servant of humanity.—Ora W. Garber.

**The Path to Perfection.** W. E. Sangster. Abingdon-Cokesbury, 1943. 214 pages. \$2.00.

Can sin be completely eradicated from the life of a Christian? Or can it only be suppressed, held in check, so to speak? Can it ever be completely suppressed, so that one may live for an indefinite period of years without sinning at all? Is there such a thing as unconscious sin?

The chief purpose of Dr. Sangster's book, if we understand him correctly, is to show how undue attention to such theoretical questions has often diverted attention from the indisputable fact that we are not living up to our possibilities and justify our failure by our philoso-

phizing. We know very well that the goal of Christian attainment is a full-grown man, the measure of the stature of the fullness of Christ. Let's go on then unto perfection, the prize of the high calling of God in Christ Jesus, without wasting too much energy on "endless genealogies."

The book is a study of John Wesley's teaching on this subject, an effort to solve his contradictions and to correct misunderstandings of his true position. The "second blessing," like the first, is a matter of grace, not of works, but it comes only to those who sincerely try to live the life of love. This was the heart of Wesley's emphasis, as it is of Sangster's, and ought to be of all readers of the Gospel Messenger.

If this seems to anyone like an impossible contradiction, may God have mercy upon him.—Edward Frantz.

**The School and the Changing Pattern of Country Life.** Report of the Southern Rural Life Conference. 1943. 100 pages. Free.

The Southern Rural Life Conference reported in this manual was made possible through the interest and financial assistance of the General Education Board. The report covers the following areas of need: agriculture and industry, health education and service, the rural church, rural education, suggested action programs. The book will be of interest primarily to regional and district leaders and those specializing in a study of rural life as it relates to Brethren people.—Ruth Shriver.

### **The March of the Usual**

Continued from page 3

The most of life is really a march of the usual through the more distracting but perhaps less important unusual. For the unusual tends to change, even to pass away, while the usual goes on and on. Herein is an anchor for the soul in times of distress. Do not think lightly of that which has been and which tends to persist. It is said that not one jot or tittle of the law will pass away.

Man is wise if he seeks to fulfill rather than to break with his heritage. For time and again the much promoted new thing may be nothing more than some forgotten half-truth rediscovered by an enthusiast. So learn to keep your balance in disturbed times by remembering the importance and permanence of that which is classed as the usual.

H. A. B.



## Brethren Service

From a dock at Mobile last week a score of bellowing Guernsey, Jersey and Holstein heifers were swung aboard a ship, Puerto Rico-bound. They were the first tangible results of the most down-to-earth postwar plan devised by a U.S. church. The church was the Brethren (Dunkers\*), most of whose 185,000 members are farmers. The project: raising heifers to send to postwar Europe to replace depleted stock, help feed hungry Europeans.

The Brethren Service Committee, which supervises the program from its Elgin, Ill., headquarters, had been in touch with four European governments (Spain, Holland, Belgium, Yugoslavia) which want or will want heifer shipments. War exigencies have prevented any shipments to Europe so far, but the committee hopes that some may go to Spain and France by fall.

Meanwhile the Brethren are sending their cattle where they can. The committee chose Puerto Rico for the first shipment because there is a serious milk shortage on the island (40% of Puerto Ricans get no milk). The heifers, donated by farmer Brethren, are worth \$200 to \$300 apiece. The only cost to the Puerto Rican farmers who get them will be freight charges, totaling about \$70.

**Under an Almond Tree.** The man behind the heifer project is 50-year-old, grey-haired Dan West, who owns a farm near Goshen, Ind., but who spends most of his time traveling around the country for the heifer program. Son of a Brethren preacher, he thought up the heifer plan under an almond tree in Murcia, Spain, where he was engaged in relief work during the Spanish Civil War. Spain's undernourished children, with less milk than a Hot-tentot, inspired him with the thought of importing U.S. cows to Spain.

When World War II began, West laid his idea before the Brethren and eventually the church adopted the plan. Soon many Brethren had agreed to donate and raise a heifer for Europe. Now in the Brethren's barns (from Goshen to Westminster, Md.) are 1,000 cattle all earmarked for export to liberated countries.

\* From the German word *dunken*, to dip. Dunkers baptize by dipping candidates thrice.



Heifers at Lititz, Pa., tagged for the Brethren Service Committee

These heifers are part of the Eastern District of Pennsylvania's growing herd of "heifers for relief." Eastern Pennsylvania has been outstanding in its promotion of the heifer project. Under the leadership of Rev. Milton L. Hershey, who is chairman of the district Heifer Project Committee, the district has set a goal of from 300 to 500 animals.

The White Oak congregation has, for example, a total of 16 registered Holstein calves being raised for relief. Eleven of these are on the farm of Rev. Milton Hershey. The Lititz congregation and the East Fairview congregation each has ten heifers located on the Henry B. Stehman farm northwest of Manheim. Many other congregations are getting started in the project.

## A Down-to-Earth Project

The first shipment of heifers outside the United States landed at San Juan, Puerto Rico, on July 22. One had died en route and two calves were born. By night all had been loaded on trucks and sent to their final homes.

Reprinted from Time, July 24, 1944, by permission.

The committee has ruled that all heifers must be bred before shipping. Thus there may be two heifers or a heifer and a bull by the time the original heifer gets abroad. West says that, after the war, the Brethren will send heifers anywhere they can—to Japan and Germany, if possible. To West the project is not so much a matter of increasing depleted dairy herds as it is a means of saving lives and helping the Brethren to practice what they preach.

**Primitive Christians.** The agony of the Thirty Years' War left religious Europeans in a state of mind much like that of religious people during World War II. There was widespread dissatisfaction with the established churches, widespread social unrest. Central Europe broke out into a rash of mystical, often non-sacramental sects whose members strove (usually under fierce persecution) to recover the spirit and the practices of the primitive Christian church. In the midst of arid orthodoxy, they sought catacombs of the spirit where direct communion with God might be achieved, usually with little or no intercession by clergy.

One of these sects was the Breth-

ren, founded (1708) by Alexander Mack in Germany. Under Peter Becker, the Brethren migrated in mass to America in 1719. Most of them farm in Pennsylvania, Ohio, Indiana, Virginia, Maryland. Few sects are more respected.

**The Christ Within.** The Brethren try to live strictly according to the New Testament. The five ideals of their church: (1) brotherhood with all men ("Our relation to others must always be that of redemptive love"); (2) simplicity (Brethren eschew "vain appearances" of all kinds); (3) temperance and moderation in all things (Brethren do not smoke or drink); (4) peace with all men ("There is nothing about war that is Christlike"); (5) the Good Life ("The spirit of Christ in the soul"). . . .

High point of the Brethren's religious life is still the Love Feast, which commemorates the Last Supper. Love Feasts used to be banquets held three or four times a year in an open grove or a farmer's barn. Now the Brethren gather for a simple meal in their churches. But the Love Feast is still followed by a ceremony in which the Brethren humbly wash one another's feet, in imitation of Jesus.



# Our Mission Work

## A Queen Visits Vyara

OLIVE WIDDOWSON

The queen of Baroda State came to visit Vyara on the morning of December 29, 1943. She came especially to open a fine hospital for women. Her coming was an event toward which the whole town and community looked with highest enthusiasm.

The day before the queen came, decorations began to go up all over Vyara town. Some were very fine. Whitewashers had been busy at work for days and everything that could be whitewashed was whitewashed. Everybody along the way had cleaned up. All old rubbish had been put out of sight at least. Roads had been repaired and signposts had been renewed. All these were what one might call the marginal value of the coming of a queen.

Word had been sent to the mission that the queen would come for a short visit to the mission school. When her men came out to the school to bring some of the paraphernalia which they always take to every place where the queen is received, the men decided that her reception had better be held in the church building as the school audience room would be too small. They brought a special upholstered chair and a long strip of bright red brussels carpet. The carpet extended from her motor car to her chair.

The queen came promptly at 5:30 in the afternoon. Accompanying her were her sister and some of the leading men of Vyara and Baroda State

officers, also two Indian army officers and the leading English officer in Baroda State. Her sister is the wife of the chief government officer of Vyara.

The church auditorium was filled to capacity. Although the girls of the mission school went early they would not have found any room had not space been reserved for them.

Our high school students sang the welcome song. Then H. J. Brooks read Romans 13: 1-7 and Jivanjibhai, the pastor, offered the prayer. Then came a dialogue by two boys in which one explained to the other why the queen had come. Another dialogue by two girls followed, telling the advantages they had realized in being able to attend school. A short address was then given by the Indian principal of the mission school. At last the *Rajgit*, Song for the King, was sung. The program was over and the queen's party departed. The audience remained in the church until her motor started. As the queen was leaving she told Mr. and Mrs. Brooks that the program had been a good one.

From the mission she went to the government boys' boarding school in Vyara. Later she was taken to the club house where she gave a tea for the prominent women of the town. The queen appeared to be a likable and intelligent woman. She is the mother of eight children.

On the next day the queen officially opened the women's hospital, which has special accommodations for confinement cases. She gave a short but good speech. That same

evening she returned to Baroda. She remembered all the school children in a special way of ordering that a treat of sweets be given to them after she left.

Vyara, India.

## Missionary Prayer Calendar

ANETTA MOW

During the past eleven years, the Prayer for Missions Calendar has been printed and distributed among the churches of the brotherhood. There has been an increased use of the calendar which would indicate that our members believe in the efficacy of prayer.

In 1933 Sister Clara Harper, home on furlough from Africa, promoted the idea of preparing a Prayer Calendar in order that all members might pray for each missionary and his work. In that year 3,000 copies were made by mimeograph.

In 1940-41, 15,000 calendars were printed and many churches ordered them. They were widely distributed and used in churches and homes during that year.

In 1943, 10,000 copies came off the printing press. These were offered to the churches as in former years, but they were not ordered in quantities as in the recent years. When it was time to revise and reprint a new supply, 3,000 copies were still on the shelves.

With increasing cuts in paper coming in every few months it seemed a waste to throw away the overstock of Prayer Calendars. Then, too, there were not many changes to be made concerning the missionaries and their work. Added to this was the fact that the What to Pray For column in the Gospel Messenger, which follows the order of the Prayer Calendar, would give the most recent data concerning each missionary. Thus it seemed wise to use the Prayer Calendars again.

And so an appeal is made to the churches to order the Prayer Calendar and use it as faithfully as if it was brand-new. By reading the facts given in the Gospel Messenger each week in What to Pray For, the Prayer Calendar is brought right up to date. Surely the churches will favor this effort to save expense. Let the churches be faithful in prayer for the mission cause.

AUGUST 19, 1944

11

## What to Pray For

Week of August 19-26

L. A. Blickenstaff

Born Feb. 14, 1889.

Sailed to India, 1921,  
1929, 1937.

Mary Brubaker Blickenstaff

Born June 29, 1891.

Sailed to India, 1921,  
1929, 1938.



Many readers of the Gospel Messenger read in the daily news and heard mention on the radio of the two disastrous explosions which occurred in Bombay on March 14—the day after the Chalmer Shulls sailed out of the harbor. Although great damage was done in the city the only harm which came to the home of the Blickenstaffs was the breaking of all windows on the north side of the house. The missionaries who were in the Taj Mahal (the name of the home) at the time were spared all injury.

Shall we not continue to pray for the protection of our missionaries everywhere? May they be given great courage and double strength for their work.



# The Church at Work



## Looking Toward the Future

principal points in the recommendations as follows:

1. A strong program of evangelism with thorough and detailed training for church membership, and especially as this touches our children.

2. A system of training for marriage, Christian home life and parenthood.

3. Study and discussion of the problem of how to create and maintain peaceful human relations.

4. An increasing program of relief of human suffering and service to the underprivileged.

5. Every local church preparing for the return of our servicemen.

6. The elimination of racial barriers to church membership.

To do all this we shall need to reaffirm our faith in the Christian way, and go forward unselfishly and courageously.

## Concerning Responsibility

It has been said that there is a sense in which the present century is a time of special responsibility for the historic peace churches. Even though they may not have kept their testimony too clear, there are many who will look to them for leadership. Insofar as this may be true it means a double responsi-

bility. The church as a whole must bear its share. But so also must each local congregation. The local churches are in just so many key positions on the social frontier. Here both planning and execution must take place at the cutting edge of life, or at the points of contact with the community.

## As to Methods

As each local church seeks to face up with her responsibility for the next decade she may well begin by making some group or committee responsible to survey the situation and present findings and plans. Certainly the least that should be done is for each local congregation to give some careful thought to the problems implicit in the years ahead.

A survey of resources and possibilities, if carefully done, would reveal many interesting things. There is the matter of membership in terms of present status and prospects. There should be something definite in the inventory as to each type of material and spiritual resource. Never should it be forgotten that God is on the side of his church. He is the great and determining resource.

Whatever the method employed with respect to plans for the next decade, it is important to come to convictions concerning how many ministers should be elected, what teachers, musicians and other leadership should be provided and trained, and what should be done to keep the church plant in repair and adequate. Raise such questions as: Is the local church taking care of her own? Are the young people

## Planning for the Next Decade

### Goals and Trends

He who would arrive must know where he is going. So also for the church. There must be attention to goals and trends if we are to be able for the era of reconstruction which lies in the years ahead. This is why at least one group is giving thought to the long-term objectives for the Church of the Brethren. It is also the reason why every local congregation should be looking ahead.

Goals have a relation to trends. There is real interdependence. In church and community situations it is important to note whether these coincide or are divergent. Are church and community moving forward together, are they both declining, or are they going in separate directions? In a community which has seen better days the church can be the light on the hill, the rallying point for those who look to the future. In local church planning for the next decade, goals and trends are both prime considerations.

### Positive Action

In the Annual Conference resolutions for this year there is a listing of recommendations for positive action which may well serve as a starting point for local church planning. One may summarize the

## It Occurs to Me . . .

RAYMOND R. PETERS

For a number of years I have been interested in the kind of delegates we send to our official meetings. Just now I am primarily interested in the complexion of the delegate body in our district conferences. The laymen and laywomen need to carry a large responsibility in the policy-making meetings of the church. We expect them to assume a large share of the financial responsibility and seek their leadership in the affairs of the local church. Yet all too often the laity does not have an opportunity to participate in the district business sessions. As a pastor I would never serve as a delegate at the district conferences even though I always attended. Others should have that privilege. Some years ago a young mother served as a delegate from our church. She gained a new appreciation of the Church of the Brethren and said, "I had a mountaintop experience. The meeting was wonderful." New enthusiasm and loyalty will develop as an increasing number of the laity have similar experiences.

IT OCCURS TO ME that the local church can greatly strengthen its program through larger lay participation in all conferences.



being encouraged to get adequate training? Are they being located in the home community in jobs or on the land as their qualifications may suggest? Is the church serving the community in every best way it can? Thought should also be given to anniversary occasions which should be lifted up. Many congregations will have fiftieth or one hundredth anniversaries in the next decade.

Plan now for the years ahead. Consult the Local Church Program Guide for both departmental and month-by-month suggestions. Write the General Boards for further suggestions.

#### ADULT DISCUSSION OUTLINE

##### How to Meet Failure

Sunday, Sept. 10, 1944

Scripture: Rom. 8:31-39

This and the two topics following are based on the first three chapters of the study course, How Religion Helps. Copies of this pamphlet should be in the hands of the persons responsible for the planning of these programs or discussions. There is enough material for several sessions and you will need to select that which will be of the most value to your group.

The following might serve as the order of your program:

Talk: Jesus and Failure.

Discussion: What is real failure? How can we avoid failure or meet it successfully?

Reading of Scripture references.

Use in your discussion firsthand illustrations on ways in which failure has been met or of failures which have been turned into successes. These will provide better discussion material than abstract problems or questions found in a study course.

Resource Material: How Religion Helps, Chapter 1. 15c.

## Correspondence . . .

### Go-to-School Drive

The following letter, we believe, deserves the thoughtful consideration of our brotherhood. For further information write Ruth Shriver, Elgin, Ill.—Ed.

U. S. Department of Labor  
Washington, D. C.

Dear Miss Shriver:

High school enrollment has dropped a million since 1940. This summer millions of high school boys and girls are taking vacation jobs. With money in their pockets, how many will resume school work when the fall term opens?

To get boys and girls to want to return to school this fall the U. S.

Office of Education and the Children's Bureau, with the co-operation of the Office of War Information, are urging parents, school officials, and local citizens to join in conducting go-to-school drives the nation over. The War Manpower Commission endorses this campaign.

We trust your national organization and local groups will actively join this nation-wide movement. Support from national agencies is being planned through radio, newspapers, and magazines. But of most value will be the go-to-school drive sponsored by community committees or organizations. The people who know the boys and girls can most effectively bring the go-to-school message to them where they live and work.

We suggest that as a national organization you:

1. Announce this drive and your support of it in any and all of your organization publications.

2. Get in touch immediately with your local branches or affiliated groups to urge them to join with other groups in their communities in planning a go-to-school drive.

3. Send local groups publicity and organization suggestions on how to make a drive go; on how to help organize for it if there is no community-wide committee ready to undertake the drive.

4. Suggest things which local groups might do as their own projects, such as talks at regular meetings, group discussions with young people, preparation of posters and dramatic skits, and so forth.

5. Ask for reports from local groups on how they are developing their campaign, and publicize the best in recognition of the communities' effort and achievement.

For your use in planning the activities of your national organization and in making suggestions to local groups, we are enclosing a statement of the why and purposes of a go-to-school drive. We plan to have available by the end of July, for distribution in quantities, a handbook of suggestions for community go-to-school campaign committees. Will you let us know on the enclosed order blank the number you will need?—

Katherine F. Lenroot,

Chief: Children's Bureau.

J. W. Studebaker,

U.S. Commissioner of Education.

### In Memoriam—Mrs. Ida E. Fisher

Mrs. Ida E. Fisher, wife of Elder W. D. Fisher, died July 5, 1944. She had been in ill-health for about three years. Mrs. Fisher was the daughter of Isaac J. and Mary E. Miller. She was born March 21, 1875, near Berlin, Ohio. Her age was sixty-nine years, three months and fourteen days.

She shared with her husband the hardships of a Brethren preacher

and teacher in the early days and rejoiced with him in honors conferred upon him in later years. Her pride and joy was in her home and family. She knew no honor above that of wife and mother. A son and a daughter preceded her in death.

Surviving are her husband and a daughter, Mrs. Arden Denlinger of Dayton, Ohio. There are four grandchildren; two sisters, Mrs. Clayton Stahly and Mrs. Frank Lehman, both of Nappanee, Ind.; two brothers, Frank P. Miller of North Canton, Ohio, and Charles G. Miller of Akron, Ohio.

The funeral was held at the Brethren church at Baltic, Ohio, on July 8. Interment was in the church cemetery. The services were conducted by Bro. J. O. Winger of Nappanee, assisted by Brethren John McCormick, Edward Shepfer and Henry Voss.—Mrs. Ellen Miller, Baltic, Ohio.

### Geiman Golden Wedding

Brother and Sister David H. Geiman of Ventura, Calif., celebrated their golden wedding anniversary on April 16, 1944.



They have raised ten children, all of whom are living in various parts of the United States. Seven of the children were with them for the celebration.—Mrs. Mary Parry, Canoga Park, Calif.

## Matrimonial . . .

**Bandy-Alley.**—Ray Bandy and Edith Lucille Alley by the undersigned in the Fostoria parsonage, July 3, 1944.—Reuben Boomershine, Fostoria, Ohio.

**Breneman-Macey.**—Melvin Breneman of Cambridge City, Ind., and Geraldine Macey of Straughn, Ind., July 9, 1944, in the Hopewell Friends church by the undersigned.—Oscar D. Werking, Hagerstown, Ind.

**Ewing-Bentley.**—John Ewing of Zenith, Kansas, and Evelyn Bentley of Shields, Kansas, May 28, 1944, at the home of the undersigned.—Earl M. Frantz, McPherson, Kansas.

**Krumbine-Dotterer.**—John Krumbine of Lititz, Pa., and Nora Dotterer of Annville, Pa., at the Annville church, June 17, 1944, by the undersigned.—Perry B. Liskey, Annville, Pa.

**Wax-Postma.**—By the undersigned at the home of the bride's parents on March 12, 1944, Elbert Wax and Vera Postma, both of Lawrence, Kansas.—Ralph M. Hodgden, Richland, Kansas.



## Fallen Asleep . . .

**Rizner, Della**, was born in 1873 at Polo, Ill., to Mr. and Mrs. John Cornelius. When a small child she moved near Waterloo, Iowa. She was married to Jacob Rizner in 1901 and they moved to North Dakota. In 1921 they returned to Waterloo, where she held her church membership until her death on June 10, 1944. She is survived by her husband, four children and two brothers. Funeral services were conducted by the writer in the Waterloo church.—O. W. Hamer, Waterloo, Iowa.

**Roadcap, Beverly Nash**, three-month-old son of Mr. and Mrs. Owen Roadcap, died at the home of his parents near Timberville, Va., July 20, 1944. Besides his parents, surviving are two brothers and two sisters. The funeral was held at the Oak Grove church with the writer in charge. Burial was made in the cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Royer, Martha K.**, daughter of the late Andrew and Susan Wise, was born at Mt. Carroll, Ill., June 4, 1878, and died at her home near Adel, Iowa, on May 8, 1944. At the age of six she moved with her parents to a farm near Dallas Center, Iowa, where she grew to womanhood. On Dec. 22, 1897, she was married to Harvey L. Royer; to this union were born three children. On Sept. 23, 1936, she married C. D. Royer. She leaves her husband, three children, nine grandchildren, four stepchildren, two brothers and one sister. On Oct. 5, 1888, she united with the church and was always actively interested in all phases of its work.—Mrs. Martin Stine, Adel, Iowa.

**Shadle, Prudence**, daughter of William and Susan Powers, was born March 21, 1859, in Carroll County, Ill., and died at the home of her son in Jefferson, Iowa, on July 8, 1944. In 1877 she moved with her parents to Boone County, Iowa, where she spent the rest of her life. In 1880 she was united in marriage to Joseph S. Shadle and to them were born eight children. Two sons and her husband preceded her in death. At the age of fifteen she united with the church and was ever loyal to its teachings. In 1935 she called for the anointing service. Funeral services were conducted in the Beaver church by Bro. Oscar Diehl, assisted by Sister Bertha Boggs. Interment was in the Ogden cemetery by the side of her husband.—Mrs. Flossie Wise, Grand Junction, Iowa.

**Sharp, Lottie Blanch**, was born Jan. 21, 1907, in Adams County, Pa., and drowned April 22, 1944, in the Potomac River. She was the daughter of Robert E. and the late Deanie Flohr Gonder. She joined the church at an early age and was a faithful member. Besides her husband, she is survived by her father, five brothers and five sisters.—Betty Stouffer, Union Bridge, Md.

**Sheaffer, Celina**, daughter of Joseph and Mary Eby, was born at Yellow Creek, Ill., March 6, 1852, and died at Linden, Iowa, June 30, 1944. On Aug. 25, 1872, she was united in marriage to John S. Sheaffer, who died in 1940. They moved to Dallas County, Iowa, in 1875 and settled in the Panther community. In 1903 they moved to Carrington, N. Dak. She united with the church early in life and remained faithful. She was the last surviving charter member of the Panther Creek aid society. Her husband and two children preceded her in death. Four children survive.—Mrs. Martha Stine, Adel, Iowa.

**Studebaker, Elizabeth**, was born in Juniata County, Pa., Sept. 24, 1856, and died at the home of her son in Kent Township, Ill., June 24, 1944. She was the daughter of Harvey and Elizabeth Johnson. She spent most of her life in Illinois. On March 18, 1884, she was united in marriage to Preston Clair, who died in 1902. To

them were born two children. In 1904 she was married to Samuel Studebaker, who died in 1929. She united with the church at the age of sixteen. She was active in community betterment, spending quite a few years as a teacher of public schools and most of her life as an active Christian worker. She is survived by one son, several grandchildren and great-grandchildren and two stepchildren. Funeral services were held in the home and at the Yellow Creek church. Interment was in the Yellow Creek cemetery.—Galen G. Gerdes, Pearl City, Ill.

**Warner, Miles Lyman**, husband of Clara Gromis Warner, was born Feb. 19, 1870, in Lebanon County, Pa., and died March 13, 1944, at his home in Kennilworth, Pa. He is survived by his wife, two sons, six grandchildren, two sisters and three brothers. His daughter died several weeks after his death. He had been a Christian for many years and attended the Coventry Sunday school. Funeral services were conducted by Bro. Trostle P. Dick at the White Memorial home in Parkerford. Interment was in the East Coventry Mennonite cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Wicks, Christianna**, daughter of Isaac and Sarah Myers, was born Feb. 9, 1864, in Jo Daviess County, Ill. She came to Iowa with her parents in March 1876 and settled on a farm near Panther Store. Early in life she united with the Panther Creek church and remained faithful to the last. On Jan. 10, 1889, she was married to Frank C. Wicks and to this union were born five children. She died on July 6, 1944, at her home in Adel. She was a good neighbor, a devoted Christian and a good mother.—Mrs. Martin Stine, Adel, Iowa.

## Church News . . .

### Illinois

**Naperville.**—Our delegates to Annual Conference were Brethren Galen Ogden and B. C. Whitmore. Our annual mother and daughter banquet was held on May 7 at the church. Mrs. Marie Brubaker of Elgin gave the address. On Mother's Day we had a dedication service for the babies born during the past year. June 2-4 a hilltop retreat was held at Dixon for young people's leaders of the district; Arlene Widick represented our young people. The father and son annual outing was held on June 18. Our annual Sunday-school picnic was held on July 4. Our council meeting was held July 12 and Sunday-school officers were elected. Bro. Richard Burger will be our new pastor, since Bro. Ogden is leaving Aug. 15 for La Verne, Calif., where he will take up the pastorate.—Virginia Williams, Naperville, Ill., July 27.

### Indiana

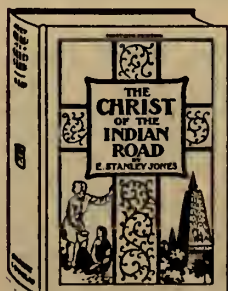
**Markle.**—At a recent council meeting Pastor O. C. Rife was re-elected elder for another year. It was decided to reorganize the church. Our church contributes special monthly offerings to Brethren Service and to missionary funds. Gifts and letters are sent to our boys in service. On Mother's Day a program was given by various Sunday-school groups. Our Sunday-school attendance is gradually increasing. A group of our young people attended the young people's day at Buffalo. On the same Sunday a group of young people from North Manchester were with us and Bro. L. W. Shultz was the speaker. In the past few months our pulpit has been filled by Brethren Edward Kintner and Oscar Neher and a representative of the Gideon society. Brother and Sister Albert Harshbarger and sons were with us recently and Bro. Harshbarger delivered the sermon; he was the pastor here at one time. A number of our ladies attended the district aid society conference at the Huntington church. The auction sale among the aid members netted \$18; they served two farm sale dinners and netted \$45. They also help in Brethren Service work and Bethany Hospital. A large picture of the crucifixion of Jesus now hangs above our pulpit.—Mrs. Lillian Earhart, Markle, Ind., Aug. 1.

**Nettle Creek, Brick.**—Oscar Stern, a refugee, spoke at our church this spring. A representative of the Anti-Saloon League gave us a temperance message. Manchester Day was observed and an offering taken for the college. Bro. I. D. Leatherman of the Indianapolis church officiated at our love feast and brought the Sunday morning message. Children's day was observed early in June. On July 7 we held our council meeting. Brethren Lewis Deardorff and Carl Hilbert, our delegates to Annual Conference, gave short reports on the meeting. The district meeting of Southern Indiana will be held at the Brick church Aug. 22, 23. A committee was chosen to take care of the details for this meeting. The ladies' aid has been quilting and doing sewing for relief. The B.Y.P.D. of the Nettle Creek congregation gave \$200 to Bethany Hospital to furnish a room in memory of Joseph D. Bowman, who lost his life at Tarawa, and to other young men of this congregation who may have to sacrifice their lives in the present conflict.—Mary E. Dutro, Hagerstown, Ind., July 25.

**Upper Fall Creek.**—Our love feast was observed on May 20, followed with an all-day meeting on May 21. Elder C. H. Hoover and Bro. Bowman were present to lead in the service. Bro. Hoover baptized two members into our church on July 16.—Mrs. Phoebe Good, Middletown, Ind., July 28.

## Announcing a New Book by E. Stanley Jones

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



## Kansas

**Independence.**—We met in council on July 12; Bro. C. C. Beery of Parsons was elected as elder; all other officers for the coming year were elected. On July 13 an all-church program and basket dinner were held at the park, sponsored by the ladies' work committee. Nine intermediates, together with our pastor and wife and three other adults, attended Camp Carlisle July 23-26.—W. E. Burroughs, Independence, Kansas, July 31.

**Richland Center.**—We are sorry to report the resignation of our pastor, Bro. LeRoy Sell; he and his family will be greatly missed. The men are contemplating remodeling and shingling the church. The ladies' air bought the shingles. The mother and daughter banquet on June 8 was well attended. We are expecting Brother and Sister J. F. Burton to be with us in a series of meetings in August.—Mrs. H. R. Tice, Summerfield, Kansas, July 23.

## Maryland

**Oak Grove.**—We just closed a two weeks' meeting with an all-day service. Bro. W. F. Garber of Palmyra, Pa., held the meetings; as a result four persons were baptized. Bro. Jonas Sines preaches here once in four Sundays and Bro. P. P. Snider once in four Sundays, so we have church services every two weeks.—C. S. Merrill, McHenry, Md., July 25.

## Ohio

**Canton, First.**—Our offering on Manchester College day was \$34.80. We held our love feast on May 7. The Maple Avenue church and the First church held a series of meetings in training for service in the church. On May 11 we held our mother and daughter banquet. On May 21 we had the dedication of children. Our Conference Offering was \$263.60. Pastor Robert L. Sherfy was on the Standing Committee at Conference and Bro. John W. Meyers was our delegate. The Sunday-school picnic was held on June 29. On June 25 children's day was observed with a program by the children; they had as their guests the primary children of the Negro St. Paul's Methodist church. On July 7 a daughter was born to our pastor and wife. The church council was held on July 14 with an election of officers. In the absence of our pastor on July 23, Bro. Phillip Griffiths gave us an inspiring sermon; Phillip is one of our boys. In the past quarter two members have joined the church by baptism and three by letter. On July 16 we were saddened by the death of one of our young mothers, Mrs. Ruth Doney. The women's work is doing relief work and getting ready for a bazaar.—Rlezzie Maust Meyers, Canton, Ohio, July 29.

**Woodworth.**—Two members have been added to the church, one by baptism and the other by reinstatement. Pastor Martin Krieger represented our congregation at the Huntingdon Conference. During the summer the ladies have been doing Greek relief sewing and collecting discarded clothing for general relief. On June 25 a deputation of eleven men from Camp Kane were in charge of the morning and evening services. The men were entertained by the local young people on Saturday night with a hay ride and wiener roast, and with a covered dish dinner on Sunday noon. On two other Sundays, in the absence of our pastor, the morning messages were given by Bro. E. G. Diehm and Sister Goldie Conry. E. G. Diehm and Sister Goldie Conry. Our Bible school was held July 10-21. The children contributed \$34.55 for Chinese relief. At our July council meeting Bro. Wilmer A. Petry was retained as elder. Bro. Krieger resigned as pastor after three years of faithful service here; he will take up the pastorate at the Bow Valley church in Arrowwood, Alta., Canada, in September. The services of Bro. Elmer Brumbaugh have been secured temporarily for our Sunday worship, beginning Aug. 20.—Esther Garver, Youngstown, Ohio, July 24.

# The Church of the Brethren and War

RUFUS D. BOWMAN

The Church of the Brethren is one of the three historic peace churches. With the Friends and the Mennonites it has undertaken leadership in maintaining the Civilian Public Service program.

The book, *The Church of the Brethren and War, 1708 to 1941*, is a lucid and carefully documented review of the Brethren peace position from the beginning until our times. A movement which has endured through more than two centuries is worthy of adequate recording and interpretation.

The author is well qualified to write the story of the Brethren position on peace. As a former moderator of the Annual Conference of the Church of the Brethren, and as a representative of his group to government, he has had first-hand knowledge of many of the more recent happenings.

All who are interested in the work of the historic peace churches, especially their sponsorship of the Civilian Public Service program, will welcome this authoritative volume. 350 pages. Price, \$2.50.

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## Pennsylvania

**Altoona, First.**—The May love feast was well attended. A number of persons were baptized in the afternoon. For several nights preceding the love feast Bro. Walter Heisey occupied our pulpit. At a recent business meeting the church elected Bro. H. B. Heisey as pastor; Bro. Walter Long will continue here for several months. In addition to home duties and helping to minister to an invalid wife, Bro. Long has been active in conducting

church services and Bible study; he wishes to be released soon. The vacation Bible school was held in June. Instead of having a closing program, one day was designated as visiting day. A special meeting is called for July 26 to license and install one or two young ministers. Elder D. I. Pepple will officiate and will also deliver a sermon. We have eighty-four young people in service.—Ada Sell, Altoona, Pa., July 23.

**Ambler.**—Elder Irwin Hoffer and Pastor Luther Harshbarger represented us at Annual Meeting; their wives served as alternates. Sister Floy Hoffer gave an account of some phases of the Annual Meeting at a morning service. Our pastor was a delegate to the youth council in Chicago. He was also the speaker at the baccalaureate service of the Ambler high school. The Lansdale high school chorus gave us a musical program; Rev. Nathaniel B. Groton was the guest speaker. The co-operation of all our women is needed to make the garments for Greek relief which have been distributed here. Our district camp is held at Camp Fernbrook; our pastor and Jean Norris are camp counselors. The attendance is very good. Bro. W. Harold Row, national director of C.P.S. for our church, was a guest speaker recently. At the last business meeting we considered the every-member visitation, an election of officers was also held.—Elizabeth R. Blough, Hatfield, Pa., July 21.

**Carlisle.**—We met in council on July 10 and elected Sunday-school officers. J. W. Yoder of Juniata College will visit us soon. We will have a harvest home service in connection with the rally day in October. Our home church Messenger is greatly appreciated by those away from here, as well as the home folk.—C. G. Becker, Carlisle, Pa., July 10.

## Announcements . . .

### DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Franklin Grove, Sept. 2-4.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Southern—Nettle Creek, Brick house, Aug. 22-24.  
Iowa, Middle—Des Moines Valley, Sept. 2-4.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Iowa, Southern—S. Keokuk, Aug. 19-21.  
Michigan—Sugar Ridge, Aug. 23-25.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Oklahoma, Panhandle of Texas and New Mexico—Waka, Texas, Aug. 22-24.  
West Virginia, First—Knobley, Sept. 8-10.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.

### LOVE FEASTS

North Dakota  
Aug. 20, 8:00 pm, Minot.  
Pennsylvania  
Sept. 2, Sugar Valley.  
Tennessee  
Sept. 16, White Horn.  
Virginia  
Sept. 16, Salem.  
West Virginia  
Aug. 27, Beaver Run.



**Hershey.**—Two members have been received by letter and two by former baptism. Our love feast was held on May 6 with Bro. S. Clyde Weaver as the visiting minister. Two were received by baptism during the preparatory service. On May 13 the mother and daughter banquet was held; Rebekah Shaeffer of the York Junior College was the speaker. The men served the meal. Mother's Day was observed in the morning with a special sermon and the consecration of four babies. In the evening a program on how to improve home life today was sponsored by the men's work. On May 21 the firemen's memorial service was held, and on May 28 we joined in the community baccalaureate services. May 28 was youth Sunday, with special recognition given to the graduates. June 4 was the day in honor of the older members of the church; Bro. Henry King spoke in the morning and Bro. John Zug in the evening. On June 11 the children brought the morning program. Our delegates to Annual Conference were Brother and Sister J. Herbert Miller. Bro. Allen Zook, adviser of the B.Y.P.D., sends a letter and pictures each month to our boys in service; the men's work sends a quarterly letter; the pastor sends a letter and the church newspaper every six weeks. The women are sewing for the relief center at New Windsor, Md. The men's work has planted the Lord's Acre in soy beans. A father and son outing was held in July. Lawn services are being held each Sunday evening during the summer and B.Y.P.D. meetings are being held after the lawn services. On July 16 our church was host to the sectional Christian education conference. A vacation Bible school is being planned for the evening of July 24-28. There will be classes for children and adults; Bro. Ralph W. Schlosser will lead the Bible study in the adult division.—Tola Goodling, Hershey, Pa., July 17.

**Meyersdale.**—The drive for the liquidation of the total church debt has consumed our attention and energy during the past months. More than one third of this was cleared, bringing the remaining indebtedness within the range of our ability to care for it without seriously disturbing the ongoing program of the church. The annual church and Sunday-school picnic was held July 23 at Laurel Falls. The group returned to the church at 8 p. m. for an illustrated lecture by Bro. Cecil O. Showalter of the Sipesville church.—W. A. Shoemaker, Meyersdale, Pa., July 24.

#### Tennessee

**French Broad.**—Our love feast was held on May 6. The Sunday-school attendance has been quite good. On June 18 a consecration service was held for children. A basket lunch was served at the church, followed by a special program in the evening. On July 12 the women spent the day sewing for Greek relief. A bundle of clothing has been sent to the relief center at New Windsor, Md. Our council was held on July 15; two delegates were elected to district conference, which is to be at Taylor's Valley, Va., Aug. 8-10. An offering has been taken for Bridgewater College. The ladies' aid recently sent a box of clothing to the boys at Camp Magnolia. The names of all our boys in service are listed on the bulletin board in the vestibule; letters are written to them each week. Plans are being made to complete the church basement as soon as material and labor can be obtained. Three members have been added to the church by baptism.—Pearl Rodeffer, Dandridge, Tenn., July 20.

#### Virginia

**Mt. Horeb.**—Our financial attendance record for the spring and summer months has been excellent. We have met our goal by contributing \$20 to the General Conference, subscribing to the Gospel Messenger 100% club, and meeting our current local expenses. Our last bi-monthly service, conducted by Pastor W.

C. Sweitzer, was enjoyed by a large congregation. It was decided that in the near future a number of persons would clean the church and grounds.—Virginia Robertson, Cartersville, Va., July 18.

**Mt. Joy.**—We met in council on July 9 with Bro. H. A. Hoover presiding; officers were elected. Bro. Hoover was retained as elder and Sister Elizabeth Broughman as pastor. We decided to have a homecoming service on Aug. 6. With the help of the men, the women's work has painted the outside of the church. Our Sunday-school attendance is very good.—Irene Wymer, Buchanan, Va., July 18.

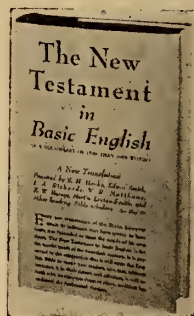
#### West Virginia

**Greenbrier.**—Bro. A. R. Showalter of Keyser, W. Va., held a week's revival at our church in July; several members were added to the church. Bro. O. S. Garber of Roanoke preached here in June. Bro. J. E. Forbes of Charmco, or some other minister from the ministerial board of

Virginia, preaches here each month. Liberal offerings have been given for missions and the support of the church. Everyone seems pleased that the few members are trying to carry on the work. Bro. A. M. Frantz started here. The amount of \$464 was given to the General Mission Board from the estate of Bro. Frantz.—R. W. Frantz, Springdale, W. Va., July 21.

#### Wisconsin

**Rice Lake.**—Six members have been baptized into our church since last fall. Brother and Sister C. A. Bryan, our pastors, moved back to their former home in Illinois in April. On June 4 Brother and Sister Rhett Petcher came to us from Bethany Seminary. Bro. Petcher and the writer have visited most of the homes of the members and of those who live farther away from the church. Bro. Bryan was here and preached for us on July 16.—George M. Hinline, Rice Lake, Wis., July 24.



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# GOSPEL MESSENGER

Volume 93

AUGUST 26, 1944

Number 35



## *Expression of the Hope Within Her*

This freehand cutting was made by a Chinese peasant woman. Clad in her Chinese blue, so tired, so lean and fallow, she arrived at the gate of one of our women's Bible schools. Her earthly possessions tied in bundles lay on the ground about her. A pathetic figure and yet most lovable. Could she stay? Perhaps her motive was protection from the invading army. Or was she one of the "other sheep" whom also he would bring to himself?

Her bright, eager mind soon mastered the thousand characters and she began to read the stories of Jesus. Her face beamed as she drank in the truths that came from her teachers' lips.

One evening, with a face wreathed in smiles, she said to one of her teachers, "I've cut Jesus for you," and she held in her hand the beautiful cutting. She pointed out The Sure Foundation, The Cross, The Light of the World, The True Vine, and her teacher saw the joy deep in her heart. Her only lessons in art had been planted in her soul by the greatest of all teachers. From plain paper, with scissors having points less than a half inch in length, she thus gave expression to what Jesus meant to her.—Anna Crumpacker.

## *Annual China Number*



DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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**Number 35**

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## *Around the World*

The history of Chinese poetry dates back some 4,300 years to the era when Emperor Yao (2357 B. C.) wrote a folk song which was adopted some years ago as the Chinese national song.

Chungking's 750 consumer co-operative stores are of great importance in the fight against inflation in the capital of Free China, according to Shu Tsao, assistant educational secretary of the Co-operative League of China.

In the Christian Herald for August, there appears a list of forty-six persons who are in official positions in the government in China. This list was published to support the statement that the top leaders in the Chinese government are Christians.

Six of China's scholars will spend the coming year in the United States. These men come at the invitation of the United States department of state, which invited six Chinese institutions of learning to appoint members of their staffs to represent them.

The largest boys' division of the Young Men's Christian Association in the world was established by J. C. Clark in Shanghai. In the early months of this year, repatriated American Y secretaries reported that in spite of Japanese occupation of the city, the Y. M. C. A. had the largest membership in its history and that the boys' department was booming.

The loss of Hengyang on August 9 is regarded as the most serious blow to the Chinese since the capture of Hankow and Canton in 1938. Hengyang is 375 miles southeast of Chungking, China's wartime capital, and stands at the confluence of the Siang and Lui Rivers. It is the junction of the Canton-Hankow and Kwangsi-Hunan railways.

A tribute of admiration and goodwill to the Chinese people for their heroic resistance was expressed by means of short-wave radio on July 7 from the Pacific coast. The project was sponsored by the East and West Association. Several thousand people took part in it by signature to a message or by direct speech. Among these were twenty-five state governors, including Thomas E. Dewey, mayors and city councils, churches, bar associations, chambers of commerce, colleges and universities, newspapers, etc.

The East and West Association collected and sent, with the co-operation of the state department and the war department, a selection of books to entertain American soldiers in China and help them to understand the people among whom they are stationed in that country.

Legislation in the United States States still discriminates against Chinese and American citizens of Chinese descent. Mississippi has a statute which restricts Chinese aliens and citizens to the schools for the colored races. California has a constitutional amendment which excludes Chinese aliens and other Orientals from holding title to realty.

The first complete statement of postwar principles received in the United States from a far eastern Christian body comes from the Christian Council of Chungking. Briefly stated, the text is as follows:

(1) We must endeavor to see God's will in the present war which is but another manifestation in history of the consequences of man's disobedience to God. (2) We realize that now is probably the last opportunity God has granted man in this age of scientific weapons for penitence and for the realization of self-centered isolationism and indifference. (3) We must uphold the Christian concepts of the dignity of human life and the equality of men. (4) We must realize that drastic changes are needed to bring about reasonable revisions in the control and use of the natural resources of the world. (5) We believe that reform begins at home—that domestic freedom and justice within a framework of democratic institutions are the best way to achieve international co-operation. (6) We feel the great need for world citizens bred in the Christian doctrine of the brotherhood of man. (7) We are convinced that world organization is required to be sufficiently powerful to destroy and to forestall aggressions. (8) We appeal for greater mutual confidence in the good faith of freedom-loving nations. (9) We urge that action be taken now to commence erecting the framework for an international organization. (10) We assert that the growing responsibility of the churches calls for a greater unity of churches of all denominations. The world is waiting for the united voice of the church to proclaim the living significance of Jesus' message to a suffering world.



## Editorial

### The Emerging Church in China

LELAND S. BRUBAKER

When one surveys the present conditions in China, he is almost dismayed about the future. China has been going through such a prolonged period of devastating war that many of her forward-looking projects stopped in their very inception. She has faced, and is facing such tremendous economic, political, social, and religious problems that it seems the future cannot hold very much good for her.

A ray of light is to be found, however, in the recent statement of Generalissimo Chiang Kai-shek when he said that China could continue under the present situation for at least two more years. And there is yet another side to China's future. It is to this that I want to call your attention now.

When Robert Morrison, China's first Christian missionary, arrived, he also faced difficult and serious problems. It was his courageous faith, his tenacity, his utter willingness to subject himself to all manner of privation, and his wholehearted and enthusiastic belief in the gospel of Jesus Christ that enabled him to stay by and finally win out. Today in China his life is being exemplified by hundreds of missionaries. The Chinese are saying now, as they never did before, that they see something in the Christian faith which they earnestly want as a part of their own lives. So out of this dark picture comes a real ray of hope. We really believe that in the years ahead China will have developed a very different situation.

Most of the religious leaders of China are saying today that they want missionaries to continue to come to their land. A Chinese

bishop in Chicago recently said, "We want men and women who know Christ." A missionary of long years of experience in China put it this way: "If men are to preach Christ, they must be Christlike. What China needs is men and women who know God through Jesus Christ and who show it not just in word, but also in deed."

Another question which always arises when planning for work in China is, "How shall we resume our work?" There is no hesitation in my mind concerning its answer. The answer can be simply stated. If we want to do that which would be best for the entire Christian church in China, it is this: We must resume our work in China in close co-operation with the National Christian Council of China, and under the direction and supervision of the Church of Christ in China. I firmly believe that any person who returns to China will need to be thoroughly committed to the co-operative Christian enterprise. Any organization that wants to make a real and lasting contribution to the religious life of China today will do so only if it is willing to co-operate wholeheartedly with the national Christian organizations of that land.

This does not mean that we will water down our message in any way at all. This does not mean that we will be less Christian. It means our message will be vitally preached. It means that we will have a distinctive task to do. It will be in co-operation with others, and will fit in the planned program for the future of the Christian church in China. To me this is a real ray of hope. It opens up a whole new era of work for our church in that land. It is the thing that we missionaries have prayed and longed for these many years. *It is the emerging Christian church of China.*

As we publish this China number of the Gospel Messenger, plans are rapidly maturing for sending out five of our China missionaries: Mary Schaeffer, who has spent twenty-seven years in China, Velma Ober, who has spent eight years in China, Bro. Ernest L. Ikenberry, who spent twenty-two years in China, Dr. Daryl M. Parker, who has spent nine years in China and two years in Puerto Rico, and Wendell Flory, whose parents were missionaries in China, and who spent the first years

### Thinking About the News...

#### Congress Reconvenes

There never were any more important days than these. Whether or not our six-year-old sons are to be caught in a system that will slay them and which, before it does that, will urge them to butcher their neighbors and despoil their neighbors' villages, or whether some of the ideals of service their homes and their churches are trying to teach them will be allowed to operate in their lives is being determined now. Moreover, that same thing is being determined now for all the six-year-olds of England and France and Germany and Russia and Japan and Africa.

In these momentous days Congress reconvened. One third of the senators were present on the opening day and no business was done. Little will be done in the weeks ahead, they tell us, for these are "piddling" days; congressmen need to be back home fixing their political fences and making promises until the fall elections are over. In England Commons adjourned for seven weeks.

Yet there are urgent tasks waiting to be done. 1. War leaders say the war will end this fall. In the same breath they tell us that proper care at the peace table can postpone the next world-paralyzing war for fifty to a hundred years, but that present indications point to only a fifteen- or twenty-five-year truce. Congress seems to have no suggestions to offer.

2. Our airplane production schedule was recently cut 250 planes per month by government order. Further cuts will follow. Returning soldiers and unemployed workmen are destined soon to fill our streets with idleness. It is proposed that those who work shall furnish \$35 a week unemployment pay for all those who do not. That will be spirit breaking; Congress should think of something better than that.

3. Racism is threatening to boil over with scalding destructiveness.

4. Our education has been for war; both children and teachers have been geared to that. The evil we have done and the hate we have sown will need to be retracted if our civilization and our Christian heritage is to be handed on. We have treated our six-year-olds very poorly; they are cripples.

The next ninety days are not "piddling" days; our children are at stake!

"And he took the little children in his arms and blessed them."

D. W. B.



of his boyhood there. He thus knows and understands the Chinese in a way that only children growing up on the field can know and understand them. Conditions make it necessary for these folks to plan for an extended stay in India. We are sure, however, that once they arrive in India, they can ultimately get into China. They will be our first people to return to China, getting ready to take up our work anew in the Shansi province. It is our hope that when we can actually return to our former field of work in Shansi, additional representatives from the office and mission staff can join this group, spending time in investigation and making definite plans for the resuming of our work there. As they go, let us pray that they may be divinely guided and given safety in all their travels and their work. They are our tangible evidence of Christian concern and unity to the Chinese people.

Many times Jesus prayed for the unity of his followers: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." As we send our missionaries back into China, may the above prayer of Jesus be our prayer. May those who go and may we who send them be thoroughly committed to the task of a working, harmonious, and co-operating Christian church in order that we may all be one in him. It is the old yet ever new message of forgiveness, of redemption, of faith, of hope, but it is a bright new day of wholehearted Christian co-operation. It is to the end that the Christian church will be more firmly established in the countries of the world of today. The emerging church brings us joy unbounded, and we push on toward the time when it comes into its own, preaching with power and strength from the kingdom of God.

### Testimonial Business

Facts for August of this year is authority for the statement that many cigarette testimonials are frankly given for money, and not because the one giving the word prefers one brand above another, or even smokes at all! This may seem like strange doings to those who perk up when some big name says that so and so is to be preferred above all other similar commodities.

In any case it does reveal several things, and obviously such as the following: that personal integrity is at a pretty low level when it can be

bought for most anything for a few hundred dollars; that unscrupulous merchandisers are doing business a distinct disservice when they stoop to unethical methods of presenting their wares; that in the long run they will certainly damage themselves most of all. Advertising is the modern way of presenting the merits and uses of commodities to the general public. In this work testimonials have their place. What is more natural than when having found some especially useful article or information that this should be shared with others? But the essence of a testimonial's worth is its basis in sincere conviction, rather than in an itching palm.

Every Christian is in the testimonial business, and often more deeply than he thinks, being known and read of all men. However, the trouble in our case is not with what we advertise, but the poor showing we make with quality goods.

H. A. B.

### A Bill Overlooked

July 28, 1944, a certain elderly sister in Colorado was looking through some of her old papers. To her surprise she came across a bill for the Gospel Messenger from January 1906 to July 1906, a matter of 75c to be exact.

That she had never paid the bill was quite unintentional on her part. She had evidently laid the notice aside thirty-eight years ago and had forgotten it. Now to her surprise she had found it. What should she do?

If it is a fair question, what would you have done if you had been in her place? The bill was for less than a dollar. After thirty-eight years the Publishing House would have no record of the debt. It was written off years and years ago. Why not forget the whole matter?

But the Colorado subscriber reasoned that she was working then and could have paid for her church paper. Much has happened in the years since 1906, but she would not beg off on that account. Here was a matter of personal integrity. A bill was a bill, even if it had been mislaid and forgotten for half a lifetime.

So the lady past seventy-five sat down and wrote a note of explanation. She wanted the Brethren Publishing House to know that the delay in payment was unintentional. For the seventy-five cents she sent one dollar. Not to be outdone in generosity, the House immediately put her on the Messenger list for one year.

H. A. B.

### The Chinese

Two things stand out in the mind of this writer as he thinks of the Chinese with whom he has associated in this country.

First is their indiscourageability. Though they have been at war for ten years and though the record of the years has been one of continuing defeat, yet the Chinese the writer has met do not seem to be unduly discouraged. China has lasted over four thousand years, they say; she was old when Christ was on the earth; she was mature when Europe was a forest and her people lived in caves and in huts; she is still there now that Europe lives again in caves and in rubble; she will be there when the civilizations of Europe are gone, for the rootage of China is deep. No people can overcome her, they believe, for she is great and will absorb her conquerors and add the strength of their blood streams to her own. China, though left cruelly alone in her suffering by those of us who have much, is not unduly discouraged.

The second thing this writer noticed about the Chinese is that they are willing for the stream of their intellectuality and progress to be enriched. They do not bind themselves by racial prejudice, and cut themselves off from progress by distorted ideas of superiority as some Aryans have foolishly done. Their minds are eager for benefits that come to them from other peoples and they also are willing to share. In this respect they have impressed the writer as being one of the most farsighted peoples in the world today. In Mississippi we segregate them with the Negroes; in China they receive us gladly. This is a good contrast in racial self-confidence.

Bishop Chen of China whose picture appears on page 12, recently spent a day with us. He is one of China's great leaders. He did not need to argue about the strength of his race; his life showed it. He told us: "Send us missionaries, the best you have, your most educated men and women. We need them. They can help us. Send us your students, the brightest you have; we can educate them. In turn we will send you students, the best we have. Give them the best in your civilization and they will give you the best in ours. Through this sharing process we will all advance and help each other. And in Christ we shall all find the way to abundant life."

That was excellent; only great men and a great race can be as big as that.

D. W. B.



# Annual China Number



A Chinese village with the throat of Wu Tai pagoda in the background

## Future Needs in China . F. H. CRUMPACKER

The first need for China, especially the areas that have been occupied by the Japanese army forces, will be a livelihood. Millions of Chinese people are merely subsisting now. Their farming lands have run down. The men who usually did the farming and kept the land fertilized and in a state of productivity have for a long time been away from home and engaged in doing other things. The old folks, women and children have allowed the land to revert to the point of wasteland. Their iron tools have been systematically gathered up and carried off to make war materials by the enemy soldiers. Their livestock has been carried away to furnish food for the soldiers, or if not eatable the owners have sold the animals in order to get food to help them hold out to the end of the war period.

Something will thus have to be done to help the Chinese people to provide food for themselves. I have thought that maybe a drive to get donkeys for the farmers of China is as urgent as the heifer project for Europe.

Their soldiers, too, will be returning to the home communities and the home folks. They will surely need a lot of help to equip their run-down farms even in the most meager way. If these men who have been away for so long do not get help to rehabilitate themselves, they will soon become discouraged and maybe the second state will be worse than the first. The Spirit-filled Christian will

need to be a real friend to his brother in these needy times. On this point my conclusion is that outright help in food will be necessary and much will need to be done to help them to be able to raise their own food. Many of their houses will have gone into decay, if not really become unlivable. Their clothing will be in shreds and no income will be at hand to repair and replace it.

The second real need will be educational or cultural. In the Province of Shansi, where our mission is located, fifteen years ago or less nearly every village of any size at all had at least a boys' school. And many of the villages had both boys' and girls' schools. The spirit of education was in the air. Normal schools and high schools were growing up in many of the county seats, and in other towns there were what we here would call township schools. Then teachers were being trained for these thousands of schools, but now for the past seven years they have had next to no schools at all.

The curse of opium that was all but blotted out of the country has come back in a terrible way. All of that teaching will have to be done over again. During this period of war the habit has become entrenched again. Educating the people will be doubly hard, for a generation is growing up that for seven years in countless cases has not had opportunity to learn to read the simplest of books. Printing presses will need to be re-established; books will need

to be written; book depots will have to be organized. The past several years of war have helped little to equip men and women for this kind of work.

It simply means that much of this reconstruction will have to begin from the foundation; a new beginning will have to be made. This will necessitate an army of trained leaders. Where are they to come from? A few will of course come back from the now free parts of China, but great numbers will have to be patiently and carefully trained. The church with her Western leaders must be willing to move in and lose herself in this sacrificial but far-reaching service.

The third need, as I see it, will be a willingness to co-operate to build up the homes, the villages and the communities. Chinese men have been so much on their own for so long that a spirit of individuality has been developed, a looking out for one's self. The family unit idea that has been so strong in China for ages has received a terrible battering and bruising in this war period. Again I ask the question, "How can we renew these ideals in the shortest possible time?" The family unit idea must be re-established. The community spirit must be built up where it has all but disappeared.

The fourth great future need in China is that the common man, the schoolboy and every other class will need to realize as they never have in the past that every one will have to have godly help if the Chinese are to carry on and assume their place in the world of nations. The church holds the key to this situation. The church will have her tremendous problems of reorganization and reconstruction. If she can do her task well, then she will be in a position to speak out with plans that will re-establish farms, homes and communities. The individual will find a new joy in farming as a partnership with God. "If these things be in you, and abound, . . . ye shall neither be barren nor unfruitful."

Can we of America help? Surely our experience and our wealth in education and worldly goods could not be expended in a more worthwhile way than to help these millions of Chinese to arrive at a place where they may be able to realize the ideals of their leadership. By so doing



they will not only become self-supporting and self-directing, but they will be a real asset in the world of nations.

*Elgin, Ill.*

## Needs of Our Future Work in China

MARY SCHAEFFER

Some time ago Bishop Ch'en of China said, "Unchanging China is now changing." With a changing country the needs of and the methods in missions will of necessity also be changed somewhat.

On account of the present crisis seventeen million Chinese are away from their homes. This is due in some cases to the fact that whole families fled from their homes ahead of the invaders and have never returned. In other cases, the men of the family or the youth of the family fled, or men and women have entered the armed forces or the guerrilla bands. But wherever they are, they have left the old home and their folks.

For centuries the clan or the large family has been the social unit of China. In many places the war has disrupted it, and it will never be quite the same again. The clan, to the dismay of the older generation, will not have the same hold on the small family of husband, wife and children it once had. These will form a unit in themselves independent of the clan. Yet, the good in the clan system should be preserved. There are many weaknesses in the system but there are also many good points. Christianity should hold on to that which is good and add to it the Christian ideals of home life. The movement on Christianizing the home, which was so flourishing in some places several years ago, has been hindered throughout this war period. Missions, as well as the Chinese church with its leaders, must give new impetus to it in its plans for future work.

As a result of invasion, drought, floods, locusts and other evils, there will be many children whose parents have been killed or starved who will never have the advantage of a home but will grow up as beggars. Some of these have been gathered up and others will need to be gathered into institutions which will care for them. They must be prepared to make Christian homes and villages for the future of Christian China. Thus, more emphasis on Christian-

izing the family, the whole family, is one of the most important needs.

Among the fruits of the refugees fleeing to West China has been the formation of fellowships. Some of these are composed of Christians from many provinces and church groups and creeds. They discover each other in their treks and form Christian fellowships which in many cases become permanent churches. In other cases they will be disbanded and the members will go back home when the way opens, taking with them the rich experiences they had found. Other fellowships such as trade or business are also being formed. Many kinds of co-operatives are springing up everywhere. These need the gospel preached to them and the Christian principles of honesty and mutual trust brought to them. These can only come by a new birth through Christ.

In some regions of China there has been an increase of twenty per cent in church membership during the past few years. The old religions have not satisfied the people. They have realized that the Christians have something that they do not have, so they turned to the church to find that something. The church has helped them in this crisis and now it has a great opportunity and responsibility to give these new converts much Bible teaching. The new believers have just broken away from the old religions and the Bible is very new and still not quite clear to them. They know they have been blessed but they may be easily led astray. There is not only a revival in the church but also in Confucianism, Taoism, and Buddhism. These three faiths want to put some Christian principles into their new effort, making it easy for their leaders to say to the Christian, "See, we have the same teaching." The new converts must be taught to know the Christ as the living Christ, and to know him as their Savior who saves them day by day from the pitfalls of life. These other religions do not have the Christ or the Holy Spirit. Thus, a good knowledge of the Bible is a necessity.

In future mission work the Chinese will take more responsibility in the work of the church. Through bitter suffering they have learned a new independence that will need to be respected. The missionary going to China to serve this group goes in a brotherly way on the basis of "what is not good enough for me is also not good enough for them." There is all the difference in the

world between working with someone or working for them with an attitude of superiority, be it ever so unconscious. They want missionaries who can identify themselves with the people to whom they go, able to put themselves in their situation and act accordingly.

China today is war weary and war torn. The hungry, the homeless, the undernourished and the ill are to be found in many places. The heartbroken and the mentally ill because of the things they have suffered are also there. The Christian church needs to minister to such as these. Fields that once produced have no able-bodied men to farm them. Animals to pull the plow have all been eaten or converted to military use. Other fields have been planted only to have the harvest taken from them either just before or just after harvesting. Some fields yield normally but not enough to care for the losses. This calls for relief of the present suffering. It calls for building up new hope and courage, and the rehabilitation of people and land and homes. Missions will have a large part in this work. Missionaries should prepare themselves for various phases of this work. The church in America needs to get ready funds, clothes, and perhaps domestic animals to plow the fields and goats for

### Hazel Rothrock is Field Editor

*To Hazel Rothrock, who returned from China on the Gripsholm last December, belongs the credit for this annual China number. She made the assignments for this special issue of the Gospel Messenger and her fellow missionaries responded promptly to her requests.*

*Again as last year no contributions appear from our eight missionaries in the Philippine Islands. The absence of any word from them should be an urgent call to prayer.*

*This issue presents rays of hope which persist in shining in the darkness and it makes an urgent call for light bearers who will go to China.—A.C.M.*

*The pictures of China were taken by I. E. Oberholtzer.*





An ancient pagoda of the Ling Kung Ssu temple. Note tree growing at the top

milk, so that China's needs may be met as we wish our needs to be met.

In our territory in China where there are not so many well-trained people (many of those who had good training will not be back), there will be great need to train young people for teaching, for preaching, for nursing, for Sunday-school work, for village churches, for sanitation and for Christianizing the home. Today is the time to tell the forty-five to seventy per cent of the people who have never heard the gospel that there is a Savior; tomorrow it may be too late. Once before 1260, the emperor of China put out a call for one hundred well-trained missionaries and the church was not ready to answer it. Three hundred years later the church tried to send them and then they were not wanted. There have been anti-Christian and antiforeign movements and there may be again, but China is gradually accepting Christ. Now is the opportunity. It may be dangerous, but the time is now.

Our Bible teaches us that God is love. Jesus came and demonstrated to us what God is like. Today the church needs to demonstrate love to the whole world. Hate has failed; selfishness and greed have failed. Now let us try Jesus' way. He said, "Follow me and I will make you fishers of men." He went about meeting the needs of the people. If it leads to suffering and the cross, it will also lead to the salvation of the world and the glory of God. Your missionaries are only human, and they need your prayers to meet the old and the new needs of the future

mission program of winning the world to Christ, our Savior and their Savior.

*Philadelphia, Pa.*

## The Urge of an Unfinished Task

MARY VELMA OBER

Christians of all ages have felt the urge of the unfinished task. Christ himself continued to remind his followers that he must do the work which had been assigned to him by his Father, and he voiced this in his commission to them in the words, "Go ye." Each Christian should feel this urge, whether the distance which he covers in the response to the "go ye" is to his nearest neighbor or whether it is halfway around the globe. His promise, "I will be with you," is certain and definite if we go to the place which he has assigned to us.

Often I recall the image of the sleeping Buddha, and the phrase applied to China as the Sleeping Dragon. Bishop Chen said that there was an increase in the spiritual awakening of thirty-five per cent in Japanese-occupied China and of fifteen per cent in West China. Along with this is the interesting comment that Chinese giving to the Christian church has increased forty-five per cent since the beginning of the war in China. We are going back (God willing) to a China which may be physically starving, but we are certainly going to a Christian nucleus which is vital and growing. There is surely a harvest to be gathered there, and we hope to join with these Christian laborers in this great work.

The Christians who have had to flee from their homes have formed fellowship groups and they worship together, irrespective of denominational differences. Some of these groups have been very active. A general of the Chinese army was converted at one of the fellowship groups. Our gospel message is surely one of power and there is much more work to be done.

There is great need in the educational field. The colleges in China before the war numbered 104. After the beginning of hostilities, they were decreased to 96, but after seven years of warfare, there are 124. The interest in education has greatly increased, and many more children and adults are becoming literate as the days go by. Chinese boys or girls have the right to go to college, and none are barred from attending because of class distinction.

China's medical needs continue to

increase and more hospitals are being built. There are thirty-five more hospitals now than at the beginning of the war although the number of doctors has decreased to one third of the number in prewar days.

Their need for help along health and physical lines is great and it is ever increasing. The church in America is doing much and will continue to help in this work. In 1943, thirty-two million dollars was given for relief. Only three tenths of one per cent of this was consumed in overhead expense, so practically every cent was distributed among the Chinese.

May God speed the day when our missionaries can return to their work in China. I am sure that the amount of work that any one of us can do there is small in comparison to the great task, but if we present ourselves as ready instruments in the Master's hands and are willing to co-operate with the other laborers, God will manifest himself in wondrous ways.

May God forbid that any of us should neglect to do his part in this great work. Grant that we may all have a share in this great harvest.

*Elkhart, Ind.*

## If I Were Newly Appointed to China

MARTHA N. PARKER

Eleven years ago this spring we were appointed to go to China. During all the years of our training as a doctor and nurse, we had been planning on doing mission work somewhere, but only for a year before our appointment had we considered China. We had always felt that the best professional training that we could get was what we needed for work on the mission field. After my nurse's training was finished, I took a year's work in Bethany Seminary and did some nursing supervision and general duty, thus getting some needed experience. Daryl, after finishing his internship, took six months' special study in eye, ear, nose and throat work. We had learned there was much to be done in the treatment of eye diseases in China. Then we were off to China.

The first year and a half in China we spent in language study, and in observing the needs and methods of work in other mission hospitals. The rest of our seven years there were spent in working in our three hospitals in Shansi province. Since our return, two years were spent in the





Wu Tai Shan

States, during which time Daryl took postgraduate work in general surgery, for while in China he was the only surgeon in our three hospitals and he felt a great need for more experience in that line. Now, because of war and conditions in China, we have been in Puerto Rico two years helping in the establishment of this rural hospital project here. I have been asked to think over and share with you what I would do if I were now newly appointed for China.

Before I begin with what experience I would try to get beyond my graduate nurse's training, I want to try to put into words something which I feel is even more important preparation for anyone wanting to do effective mission work. Whatever your philosophy of life or your religious beliefs, if you are going as

a missionary, you undoubtedly feel you have something which you want to share with those to whom you are going. In order to share it, you will have to be able to live your life in harmony with your beliefs, and that under whatever conditions exist wherever you are going. Do not expect it to be either easier or harder to live up to your ideals there than where you are now. Do not expect it to be easier because you will be living with a group of missionaries who you believe will be more Christian than any group you live with now. They may or may not be, but that is not the point. If you expect more tangible evidence of your Christian philosophy in the new community or group to which you go, then you have to help to build that Christian atmosphere by being more Christian yourself.

If you are hurt by slights or because folks misunderstand you or your motives, you will be doubly hurt on the mission field where outside contacts are less and missionaries live and work close together. Many a time you will be under a strain and so will they with whom you work. They may have been many years there and in need of rest. They will have much in experience to share with you that will help you. But because that is true, do not expect them to carry you over the hard places. They will be expecting you with your new energies and new vision to help them over the hard places. Therefore, before you go, "fill up" spiritually. Begin by being more disciplined in your individual devotions. Take in all of the inspirational conferences, fellowship groups, individual fellowship with people that you possibly can. Do everything you can to enrich your own spiritual life. And both now and when you get there, to paraphrase an old saying, work as though this big job of getting along with people all depends on you, and then pray as though it all depends on God. That is where many of us fail. We work as though all depends on us, but forget to pray, or we may pray and forget that in our own daily attitudes we hinder God in answering rather than help him to answer our own prayers.

Now, while waiting, what could I be doing to prepare myself to do better work as a nurse in China. All over China there is the need for better care for mothers and babies at birth. If at all possible I would take a course in midwifery, or not being able to do that I would take extra work in obstetrical nursing, observ-

ing all I could that would help me when alone to care for a mother through labor and delivery. I would, if possible, study the prenatal care and teaching in some public health organization that dealt with some of the less privileged of our slums or mountain regions. I would attempt to learn the latest and best methods in care and feeding of undernourished children of whom there will be millions after the war.

I would learn all I could about setting up and supervising new clinics, hospitals and operating rooms. I would do this not only in some first-class, well-equipped hospital, but I would study what they had to offer and combine it with what a well-run small hospital or clinic—that had to save by using what materials were at hand—had to offer in the best possible care for patients under difficult circumstances. I would learn how to make newspapers and home-made appliances answer the purpose of equipment used in many hospitals. I would get some experience in the training of nurses and nurse aids. I would for a while try being one of those "proby chasers," who may have been one of the thorns in your nurse's training. Some of the above might be learned in a post-graduate course in hospital administration at some hospital or university. I would collect to take with me handbooks of procedure and standing orders from several hospitals, including their operating room instrument lists and technics in handling operations.

If I had done or was not able to do the above things, if I still had some time before sailing and if I did not have a B.S. or A.B. degree beside my R.N., I would register in some college and take some work while waiting.

If I was married and was in a financial position to do so and was sure of sufficient time before sailing, I would plan to have our first baby where medical help was available. If it was wiser because of conditions that we should serve a year or two before having children, then I would look ahead, get all the information I could about the care and raising of children and the possible means of education on the field and make plans for the necessary adjustments of having children in China. I think that a family demonstration of Christian ideals and principles is one of the most telling demonstrations that can be given on the mission field. It reaches right to the place where the people live.

And now last but very important,



while doing the above, I would be trying to acquaint myself with the country and people to which I was going. I would read up on Chinese history and culture and learn what I could of its geography. I would by correspondence course or attendance at class study the Chinese language. Although the pronunciation will be difficult and almost impossible without a teacher who speaks the national dialect, yet one can become familiar with the make-

up of the characters, their origin and meaning. Every little bit will help you learn the language more readily on the field. And you cannot serve well any people until you speak their language.

During all this preparation I would try not to forget the most important thing, that of learning to live more effectively with people. In other words, I would try harder to be more Christian myself.

*Greensburg, Pa.*



The Hsien Tung Ssu temple with brass shrine and solid brass tagobas on each side

## A China Missionary's Best Preparation

W. HARLAN SMITH

There must be a goodly number of the young men and women of our church, both married and single, who are planning to be missionaries in some part of the world as soon as the war is over, or before perhaps. If not, a number of us older missionary-minded folks will be terribly disappointed. These times, plus the Spirit of God in the hearts of our Christian young people, should produce missionaries. The atmosphere is pregnant with the spirit of sacrifice, and the challenges to service were never more compelling. Should not the church and her young people be willing to sacrifice life and money more willingly for the advancement of the kingdom of God than the many, both Christian and non-Christian, who do so for the preservation of certain ideals in time of war?

Now, if our young people come forward and volunteer for missionary service in the present or in the future, I am sure no one in these days would consider it a waste of

time or money to give them the very best preparation possible for their work, no matter what mission field they have their eyes turned toward. The work is costly and difficult. The missionary must be efficient and wise in the performance of his task of reconciliation, whether he deals with the physical, mental or spiritual lives of the people to whom he goes. We do not advocate that the missionary be an expert necessarily, or a superman or a superwoman. He (this pronoun will have common gender throughout) must be a normal person with better than average health and keenly alive in every phase of his being. He must be a person who is growing in wisdom, in stature and in favor with God and man. He must know that work and prayer must be jointly used for efficient changing of human nature and conditions.

Regardless of where the mission field may be the missionary's preparation is similar in many respects. However, the location of the field

will make some difference in the kind of materials used in getting the preparation. In this article we are trying to present what we consider as the best preparation for a missionary planning to serve on the China mission field.

First of all, the best prepared missionary to China must be genuinely missionary minded, having such an interest in missions that he enjoys reading whatever is available on the subject. He will miss no opportunity to hear a missionary lecture or discussion concerning China. Thus he will become familiar with both the joys and hardships of missionary life. In this way he will come face to face with the question of whether he really wants to be a missionary or not. His conviction becomes fixed and his purpose becomes so clear that the necessary adjustments to mission field conditions cannot shake his aim. Inability to make adjustments may cost the mission board no little amount of money. A new missionary should be eager to find out the most trying things about the field to which he goes. If he knows these things before he goes, then he will probably find conditions better than he expected. Fortunate is the new missionary who has such an experience on first arriving on the mission field of his choice. How unfortunate is the opposite reaction!

Secondly, the missionary to China must be in the best possible physical condition when he goes and he must know how to keep that way as the years come and go. He must learn how to rest in the midst of many pressing needs. He must be a person who does not easily let things get on his nerves. A notebook full of the best health habits, which he plans to religiously observe, should be a part of his missionary kit. If he is not a missionary doctor or nurse, he should know something about first aid and the more simple things of these two professions. This knowledge will be of value to himself personally, as well as an opening wedge for the other service he wants to render. This preparation for the guarding of his health must by no means be overlooked by the missionary, for he is going to a field where unsanitary conditions and disease are more prevalent than in America. Yet, the missionary must not become too concerned, lest the fear of disease become a complex. The missionary must exercise his trust and faith in God here as elsewhere. A joint exercise of sane pre-





Ching-ko Ssu temple—a shrine for a prayer wheel

caution and faith is most wholesome.

Thirdly, the missionary should make himself acquainted as much as possible with the history, culture, customs and habits of the Chinese people. To know these things and observe them, if they are not unchristian, gives the missionary a larger place in the hearts of the Chinese people, and a point of view which pleases them. This knowledge also gives a point of contact for the gospel message he would give and it partially covers up the missionary's "foreignism," which is a hindrance at the best to the cause he represents. I would not advise any extensive study of the Chinese language in this land, unless for extraordinary reasons and then under very special conditions. It is too easy to develop wrong speaking habits which will be difficult to break in the future. Every missionary to China is given two years at the beginning of his career on the field for language study alone. During this period the new missionary will also have opportunities to extend his knowledge of the history, culture, customs and habits of the people. In my opinion, nothing would be lost if the missions would extend this period of language study another year so that the new missionary might delve a little more

deeply into things Chinese.

In the fourth place, every missionary should have a college education. He will be constantly meeting highly intellectual people in China. The missionary is one who has to be all things to all men. A liberal arts college education is the best preparation for this purpose. Then the missionary should have specialized training in whatever field he plans to expend the major part of his energies, education, medicine or theology. After finishing this specialized training, one or more years of teaching, practicing or preaching in America should be required. This fixes his knowledge of the subject and gives experience under most favorable conditions, and proves whether or not he is able to work with people and grow in favor with men.

Lastly, and indeed the most important part of the best preparation for a missionary to China, is his spiritual preparation. He might do much good work even though his preparation along the lines already mentioned was not as good as possible, but unless he is spiritually prepared, he will utterly fail in the divine work which the missionary of the gospel is supposed to do, that is, to make disciples of Christ out of Chinese steeped in paganism for more than an age. Every missionary must be filled with the Holy Spirit and with wisdom from above. The salvation of the lost and the spiritual growth of the saved must be the missionary's prime concern, and not just the running of a hospital, a school, or an evangelistic department. Of course, we expect the missionary evangelist to know his Bible, and to be a seminary graduate perhaps. But every missionary should know the simple facts and stories of both the Old and New Testaments and how to present the simple truths of salvation and eternal life. He must have good news to proclaim, as well as good deeds to do. Every missionary must be prepared to do both, even though he is a specialist in one or the other. Every missionary must have a simple faith and trust in God and the Bible. If he would be a theologian or Bible interpreter he must be evangelical in his approach. Cranks of a too liberal or a too conservative viewpoint just upset things on the mission field

and hinder the working of the Holy Spirit. The missionary must believe in prayer and know how to pray, even though he is very clever with his mind and hands. Prayer alone releases the spiritual power and wisdom needed to convert and regenerate Chinese lives. The Chinese have long known the theory and content of being good and doing good. But they have been and are lacking in the spiritual power which alone changes human nature and conditions. Our gospel is the way and the truth of salvation and goodness. Every missionary should have a highly developed devotional nature capable of bearing the fruit of the Spirit, as found in Gal. 5: 22-23. He must love people and hate sin at all times and in all ways, forever seeking to become more Godlike in all his thinking, attitudes and activities.

I have given the most space to the China missionary's best spiritual preparation because I consider it to be the most important. And I have discussed it at length particularly for the sake of those who plan to serve in departments not strictly evangelistic or theological. This does not in the least discount the importance of the best preparation along other lines.

In conclusion, let me say that I have written what I consider the ideal preparation for a China missionary. If there is anyone who feels called of God to be a missionary to China and who finds it impossible to get this preparation, let such a one not be discouraged. If he has the best spiritual preparation possible and lacks somewhat of the best preparation along other lines, let him be assured that God has used imperfect men to do his work from the beginning. But let every missionary to China have the desire to get the best preparation possible.

Cerro Gordo, Ill.

## The Star of Cathay

During the past five years, the China missionaries have published a little magazine called *The Star of Cathay*. They prepared it in order to acquaint their friends with their work in China and send it out as a personal letter.

In June 1944 the last issue of *The Star of Cathay* was printed and sent out to 2,570 friends. So many excellent pictures and stories were given in its thirty-four pages that it is in fact a source book on China and our mission work.

A limited supply is still on hand and one copy will be sent to you free on request.



## They Need Your Prayers

LAURA SHOCK

### Bro. Wang and Family

Bro. Wang is a middle-aged returned American student. For some time before the Japanese invasion he was the head of the department of military law of the Province of Shansi, and for a short time was also commissioner of the educational department of Shansi. He was baptized in the Church of the Brethren in Tai Yuan a few years ago. He has great faith in prayer. Pray for him that, although his prayers may not be answered just as he expects, his faith may not waver. We do not know just where he is now, but we do know that wherever he is, he will be facing great problems and great responsibilities. His material losses have been heavy, for he had to flee with his family before the invading army and his home is occupied by the invaders. Pray for his wife, who is also a Christian, that she may be able to preserve the Christian atmosphere of the home. Pray for the children that, despite the chaotic conditions which now exist in their country, they may become ambassadors for Christ to Chinese people.

### Bro. Yang and Family

In a community where Christians are few and where Christianity is comparatively new the Christian home is an important element in preserving the Christian church and in helping it to grow. Brother Yang is the head of such a home in Tai Yuan. He was a county official under the old regime. He was baptized with his wife and two oldest daughters in the fall of 1938. He did not flee before the invaders, but he and his family suffered severe privations because he was too patriotic to accept a position under the new regime. After his baptism he soon became one of the leaders in the church in a very quiet way. He also became language teacher to Mr. and Mrs. M. M. Myers and Miss Shock. He, like Bro. Wang, has great faith in prayer. Pray for him and his family that they may remain faithful to God through every temptation. Those of his children who are still in school are sometimes compelled to attend services which are largely Buddhist in character. They

need the prayers of God's people so that their faith may not waver.

### Pastor Chang and Family

Pray also for those in charge of the church in China. Pastor Chang and those of his family who are large enough to help are carrying a heavy responsibility in the church at Tai Yuan. He must care for the church property as well as for the souls of the people. He is one of the two Chinese elders in the Church of the Brethren and has worked faithfully many years, often in the face of great discouragements and heavy responsibilities. Problems, responsibilities, and discouragements were never greater than at the present



"When shall we three meet again?" (Florence Crumpacker on donkey)

time as he labors under a government that is not friendly toward the church. Pray for him and his family, that the Lord may richly bless them spiritually and temporally and that they may be greatly used in establishing the kingdom of God in China.

Roanoke, Ind.

## Continue Earnestly in Prayer

HAZEL ROTHROCK

### Mrs. Kung of Show Yang

Mrs. Kung has been a faithful Bible woman through many years. Despite small feet and deformed ankles from footbinding in childhood, she has walked many, many miles as she witnessed for Christ in the homes of the outlying villages. She has also gone with the evangelistic bands as they traveled by cart out

into country districts. After long years of living in the mission compound she returned to her near-by native village some time after the missionaries left in December 1940. Let us remember Mrs. Kung at the throne of grace that in her declining years she may have the Lord's comfort and peace, and power to witness for him there in her own village among her own relatives and neighbors.

### Mrs. Chin of Ping Ting

The story of this woman's life has been written before here in the homeland. She has been a faithful and loved teacher in the women's Bible school, and also in home visitation up and down the

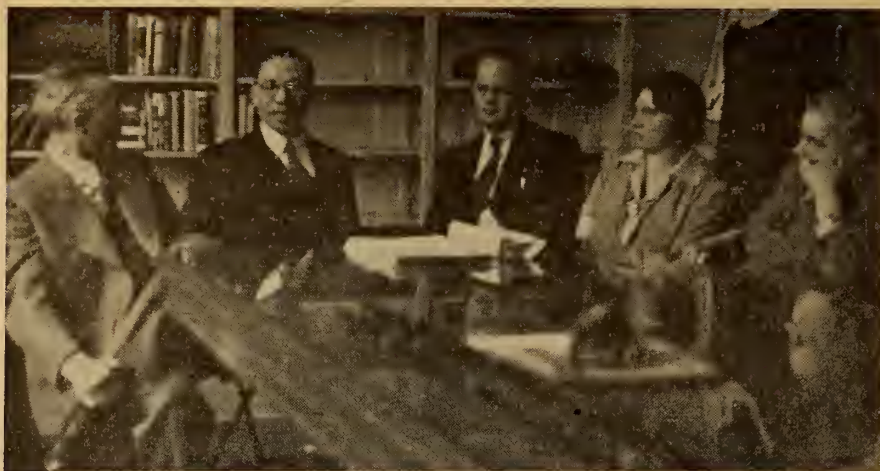
narrow winding streets of Ping Ting. She is very probably one of the dependable helpers in the band of Christians who meet jointly in the little chapel of a sister mission since the doors of our own Brethren church building have been closed by the military. Pray for Mrs. Chin that she "may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ."

### Evangelist Lien of Liao Hsien

One July day in 1940 a tall Chinese man came to our house in Liao Hsien. Bro. Crumpacker was there at the time and they conversed together about the village church work. I was delighted with his

good Peking dialect (unusual in that section) and was much impressed with the man's spirit. As I heard of his concern for the country Christians in various places it made me think of Paul as he traveled about and tended the flocks here and there so long ago. Bro. Lien is not highly educated but is a man of vital religious experience. He was good at using Christian laymen as helpers in keeping up the worship and faith in Christian homes and small groups scattered over the hills and valleys of that part of Shansi. Bro. Wampler says of him: "He was a hard worker, and I think when we go back we will find that Lien will still have his work going. Quite probably the church will have progressed and increased in membership while





Photos by H. Spenser Minnich  
Bishop Chen meets with Ernest Ikenberry, Wendell Flory, Velma Ober and Mary Schaeffer, who are preparing to go to China this fall

we have been away." Pray for Evangelist Lien that his old-time zeal and love for Christ and his work may not decrease through all these long war years, and that he may be continually used to point unbelievers to Christ and to strengthen his brethren.

Omak, Wash.

## China Mission and Relief Party Ready

LELAND S. BRUBAKER

Have you ever been packed and all ready to leave on a trip on a moment's notice? Do you remember how you felt waiting for the time when you were to leave? Well, then, you have a little idea of how five of our China missionaries are feeling at the present time, for Mary Schaeffer, Velma Ober, Ernest Ikenberry, Wendell Flory, and Dr. Daryl Parker are ready to leave for China the moment the State Department says the word. The few personal belongings which they can take are ready. They are ready to leave their families and friends. In fact, when word comes that the passports, visas, and transportation are in hand, they will be on their way.

Much planning has been put into their going to China this time. These folks have been very carefully selected and are particularly fitted to do a certain type of work after they arrive. Because of the fact that our territory is still in the hands of the Japanese, the work of these five persons will be under the general supervision of the National Christian Council of China. The relationship will continue until our Shansi territory is again open for church work.

Bishop W. Y. Chen, general secretary of the National Christian Council, spent all day April 14 in Elgin in conference with our Chinese missionaries, some board members and secretaries of the General Boards. Dr. Chen, a bishop in the Methodist Church, is personally acquainted with a number of our China missionaries. He is well informed concerning the work which our church has been doing in China for these many years. Because of his association with the National Christian Council of China he has a very comprehensive grasp of all Protestant mission work as carried on at the present time. He felt very definitely that the Brethren should return to Shansi as soon as there was opportunity. He was anxious also that the future of our work should coincide and fit into the unified plans of all Protestant groups.

His visit to Elgin was very much appreciated by everyone who was able to work with him during the day.

Complete plans were made for the return of these people. Headquarters are to be in Chungking. The specific places of work will be in the needy areas where personnel is now lacking. Types of work to be done outside of general relief work will be evangelistic, medical, and educational. They will co-operate fully with the American Advisory Committee for Relief in China in all relief work. They will be our own personal relief workers. They will be our ambassadors to a very needy and a very worthy nation. They are the vanguards of those who are to follow. In time of famine, suffering and death, they are our Good Samaritans.

If those of us who stay do not share as do those who go, we will miss a great blessing and an opportunity to give in China a wonderful testimony to our Christian faith.

Elgin, Ill.

## "The Chinese Are Like Tea"

V. GRACE CLAPPER

"The church in China is going right on. 'They that were scattered abroad because of the persecution that arose went every where preaching the word.' The Chinese are like tea. Their strength is brought out when they get into hot water. And like bamboo, they bend but do not break. They are a worthy nation, and are learning now as never before that it is 'not by might, nor by power, but by my Spirit, saith Jehovah of hosts.'"

Johnstown, Pa.

Bishop Chen meets with the General Mission Board





*The eight Church of the Brethren missionaries and their three children who are interned in the Philippine Islands should be continually remembered by us and upheld by our prayers.*

For Dr. and Mrs. Lloyd Cunningham, who are interned at La Trinidad, Benguet.

For their little son, Larry.

For the doctor as he ministers to many fellow missionaries in the camp, trying to make limited rations go as far as possible.

For Ellen in the women's dormitory that she be granted a great portion of courage and dauntless cheer.



Dr. and Mrs. E. Lloyd Cunningham

For Rolland and Josephine Flory, who are in the camp at La Trinidad, Benguet.

For James Arthur, born since they are in the internment camp.

That they have enough food to eat and necessary physical supplies.

That they shall live by an inner strength granted abundantly to them.

That their confines shall be bulwarks of safety and peace.



Mr. and Mrs. Rolland Flory

*During the coming months as war rages in ever increasing intensity, it will be only through the protecting care of God if our beloved missionaries shall not be called upon to meet up with severe hardships and trials.*

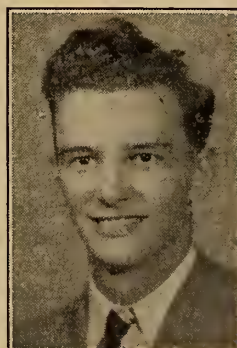
For Edward and Helen Angeny.

That Carol Louise may be well and have necessary care.

That although they are separated by man-made barriers, they shall be strengthened by a constant divine companionship.

That their faith fail not, but grow in magnitude.

That they may know that their prayers and our prayers are being answered.



Mr. and Mrs. Edward Angeny

For Susie Thomas, whose name did not appear for a long time on any list reaching us.

That she is safe and well.

For Bessie Crim, who as a nurse is doubtless serving the women and children in the camp.

That God's protecting care may surround her.



Susie Thomas and Bessie Crim

*May the whole church be faithful in prayer for these who have already endured many months of internment.*



## Seek Ye First . ADA SELL

There were ten more shopping days, and mother and daddy were really trying to find out what little Elaine wanted for Christmas. Elaine was eight, and such a sober little miss! More so than either of her parents.

"But isn't there something you want, sweet?" persisted daddy. "Your friend, Anne, has asked for skis, a watch, a set of books, a camera, and . . ."

"Daddy, please! Anne really wants only the skis, but older people keep asking her 'Is that all?' So she adds a thing or two."

"Whew!" whistled daddy. "You do understand each other, don't you? Shall I ask your friend, Anne, what you want this holiday season?"

"No, sir!" answered Elaine quickly, "I'll think of something! Truly I will!"

"But, darling!" interposed mother, "I do think you should tell us something right now!"

Elaine was very, very quiet. Should she ask daddy? Dared she? Would he be angry?

"There isn't anything I wouldn't give my little sunshine!" declared daddy as he kissed his small daughter's forehead, and playfully tugged at her beautiful golden curls.

"I'll go see about the grocery order, dear," said mother.

Elaine hugged her daddy, and her heart pounded as she tried to screw up courage. She was glad daddy and she were alone. Would it be best to let things slide, with daddy pleasant, or to ask daddy for something very, very hard, and for something that just might make him cross?

Right then the flowers in the window jars were beautiful; the radio was telling forth lovely carols.

"Child, you seem all keyed up! Are you listening to Dick Tracy and Superman these afternoons? Sometimes I feel like getting rid of the radio."

"No, no, daddy! I know they are made-up. I laugh at them. It's only that . . ."

"Out with it, darling! My, but your heart's hammering!"

Elaine remained strangely silent. She thought with horror of that evening, a month ago, when mother

and she had waited so proudly to welcome daddy home, to welcome his guests. When he had come—well, someone had brought him! At first Elaine had thought he was sick. But what puzzled her was the silly laughter of the guests—one didn't laugh at sick folks! A remark or two had made the child realize her daddy was not ill. The guests had laughed to make mother feel right. They had tried to make a careless joke of it all. But somehow Elaine knew her mother was covering a heavy heart with a light manner.

There was one burning desire in Elaine's heart—never to see daddy like that again! Never! Sometimes his breath worried her, and she brushed away his kiss when daddy was not looking, but he had been kind and pleasant ever since that terrible night. Could she ask daddy? She prayed again and again.

"O God, help me! Give me words!" Then she plunged, trusting, not knowing what words God would send.

"Daddy, I do want something so, so much!"

"Yes, Elaine. What is it, darling? The half of my kingdom, sweet!"

"It's in the Bible, too, same as the half-of-the-kingdom story! Touch not, taste not, handle not!"

If you could say something was from a book, it ought to count! Everything in the Bible was true! It was the best book!

Her daddy turned white, very white! It was one thing to have to scold a little child, but when the rebuke was in reverse—it was unthinkable! At eight! It seemed but yesterday that the child's mother had whispered a sweet piece of news to him. How they too had cherished Elaine, before her birth and since. How they had planned! Funds for education, trips, schools, loving wishes for lovely things for this daughter.

How stupid they had been! Feeling Elaine's baby eyes

would not see what was not meant for her. Why had they ever permitted social drinking? He knew why—because their set did it! One lost friends by being different! Could it be Elaine knew her daddy had been drunk that night?

Now he kissed Elaine, real tears in his eyes, but no sign of anger. Elaine was so glad of that, but she was sorry to make daddy cry.

Gently he embraced her, took his hat and coat, and left.

The telephone rang. Elaine answered, and her friend Anne was speaking. Could Elaine come over a while to cut out paper dolls? Yes, she'd be right over.

Mother phoned the store and put the downstairs rooms in order. Soon the phone rang.

"Yes? Is it you, daddy? Coming home? Yes, I'll be here. No, Elaine's at Anne's until lunch time."

When daddy came in, mother knew something had happened. She waited. When she had heard every detail of what had taken place and what Elaine wanted for Christmas, she too was shocked. She had not realized what two young eyes had seen and what one little heart had borne. It touched her. She had rather prided herself on being generous-hearted and tolerant, rather than Puritanical. What should they do?

No more social drinking for them! They agreed. Lose friends? Well, perhaps, one or two who were not worth keeping. Suppose they set a new style for the crowd, one that would be emulated.

Daddy wrote a pledge to Elaine. Mother and he signed their names to it. A victorious man went back to

## When I Consider the Trees

MYRA BROOKS WELCH

"The fool hath said, There is no God." The truth  
That's written large for all to see  
In nature's books of verdant forestry  
And taught in templed grove and cloistered booth,  
Is not revealed to blinded eyes, forsooth.  
When I consider the trees, a benign  
Old oak, a spreading elm or a tall pine,  
I see in each recurrent life and youth;

I need not know nor understand at length  
The secret of their age-defying strength;  
I only need to see one standing there  
Reaching toward the stars as if in prayer,  
To know God's favor reaches down to me,  
A living soul, much more than to a tree.

La Verne, Calif.



the office. He felt like singing, but he couldn't keep a tune, so he whistled snatches.

When Elaine saw daddy that evening, he gave her the pledge paper. She climbed on his lap, read it, grew radiant, and kisses were in order.

It was Saturday night.

"We're going with you to Sunday-school," daddy said.

"Two presents, daddy! Goody!"

"And now, young lady what do you want for Christmas?" asked daddy sternly.

"Yes, what?" echoed mother from the arm of a chair big enough for three.

"A lot of paper dolls! A pair of skis, lots of books, a charm bracelet, new ribbon bows, some . . ."

"Whoa-a-a!" shouted daddy. He escaped for a bath and shave before it was time to listen to his favorite radio program. Mother and Elaine played checkers and waited.

Altoona, Pa.

## The Education of a Prophet

H. A. BRANDT

### III. The Voice of the Almighty (continued)

Gazing on the pageant of the storm spread out before him, Amos saw that the mountains of Moab had disappeared in the enveloping mists, that ominous shadows were covering the deep places toward the Sea. Shortly the swiftly moving storm was at hand, breaking with surprising suddenness about the hill where a shepherd watched.

Jagged streams of fire shot earthward from the dark clouds. There was the boom and roll of thunder. Echoes reverberated through the deep valleys of the wilderness. It was as if the great lion in the sky had spoken, causing the very ground underfoot to tremble.

Amos was deeply moved. Who could stand before the forces of nature? It seemed to the thoughtful shepherd that what he saw was so tremendous and inclusive, so final in what it suggested, that he must be hearing the voice of the Almighty.

In times past the glory of the Lord had appeared unto his people from a cloud. Upon ancient Sinai there had been thunders, lightnings and deep mist. There had been fire and smoke. Moses had come down from the mountain with his face aglow and a message for the people upon his lips.

Even as Amos meditated upon the wonders of God in nature, and man's inhumanity to man, rain began to fall. The first scattering drops were quickly absorbed by the thirsty

earth. But soon the heavens began to let go as though the fountains of the deep had given way. The driving winds whipped the falling sheets of water, playing them against the weathered mountainsides. All that was fine and loose on the steep slopes melted into dark rivulets that merged to make muddy streams that joined to make angry torrents in the gorges, that united as rolling floods in the deeper valleys. The drought-stricken trickle which had once followed the least channel in the dark canyon had suddenly become a foaming river rushing down to the depths of the great Salt Sea.

The thunders of the storm above and the deep roar of the flood waters below mingled to make a chorus supernal. But what were these imperious voices saying? Amos wondered if they had a message for him as had the thunders of Sinai for Moses.

The shepherd from Tekoa thought more and more on what he had seen of wickedness in Israel. To one who would risk his life to save a sheep, it seemed the proper thing to see if he could not rescue some of the unfortunate people he had seen imposed upon in the moral wilderness of Samaria. Then came the great thought, the resolution to smite evil at its source, even at the capital of Jeroboam, the son of Joash. This is how it came about that Amos left off being a herdsman to face the ordeal at Bethel.

Elgin, Ill.

To be continued

### "If I Do, I Can't Stop"

GRACE HILEMAN MILLER

"Son, are you tempted to smoke since you are in the army?" asked a mother of her twenty-one-year-old boy on the occasion of his first furlough home after he was inducted into the armed forces. From childhood she had tried to teach him the harmful effects of tobacco on both the body and the character.

"No, mother, I can't say that I am; really, it is a little the other way. Of course, the majority of the fellows smoke, but not one of them encourages me to begin. They say that if I do I can't stop. They also say it is terrible when they get



Pile cut in solid marble at the Dragon Spring temple

where they can't get cigarettes." "Terrible? Just what do you mean?"

"Why they have such cravings for the stuff they nearly go crazy; soldiers find themselves isolated many times, you know."

La Verne, Calif.

## The Leader of a Little Band

MINOR M. MYERS

Evangelist Wang of Ch'in Chow told me how the Japanese were fighting near the village where he and his family of nine children were living. Other villages had been burned, his friends and neighbors were fleeing and he and his wife did not know what to do. His wife said they could not go with all their children. He knelt down to pray for guidance and protection, and while still engaged in prayer one of the neighbors came in and reported that the Japanese army was going the other direction and not coming to his village. He felt God very near to him then. Later on I learned that his village was taken over too; they were living in occupied territory when we left China. He is the leader of the little band of Christians in the Ch'in Chow section.

Bridgewater, Va.



## Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, August 27

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson**, Israel's First King.—1 Sam. 9: 15-21; 10: 25-27; 11: 12-15. Golden Text, Honour all men. Love the brotherhood. Fear God. Honour the king. 1 Peter 2: 17.

**Christian Workers, Adults as Teachers.**

**B. Y. P. D.,** They Play Their Parts.

• • •

### Gains for the Kingdom

**One** baptized in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

**One** baptized in the Chambersburg church, Pa., Bro. Ralph G. Rarick, pastor.

**Seven** baptized in the Snow Creek church, Va., Bro. Elwood F. Humphreys, pastor-evangelist.

**Two** baptized in the Berkeley church, Shade Creek congregation, Pa., Bro. Jacob T. Dick, pastor.

**Thirteen** baptized and four received by letter in the Mount Morris church, Ill., Bro. Foster B. Statler, pastor.

**Twenty-four** baptized in the Tearcoat church, W. Va., Bro. Russell Showalter, evangelist, Bro. O. F. Bowman, pastor.

**Thirteen** baptized and one received on former baptism in the New Bethel church, Va., Bro. Elwood F. Humphreys, pastor-evangelist.

• • •

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister Clarence Bowman** of Lima, Ohio, Sept. 10-24 in the County Line church, Ohio.

**Bro. Ralph W. Schlosser** of Elizabethtown, Pa., Aug. 20—Sept. 3 in the Bear Creek congregation, Ohio.

**Bro. Howard Danner** of East Berlin, Pa., Sept. 17—Oct. 1 in the Mohler house, Lower Cumberland congregation, Pa.

**Bro. Francis L. Shenefelt**, pastor, assisted by Bro. Charles Dumond, Jr., of Waterloo, Iowa, Aug. 21—Sept. 3 in the Monroe County church, Iowa.

## Personal Mention

**Elder and Sister Walter E. Cocklin** observed their golden wedding anniversary on July 19. They have lived in Mechanicsburg, Pa., for twenty-seven years. Further details will appear in our correspondence columns in due time.

**Bro. A. C. Wieand's** article, What Is Sin? which appeared in the Messenger for July 22, will be read by readers of The Brethren Evangelist in their paper for Aug. 12. This is part of a get-acquainted program in which we are all glad to share.

**Bro. C. T. Noffsinger** reports that the men's Bible class of Johnstown raises ten to twenty dollars for missions each month by making a missions box convenient for each man as the class is dismissed. This aids mission consciousness, he tells us.

**Bro. John D. and Inez G. Long** have closed their work with the University Park church of Eastern Maryland. They were in Elgin for a brief call, being on their way for a vacation in Iowa before Bro. Long begins his studies at Yale Divinity School this fall.

**A bouquet** of yellow roses and gladioli graced the table in front of the pulpit at the Elgin church on Sunday morning, Aug. 13. It was announced that after services the bouquet was to go to the J. E. Millers in recognition of their golden wedding anniversary.

**Bro. Glenn Harris**, district secretary for Texas and Louisiana, writes that, although travel conditions kept many people of the district away from the district conference, all churches were represented by delegates. He thinks "this is outstanding considering the geographic size of the district, for most of the delegates had to travel from 250 to 500 miles to get to the conference."

**To Aunt Leah Shively** our congratulations also on the occasion of her ninety-third birthday. At the annual Blickenstaff reunion held in Fairview Park, Decatur, Ill., on Aug. 13, resolutions of remembrance noted God's goodness in extending Aunt Leah's years, her contribution to family, church and community, and expressed best wishes for "the days that yet comprise her sojourn in our midst." Brethren W. T. Heckman and O. G. Davis were the resolutions committee.

**Sister Faye Moyer** of the Africa mission field favored the Messenger office with a friendly call.

**Bro. R. C. Flory** will represent Oregon on Standing Committee for 1945. The alternate is Bro. J. D. Miller.

**Bro. Samuel A. Harley**, eastern area hospital representative, was seen about the Publishing House halls on a recent Tuesday.

**Bro. J. B. Firestone** was elected Standing Committee delegate to the Conference for 1945 to represent Texas and Louisiana. The alternate is M. L. Woodhatch.

**Dr. and Mrs. Daryl Parker**, whose return from Puerto Rico was noted in last week's Messenger, gave the Elgin staff a close-up of the work of the medical center at Castañer.

**Bro. Ralph L. Fry** wishes correspondents to note his change of address after Sept. 1 to Mt. Pleasant, Mich., R. 4. On this date he begins pastoral duties with the Shepherd church.

**To Bro. Robert Eshelman** of Urbana, Ill., we express our thanks for his interesting news letter from the Kaskaskia church. It should prove helpful in the "four corners of the world" to which he sends it.

**Drs. A. R. and Laura Cottrell** paid the Messenger office a brief but appreciated call on a recent Tuesday. Dr. Raymond was looking quite himself again, and is looking forward to adding to their more than thirty years in India medical work.

**Bro. Dewey Rowe** of Bryan, Ohio, is taking pastoral charge of the Seattle church Sept. 1, and should now be addressed at 942 West 58, Seattle 7, Wash. Bro. Rowe would appreciate the names and addresses of any he should be getting in touch with as he undertakes his new work.

**Elder and Mrs. S. S. Blough** of Sidney, Ohio, recently celebrated a double golden anniversary, fifty years in the ministry and fifty years of wedded happiness. Several churches in which they have served throughout the years shared in appropriate celebrations. More will be said about these in a later issue. "We both had the privilege of the church papers for as long as we can remember," they write, "and ever since we have been keeping house, fifty years, we have been subscribers to them."



### Miscellaneous Items

**Wanted:** woman for light house-work in Florida home of two adults. Write Brethren Service Committee, Elgin, Ill.

**Women's Volunteer Service:** Any person desiring to join those women already in the mental hospital service units at Elgin and Crownsville should write the Brethren Service Committee immediately.

**"Annual home-coming** of the Berkey church in the Shade Creek congregation in Pennsylvania will be held on Sept. 17. Dr. Rufus D. Bowman will be the speaker," so writes Bro. Jacob T. Dick.

**East Nimishillen** church of Northeastern Ohio will observe her annual home-coming service on Sunday, Sept. 17. Prof. R. V. Bollinger, dean of Ashland College, will be the speaker for both morning and afternoon sessions. A basket dinner will be served at noon.

**Spring Creek** church of Middle Indiana will be together all day, Sunday, Aug. 27, in honor of the retiring minister and the coming of the new minister. Bro. Moyne Landis has been with this group for twenty-six years. The new minister is Bro. Leonard Custer. Of this unique occasion Mrs. Ada Mishler writes, "We welcome one and all."

**One of the wide-awake** men of the church writes in to know if he can have permission to reprint F. H. Crumpacker's *The Local Church and Her Leadership in the Messenger* for July 29 and Raymond R. Peter's *It Occurs to Me* in the paper for Aug. 5. So far as the *Messenger* is concerned, we are happy to hear of further use being made of what has appeared in *Messenger* columns.

**That editors and proofreaders** still have considerable to attain came home to those of the *Messenger* staff, when in the finished *Messenger* for Aug. 19, page 4, they began to re-read the article by Bro. Edward Frantz. With reddening faces they discovered that the four lines at the foot of the middle column belonged in the righthand column, just above the "All Attain" of the title.

**The district conference** of the Church of the Brethren in Michigan will be held Aug. 23-25 at the Sugar Ridge church. Some of those giving talks and addresses are: Mrs. Paul Halladay, Nettie Senger, Kenneth Hollinger, H. V. Townsend, Ruth Flannigan, Barbara Herschberger, Shirley Goodrich, Virginia Osaka, W. W. Slabaugh, V. F. Schwalm, J. E. Ulery, Mrs. Russell Hartzler, W. J. Heisey and Galen Barkdoll.

**"Ten thousand pounds** of relief clothing is the goal for our next clothing collection in Southeastern Region. There is also a shortage of food. Will you therefore do the following: 1. Announce the shortage to your entire church group. - 2. Call your women's chairman by telephone asking her to make special arrangements for canning during the month of August." So writes the regional secretary to his people.

**The district meeting** of Middle Iowa will convene in the Des Moines Valley church Sept. 2-4. "Concerning transportation to this church, there is very good bus service into Ankeny from the north and from the south. We have transportation arranged for from Ankeny. Vernon Smith's gasoline station is a regular bus stop, and from there we will see to it that the people get to the church. There is train service through Ankeny; anyone coming by train should let us know ahead of time or call Smith's service station when he gets to Ankeny. If anyone has questions concerning these schedules for the bus, write to me." —Ross L. Noffsinger, Elkhart, Iowa.

**Labor Day Sunday-school** program of the Eastern District of Pennsylvania will be held in the Lebanon Church of the Brethren on Monday, Sept. 4, with sessions at 9:30 a. m. and 2:00 and 7:00 p. m. Bro. Warren D. Bowman will speak at each session. His subjects are: *The Crisis in the American Home*, *My Cup Runneth Over*, and *Trainees of the Spirit*. Sectional conferences are scheduled for women's work under the leadership of Mrs. George L. Detweiler; men's work, George L. Detweiler; young people, Luke Ebersole; children's workers, Mary Grace Martin. Preceding the evening service at 6:15 there will be a song fest. An invitation is extended to attend the meeting.

**The United Council of Church Women** met at the Garrett Biblical Institute in Evanston, Ill., recently. Coming from this meeting were the following resolutions: "Believing peacetime conscription to be opposed in principle both to the democratic way of life and the Christian belief in the worth and integrity of the individual and, believing that all young people should have an adequate opportunity to complete their education, we urge that Congress take no action looking toward the peacetime conscription of youth. We must learn to see every local problem in its global setting. Poverty anywhere constitutes a danger to prosperity everywhere. Ha-

tred, vindictiveness or narrowness of vision in any individual is a step in the direction of future wars. We pledge ourselves, therefore, to international and interracial justice and goodwill in both personal and public relations and will endeavor to educate our children and youth in this spirit toward building international security." Further the following resolution was unanimously adopted: "We favor the setting up at the earliest possible moment of a United Nations Council to begin to plan for a general international organization." They said further—"Our belief in the Fatherhood of God and the brotherhood of man means that we must all work together in our communities to establish freedom, opportunity and justice for all racial, cultural and economic groups."

### *With Our Schools . . .*

#### Elizabethtown College

**The fall semester** will begin on Sept. 18. The indications are that the enrollment of both men and women will be slightly larger than last year. Both women's dormitories are about full.

**The building and endowment campaign** is under way. More than \$25,000 in cash, pledges, and special forms of annuities have already been received. This includes contributions from trustees amounting to \$10,000. The campaign among alumni and students is scheduled for Sept. 15—Nov. 15. President Baugher will devote practically full time to the campaign for the next year or two.

**The ministers** of the faculty assisted in filling the preaching appointments in the Elizabethtown church since Dr. Horst's death.

**The fall meeting** of the Board of Trustees will be held on Oct. 14.

**The college faculty** will again conduct Bible institutes in the local churches. Last year forty-three such institutes were held in as many different congregations.

**The summer session** enrollment was slightly larger this past summer than a year ago.

**J. Jack Melhorn**, who completed his work for the A. B. degree at the end of the past summer session, served as student minister in the Elizabethtown church during the summer. He will enter Yale Divinity School in September.



# Our Mission Work



Top: Ivan and Mary Eikenberry, Wendell Flory, Violet and Roy E. Pfaltzgraff, Dr. C. C. Ellis, moderator 1944.

Bottom: The laying on of hands by elders of candidates' home churches.

For several years our outgoing missionaries have been consecrated with the laying on of hands as a part of the missionary convocation at Annual Conference. The charge given to them is comprehensive and beautiful. Conference usually reaches its high devotional peak during this service. The charge printed below was first used at Asheville under the moderatorship of Bro. Paul Bowman. Since then it has regularly been used. Every

Christian servant, whether his field is at home or abroad, should read it and make it a part of his life.—Ed.

Elders and candidates shall join in the Lord's prayer.

At the conclusion the candidates will rise and step back to original positions. The congregation will stand.

## THE CHARGE

You shall now go into the ranks of our missionaries who serve on many fronts and in distant places. The prayers of the church will follow you in love and affection in your world-wide ministry. We pledge to you a united church to uphold your hands and to provide the means with which to carry on your work.

In behalf of this Conference and the brotherhood which it represents:

I charge you to trust in the greatness and goodness of your heavenly Father and to rejoice in the love and mercy of your Lord and Savior.

I charge you to be messengers of the light to those in darkness, "seeing clearly and speaking bravely, without hatred, bitterness or fear, but ever with your faces toward the morning of a better day."

I charge you to be builders of righteousness and to widen the horizon of brotherhood, of sympathy, of justice, and of goodwill.

I charge you to rise above the barriers of race, nation, and creed and to bear the vision of the kingdom universal to those whom you serve.

I charge you to walk with Christ and to keep the love of God and of your fellow men in your hearts.

May God bless you and make you a blessing.

The choir shall chant, *I Will Be True to Thee as the candidates file by the moderator and receive from him the right hand of fellowship as they pass. This shall be done as the choir continues to sing.*

• • •

Passport applications for Africa have been made by Ivan and Mary Eikenberry to the State Department. They have reservations to sail the latter part of September. Wendell Flory's application is pending for China and we hope will permit him to leave this fall. Dr. and Mrs. Pfaltzgraff will leave about the middle of February for Africa.

## Consecration of Missionaries

Do you covenant to make the salvation of men the supreme object of your lives to the end that the nations of the world may have the gospel preached unto them?

According to an ancient tradition of the church of Christ, you shall be consecrated to your ministry by prayer and by the laying on of hands.

Almighty God, . . . we beseech thee to bestow upon these thy servants all things needful for this work. . . .

## A Consecration Service for Missionaries

INTRODUCTION OF MISSIONARIES: Secretary of General Mission Board

### THE COVENANT

You are offering your lives to the church for service in foreign lands. This Conference has already confirmed your appointment to your respective fields. You now present yourselves to be consecrated to your ministry.

Do you covenant to seek the continued guidance of the Holy Spirit and to proclaim the gospel of Christ to the world both by word and deed? Do you promise to accept the government and fellowship of the church and to be faithful servants of Christ even unto the ends of the earth? Do you covenant to make the salvation of men the supreme object of your lives and pledge your powers of mind and body to the end that the nations of the world may have the gospel preached unto them?

The candidates shall answer in unison, "In the name of Christ, we do."

According to an ancient tradition of the church of Christ, you shall be consecrated to your ministry by

prayer and by laying on hands.

The elders shall take their places, standing slightly in the rear, one between each two of the candidates. All shall form a circle, the candidates kneeling. Each elder shall lay a hand on the head of the candidate to his right and his left. Prayer shall be offered by the moderator.

### PRAYER OF CONSECRATION

Almighty God, our eternal Father, who has made of one blood all nations of men, thou who didst send thy Son to preach peace to those who are afar off, grant that peoples who sit in darkness may be brought to the light of Christ. O thou Son of God, who didst charge thy church to preach the gospel to every creature, we beseech thee to bestow upon these thy servants, all things needful for their work. Grant them wisdom in their trials and perplexities; give unto them a sense of thy presence in their loneliness and trouble; overshadow them with thy protecting and sustaining care, and give them, we pray thee, the joy of fruitage from their labors. Consecrate their powers of body, mind, and spirit for the ministry where unto they are sent. Through Jesus Christ our Lord, Amen.



## What to Pray For

Week of August 26—September 2

**Chalmer Faw**

Born May 6, 1910.

Sailed to Africa, 1939.

**Mary Platt Faw**

Born May 14, 1909.

Sailed to Africa, 1939.

Five years ago the Faws began their mission work in Northern Nigeria. They have lived at Garkida during this time. The years have been filled with language study and the host of duties which come to missionaries responsible for station and church work.

In September the Faw family plans to start to America and they hope they shall be able to secure passage. They wish to be back in the States yet this year.

Those of our missionaries who have come and gone have been wonderfully protected. Let us pray for this same blessing for the Faws.

## "To the Last Full Measure of Devotion"

ANNA HUTCHISON

**Lu Fu Jung**

Lu Fu Jung, head nurse on the men's side of our hospital, was thirty-one years of age when he was killed. He and the doctor, like the Master himself, were giving their time and energies to healing the pains and diseases of this world, but the enemy for a time has had his way, and the work is temporarily hindered.

Fu Jung grew up in the city of Liao. He was one of our own school boys, graduating from the primaries at Liao and attending our high school that was for that year in session at Ping Ting Chou. Here he united with the church. Later, on the closing of that school, he finished his high school work in the American Board Mission School at Fen Yang. Then he entered the nurses' class in their hospital, and finally graduated from the four-year course. After his graduation he spent his first year in a hospital in Peking, and then returned to us at Liao, where he served for three years, doing efficient and commendable work. He had a nice wife and a very precious baby. They, too, lived in the mission compound near the hospital court. His wife had been a country village girl, without any school opportunities. After their marriage our women evangelists went once or twice a week to her home to help her read. She made progress slowly, but since she was eager to learn, she finally was able to read her Bible nicely, to sing a number of songs and join in our public worship. She had but recently united with the church. They were happy in their home, and especially enjoyed their infant child. How sad that such homes must be broken up, but that is part of the price that must be paid for hatred and war.

**Li Ch'eng Chang**

Mr. Li Ch'eng Chang was thirty years of age when he met the tragedy that ended his earthly life. He came from one of the oldest and most conservative families of Liao Chou. His people had confidence in their own culture, and were slow to accept a new doctrine or faith. They were highly respectable people and stood well in the confidence of the community. Ch'eng Chang was more openhearted, and early favorable to our Christian faith. He received his training in government schools, completing the grades and high school. Then returning home he was shortly after employed for eight years by the mission as a teacher in our boys' school. Being thus in close touch with Christian teaching, he soon accepted our faith and was baptized into the church. From the first he assisted in the various mission activities and surprised us in his ability to lead our Sunday morning church services, preaching sermons of deep thought and practical helpfulness. He gave promise of a life of great usefulness in the church and to his community. He left a widowed mother of middle age, a young wife and three children. The wife and mother had but recently enrolled as inquirers of the Christian faith, and his wife had for the previous few months been a day pupil in our women's Bible school. How we need to remember them in these days of bereavement, trial and testings, that their faith fail not. Even we older ones need to assert again and again that all things work together for good to them that love and trust him.

## China Book Shelf

Starred (\*) books are available from the Brethren Loan Library

- Brethren in China**, by Frank H. Crum-packer .....10c  
Facts concerning the Church of the Brethren in China, especially as the work was started, are given in this book.
- \***Bright Sky Tomorrow**, by Mary Brewster Hollister .....50c  
Story of the Chen family, who join the westward trek in China and who find in the vast hinterland a new home and a new field of service.
- \***Chinese Children of Woodcutters Lane**, by Priscilla Holton .....25c  
This primary book contains nine very delightful stories about Chinese children.
- \***China Rediscovered Her West**, by Yi-fang Wu and Frank Price .....60c  
Almost unbelievable development in West China is described in eighteen challenging chapters.
- \***China Shall Rise Again**, by Mme Chiang Kai-shek .....\$3.50  
This book is a candid revelation of conditions in China and the undaunted will of a nation to survive and grow.
- \***China Through a College Window**, by William G. Sewell .....\$1.00  
A true picture of what goes on in Christian universities and colleges of China.
- \***Dangerous Opportunity**, by Earle Bal-lou .....60c  
The book presents the background of the Chinese church, its life and ministry and its courage in the present crisis and how it is molding the new China.
- \***Dawn Watch in China**, by Joy Homer .....\$3.00  
Vivid pictures of experiences while traveling with missionaries in China in most of China's bombings.
- Far West in China**, by Stanton Lauten-schlager .....25c  
Amazing development goes on in far western China in spite of all handicaps. The chapter on indusco is one that will awaken every reader to brand-new facts.
- Foundations of Peace**, by Wang Tung .....25c  
A short book written by the first Chinese Church of the Brethren member to come to America from North China.
- Honorable Goat**, by Helen Croy Bliss .....\$2.00  
A clear picture of the children of modern China who will inherit her vast reconstruction problem as seen in the life of a little Chinese boy.
- Incense Burners of Han, The**, by James R. Graham .....\$1.00  
Eight remarkable stories of twice-born Chinese written by a Chinese missionary who was the son of China missionaries.
- \***Life Has No Ceiling**, by Frank T. Cartwright .....50c  
A homeless boy and an unwanted girl cared for by missionaries and sent to America for training. They became two strong leaders in new China.
- \***My Country and My People**, by Lin Yutang .....\$3.00  
True to its title this book is a vivid and intensely interesting description of China's people.
- Moment in Peking**, by Lin Yutang .....\$3.00  
The tumultuous years of transition from the old to the new China are shown in Yutang's own unique manner.
- New Joy**, by Carolyn Sewell and Char-lotte Jones .....50c  
A charming book, especially for juniors. The nine chapters take one to China through their lovely stories.
- \***Stand By for China**, by Gordon Poteat .....60c  
Chinese family life is delightfully described and a vivid account of the growth of the Christian movement is given.
- \***Tales of a Chinese Grandmother**, by Frances Carpenter .....\$2.50  
Thirty ancient thrilling stories told in quaint Chinese style fill this beautiful book.
- Three Sisters**, by Cornelia Spencer...\$2.00  
The delightful story of the three Soong sisters who are China's outstanding women in this day of crisis.





### C. P. S. on the Farm

LEVI K. ZIEGLER, Eastern Area Farm Supervisor

From the beginning of C.P.S. there have been a number of men with a farm background who felt they would be better satisfied working on a farm than in camp. They felt that their abilities would be used more advantageously there and that farm work would be more constructive. For these reasons, many men have been willing to sacrifice the regular and shorter hours of camp work, the fellowship, free Sundays, and generally less arduous work of regular units for the long hours and intensive work of the dairy farm.

C.P.S. farm work started when government employment agencies began to feel the pinch of a shortage of farm labor. Surveys were made of C.P.S. men and a number of volunteers were secured to experiment in farm work. In the spring of 1942, two counties were approved on a trial basis and in the spring of 1943 a much larger program was worked out which now includes twenty-seven counties and 473 C.P.S. men.

Counties are chosen on the basis of their output of dairy products and are assigned a quota of men by the Selective Service System if their rank is high enough. The government's concern is mainly to increase the production of milk. Because the government classes dairy farming as an essential industry—deferring some workers—many men in camp do not feel that they can replace the men who have been called to the army. Only men who have volun-

teered for the work because they feel it to be in accord with their conscience are sent to dairy farms.

Those who volunteer for dairy farm work are also conscious of the fact that by so doing they relieve the sponsoring church agency of considerable financial responsibility. The 180 men on dairy farms from Brethren C.P.S. camps are saving between \$50,000 and \$75,000 per year for the Brethren Service Committee. The desire of these young men to make this contribution to the program has earned for them our respect and appreciation.

Assignment to farm work has also enabled many men to solve their dependency problem. Increasing financial strain on campers as the years go by and the larger number of married men now being inducted is daily placing a heavier burden on the Service Committee for the support of wives and children of C.P.S. men. Men going to dairy farms are often able to take their wives with them, and the wives are usually able to find work by which they earn their living. Arranging for and financing the arrival of children has been one of the hardest problems. Most couples plan to repay the money advanced to them in their present circumstances, but until they return to civilian life the churches must be ready to help them. We dare not let them down.

The work of C.P.S. men on dairy farms consists of milking (by hand or machine), cattle feeding and the other usual dairy farm chores. In the summer time, they also plow,

plant and harvest. The most important crops on the dairy farm are hay for feed and corn for silage. In the winter, work in the dairy barn is heavier because the cattle are in the barn most of the time.

Even though the dairy farm job is a seven-day-a-week job, C.P.S. men go to church on Sunday. This often means earlier rising and extra effort since barns need to be cleaned every day. Some difficulty occasionally arises where the farmer and his family are not concerned about making it possible for the C.P.S. men to attend church.

An effort is made to locate C.P.S. men on farms where their views as conscientious objectors are respected. Before approving a county for C.P.S. labor, surveys are made to determine the acceptability of conscientious objectors. Each farm under consideration is investigated in regard to the family's attitude toward conscientious objectors, living and working conditions, the farmer's need of help, the farmer's purpose to provide room, board and laundry adequately, and his willingness to co-operate in meeting administrative regulations.

Working hours on dairy farms are long. Some of the C.P.S. men have to get up as early as 3:30 in the morning and work until as late as 7:00 or 7:30 in the evening. The most frequent complaint from our men is about the long hours, too much Sunday work and the consequent lack of time for reading, study and letter-writing.

C.P.S. men do not receive the wages they earn. In the B.S.C. eastern area, for example, the farmer is required to pay from \$50.00 to \$60.00 per month in addition to furnishing living for the C.P.S. man. This money is sent to the National Service Board in Washington where a small amount is deducted for administrative expenses and insurance and the rest is placed in the U. S. treasury to be disbursed by Congress after the war. It is hoped that this money can be used for C.P.S. dependents or for relief work. C.P.S. men receive also from the amount paid by the farmer an allowance of \$15 per month to care for personal expenses.

Selective Service now requires that a C.P.S. man live on the farm to which he is assigned. His wife and children may live with him if arrangements can be made with the farmer. These couples live, either



in their own rooms in the farmer's house or in a tenant house. The farmers generally help the young couple to equip and furnish their quarters. Wives often work for the farmer's family but are sometimes employed in near-by towns. They work in offices or factories—sometimes in the farm office—and the farmer is expected to pay decent wages.

It is probably not clear to some that while the C.P.S. men are placed on farms by the Service Committees, they are nevertheless under the control of Selective Service regulations. Selective Service must approve all transfers to and from a county. In case it becomes necessary to move a man from one farm to another within a county because of personal problems or living and working conditions, the area supervisor in co-operation with the local employment agency may work this out.

Furloughs on dairy farms, as in camps, are limited by government ruling. An assignee is granted fifteen days furlough per year for which the farmer need not pay wages. He may be given vacation in excess of fifteen days, but not to exceed thirty days per year, if the farmer is willing to pay wages for the time on vacation over fifteen days.

Many of the men on dairy farms are quite well situated. The writer knows of two cases in the Brethren Service Committee's eastern area which indicate the respect and trust given C.P.S. men. One of these is the case of a C.P.S. man managing the total farm and dairy operation for the owner who is an officer in military service and is stationed a

great distance from home. This C.P.S. man is given a checking account in the local bank upon which he draws checks when necessary. The other case is that of a C.P.S. man whose employer regularly works away from the farm one-half of the time. The employer's wife is on the farm continuously, but the C.P.S. man handles all of the business arrangements for the farm.

When the record of our C.P.S. men on dairy farms shall have been written, it will include obvious weaknesses and failures—failures of plans and people—but also much of sacrifice and real heroism in a struggle to help keep a light burning whose flame was wavering and sick unto death.

## The Dairy Testers

ELDON C. STRAUSBAUGH

Dairy Tester

Shortly after the inauguration of a program of dairy farm work for C.P.S. men, it also became possible for C.P.S. men to work as dairy testers, or more accurately, dairy herd improvement supervisors. In these jobs the men are employed by local farm organizations known as dairy herd improvement associations under the sponsorship of state farm extension departments.

A typical dairy herd improvement association is an organization of about twenty-six dairy farmers who co-operatively employ a man, usually called the tester or supervisor, to determine the quantity of milk and butterfat produced by each cow in each herd, the cost of the feed used in its production and the income received per cow. The tester keeps accurate records of all of this information.

The main purpose of such an association is to give its members an economical method of obtaining information that they can use in improving the efficiency of their herds either by better feeding or culling.

In the typical D.H.I.A., the tester visits each farmer once a month. This is figured as twenty-six days of work per month, although if the herd is large, the tester sometimes must spend more than one day at that farm and therefore does not visit twenty-six farms. The testing of a herd of thirty cows is considered as a day's work but this varies considerably. On the average farm, the tester arrives at the farm early in the afternoon and remains there until the same time the next day.

Actual testing consists of weighing the grain and roughage which is fed to the cows, weighing the milk from each cow and taking samplings of the milk which are tested for butterfat content. Samplings are taken at all of the milkings in one twenty-four-hour period. The longest part of the work is the computation of these figures together with the price received for milk and recording them in the permanent record book for each herd. The tester then discusses the results with the farmer before leaving for the next farm.

Financial and living arrangements are much the same for dairy testers as for dairy farmers. The tester stays in the home of a different farmer every night and usually eats with the farm family. He receives a personal allowance of fifteen dollars a month and his living expense and traveling expenses are cared for.

The D. H. I. A. worker is very independent and his work is never monotonous. He works with the better class of farmers and he has unusual opportunity to meet and work with people who do not agree with his stand of conscientious objection. C.P.S. men in D. H. I. A. work have nearly always met with nothing but respect for their convictions, and some of the most interesting results of their work have been the testimonies that some of these people have made to the sincerity of these men's consciences.

There are now 160 C.P.S. men working as dairy testers in thirteen states—mostly in the east. Of this number, fifty-four men came from C.P.S. camps under the administration of the Brethren Service Committee. Their contribution to the present C.P.S. program is by no means insignificant.





October 29 has been listed as World Temperance Sunday. The Sunday-school lesson for that day deals with one aspect of temperance under the title of The Christian Motive for Living. The church should seek to promote temperance education and activities in addition to that carried out in the Sunday-school class period. This may take the form of sermons, lectures, discussions, showing of films, plays, preparation of alcohol exhibit, experiments, essay contests. The local church will need to choose the activities which best meet its needs. The following suggestions and resources are given to help in that planning.

## Usable Quotations and Sermon Suggestions

The following quotations are taken from the 1945 Temperance Calendar:

"A temperate person uses good things for the good that is in them and keeps himself from evil that he may be clean and strong for that which is best."

"The Church of the Brethren is one of the oldest organizations which has stood for temperance in the United States. . . . Abstinence from the use of tobacco and intoxicants has been woven into the fabric of our heritage."

"The Christian church has taught temperance because it is one of the universal means to the good life."

"It is well to remember that only the billboards and the novices recommend it (smoking), the former for financial reasons and the latter because they are hoping to get a new kick out of life."

"The liquor traffic is carrying on a vast educational program. One process of our education campaign should be to stop the process of our deadly enemy's education."

## Sermon Ideas

Gladness That Has No "Morning After"—Eph. 5: 18-20.

A Case of Poor Judgment—Prov. 31: 4-7.

Experiments, Noble and Otherwise—Prov. 2: 3-5.

There Is Something Better—Eccl. 2: 24.

The Price of Drinking—1 Cor. 6: 9-10.

The Time to Be Different—1 Peter 4: 1-5.

A National Cleanup—Isa. 1: 14-18.



## Planning for World Temperance Sunday

Refer to the March 25, 1944, and the coming October 28 issues of the Gospel Messenger for articles on temperance.

## Films and Slides Available

The following 35 millimeter slides are available from the General Boards. The user is required to pay ten cents for the use of each strip and to furnish return postage. Reserve film strips as far as possible in advance of the date they are to be used.

**To Drink or Not to Drink.** A study of what alcohol does to the individual and to society. Suitable for young people and adults.

**The Chance of a Lifetime.** Explanation of relation of alcohol to traffic accidents. Suitable for juniors and intermediates.

**A Tower of Strength.** Health rules by analogies. Suitable for juniors and intermediates.

**Dollars and Sense.** Gambling, drinking and smoking decried. Suitable for juniors and intermediates.

**He Went Straight Home.** Contrasts the fate of the abstainer and the one who spends his wages on drink. Suitable for all ages.

## Alcohol Exhibit

Intermediates and young people will enjoy working on an exhibit which will show the effects of alcohol on various substances. Work on this exhibit would need to be started several weeks before it is scheduled to be shown to the entire church group. The following materials will be necessary.

Wall chart (44x32) in seven colors, mounted on cloth ready for hanging .....\$3.75  
Placards (seven) to be used with wall chart to explain exhibit ..... 1.00  
Seeing Is Believing (directions for setting up the exhibit including several alcohol experiments) .....Free  
Simplified Story of Alcohol (to be handed out at exhibit) .....  
.....per hundred, 35c; 50 for 20

## New Plays

For a complete listing of temperance plays order the List of Plays for Church Groups, free. Any of the plays listed below may be secured for examination from the Brethren Loan Library. Send five cents postage for each two plays ordered.

**Alcohol in Court.** A play for fourth-grade pupils in which Alcohol is tried in court with witnesses such as Stomach, Heart and Lungs to see if he can take his place at the State Fair along with Bread, Apple and other foods. 10c, 3 for 25c.

**The Better Choice.** Elmer Howard appears 'in three scenes—first as a high school boy; second as a college student; third, as a congressman. In each he faces a difficult decision. Eight characters. 10c.

**The Blue Angel.** A strong Christmas temperance play for 6 men, 2 women, and carol singers. As the plot unfolds tense conflicts arise for a businessman, a college student and a doctor, and each is forced to make difficult decisions. Since this is one of the more difficult plays groups should begin working on it early. 30c each; \$3.00 per doz.

**Experience Is a Dear Teacher.** The young people in the Rollins household learn of the dangerous effects of alcohol by bitter experience. 14 characters. 10c; 3 for 25c.

**The Quest and the Cup.** A dramatic presentation for four high school girls and one boy. May be used as a climax to a discussion on total abstinence. 5c.

**The Sparkling Glass.** A presentation for eight juniors or intermediates and one adult. May be used to present the idea of a temperance pledge. 5c.

**One Drink Too Many.** A four-page play for the sixth grade in which Mr. Careless drinks before starting on a long drive and is then tried in the courtroom for drunken driving. 5c; 4 for 15c.

**The Trial of the Cigarette.** A court trial of the case of the boy versus Mr. Cigarette. The boy's servants—heart, brain, lungs, etc.—testify against Mr. Cigarette. For intermediates. 10c.

**The Wise Bunnies.** A play for 18 marionettes including bunnies. Mother Goose characters. For the fifth grade. 10c; 3 for 25c.

## Family Pledges and Codes

A number of churches have experimented with the idea of family pledges and codes. A leaflet, The Family Facing the Drink Issue, has been printed and is available for distribution among the families of your church.

Brief dramatic sketches might be used to introduce the idea of signing pledges. The Sparkling Glass and The Quest and the Cup listed under plays may be adapted for use in this way.

## Temperance Organizations

Information and leadership are available from several temperance organizations. Church leaders should become acquainted with their work so they may know how best to co-operate and to profit by the resources these organizations have to offer. National headquarters of several organizations are listed below.



American Business Men's Research Foundation, 53 West Jackson Boulevard, Chicago 4, Ill. Source of information and suppliers of cartoons combating propaganda of the liquor interests.

Allied Youth, National Education Association Building, Washington, D. C. Organizes high school students in a program of temperance education and constructive recreational activities.

Anti-Saloon League of America, Westerville, Ohio. Help in local option campaigns.

Women's Christian Temperance Union, Evanston, Ill. Visual aids and literature for temperance education. Local units work on a community basis.

### Temperance Calendar

Attractive temperance calendars for 1945 are ready for distribution. The calendars are printed in the same format as the usual scripture text calendar using statements on temperance. These statements have been edited by Brethren and carry our emphasis. The picture used on the calendar is the attractive and well-known Christ and the Doctors, by Hofmann.

A large number of these calendars were distributed in 1944. Many church groups will be interested in selling these calendars as a means of promoting the temperance cause. Reduced rates are given to groups on quantity orders. These rates are:

5 for \$1.10; 12 for \$2.40; 25 for \$4.25; 50 for \$8.00; 100 for \$15.00. The retail price is 25c.

### General Literature

The following literature is recommended by the Board of Christian Education. This list does not include study courses available for children, young people and adults. For a complete list see the 1944-45 Christian Education and Missionary Literature catalogues. Some of these items would be suitable for a reading table, others for general distribution. Single copies of items starred (\*) are sent free.

**The Church and the Alcohol Problem**  
 \*Alcohol Education for Church Members . . . per hundred, 65c; for fifty \$0.35  
 Christian Education and the Alcohol Problem . . . . . 10  
 Local Church and the Liquor Problem, The . . . . . 10

### For Children

List of Temperance Materials for Children, 1944 . . . . . Free  
 Answers to Alcohol . . . . . 20  
 Graybunny's Children . . . . . 15  
 Here's Health to You . . . . . 35  
 Inside Information . . . . . 20  
 Mrs. Graybunny's Children Still Learning . . . . . 15  
 Mrs. Graybunny's Health Color Book . 15  
 That Awful Ethel . . . . . 15  
 Three Partners . . . . . 20

### For Young People and Adults

\*Alcohol: A Psychological Problem . . . . . in quantities, each .01  
 \*Alcohol: What It Is . . . . . in quantities, each .01  
 \*Alcohol's Way With Man . . . . . in quantities, each .01  
 \*Allied Youth . . . . . in quantities, each .01  
 Church of the Brethren on the Liquor Problem, The . . . . . 25  
 Considerations Before Cigarettes . . . Free  
 Danger in Beer and Wine, The . . . . . in quantities, each .02



\*Dangerous Undrunken Driver, The . . . . . per hundred .80  
 Family Facing the Drink Issue, The. . . Free  
 \*Five Pointed Talk on Cigarette Smoking . . . . . per hundred .65  
 Guard Your Gray Cells . . . . . .65  
 \*It's the Drinker Who's a Sissy . . . . . in quantities, each .01  
 My Prejudiced Ballot . . . . . Free  
 New Understanding Study Series of pamphlets dealing with the personal and social problems involved in the use of alcohol. Harry S. Warner . . . . . Each pamphlet .10  
 Alcoholic Culture  
 Alcoholic Expression and Personality  
 Alcoholic Pleasure and Public Safety  
 Alcohol Pleasure—What Is It?  
 Alcoholic Release and Expression  
 Alcoholic Release and Public Disorder  
 Cult of the Illusion, The  
 Is Liquor the Same Old Question?  
 Should Social Drink Customs Be Accepted?  
 Social Consequences of the Alcoholic Desire  
 World Questioning of Alcoholic Pleasure  
 \*Rainbow Colored Fliers . . Three for .01  
 Cocktails Are What?  
 Heart of the Matter, The  
 If You Want to Be Charming, Don't Drink  
 Labor Pays the Price  
 No Harm in Another  
 Voice of Safety, The  
 \*Shall I Become a Drinker? . . . . . in quantities, each .01  
 \*Shall I Become a Smoker? . . . . . in quantities, each .01  
 \*Shall I Drink? . . . . . per hundred .40  
 \*Sixteen Reasons Why an American Youth Chooses Not to Drink . . . . . per hundred .75  
 Ten Counts Against the Cigarette . . . Free  
 Truth About Alcohol in This Hour of National Emergency, The . . . . . .05  
 \*What's in a Drink? . . . . . per hundred, 65c; for fifty .35  
 \*Why Abstain? . . . . . per hundred 1.15  
 \*Why Girls Should Not Smoke . . . . . per hundred .75

### Charts

New Alcohol Education Charts. 28 charts on 16 sheets 44x32 inches. Printed in 2 colors. Prepared by National Forum, Chicago. An answer to the question of what and how to teach the facts of alcohol. Factual, straightforward, thought provoking. Excellent for use in group discussions. Available to church leaders by special arrangement.

### Coming in this section—

Sept. 2—The Church and World Order.

## With the Minister . . .

H. L. HARTSOUGH

Most Church of the Brethren congregations object to listening to sermons read from a manuscript. The same criticism applies to conference addresses. Bro. Wm. J. Tinkle, former pastor, now professor at La Verne College, submits the following article under the title, Caution in Written Sermons.

"Whether a minister writes his sermons in full or speaks from notes is a matter of individual preference. Men in high office usually read a manuscript because they may find it necessary to defend themselves against enemies who misquote them. A preacher seldom faces this difficulty. Many audiences of common people dislike a sermon that is read.

"If one writes a sermon it is important that he keep in mind the difference between oral and written discourse. That which we hear must be intelligible at once or we fail to get the message. On the other hand if one reads a sentence and does not grasp the complete meaning he can go back and read it again. A great truth may be written tersely, provided it is worded correctly, and it is a good essay. But if we take this essay and read it to an audience, the message may fall flat.

"In speaking, an important point must be magnified, just as a scientist puts an important structure beneath a microscope. It needs to be restated in other words, the antithesis should be stated in contrast, and it should be illustrated by incidents and figures of speech. All of the discourse should be made up of terms that have a meaning to the audience, for they do not have time to consult the dictionary.

"Thus if a sermon is written in full it should not be in a form that will look well in the newspaper on Monday, but in a form that will move an audience when it is read. This is not easily done, and the author thinks it is better to grow into the habit of using well-prepared notes."



Sept. 9—The Leadership Problem in the Local Church.

Sept. 16—Boosting Church and Sunday-school Attendance.

Sept. 23—Mission to Teachers.

#### ADULT DISCUSSION OUTLINE

##### How to Meet Sorrow

Sunday, September 17, 1944

Sorrow is coming to many homes in these days of death, destruction, and suffering. Sorrow comes too in other more normal days for no one can avoid it entirely. It is well for all of us to attempt to lay the foundations of life in such a way that sorrow cannot shake them.

This outline is based on chapter two of the study course, *How Religion Helps*. A possible order of program might be:

Scripture Reading: John 14: 25-31.

Discussion: Sorrows We Must Meet.

Talk: Ways to Meet Sorrow.

Report on Article by Dickerson.

Discussion: Use Questions for Discussion.

Bible Readings: See Scripture References.

**Resource Material:** *How Religion Helps*, Chapter 2, 15c.

Sorrow Can be Faced by Dickerson in an issue of the Gospel Messenger coming soon.

## Correspondence . . .

### Whisky More Important Than Food

The following letter has come to our desk; the information therein, we believe, will be interesting to church people.—Ed.

Tires and food may run low, but whisky stocks must be replenished for the enrichment of the distillers and their stockholders. That is the purport of the announcement on June 20, when Donald M. Nelson, chairman of the War Production Board, informed distillers that their plants would not be needed during the month of August for the manufacture of industrial alcohol.

Wet newspapers were jubilant over Mr. Nelson's decision. They point out that one month of distilling may produce "something more than 50,000,000 gallons of blended whisky running between 80 and 90 proof." Of course, nothing is said about the vital grains, such as wheat, rye and barley, that will thus be diverted from food purposes for both humans and animals. It is generally admitted that corn will not be available because of the order of WFA forbidding the sale of corn in the Midwest corn belt ex-

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**Let Us Go On.** W. H. Griffith Thomas. Zondervan, 1944. 186 pages. \$2.00.

A new American edition of this well-known conservative scholar's exposition of the Epistle to the Hebrews, organized upon the theme of Christian growth. Naturally, the author's reverence for tradition and his theological beliefs condition his approach. For instance, in the face of evidence of uncertain authorship, he is content to regard the epistle as Pauline simply because it apparently got into the canon as an epistle of Paul. And there is little effort to relate the thought in the epistle to present needs. But even with limitations such as these, the book is well worth the attention of a thoughtful reader who would get into the heart of this important New Testament epistle.—E. G. Hoff.

**On Beginning from Within.** Douglas Steere. Harper and Brothers, 1943. 149 pages. \$1.50.

This collection of essays discusses the relationship of the individual to the whole of society, emphasizing the notable impact of individual saints upon the corporate sin of their day. Today, when the creative, constructive efforts of one person seemingly count for so little, the author courageously asserts the importance and worth of individual men. These discussions include the relation of the saint to society, the source of authority of the saint, the nurture of the inward life by a new set of devotional exercises, the debt of theology to devotion, and death's illumination of life. The title suggests the author's conviction that the great

revolutions of life begin within. God works in society through men in an individual and personal way. The chief concern of these essays is "the intensification of the life of God in the individual hearts of men." No human life can escape the influence of the continual search and solicitation of God for the devotion of men.

A recurring strain in this book runs counter to current theological trends which paralyze any sense of individual significance. It is out of harmony also with the prevailing collectivistic temper of today by its insistent call to meet society's problems by attacking them at their source—the inner lives of people.

Here is a well-written book which may be profitably read by serious-minded laymen and ministers who are interested in the development of devotion in their own lives. One cannot lay it aside without resolving to search his own soul and to pray.—T. Wayne Rieman, Chicago, Ill.

**Studies in the Prophets.** Benjamin Oscar Herring. Broadman Press, 1944. 222 pages. \$1.75.

This professor in Baylor University, Waco, Texas, offers background material, outlines and suggestions for study in this book intended as a college textbook on the Old Testament prophets. The concluding chapter gives some of the theological concepts in the procedure. It is definitely conservative. The use made of modern research is largely negative. It presupposes the inspiration and guidance of a teacher, but may be used as a guide to the study of the prophets by others outside the classroom.—E. G.

cept to the Commodity Credit Corporation. Presumably the corn has been reserved for livestock feeding to prevent a possible meat shortage. However, the country need not be surprised to read in the press some morning that permission has been granted for the use of corn in distilling whisky. As far as this scribe can read between the lines somebody "higher up" has given the word that it wouldn't be good politics to deny the distillers their request on the eve of a presidential campaign.

Mr. Nelson's shameful retreat was given an airing in the House when Representative Edwin H. Rees said in part:

"Mr. Speaker, the announcement by the War Production Board, approved by the administration, that

the nation's whisky distilleries are to be released from war production so that they can produce alcohol to make between fifty and sixty million gallons of whisky and gin is the most absurd, unreasonable and unjustified thing that has come out of a war agency for a long time.

"To make it worse, it appears the order has the approval of the War Food Administrator. For many months there has been a dire shortage of feed in this country. The shortage has been so acute we have imported grain from Canada free of tariff in order to provide additional supplies of feed for our livestock and poultry. Only a few weeks ago the War Food Administrator was directed by the War Department to freeze 70,000,000 bushels of corn so the government could have



it in the manufacture of airplanes. Livestock men and farmers throughout the country are in need of grain to produce poultry, beef and pork. In the face of all this the administration sees fit to turn about 70,000,000 bushels of grain to be used for the manufacture of alcoholic liquors. They say, of course, they are not going to use supplies of corn, but they are going to use approximately 70,000,000 bushels of wheat and rye needed right now, not only for feed but also for human consumption. . . .

"Mr. Speaker, millions of people in occupied Europe are hungry and many are starving for lack of food. We have promised to help them, and yet in the face of that situation we are diverting millions of bushels of food to be made into alcoholic liquor. . . .

"The American people are not so gullible that they are more interested in having less tires and more liquor, or less food and more whisky.

"Mr. Speaker, the order ought to be rescinded now."—Dr. J. Raymond Schmidt, General Superintendent, National Civic League.

### Eastern Region Conference

On July 12 and 13 the Eastern Region conference was held at the Green Tree church with Bro. Ross D. Murphy as moderator and Bro. T. F. Henry, secretary. A plan of organization was adopted at this meeting in which it was decided that there should be a moderator and alternate moderator elected from the district in which the next regional conference is to be held, and a secretary-treasurer elected for a term of three years. The result of this election was moderator, M. J. Brougher; alternate moderator, J. A. Robinson; secretary-treasurer (three years), A. R. Coffman.

The regional council is to be composed of national board members, national directors of interest groups living in our region, and the moderators of district meetings. The voting body in addition to council members is to consist of all officers of district meetings and all members of all organized district boards and committees.

The conference of 1945 goes to the Western District of Pennsylvania.

In the first public session district moderators told us of the work in the several districts and pointed out some goals toward which to work! Regional secretaries, Galen Kilhefner and Don Snider, gave short addresses toward co-ordinating the church work, strengthening the weak places and giving encouragement to that in which progress is being made. We are very sorry to lose Bro. Don Snider but pray for him in his new responsibility as national secretary for young people. We are glad that Bro. Levi K. Ziegler has consented to take up this work.

Guest speakers at the conference were Moderator-elect Warren D. Bowman of Washington City and Missionary Secretary Leland S. Brubaker. Ministerial Secretary H. L. Hartsough, Financial Secretary H. Spenser Minnich and Mrs. Nevin Fisher, children's worker, were on hand, working with their special groups.

Moderator Bowman's addresses were given to the women's work division of the conference. The concern of his messages was that the church give real help to children, parents and adolescents. We can do something for children, who manifest a bad race attitude, by teaching them to appreciate other races for the great contributions they have made to the world family. Let us give members of other races warm invitations to worship with us in our churches. Let us try more and more to break down the spirit of hatred that is being engendered in our children and young people toward the German and Japanese people. The average German and Japanese does not want war. They have been victims of bad leaders.

Help for parents should begin before they become parents. Courses on love and marriage ought to be given by the pastor, and the minister should seek every opportunity to be a spiritual guide and counselor for the prospective bride and groom. Classes for young parents should be held in the homes. They should be urged to establish the family altar. Parents in turn can teach their children temperance, thanksgiving, giving instead of getting. Family groups could arrange to carry out in practice the "fruits of the spirit."

As to intermediates Dr. Bowman said that good, Christian leadership is the growing need today. It takes a fine personality and a program that appeals to adolescents to hold this group for the church.

In the closing address of the conference Missionary Secretary Leland S. Brubaker, emphasized four ingredients of the true gospel:

Justice. We need it. There is some and it is better for some people to be just than for none at all. When we have something, it is justice that we share. This is basic in the gospel appeal.

Forgiveness. Forgiveness is a gospel that holds out the truth that we can begin over again.

Vicarious suffering. We have vicarious suffering in many places in the world. Parents are willing to die for their children, but whoever said that one ought to die for somebody else's children? Jesus taught that.

The will of God. The gospel enables a man to become the man God wants him to be. Let us not be ashamed to be Christian. "There is none other name." We are more than "theists." If we do not like the

name *Christian*, let's be willing to say that we are followers of Christ.

Although we think of the regional conference in terms of planning rather than inspiration and fellowship, yet the latter qualities are not lacking. It was good to meet with the district and national workers. There is a kind of united strength that develops when we join our faith to that of another in undertaking some of the similar problems that we must face in our particular section. As members of district boards we owe it to our national leaders and regional secretaries to give them as nearly as possible one hundred per cent attendance so that they may reach out to every corner in the service that they can and would like to render. Eastern Region conference is now past. Let's profit by what we learn and grow, and look forward to next year.—A. R. Coffman, Secretary, Martinsburg, Pa.

### Elder H. B. Yoder

Harry Benjamin Yoder was born at Paradise, Lancaster County, Pa., April 17, 1870. He was the son of the late Christian and Rebecca Johnson Yoder. In 1892 he was married to Elizabeth Haverstick, who sur-



vives. A daughter, Martha Rebecca, was born to this union, and lived to the age of seven years.

Brother and Sister Yoder celebrated their fiftieth wedding anniversary on May 24, 1942, in a fitting church service.

On March 17, 1893, Bro. Yoder became a member of the Lancaster Church of the Brethren. He entered actively into the work of the church. He served as deacon for six years; he was elected to the ministry Aug. 15, 1906, and was ordained to the



eldership Aug. 8, 1910. Bro. Yoder became pastor of the Lancaster church in 1911 and served in that capacity for seventeen years, retiring in 1928.

Bro. Yoder was a successful evangelist, having held many meetings in neighboring congregations. He performed many marriages and conducted numerous funerals. He served on the district mission board; he was a trustee of Elizabethtown College; for the past thirty-five years he was a treasurer on the board of trustees for the Neffsville Children's Home. Here in his own congregation he was chairman of the devotional committee and also of the ministerial and pastoral board at the time of his death.

Thus his seventy-four years is a story of varied activities. He gave his life freely. He was a faithful minister. He preached with fervor and conviction. He never lost grip upon the eternal verities; he never questioned God's providences; he never charged God with neglect of him or murmured when his lot was hard. He loved the church and made many sacrifices, bore burdens, engaged in labors and prayers abundant. The outstanding characteristic of the personality of Bro. H. B. Yoder was his faithfulness.

Bro. Yoder was widely known through his plain clothing business which he established upon retiring from the pastorate and which he conducted up to the time of his decease.

The home of Brother and Sister Yoder at 518 E. King Street, was a place of warm welcome and kindly hospitality always.

Funeral services were held in the Lancaster church, in charge of the pastor, assisted by Elder James M. Moore and the home ministers, John D. Ebersole and Will E. Glasmire. His body was laid to rest in the Greenwood cemetery here in the city.—F. A. Myers, Pastor, Lancaster, Pa.

### The Home-going of a Saint

On April 10, 1871, there came to the home of James and Kathryn Hang, of Stark County, Ohio, a daughter whom they named Savilla. This child was the oldest of the family and outlived father, mother and the other four children. She died on July 12, 1944, at the age of seventy-three years, three months and two days.

She became a member of the Church of the Brethren in 1885. This faith she loved and lived and kept unto the end.

On Nov. 28, 1892, she was married to Milton M. Taylor by the Reverend J. F. Kahler. She proved to be a real homemaker and brought joy, cheer and gladness to the many who found a most hearty welcome

in the home. Her sweet disposition, sunny smiles and helpful life will long be remembered by all who knew her. On Nov. 29, 1942, they celebrated their fiftieth wedding anniversary.

For more than thirty years she was a devoted helpmate to her husband in the work of the ministry, encouraging him in every way, filling well her place in ministering to the spiritual needs of the Center church, which they had faithfully served all these years. She taught Sunday-school classes and took an active part in the ladies' aid, serving as chairman of that organization for a number of years.

That she was highly esteemed and loved was shown by the many beautiful flowers and the large number of friends gathered for the funeral service. Sixteen ministers of Northeastern Ohio and several from other denominations were present.

She is survived by her husband, M. M. Taylor, an active and faithful elder and pastor in our district.

Services were conducted by Elder D. F. Stuckey and the writer at the Center Church of the Brethren. The body was laid to rest in the adjoining cemetery.—G. S. Strausbaugh, Kent, Ohio.

### Southeastern Regional Conference Aug. 30 to Sept. 1, 1944

#### Wednesday, August 30

##### GENERAL SESSION

Minor C. Miller, Chairman

- 3:30 Worship ..... J. I. Byler
- 3:45 The Present Situation in World Missions ..... Desmond Bittinger
- 5:30 Fellowship Meal. J. M. Henry, Chairman.

The College Expansion Program ..... Morley J. Mays  
Christian Higher Education Looks to the Future ..... Paul H. Bowman

##### GENERAL SESSION

Ralph E. Shober, Chairman

- 8:00 Worship .. Loren Bowman and Choir
- 8:30 A Program of Christian Education for These Times ... Raymond R. Peters
- Deepening Fellowship Through Christ ..... Warren D. Bowman

#### Thursday, August 31

##### GENERAL SESSION

Chester Harley, Chairman

- 9:30 Worship ..... Earl Mitchell
- 9:45 Our Rural Heritage and Its Challenge ..... Ora DeLauter
- 10:30 My Experiences in the Present Crisis ..... Minor Myers
- 11:30 Present Needs in Brethren Service ..... W. Harold Row
- 2:00-4:00 Sectional Conferences.

1. For District Board Members. Paul Robinson, Chairman, Room 10  
The Problem of Recruiting Ministers ..... Ralph E. White  
Developing Our Home Mission Program ..... Norman A. Seese  
Making Our District Christian Education Program Effective ..... Raymond R. Peters

2. For Women. Mrs. Earl Bowman, Chairman, Church Sanctuary  
Business Session  
Special Music ..... Hagerstown Girls Address ..... Mrs. Ruth M. Worrell, Executive Secretary, United Council of Church Women  
Round Table Discussion

3. For Men. W. Newton Long, Chairman, Room 34

The Work of the Deacon .. C. G. Hesse  
Building the Local Financial Program ..... Fred D. Dove  
The National Men's Work Program ..... E. R. Shober  
Improving Pastoral-Layman Relationships ..... Donovan Beachley  
Discussion led by chairman

4. For Youth and Youth Workers, Mabel Palmer, Chairman, First Brethren Church

The 1944-45 Mission Emphasis in the Southeast ..... H. Spenser Minnich  
The Youth of the Southeastern Region ..... Flora Harsh

5:30 Dinner Conference for Ministers and Wives, J. Clyde Forney, Chairman  
Special Music ..... Nelson T. Huffman  
As I See the Task of the Minister

..... Desmond W. Bittinger

##### GENERAL SESSION

Foster Bittinger, Chairman

8:00 Musical Program ..... Combined Choirs of Hagerstown, Waynesboro, and Christ Reformed Churches

8:30 Essentials of Our Faith ..... Desmond Bittinger

#### Friday, September 1

##### GENERAL SESSION

J. C. Wine, Chairman

9:30 Worship ..... Jacob Replogle  
9:45 The Future of the Church in the Southeast ..... A. Stauffer Curry  
10:30 The Curse of the Ages ..... Raymond R. Peters

11:30 Our Philosophy of Nonresistance ..... Desmond Bittinger

2:00-4:00 Sectional Conferences.

1. For Ministers, A. Stauffer Curry, Chairman, Room 2  
The Minister and the Mission Program ..... Anetta Mow  
The 1944-45 Mission and Relief Emphasis in the Southeast ..... H. Spenser Minnich

The Gospel Messenger Serving the Minister ..... Desmond Bittinger  
Preaching to People in Wartime ..... M. R. Wolfe

Discussion led by chairman.

2. For Women and Children's Workers, Mrs. Wreatha Uphole, Chairman, Room 34

This Job of Being a Parent ..... Mrs. Samuel Harley  
A Local Church Plans for Its Family Life ..... Mrs. Loren Bowman  
Special Music ..... Hagerstown Church

New Plans for Family Life Education ..... Ruth Shriver

3. For Intermediate Workers, D. Howard Kelper, Chairman, Room 33

Discussion, What the Church Is Doing for Intermediates.

4. For Youth and Youth Workers, Virgie Bowman, Chairman, First Brethren Church

Business ..... Flora Harsh  
Youth Serving These Days ..... Raymond Peters

5. For Local Church Workers, Earl Bowman, Chairman, Church Sanctuary.

An Adequate Local Program of Christian Education ..... Raymond R. Peters

The 1944-45 Mission and Relief Emphasis in the Southeast ..... H. Spenser Minnich

Training the Sunday-school Worker ..... Minor C. Miller

5:30 Youth Banquet, William Smith, Toastmaster.

Group Singing ..... Charlotte Weaver  
Special Music ..... Nelson Huffman  
My Dreams for Christian Youth ..... Raymond R. Peters

##### GENERAL SESSION

Flora Harsh, Chairman

8:00 Worship ..... Members of Regional Youth Cabinet

8:30 What Can A Modern Person Believe? ..... Desmond W. Bittinger  
—Program Committee: C. G. Hesse, Bridgewater, Va.; Paul M. Robinson, Hagerstown, Md.; A. Stauffer Curry, Bridgewater, Va.



## Women's Work Conference Second District of Virginia

The women of the Second District of Virginia met in their annual conference May 6, 1944, at the Sangerville church with the usual capacity audience. During these strenuous times, there seems to be a oneness of mind and purpose that draws us closer together each year.

The conference theme, "The Christian Woman in Today's World," was the challenge throughout the day, and our duties and responsibilities were presented to us most impressively through music, readings, talks, etc., and was fittingly climaxed with a pageant by twenty women of the district, entitled Women's Work in Today's World. This showed the many and various fields of service open to us today and the encouraging progress we have made in the past years.

Reports from the various churches showed increased interest in Brethren Service and all phases of benevolence. Our women gave for work of this type during the past year \$4,933.10. This included our oversubscribed district and national quotas, Bridgewater College, Bethany Hospital, Red Cross, state religious education, camps, missions and all phases of relief.

We adopted at our 1943 conference an additional district project: that of each woman making a sacrificial gift for the starving people of China. This presented at Thanksgiving time amounted to \$1,000. A similar work will be done this year. Twenty-seven parcels of clothing valued at several hundred dollars were given for relief and much by way of supplies was given for C.P.S. camps.

Surely "in union there is strength" and all of us working co-operatively will be able to harvest the great world field that is ours.—Mattie F. Wise, District Secretary, Bridgewater, Va.

## Lehman's Celebrate Golden Wedding Anniversary

Brother and Sister Uriah S. Lehman celebrated their golden wedding anniversary at their Somerset home on June 25, at which time many gifts were presented by the family and friends. The church bulletin of the Pike Church of the Brethren, of which they are members, was dedicated to them. The Landis family presented them with a floral tribute.

A pleasing feature of the afternoon was the appearance of William Beery of Elgin, Illinois, ninety-two years old, guest of the Ernest Statler family, who gave vocal selections of his own composition. The Charles Rhodamer and Daniel Landis families served the buffet dinner to those from near and far who had assembled to honor the Lehman.—Mrs. Verda Landis, Somerset, Pa.

## Golden Wedding Anniversary of Alvin and Elizabeth Kurtz

On May 20, 1894, in Mogadore, Ohio, Alvin A. Kurtz and Elizabeth Fry promised before God and the officiating minister, Eld. David Young, to live faithful to each other until death. On May 21, 1944, in the Glendale church, Ariz., Pastor Walter Coffman requested the same couple to come to the altar and receive the blessing of the church. They were also presented with a lovely gift from the church and a huge basketful of roses from relatives.

In the afternoon over one hundred friends and relatives were received in the home, showing their appreciation and esteem for the thirty-three years of consistent living of father and mother in the Glendale community. Although father has never made a formal public statement, his life has been a sermon of patience, truth and serenity. One medium of his expression has been with carpenter's tools. Not only has mother lived the exemplary life, but she has been able to put her thoughts into words. She was an able Sunday-school teacher for years. Two sons, Frank and Harold, and their

families were present. The third son, Dr. A. C. Kurtz of the University of Oklahoma, and family were unable to attend.—Addie Gillett Kurtz, Glendale, Ariz.

## Norris Golden Wedding

Bro. E. O. Norris, pastor of the Richmond, Ind., church and Sister Norris celebrated their golden wedding anniversary



on June 18. They are the parents of four children: Marion and Kenneth of Anderson, Ind.; Forbes H., assistant superintendent of schools in Richmond, Va.; and Mrs. Fred M. Fare of Cleveland, Ohio. They have twelve grandchildren and four great-grandchildren.

All of the children and their companions and eight of the grandchildren were present to celebrate the happy occasion. At noon a family dinner was enjoyed and open house was held in the afternoon.

In the evening a special program was given at the church in their honor. They are both lovers of music and several of their favorite hymns were presented. One special feature was music played on a golden concert harp.

A purse of money was given to Brother and Sister Norris from the congregation. Brother and Sister Norris have served in the ministry for forty-two years. He has served on the mission board seven years, was moderator of district meeting six times, has held eighty-six revival meetings and baptized more than 300 souls.

Brother and Sister Norris have served the Richmond church faithfully for the past ten years and are deeply loved by the members and many friends.—John Olt, Richmond, Ind.

## Matrimonial . . .

**Clark-Dyer.**—On May 27, 1944, Merlin L. Clark and Elizabeth Dyer, both of Chicago, Ill., by the undersigned.—Harold K. Michael, Chicago, Ill.

**Cox-Brock.**—Orville Cox and Opal Brock, both of Los Angeles, Calif., in the Calvary church by the undersigned on June 25, 1944.—M. S. Frantz, Los Angeles, Calif.

**Dolezal-Mattox.**—Robert Dolezal of Berwyn, Ill., and Ruth Mattox of Scottsville, Mich., on Aug. 5, 1944, by the undersigned.—Harold K. Michael, Chicago, Ill.

**Kessinger-Thomas.**—Harry Kessinger and Sarah Thomas, both of Chicago, Ill., on July 21, 1944, by the undersigned.—Harold K. Michael, Chicago, Ill.

**Lawson-Woods.**—Lawrence Lawson and Lucile Woods, both of Los Angeles, Calif., in the Calvary church by the undersigned on July 16, 1944.—M. S. Frantz, Los Angeles, Calif.

**McGolerick-Harshman.**—Wilbur F. McGolerick of New Market, Md., and Gertrude Lavinia Harshman of Mt. Airy, Md., at the Pleasant Hill church, July 22, 1944, by the undersigned.—William Kinsey, New Windsor, Md.

**Reid-Landis.**—Mark Elwood Reid and Lois Hess Landis in the Linville Creek church, Va., July 30, 1944, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Shamberger-Reeves.**—Kenneth Shamberger of Tonasket, Wash., and Marguerite Reeves of Sunnyside, Wash., by the undersigned in the Sunnyside church on July 15, 1944.—Clement Bontrager, Tonasket, Wash.

**Shively-Wenger.**—Veral Delmar Shively and Mary Caroline Wenger, both of Empire, Calif., June 25, 1944, in the Empire church by the undersigned.—G. O. Stutsman, Empire, Calif.

**Waters-Coulter.**—George M. Waters and Idell C. Coulter, both of near Sandy Hook, Md., June 26, 1944, at the parsonage at Brownsville, Md., by the undersigned.—Roy K. Miller, Brownsville, Md.

**Weaver-Keim.**—Wilfred Dwight Weaver and Louise Maxine Keim, both of Empire, Calif., July 8, 1944, in the Empire church by the undersigned.—G. O. Stutsman, Empire, Calif.

**Weed-New.**—Robert Weed and Vera New, both of Minot, N. Dak., June 11, 1944, by the undersigned.—Ralph Petry, Surrey, N. Dak.

**Yurin-Gainer.**—Lunda Yurin and Earnestine Gainer, both of Mt. Joy, Pa., July 20, 1944, at the home of the undersigned.—S. Clyde Weaver, West Petersburg, Pa.

## Fallen Asleep . . .

**Acker,** Martha M. B., wife of D. C. Acker of Broadway, Va., died at the hospital in Harrisonburg, Va., on July 29, 1944, at the age of sixty-five years. She was the daughter of the late Jacob S. and Mary Shaffer Sellers. Surviving are her husband, three sons, and three brothers. The funeral was held at the Linville Creek church, where she held her membership, in charge of the writer, assisted by Elder John C. Myers. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Bailey, I. B.,** was born Dec. 2, 1862, and died May 22, 1944. He was married to Mary Jane Laughrun and to this union were born eleven children, many grandchildren and great-grandchildren. In August 1883 he and his wife united with the Brummetts Creek congregation and were active members. Funeral services were conducted by Bro. A. M. Laughrun and the undersigned. Interment was in the Fairview cemetery.—Fred E. Harrell, Relief, N. C.

**Barkley,** Frances, daughter of Mr. and Mrs. John Spencer, was born March 1, 1879, at Bartow, W. Va., and died July 1, 1944. She was united in marriage on June 27, 1900, to William Barkley. To this union were born eleven children. She leaves her husband, eight children, eight grandchildren, one great-grandchild and two brothers. She united with the church early in life and lived a faithful life. Services were conducted in the home and the Camp Zion church by the writer, assisted by Rev. Listebarger of the Four Square church of Canton and Bro. A. H. Miller of New Philadelphia, Ohio. Burial was in the Camp Zion cemetery.—Elmer E. Frick, Louisville, Ohio.

**Boltz,** William Henry, was born in Copan, Okla., Oct. 14, 1873, and died at his home in Oklahoma City on July 24, 1944. He was baptized in 1893 and held the office of deacon for twenty-five years. His wife died fourteen years ago. He is survived by three sons and one daughter. Funeral services were conducted in the Bert funeral home by the writer; interment was in the White Rose cemetery.—C. D. Brendlinger, Bartlesville, Okla.

**Bowman,** Charles Henry, son of Abraham and Louisa Bowman, was born in Henry County, Ind., Dec. 8, 1865, and died June 21, 1944, at his home near Hagers-town, Ind. He was united in marriage to Martha Ellen Hoover on Dec. 23, 1886, and to them were born eight children. He is survived by his wife, five children, several grandchildren and great-grandchildren. He united with the church in 1886 and was installed as a deacon in 1895, in



## Pre-Christmas Thoughts...

1. Give a Bible for Christmas.
2. Give a good book for Christmas.
3. Lay away a Bible or book for Christmas.

P. S. Let the B.P.H. help you. Address all letters to Brethren Publishing House, 16-24 S. State St., Elgin, Illinois.



which capacity he served faithfully. Funeral services were conducted at the Brick church by Bro. O. D. Werking, assisted by H. R. Swearingen. Burial was in the adjoining cemetery.—Mary Dutro, Hagerstown, Ind.

**Brenneman**, Joseph William, was born at Harrisonburg, Va., May 16, 1872, and died July 16, 1944, at the Bethel Deaconess hospital in Newton, Kansas. He came to Kansas many years ago and was engaged in farming until 1918, when he moved to Newton and took up carpenter work. For many years he was a member of the Mennonite Church, but after moving to Newton he united with the Church of the Brethren. He was married on Feb. 23, 1895, to Elizabeth Lehman, who, with their two children, survives. He also leaves two brothers and three sisters. Funeral services were conducted by the writer, assisted by Rev. Earl Buckwalter, at the Pennsylvania Mennonite church near Zimmerdale, Kansas. Interment was in the cemetery near by.—C. E. Schrock, Newton, Kansas.

**Burke**, Albert Fredrick, was born near North Liberty, Ind., July 17, 1868, and died at his home in Bremen, Ind., June 1, 1944. He resided on a farm near Teegarden, Ind., for forty-three years and then moved to Bremen. He is survived by his wife, Lucy, and two sons, Homer L. Burke of Bremen, Ind., and Eldon R. Burke of New Windsor, Md. A daughter preceded him in death. He united with the church in 1896 and was elected to the deacon's office in 1917. Funeral services were held at the Pine Creek church with Brethren Perry Hoover and John Stump officiating. Burial was in the Center cemetery.—H. L. Burke, Bremen, Ind.

**Cable**, Jeremiah M., was born May 20, 1863, near Covington, Ohio, and died April 5, 1944, in Mason County, Mich., where he had spent the last forty-nine years of his life. Surviving are the widow, formerly Lizzie Lair; four children; ten grandchildren and one great-grandchild. Bro. Cable joined the church when fifteen years old and died a devoted member. He was a talented singer and used his talent for the church. He loved the Bible and read from it daily. Sometime before his passing he received the anointing service. The funeral service was conducted by the undersigned in the Sugar Ridge church; burial was in the Riverside cemetery.—Homer Kiracofe, Custer, Mich.

**Claypool**, Mary Elizabeth, was born to John and Helen Ladd on Dec. 8, 1862, and died July 21, 1944. She was married to Richard M. Mathes at the age of eighteen. Two children were born to them, one of whom preceded her in death; she made her home with the other one. Her husband died in 1897. She was married in 1900 to James S. Claypool. She became a member of the Baptist Church when a young woman. Funeral services were conducted at the Ellisforde Church of the Brethren by the writer, assisted by Rev. Mrs. C. E. Notson of the Tonasket community church. Burial was in the Tonasket cemetery.—Clement Bontrager, Tonasket, Wash.

**Garber**, Sarah Ellen, daughter of Marin W. and Mary E. Metsker, was born June

30, 1875, near Lawrence, Kansas, where she spent her entire life. She united with the church when eleven years of age and enjoyed that fellowship increasingly throughout life. On Dec. 8, 1895, she was united in marriage to Benjamin M. Garber and to them were born six children. She died on July 27, 1944. She is survived by her husband and children and twelve grandchildren. Services were conducted in the Washington Creek church by the undersigned, assisted by Bro. Ralph Hodgden.—W. A. Kinzie, Morrill, Kansas.

**Harris**, Jennie Tilitha, was born May 14, 1865, at Mount Gilliad, Ohio, and died July 27, 1944, at her home in Kenmare, N. Dak. After the death of her mother in 1882, she and the rest of the family moved by covered wagon to Polk County, Iowa, where she was married to Morrison F. Harris on March 1, 1885. They lived there until 1897 when they came to Kenmare and settled on a homestead, where they farmed until 1926 when they retired and moved into Kenmare. Her husband died March 5, 1936; one son also preceded her. She is survived by five children, one brother, one sister, many grandchildren and great-grandchildren. She was a faithful member of the church for sixty years. The funeral was in charge of the undersigned.—Ralph Petry, Surrey, N. Dak.

**Hasselroth**, Wesley G., was born March 5, 1873, in Somerset County, Pa., and died June 25, 1944, at his home in Hyndman, Pa. He was united in marriage on March 14, 1901, to Katie Bowman and to this union were born nine children. He is survived by his wife and children and three sisters. He was baptized into the church at Cumberland, Md., in 1932 and was faithful to the end. Funeral services were conducted at the home by the undersigned, assisted by Bro. W. J. Hamilton. Interment was in the cemetery near by.—B. M. Rollins, Keyser, W. Va.

**Locke**, Saben Francis, was born in Colestown, Ohio, March 12, 1869, and died in Union City, Ind., on Aug. 3, 1944. He lived a good life. He leaves his wife, six children, several grandchildren and great-grandchildren. Funeral services were conducted in the Union City church by the undersigned.—D. G. Berkebile, Union City, Ind.

**Robinson**, Alice Aloma, was born Jan. 17, 1900, at Boyd, Wis., to Ernest and Meda Henneman. She died at the St. Martins hospital in Tonasket, Wash., June 6, 1944. She grew to womanhood near Boyd and when twenty years of age became a member of the Maple Grove church near Stanley, Wis. She remained faithful and was an active member. On Sept. 13, 1925, she was united in marriage to Harold S. Robinson and to them was born one daughter. Following their marriage the Robinsons lived near Stanley and for a short time in Minnesota. They came to the Oroville country in northern Washington in 1929. She is survived by her husband and daughter, her mother, four sisters and two brothers. Funeral services were held at the Ellisforde church with Elder C. V. Stern in charge, assisted by Elders H. M. Rothrock and Luther Shatto. Burial was in the church cemetery.—Clement Bontrager, Tonasket, Wash.

**Rowe**, Charles William, died suddenly

on May 31, 1944, aged thirty-eight years. He was baptized in 1929. On Oct. 26, 1929, he married Elsie Back and to this union were born two children, who survive with his wife. Funeral services were conducted by his pastor at the Arbor Hill church. Interment was in Mt. Tabor.—Lois Cline, Staunton, Va.

**Shorb**, Nettie May, was born in Elkhart County, Ind., Nov. 6, 1877, the oldest daughter of Ira and Emma Weybright. She died July 22, 1944. At the age of eighteen she was baptized into the Millford church, Ind. She was an active member of the South Whitley church. She is survived by two sisters and her husband, William Shorb. The funeral service was in charge of the undersigned in the South Whitley church. Burial was in the South Whitley cemetery.—Leo H. Miller, South Whitley, Ind.

**Strole**, John Samuel, son of Isaac and Sally Strole, was born in New Hope, Va., May 4, 1868, and died July 4, 1944. As a young man he came with his grandparents to Dorrance, Kansas, where he lived for a number of years. He was married to Susan R. Harnish on Dec. 22, 1892, and in 1903 they came to Laton, Calif., where he engaged in farming. To them were born four children. He united with the church in 1892 and was a faithful member, being a deacon for many years. He is survived by his wife and children, four grandchildren, one great-grandchild, six sisters and four brothers. Bro. Strole was a pioneer in the Laton community, a charter member of the Laton church and was elected a member of the district mission board of Northern California at the time of the organization of the district in 1907. Funeral services were conducted in the Laton church by the writer, assisted by Brethren Dayton Root and J. I. Coffman. The body was laid to rest in the Laton cemetery.—Andrew Blickenstaff, McFarland, Calif.

**Woods**, Myrtle J. Fairbanks, was born April 1, 1879, in Wood County, W. Va., and died July 24, 1944. She is survived by her husband, John Woods of Tonasket, Wash., and five children. Two sons preceded her in death. She united with the church in 1928 and remained loyal to it. Funeral services were conducted at the Ellisforde church by C. V. Stern and the writer. Burial was in the Brethren cemetery.—Clement Bontrager, Tonasket, Wash.

## Church News...

### Arkansas

**New Hope**.—Bro. J. R. Jackson of Limestone, Tenn., began our revival July 25 and continued through Aug. 6. On the last day we had morning services and dinner on the church grounds; in the afternoon baptismal services were held. As a result of these meetings ten were baptized, one reclaimed and two rededicated. Brother and Sister A. W. Adkins of Cabool, Mo., were with us over the closing week end.—Theda Burnette, Wynne, Ark., Aug. 8.

### California

**Fresno**.—Bro. Mervin Baker, a student at Bethany Seminary, has been our assistant pastor this summer and had charge of the church activities during the absence of our pastor, Glen Harmon, who served again as director of religious activities for the Y.M.C.A. summer camp at Sequoia. Bro. O. C. Sollenberger visited our church in June, showing pictures and telling of Brethren Service work in China. The women's group has carried on an unusually full program of work activities; some of them have undertaken a special project of sewing for Greek relief. The men's brotherhood entertained with the annual dinner for the women of the church in May; at that time they also entertained a group from the Raisin City church. The young peoples work has been greatly handicapped because so many of the boys have gone, but they have made an enthusiastic effort to keep up the activities of the group. Brother



and Sister Baker and Barbara Vaughn attended the Brethren Youth Council in Chicago. The community vacation Bible school was held during the last two weeks in June. Brother and Sister Floyd Year-out attended Annual Conference. The church is making definite plans to enlarge our church building whenever it is possible and has established a building fund. The parsonage has recently been moved from the church grounds to another location near the church. Our pastor has resigned and will take up work as boys' secretary with the Fresno Y.M.C.A.—Alma W. Linebaugh, Fresno, Calif., July 29.

#### Illinois

**Hurricane Creek.**—The ladies' aid has quilted two quilts, made sixty garments for Greek relief, and sent \$75 to the Bethany building fund. On July 4 we met at the church for a general cleanup. On July 9 we met in council with Bro. Ausby Swinger acting as our elder. Plans were made to start painting the church. On the evening of July 23 Brother and Sister H. V. Stutsman were with us. He gave an interesting talk of his trip to Annual Conference. July 31—Aug. 4 the B.Y.P.D. sponsored a Bible school and the men painted the church. Bro. Harlan Smith of Cerro Gordo will hold our evangelistic meeting Oct. 23—Nov. 5.—Martha Dooly, Vandalia, Ill., Aug. 7.

#### Indiana

**Bremen.**—The church basement has been redecorated. Ten new Bibles have been presented to the church for use in prayer meetings and devotional services; new Brethren Hymnals were also presented to the church. In May the mothers and daughters enjoyed a fellowship supper and program in the church basement. Our pastor and wife represented our church at Annual Conference. They will attend the district meeting at Camp Mack and remain for the ministers' retreat. Camp Mack has afforded blessing and inspiration to a number of our boys and girls and young people who attended the camps for their age groups. Two items of special interest sponsored recently by the men's organization were the sending of a

heifer to Puerto Rico and an all-church outing. At this outing Bro. J. O. Winger brought an inspiring message. The women have done some canning and sewing for relief; at a recent meeting they pledged some financial support to the Anti-saloon League. Our prayer meetings each Wednesday evening have been very helpful. Next Sunday there will be baptismal services at the church; an offering will be lifted to help in the rebuilding of the Walnut church.—Mary Cripe, Bremen, Ind., Aug. 7.

**Pine Creek.**—Sister Lillian Grisso recently spoke to us about India. Dr. Bosler challenged us by telling of the needs of Africa. Children's Day and Mother's Day were fittingly observed; several babies were consecrated. Bro. J. H. Zook of LaPorte preached for us on pulpit exchange Sunday. Brethren John Metzler and L. W. Shultz gave lectures and showed pictures of Brethren Service work and Camp Mack. Pastor and Sister Perry Hoover were our delegates to Annual Conference. Because of ill-health the Hoovers have tendered their resignation; their services here have been much appreciated. Brother and Sister Niels Esbensen of Hartville, Ohio, have accepted the call to our pastorate and will begin work here on Sept. 7. We will have our annual harvest meeting on Aug. 27 and Elder J. O. Winger will be the speaker. Bro. Wilmer Petry of Akron, Ohio, will begin our series of meetings on Oct. 1; the love feast will be held Oct. 14.—Mrs. Edith Rupel, Walkerton, Ind., July 31.

**Yellow Creek.**—We are planning to have Bro. L. U. Kreider of Columbia City with us for our harvest meeting on Aug. 27. We were glad to have Bro. F. H. Crum-packer with us one Sunday to give an inspiring message and show pictures of China. Sister Mabel Wallace, our delegate to Annual Conference, gave an interesting report. Our young people entertained the West Goshen young people in an evening of fellowship; Ralph Schrock, a guest speaker, gave us a short talk on consecration at the vesper service. With the help of the young married people's class, the young people planted an acre of potatoes. Our ladies' aid has been busy

sewing for relief.—Miss Dorothy Hygema, Goshen, Ind., Aug. 2.

#### Kansas

**Ottawa.**—Our mother and daughter banquet was held in the church basement on May 12. The men's organization recently sponsored an evening of entertainment for the entire church group. Some of our number assisted with the city vacation Bible school. Sara May Vancil has been attending the Wichita work camp. Our women's work is progressing nicely. The mission study group is holding one meeting each month. We have just installed a combination organ and piano in our church. This was given by Sister D. R. Sisler as a memorial to her late husband, Bro. David R. Sisler. A number of our intermediates plan to attend the intermediate camp at Tonganoxie Aug. 7-12.—Mrs. H. B. Wheeler, Ottawa, Kansas, July 30.

#### Maryland

**Westminster.**—Bro. F. E. Williar filled the pulpit on June 11 while Pastor S. Earl Mitchell was attending Annual Conference. Sixty young married people attended the class banquet on June 15; Bro. Paul M. Robinson gave a challenging address. A father and son breakfast was enjoyed at the church on Father's Day. The Sunday-school gave its children's day program on the evening of June 18. A successful vacation Bible school was held June 19-30. An interesting closing program was given. Dr. Eugene Malsosky, a Methodist minister, preached at our

## Announcements . . .

#### DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 6-8.  
Illinois, Northern, and Wisconsin—Franklin Grove, Sept. 2-4.  
Illinois, Southern—Woodland, Aug. 26-28.  
Indiana, Middle—Flora, Oct. 12-14.  
Iowa, Middle—Des Moines Valley, Sept. 2-4.  
Iowa, Northern, Minnesota, and S. Dak.—South Waterloo, Aug. 25-28.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, Burr Oak, Oct. 15-17.  
Kansas, Southwestern—(Undecided), Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Middle—Mineral Creek, Sept. 29—Oct. 2.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.  
West Virginia, First—Knobley, Sept. 8-10.  
West Virginia, Second—Pleasant Hill, Aug. 24-26.

#### LOVE FEASTS

Iowa  
Sept. 3, Monroe County.  
Ohio  
Sept. 24, 7 pm, New Philadelphia.  
Pennsylvania  
Sept. 2, Sugar Valley.  
Sept. 24, 6:30 pm, Shade Creek.  
Oct. 1, Markleysburg.  
Oct. 1, 6:30 pm, Mohler house, Lower Cumberland.  
Tennessee  
Sept. 16, White Horn.  
Virginia  
Sept. 16, Salem.  
West Virginia  
Aug. 27, Beaver Run.  
Sept. 24, Sunnyside.

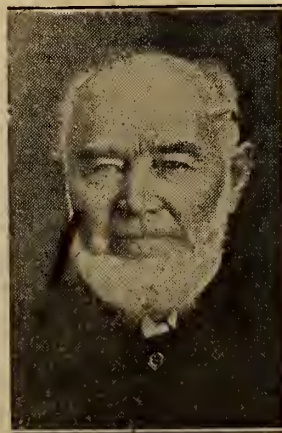
## Your Future Needs

Mexico, Indiana, Jan. 6, 1944.

General Mission Board,  
Elgin, Illinois.  
Dear Brethren:

Thanks to you for your promptness in sending me my annuity. Your annuity plan that I am now enjoying is a real treat to me. It is giving me seven per cent semiannually when the bank is paying me only two per cent.

(Signed) Frank Fisher.



• The foregoing letter, written so shortly before Brother Fisher's death, January 18, 1944, indicated his appreciation for the annuity plan.

• **WHAT IS AN ANNUITY?** ANNUITY means an annual payment. In return for a principal sum paid to a church institution, the institution agrees to pay a stated annual sum to the donor for life. The rate ranges from 3% to 7%, depending on age.

General Boards, Church of the Brethren  
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morning service on June 25 while the pastor was attending the Brethren Youth Council in Chicago. Bro. Harper S. Will gave an inspiring message on July 2. At our church council on July 13 the church budget for the year was adopted and Sunday-school officers were elected. The children and young people are being represented at the different camps at Peniel this summer. Bro. Mitchell served as director of the young people's camp; Bro. Samuel Harley preached here on July 30.—Mrs. H. Edgar Royer, Westminster, Md., Aug. 1.

## Michigan

**New Haven.**—An all-day love feast was held on June 17. Bro. Lehman of Crystal brought the morning message and Bro. Young of Lansing led us in an hour of song in the afternoon. Bro. Leo Miller and wife of South Whitley, Ind., held a revival meeting here in July; nine persons were baptized. Our women's group has been sewing for Greek relief. Sister Lois Sherrick was our delegate to Annual Conference and she brought an interesting report. Two young people represented us at Camp Mack. We are continuing the joint B.Y.P.D. meetings with Crystal during the summer. One heifer has been bought for relief and others are promised; we have some money in the treasury for this work.—Edith Cook, Middleton, Mich., Aug. 2.

## Ohio

**Center.**—Sister Savilla Taylor, the wife of our elder, M. M. Taylor, recently died. Our business meeting was held on July 22. It was decided to have a Sunday-school outing at Weirough's Grove on Aug. 13. Bro. Taylor was re-elected elder for two years. The series of revival meetings will begin Sept. 10 with Bro. G. S. Strausbaugh in charge.—Elmer E. Frick, Louisville, Ohio, Aug. 6.

**Eaton.**—On July 16 our evening service was held in the park. Kathryn Kiracofe, a missionary from our church to India, returned to her home in Eaton on July 17. On Sunday morning, July 23, she gave an interesting story of her trip home. In the evening she gave us a picturesque and interesting talk of her work in India. On July 30 Brother and Sister Ivan Eikenberry and daughter were with us in the evening service and for an ice cream and cake supper preceding the service. On Aug. 5, 6 our young people will entertain the young people of Grats, West Alexandria and Prices Creek at Sugar Grove camp. On Sunday evening, Aug. 6, the local group of Jamaicans, who are living in the old school building and helping local farmers with their harvest work, will give a program of music as guests of our church.—Mrs. Doris Earman, Eaton, Ohio, Aug. 2.

**Lick Creek.**—Brethren Jesse Ziegler and H. L. Hartsough have been with us recently as guest speakers. A joint mother and daughter banquet of the Pioneer, Poplar Ridge, Defiance, Dupont and Lick Creek churches was held in our church on May 12. Mrs. Sour of West Unity was the guest speaker. Pastor Dewey Rowe was elected as our delegate to Annual Conference. On June 25 our church received an offering of \$800, which more than completed the payment of our church debt. On July 16 Bro. Rowe was in charge of the note-burning service which makes our church free of all indebtedness. On July 23 President V. F. Schwalm of Manchester College was our guest speaker. In the evening he represented our church in the union services of the churches of Bryan. We are sorry to announce that our pastor and wife have resigned to take up the pastorate in Seattle, Wash. The church has made much progress during their nine years of leadership. We have secured Brother and Sister Vernon Miller as our new pastors and they will take up the pastorate on Sept. 1.—Mrs. Kedric Grove, Bryan, Ohio, Aug. 3.

**Pittsburg.**—Pastor John Grimley represented our church at Annual Conference. On Aug. 27 we will have all-day services and a basket dinner. This will be a farewell service in honor of Brother and Sister Grimley and son, who are leaving for the Africa mission field. Bro. W. C. Stinebaugh and family from the Salamonie church in Indiana will take over the pastorate of our church. A dedication of babies was held on Mother's Day. On children's day the children gave an impressive pageant. Moving pictures of China were shown recently by the women's missionary department. On Aug. 6 the peace and temperance department of the women's work will have charge of the community services in the Arcanum park. They will present a play and special music.—Mrs. J. W. Eberwine, Arcanum, Ohio, Aug. 1.

**Stony Creek.**—On July 16 Bro. I. W. Moomaw of North Manchester, Ind., gave us two talks on rural life and church life. On July 30 Prof. James Berkebile of McPherson College brought the message. A new basement has been built under the parsonage, but the further remodeling of the building has been postponed until materials can be obtained. The church auditorium was to have been redecorated but this also had to be postponed. The attendance at our services is good. Pastor Oberholtzer gave us a good sermon on revival in preparation for our meetings beginning Aug. 13 with Bro. C. D. Bonsack as evangelist and Joseph W. Yoder as song leader.—John W. Vetter, De Graff, Ohio, Aug. 6.

## Pennsylvania

**Annville.**—Our love feast was held at the Annville house May 13, 14 with Bro. Phares Forney officiating. Four members have been received by baptism since our last report. Children's day was observed during the Sunday-school hour at both houses. Bro. Earl Hostetter spoke to the children and also delivered our morning sermon at the Annville house. Our delegates to Annual Conference were Hiram Gingrich and Perry Liskey. On July 16 our church chorus participated in an educational program at the Spring Creek church, and in the evening at the Annville house; at this service Bro. Milton Hershey of the Manheim church spoke on the heifer project. Our Bible school opened at the Annville house on July 17 and continued for two weeks; the offering amounted to \$77. On the evening of July 30 a vesper service was held on the lawn of the South Annville church by the Lebanon and Annville churches; Bro. Carl Zeigler delivered the message. On Aug. 6 Bro. Frysinger of the Hanoverdale church spoke at the Annville house. Our young people plan to have a vesper service next Sunday evening at the South Annville church with Bro. Earl Hostetter as speaker.—Sarah Winters, Lebanon, Pa., Aug. 6.

**Bunkertown.**—We had a fine attendance at the mother and daughter banquet on May 12. Pastor H. D. Emmert preached the baccalaureate sermon for the high school graduates. Our children's day program was rendered on Sunday evening, June 4; the pageant presented was In a Summer Garden. Our young people have been working hard on projects to raise funds for the new camp site; with the help of our Sunday school \$200 was raised as of June 1. Our young men in service are missed very much.—Marian Shallenberger, McAlisterville, Pa., Aug. 2.

**Cross Roads.**—We have just completed a successful two weeks' evangelistic meeting directed by Bro. D. I. Pepple of Woodbury. Fourteen persons were baptized. Our attendance at church and Sunday school is above that of last year. The young people recently sent letters to our boys in service. We have finished redecorating the interior of our church and on July 30 rededication services were held with Bro. Myrl Weyant bringing us a challenging message. This service was followed by a church picnic.—Mrs. Lloyd Miller, Martinsburg, Pa., July 31.

**Ligonier.**—Our speaker for Mother's

Day was Miss Case, a worker for the Faith Mission in Buenos Aires, South America. The Helpers class gave plants to twenty-four mothers. Previous to the love feast, five children were baptized and at a later date another member was baptized. Elder John Clawson conducted our love feast. Prayers were offered on the afternoon of the day of invasion. Bro. Arthur Wolford's family donated 100 hymnals for the use of the church. At our council on July 18 we voted to retain all the officers of last year, but did elect a ministerial board of three members. Sunday-school officers were nominated and will be voted on Sept. 10. The church building is being trimmed with white paint. A number of our Sunday-school pupils have enjoyed the camps at Camp Harmony. Our Sunday-school picnic was held on July 20.—Mrs. W. E. Wolford, Ligonier, Pa., July 24.

**Locust Grove.**—We met in a business session on July 26 with Elder S. W. Pearce presiding. Various reports were given and church officers were elected. Bro. Pearce was re-elected elder. A two weeks' Bible school was held, with a commencement program on the last night. June 11-25 Bro. Wayne H. Dick of Salem, Va., held an evangelistic meeting for us. Eleven members were baptized into the church. Elder Pearce represented our church at Annual Conference.—Mrs. W. G. Wilson, Johnstown, Pa., July 31.

**Long Run.**—A number of repairs have been made in our church. We have lost two members by letter and two by death. We have received seven new members by baptism. As a memorial to Bro. Schaffer, his wife and family have presented a new pulpit Bible to the church; with it were also presented a new altar cloth and some Bible markers. We have twenty-four men in service. These are not all members of the church and Sunday school but are included each month on the list of those to whom our pastor sends a monthly letter, a devotional booklet and a church paper. A vacation Bible school has just ended; it was the first school to have been held in our church. The total offering of \$32 will be sent to the India mission field. On Aug. 27 our church will be in charge of the union park service in Lehighton, and on Sept. 2 we expect the Gideons to be with us. Our rally day is scheduled for Oct. 1.—Mrs. Helen P. Reber, Bowmanstown, Pa., July 31.

**Maple Spring.**—A week of precommunion services were conducted in May by

## Pension Remittance Blank

**Please Observe:** Always use this form. If possible have local treasurer include with congregation's amount also that of the minister. If minister sends alone he should fill in name of congregation and district. Make remittance to Brethren's Pension Board and send to 22 S. State St., Elgin, Ill. Send promptly the first of each month for that month. No receipt will be sent but quarterly reports will be issued.

|              | Monthly Contribution |
|--------------|----------------------|
| Minister     | \$.....              |
| Congregation | \$.....              |
| District     | .....                |

\*Penalty for Delay @ 10c per mo. \$.....  
 Contribution due for month of.....19..  
 \*Penalty 10c if one payment is made for both pastor and congregation. If payments are made separately, penalty 5c per month for each party.



Pastor J. M. Geary. Three were added to the church by baptism. Following our series of meetings Bro. Geary was away in two evangelistic meetings and also represented the church as a delegate to Annual Conference. During his absence the pulpit here was ably filled by Brethren H. C. Hess, Millard Weaver, John W. Brumbaugh and Dorsey Rotruck. On May 7 Sister H. Stover Kulp was with us. An offering of \$62 was received at this time for the Studebaker memorial fund. On July 13 we met in council. Encouraging reports were given by the treasurer and various boards and committees. Our pastor was re-elected presiding elder at this meeting. Plans for future activities of the church include the printing of a church news bulletin for the boys who are away; ladies' aid sewing for relief; an offering for Juniata college and various improvements at the church and the parsonage.—Mrs. J. M. Geary, Hollsopple, Pa., July 27.

**Newville.**—The young people and children gave a Mother's Day program; during the service each mother was presented with a carnation. On May 21 Bro. L. Elmer Leas was with us for the love feast. The young people have started having B.Y.P.D. meetings every other Sunday evening; however, during the summer they have united with the Christian Endeavor of Newville in holding services on the lawns of the different churches. On June 11 children's day was observed with a program by the children and a short talk by Margaret Bell Spangler of Carlisle. On June 18 the young people sponsored a special program for the boys in service; we have twenty-five young people in service. Pastor Cyrus Krall was our delegate to Annual Conference. On June 25 we were happy to have Bro. Minor M. Myers give an interesting message of his work in China. In July a few members refurnished the floor of our Sunday-school room. On Sept. 15 Bro. J. W. Yoder, the author of Rosanna of the Amish, will give us a program. We are planning to have a harvest home and home-coming service on Sept. 17. The Sunday-school teachers have made arrangements for promotion exercises on Sept. 25. Our love feast will be held Oct. 15, and we expect to have Bro. Robert Cocklin of the Ridge church as our evangelist Nov. 5-19. Clothing for relief was sent to the Brethren Service center at New Windsor, Md. The young people have a summer project of getting soap, towels and washcloths for Brethren Service.—Luella Cohick, Newville, Pa., July 25.

**Royersford.**—One of our primary teachers, Mrs. Neva Taney, recently moved to California. The children loved her and she was in their department for a number of years. The church and Sunday school presented her with an overnight bag. Another of our teachers is now living in Philadelphia. On June 24 a beautiful wedding took place in our church. On June 25 a baptismal service was held; a young man in the service became a member of our church. In the afternoon we had our Sunday-school board meeting. Our pastor is on his vacation during July and August. The pulpit is being filled by the following: Samuel Hess, Ralph Jones, Jesse Hoffman and Herbert Landis.—Olive Flemings, Royersford, Pa., July 28.

**York, Second.**—At a special council meeting of the First and Second churches, it was decided that the Second church become a separate congregation. Bro. L. Elmer Leas was chosen elder of the new congregation. The following brethren have been elected as deacons: Charles Keim, Rufus Duple, William Miller, Norman Dellinger and Lloyd Gible. Bro. Russell Weber has been ordained to the full ministry; he and Bro. Jesse O. Jenkins were named as co-pastors of the newly organized church. In the morning of May 7 a special service of recognition and thanksgiving for the members of the Second church was held at First church. In the evening the two churches joined in their last love feast together. Mother's Day was observed with appropriate services. On the same day five small chil-

# Recent Brethren Books

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- ... **Social Recreation Primer**, Tully. A book telling the why and what for those interested in wholesome recreation. Price, \$1.00
- ... **Scenes from the Psalms**, Brandt and Hoff. Features picture interpretations of familiar passages from the Psalms. Price, 75c.
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- ... **The History of a Church**, Howe, with comments featuring the First Church of the Brethren, Philadelphia, Pa. Price, \$3.50.
- ... **H. C. Early—Christian Statesman**, Flory. Life and work of a well-known Brethren leader. To Gospel Messenger subscribers, 75c; regular price, \$1.50.
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- ... **Exploring the Bible**, Hoff. A popular guide to a general understanding of the Bible. Price, 25c.

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dren were consecrated. The children of the Sunday school presented a fine program on June 11. Bro. S. S. Blough, a former pastor, brought an inspiring message in the evening of June 21. A vacation Bible school was conducted June 19-30 under the direction of Bro. Weber. Our evangelistic meetings will be held Sept. 10-24 with Bro. Otho Hassinger of Hunsdale as evangelist. Our fall Sunday-school rally is scheduled for Oct. 8. At an official business meeting on July 15 plans were made for our first love feast, which will be held on Nov. 12.—Katherine Myers, York, Pa., July 31.

## Tennessee

**White Horn.**—On Mother's Day Brethren Charles Somsell and John Isenberg of the Meadow Branch church gave interesting talks, followed by a program by the young people. Gifts were given to the oldest and youngest mothers present. At the morning service on Father's Day Pastor G. C. Brown brought a special message and the young people gave a program in the afternoon. Special music was rendered by two visiting quartets. A basket dinner was served at noon. We held our council meeting on July 15. Our pastor was re-elected. We voted to have a 100% Messenger club. Our love feast will be held Sept. 16. The Sunday school is progressing nicely.—Mrs. Edward Snapp, Bulls Gap, Tenn., Aug. 3.

## Virginia

**Jubilee.**—June 25—July 9 Brother and Sister C. L. Cox of Claysburg, Pa., held a revival meeting here. Bro. Cox gave spiritual sermons each evening and Sister Cox told Bible stories, illustrated by flannelgraph, to the children. The love feast was held on July 8. Five were received by baptism. The young people organized a youth fellowship meeting, which is held on the first and third Sunday nights of the month. Bro. I. N. H. Beahm preached here July 16; he was on his way to Wakeman's Grove to hold a two weeks' meeting. We had a successful two weeks' Bible school, which closed on July 21 with a program by the children to show what they had accomplished during the two weeks.—Margaret Fahnestock, Winchester, Va., July 25.

**Peters Creek.**—On May 14 we observed Bridgewater College day with Bro. Morley J. Mays as speaker. An offering was lifted for the college. Bro. M. C. Garst served as delegate to Annual Conference. Our aid society has been sewing for Greek relief. On July 2 Bro. C. C. Heckman told of his work with the leper colony in Africa. Pastor R. L. Strickler has just closed a revival at Pulaski. Bro. Strickler, who has served as our pastor for the past five



years, has accepted a call from Crab Orchard, W. Va. Bro. Raymond Martin of Augusta, W. Va., will take up the pastorate here Sept. 1. Last year the intermediate boys started a project to raise money for the parsonage fund. They raised potatoes and contributed \$100 to this fund, which has been steadily increasing. Definite plans are now under way for the purchase of a parsonage.—Mrs. Walter Plunkett, Roanoke, Va., July 27.

**Roanoke, Ninth Street.**—Bridgewater Day was observed on May 14 with Bro. Paul H. Bowman as speaker. Prof. Nelson Huffman of Bridgewater sang two selections. An offering of \$50 was received for the college. Four of our women spent a day in May at Camp Bedford, mending clothing for the C.P.S. boys. On May 23 the district men's fellowship supper was held at our church. A group from Camp Bedford was included. Our annual Sunday-school picnic was held in June. On July 2 a program of music was given by a group of Negro singers. Our council met on July 10 with Bro. C. M. Key presiding. Reports were heard and a nominating committee elected.—Mrs. C. E. Bowman, Roanoke, Va., July 29.

**Staunton.**—Pastor J. C. Garber and wife have been serving our church twenty-five years. When Elder Garber came here a letter was presented proposing the sale of the church and that its members seek fellowship in other churches. There was no record of the membership and all the members that could be found numbered thirty-five. We now have 479 members on the roll. A new pipe organ was recently installed in the church; Mr. Kozet, the owner of the Kozet Organ Company and maker of our organ, gave a concert. Our pastor and Charles D. Cline were delegates to Annual Conference. Revival meetings were held for two weeks, starting June 11, with Bro. Clarence G. Erbaugh of New Lebanon, Ohio, bringing inspiring messages. Verla Porter of Newman, Ill., brought us messages in song. Seven persons united with the church. Beginning June 25, Bro. Erbaugh and Miss Porter held a one-week revival service at our mission church at Arbor Hill. Nine members united with the church at this meeting. Baptismal services were held at our church on July 3.—Lois M. Cline, Staunton, Va., July 26.

**North Mill Creek.**—Pastor P. I. Garber closed a series of meetings at the Brake church on July 23. The attendance and attention were good throughout the meeting. As a result of the meeting ten members were received by baptism.—Gracie A. Shreve, Petersburg, W. Va., July 31.

### West Virginia

**Valley River.**—Our congregation gave a reception for our new pastor, Bro. Norman Seese, and family. Our former pastor, Bro. Robert Byrd, resigned to accept a pastorate in Canada. We met in council recently and adopted some plans for reaching the goal we have set in making our church budget. Bro. Seese held a two weeks' revival meeting for us; as a result of these meetings our members have been strengthened. We held our love feast at the close of the meeting. Bro. W. Harold Row was with us on July 24 and gave a message. The vacation Bible schools were well attended and much interest was shown by the community. The schools were under the direction of Bro. Seese. The young people have planted a garden for C.P.S. The women's work has been sewing for the children of Greece and is starting to make bed clothing for the victims of a tornado that passed through our vicinity recently. Bro. Frank Crumpacker was with us on July 30 and brought the morning message; in the evening he showed pictures of China. Most of our young people are planning to attend Camp Hope, which convenes July 31.—Aug. 5.—Ermina Miller, Junior, W. Va., July 31.

# Beginning of the Year

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‡Seals for No. 83 (Noah's Ark) are different. There are 13 seals, each representing one pair of animals, packed 8 of each seal to the package.



# GOSPEL MESSENGER

Volume 93

SEPTEMBER 2, 1944

Number 36



(C) G. A. Douglas from Gendreau, N. Y.

L A B O R D A Y , S E P T E M B E R 4





## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER . . . Editor  
H. A. BRANDT . . . Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 2, 1944

Volume 93

Number 36

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# Around the World

**Compulsory military training** after the war for both boys and girls, beginning with the eighteen-year-olds, has been advocated by Mrs. Franklin D. Roosevelt. She says the training should emphasize citizenship responsibility.

In 1943, more than 2,450,000,000 gallons of legalized liquor were sold in the United States, a more than one hundred per cent annual increase per capita in ten years, according to The American Business Men's Research Foundation.

**Supplies sent to Greece** since Aug. 7, 1942, "have literally saved the Greek nation, providing daily food rations for 3,000,000 to 5,000,000 persons," according to a statement by Spyros Skouras, national president of the Greek War Relief Association.

**Bishop Paul N. Garber**, who recently was selected to head the Methodist church's reconstruction work in nine European countries, has announced that \$25,000,000 will be spent in reviving churches, restoring property and meeting the needs of war-torn European peoples.

**China's fight against illiteracy** has been intensified with the promulgation of a new law which provides that all children between six and twelve years of age shall receive free basic education at public schools and in all counties there shall be one public school for every pao. A pao consists of 100 to 150 households.

**Interested in improving** relationships between racial and religious groups, Rev. A. Ritchie Low of Johnson, Vt., initiated a program which made it possible for seventy-nine Negro children from New York's crowded Harlem to spend a two weeks' vacation in the hills of Vermont. They were distributed among white families, mostly farmers, of all faiths in twenty-two towns of Vermont.

**Two mobile churches** are to be attached officially to the Royal Army Chaplain's Department for use in France in out-of-the-way places where no chaplain is available. Regular army trucks were converted for the purpose. The interior of each truck is lined with polished oak and fitted with a movable altar. A public address system and recordings of bells and hymns are included in the chaplain's equipment in the trucks.

The sum of \$50,000 has been appropriated by the Methodist Board of Evangelism to cover this year's cost of sending the Upper Room, a devotional publication with a circulation of three million, to chaplains for distribution to men in the armed forces.

A reduction of 15,000 in the physician population available to civilians by 1948 is likely if the present policy of not deferring premedical and medical students is continued by Selective Service, the Council of Medical Education and Hospitals of the American Medical Association points out.

The establishment of "classrooms on wheels" to extend special educational services and techniques to rural schools and communities has been proposed by Dr. Frank Cyr, professor of education at Teachers College, Columbia University. Rural America must be reckoned with in any plans for postwar education, Dr. Cyr said.

Twenty-five of the states and the District of Columbia increased in population between April 1, 1940, and July 1, 1943, and the other twenty-three states had decreases, according to a Census Bureau report. Southern and western states gained more than 4,000,000 inhabitants, while the Northeastern states and north central lost about 2,000,000 in the three years, largely because of heavy migrations due to the war.

From the American headquarters of the World Council of Churches comes information that in the majority of cases it has been possible to maintain contact with the churches on the continent of Europe. Despite the difficulties of traveling and correspondence, World Council secretaries have visited some nine countries, and visitors to the World Council office at Geneva, Switzerland, have come from at least as many.

Two of the quarterly comic books are carrying features prepared by The East and West Association. In World's Finest No. 15, on sale on newsstands beginning in July, Johnny Everyman makes friends and has a good time with people in any country among any race. In Comic Cavalcade No. 8, on sale beginning in September, the scenes are in various countries and the action that of co-operation between peoples of different nationalities.



## Editorial

### "Laborer"

Our forebears, Father Adam and Mother Eve, got off to a rather poor start. As a result they lost their beautiful home and their easy surroundings. From thenceforth it was to be only in the sweat of their brows that they should eat bread, they were told. Their climate was hot and as they wiped the sweat generated by their toil they felt that the price of their mistake was high.

But wiping sweat has not been without its blessings down through the years. Working in gardens is great fun and the perspiration which falls upon well-kept rows is cheerfully expended. For from such toil come luscious vegetables for the table, family fellowship across the garden rows, and the joy of co-working with nature and with God.

Yet there is an important element necessary in this labor if it is to reach its highest satisfaction. It helps much when a man has the consciousness that he is working on his own acres, that he is surrounded by his own family and that his work is

to provide for them. This does not mean that he shall not also provide for other hungry mouths or work on other acres; but man is at his best when he has a little spot which he can call his own home. There the sweat of his brow is cheerfully expended.

In our world we can soon say that most of our people do not have homes. In fact, we have begun to designate our people in terms other than "men." We have soldiers, executives, students, politicians, laborers. This last designation is coming to be a sad one, for these laborers belong to companies; the companies belong to executives, stockholders, and trusts. The laborer owns no land, has no home, completes no finished product, generates his sweat for purposes not entirely clear to him and for people whom he does not know. His number becomes legion; his dissatisfaction becomes great.

In Africa the writer saw such a system growing and he sorrowed because of it. In the beginning primi-

tive man worked his little plot of land, garnered his crops and when he had reached an adequate age he sat with honor among the elders. His toil was heavy and his perspiration copious, but it was expended for those whom he knew and loved. The name by which his tribesmen were called could be translated "Men" or "The Men." But one day after his land had become a colony his people were no longer "The Men"; they became known as laborers. Then the light went out of his eyes and his step lost its sprightliness. Out of his discouragement he said, "I have become only a laborer." In the past generation many men in America became only laborers. More recently some of them have been willing to say, "We will let others think and plan for us. We will fill out forms and do as we are told." This is the result not of labor but of the system under which we labor.

The position of the worker is not an ignoble one. He who can do things with his own hands is blessed. Many of us must work all day in factories and business establishments but it is well when we can go in the evening to our own homes and dampen our brows in our own gardens and do numerous odd jobs about our own homes. This gives a sense of home and family and helps us to live more abundantly. If we seriously planned for it we could progress as a people in the direction of home ownership and a wholesome emphasis upon family life. Not only could this be true in America but it could and should be true everywhere. Better living and working conditions could exist in all parts of our world if we really willed it so.

But willing it so includes several conditions.

1. We will need to help other people secure for themselves such benefits also. Helping others, particularly helping other nations, is a good way to get ahead ourselves. This is a law of trade and of religion.

2. We will need to remove the "class" idea which has given rise to a "special privilege" philosophy.

3. We will need to rise above our prejudices.

4. We will need to be wholly unselfish.

5. Or to say it much more concisely, we will need to be Christian.

D. W. B.

## Thinking About the News...

### Who Is to Blame?

A Negro soldier, who before he entered the army had been assistant business manager of the Tuskegee Institute in Alabama, got on the bus the other evening in Durham, North Carolina, and took a seat in the middle section. The driver roughly ordered the soldier to go to the rear; he hesitated until the driver shouted, "Go to the rear or get off!" The soldier went to the rear, but soon got off and came forward beside the bus to call the driver a "4F" and to question him as to why he was not in the army. The driver thereupon whipped out a revolver, shot the soldier twice and drove off. Later he gave himself up and was released on \$2,500 bond. The soldier died before he could be admitted to a hospital.

The writer has had this occurrence on his mind for the past three days. Several questions persistently urge for answers:

a. Why did the soldier have to go to the rear? He was a man of education and culture if that has any bearing on the case. Even to some of us who were born south of the Mason and Dixon line the answer to that question has never become clear.

b. Why did the bus driver carry a gun? He was not an officer and apparently his emotional reactions were not sufficiently controlled to make it safe for him to be abroad with a lethal weapon. Other bus drivers also carry them, we are told. Does it mean that regular law enforcement has broken down? What freedom can the bus driver's gun protect?

c. Why did he shoot? Who had taught him that shooting is the way to protect one's dignity?

d. Who is to blame for this tragedy? The bus driver in part, for he should have been ruled by bigger things than those which controlled him; the home and school which tried to educate him, for he is a product of their teaching; the church in America which through these years has failed to impress even in this "land of the free" the "oneness" of our Christian faith.

"Our Father . . . forgive us as we forgive . . ." (Matt. 11:2-4).

D. W. B.



# THE CHURCH

## *and the Laboring Man*

FOSTER B. STATLER

### The God of Justice

As one reads the Old Testament, he cannot fail to be impressed by how the prophets champion the cause of the poor and oppressed. Isaiah cried out against those who "grind the faces of the poor" (3: 15). Amos is heard as he lifts his voice against the injustices of the people of privilege in his day to whom he refers as "ye who turn judgment to wormwood, and leave off righteousness in the earth" (5: 7), "that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall" (6: 4).

No less condemnation fell from the lips of Jesus upon those "which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation" (Mark 12: 40). Turning to James, the Lord's brother, we hear a most scathing rebuke of the rich: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (5: 1-4).

God champions the cause of the oppressed. This does not mean that God is a partisan God, the God of the poor as over against the rich, the God of a class. He is the God of all men. What it does mean is that he is a God of justice whose concern and passion is that justice may be done and the spirit of brotherhood may be lived out among all men.

This must be the attitude of the church. It must hold all within the fellowship. When the church becomes the church of a class, whether underprivileged, middle class or rich, it ceases to be the church, for the church is made up of believers of every race, nation and class. The



laboring man, too, must feel at home in the church.

What then shall be said about the church's relation to the laboring man?

### Concern

First, the church must see to it that it has a genuine concern for the laboring man. The tie between them is not very strong. It is said that years ago Theodore Parker invited the working people of his community, who did not attend the church, to a supper. He told them to come in their working clothes or any way they wanted to come. They came and ate together. After eating, Dr. Parker talked with them, asking them among other things, "Why don't you come to church?" They replied, "The church isn't for the likes of us." Many working people feel that way today. That is a challenge the church must meet.

The church's concern will not express itself in approving everything which labor demands or does. The church is the representative of God and must express his mind, his will, his judgment upon all of life.

What the laboring man at his best wants is justice and what he has a right to expect of the church is that it take its stand on the side of justice. The laboring man in these days is not satisfied with mere sentiment, the passing of resolutions or the promise of "pie in the sky by and by." He wants justice and the concern of the church must be a concern for justice. This does not mean



Farmer, ditch digger, roadmaker—black, yellow, white—the church must hold them within her fellowship.

that everything the laboring man asks for is always just.

### Understanding

In the second place, the church needs to try to understand the organized labor movement.

So often fine Christian people look with nothing but criticism upon the labor movement. They feel that if the demands of organized labor are met, it will mean only increased living costs for them. They see only the excesses, wrongdoings and extremist actions of certain labor groups. These are by no means to be condoned by the church. But they must not blind us to the deeper meaning of the labor movement which is a struggle for justice. If the church shows no interest or understanding of this movement, it will almost certainly become increasingly irreligious if not anti-religious.

Fortunately there are signs of increasing understanding between the church and labor. Missions to laboring people and conferences between industrialists, labor union representatives and ministers point in that direction.

The summer before last it was my privilege to attend an industrial relations institute for church leadership held at the University of Wisconsin. There representatives of labor unions and ministers lived in the same house, ate their meals together, played with each other and discussed matters including relationships be-



tween the church and labor. It was a rewarding experience, making for mutual understanding.

In local communities, ministers can come close to this problem through contact with local labor leaders who are usually open to such approaches. Such a book as *Do You Know Labor?* by James Myers should be read by the ministers and many laymen in our church.

#### Reconciliation

In the third place, the church can render a ministry of reconciliation between management and labor and between urban and rural workers. There are increasing tensions in these areas. They need to be reconciled. The Church of the Brethren is especially fitted for such a role because of its teaching and use of Matthew 18. We believe that the conflicts between individuals, groups and nations can be solved by the method of love and understanding. The Christian spirit applied to life situations is the great dissolver of differences. Capital and labor need that spirit. All organization will ultimately be futile, arraying one class against another, unless the spirit of Christian love is brought to bear upon it. Life's relationships will bog down without it. It is the intangible something which is in-

dispensable to better human relations. The church is called upon to minister that spirit in this area of life too.

#### Giving the Gospel

Finally, the church must not forget that its primary obligation is to preach the gospel of God's redeeming love to the laboring man. He too needs God. He too has hungers that can be satisfied only by him who is the Bread of Life. He too needs salvation and fellowship.

A church social was being held in the church of a great city where families were crowded together in apartments with little or no fellowship. Standing on the edge of a group of several hundred working people who were enjoying the fellowship of the evening, one man turned to the minister and said, "I love this. Do you know that this makes my little apartment a bigger home and my family of four a greater family?" Yes, the concern of the church for the working man must not exhaust itself in seeking justice for him in the material things of life, for he too is a man who "lives not by bread alone" but needs the fellowship of the church, the salvation and wholeness of life which Christ alone can give.

*Mt. Morris, Ill.*

mother and the ancestors before them have done much to bequeath these elementary qualities to us; but that which runs them into us, the clinch which makes them actually ours, and adds to them as the years go by, and keeps them ours—that depends on our own plod, our plod in the rut, our drill of habit; in one word, depends upon our 'drudgery.' It is because we have to go, and go, morning after morning, through rain, through shine, through toothache, headache, heartache to the appointed spot, and the appointed work; because the schoolboy's lesson must be learnt at nine o'clock without a slip; because the goods must tally exactly with the invoice; because the accounts in the ledger must square to the cent; because good temper must be kept with the children, customers, neighbors, not seven, but seventy times seven times; because the besetting sin must be watched today, tomorrow and the next day; in short, without much matter what our work be, whether this or that, it is because, and only because, of the rut, plod, grind, humdrum in the work, that we at last get those self-foundations laid of which I spoke—attention, promptness, accuracy, firmness, patience, self-denial and the rest."

It is hard for people of leisure to believe in the necessity of drudgery but most of the people of the earth know it well because they have little time for leisure. The requirements of getting food and clothing and shelter take nearly all of their time. And it has always been so. Had we been able to avoid the war we might have had, with science and invention, the blessings of the shiny new mechanical tools to do most of our drudgery. Maybe some day the common people can have them. But the problem of food for the next two decades will not depend so much on tractors as it will on drudgery with simpler tools—unless we want and are willing to fit in with the political system which controls the power tools.

This shows up in C.P.S. camps sharply. Intelligent men with consciences against killing reason logically: With a bulldozer to handle dirt by the yard, why bother with a shovel? But if the bulldozer is needed for war purposes, the C.P.S. men have to use the shovel. If the air drill is needed, they will have to use the tempered bar and sledge. This sometimes causes acute suffering and frustration. One of the

## Drudgery . DAN WEST

Play gives us what we want directly. Work holds a promise ahead of us, but drudgery neither gives what we want nor offers real promise. It is something that just has to be done and it is unpleasant.

More than half a century ago William E. Gannett preached a sermon entitled *Blessed Be Drudgery* and he insisted that culture comes through this drudgery. Then he listened to somebody growl: "Culture through my drudgery . . . keeping house or keeping accounts, tending babies, teaching school, weighing sugar and salt at a counter, those blue overalls in the machine shop [or on the farm]—have these anything to do with 'culture'? Culture takes leisure, elegance, wide margins of time, a pocketbook; drudgery means limitations, coarseness, crowded hours, chronic worry, old clothes, black hands, headaches; culture implies college life, a daily paper, a monthly magazine, the circulating library, and two gift books at Christmas. Our real and our ideals are not twins and never were. I want the books, but the clothes basket and the children want me. I crave an outdoor

life—and I walk downtown of mornings to perch on a high stool till supper time. I love nature, and figures are my fate. My taste is books, and I farm. My taste is art, and I correct grammar. My taste is science, and I measure tape. I am young; I like to stir. The business jogs on like a stagecoach. Or I am old; I am getting gray over the ears, and like to sit down and be still: but drive of the business keeps both arms stretched out full length. I did not choose my calling, but was dropped into it by my innocent conceit, or by duty to the family, or by our hasty marriage, or a mere accident wedged me into it. Would I could have my life over again; then whatever I should be, at least I would not be what I am today!"

After listening to this the preacher replied, "Our prime achievements are due to our drudgery. . . . When we were small, mother had a way of harping on them, and father joined in emphatically, and the minister used to refer to them in church. . . . These are the qualities which they tried to tuck into us when they tucked us into bed. . . . Father and



hardest lessons for an intellectual to learn is the necessity of much drudgery in a world like this.

The next hard lesson is to get and hold some deep meaning to all this drudgery. The nazis learned how to do it and so did the communists; then people willingly and cheerfully underwent all kinds of hardship for the sake of their cause.

Christians have been much slower to learn this. During the cathedral building age part of it got done but not in recent centuries. This is the task of the church; to develop a better cause than the communists have produced; to be honest with all the persons who have to do the drudgery and then to show those who must endure it the essential meaning. This means getting closer to the poor and sharing their burdens. It means spreading the necessary drudgery and eliminating the unnecessary drudgery. It means recognizing the respectable Christian who condemns his brethren to drudgery he will not help to bear as a sinner—however good may be his intentions. If the church can do this it can bring labor to its rightful place—not as a curse but as a necessity for abundant life now, in both physical and spiritual terms. Once we have shared drudgery willingly we may build a world where life can be abundant on a higher plane.

Goshen, Ind.

## Religious Fixation

PAUL THOMPSON

Fixation is arrested development. It can be seen in all levels of life: vegetable, animal, mental, spiritual. Fixation is a bad condition, for it is a kind of living death, and eventually produces death. Growth is the law of life; when it ceases, death begins to reign.

Fixation is a psychological term meaning the inability to leave past experiences behind and go forward to new ones that should come in normal growth. It is mental and spiritual arrestment! Upon reaching a certain stage of growth the person becomes satisfied and refuses to advance in spiritual stature. He first becomes stagnant; then he begins to decay. Mental and spiritual collapse is the end result.

The first recorded example of spiritual fixation is that of Lot's wife. Some of her children were burning to death in the great conflagration of the wicked cities of Sodom and Gomorrah. God commanded Lot and his family to leave

the cities and seek refuge elsewhere. Lot was willing to go, but his wife hung back because she loved her wicked friends, her disobedient children and her old sinful life. Her love for these things overcame her and she looked back. She is still looking back if the elements have not carried her away to oblivion.

Peter, James and John would have had a fixation on the Mount of Transfiguration if Jesus had not compelled them to go with him down into the valley of service and into new spiritual experiences.

Many Christian people since have had momentary, satisfying, religious experiences and have been willing to spend the rest of their lives at that place. Some few have caught sight of new and better experiences ahead and pressed on toward the mark of the prize of the high calling in Christ Jesus.

Only the latter are fit for the kingdom of God, for he who has put his hand to the plow and looks back is not courageous enough for Christian service.

Burnettsville, Ind.

## Labor Sunday Message

The Federal Council of Churches presents the following message to the Christian people of America. We believe it contains much of value and therefore present it for consideration.—Ed.

The purposes which Jesus Christ announced as he began his ministry are today, as in every day, a charter for his church: "to preach the gospel to the poor, . . . to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Loyal to his purpose, the church must have an active sympathy with all who are in any kind of need, suffering from any form of injustice or struggling for a better life. . . .

Therefore, the Christian church, proclaiming the essential worth of personality, would be remiss in its solemn duty did it not reaffirm again this Labor Day its belief that a Christian society is under sacred obligation so to organize itself that every one willing and able to work may be guaranteed some meaningful occupation. . . .

Thoughtful Americans are looking beyond the present crisis and formulating plans that will guarantee a greater security in the postwar world. Failure of society so to organize itself as to achieve such security would constitute the admission that the ends now being fought for at such staggering cost in lives

and materials are not worth maintaining once the sacrifices have been made and the victory of arms assured.

In order to maintain full employment in peacetime, the problem of production must be tackled along three main fronts. Organized labor should be encouraged to maintain and strengthen its recent great gains which have already helped to raise the general level of living. At the same time, labor is under the solemn responsibility so to discipline itself as to merit the approval of fair-minded people. Responsible labor leadership must make its contribution to the common good on the basis of justice to the employer and to the general public as well as to labor.

But steady employment in the postwar world will depend also on the full co-operation of management. Management is likewise under obligation to place the common good above its own selfish interest. American businessmen will meet their full responsibility only as they direct their great ingenuity toward meeting consumption needs on a world scale.

Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy. Any tendency toward a narrow isolationism or economic imperialism on the part of industrial leadership would constitute a betrayal of the millions who are making such sacrifices on the world battlefronts, and would constitute a step toward World War number three. Our churches as part of a world-wide fellowship could not but resist such a development. We appeal, therefore, to management and labor alike to co-operate wholeheartedly in a vast program for world-wide peace and prosperity. . . .

An economy that is planned to serve the consumer promises the greatest security, because the differences arising between labor and management can best be solved by a reference away from either group to society at large. All unite at the point of their consumer interest.

The church is not called upon to devise schemes of social organization or technical plans for industry, but it must manifest its deep concern for the spirit and motive of our economic life. In order to be true to its Lord, who "came not to be ministered unto, but to minister," it must constantly urge service to the common good.



## Home and Family

# The Education of a Prophet

H. A. BRANDT

### IV. Strange Ordeal at Bethel

At home after the storm Amos knew that the world about Tekoa would soon be green again, that the herdsmen would lead forth their flocks to pleasant pastures and cause them to drink and rest by still waters.

But the voice that came to Amos out of the storm rang through his mind like a refrain. He had heard words he could not forget. So he went no more with the shepherds. He left off following mere sheep and turned northward to Jerusalem, and went from there to the regions of Israel, thinking always of the poor who had become poorer and the rich who had no heart of mercy. As he circled through the land his indignation grew. He came at last to the ascent to Bethel.

Now in those days Bethel was a splendid city with a great temple. Amos mingled freely with the crowds who came up to worship. Sometimes he saw the faces of one or two he recognized. Yet he talked little with them, and they saw that his mind was in the net of some deep purpose.

Thus it happened that at the hour and season when the multitude was greatest Amos stood in the chief court of the temple and cried—

"The Lord will roar from Zion and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."

Some who were near turned to see what manner of man might be speaking.

One said to those near by: "He is a rough countryman from the wilderness. Why should he speak of Zion and Jerusalem at Bethel?"

To this another made reply: "The man is beside himself. No one in his right mind would speak thus in the courts of the temple of Israel."

Then a third listener made bold to say: "Is not this the fig gatherer from Tekoa? Is he not the one who sought to ransom a certain innkeeper who had fallen into the hands of Neshor, brother of Amaziah?"

"He is a strange character," ventured the first of the three, shaking his head gravely and preparing to pass on.

Then the third listener urged: "Come, let us wait here and see what he says. It is not every day that a shepherd, even from Judah, dares to speak against the powers in Bethel."

Even as these words were spoken

the voice of Amos rang out above the sounds of the temple court—

"For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron. . . . I will send a fire into the house of Hazael. . . . The people of Syria shall go into captivity unto Kir, saith the Lord."

"That is good and safe," remarked the first listener. "The Syrians could stand some punishment and they are far away."

"But listen," said one standing near, "the prophet is now speaking against Gaza!"

Meanwhile, as Amos continued, many others began to look his way and wonder at the things he said.

"Thus saith the Lord," thundered Amos, "for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof."

While more and more of the multitude turned to listen and marvel, Amos proceeded with his denunciation of the enemy peoples round about.

"For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity. . . . For three transgressions of the children of Ammon, and for four. . . . For three transgressions of Moab, and for four. . . . For three transgressions of Judah, and for four, . . . I will send fire upon Judah, and it shall devour the palaces of Jerusalem."

"Your prophet has certainly made the circuit of the nations," commented the first listener, "but he was wise enough to keep away from Israel—"

"He is not finished—" interrupted one standing near.

Suddenly Amos was speaking again, surprising every listener with the words: "For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver and the poor for a pair of shoes, that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek—"

"These men from Judah are a fearless lot," exclaimed the first listener. "I shall hear him through."

Many were astonished at his words as they listened to Amos, and most of all when he drove toward his climax with his denunciation of Israel, saying as the spokesman of Jehovah—

"Also I brought you up out of the land of Egypt. . . . And I raised up your sons for prophets, and your young men for Nazarites. . . . But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not. . . . Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself."

For some moments there were confused murmurs as Amos finished. Many of the common people had heard him gladly, but the chief men were perplexed and even angry. But shortly Amos was swallowed up by the surging crowd and his message nothing more than a memory in the hearts of a few.

Elgin, Ill.

To be continued

### Take Stock Often

CHESTER E. SHULER

A man went to a real-estate agent and said that he wished to sell his home. He asked the agent to prepare an effective advertisement for the newspapers describing the house and lot which he had for sale.

When the advertisement had been prepared, the agent brought the copy to his client for his approval.

"Read that again," the client said. The agent read the description.

"I don't think I'll sell that place after all," the man said. "Why, I have been looking for a home just like that all my life, and I didn't know I owned it!"

How easy it is to look at some other person's blessings and quite fail to see our own! It is a fine idea to take stock of our possessions in Christ from time to time—and be thankful. We may find that we already have much that we've been longing for.

Harrisburg, Pa.



# ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, September 3**

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**Sunday-school Lesson.** Saul Rejected—1 Sam. 15:10-23. Golden Text, Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. 1 Sam. 15:23.

**Christian Workers.** The Worker and His Task.

**B. Y. P. D.,** Retreat to Advance.

## Gains for the Kingdom

One baptized in the Olivet church, Ohio.

Seven baptized in the Concord church, Va., Bro. J. T. Glick, evangelist.

Seven baptized in the Osceola church, Mo., Bro. Ralph Skaggs, pastor.

Two baptized in the Reedley church, Calif., Bro. Bruce H. Flora, pastor.

Nine baptized in the Middlebury church, Ind., Bro. C. D. Bonsack, evangelist.

Seven baptized in the Walnut Grove church, Pa., Bro. J. A. Robinson, pastor.

Four baptized in the Danville church, Ohio, Bro. Daniel M. Brumbaugh, pastor.

Six baptized in the Loch Lynn church, Grantsville, Md., Bro. Lawrence Bianchi, evangelist.

Five baptized in the Crab Run church, Bro. Ernest Muntzing, evangelist, Bro. Paul G. Sanger, pastor.

Twenty-four baptized and three reconsecrated in the Mountain Valley church, Tenn., Brother and Sister B. M. Rollins, evangelists.

## Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. D. R. McFadden** of Smithville, Ohio, Sept. 10 in the West Goshen church, Ind.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Aug. 20—Sept. 3 in the Oak Dale church, W. Va.; Sept. 12-24 at Blissfield, Mich.

**Brother and Sister Harold R. Myers** of Garrett, Ind., Sept. 11-24 in the White church, Ind.

**Bro. Lawrence Bianchi** of Park Hill, Pa., Sept. 3-17 in the New Philadelphia church, Ohio.

**Bro. Russell K. Showalter** of Brandonville, W. Va., Aug. 20—Sept. 3 in the Salem church; Sept. 10-17 in the Glade Union church; Sept. 17-24 in the Mt. Dale church—all in the Sandy Creek congregation, W. Va.

## Personal Mention

**To Bro. Bruce H. Flora** of Reedley, Calif., we express our thanks for a copy of his interesting church bulletin.

**Bro. Fred M. Hollenberg's** new address is Huntington, Ind., R. 6. He is taking up the pastorate of the Salamonie church of Middle Indiana.

**To the personal note** in last week's Messenger regarding Bro. W. C. Stinebaugh taking up the pastorate of the Pittsburg church of Southern Ohio, we can now add that his new address is Route 6, Pittsburg, Ohio.

**Dr. C. C. Ellis** will hold a week of precommunion services from Sept. 3-10 at the Church of the Brethren, Danville, Ohio. Communion services will be Saturday evening, Sept. 9, 7:30 o'clock. All those residing near by are urged to attend.

**Bro. E. H. Weigl** of Wichita, Kansas, paid us a visit at the Publishing House recently. He had been visiting his brother in Mt. Morris, he said, and took this occasion to run out and tell us that he takes the Messenger and usually likes it but not always.

**Mrs. Edgar Miller** made a recent trip to Elgin for a brief visit. Mrs. Miller was an employee of the General Boards for some time before her marriage. She will be remembered by those who worked with her as Ruth C. Sollenberger. She said it was good to be back among her friends again.

**Bro. Wilbert G. Beeghly**, now of Pittsburgh, Pa., but formerly of Somerset, Pa., was a Publishing House visitor on a recent Thursday. He was on his way to the Beeghly reunion at Waterloo, Iowa. Looking through old Messenger files while at the House he was able to find more and more Beeghlys.

**Bro. A. C. Wieand's** article, What Is Sin? will appear in the Vindicator, according to an asking recently received from J. M. Kimmel, publicity agent for that magazine. The Vindicator is the paper of the Old German Baptist Church. We are glad to share in this manner with them.

**Sister Victoria Stoneburner** of the Pleasant Dale church of the Middle District of Indiana was a recent visitor to the Publishing House. She took opportunity to pay us her first call while visiting her relatives, the Edwin Grossnickles. Bro. Grossnickle is treasurer of the General Mission Board.

**Bro. O. H. Feiler** writes to tell us that his address is changed to 731 South Ave., Grand Junction, Colo. He kindly tells us further that he is clipping editorials for his scrapbook and asks for additional copies of certain Messengers to share with his friends. It makes us feel good to know that the Messenger is being used.

**Bro. D. B. Blough** of Friedens, Pa., a relative of the many Bloughs who serve so widely in the Church of the Brethren, was a recent caller at the Publishing House. This was his first visit, he told us, and he is enjoying it. Part of the enjoyment is due to the opportunity this trip has given him to renew acquaintance with his cousin, Mrs. J. E. Miller of Elgin.

**Bro. Charles Dumond**, pastor of the Waterloo City church, Iowa, writes that they have a very fine, friendly church group there, and urges that all who have relatives or friends who have moved into Waterloo and have not affiliated themselves with the church write him their names and addresses. His address is 1203 Randolph, Waterloo, Iowa.

## Miscellaneous Items

**Spring Run church**, Middle Pennsylvania, has the annual home-coming scheduled for Sunday, Sept. 10. It will be an all-day meeting. This word comes from Bro. Lawrence Ruble, elder.

**Ministers** sending wedding notices to the Messenger should be sure to give the new home address of the newly married couple. We are now sending free to such a three months' subscription to the Gospel Messenger.



**The North Liberty church, Ind.,** will hold their harvest meeting Sept. 3. Bro. Russell Weller of Decatur, Ind., will be the guest speaker at the morning and afternoon services. Dinner will be served at the church.

**The Nappanee, Ind., Church of the Brethren** will hold its harvest home meeting on Sunday, Sept. 10. Bro. J. W. Grater of South Bend will be the speaker of the day. A basket dinner will be served. All former members of the church and all friends are invited to attend.

**Annual home-coming day program** of the Green Tree church, Oaks, Pa., will be held Sunday, Sept. 10. Services at 10:30 a. m., 2:30 and 7:30 p. m. Dr. Edgar S. Kiracofe, professor of education at Juniata College, will be the speaker. Special musical numbers throughout the day. Basket lunch at noon.

**The Blue River church of Northern Indiana** will hold its annual home-coming and harvest meeting Sunday, Sept. 10, with Bible school at 9:30 o'clock and sermon at 10:30. Bro. J. S. Zigler of the North Winona church is the speaker. Basket dinner with an invitation to "our many friends and those who have worshiped with us in the past." This word from Bro. L. U. Kreider, the pastor.

**Normal living,** not abundant living, was the theme of study for a group of twenty, including some Brethren, which met recently for sixteen three-hour seminars led by Ralph Borsodi at Oberlin Seminary in Ohio. Their study, they report, was very helpful and stimulating to them. Further information about it can be had from Mildred Jensen Loomis, a frequent contributor to this page, at Brookville, Ohio.

**The American Council of Churches** says in its Labor Day message: "The basic problems we face: greed, hatred, bitterness, intolerance, all stem from the cancer of sin in the human heart. These terrible forces can be broken only by the power which the Almighty has promised to give to all men in His Son, the Lord Jesus Christ. If a mighty revival, a return to the Old Book, should break out in the labor movement of America, labor could make its greatest and most lasting contribution to our free American society. The power of God as manifested in the Gospel of Grace must be given a fair chance and trial, or our postwar era will culminate, in confusion and darkness, with the loss of those very liberties for which labor has so long struggled."

**Wanted:** girl to work for few months on an Indiana farm, helping with housework and care of children. Write Brethren Service Committee, Elgin, Ill.

**A copy** of the *Social Recreation Primer* by Tully has been mailed to either the local church literature representative or the Sunday-school superintendent. Those who are interested in seeing or securing this useful book on recreation in home, church or community groups, should contact the literature representative or your Sunday-school superintendent.

**"The work camp** at Gahagen in the Shade Creek congregation of Western Pennsylvania was a great blessing to us. It was directed by Brother and Sister William Willoughby. It lasted about seven weeks. During that time a town playground was erected, four weeks of Bible school conducted, the interior of the church painted and varnished, the church ceiled on the outside, a sign made for the church, steps terraced and a foundation sunk for a chimney. Meetings were held for townspeople and directed recreation for the children. These directors were assisted by a group of loyal girls from various parts of our brotherhood." So writes Sister Edna Ott of Windber, Pa.

**American Friends Service Committee.** "Are you feeding in occupied countries?" is a question asked the Quakers daily in letters from church groups, from teachers and students, and from other concerned individuals in all parts of the country. These communicants are well aware of the appalling malnutrition which war brings to conquered peoples. "If the Quakers are helping the distressed in enemy occupied lands, and if the occupying forces still honor Quaker property, guaranteeing its distribution to those for whom it is intended, then how can we help?" these letters ask.

The answer is definitely "yes," both to the feeding question and to the query on the inviolability of Quaker supplies, insofar as France is concerned. Food is still being sent to France by the American Friends Service Committee with the co-operation of the British and American governments. In four cities in southern France—Marseilles, Toulouse, Perpignan and Montauban—and in Paris, food is distributed by French Quakers whose relief agency is called *Secours Quaker*. Supplementary meals are being given daily, under the supervision of the International Red

Cross, to the school children. This work is the continuation of the American Quakers' work in France which came to an end in November 1942 with the total occupation of France. The nine Quaker delegates to France were then interned in Germany and subsequently repatriated together with the American diplomatic staff and other relief officials. Recently, a report has come through from occupied France telling how French Quakers have been able to continue relief operations.

This small scale feeding is pitifully inadequate, but it is a step toward saving human lives. Food supplies to carry on this work are purchased in Portugal and Switzerland through licenses granted by the U. S. government and paid for by humanitarian Americans. The Quaker office in Madrid reports the availability of sardines in oil, sugar and milk in Spain for the children of France.

Next to food, clothing is the most vital necessity in a war-torn country. Realizing this, the Service Committee is making available ten tons of clothing for distribution in the emergency period directly following military operations. Shoes and clothing for men, women, and children are included in this shipment to be held in readiness in England or North Africa. Many times this tonnage will be needed to help clothe the ragged after World War II. John Judkyn, representing American Friends in London, has just written, "These past two weeks I have been talking with a number of French officials. On one point the French people are all at unity: there is an urgent need for clothing for all age groups, and a particularly urgent need for layettes. I have seen letters which have come back from French civil affairs officers in Normandy reporting the urgent need for clothing, and at present this need seems to be greater than any other. I am sure we shall find that this will be equally true of other countries." To be prepared to answer the call for clothing from whatever corner of the globe the request comes, the American Friends Service Committee is calling upon its sewing groups and individuals to redouble their efforts to send in new and good used garments. As a result, large supplies are being baled and made ready for shipment. All Quaker supplies will be distributed without regard to race, religious or political affiliation of the recipient.



## Brethren Service

### FROM BRETHREN MEN IN THE SERVICE

A Virginia boy, writing from Tennessee, says: "In regard to your quarterly bulletin and as a member of the Brethren Church, I wish to express my deep appreciation for the thoughtfulness and guidance the Church of the Brethren is giving to us servicemen. . . . It makes me really happy to know that so many people back home are already working on the real cause of war and I hope and pray that they may be successful. . . ."

Another pen pal writes: "I think the problem of keeping in touch with those of us in combatant or noncombatant work is very important and one which the church is solving very well. I hope and pray that the war will soon be over so that we may return to our homes and to a church glowing with the fires of service and love for our fellow men. Keep the church for us in all its simplicity and sincerity and love of service for others."

From overseas, an Ohio boy writes: "I was glad to receive your letter. This life itself isn't at all appealing to me, but I feel truly grateful for the fact that I have grown much stronger spiritually. So often when we live in an environment where temptations aren't so great we fail to wake up to the fullness of religion. There is no Church of the Brethren here, but I have been attending Methodist and Baptist churches, and in spite of the limited number of white people I have met many fine Christian people who have taken me in their homes and treated me as fine as ever I could have expected."

A pen pal abroad writes: "Christian fellows in the service are having a hard struggle. Nowhere have I gone that Testaments have not been provided for us, but the trouble is that very few of the soldiers spend their time in reading them. . . . The fellows, however, show respect for the attitude I take, and I often catch them correcting their speech in my presence. . . . I hope that on my return to civilian life I can be of greater help to the church than I formerly was."

From a Virginia pen pal in a Maryland camp comes this: "Our temptations are great, and I can assure you that your prayers and efforts have

helped more than one boy to overcome them. The mere fact that we have people who will depend on us for the rebuilding of the world and for building a lasting peace when this war is over will cause boys to live clean, upright, Christian lives while in the service."

From a Pennsylvania boy in a Michigan camp: "I find the Gospel Messenger even more interesting as I wander throughout the country than at home."

An Indiana pen pal, writing from Louisiana, says: "I have read the autumn bulletin through as all of us in the service do. I never had any idea that there were nearly 10,000 bulletins sent out. . . . I have recently discovered that if one goes to the chaplain he can find out who the boys are that belong to his denomination. They keep them up to date at all times."

From South Carolina by way of a Michigan boy comes this message: "Since I have been in the army I have been a long way from my church and the church of my belief. . . . I have made many new friends, but of course I do not take part in many things they do because I do not think it right. I am very glad I was brought up in a Christian home because it makes life easier in the army or anywhere else."

### Brethren Service News...

A recent study shows that the Chicago hostel of the Brethren Service Committee spent an average of \$4.35 for each of the 1,075 Americans of Japanese ancestry which it helped to resettle from relocation centers. The figures are taken from a study of the work of the resettlement hostel, which Richard Burger prepared as a thesis for his Bachelor of Divinity degree from Bethany Biblical Seminary. The hostel, which operated in Chicago for thirteen months before moving to New York, represented a total cost of \$4,680.

Seven boys from Pittsburgh, seven boys from Cleveland, four from Detroit and one from Kane are spending three weeks in camp during July—as a result of a project of the school of race relations now being held at Camp Kane. The boys—an interracial group—live in tents adjacent to the C.P.S. grounds and their program is conducted by C.P.S. men in their spare time.

Dillon S. Myer, director of the

A fellow from Indiana writes: "Although I have always had my membership in the Presbyterian Church, I have been receiving and reading with interest your bulletins to servicemen. I imagine you were given my name by my grandfather. Your bulletins are interesting and serve to remind the servicemen of the continued interest of the church in their welfare."

A I-A-O in New Guinea writes: "I'm on detached service at a station hospital working in a surgical ward. It's about the hardest work I've ever done—eighty hours a week, but it is what I've wanted and I am quite happy. A lot of it is, on the usual bedpan order; but I've done some dressings, and helped with numerous serious casualties. The best thing is the nonvindictive attitude; one badly shot boy said, 'I wouldn't wish this on anybody, even the enemy!'"

A pen pal from England writes: "In your list of pen pals who have written I have noticed several boys that I know and two of them I have seen and spent several days with. There is nothing like seeing some one that you know, especially this far away from home. I went into town some time ago, and I went through a church that was built in 1250; it is still in good condition."

War Relocation Authority, recently had this comment to make on the work of the Church of the Brethren in the field of resettling Japanese-Americans: "Both the work of the New York hostel and the resolution (passed at the Huntingdon Conference) indicate that the members of your church are bringing into everyday practice the spirit and the fundamental principles of Christianity. Your understanding and efforts on behalf of the evacuees are greatly appreciated by the Secretary [of Interior, Harold L. Ickes] and by this agency."

From Quito, Ecuador, Kurtis Naylor writes: "The big thing at the boys' club the past few weeks has been our literacy campaign. It is patterned after the Laubach system and we have succeeded in securing and training some fifteen university students and young teachers and they are now teaching in the club and giving their time free of charge to our work."



# Our Mission Work

## News Notes From Garkida...

MARY PLATT FAW

### Rain Needed

A planting rain came to Garkida a few weeks ago and as it was late in coming the people hurriedly planted their first crops. Since then there has been no more rain and swarms of locusts and other pests have invaded the country and are threatening to destroy the crops. We are praying for more rain in order that our people may have crops and not be faced with a famine.

### School Farm

The church group and others from the village met early one morning and within two hours' time had planted a large farm for the benefit of the Garkida school. The chief of the village organized the work and provided the corn seed. The group will plant peanut plots at different places a little later, the money to be given to the school fund. This co-operation for the school project is most encouraging.

### Cables From America

The past few months have been bringing us cables from America with the good news of the safe arrival of the Weavers, Heckmans and Studebakers and we hope we shall soon hear the same concerning Clara Harper and Faye Moyer. We have also in our thoughts these days the members of the party that are on their way to us as well as others who plan to come to Africa in the fall. God has kept us in his care and we thank him for taking those of our mission family home safely and ask that he will guide those who are coming to us.

### Village Preaching

The Garkida church has opened preaching centers in ten near-by villages recently and volunteer evangelists are meeting with them each Sunday, holding services. In four villages weekday classes are being held to train the people for covenant and baptism. These are in addition to the villages where work is already in progress.

### Women Learning to Read

A number of women have received the covenant and are nearly ready to receive baptism except for being able to read in the Bible. Classes are held for these covenant Christians three times a week and rapid progress is being made. One group will be ready for baptism in August and another group will wait until next Easter.

Garkida, N. Nigeria, W. Africa.

## What to Pray For

Week of September 2-9

### Bethany Song

(Tune: How Firm a Foundation)

CLARA SHULL

O blest institution, inspired of the  
Lord,  
To glorify God and illumine his  
Word;

Thy purpose how firm and thy pre-  
cepts how true,  
Our deepest devotion we give unto  
you;  
Our deepest devotion we give unto  
you.

To know the Lord Jesus, our earnest  
desire,  
To go forth to serve him and others  
inspire;  
As workmen approved, no shame  
can we know,  
Oh, teach us the message; we will-  
ingly go;  
Oh, teach us the message; we will-  
ingly go.

The harvest is great but the reapers  
are few;

The Lord calls for workers his serv-  
ice to do;

With full consecration, and faith  
strong to dare,

With sword of the Spirit, we conquer  
through prayer;

With sword of the Spirit, we conquer  
through prayer.

O blest institution, O Bethany dear!  
How sweet are thy lessons, thy vi-  
sion how clear!

God sanctify, bless thee, and cause  
thee to stand,

In the pow'r of his Spirit, upheld by  
his hand;

In the pow'r of his Spirit, upheld by  
his hand.

Shall we not make this poem and  
song our prayer for Bethany Biblical  
Seminary each day during this  
week?

## My Missionary Sister

(Florence M. Bollinger)

MILLIE B. RUMLEY

My heart—it went along with you  
As you sailed out to sea;  
And though I had to stay at home,  
My heart set sail with thee.

Your letters are a vivid glimpse  
Of lands I'll never know:  
Of winds and rain and sunsets rare  
Beyond the sunset's glow.

The Master's joy abides with thee,  
Your letters tell me so;  
And I would share his work to do  
As on through life I go.

You give me courage for the work  
He's given all to do.

My Messenger I value most  
When it brings word from you.  
Riffe, Wash.

## Four Missionary Programs

Christian Women in Africa, China  
and India. 5c.

Since the women's work project  
gives to the women and girls on the  
foreign fields, each year a program  
presents the work among them and  
shows the fruitage of such giving.

### Miracles Among Lepers. 5c.

Near Garkida in Northern Nigeria,  
Africa, the Church of the Brethren  
has a large work among lepers in  
co-operation with the British gov-  
ernment and the American Mission  
to lepers. Much information is pro-  
vided in this program.

### Symphonies of Good Will. 5c.

This is a program based on the  
theme of goodwill and understand-  
ing toward minority groups. The  
church has a great task before it to  
help its members as well as others  
to practice the golden rule toward  
people of other races. It is one of  
the most necessary missionary les-  
sons Christians must learn.

### What Shall I Give Him? (Christmas). 5c.

This is a beautiful Christmas pro-  
gram or pageant carrying out the  
theme, What shall I give to Jesus  
Christ? It is adaptable enough to be  
used in small or large groups.

All four of these programs are  
good not only for women's groups,  
but for the entire church.

It is time now to order the four  
programs. Order from the General  
Boards, Brethren Publishing House,  
Elgin, Ill.



# The Church at Work



## The Church and World Order

World Order Sunday, November 12, has been set aside by the churches of America to call attention to the responsibilities of Christians in reconstruction and the building of a peaceful world order. Brethren people, because of their peace heritage, have a special interest in these problems.

The threat of legislation setting up permanent conscription is one of the problems of special concern to Brethren people. Many church groups will want to do something about it. The leaflet on peacetime conscription listed below will help people become informed on this problem and point out means of bringing their viewpoints to the attention of our lawmakers.

The emphasis on world order may be made in a number of ways—sermons, the Sunday-school class discussion, study and discussion groups for children, young people and adults, plays, reading, etc. The resources listed below are available to local church leaders.

### Resource Materials

Below are listed books and pamphlets dealing with problems of peace and world order. Most of them are written in a popular non-technical style. A reading table displaying this and other literature which you have on hand will serve

as an incentive to further study and reading.

**From Victory to Peace**, by Hutchinson. \$1.50. Christian principles as affirmed by church conferences on world order.

**Peace Is the Victory**, by Freeman, et al. \$2.00. A series of articles by outstanding Christian leaders. Excellent for the minister.

**The Coming Brotherhood**, by Dan West. 20c. Deals with the practical problems of everyday living and their implications in the building of brotherhood.

**Pattern for Peacemakers**, by Hassler. 25c. Deals with the dreams of a better world and the finding of a new way of solving difficulties other than the way of war.

**Exit Empire**, by Nash. 25c. Here are the reasons imperialism is on its way out and ways you can help it along.

**The Next Peace**, by Hassler. 25c. A realistic appraisal of the plans now being made for the postwar world and their chances of success.

(The last three pamphlets were written for high school young people but will prove interesting to adults as well.)

**Balance of Power**. 25c. Explores the history and actual operation of the concept with especial attention to the effect of military action. More advanced.

**Coercion of States: in Federal Unions**. 25c. Examines the use and effect of force. More advanced.

**Peacemakers Kits**. 25c. A wealth of stimulating material for young people.

**The Churches and World Order**. 5c. Excellent material for the minister, stimulating and informative. Prepared especially for use on World Order Sunday.

**Six Pillars of Peace—A Study Guide**. 20c. A study guide for adults.

**A Guidebook for Action**. 8c. To be used in connection with Six Pillars of Peace.

**The Christian Family and World Order**. 5c. Discussions for the family on attitudes and actions in the home which have their counterparts in relationships between nations. Good for family worship.

**Children and World Peace**. 10c. Excellent for parents and leaders of children. Recommended for study in children's workers and parents' groups.

**Peacetime Conscription**. 5c. Information and guidance for action on a problem of real concern to peacemakers.

**Pacifica Views**, a weekly publication by Pacifica Associates, P. O. Box 65, Glendora, California. Yearly subscription, \$2.00. Pacifist views on world affairs.

Other resources are listed under postwar planning in the Christian Education and Missionary Literature Catalogue.

### Plays for These Times

A good play is a most effective means of teaching and lifting up values. The following plays touch some of the basic problems in the building of peace. Copies may be ordered for examination from the Brethren Loan Library. Send five cents postage for each two plays ordered.

**Burnt Offering**, by Mary P. Hamlin. 1 act. 3 m., 3 w., girls. 35c. Royalty \$5.00 when no admission is charged; \$10.00 if admission is charged. This play vividly represents the destruction to which pride and false honor can bring the beauty and love of life.

**Early American**, by Marion Wefer. 1 act. 3 w., 3 m. Int. 35c. Six or more copies must be purchased for permission to give the play. The play centers around the conflict between the munition-making father and his pacifist son. Appropriate at the present time in insisting on the democratic principle, "He has a right to say it."

**The Friendly Kingdom**, by Dorothy Clarke Wilson. 1 act. Large cast of men and women. Int. 35 min. 35c. An effective simple play presenting the neighborly manner in which nations could prosper and avoid war. Particularly suitable for audiences of young people and children.

**The Inevitable Hour**, by Thomas E. Byrnes. 1 act. 7 m., 2 w., 1 boy. Int. 35c. Ten copies must be purchased for permission to give the play. This play lays the responsibility for war on the shoulders of the citizenry and political-industrial leaders in a clear analytical fashion. Good drama and appropriate at the present time.

**It Is Time**, by Fred Eastman, et al. 1 act. 9 m., 3 w., several nonspeaking parts. 40 min. 35c. Royalty \$5.00. Modern and Biblical costumes. A military chaplain has a deathbed experience and vision which causes him to renounce militarism.

## It Occurs to Me . . .

RAYMOND R. PETERS

Last Sunday I was at Cumberland, Maryland, and got an idea. (Good ideas are precious and we need to hold on to them.) The Cumberland church has a Sunday-school class that meets at 6:45 p.m. It is designed for those who because of work or other reasons cannot attend in the morning. The project has been going for some months with a successful record. People from both adult and youth classes attend and they study the same curriculum used on Sunday mornings. The teacher is a prominent member of the high school staff, and he is enthusiastic about the project.

IT OCCURS TO ME that church leaders would be wise to adjust the program to meet the needs of the community. So many people are on shift work now. Perhaps we will need to hold a number of public meetings, scheduling them for different hours on Sunday and throughout the nights of the week. There is a tendency to have "services as usual" but we cannot progress that way. Creative leadership is greatly needed in the church today and the spirit of adventure should permeate the entire church program. There must be a willingness to try new ways. Certainly we cannot brag about our past or present achievements. What adjustments would help your program?



in his service to Jesus. The theme evolves from the general conception that it is not yet time to put the teachings of Jesus into effect.

**The Least of These**, by Virginia Wilk Elicker. Large cast. 50c. A dramatization for a speaking chorus. It is effective in pointing out the necessity to minister to the needs of the world if we are to pray sincerely, "Thy kingdom come—now."

**This Night Shall Pass**, by Dorothy Clarke Wilson. 2 m., 1 w. Ext. 25 min. 35c. Purchase of three copies required for right to one performance. The understanding of enduring values and hope of a new life comes to the three remaining, living people in a city ruined by a poison gas raid.

**We Call It Freedom**, by Dorothy Clarke Wilson. 1 act. 4 w. 30 min. 15c. A highly dramatic and vigorous presentation involving American social and racial issues.

#### ADULT DISCUSSION OUTLINE

##### How to Meet Criticism

Sunday, September 24, 1944

*Scripture: Matt. 7:1-5*

Perhaps more difficult than any other problem is that of learning to meet all kinds of criticism honestly and gracefully and to deal with it in a constructive manner. Chapter 3 of *How Religion Helps* contains some excellent suggestions and it is upon this material that the following outline is based.

Talk: Classifying and Studying Criticism.

Discussion: What can we do about criticism? What do we mean by useless criticism? What causes people to criticize? How did Jesus meet criticism?

Closing worship.

**Resource Material.** *How Religion Helps*, Chapter 3. 15c.

The November 11 issue of the *Messenger* will carry a special emphasis on Brethren Service and world order.

## Correspondence . . .

### Meeting God in the Mountains

The following letter came from Sister W. B. Stover, one of our pioneer missionaries to India. It breathes so much of kindness and worship that we would like to share it with the whole church.—Ed.

For some time I have wanted to write you to say how I enjoy the *Gospel Messenger* and to express my appreciation of what you and others are doing to make our church paper all it should be.

My son-in-law, Earl Royer, was able to take a few days' vacation, so with him, his wife Helen, four children, his mother and myself we are having a delightful time in this beautiful park.

Yesterday, Sunday, we went several miles from our camp to attend morning services at the church bowl as they call it, a sort of plateau shaded by trees and high rocks, seating a large number of people. When we came to the parking space we found a number of cars already

### Announcement

Resource material for sermons, addresses, radio talks and church calendars in connection with the observance of Religious Education Week, September 24, to October 1, is now available. Order Manual No. 11. Price, 35c.

there, though we were in good time for Sunday school. Since there is a steep winding path to the "church," I was obliged to remain in the car and I kept the baby with me.

Many came in cars, on bicycles, and walking. I counted eighty cars and could not see nearly all of them from where I was. Several ladies stopped to speak to me and see the baby. They said they could tell we were grandmother and granddaughter. One said, "Or are you the great-grandmother?"

When morning worship began I could hear the singing, but only faintly the responsive reading and the sermon. They told me the minister gave a strong appeal to the people to return to God. I heard his voice tender and pleading.

While all were in church and Baby Carolyn slept, I felt a precious nearness to God. The quiet, the tall trees, the odor of the pines, the faint sound of waterfalls, splashes of sunshine through the trees, tall rocks pointing to heaven—how these aided worship! I felt close to heaven and felt God close to me. "The groves were God's first temples" had a new meaning.

When church was dismissed and we were returning home we all felt we had a splendid morning. We said to each other, "We will not fear as long as people seek out a place of worship on a Sunday morning. With 'God in his heaven' all will in time be 'right with his world.'"

God's blessings be upon you in your work. With kindest regards from us all, Very sincerely, Mary E. Stover and family, Tulare, Calif.

### A Helping Hand

Is not this the kind of service Jesus especially commended?—Ed.

John C. Bayer died at the Oroville, Butte County, hospital, July 25, 1944. While ministering to his physical needs as he was suffering, there was time to talk with him. He said his father was a minister in our church and that he knew my husband's father, John F. Neher.

One Sunday recently we went to our church at Live Oak, Calif., and Bro. Paul Daugherty preached on the ugliest word in our language—sin. I was recounting the sermon to Mr. Bayer and he was led to confess his sins and asked God to forgive him. His life was so different from

that day on. His suffering was intense but his patience and calmness bespoke of a changed life. He said he went astray twenty-six years ago, and with deep emotion he said he was sorry. I'm sure the angels sang as this wandering one came home.

Tomorrow he is to be buried here near our cottage, in the Butte County cemetery. I shall put a bouquet on his grave because none of his relatives are here, and shall await the resurrection day when he can have a reunion with those who loved him. I would be glad to hear from some of his relatives.

Last Sunday we had a group of the C.P.S. boys visiting with us out at our ranch, six of them. They are stationed at Brush Creek, about eight miles from our home. They are helping in a little Sunday-school work in the hills near our home. We are glad to have them sing with us, and their visits are inspirational. We see so much suffering at the hospital all week.—Elice B. Neher, Oroville, Calif.

### Meadow Branch Vacation Bible School

As the closing program of the Meadow Branch vacation Bible school the children presented the pageant, *Truths by the Wayside*, which included the memory work, prayers and songs that they had learned. The pageant was directed by the teacher of music, Marguerite Arbaugh.

During the session 129 children were enrolled and there was an average daily attendance of 107. Seventy-nine had perfect attendance. The total offerings taken each day for relief and reconstruction amounted to \$51.89.

During the handwork period the children made things for needy people in addition to things for themselves. Sewing of shirts was done for Greek relief. A number of garments, shoes and stockings and a comforter were sent to the relief center at New Windsor.

Local ministers and teachers of religious education spoke at the daily assembly periods—Lavinia C. Wenger, Westminster, Md.

### Dr. Charles Caylor

Dr. Caylor had been the family doctor of Brother and Sister Otho Winger for many years. Bro. Winger writes this obituary and tribute to him.—Ed.

Many readers of the *Gospel Messenger* will be sorry to learn of the death of Dr. Charles Caylor, head of the Bluffton clinic and hospital, Ind. He died on July 5 from injuries received in an automobile accident the day before. While Dr. Caylor was not a member of the Church of the Brethren, he had a strong Brethren background and



was always sympathetic toward the church of his fathers.

The Caylor family moved from Virginia to the Miami Valley, Ohio, in an early day. Elias Caylor, grandfather of Dr. Charles, is said to have been the first white child born west of the Miami River. He became a strong preacher among the Brethren and while preaching in Montgomery County, Ind., baptized the man who was to become the great preacher, debater and church leader, Elder Robert H. Miller. Elias Caylor's son, David, became a doctor and was a minister of the Church of the Brethren. He was very active during the last quarter of the last century. It is said that in one year while conducting an extensive medical practice in Howard County he baptized more than sixty people.

Dr. Charles Caylor practiced medicine and conducted a small hospital at Pennville, Ind., before moving to Bluffton, where he developed a large clinic and hospital. His two sons, Drs. Harold and Truman, and a half dozen other doctors were associated with him in his work. He was much more than a good doctor. It is well known that he often advised his patients to get right with God. He was an active member of the Methodist Church.

Many of our people at Sebring, Fla., will remember Dr. Caylor, for he spent his recent winters at his home there. Funeral services were conducted by his former pastor, Rev. Charles Smith of Fort Wayne, and his good friend, Elder J. O. Winger of Nappanee, Ind.—Otho Winger, North Manchester, Ind.

## Matrimonial . . .

**Adams-Farmer.**—Earl Adams, Jr., and Essie Violet Farmer, both of Altavista, Va., by the undersigned at the home of the bride's sister on April 8, 1944.—L. A. Bowman, Schoolfield, Va.

**Collins-Pulliam.**—Lewis White Collins and Emma Stone Williams, both of Schoolfield, Va., by the undersigned at the home of the bride.—L. A. Bowman, Schoolfield, Va.

**Forloines-Blankenship.**—Jesse Forloines and Audrey Blankenship of Danville, Va., at the parsonage by the undersigned on July 17, 1944.—L. A. Bowman, Schoolfield, Va.

**Geisert-Gish.**—Wayne F. Geisert of Elmo, Kansas, and Ellen Maurine Gish of Belleville, Kansas, in the Belleville church on July 2, 1944, by the undersigned.—W. W. Gish, Belleville, Kansas.

**Grelner-Bachman.**—Floyd C. Greiner of Palmyra, Pa., and Eleanor L. Bachman of Lebanon, Pa., by the undersigned at his home on Aug. 8, 1944.—Carl W. Zeigler, Annville, Pa.

**Jehnzen-Prowant.**—Charles Jehnzen and Verna Prowant, both of Rodney, Mich., at the bride's home on June 28, 1944, by the undersigned.—L. H. Prowant, Rodney, Mich.

**Stinebaugh-Whitmore.**—By the undersigned at the Salamonie church, Ind., on Aug. 6, 1944, Galen L. Stinebaugh and Ruth Louise Whitmore, both of Huntington County, Ind.—W. C. Stinebaugh, Huntington, Ind.

## Fallen Asleep . . .

**Basehore.** Levi Freeman, son of Wendel and Nancy Basehore, was born Feb. 27, 1856, in Dauphin County, Pa., and died Feb. 17, 1944. He was married to Mary Alice Snively and was blessed with three sons. His wife and one son preceded him in death. He united with the church at the age of twenty and spent many years in Sunday-school and church work. The funeral services were held at the Hanoverdale church and interment was in the adjoining cemetery. Elder Thomas Patrick and Benjamin Rhinehold conducted the services.—Ella E. Gingrich, Hummelstown, Pa.

**Binghan.** Harry G., died July 24, 1944. He was born in Ohio on Aug. 14, 1883, to Mrs. Ella Binghan and the late Jacob Binghan. He was united in marriage to Ada Elizabeth Replogle. He is survived by his mother, his wife, four daughters, one sister and three brothers. One son preceded him in death. He was a faithful member of the Carson Valley church and served as a deacon and teacher of the young men's class for many years. Services were held at the Carson Valley church by Bro. D. I. Pepple. Interment was in the Alto Rest cemetery.—Mrs. Elvaline Kaufman, Duncansville, Pa.

**Brant.** Obediah B., son of Josiah and Louise Hersh Brant, was born Feb. 25, 1877, at Beachdale, Pa. He died July 23, 1944. He is survived by his wife and six children. The funeral was conducted at the Johnson funeral parlor in Berlin, Pa., by Bro. A. Jay Replogle. Interment was in the Beachdale cemetery.—Pearle Brant, Berlin, Pa.

**Cox.** Annie Weese, died at her home near New Creek, W. Va., Jan. 2, 1944, aged eighty-six years. She was the wife of the late Isaac S. Cox. She was born in Grant County and was the daughter of the late Elijah and Christina Weese. She and her husband united with the church in 1898 and she remained faithful until death. She is survived by two daughters. Funeral services were conducted by Bro. B. W. Smith; interment was in the family cemetery.—Mrs. Beulah Agnew, New Creek, W. Va.

**Etter.** Joseph Koons, was born March 1, 1860, and died July 12, 1944, at the home of his son. He was married to Catherine Kieffer, who preceded him in death. This union was blessed with five children, who survive with many grandchildren and great-grandchildren and one great-great-grandchild. Bro. Etter was a faithful member of the church for at least sixty years. Services were held at the Hanoverdale church by Bro. Ulysses Gingrich, assisted by Bro. Herbert Miller; burial was in the adjoining cemetery.—Ella E. Gingrich, Hummelstown, Pa.

**Hahn.** John William, son of John Wesley and Alice Nace Hahn, was born in Hanover, Pa., Jan. 10, 1889, and died July 26, 1944, at a hospital in Baltimore, Md. He was a faithful member of the Woodberry church. Funeral services were conducted with Bro. C. H. Hinegardner officiating. Burial was in the Baltimore national cemetery.—Thelma Hinegardner, Baltimore, Md.

**Kaufman.** James Paul, was born in Blair County, Pa., Oct. 16, 1928, and died April 2, 1944, at the Altoona hospital, Pa. He was active in the B.Y.P.D. He was

a sophomore in the Hollidaysburg high school. He was the oldest child of Mr. and Mrs. David A. Kaufman. He leaves his parents, two sisters and two brothers. Services were held at the Carson Valley church by Bro. Emmertt Frederick. Interment was in the adjoining cemetery.—Mrs. Ivaline Kaufman, Duncansville, Pa.

**Matthews.** Margaret A., widow of Edward P. Matthews, was born in Baltimore, Md., in 1869 and died at the city hospital on July 29, 1944. She was a devoted Christian and loved Bible reading and gospel singing. She is survived by one daughter. Funeral services were conducted in the Burger funeral home by Bro. C. H. Hinegardner. Burial was in Saters Baptist cemetery.—Thelma Hinegardner, Baltimore, Md.

**Ockerman.** Effie Mae, a daughter of Moses and Magdalene Fisher, was born June 7, 1881, and died Aug. 11, 1944. She was united in marriage to Bro. Leslie Ockerman, who died June 15, 1942. She is survived by two children, five grandchildren, two sisters and three brothers. Mrs. Ockerman was a member of the church for forty years and faithfully served her church, home and friends in all ways possible. Funeral services were conducted at the Mexico church with Bro. T. G. Weaver officiating, assisted by Bro. Roy S. Richey.—Violet Fisher, Peru, Ind.

**Spahr.** Alice Elva, the daughter of William A. and Mary E. Durr, was born in Lanark, Ill., on Aug. 6, 1890. On Oct. 26, 1911, she was married to Frank Bender and to them was born one son. Her husband died on Nov. 5, 1936. On June 19, 1938, she was united in marriage to Sidney Spahr, who survives with her son and her sister. All of her life was lived in or near Lanark. At an early age she united with the church at Lanark, where she maintained an active fellowship. She died on July 20, 1944. Funeral services were conducted by the writer and burial was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

**Stom.** Bertha, widow of Ralph N. Stom, died at her home at Cross Keys, Pa., on June 12, 1944. She was married July 12, 1923. She was born at Roaring Springs, Pa., on June 17, 1892, to John H. and Catherine Hoover. She leaves three sons, one stepdaughter, two grandchildren, four brothers and three sisters. She was a faithful member of the Carson Valley church, where services were conducted by Bro. D. I. Pepple. Interment was in the adjoining cemetery.—Mrs. Elvaline Kaufman, Duncansville, Pa.

## Church News . . .

### California

**Reedley.**—Our church met in council on June 11 and elected Sunday-school officers. We have had several interesting guest speakers recently. A dramatic sermon entitled *The Judge and the Dope Peddler* was presented by Henry B. Hall of the Anti-narcotic League. Bro. O. C. Sollenberger was with us June 15 and we enjoyed his talk and the pictures of his work in China. Bro. Stanley Keller, a graduate of Bethany Seminary this spring, and family visited his mother here and Bro. Keller preached several times during his stay. On July 16 Dr. J. J. Seible filled our pulpit. On July 21 Eugene Lichty brought us news of Brethren Service work. On July 23 two of our



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young adults were baptized. The ladies have completed sixty garments for Greek relief. A number of our folks are planning to attend Camp Greenhorn Aug. 14-21.—Dorothy Flora, Reedley, Calif., Aug. 1.

### Maryland

**Pleasant View.**—On Mother's Day and also on Father's Day the young people gave a program and presented each mother and each father with a flower. On Mother's Day Pastor Cooper had a consecration service for several babies. The pastor represented our congregation at Annual Conference. For our children's day service the children were in charge of the worship period. The young people are holding Sunday evening meetings. At a recent meeting the neighboring B.Y. P.D.'s were invited to hear Bro. Ora DeLauter speak. Six of our young people attended Camp Peniel. On the evening of June 13 the mother and daughter director sponsored an outing for everyone, followed by an interesting worship program and address by Bro. Cooper. The women recently spent a day at the Hopewell Farm, a C.P.S. camp, mending for the men; they also spent a day at New Windsor helping sew and pack clothing for shipment. We have now completed 450 garments for Greek relief. We have 550 yet to be made. We are spending some of our time canning for the C.P.S. camp. A few of our young people attended a music conference directed by Prof. Halladay at Hopewell Farm. On Aug. 8 our missionary director sponsored an outdoor missionary program; Sister H. Stover Kulp was the guest speaker. On July 23, in the absence of Pastor Mervin Martin, Elder J. S. Bowlus filled the appointment at the Fahrney memorial home. Bro. Samuel Harley will conduct an evangelistic meeting for us sometime in August.—Mrs. J. S. Bowlus, Jefferson, Md., Aug. 11.

### Ohio

**New Philadelphia.**—Eight members have been received by baptism and one has been reclaimed. Our church co-operated in a community vacation Bible school. Our congregation was represented at Annual Conference by our pastor. The women have done some sewing for Greek relief and the ladies' aid meets monthly for quilting and sewing. One of our widows donated four bushels of apples, which were made into applesauce for Brethren Service by the ladies. Brethren John McCormick and Edward Shepper will fill our morning and evening appointments while Bro. Miller is assisting the Richland congregation in a revival Aug. 13-27. Our meetings are scheduled to begin Sept. 3 and continue for two weeks with Bro. Lawrence Bianchi as evangelist. Our love feast will be held on Sept. 24 at seven o'clock. Plans are being made for a group family life institute to be held at our church on Oct. 1, with morning and afternoon sessions and a fellowship lunch at noon. This institute is being sponsored by the district board of Christian education and Dr. R. V. Bollinger is to be the speaker.—Mrs. Emma E. Miller, New Philadelphia, Ohio, Aug. 8.

**Wooster.**—On Mother's Day five babies were dedicated to the Lord. Sixty garments ready to make for the Greek children arrived for the aid society. On May 21 Attorney Harold C. Kropf of Orrville gave an address on the sanctity of the home. A wedding was held in the church on May 27. On June 4 a group of young people attended the youth conference at Danville. On June 16 the Good Will circle held a social. On July 18 Bro. Sheets gave his report of the Annual Conference and on the following Sunday the report of the Sunday-school convention was given. The funeral of our beloved Sister W. D. Fisher was held on July 8. A well-planned children's day service and Sunday-school outing and picnic was held on July 23. On Aug. 6 Bro. U. S. Kreider of Ashland gave us a fine address. A series of meetings will be held Aug. 13-29 with Bro. J. S. Zigler as evangelist.—Miriam H. Fetter, Smithville, Ohio, Aug. 10.

### Oregon

**Portland.**—Two have been received into the church by baptism. Pastor Ralph Hatton has resigned because of ill-health. He and his family expect to move to Los Angeles. Twenty-three of our members attended the summer camp at Camp Myrtlewood. Portland has been established by the Pacific Coast Brethren Service Committee as its depot, and clothing from Washington, Oregon and Idaho can be sent to 5528 N. Moore Avenue.—Ruth Bruner, Portland, Oregon, Aug. 14.

### Pennsylvania

**Chambersburg.**—Fifteen babies were consecrated on May 28. At the mother and daughter banquet two playlets, The Widow's Mite and Variable Winds, were presented. There were many in attendance at our parish-wide fellowship night; refreshments were served, following the program, a reception for new members, and an inspirational address by our presiding elder, Bro. George L. Detweiler. Several new members have been received by letter and one serviceman has been baptized. Bro. J. Henry Long preached for us on June 4; his recent bride, a member of our parish, was installed as a min-

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 6-8.  
Illinois, Northern, and Wisconsin—Franklin Grove, Sept. 2-4.  
Indiana, Middle—Flora, Oct. 12-14.  
Iowa, Middle—Des Moines Valley, Sept. 2-4.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, Burr Oak, Oct. 15-17.  
Kansas, Southeastern—(Undecided), Oct. 27-30.  
Kansas, Southwestern—(Undecided), Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Middle—Mineral Creek, Sept. 29—Oct. 2.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Ohio, Northeastern—Hartville, Aug. 29-31.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.  
West Virginia, First—Knobley, Sept. 8-10.

### LOVE FEASTS

**Illinois**  
Oct. 7, Liberty.  
**Indiana**  
Oct. 14, Pine Creek.  
Oct. 15, Pleasant Hill.  
Oct. 21, Union Center.

**Iowa**  
Sept. 3, Monroe County.

**Ohio**  
Sept. 9, 7:30 pm, Danville.  
Sept. 24, 7 pm, New Philadelphia.  
Oct. 8, East Nimishillen.

**Pennsylvania**  
Sept. 2, Sugar Valley.  
Sept. 24, 6:30 pm, Shade Creek.  
Oct. 1, Markleysburg.  
Oct. 1, all day, Bermudian, Lower Coneywago.  
Oct. 1, 6:30 pm, Walnut Grove, Johnstown.  
Oct. 1, 6:30 pm, Mohler house, Lower Cumberland.

**Tennessee**  
Sept. 16, White Horn.

**Virginia**  
Sept. 9, 7 pm, Johnsville.  
Sept. 16, Salem.

**West Virginia**  
Sept. 3, Salem.  
Sept. 24, Mt. Dale.  
Sept. 24, Sunnyside.

## Walking With God Today...

● The Brethren devotional quarterly sponsored by the board of Christian education of Southern Ohio is being continued, and the copies for the fourth quarter of 1944 may be ordered now. This booklet is written by Brethren writers, who have kept in mind the needs of Brethren families. It is priced at ten cents per copy.

### BRETHREN PUBLISHING HOUSE Elgin, Illinois

ister's wife. A union Bible school was held with units in four grade schools in Chambersburg; previously we held our own school, but this year we co-operated with the new union effort. The conclusion was a large joint picnic. The pastor and wife represented our church as delegates to Annual Conference. On June 15 they began their fourth year in the Chambersburg pastorate. The Christian Endeavor state convention was held June 19-25 in Chambersburg; it brought to us many outstanding church leaders. The convention furnished our guest speaker on June 18 in the person of B. McClain Cochran of Washington, D. C.—Ralph G. Rarick, Chambersburg, Pa., Aug. 5.

**Johnstown, Morrellville.**—On Mother's Day a children's consecration service was held. We entered the union services on June 18 and the first service was held in our church. On June 4 Bro. James Elrod of McPherson, Kansas, was our guest speaker. Our pastor and wife were delegates to Annual Conference. A large group from our church attended the different sessions at Camp Harmony this summer. We plan to have two weeks of special services, beginning Nov. 12, with Brethren ministers in and around Johnstown bringing the messages during the first week. For the second week Bro. Jesse Ziegler of Bethany Biblical Seminary will be with us.—Mrs. Bessie Myers, Johnstown, Pa., Aug. 11.

**Lower Cumberland, Mohler.**—Bro. Henry L. Miller and Sister Verna Miller were our delegates to the Sunday-school conference. We are going to hold a revival meeting, beginning Sept. 17 and ending with the love feast on Oct. 1. Bro. Howard Danner will be the evangelist and Sister Eliza Krape of York will direct the singing.—Mrs. Ethel Snyder, West Fairview, Pa., Aug. 8.

**Quakertown.**—April 30 was a special day in our church. The morning church service was combined with the Sunday school and in this way we conducted our rally day service. A number of people stayed for the afternoon service, after the fellowship lunch. During the afternoon we installed our new pastor and wife, Brother and Sister S. Elmore Byler; Brother and Sister Warren Ritter were installed as deacons. The service was in charge of Bro. Trostle P. Dick, assisted by Bro. Irwin S. Hoffer. The evening service was in charge of our elder, Bro. Ralph Jones. The special feature of this service was the burning of the mortgage for the parsonage. Brother and Sister Joseph Margush of the Topeka, Kansas, church were with us for two weeks in July. They were formerly of Quakertown before Bro. Margush accepted the Topeka pastorate. Our Sunday school held its annual gathering on July 26.—Catherine Wentz, Trumbauersville, Pa., Aug. 8.



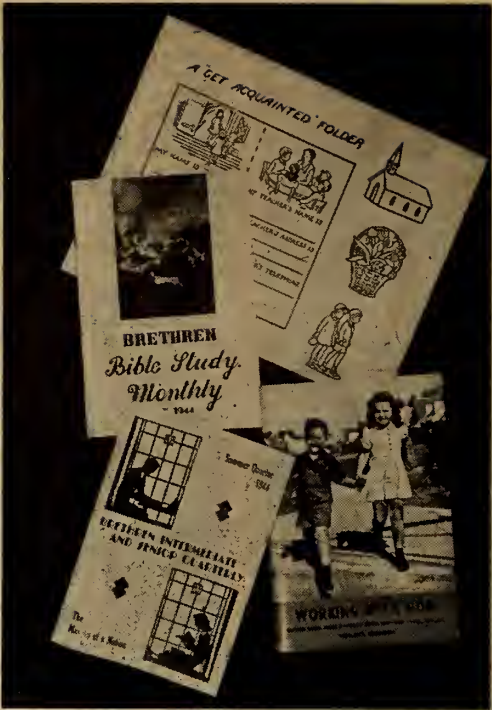
**Shade Creek (Berkey).**—The annual Bethany Biblical Seminary offering has been lifted. At a recent council meeting it was decided to do some extensive repair work on the parsonage; this work has been started. Pastor Jacob T. Dick and Bro. Millard Weaver represented our church at Annual Meeting. The Conference Offering for our congregation was \$165. A young people's chorus was recently organized. We had a vacation Bible school in June. The women's federated Bible class of Windber district met at the grove on July 12. A program was given and lunch was served. Our Sunday school was represented at the different camps this summer. Bro. Dick was dean of the B.Y.P.D. retreat; Bro. Millard Weaver was dean of the junior boys' camp; and Mrs. Howard Ott was the camp nurse for the young people's camp. We will observe our annual home-coming day on Sept. 17 with Bro. Rufus D. Bowman as guest speaker. Our fall love feast will be held on Sept. 24.—Mr. G. Clair Varner, Windber, Pa., Aug. 14.

**Virginia**

**Lebanon.**—The district men's work met in our church on May 21. An illustrated temperance lecture was given by the Barren Ridge temperance committee on July 2. Several calves are being raised for the heifer project. Our women have been sewing for Greek relief. Another box of used clothing has been sent to the relief center. The B.Y.P.D. has been busy working in its brotherhood garden. A number of our children and young people attended Camp Bethel. The Sunday-school outing was held on Aug. 9. Bro. Newton Poling has been secured as pastor of the Lebanon and Summit congregations beginning Sept. 1. Bro. S. Loren Bowman will conduct our revival in November.—Mrs. Anna Cupp, Staunton, Va., Aug. 10.

**West Virginia**

**Sunnyside.**—Our Sunday school is progressing very nicely. We have as our pastor Bro. Robert Hoover; he and his wife are doing splendid work. We had one week of vacation Bible school. Our revival will begin Sept. 10 and close Sept. 24 with the love feast. Our pastor will conduct these services. We miss four of our faithful members who have died recently.—Mrs. Beulah Agnew, New Creek, W. Va., Aug. 11.



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# GOSPEL MESSENGER

Volume 93

SEPTEMBER 9, 1944

Number 37

## *Because of the Cross*

They represent different races, these two. They stand in front of two hemispheres which are supported and made secure in the palms of two powerful hands. They are backed by a great cross; it was this cross that brought them together. They are the toilers, but because they are servants they are the greatest of men (Mark 9: 35). One has shoes; the other does not; their clothes are different.

But this they have in common: They both belong to the one God who holds the hemispheres in the hollow of his hands; they share a common task and they must accomplish it together, or it will not get done; they are accomplishing it together because they have a common concentration and a single purpose.

Such singleness of purpose is urgent for all Christians in our day; it grows out of the cross and it alone can bring all humanity together throughout the whole wide earth.

D. W. B.

## *Brotherhood Emphasis Issue*



Wood carving by Berle Miller after a drawing by Kreigh Collins in *Classmate* and *Our Young People*



DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

**SEPTEMBER 9, 1944**

**Volume 93**

**Number 37**

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## Around the World

A one-year program of compulsory military training for all American youth has been proposed by Joseph F. Landis, president of the American Federation of Teachers.

The Japanese church after the war can make a significant contribution to the religious life of mankind, in the judgment of George S. Noss, former missionary, writing in Christianity and Crisis.

A virtual revolution in missionary methods of ministering to the isolated will be possible after the war by means of airplane communication. This prediction was made at the annual convention of the Christian and Missionary Alliance held at Winona Lake, Ind., in July.

Church buildings which are open to students at all times for private prayers and devotions are replacing all-purpose school auditoriums for religious services on the college campuses of the country, says Rev. Elbert M. Conover of the interdenominational bureau of architects.

Christian life is being progressively paralyzed in Alsace Lorraine, according to an article recently reported to the Office of War Information. Both Catholic and Protestant organizations and schools have been dissolved and many clergymen have been expelled. Seminaries for priests and faculties of theology have been closed, and the Strasbourg Cathedral is no longer used.

Approximately 900 Presbyterian young people are in various stages of preparation for entering foreign fields as missionaries, Dr. Herrick B. Young of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. has announced. For the first time in seventeen years, Dr. Young indicated, new missionaries appointed last year exceeded the number lost through death, retirement and resignation.

In forty-one private and military schools throughout the South, fifteen have full-time chaplains and nine part-time chaplains, thirty-four have compulsory chapel and eighteen have compulsory Sunday preaching services on the campus. Twenty-three require attendance at church services on Sunday in town churches, and ten have Sunday school on the campus. Sixteen of the schools offer Bible courses and eleven make Bible study a required subject.

An airplane plant on the Pacific coast is completely owned and operated by Chinese—the China Aircraft Corporation. Plans are to move the plant to China after the war as a nucleus of an air industry.

Nearly 14,000 churches, monasteries, convents and other ecclesiastical buildings have suffered varying degrees of damage in German raids on the United Kingdom. Plans are now being made for their rebuilding and repair after the war.

Villages in America, rural population centers with 2,500 inhabitants or less, declined in number in the decade before the war. This was largely because some of them grew into the status of towns, according to a recent issue of Rural Sociology, a quarterly journal.

An agricultural school has been opened in Honduras where boys from seven American republics are being taught what can be done with the tremendous resources of their native soil. Four hours each day are given to study, and four to actual work in fields, orchards or with livestock.

The Christian and Missionary Alliance in its annual report says that it is supporting 476 missionaries in eighteen countries. The Alliance also maintains 1,928 native missionary workers, the report adds. In the countries where the organization has workers, there are 66,721 members and 52,554 pupils in its Sunday schools.

China and India, the most populous countries, are working on plans for agricultural and industrial development which contemplate a higher standard of living for their people after the war. They are counting heavily on the United States for many of the technical skills and capital goods which will be required.

Maintaining that it is neither possible nor desirable to bring back the international economic arrangements that were in existence before the war, Dr. John B. Condliffe, professor of economics at the University of California, warns that new forms of international co-operation must be devised. He advanced a plea for "controlled de-control" rather than hasty abandonment of wartime economic controls, as the first step in postwar reconstruction.



## Editorial

### What Do You Owe?

He was clever, that fellow who was discharged by his employer because he had been dishonest (Luke 16:7). But he did ask a very penetrating question which sometimes even yet rises to haunt us. Said he to each of the men who were indebted to his master, "How much owest thou?" Those to whom the master had extended credit knew, and they told him at once. Nine hundred gallons of oil he reduced to half that; fourteen hundred bushels of wheat he reduced to eleven hundred. We shall not comment now on either his cleverness or his ethics but shall look instead at his question.

In the midst of the good things which surround us it is pertinent for us to ask, "Why is it that we have these things? How much do we owe for them? And whom do we owe?" Many of us have not given much consideration to any of these questions and we have little idea of the answers. For that reason it is good to think about them now.

#### 1. For what do we owe?

For everything, but the following we often overlook.

Girls can choose their own husbands or be chosen by them; parents or relatives do not make this selection. Wives can eat with their hus-

bands and help make the family decisions; they are not slaves or servants in their own homes.

Education is available; more than one in ten thousand knows how to read and write.

We are not fearful that evil spirits will strike us blind or destroy our food, or visit us with plague.

We feel that the government is our government and that we have some part in it.

We have a church that is interested in our birth, our development, our marriage, our home, our death and burial; some have no church.

We know a God whom we call Father and a Friend whom we call Savior.

#### 2. Whom do we owe?

God, the Father, who wills all of this, and much more, to all of his children.

Christ, the Son, who came that we might have life and have it abundantly.

Our forefathers who labored up through meager understandings to the wider knowledge in which we now live.

A kind circumstance which caused us to be born here instead of in Central Africa or Central Europe.

Our own homes, and our heritages which have determined us more than we know or appreciate.

Long-suffering friends who have been compassionate with us.

#### 3. How much do we owe?

The debt cannot be paid in money but money is involved.

We owe everything we have and are.

That means that our talents are not ours, to add to our own pleasures but that they are involved in this debt that we owe. They must be used for his kingdom and for the betterment of his people.

It means that our money and our time is not ours to pleasure us only, but that it is involved in this debt too, and that it should be used for God's people who now are, and who are yet to be.

#### 4. How can we pay?

The only way we can pay is to give ourselves completely to him for it is to him that we owe everything. And then strangely enough, and gloriously enough, "all these other things will be added unto us."

Paying one's debts pays. D. W. B.

### Let Brethren Ask

The following letter from Pennsylvania was among the many others written about the Conference issues of the Gospel Messenger. The kindness of the letter was helpful but the question it asked at the end was important and deserves answering. Somewhat abridged it read as follows: "The Gospel Messenger. Kind Editor, As I read the issue of the Messenger for July 8 headed Conference Is Adjourned, I felt that I must write you. Whoever wrote the report just placed and described the incidents so well one almost felt he was there. It was so human and humorous at times, as the phrase about Bro. Bonsack bumping into a chair; also the detail of how much water was drunk and the remark about the good bearded ones among the delegate body was interesting.

"May I just ask this? Some years back I heard or read the remark about delegate groups and committees as they met at Conference and planned the great work of the Lord, that as they met around these tables in halls and church basements no one was ever smoking. Can that be said this year about the groups that met at Conference? This may just be a small matter but it seems to me it would be a remarkable record if such could be said."

The writer is happy to inform this

## Thinking About the News...

### We Tried It for a Month

August is ended now. During that month whisky manufacturers were allowed to make "something more than 50,000,000 gallons of blended whisky running between 80 and 90 proof." It was estimated that 70,000,000 bushels of wheat and rye would be used for this purpose in this one month alone. We have not seen the records for August yet, but indications are that other months will be opened for the manufacture of whisky very soon.

This was done in spite of the estimate that there is on hand now enough liquor for five years' drinking at the present rate of consumption. And that rate of consumption is high. It is recorded that 2,450,000,000 gallons of legalized liquor were sold in the United States in 1944. That seems to work out to more than fifteen gallons per capita and represents a tremendous percentage increase in consumption in recent years. Four times as much per capita is recorded as having been drunk in Washington as in any other American city. This seems to indicate that lawmaking requires much of this kind of stimulus, and it may help to account for some of the confusion emanating from there. Plans for a better world are not shaping as courageously as we could desire.

This tragedy will not stop; manufacturing will continue into other months; per capita consumption will increase; as a people we will drink ourselves into greater and greater nervousness and sin unless the church of Jesus Christ speaks and acts.

Some say this is not a part of religion and we should speak only of the abstract things of the spirit.

The Bible writers didn't seem to feel that way.

D. W. B.



Messenger reader that as far as he could observe the remark made several years ago about Brethren could also apply this year: There was no smoking and no litter of cigarette butts to clean up at Huntingdon. In fact the Brethren were orderly and careful and there was little scattered paper to be swept up from the grounds. This is to be commended. But the writer has observed also that Brethren behavior is not always that commendable. Some Brethren do smoke now, even though they do not light up on the Conference grounds. This is not commendable and the defection of these Brethren (and sisters?) hurts the total group and brotherhood.

In the Time magazine for July 24, 1944, page 46, it was stated quite unequivocally and matter-of-factly that "Brethren do not smoke or drink." If this is what Time thinks of us we could (1) well look to ourselves to see whether it is true, (2) humbly realize that it is a great heritage our forefathers have given to us and (3) highly resolve that our lives shall be a credit to the brotherhood and to the Christ who is our leader.

D. W. B.

## Collective Salvation

Repeatedly this writer has said, "The collective goodness of the world cannot rise higher than the individual goodness of the people who make up the world." He would not lessen that emphasis now but, as a Christian interested in his fellows, he would like to go a step further if he may.

"We have all sinned and come short of the glory of God" (Rom. 3: 23). That is the reason we are in the regrettable catastrophe which engulfs us. That is why the ocean washes upon shattered beaches in many parts of the world the corpses of young men whose days of promise are ended. Not only have we sinned individually but also collectively and as a church. We have sinned in that we did not build goodwill all around the world so that the things which gave rise to this suffering could not have occurred. We have sinned in that we did not supply the public opinion which would make so superannuated a thing as war impossible. Our failure in this respect is now history and we can do little about it except to repent and to weigh the cost of our expensive failure.

But we must go on from here. We cannot afford to go on in a divided

and weak fashion. The church needs to repent earnestly of her sins, summon her strength, and set about her mission of soul saving. At the same time she needs to save the world in which these souls now reside, and into which others continually shall come.

We have heard it said that the preacher shall not preach about the world and its affairs but rather preach about the Scripture and the kingdom. We remember, however, that the Scripture was written for the people who live in this world and that the kingdom is to come within men. Jesus talked about the poor and the leprous, the prisoners and the hungry, the downtrodden and the children of his day. The preacher who in the days ahead does not transport the hearts of the people of his church around the world, and into the lowest hovels of our society will not be preaching the full intent of the Scripture. He must preach individual salvation with even more than the fervor of his fathers, but he must also preach for the collective salvation of his community, which has now become the world in which we live.

To do this will not remove him from the spirit of his fathers in the church but rather restore him to their spirit. The fathers were interested in a Good Life and a simple life for themselves and for their communities. They worked hard and preached fervently for it. The writer's grandfather rode his horse hundreds of weary miles in this enterprise. The grandsons, in the same spirit, must ride horses across the plains of foreign lands, into city slums, and into the high places of government that salvation may come to all communities and that the Good Life may be lived in every clime.

If we do not do this, then as great a destruction shall be heaped upon us as upon our spiritual progenitors in Biblical times, when they forgot God. The next wars may be race wars. Their destructiveness will be appalling and suicidal. Sin may become world absorbing.

We must bring individual souls to God that they may be saved; that is God's commission and plan. We must lead these saved-souls to save the world for righteousness and to bring the kingdom of God. That is also his plan.

Such a process has been going on since Jesus' day. We must work at it harder and speed the tempo.

D. W. B.

## The Deserted Child

Seven adults and one child were standing on a street corner waiting for the bus due at 6:50 a. m. Of the grownups on their way to work, five were women and two were men. The three-year-old child's father and mother were both in the group. The boy's father was vainly trying to quiet his son as the observer passed by.

The exact nature of the child's difficulty was not clear. However, on other mornings the observer had seen the little family of three. He had sometimes met them on their way to the bus. The father and mother were substantial people, who looked as if they would be a pleasure to know. And yet, it was not uncommon to see that the child was unhappy, though he was well-dressed and appeared to be well-fed.

The house in which this family of three lives would be a credit to any middle-class American family. It was built some fifteen years ago by a man who took infinite pains in such matters. Thus the house in which the child lives is adequate for his every physical need, but we are not so sure about his home. Work days, when we pass, the house is closed, with no sign of life about. It seems that here is a house, but not a home.

It is obvious that to meet the 6:50 bus the child must be awakened early, clothed and fed and bundled off to some day nursery before he has finished his sleep. At night, when the family gets home, the day is well spent and both father and mother are tired. They are looking for other forms of relaxation than both-ering with a fretful child.

The big square house on the corner that should be a real home to this three-year-old is to him a dark and cavernous place where one goes to snatch two hasty meals per day and perhaps to cry one's self to sleep! All week long there is no place for heartsease and rest. Mother has no time and father is often impatient.

Here are a father and a mother working overtime to buy that which is disintegrating in their hands. The child that should be at the center of their dreams is just another burden through the night and the day. You have heard of the deserted village, and of wife desertion, but here is the child forsaken by parents in that perfectly proper but cruel and modern way. When will parents, and especially a mother, cease working for the things which matter less, and take the deserted child to her heart?

H. A. B.



# The General Forum

## Till We All Attain

EDWARD FRANTZ

### "Unto the Knowledge of the Son of God"

That was Paul's own supreme ambition. "That I may know him," he said. It was a goal still beyond him but he was pressing on toward it. He certainly did even then know Christ better than most of his fellow Christians, probably better than most Christians do today, but he knew that his knowledge was partial, incomplete. He longed to know the whole truth about his Lord whom he had served so faithfully. That would be perfect companionship with him. That would be joy unspeakable and full of glory.

And so he set that goal for all the unity . . . of the knowledge of the Son of God." Beyond that lies only the full-grown man, the measure of the stature of the fullness of Christ.

What a call to humility and charity in judgment! How some good people can speak with such finality of the mysteries of Infinity is one of the mysteries of our time. They know the last word. Paul did not. John did not. Jesus himself did not. He knew that the Father knew and that was enough for him. It is enough for many of his disciples now. But not for some, and so they enter boldly into the realms of both human and divine identities, where wiser and humbler students fear to tread, and presume to allocate exactly the entities of God and man.

It would show better taste in all of us if we would admit frankly that being begotten without being created makes no intelligible sense to us. Our fathers called it eternal generation and if that phrase made them any happier, then blessed be our memory of them and may they forever rest in peace. We can have peace too if we let that problem rest until we all attain unto the unity of the knowledge of the Son of God, content meanwhile in the partial knowledge of him which assures us that he is the very image of his Father, partaking of his nature completely. That is the practical meaning of "son of" and has been in all ages. A son of righteousness or a son of Belial or a son of thunder is so-called because he has the qualities of the thing designated figuratively as his father.

So does a son of God and such we

are all called to become. The difference between our divine sonship and that of Jesus is that in our case the likeness is partial and imperfect. In his it is perfect so that he only is worthy to be called *the* Son of God. When we go beyond the fact and undertake to explain the *how* and the *why*, we soon get in beyond our depth. Only the wise in their own conceit do that. Others just wait until they have done more attaining. They may have to wait until we all attain unto the knowledge of the Son of God.

Some Christians have supposed they had the answer to the problem in the virgin birth. If Jesus had a human mother and the Holy Spirit for his father, doesn't that explain everything? They overlook two most significant facts. The first is that he was the Son of God long before his incarnation. That was a historical event, occurring at a definite time and place, but he was with the Father before the world was. The second significant thing is that aside from the infancy narratives in Matthew and Luke the New Testament makes no mention of the virgin birth. This shows, not that there was no such thing but that the early Christians did not base their faith upon it. They probably knew nothing of it and yet they certainly did believe that Jesus Christ was the Son of God. The Gospel of John, though written for this very purpose and not earlier, as all scholars agree, than the last years of the first century, makes no use of it. Nor do the many writings of Paul, whose emphasis on the divine sonship of Jesus could hardly be stronger.

All this should teach us that in our present state of immaturity, we can know very little of the deep meaning of this great truth. The doctrine of the deity of Christ is a much bigger thing than the careless manner in which the words are used by many would imply. We can know now all that we need to know to enable us to grow in the grace and knowledge of our Lord and Saviour Jesus Christ. We know that in him we can see God. We know that he is the very image of his Father. That is enough.

Here is the vital point of this discussion: the greater knowledge which we seek is not a matter of historical information. It is a matter of soul experience. It comes only through spiritual communion. It comes through what Jesus himself called eating his flesh and drinking his blood. And this knowledge, we should not fail to note, is John's definition of eternal life.

Let us be a little more candid, brethren, and a good deal more humble, in handling so delicate a theme. The problems of personal distinction and identity are baffling enough in the purely human realm. How much more when we would analyze the personality of God! What is the origin of human spirits? How and when and where do they begin to be? Exactly how related to the Eternal Spirit from whom they come, and to whom they return, when they no longer have any use for human bodies? And precisely how is the only begotten uncreated Logos related to them and to him? "Declare, if thou knowest it all!" Oh, shame on us!

Nay, rather, let us love and trust and wait until we all attain unto the knowledge of the Son of God.

Elgin, Ill.

### Sorrow Can Be Faced

ROY E. DICKERSON

The following expression from a writer whom our readers know well may help some parent who already has faced a similar situation or who may need to face it in the days ahead. This is a digest from an article in the Saturday Evening Post of July 15.—Ed.

These lines are being written on my knee as my wife and I sit on the steps of a ward in a temporary army hospital. Twenty feet away, our only son lies in an oxygen tent fighting for his life against an attack of atypical pneumonia. We can hear him thickly mumble "Water" or raspingly cough to remove accumulating phlegm. "There will be a change one way or another within a few days," says the doctor in charge. Meantime "he is as sick as they get and live."

I am writing now to try to set down faithfully the things by which my wife and I are living from moment to moment. It will clarify my own thinking and perhaps may help some other parent endure the terrible anxiety and tension of waiting helplessly for what may be the worst



—a hurried summons to the bedside or a telegram: "The Secretary of War desires that I tender his deep sympathy—"

As I write I keep thinking of the latest letter from my son. It adds to my anxiety, and at the same time heartens me. Now, as never before in his life, he must draw upon his reserves. Yet from what he writes, I know he was extremely tired when he was taken sick, and must have drawn heavily upon his reserves. That is discouraging. But the same letter discloses a fighting spirit which will serve him well in his hour of need, and that gives me courage.

Two hours after we heard of his serious sickness with atypical pneumonia, we were on our way on a streamliner usually sold out two weeks in advance. By some magic, the Red Cross had secured us a lower. When it was made up, my wife and I were in no mood to go to bed. Besides, we had asked for a telegram reporting our son's condition to reach us on the train by midnight.

After we had explained our situation to the porter, he put us in a vacant compartment to sit until then. That was a godsend. It gave us a chance to talk freely without having others overhear what we said or see our tears.

My wife began, "We have to face things, dear. There is no use of our trying to fool ourselves. I know you may be afraid about how I will stand it. I've been fighting my way through this ever since the war began. I want you to know how I feel."

For an hour, we gathered together all that we could to build us something solid to stand upon, if worst came to worst. It was no matter of grasping at straws. Whatever we used had to be far more substantial, and durable enough to last us our lifetime. No matter what happened, there were certain beautiful, strengthening memories that would always be ours. There had been a splendid bond of understanding, comradeship and affection between our son and his parents. In his own language, it was "no sentimental respect." Nothing could ever take that away from us. His purposes had always been sound, his spirit high. People had liked and respected him. He'd had a full measure of student honors. His record was clean and full of promise. Our lives would always be infinitely

richer for the experience of having had such a son.

Somehow it must be that such a life goes on and on. This world would be a hollow mockery and human life a farce, if death was a snuffing out of the light of such lives. He would go on somewhere, somehow, and we could feel that the ties of affection still bound us together. He would know, and understand, and love, in eternity as well as in time.

So we would have to carry on. He would want us to. There was still work to be done in a needy world. We still had some years of usefulness, and then, we would meet again. Meantime, it would be much as it was when he first went away to college. We lived on somewhat as usual without his bodily presence, but not without missing him tremendously, yet content in knowing that it was better for him to be away.

That is the role of parents—to cherish and nurture young lives, and at length gladly to turn them loose to make their own way in some far part of the world, if it is better for them to be there. He would be in some "far part" from which no letters came, but he would be there.

Out of these thoughts and others, we sought to lay a foundation on which we could take our stand if the telegram which we were expecting contained the worst. For a while there was the old feeling of confusion. Things seemed all cloudy, like some thick, dark mixture in a chemist's test tube. Then came precipitation. My thinking crystallized around three words—faith, hope, courage—and what was cloudy before became clear.

Faith. One could find strength in prayer and comfort in talking with a good Father who can be relied upon to do all that is wise to grant your heart's desire.

Hope. The power of God was sufficient to accomplish anything which he deemed wise. Human intelligence does not yet fathom all the ways in which God works to accomplish his purposes.

Courage. Whatever came, there would be courage adequate to one's needs. That much was certain. All through the ages, men and women had found the courage to endure the loss of loved ones. Others had; we could. God would not fail to provide, for those who sought it, strength equal to their needs.

Faith; hope; courage. Faith; hope; courage. These three words and their associated ideas repeated

themselves over and over, and with each repetition brought increasing poise. They were the center of a system of ideas and emotions that met my need. A new world of strength revolved around them.

Gradually we came to thinking of God in a new way—God, the Mother as well as the Father. God, the Mother, eager to comfort the children of earth in illness, in disaster, in the hour of death, to gather them up in the eternal arms of infinite tenderness and mercy, and give them peace. God must be very busy these days, mothering all the boys suffering and dying in this vast conflict, but he would not be too busy to comfort our boy, whatever his needs. And in this new thinking of the Motherhood of God we found the full peace we needed.

We feel that we have found the answer to the waiting which we shall still have ahead of us, even if he recovers. Some combat area may claim him; someday a fateful telegram from the Secretary of War may reach us. Meantime, my wife and I must, and can, wait. We have faced the worst and have a foundation under us which nothing can shake. We shall keep busy; in the privacy of our home we shall talk out, now and then, our anxieties and not be ashamed of mingling our tears; we shall pray our prayers as best we can. We have faith that God will do what he can wisely to protect our son, wherever he is; we can always hope for the best, and whatever may come, we shall have courage to meet it.

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## Watching a Sunrise

DEANE DUKES

As I watched a beautiful sunrise I was filled with awe and a spirit of worship. The sky was flaming red, the color growing in intensity until the matchless beauty of it made me gasp. Then the color streaked across the sky, touching the edge of somber clouds with crimson fingers dripping fresh from the great paint pot—the sun—and touching the shapeless masses with brilliant hues. Then quickly it all faded to a heart-breaking deep violet, with black scarecrow trees silhouetted against the melancholy sky. And there was wonderment in my heart. From whence did it all appear, and where disappear to so quickly? What master hand is behind all the amazing variations of nature?

South Whitley, Ind.



# The Teacher's Job

JESSE E. BOOKWALTER

*And he taught as one having authority, and not as the scribes" (Matt. 7:28). "And he called some to be teachers" (Eph. 4:11).*

After twenty years and more as a high school teacher, there are some observations and conclusions that I want to present which represent in part some of my ideals and objectives in this profession.

1. The first and, in my opinion, the largest factor in teaching is having something to teach. Several years ago I had a great course at Ohio State University by a good man and a good teacher whose name was Professor Good. He taught us about Socrates, Plato, Alcuin, Abelard, and others. Why were they great teachers? They had something to teach. One verse quoted above is taken from the Sermon on the Mount and is the conclusion of Matthew about his teacher. He taught with authority. This was not the cocksure braggadocio attitude of the unlearned; rather it indicated a positive mind. I take my watch to have it repaired. I believe the man knows what it is all about and can fix it. Now good teaching is just like that—knowing one's subject matter.

I am inclined to discount too much stress being laid on how to teach. One of the most profound, unusual and unforgettable teachers that I have ever had was the late E. B. Hoff, and when this great soul sat on the edge of the desk and wrapped his leg around the desk leg, he had something to say. He possessed a method and system distinctly Bro. Hoff—but above all was a depth and overflowing source of material which marked him as a great student and teacher. Back of the effectiveness of Martin Luther, the Wesleys, the Sauers, J. G. Royer, Wilbur Stover, Otho Winger, and C. C. Ellis was the everlasting urge to know. This idea of short-cut, get-them-through-in-a-hurry type of education does not appeal to me. The really great teacher has something to teach and continually adds to that store. Some years ago while driving the school bus past Bethel cemetery, the lad with me said in his dry fashion, "Mr. Bookwalter, there is a dead place." I thought for a moment and said, "Correct you are, but the only difference between a grave and a rut is a matter of depth." This fall you who teach or preach, start all over again, make new lesson plans; get new sermon topics. "The Book is rich and full."

2. A second aspect of teaching is the influencing of life. Two groups in the community are observed above all others—the teacher and the preacher (also the preacher's children!). We influence life by what we say and how we act, but the latter has the more weight. It is hardly fair to have these standards, but it is true we have them just the same. People in the community know your comings and goings, your downittings and uprisings (Psalm 139). My job takes on a serious meaning when viewed in this light. It is not always a question of right or wrong, but a problem of expediency. St. Paul said if



eating meat causes my brother to stumble I won't eat pork chops. My business relations, my standards of honesty, are observed—and when I fail my influence with youth is gone. You who teach in the Sunday school sustain a relation different from that of others. You cannot teach honesty and grab the shekel from the widow, or the last egg from the tenant on the farm. You cannot teach temperance and slide in the back door of a tavern. We Dunkers have talked much in the past about the simple life and recognized its value. Has its value depreciated? We can teach it better by living it than by talking about it.

From what I have said it might seem that much of our teaching by example is negative. This is not fair to the truth. One of the joys of teaching is the consciousness that you are influencing life toward the finer things. This cannot be meas-

ured by Terman tests, but is the product of the future.

3. A third factor or aspect is that of learning from students. Many teachers will pass this by as being of small import. Many students have skills or abilities that the teacher does not know. You have secured a valuable contact if you can find out these skills and interests. Jesus used the skills and interests of people to show how they could contribute to better things.

4. As a teacher learning from parents is important. Frequently parents come to school indignant at the teacher. The teacher has said or done something the parents disliked. We teachers have to correct your boy and girl now and then. We do not especially like it, but it has to be done. Will you inform us about your children; our task is to help and we want to do it in the kindest way.

5. Another mark of a good teacher is patience. Jesus had to exercise this very often. Each lesson is a new adventure for James and Sally. It is like the first trip on the train or airplane. It is a new experience in Latin, history, and science, or in the Old Testament, the gospels, the life of St. Paul. Why not be patient too and respect the ideas that are expressed in class? Many a person in a discussion group has closed like a clam because the teacher lacked patience to listen. The trouble with many teachers is they talk too much. It might be hard on your nerves to keep quiet, but you will recover.

6. Why not add a little variety? In school now and then have a period in which you forget about grades. Ask them what they would like to do. They are usually sensi-



ble and practical and what is more important it makes them feel they are sharing the course with you. This is certainly democratic. If they suggest two or three things, find time for each. Let the students teach sometimes. Student teachers show up the mannerisms of instructors. Sunday-school teachers should have assistants who teach sometimes.

7. Cultivate a sense of humor. In these very serious days a laugh a day will keep the wrinkles away. The shortest verse in the Bible is "Jesus wept" and it may be that the reason it was written was that it was so uncommon for him. The prophet Isaiah speaks of him as a "man of sorrow"; do not read that chapter every day. Read "Be of good cheer." A smile acts as a shock absorber. If the fun in the joke comes your way take it. That is great sport for the kiddies; laugh with them.

8. No teacher is doing any student a favor by making a course easy; life is not easy. Permitting a group to do as they please is not kindness; it is cruelty. Think of your teachers; the ones you respect today required work. Jesus taught the principle of work, sacrifice, and service. St. Paul would say, "I bear in my body the marks of the Lord Jesus." Let youth discipline themselves to do hard tasks now and then. I like the story of Caleb, who said, "Give me this mountain."

Finally, what are the rewards of teaching. Certainly they are not all financial. In the course of the years more than 2,500 boys and girls have met with me in classes. What about them? Some are preachers; some teachers; some missionaries; some are in business; some are housekeepers. I am disappointed in some; Jesus was with his small group. But wherever they are they shall always be to me a part of my big family. God bless them all. And then as we teach we learn. Let us keep our minds toward the ideal of the Master Teacher.

Bellefontaine, Ohio.

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"A teacher affects eternity; he can never tell where his influence stops."  
—Henry Brooks Adams.

## Adventures in Interracial Fellowship

FOSTER M. BITTINGER

This article was written at our insistence after we had heard rumors of the interracial ventures and achievements at Westernport. Such interracial advances we feel are real achievements in the direction of a better world.—Ed.

We occasionally invited a Negro soloist into our church to sing for us. In a measure this eased our consciences in the matter of racial injustices. Moreover it was a good means of getting an increased attendance at the service. But it was solving no problems. We were being entertained, and the Negroes regarded it merely as entertainment

parts on the program. Their two ministers and ours each had parts in the worship and speaking. It was on the basis of absolute equality. One Negro minister, deeply moved and weeping, said: "Well, I have been praying for something like this, but hardly believed it could come. Now I can go down to my grave happy. I shall die thanking God for your good people and for this great meeting." Something new had indeed been reached.

The leaders of our departments have been very Christian and very co-operative in this venture. Since then our choir has gone to the Negro church and sung at different times.

Our B. Y. P. D. has participated in programs in which both groups have had parts. They have been at our church and participated in forums, singing and discussion, always on the basis of full equality. They came to our church once and gave the Negro play, Heavenward Bound, to a full house. Some said it was the best program ever given at our church. The Negroes had been invited to come and sit without segregation. They did. Of that meeting, one said: "I like to go to your church. You treat us as if you were one of ourselves. We'll do anything you ask us, any time."

The junior department of our church has had two parties to which they invited Negro children. Some

came. At Christmas time they exchanged names secretly and gave presents within this interracial group. Since then the leader of this department has taken her group to visit in some of the Negro homes and they have had good fellowship. These Negro boys and girls tell me that they can know our Brethren boys and girls on the street because they speak to them in greeting.

Last spring, with the permission of the Camp Galilee directors, we began to try to get some of them to camp. It was quite a venture for both groups. The Negroes feared they would not be accepted, but rather insulted. Our group felt they might be hurt and made unhappy. But our group agreed to sleep with them in the cabin and to stand by them. So they went, and we believe that campers and leaders regarded it as an outstanding experience.

## Wind in the Trees

LUCILE LONG

*Wind in the trees, your soft, insistent rustling  
Tells of a happy summer surely past.  
Whatever golden days still lie before us,  
They cannot last.*

*Summer is gone when this breeze, soft, relentless,  
Plays in the trees while quietly I lie,  
Feeling another year turn to its closing,  
Wondering why*

*Whatever will-o'-the-wisps I may have been chasing  
Through gala vacation days, I only remember  
Quiet, permanent things when I pause to reflect  
Now in September.*

*Wind in the trees, your faint, persistent whispering  
Sings in my heart a wistful undertone,  
Saying that all things, after a summer's adventuring  
Come home, come home.  
Buchanan, Mich.*

for the white folks. One good Negro lady one time said to me, "No, I don't go to the white churches any more. They want us only when they ask us to sing and entertain. Other times they push us back on a back seat and ignore us. I used not to mind it so much, or let it hurt me so much, but now I'm older and I just can't face it any more." So, seeing that this matter of being entertained by Negroes was not on a basis of equality, or getting at the root of an evil, we began to go deeper.

During Brotherhood Week in 1943 we had a midweek program at our church in which we invited participation by the choirs and ministers of the three Negro churches of our community, and by the choir and minister of our own church. One Negro choir and two ministers came, as well as some of their lay members. Their choir and ours each had



As a project of our School of Missions we planned an interracial banquet, advertised it as such, and then sold tickets to any who would cooperate. Some of the Negro young people are now fully and courageously co-operating in these ventures. So they also took tickets and sold among their people. A number of the leading people of the other white churches attended and about fifteen Negroes came. Both groups had parts on the program, which was climaxed with a pageant of the hymn, *In Christ There Is No East or West*. Many nationalities were represented and both groups participated. Many of both races and of other denominations expressed appreciation for the venture. Incidentally we cleared about \$75, which went to young people's work and to Brethren Service.

These things have aided both groups in education and understanding and broadened lives and friendships. But there are more material problems which are very serious, such as discrimination in employment and inadequate housing. With these we have worked, not so much as a church group, but as church people. For example, though here at the local mill more workers are needed and older white women are being sought, even taking them away from their homes and children, still no Negro girls are employed. They greatly desired to be employed, and had applied again and again. With the help of some good Christian women this has been brought before the President's Fair Employment Committee, and they have now taken action which has resulted in securing employment for one girl. We have been assured, however, by the mill employment agency, that this is not a mere token employment, but that other colored girls will soon be employed. The Negroes need help in these problems, in order to live, and we must help if we believe in democracy and justice. We seek other ways.

Evaluating the program, we know that both groups have been blessed by it. One girl said: "Now we can walk over into your part of the town without being insulted, which we never could do before." Another said something like this: "You are the only white people who have ever tried to help us Negroes better our conditions. We appreciate it deeply." Our program has been carried on around the calendar and has touched all age groups. The thing that gives me most joy is to hear the people of all ages pray for all na-

tions and all races in almost every prayer they pray in public. With that attitude we, under the guidance of God, can build a better world. There is no other way.

*Westernport, Md.*

## After Ten Years

DWIGHT B. HORNER

"Good morning! It's a nice morning, isn't it?"

As I turned to look at the speaker, my first impulse was to slap him, for he had no business to speak to me when I had not spoken to him first! He was black, and I was white, and he should not speak until spoken to! But then I remembered; I was no longer in Texas, where the Negro knows his place and is careful to keep it; I was in Ames, Iowa, attending the 1934 Church of the Brethren Conference, and in Iowa the Negro is as good as the white man, theoretically, at least. So I answered as civilly as I could, and went my way, not quite sure that I wanted to live in a part of the United States where the "nigger" did not realize that he was a member of an inferior race.

After ten years of living and thinking I have finally found the truth concerning the problem of race relations. In contrast to my deep-seated prejudice of 1934, I now realize that nationality or color can never be the basis on which I draw conclusions concerning my fellow men. It matters not the issue under consideration—be it a question of fellowship in the church, of economic status, of social equality—nationality or color can never be the basis for the formulation of judgments. The Christian is color-blind! He looks upon black and white, Japanese and American, German and English, without distinction, for he realizes that in Christ all are equal. He sets aside the question, "How far shall we go in fellowship with other races?" in favor of the question, "Where does the Spirit of Christ lead us in this matter of brotherhood?"

How have I discovered this truth? Chiefly by ceasing to look at the problem of race as an academic problem to be solved on the basis of intellect, and beginning to live out the solution for which I was searching. I began by getting acquainted with those "inferior" people; I preached before a colored congregation. I ate and slept with a coal-black lad from Liberia who was going to college and who was in love, just as I was. I found a friend in the boy from Italy. I spent happy moments in the company of Peter Wong of China. I suffered through

the dark days after Pearl Harbor with my little roommate from Kobe, Japan, days when his fate was uncertain, days when he could not know whether his family was living or dead. I worked with a boy who had lived on the plains of Russia, who had suffered exile in Siberia. I learned German from a native of the fatherland. I read Hebrew with boys for whom Hebrew was the language of worship. And out of all that jumble of experiences gradually came the realization that we were all truly brothers, regardless of race or nationality. With the patient help of my brothers I slowly understood that there is no such thing as a race problem, but only the problem of being Christian.

As a church, as a nation, we face the problem of racial inequality, and we must act, if we would avoid a revolution the like of which America has never seen. A race which can produce a George Washington Carver or a Marian Anderson will not be content to remain ever in religious, political, economic, and social slavery. We must go forth in the realization that in Christ there are no distinctions, but all are equal.

*Bridgeport, Conn.*

## Our Great High Priest

H. A. CLAYBAUGH

Do we Christians realize and appreciate the fact that we have a great High Priest? The Jew of the Old Testament dispensation reached God through the medium of a priest. The child of God of the New Testament era also has access to the divine presence through the ministration of a priest.

Just who the High Priest of our dispensation is we find revealed in Heb. 2:17. In this context the writer is presenting a description of the humiliation of Jesus. He says, in substance, that Christ did not take upon himself the form of angels, but he became like the seed of Abraham, and was made in every way like his brethren so that he could be a "merciful and faithful high priest," one who would not only make propitiation for the sins of the people, but one who would also be able to help them to endure when in the midst of the most trying circumstances.

This Epistle to the Hebrews also very clearly presents this New Testament High Priest, not only for the benefit of the Jewish people, but for a source of help to all Gentiles who by the mercy and grace of God



have been born by the Holy Spirit into the family of the redeemed. The writer reveals the fact that this great High Priest was superior to angels, to Moses, to Aaron, to Joshua, and to all others. Further this epistle beautifully and forcefully declares the fact that the program which was made effective by this High Priest superseded and was definitely intended to take the place of all Old Testament ritual, ceremony and sacrifice. Not that the old was worthless, but it was intended to be the type of which the new is the reality. In many of the synagogues and temples the environment was beautiful, the order of service was impressive and the sacrifices were very suggestive. Because of this and some other reasons, one of the most difficult things for the Jew, who was reaching out in faith to Christ, was to stop depending upon animal sacrifices and the observance of laws, and place all his hopes for time and eternity upon the perfect contribution of Christ, who offered himself once for all as the perfect sacrifice for sin and who also offers himself as the only one who can meet their every need.

Many of our churches are beautiful and the program of services the best that talent and money can produce. Places where people assemble to worship should be comfortable and attractive and conducive to communion and fellowship. However, one of the greatest mistakes that a Christian can make is to center his interest, affection and maybe his hopes in the ordinance, in the ritual and in the form. A result of this wrong emphasis is a failure to receive the spiritual help which the symbol was intended to convey from the Spirit of God to the inner life of the believer. The form and the ceremony are shallow and empty when folk go and depart without the consciousness that they have been led by the tangible into the presence of the Lord and without having been fed on the bread which comes from above.

It is interesting and helpful to note the many comparisons which are made between the priests of the Old Testament and this High Priest of the New. They were sinners and needed to offer sacrifices for their sins as well as for the sins of the people. Jesus was in all ways tried and tested yet without sin. Their term of service was temporary. Death made necessary continual

changes. Christ lives forever and is a continuous High Priest. They offered sacrifices which were brought by the people. Our Lord offered himself once for all for sin. They were of the tribe of Levi. He was of the tribe of Judah. He was after the order of Melchizedek King of righteousness, King of Salem, King of peace, no beginning and no end. The high priest of the old order entered the Holy of Holies in the tabernacle once a year. After his departure Christ entered into the heavenly realms, into the presence of God, there to abide and to make intercession for his people. They represented an imperfect order. He was perfect, and made a perfect sacrifice; he is therefore the author of a perfect covenant. He becomes to those who are the heirs of the unalterable promises of God a forerunner within the veil. Those who have fled for refuge and have laid hold of the hope set before them have, while journeying here below, an anchor both sure and steadfast.

In Heb. 3:1, the writer pauses in his presentation of the Christ as our High Priest and gives a very timely exhortation to believers. The advice is "to consider the High Priest of our profession, Christ Jesus." That word *consider* is the opposite of a passing glance or a superficial thought. It really means that we should stop long enough to think seriously about this High Priest, so that the result would be that all facts concerning him would be permanently fixed in the mind.

A second exhortation is in chapter four, verses fourteen and fifteen. The urge here is that inasmuch as we have a High Priest who has entered into the heavenly realms, or into the presence of God, and since he was tested in all the ways that we are tried, we are to "hold fast our profession." Just prior to this plea, the writer had been revealing the great losses that were experienced by Israel because of unbelief of disobedience. He now infers that a loyal Christian life can be lived only by those who keep in vital touch with Christ, who is now at God's right hand, and who is the only one from whom grace can come to make possible a faithful obedient life. To be always conscious of Christ's presence as our intercessor with the Father, and through his Spirit to be aware of the Christ as a living reality with us, is to possess the main agencies which will lead us safely through all of life's experiences.

The climax of the exhortations is

reached in this fourth chapter, verse sixteen. Here is more than an exhortation; it is a gracious invitation to all to come in confidence to the throne of grace, which will some day be a throne of justice, but which today is one where grace abounds. Those who come in faith are promised two great blessings. Mercy is the first to be received. This is pardon for all sins. And then grace is to be found, grace to help in time of need, grace to be on hand just when it is needed; there will be no delay, no waiting for our turn, but help at the moment when help is needed. There is no other place where a soul is promised something for every need. "In nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Down through the centuries millions have gladly trusted their all for time and eternity in the merits of the sacrifice of this High Priest of the New Testament. And millions have found a refuge in times of storm at the throne of grace, where they have found help sufficient for every need. Today, when earth and sea and sky have become bloody fields of battle, and when death, uncertainty, and sorrow are staring the world in the face, there are still millions who have hope for a better world, one not made with hands, eternal in the heavens. And these millions are now finding a peace and a quiet in the midst of all the world's unrest, a peace and a rest which are the results of a continuous faith in the mission and in the work of the great High Priest who offered himself for sin and who now offers himself to all who will receive him into their lives.

Goshen, Ind.

## Confusion

JULIA GRAYDON

Listen to what Peter says in the second chapter of his first epistle, the sixth verse: "Wherefore also it is contained in the scriptures, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

It is the latter part of this verse which brings the answer to this confusion about us: "He that believeth on him shall not be confounded."

Believing on Christ himself and trusting him day by day will cause us to see clearly amid the confusion.

Harrisburg, Pa.



## Loyalty

CHESTER E. SHULER

Loyalty is a priceless quality. In business it is much prized. Some years ago, a young man was offered a better position than the one he had been filling. The pay was greater, and he needed more money. But he liked his employer and was loath to leave him. While he was debating the matter, he was summoned to his employer's private office and told that his salary would be increased immediately. Pleased and surprised, he asked the boss why this had been decided upon. "Because of your loyalty," was the answer. "I have learned of the offer which was made you. You are worth more to me because I know you are loyal to me and my interests."

A Christian citizen is loyal to his country, to his employer, to his conscience. But first of all, he is loyal to his God and his Christ. The Lord Jesus, who is now in the Father's presence, expects his people to be loyal to him. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore" (Mark 13:34-35). He expects us to seek first the kingdom of God and his righteousness (Matt. 6:33). And if we are loyal and faithful unto death, we have his promise that a crown of life shall be ours (Rev. 2:10).

This supreme loyalty to God, Christ and the cause involves serious decisions. Peter and others of the early apostles learned this fact and met the challenge nobly. When, for their witness of Jesus, they were seized and cast into the common prison (Acts 5:18), the angel of the Lord came by night, opened the prison doors, released them, and bade them, "Go, stand and speak in the temple to the people all the words of this life." When, next day, the religious rulers heard that they were again at liberty, they were puzzled. They arrested them again, admonished them to stop preaching, and threatened them with dire results if they did not obey. Knowing full well that a beating awaited them, Peter declared: "We ought to obey God rather than men" (Acts 5:29). This is just what they did in spite of severe punishment. We know the glorious record of their achievements, sufferings and hardships for their loyalty to Christ and his cause.

Today Christians are faced with decisions daily as to whether they

would be loyal to Christ and those things and principles for which he stands. One of the visible ways in which we can show our loyalty to Christ is to be loyal to the church.

The church needs our loyalty today as never before. Maybe there does not seem to be anything very spectacular or heroic about loyalty. Our responsibility is now greater to the church because our young members are called away. Loyalty to the church is the order of the hour.

Someone objects. "I'm not disloyal to the church. But I don't have any ability. I can't do much of anything to help." Listen to what a pastor recently said about loyalty in his church:

"I have many loyal members in my large congregation," he said, "but two women stand out above them all, in my opinion. One is a poor widow. She can neither sing nor pray audibly in public. She is very poor, and cannot contribute much money to the church's support. But she is always in her seat, looking bravely up into my eyes and inspiring me as I preach. Then on the day that I usually prepare my sermons, she always sends a bouquet of lovely flowers from her garden to my study. Those lovely blooms inspire me to prepare better messages.

"The other lady is an invalid. She never leaves her home. She cannot enjoy a church service. But each Saturday morning, at her earnest request, I call her on the telephone and tell her what my sermon subjects will be on the following Lord's Day. Then she prays for the services, for the effectiveness of my messages, for the congregation and for myself. I know that she does this, and I can testify that this loyal saint's petitions have been answered definitely on more than one occasion!"

Loyalty to Christ and the church does not necessarily require marked ability, education or talent. It is based rather upon willingness, consecration, and love for the Christ and for others.

Some years ago we found a Christian barber who was intensely loyal to his Christ and his church. We enjoyed visiting his shop. It was very different from the ordinary run of barbershops. This man did not leave his Christianity in his church when he left there on Sunday evening. He brought it along to work. And he made it work all week, too. One could not long sit on his chair without hearing something about Christ, the Bible, the preacher's fine sermon, or something of that sort. And his enthusiasm for Christianity

and the church was sure to give one the idea that it must be about the finest thing in the world.

Over the mirror in front of the chairs was a neatly lettered sign. It read: "Please Do Not Swear in This Shop." No one did, either. I don't think they would have, even had the sign not been there. No vile stories were ever heard while I was there. No filthy magazines disgraced the place. To a Christian it was a pleasure to go into that shop. All because of the barber's loyalty to Christ and the church.

Upon our degree of faithfulness and loyalty to Christ and the church today will depend largely the kind of country and community and church to which our young folks can return when the war is over.

Would we like to be heroic? Would we have a chance to show our Christian courage and heroism? We have the opportunity. The church needs our loyal support now as never before. The work may not be spectacular; there may be little of praise or thanks. There may be even criticism of our best efforts and pure motives. But God sees and knows. He is looking on. He notes our attitude—our loyalty, or lack of it.

Harrisburg, Pa.

## Service

I. N. H. BEAHM

"Educate for service" is a significant objective for schools. "Educate for life" has been improved by "Education is life."

The widespread program of modern recreation should be changed to service for human welfare in various ways.

Young Christians wanting healthful activity should get together to improve some widow's home or clean out the fence rows or remove stones from a field for some needy farmer and so build up the real and esthetic welfare of the neighborhood. Help some farmer harvest his crop. Put up a poultry house or a woodshed for some widow or get in her fuel for winter. Take food and clothing to needy homes. Give needed help to the sick and disabled. Do anything for the needy in any form. Get healthful activity in helpful service. Activity for mere recreation is partly lost energy. Christianity is economized energy. Write Bro. E. W. Flohr, Vienna, Va., for further information. The church also has various segments of service.

Nationally, there is the combatant



service and the noncombatant service. There is the armed service and the Red Cross service. There is great need for the doctor and the nurse. Millions are in the service of producing food.

Also, the United States has a special field of Civilian Public Service. The Brethren Service Committee helps the United States in Civilian Public Service. Thus, the state and the church have a service in common under government supervision; such is opportunity for co-operation in mutual service.

Say little or nothing of the negative phrase, C. O. Put pressure on service and not on objector. May it be suggested and hoped that C. O. may become obsolete and that "S. C." may replace it. "Soldier of the Cross" or "Soldier of Christ" is a needed phrase. Ring out C. O.; ring in "S. C." The negative C. O. seems to agitate and irritate; the positive "S. C." is appealing.

Say little or nothing of the negative phrase, C. O. Emphasize service, service for the United States under the government. Put pressure on service, and not on the "objector." Let the star of negation fade from sight in the meridian sunlight of service for the United States and in the glorious light of religious liberty of "this land of the free and the home of the brave."

Freedom of religion and freedom of speech and freedom of press and freedom of assembly and freedom of petition and freedom of life and freedom of pursuit—all seven are the rich legacies of our glorious American way.

Every one who contributes any legal or Christian service contributes to the sum total of the national wealth. He who serves best is an American patriot. He is an American hero. Potentially he is a hero of the Master—if service is done in his name.

Nokesville, Va.

## Lost!

JOE VAN DYKE

It is a hot summer day and I am picking wild blackberries on a stretch of wild land where little valleys and clumps of thick-growing trees make a bewildering maze to a stranger. Not until I have filled my pail do I remember the warning about getting lost, and then it is too late. I look at the sun and decide the road is to my left. Two minutes later I strike a bog and I know definitely that I am lost.

When you are lost it is a good thing to know it. That is the first step in finding one's self. After the first wave of panic recedes, you sit down and think things over. Then you decide on a course of action. You might yell, but that way out is hard on your self-respect. You might double back on your own trail, but that would take a long time and might not work out anyway. Something must be done though, so you finally decide to take a chance and go right. After a while you hear voices of other pickers, and you know you are saved. A few steps farther through some thick bushes and you strike the familiar road. You walk along with your heavy pail, whistling.

There are three kinds of "lost" people: those who have never known the way, those who know the way but have lost sight of it, and those who have an intellectual knowledge of the way, but choose not to follow it.

All of us, at the beginning of our lives, are in the first group. Knowledge of the way is a gradual process begun by our parents and carried on by many others. There comes a time, however, when we become able to be responsible for ourselves. We either "find ourselves" then, or join the third group of lost souls who drift and drift until something or somebody jars them into doing what they know.

Most of us, I am afraid, belong in the second group part of the time. We get lost, now and then, in the maze of living as I did that summer day in the maze of briery valleys. We lose our sense of direction. Landmarks that once helped to orientate us are meaningless or invisible. We travel in circles, getting nowhere fast, or wander aimlessly into swamps and other dead ends. We do not know our own position in relation to the way—and that is the essence of being lost. We do all sorts of foolish things that net us no happiness or real satisfaction. And the tragedy of it is that often we do not know we are lost.

Knowing you are lost is the first essential step in finding one's self.

Scalp Level, Pa.

## Whose Image?

DAVID G. WINE

It is interesting to note the remarks of statesmen and theologians on what Jesus meant in his answer to the Pharisees and Herodians, who had asked whether it was lawful to give tribute to Caesar. His words have been stretched to cover almost

every conceivable attitude toward human government, calling for support of the "powers that be," regardless of their character. His interrogators were very complimentary (Matt. 22:16) before asking if it was lawful to give tribute to Caesar. It is scarcely to be believed that Jesus was unfamiliar with the coins in circulation, or had failed to note the image and superscription they bore. He asked for the tribute money that he might "see it." "Whose image and superscription is this?" "Caesar's," was the prompt reply. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." No argument followed this answer. They just "marvelled."

Here is a pointed recognition of the fact that earthly rulers have no claims in those areas where God is concerned. Where human authority levies tribute on what belongs to God we have the implied answer of the Master. Mankind bears the image of God. His people bear his superscription, his name. By implication Jesus says that which is related to Caesar's reign, bearing his image and superscription, should be given to him. What bears the image of God and his superscription should be given to God. Our bodies are to be presented as living sacrifices to God. They are temples of God, of the Holy Spirit. They bear the image of God, and his name is upon us. Shall we then submit them to Caesar for purposes of destruction? We cannot serve two masters. In making decisions on what to do, is it not well to ask ourselves: "Whose image and superscription do I bear?" The kind of activities in which we could engage might be lessened measurably if we remembered to render to God what bears his image.

Enders, Nebr.

## The Nature of Man and of Progress

W. I. T. HOOVER

In a recent issue of a prominent religious magazine, an eminent Christian scholar asserts: "The easy-going optimism of the last quarter of a century . . . assumed the natural and fundamental goodness of man." He asserts further, "The primary thing about man in history is that he has gone astray." These two assertions are worth meditating upon with respect to their meaning and the degree of emphasis to be given to each. Different writers frequently overemphasize while others



underemphasize the truth or error embodied in the same statement. The degree of emphasis greatly affects the evaluation of such truth or error. Great care is necessary in order to avoid overemphasis and underemphasis lest error and evil result.

The author of these two statements quoted above rejects the first as true but accepts the second as true. This perhaps is the attitude taken by most people. But the writer challenges both statements.

The primary fact in history is man's progress and this because of his nature: intellectual, social, moral and religious.

The Genesis story says that after God had finished the creation of the heavens and the earth with its contents he declared all of it good (Gen. 1: 25, 31). This was not *good* in the moral sense, but in its meaning of organization from chaos to cosmos, of efficiency, of function according to his purpose. An oak tree cannot be developed out of an acorn unless it be involved in it. The reason a beech tree or a pumpkin is not grown from an acorn is that it is not implicit or involved in it. Just how to conceive this implicitness or potentiality is the crux of the question. But howsoever it is conceived it must be adequate to the results observed. If man has achieved anything of importance during the centuries his nature must have been adequate to its accomplishment. If man had not been potentially intellectual and good he could never have progressed as history describes his life. Man has progressed not only in the invention of language, literature and art, but in the discovery of the powers and elements of the external world and likewise in the invention of tools and machinery, and the organization of institutions for his welfare; in the development of moral ideas and ideals; in religious concepts of religion; in the unfolding and developing of his intellectual, social, moral and religious nature—in a word, making explicit his implicit "image of God." The writer has little sympathy with the theological doctrine of total depravity and philosophical pessimism.

The primary fact of history is not that man has gone astray, but that he has progressed. Until a generation ago our histories were written mainly from the military point of view. That is, they emphasized the civil, colonial, and international wars; the dynastic quarrels and scandals; the inordinate ambition of kings and rulers and their greed and

lust for power and fame. The daily press still gives much space with "screaming" headlines to crimes, scandals and war; to the abnormal and perverted side of human nature; but the better side of human nature, the kind deeds of individuals, the uplifting institutions man has erected and organized, and the happy and contented homes get far less space and attention. Often information of the greatest good is placed in some inconspicuous corner of the paper. This method takes for granted that the normal and constructive side of civilization needs but little publicity. Such is positive and can endure without much publication. It assumes that the normal and virtuous side of life will take care of itself.

For the past few decades histories have been giving far less space to the corrupt and abnormal side of life and far more to the normal and constructive factors, elements and institutions of mankind; they deal in detail with the life of the people: their arts, literature, culture, sciences, inventions, discoveries, and to whatever ministers to man's comfort and contentment—in a word, his progress. And all of this is due to the upsurge of man's basic nature, to his determination to realize his real self to the fullest degree. The form of the human self is an infinitude, while his limitations under which he labors are largely of his own making. Man's creative powers are being rapidly unfettered and his possible progress unlimited. Selfishness, an exaggerated ego and personal aggrandizement are still too common. Ideals have always been the world's masters. Let each and everyone of us be an idealist, an optimist, a personalist, and a theist in his philosophy of life.

*La Verne, Calif.*

## "He's My Brother"

NETTIE M. SENDER

"Why don't you divide your inheritance? You go your way and let him go his. You'll never get ahead this way. He will not work and his wife is wasteful," said a friend to a Chinese man. The Chinese man's sad eyes looked at his friend as he said, "He's my brother. I can't leave him stranded."

That attitude of the Chinese man's friend was taken concerning the Negro in Detroit last year after the riot. "We must put them where they belong—beneath us," said the rabble. The Detroit Council of Churches with a deep sadness in

their hearts answered back, "But he's my brother. I can't let him down."

So they began a campaign. First they convened a conference for several days which included a supper with both races at the tables. As the conference closed every one left with plans to avert a second riot in 1944. If worst came to worst ministers of both races pledged themselves to be in evidence on street corners or on Belle Isle where the difficulty was most evident, and to be in prayer. They might suffer but they were willing to face it.

As the summer days of 1944 approached rumors began to float about the city that a riot was inevitable. It was already brewing. This in spite of the fact that the church leaders as planned had carried on a program through the year that their people might be understanding and tolerant. Interracial fellowship was more evident in church groups. Schools put on effective programs through the year for the benefit of the children and their parents.

The government played its part, which was a display of police cars patrolling the city; mounted police were on Belle Isle; and the United States militia in full array were going through the city at intervals and were stationed on Belle Isle, the scene of last year's uprising. Yet the government display was not as effective as the silent unseen forces of the church people.

The result was just as the Detroit Council of Churches expected. June passed with no riot. July 4 came and went, as peaceful and happy as any calm summer day, with no ripple of disturbance on the sea of life. Something inward was taking place as the people prayed.

It was no human power that brought this success, and it was no spirit of hate that produced this fruition. God was working; he had an opportunity to work. God still lives and rules in his world when men let him. If man does not let him he still rules, but it takes longer for the tree of brotherhood and peace to bring forth its fruits.

America has walked down a blind alley and there is no way to get out and proceed but to get on God's thoroughfare, and go down life with all of God's family. With sad eyes the Christian says to the populace of the downtrodden race, "He's my brother. I can't let him down."

*Detroit, Mich.*



## The Education of a Prophet

H. A. BRANDT

### IV. The Strange Ordeal at Bethel

(Continued)

On the morrow Amos stood again in the temple at Bethel and began to say—

"Hear this word that the Lord hath spoken against you, O children of Israel . . . in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house and the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord."

Day after day the shepherd from Tekoa spoke from his accustomed stand in the temple court. He denounced the kine of Bashan; he took up a lamentation over Israel; he called down great woes upon those at ease in Zion, especially those who "put far away the evil day, . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock. . . . That drink wine out of bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."

All these things the poor heard gladly, but there was no change in the hearts of the principal men of Samaria. Then Amos began to speak in parables, recounting certain visions he had seen. He described the plight of the land when a plague of grasshoppers had eaten everything green. He told of heaven-sent fire devouring the great deep. He mentioned a vision in which the Lord held a plumbline to Israel as a test of his ways. Then said Amos—

"The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."

Now Amaziah, the priest of Bethel, had wearied of the words of Amos. But he feared to make a commotion because of the common people. When he heard the king's name called in question he hastened to send word to Jeroboam, and came unto Amos saying—"O thou seer, go, flee away unto the land of Judah, and there eat bread, and prophesy

there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court."

"I was no prophet," answered Amos, "neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock. . . . Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy

I hate, I despise your feast days. . . . Though ye offer me burnt offerings . . . I will not accept them. But let judgment run down as waters, and righteousness as a mighty stream.

land shall be divided by line; and thou shalt die in a polluted land."

Thus in the sight of all the people Amos prevailed over the high priest in Bethel. But there was no repentance in the heart of Amaziah, for he hated Amos the more for the words he had spoken.

Thus there came a day when Amos shook the dust of Samaria from his garments and departed for Tekoa. There were those among the poor who mourned his going, but Amaziah and all the chief men of Bethel were glad.

Elgin, Ill.

To be continued

## The Cross in the Sky

HAZEL S. MARSHALL

These sonnets were inspired by a news-item appearing in The Washington Post of May 9, 1944, concerning "the story of hundreds of Ipswich [England] residents who said they saw a vision of Jesus on a cross in the sky during an April 2 air raid alert."

### I

Not as he stood in shining light arrayed  
Transfigured on the mountain was he seen;  
Not as he rode, triumphant, while the green  
Palm branches waved in arduous crusade;  
Not as in the garden where he was betrayed  
When kissed by one unholy and unclean,  
But on the cross as where he hung between  
The thieves and died . . . and mercy yet displayed.

So was Christ seen by those who watched the skies  
As a gibbous moon on Ipswich brightly shone  
And Death held its strong fingers near each throat.  
The Prince of Peace still suffers and still dies . . .  
We reap the bitter fruit that we have sown  
And for Christ's sufferings give what antidote?

### II

O Son of God, to know thou watchest yet!  
That thou art near is all we need to know.  
Without thee we could never overthrow  
The menacing sword—the pointed bayonet.  
Again we pray, "O Lord, lest we forget . . ."  
Forget thy way is not by sword or blow  
And they who use the sword must perish so—  
Since we have clasped it, we accept Death's threat.

For we have looked on Death . . . have seen thee die;  
We thieves and we who cried, "Away with him!"  
Have seen our sons with only thorns for crowns.  
The earth grows dark as mothers, trembling, cry;  
But faith in thee can nevermore grow dim  
When thou art hovering above our towns.  
Washington, D. C.



## Is This Not Needed Even Now?

V. F. SCHWALM

In his book, *The Robe*, Lloyd Douglas has one of his characters, who was a pagan slave, say something like this: When I was a very little boy, and would fall down and hurt myself, I would run into the house and find my mother. She would not ask me what in the world I had been doing to bruise myself that way, or scold me for not being more careful. She would take me in her arms and hold me until I was through with my weepings and everything was all right again. Perhaps my skinned knee still hurt, but I could bear it now. You see, my mother was always definitely on my side no matter how I came by my mishaps. Often I have thought there should be for grown people some place where they could go when badly hurt and find the same kind of assurance that a little child experiences in his mother's arms. Among the other things which a pastor ought to do, is it not also his task to remind his people that there is one to whom they can go, and who will be on their side when an unfriendly universe hurts them?

*North Manchester, Ind.*

## Lives of Ceaseless Praise

MARY LOUISE ROYER

Who can resist the contagion of the radiant joy of a child at play in the world of nature? How many of us as adults regret that such joy did not remain longer in us—that our exultation in God's wonders and our praise for the beauties surrounding us do not flow so freely? Perhaps one of the functions of children is to stimulate this awareness in us. Perhaps it is a function of the adult or parent to direct the child to the Source of these wonders. Yet how can we do so unless we enter with the child into his world—hearing anew the chatter of the trickling stream, sharing the awe of the vast view discovered from a new lookout in the old apple tree, breathing afresh the new-mown hay or freshly turned earth, laughing with the child over the feet of baby sister which instead of being useful do nothing but kick the air, or sharing with him the preparation of vegetables grown in his own garden for the table as he "helps to feed the family."

Once this mood is ours, we find it altogether natural to suggest that the stream seems happy indeed in its journey to the river, offering of

itself to bird, animal and wayside plant and that it was the plan of a loving and thoughtful Father.

Oftentimes the days are too busy to permit being with the child as he makes his discoveries, but the day should never be too full for a listening to and sharing of the joyous (and also sorrowful) events of the day. Such use of those precious moments before sleep makes a restful night and a joyous eagerness for the new day. A trite "Now I lay me . . ." will never carry enough of the child's heartfelt joy over new-found wonders or his sorrow for things left undone.

In regard to sorrow, perhaps as adults or parents, we try to shield the child from facing the sadness in his realm of life or we dismiss his part in it with a cursory scolding, forgetting the capacity of the child to understand wherein he has wronged others or the reasons for the pain of others. By pointing this out, we do not thereby cast a spell of gloom over the child, but, instead, we tap a deep well which must flow as freely as the wellspring of joy. Since our experience has given us vision and feeling for the needs of others outside ourselves, it is our responsibility to show the child another side of the picture. Story and parable are some of the best ways of helping the child to put himself in the place of others and to see himself as God and people might see him. Blessed is the parent whose understanding has so grown that his imagination and experience can produce stories that parallel the truths of the child's experiences.

The waking moments are as important for creating anticipation of new joys and tasks as the bedtime quiet is for producing the trustfulness that comes from sharing the joys and sorrows of the day. Would we not feel highly repaid to know that the early morning getting-up chat and the prayer of the child's own making would later result in the grown child's daily morning, "Lord, what wilt thou have me to do"? Experience with children has suggested to me the following verse. Similar words we could expect to hear from the lips of our own children could we but encourage and guide their expression.

Father o'er all, here's my life like a cup—  
Take it and fill it—fill it right up!  
Fill it with bird songs, fill it with flowers;  
Fill it with joy in the sunshine and showers;  
Fill it with love for folks, large and small,  
And delight in the creatures that run, fly and crawl.

*Canandaigua, N. Y.*

## Not Afraid

J. S. ALLDREDGE

Little Ruth had never been a strong child. She had a curvature of the spine. Some thoughtlessly called her the little hunchback. She was only eleven, but she was possessed with intelligence beyond her years.

Seeing happy children in their innocent, romping play, Ruth was often depressed; but she had learned that there was One who cares, in whom she could put her trust.

Ruth diligently read her Bible and loved to listen to her Sunday-school teacher's and her pastor's inspiring messages. Although only eleven she had given her heart to God, and with a number of her class had received the rite of Christian baptism. Her spiritual meditation and conversations with her mother were her main comfort.

About this time a severe epidemic of flu had many of the town indisposed and the doctors overworked.

Along with many others little Ruth contracted the dread disease. Since she was so frail the malady became serious at once. The best medical assistance was obtained with no apparent improvement, and it soon ran into its final stage.

Seeing the deep concern on her mother's face and the face of her friends that called, Ruth asked: "Mother, do you think I am going to die?"

Her mother replied, "I will not deceive you; the doctor says you will not get well. Ruthie, are you afraid to die?"

"Mother, I want to ask you a question. When I die, will I still be a poor little hunchback? Everyone looks upon me with pity and sorrow. I never see any lovelight in the eyes of any of my friends, besides you. Nothing but pity."

"No, Ruth darling. You will be an angel, perfect in every way like all of the other angels. There are no sad sights of human distress and there will be no tears there, for Jesus will wipe away all tears."

"O mother, how fine! Now I am not afraid to die. I will miss you, dear mother, but you will come to me soon, won't you, mother? I will watch for your coming through the gates into the city."

With profound joy and confidence little Ruth, the hunchback, soon closed her eyes in the last sleep, with an angelic smile sweet to see.

*Anderson, Ind.*



## Brotherhood Theme for 1944-45

Deepening Fellowship Through Christ

### Calendar for Sunday, Sept. 10

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**Sunday-school Lesson.** David Anointed King—1 Sam. 16: 1-5, 11-18. Golden Text, Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

**Christian Workers.** How to Meet Failure.

**B. Y. P. D.,** A Quiz on Our Church.

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### Gains for the Kingdom

**Eleven** baptized in the Wooster church, Ohio, Bro. J. D. Zigler, evangelist, Bro. G. H. Sheets, pastor.

**Thirteen** baptized in the White Branch church, Ind., Bro. I. D. Leatherman, evangelist, Bro. Carl Hilbert, pastor.

**Ten** baptized in the Columbia Furnace church, Woodstock congregation, Va., Bro. I. N. H. Beahm, evangelist.

**Eleven** baptized and twelve received by letter in the Calvary church, Los Angeles, Calif., M. S. Frantz, pastor.

**Four** baptized and four await baptism in the Hickory Grove church, Ind., Brother and Sister J. W. Fidler, evangelists, Bro. Dale Brubaker, summer pastor.

• • •

### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. J. W. Fidler** in the New Fairview church, Pa., Oct. 29.

**Bro. J. O. Winger** in the Fairview church, Ind., Oct. 1-15.

**Bro. Grant Group** in the Longmeadow church, Md., Nov. 12-26.

**Bro. N. K. Musser** of Columbia, Pa., in the New Freedom church, Pa., Oct. 16-29.

**Bro. James M. Moore** of Lititz, Pa., in the Spring Creek church, Hershey, Pa., Sept. 10-24.

**Bro. J. S. Showalter** of Roanoke, Va., in the Green Hill church, Va., Sept. 18—Oct. 1.

**Bro. S. Clyde Weaver** of East Petersburg, Pa., in the Latimore church, Upper Conewago congregation, Pa., Sept. 10-24.

## Personal Mention

**Bro. William E. Thompson**, pastor at Dixon, Ill., announces through his church bulletin a movement entitled Every Member Get a Member.

**Marlin Harter**, a member of the Walnut Street church, North Manchester, Ind., paid the Publishing House his first visit last week.

**Bro. L. L. McWhorter** of Mound City, Mo., writes to say that the Yearbook for 1944 is incorrect in stating that he is elder of the North Bethel church. Bro. X. L. Coppock is the elder of this congregation.

**Bro. R. M. Figgers** and family of Oronoco, Va., wish to thank the many friends and relatives for the kindness and sympathy shown them during the illness and death of Sister Figgers, who died July 29, 1944.

**Brother and Sister Mark W. Emswiler**, pastors at Poplar, Mont., will move to McPherson College Sept. 1, to become head residents in Kline Hall. Those wishing to correspond with them should please note this change in address.

**Brother and Sister David P. Schechter** of Chicago were recent visitors at the Publishing House. Though they are near neighbors of ours we understood Sister Schechter to say this was her first visit to our Publishing House.

**A cablegram** from Lynn Blickenstaff says that Dr. Mary B. Allison has arrived in India. He also says that Dr. Barbara Nickey and Sister Ella Ebbert have sailed and that Bro. Harlan Brooks and family are in Bombay awaiting sailing.

**Bro. Paul F. Bechtold** of Kansas City, Kansas, writes: "The pastor's school in session here at Sylvan Dale in the Rockies (Congregational-Christian) has earmarked its annual offering for conscientious objectors. . . . The ministers were enthusiastic in promoting the offering, which has reached \$295 and probably will be at least \$300."

**Brother and Sister Claude C. Dell** of Beatrice, Nebr., paid their first visit to the Publishing House recently. They have been readers of the Messenger for a long time, they told us kindly. They had come to Chicago to see their son who had been in a C.P.S. dietary unit there for some time. They also told us of their other son, Byron, who is in C.P.S. work in New York state. Their visit was helpful.

**Sister Hortense Lear** was ending her third week in the hospital with a broken hip when she wrote us last, and still has five weeks to go. How-

## Conference Committee on the Federal Council Meets

The special committee appointed and authorized by the Huntingdon Annual Conference in June of this year met at Bethany Biblical Seminary, Chicago, Ill., Aug. 17. The committee accepted its responsibility with sincerity and began the task in full accordance with the decision of the Conference. The minutes of the Conference secretary record the minute of the Conference as follows:

"Inasmuch as it appears that the church became affiliated with the Federal Council of Churches of Christ in America without adequate study by the church in general;

"And whereas, it has been the policy of the church to move forward with as complete unity as possible;

"Therefore, Standing Committee recommends to Conference that a committee of five be appointed to study the facts concerning the Federal Council, together with the general attitude of the brotherhood to it, to the end that our people may have dependable information, and that the unity of the church may be maintained. Report to be made next year.

"Answer of Conference: Request granted. Committee: C. C. Ellis, C. D. Bonsack, J. Clyde Forney, Edward Kintner and W. H. Yoder."

A thoughtful and careful study of the Conference decision revealed a deep and sincere desire for continued and expanding unity within the church and a desire to move forward with oneness of purpose and with brotherly love. Therefore, in recognition of the fine spirit that prevailed in the Conference, and in accordance with the problem assigned, an entire day was given to a careful review and analysis of the facts at hand. Definite plans were made for further investigation and searching study. Any information, facts and materials which will definitely aid in the work of the committee will be gratefully received and carefully studied. Address all materials to the secretary of the committee, J. Clyde Forney, 428 Arlington Road, R. C., Roanoke 15, Virginia.



ever, her progress is considered satisfactory. Her home is at 2478 Fourth St., La Verne, Calif., but for the present must be Pomona Valley Hospital, Pomona, Calif.

**Bro. Niels Esbensen** has resigned his work at Hartville, Ohio, and has accepted the call from the Pine Creek church of Northern Indiana. His address is now R. 3, North Liberty, Ind.

**Bro. J. Ewing Jones** has closed his pastoral work with the Fairchance church of Western Pennsylvania and has begun his work with the Hostetler church, near Meyersdale, same district. His address is now Meyersdale, Pa., R. 3.

**L. A. Blickenstaff**, India missionary, whose home address is Rajmahal, Churchgate Street, Churchgate Reclamation, Fort, Bombay, and whose office is located at Navsari Building, 240 Hornby Road, Fort, Bombay (the Inter-Mission Business Office), has offered to entertain Brethren boys and girls who may be stationed in India. Please send names and addresses of your boys and girls located in India to Brethren Service Committee, 22 S. State Street, Elgin, Ill.

#### Miscellaneous Items

**To Bridgewater College** our thanks are hereby expressed for a copy of their college catalog. Its picture of the Shenandoah Valley gave us a real spiritual uplift!

**The New Fairview.** Southern Pennsylvania, young people will hold their annual hymn sing in the Pine Grove park on Sunday afternoon, Sept. 10. All are invited.

**Minutes of Annual Meeting** for 1944 are now ready. Clerks of district meetings are reminded to send their orders to the Publishing House. Some secretaries order the total number needed and distribute them to the local churches. If desired, the clerk can send us a list of churches and the number of copies to go to each, and the House will then mail the Minutes direct. Let us have your orders at your earliest convenience.

**The Salisbury, Pa., church** announces its fall precommunion services to be held Sept. 4-10. Bro. John D. Long will be the guest speaker. His subjects are: A Kingdom That Cannot Be Shaken, A Child in the Midst, Either One or the Other, Three Principles About Money, Followers of the Way, Passing the Blame, The Rewards of the Christian Life. The preparatory service will be Sept. 10 at 10:45 a. m. and the love feast and communion will follow at 7:00 p. m.

**The North Winona church** in Indiana will hold its home-coming service on October 1 with an all-day meeting. Bro. Lloyd Studebaker will be the speaker for the day.

**West Manchester harvest meeting** is scheduled for tomorrow, Sept. 10, with Bro. C. D. Bonsack speaking both morning and afternoon. Pastor David H. Studebaker would like for Indiana folks to make special note of this occasion.

#### The Annual Conference of the Brethren Church

I had the privilege of representing our church as a fraternal delegate at the Annual Conference of the Brethren Church held at Ashland, Ohio, Aug. 21 to 26. The meetings were held in their college buildings. The attendance was good, a substantial increase over last year.

The spirit of the Conference was fine. In the business sessions the free and frank discussion of every item indicated a deep interest on the part of the delegates. When decisions were made there was evidence of loyalty and unity in the way the delegates accepted the decision of the church.

The inspirational part of the Conference was well planned and deeply spiritual. On Thursday evening, with the members of their Mission Board seated on the platform, Sister Lucile Heckman gave a graphic description of the founding, the growth and the splendid ministry of our mission in Africa. Following this Dr. A. R. Cottrell gave a fascinating address on the needs and unique opportunity of the medical missionary in India. Both speakers kept Christ and his saving grace at the center of Christian missions.

Members of the Fraternal Relations Committee were on the platform on Thursday afternoon when I spoke on the importance of the church responding to the challenge of our day. The response was so genuine that I came away convinced that our churches are already united in spirit.

The spirit of splendid co-operation is being put into action. Already the Brethren have given through the avenues of service open to our mutual interest in relief \$5,000 and in foreign missions for the work of medical missions in Africa \$3,900. Bro. J. Ray Klingensmith of the Brethren Church and Brother Leland S. Brubaker of our fraternity will be on their way as a deputation when this is read to visit the fields that are our common interest in South America.

I hope the spirit of unity and goodwill of this Conference will find its way into every community where there are congregations of the Church of the Brethren and the Brethren Church. In these critical days let us forget the differences of the past and with Christ as our objective let us go forward.—H. L. Hartsough.

#### With Our Schools . . .

##### La Verne College

**Dr. C. P. Shaffer**, M.D., husband of our matron, passed away on Aug. 10.

**Dr. K. A. Sarafian**, professor of education, spent the summer in the East, assisting in the raising among Armenians of a relief fund for use in behalf of their people.

**President Davis** participated in Camp Myrtlewood, the Washington district assembly, and Camp Greenhorn during July and August. He also visited the Waldport and Cascade Locks C.P.S. camps in Oregon.

**The young adults** organization of Southern California and Arizona has taken as its project for this year the raising of a fund for the purchase of twenty-five new beds to be used for replacements in Miller Hall.

**Registration** begins on Monday, Sept. 11. The opening convocation of the college year will be held at the La Verne church, in the evening of Sept. 11. President Davis will speak on the subject, Girding Up Your Mind.

**Eugene Bowers**, professor of chemistry, reported to the C.P.S. camp at Belden, Calif., in July. In anticipation of this development, it had been arranged that the chemistry program this year would be carried by Isabelle Baker Whittlesy, the assistant in the department.

**Dr. John Woodard**, recently of New Carlisle, Ohio, will serve as professor of biology this year, replacing Dr. Wm. J. Tinkle, who for personal reasons is returning to Taylor University, where he formerly taught. Dr. Woodard received his B. S. and M. A. degrees from the University of Missouri. He did further graduate work at the University of Illinois and the University of Chicago and received the Ph. D. degree from the latter institution. Dr. Woodard has done soil survey work in a number of states and in Canada. He has taught in such outstanding institutions as the University of Illinois, Park College, and Wittenberg College.



# Our Mission Work



## Elizabeth Gibbel McCann—Pioneer Missionary to India

ELIZA B. MILLER

Language study began at Bulsar under the tutorship of a Brahmin pundit of the name of Balabhai. He had taught the Stovers and Miss Ryan. He was one of the teachers in the Anglo vernacular school of the city.

Along with the language study there were many other interests to take the time and attention of a new missionary—making friends with the people, learning to know the personnel of the newly organized church, learning the affairs of a household in a foreign land, caring for the needy and the destitute. These early years saw our pioneer missionaries plunged into famine relief because of one of the most widespread and devastating famines that ever swept Gujarat and some of the other near-by provinces. The deepening of the “tank” (artificial lake to store water) at Bulsar and distributing grain to the starving absorbed much of the time of these newly arrived missionaries.

Most of Elizabeth’s India life was spent at Anklesvar, the station opened by the McCanns. Their first home was in a hired Mohammedan house at the outskirts of the city and at the junction of two busy roads. Was there ever a more dusty and noisy place anywhere? Until the house on the hill was built on the land acquired by the mission, the McCanns endured this noisy, dusty corner in a low and badly ventilated house. It had been built for *purdah* (veiled) women and not for a free American woman.

Anklesvar like Bulsar and Jalalpor became a famine relief center. While Bro. McCann made long trips into the Anklesvar country and into Raj Pipla State to help feed the hungry and relieve suffering Elizabeth and little Henry were at Anklesvar “keeping the home fires” burning. Elizabeth’s pioneering spirit still came into good use. Her ministry among the hungry and the sick is still remembered by those who lived and worked with the McCanns. Old men and women of today, who were boys and girls forty years ago, still speak lovingly of the McCanns and they remember with gratitude what was done for them.

If Elizabeth could in that day have peered into the future that has now

become the present she could not have believed that out of that early venture could grow four organized churches in Raj Pipla State and four in Anklesvar county with thousands of Christians, hundreds of school children, scores of village schools and the central mission schools in Anklesvar itself. Elizabeth did live to know about the beautiful church built at Anklesvar in memory of the McCanns. And she lived to see scores of other missionaries go to the field and help occupy the land reserved for the church; she lived to see her own home district send other young people to India, China and Africa, and to see the generosity of her home church, her home district and the home church in general directed to the great enterprise of foreign and home missions.

Elizabeth was a saint in the finest sense. She was definitely religious. One of her fellow workers said of her that she never did anything against her conscience. She was kind to everybody; she loved her children; she loved India; she was true to her church; she was a real Dunker. Yes, she was a grand woman, “a mother in Israel,” a woman who wore a smile that never wore off, a woman who grew more lovely as she grew older, a woman with a pioneer spirit that made her step forward when others held back. The earth needs more like her to help fulfill the prayer of our Lord, “Thy kingdom come, thy will be done on earth as it is in heaven.”

Waterloo, Iowa.

## Elizabeth Gibbel McCann

FLORENCE GIBBEL

Elizabeth Gibbel McCann passed away suddenly June 18, 1944, at the home of her son Henry G. McCann, Yonkers, New York, aged seventy-six years, three months, and four days.

Elizabeth was the only daughter of the late John B. and Elizabeth Royer Gibbel, four brothers having preceded her in death. Her early life was spent on the farm. She had the privileges of a good country school. The spiritual atmosphere of her home prompted Elizabeth to give her heart to the Lord much earlier than the young people of that day usually accepted Christ, and on March 5, 1885, when not quite seventeen years of age, she was admitted into the church by baptism administered by her father.

It can truly be said that Elizabeth Gibbel McCann had a pioneering spirit. More than three decades ago it was not so common for a young woman to venture out from the farm and go to college, yet Elizabeth did this very thing. It was not so common for a country girl to become a schoolteacher, yet Elizabeth did this also. She also had the pioneering spirit in religion, for at an early age she gave herself to her Lord to serve him all her days. Her experience in education and in the profession of teaching was used for the church to promote her local and district interests. What a stir it must have made in the home community and church and district and among friends and kindred when it was “noised abroad” that Elizabeth Gibbel was going to India, to the end of the earth, to become a missionary. But this same pioneer spirit, the spirit that goes ahead in spite of circumstances, led her to make this choice. It led her out in an adventure that brought blessing to herself and to many others.

Elizabeth reached India in 1897 and began her career as a missionary at Bulsar where the Stovers and Bertha Ryan had already settled in “their own hired house” by the side of a busy road leading into the city. The Stovers and Miss Ryan had rented one part of this house when they settled there and this became the headquarters for the beginning of the India Mission of the Church of the Brethren. Before the party of four adults and one child arrived in 1897, the other half of this Bulsar house was rented. The mission family remained there until March 1900 when the Stovers moved to our own mission premises which had been secured outside and south of the city of Bulsar on the Dharampur Road. Then the McCanns moved to Anklesvar and the Forneys to Jalalpor.



She was graduated from Juniata College, in the normal English course in 1891, and was a successful public school teacher for six years. Then she accepted an appointment as missionary to India.

In the fall of 1897, in company with Elder and Sister D. L. Forney, and Elder Samuel N. McCann, Elizabeth sailed for the mission field in India.

In Bulsar, India, on June 29, 1898, Elizabeth was united in marriage to Elder S. N. McCann.

After acquiring the language Brother and Sister McCann lived at Anklesvar. They conducted Bible classes, and visited among the Bhils, especially in Raj Pipla State, with unusual success. Sister McCann's outstanding contribution in those early days was setting the example of a Christian home before the Indian people. In 1900 their son, Henry G., was born. The McCanns lived in Anklesvar at a most strategic time, for famine stalked the land, and Brother and Sister McCann gave generously of their strength, even to the point of endangering their health. While Bro. McCann was away carrying on extensive relief work over great stretches of territory where people were dying from famine, Sister McCann was busy with the general duties which come to every missionary mother. She felt she must do all she could to teach the women and continue her daily Bible classes. Her heart, burdened almost beyond the enduring point at seeing the ravages of famine, to quote her own words, "yearned for the time when the conditions of the people shall be better and when the gospel story shall be known in every city, village and hamlet in India."

Owing to health conditions, Sister McCann with her little son returned home in the fall of 1903. She was in the homeland with her mother a year. On March 1, 1904, their daughter, Mary Rozanna, was born. In June of that year Sister McCann attended the Annual Conference at Carthage, Mo. She spoke in a number of churches while on furlough, and her sincerity, simplicity, and earnestness appealed to everyone who heard her. It was the time of bubonic plague in India, and as Bro. McCann, who remained at his post to care for the sick and dying, knew the danger of the pestilence about him, each letter written home contained a farewell message. Those were days of intense anxiety for Sister McCann, but she had a tri-

umphant faith that carried her through.

In November 1904, Sister McCann bade her mother farewell for the last time, and with her two little children returned to India. Again she was the helpful homekeeper and missionary mother.

After Bro. McCann had given ten years of faithful service, he and his family returned to America. He needed a furlough, for he was not well. They sailed from Bombay in the month of April and came by way of China, visiting some mission work about Canton, and arrived in California in time to attend the Annual Conference held in Los Angeles in 1907.

Sister McCann and the children lived in Lititz, Pa., a few years while Bro. McCann traveled in the interests of the General Mission Board and later for Bridgewater College. They had hoped to return to India, but circumstances were such that they remained in America. As in India, so in America they gave their best to the church. Bro. McCann became teacher of Bible at Bridgewater. Here again, Sister McCann's hospitable home was a center of influence long to be remembered. Bro. McCann had contracted a disease in India which caused him much suffering the rest of his life. In 1917 he

Continued on page 24

## What to Pray For

Week of September 9-16

*Pray for our new missionaries who are now in Africa.*

Elmer and Fern Baldwin and Lena Wirth, R.N., are now in Northern Nigeria. They left Miami, Florida, on May 2, 1944. Cablegrams informed us that they had reached Africa safely. We have recently received word saying they are at Garkida. Theirs has been a long, uncertain trip and they have greatly desired the prayers of the church.

*Pray for our new missionaries who hope to be on their way to the field soon.*

Every possible plan is being cared for in securing passports and visas for Wendell Flory to go to China, for Ivan and Mary Eikenberry and John and Mildred Grimley to go to Africa. Dr. and Mrs. Pfaltzgraff also hope to go to Africa early next year. In these days there are increased details to be worked out with government authorities before all is in readiness to start.

*Pray for our new missionaries who find it impossible to sail at present.*

Ernest and Lois Shull for India,

and Andrew and Louise Holderreed for China are on the waiting list to proceed to their fields of labor just as soon as circumstances are such that the government can give the necessary permission to sail. War-time restrictions ban children from sailing to India and China and because of these strict regulations our missionary parents cannot leave.

It has always been difficult to wait in uncertainty. May our prayers help to open doors.

## Monthly Financial Report

During the month of July contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$17,889.36 and the total received for the year beginning March 1, 1944, was \$160,755.18. Contributions for the Brethren Service totalled \$26,565.87 for the month and the total received for the year \$123,931.76, detail as follows:

|                           | Rec. for July      | Total since 3-1-44  |
|---------------------------|--------------------|---------------------|
| <b>CONFERENCE BUDGET—</b> |                    |                     |
| For Entire Program \$     | 3,018.62           | \$ 75,737.00        |
| Designated for—           |                    |                     |
| World-wide Missions       | 3,580.39           | 19,671.27           |
| Women's Work Proj.        | 147.09             | 2,800.29            |
| Home Missions             | 131.71             | 950.08              |
| Foreign Missions          | 385.56             | 3,518.09            |
| Junior League Proj.       | 352.24             | 790.52              |
| Intermediate Proj.        | 31.22              | 135.17              |
| India Mission             | 707.70             | 2,176.42            |
| India Share Plan          | 161.25             | 790.50              |
| India Supports            | 3,166.38           | 12,674.39           |
| China Mission             | 336.14             | 1,275.68            |
| China Share Plan          |                    | 137.50              |
| China Supports            | 1,071.73           | 7,819.68            |
| Sweden Mission            |                    | 10.00               |
| Africa Supports           | 1,751.76           | 6,040.39            |
| Africa Mission            | 1,779.56           | 7,386.90            |
| Africa Share Plan         | 50.00              | 264.88              |
| Studebaker Memorial       | 711.31             | 8,878.04            |
| Africa Leper              | 26.13              | 97.98               |
| Bethany Bib. Sem.—        |                    |                     |
| At Elgin                  | 84.56              | 6,312.15            |
| At Chicago                |                    | 709.59              |
| Bd. of C. E.              | 24.18              | 904.90              |
| Gen. Educ. Bd.            | 25.00              | 53.32               |
| Gen. Minis. Bd.           |                    | 10.50               |
| Minis. & Missy. Serv.     | 45.58              | 52.58               |
| C. B. Share Plan          |                    | 25.00               |
| Youth Serves              | 301.25             | 1,532.36            |
|                           | \$17,889.36        | \$160,755.18        |
| <b>BRETHREN SERVICE—</b>  |                    |                     |
| For Entire Program        | 16,926.18          | 74,879.99           |
| Designated for—           |                    |                     |
| China Relief              | 1,959.66           | 13,581.75           |
| Civ. Pub. Serv.           | 5,354.51           | 27,002.40           |
| European Relief           | 11.20              | 208.47              |
| General Relief            | 1,883.15           | 7,048.08            |
| Heifer Fund               | 210.41             | 793.48              |
| Postwar Reconst.          | 218.76             | 358.59              |
| Refugee Fund              | 2.00               | 59.00               |
|                           | \$26,565.87        | \$123,931.76        |
| <b>Grand Total</b>        | <b>\$44,455.23</b> | <b>\$284,686.94</b> |

The following shows statement of condition of the following Boards as of July 31, 1944:

|                                 |              |
|---------------------------------|--------------|
| <b>General Mission Board</b>    |              |
| Income since March 1, 1944      | \$ 73,618.00 |
| Income same period last year    | 49,049.95    |
| Expense since March 1, 1944     | 82,480.09    |
| Expense same period last year   | 47,474.43    |
| Mission credit balance 7-31-44  | 43,061.10    |
| Mission credit balance 6-30-44  | 61,062.05    |
| Decrease in cr. bal. July, 1944 | 18,000.95    |

|                                   |              |
|-----------------------------------|--------------|
| <b>Brethren Service Committee</b> |              |
| Income since March 1, 1944        | \$123,931.76 |
| Income same period last year      | 112,970.68   |
| Expense since March 1, 1944       | 135,466.08   |
| Expense same period last year     | 148,469.61   |
| B. S. credit balance 7-31-44      | 57,760.33    |
| B. S. credit balance 6-30-44      | 63,684.56    |
| Decrease in cr. bal. July, 1944   | 5,924.23     |





## The School of Race Relations

A Report From Members of the School

Growing out of the concern of some men in Civilian Public Service to become better prepared for the intelligent use of creative goodwill in attacking one of the major problems of society, a school of race relations is being sponsored by the Brethren Service Committee at C. P. S. Camp No. 16 near Kane, Pennsylvania.

Camp Kane is situated in the Allegheny National Forest and is in the section known as the "ice box" of Pennsylvania. The town of Kane, nine miles from camp, has a sizable Negro population, and race relations there are exceptionally good. In Warren, a larger town about seventeen miles away, there are no colored families at all. The camp itself has about 140 men, of whom fifteen are Negroes.

The school, like all other special educational programs in C.P.S., meets in the evenings after the men have completed their eight hours of work on the project—which at Kane consists chiefly of cutting wood in the forest. Each Thursday or Friday night a guest speaker gives a forum-lecture, and these meetings have been the most popular feature of the school. One or two other nights each week are devoted to small seminar discussions, with reports from various school members and sessions on current events and day-by-day problems in the field. Men are working on individual

reading programs, using the excellent library of books, pamphlets, newspapers, magazines and other materials which the school has assembled.

The week-end guest speakers have been exceptionally fine and have contributed much to the mental stimulation of the camp. The opening lecture on May 6 was given by Dr. George Haynes, of the Federal Council of Churches, who is the over-all director and consultant of the school. Following him was Professor M. N. Chatterjee of Antioch College, Ohio, who stressed the sociological aspects of racism. The psychological problems of race prejudice were vividly presented by Dr. Kenneth Clark of New York City College.

Rev. Shelby Rooks, minister from New York City (incidentally, the husband of the famous soprano, Dorothy Maynor), spoke on the subject of the church's responsibility in bettering race relations. Education and Race Relations was the title of the forum-discussion led by Dr. Leslie Pinckney Hill, president of Cheyney State Teachers College in Pennsylvania.

One of the co-authors of the famous pamphlet, *The Races of Man-kind*, Dr. Gene Weltfish of Columbia University, brought to the school her insight on the problem as an anthropologist. Rev. John Nevin Sayre, co-secretary of the Fellowship of Reconciliation, spoke on the world aspects of racism, and Rev. Harry

Richardson, chaplain of Tuskegee Institute in Alabama, spoke on southern churches and their part in race relations.

Rev. J. Holmes Smith, founder of the Harlem Ashram, spoke on non-violent direct action and on problems of India. One of the most interesting sessions featured the editor of the *Kane Republican*, Mr. Joseph Harre, and Rev. Walter Thoms, pastor of the Kane Congregational church.

Speaking from his experience with the NYA, the War Manpower Commission and the Urban League, Mr. Reginald Johnson, industrial relations secretary for the Urban League, gave the concluding lecture in July. He painted a picture of postwar employment problems and how they will affect the Negro and other minority groups. Other outstanding speakers are scheduled to continue to bring authoritative analyses of race relations from their various viewpoints.

One of the first projects of the school was assembling materials for an exhibit at the Annual Conference of the Church of the Brethren at Juniata College. Much free literature was distributed and a considerable amount sold. The school also sent an interracial group of singers for the Sunday services.

During the week of July 3-9, a group of men from the school traveled to Nashville, Tennessee, to attend an institute of race relations held on the Fisk University campus, under the sponsorship of the American Missionary Association. The trip was made in the panel truck belonging to Cecil and Fran Thomas, resident directors of the school, and stops were made along the way at several C.P.S. camps and other points of interest. The return trip was punctuated by six blowouts in rapid succession, so that stopping was even more frequent. Members of the school lived on the Fisk campus in one of the smaller dormitories and had the experience of observing at firsthand life on a southern Negro college campus. The institute itself was under the direction of Dr. Charles S. Johnson, director of the Fisk Institute of Social Research, and it featured outstanding authorities in the field of race relations in an intensive three weeks' institute. The men took furlough time for the trip and felt that it was well worth while as an educational experience. Many of them had nev-





er been south before and appreciated this opportunity to get some insight into what segregation by law does to both whites and Negroes.

The idea of a summer boys' camp was an old and cherished one in the minds of some men who felt a desire to do something meaningful and creative in their spare time while in C.P.S. Further incentive was added by the wish to make a healthful, wholesome summer vacation possible to boys who would otherwise be unable to have such a thing—and to try an experiment in democracy at work. As a result the school, together with interested men of the entire camp, sponsored a teen-age boys' camp which ran for three weeks, from July 12 to August 2. Eighteen boys, varying in age from twelve to sixteen, came from Pittsburgh, Cleveland and Detroit.

Men worked as counselors in their spare time, with a few men on kitchen duty who had alternating mornings and afternoons free, doing most of the leadership work. Others worked with the boys in the evenings after coming in from the project. The boys lived in tents, pitched some distance from the main camp, and braved the mosquitoes and "punkies" like good campers. Breakfast was eaten in the mess hall after the men had left for work; lunches were packed each morning by the boys themselves, and the evening meal was eaten sometimes in the mess hall, but most often at the camp.

The boys enjoyed a varied program of camping, including sports, hiking, swimming, nature lore, etc. Sunday morning worship services were led by men from the camp. A farewell party was given for and by the boys on the night of July 31, at their camp site, with stunts, plays, group games and singing, followed by ice cream. About forty of the men attended this party. On the last night, the men who had worked most closely with the boys joined them for their final campfire.

Perhaps it is worth mentioning that while some of the boys came to camp with considerable prejudice, according to their home leaders, the matter of race seemed absent in all camp difficulties. Nearly half of the camp was over before the counselors remembered to count the number of white and colored—which turned out to be twelve of

the former and six of the latter. Five of the boys were Catholics. The friendships among the boys and between boys and men formed during the course of the camp provide living examples of the mutual respect and understanding which develop when people of different groups learn to work and play together in full fellowship.

The men of the camp enjoyed knowing "Sallo," "Coop," "Jo-Jo," "Beans," "Genius," "Duke," and the others and profited from their boyish pep and enthusiasm. They will long remember Coop's black eye, received by colliding with another camper; Dickie's amazing ability to cover first base; Chuck's imitations of Hitler; Phil's agility in spite of his Mr.-Five-by-Five silhouette; Tommy's characterization of a hospital nurse, with much lipstick and

floor-mop hair; and Genius's ability to name every president in order.

Members of the school have shown considerable interest in problems of discrimination within Civilian Public Service, particularly in detached service units and have had discussions as to what they feel should be the policy with regard to units which cannot admit all conscientious objectors, regardless of skin color. Many feel that the denial of opportunity for service to men because of color represents a compromise not compatible with Christianity or democracy. They have also written Congressmen about such matters as the Fair Employment Practice Committee and anti-poll tax legislation.

The school is scheduled to close about the middle of October. Emphasis in the last months will be centered on trying to discover vocational opportunities in the field of race relations and also in seeking ways of being of service in this field for men who will be doing other types of work to earn a living. Individual members are trying to relate the knowledge gained through participation in the lecture-forums to problems on which they can work in their home communities. How most effectively to work to make possible full brotherhood among all men everywhere is the challenge to which the men must seek answers in the remaining months of the school of race relations.

## *Brethren Service News . . .*

Rev. Levi K. Ziegler has recently resigned from his position as area supervisor of C.P.S. dairy farmers and testers in New York, New Jersey, Pennsylvania and Maryland. Beginning September 1 he will serve as executive secretary of the Eastern Region Advisory Council in the Juniata area. He is replacing Don Snider, who has become director of youth work.

Civilian Public Service has now reached a peak strength of 7,368 men. Of these, 1,843 are in camps operated by the Brethren Service Committee. Enrollment in camps of other agencies administering camps are as follows: Friends, 1,686; Mennonites, 3,211; Selective Service, 337; Methodist, 68; Catholic, 68; Co-operative, 65; Detached Service (in administrative offices), 79; miscellaneous, 11.

From *Ultimas Noticias*, July 12, 1944, a daily newspaper in Quito, Ecuador.

"Boys of 'Club Brethren' Visit Infant Ward in Hospital Eugenio Espejo

"A demonstration of good fellowship was made yesterday by the visit of the boys of Club Brethren to the Hospital Eugenio Espejo by taking to the little sick children some toys, scrapbooks, jigsaw puzzles and magazines that were made by the members of the club in classes in art and manual training. They were accompanied in this friendly act by the directors, Mr. and Mrs. Kurtis Naylor. In the name of the children, Miss Anne Middlemiss, director of the course of nursing, gave words of appreciation.

"The delegation from the Club Brethren promises to continue developing these humanitarian acts that will strengthen and affirm the feeling of co-operation and friendship among the children of our country."



# The Church at Work

## I Serve

Each year at about this season of the year thousands of Protestant churches over America are asking their members to take on various responsibilities and tasks for the twelve months ahead.

This army of volunteer workers is one of the mysteries of our modern industrial world, where labor is usually rendered only for so many cents per hour and for so many hours per day. The Protestant church, by and large, does not pay its workers. Yet its program survives, and often grows.

Even social welfare agencies are accustomed to paid and trained workers and it has been hard for them to understand why during the war those agencies using unpaid volunteer leadership have progressed more effectively than those with paid leadership.

The Protestant church has a genius for working this way: Will 1944-45 find us able to enlist workers sufficient for the need?

## Getting People to Want to Serve

What are the motives we can appeal to in a congregation where some are not willing to accept a work load? If we can get people to want to do their appointed jobs and to do them well, half the battle is won. An outstanding layman, Harrison Sayre, recently made a survey of his own local church in Columbus, Ohio, and discovered all of the work being done by a very small percentage of people.

Would any of these get at your problems of getting people to want to serve?

*Make an honest effort to find out sometime during each year, the four or five fields of work each individual member would prefer.* One church has a white gifts Christmas service annually. A pledge card listing all the jobs and fields of work in the church is passed out in advance to each member; he checks a half dozen of his preferred interests, numbering them in the order of his preference. These returned pledges are part of the Christmas gift service and are used by the nominating committees of the church to help

get people and jobs together.

*The "I Serve" motto needs holding up in most of our churches. It is not good only to receive; we must also give.* Current psychology has taught us all to have more concern for the total well-being of ourselves and our fellow-church members. No leader ought to carry so heavy a load that he cannot live his own life. But there is a danger in the opposite direction; all of us must be willing to contribute some of our time or energy; the Protestant church has no other way to get its work done.

*Is deserved appreciation and recognition for good work frequently*

forgets where he is going." This is an absurdity; yet it is a truth. More of us than would care to admit have found our best opportunities for leadership in fields we did not see as selfishly fruitful in the beginning. Being part of the service group of a church brings new friendships, new outlets for personal talents; all these come best as workers give themselves uncalculatingly to their jobs.

## Opportunities for Growth

A volunteer leader who really gives himself to his church task and stays by it for years will often do a more effective job than professionally trained but indifferent workers.

But to do this requires growth. Fortunately, there are many ways to do this, of which trial-and-error experience is one of the best—(though hard on the patients!)

The church cabinet or board of administration will want to see to it that every possible channel of growth is open for those who will. Does the budget set aside a sum to send workers to institutes, conferences, and camps where they will get new inspiration and help? Is the church library a live one or still resting on the dead glory of past years? Do the various age-group leaders—children's workers, youth leaders, and adult workers—come together for frequent discussion and consultation about their work? Is someone staying close by the new and inexperienced leader during the first few months, to make sure that discouragement does not overtake a highly capable potential leader? Are promising youth and intermediate leaders placed in apprenticeship positions where they can observe more experienced leaders? Are helpful periodicals, such as the International Journal of Religious Education, made easily available to those who want them?

But most of all—

*Is there a workers' conference, every month or at least every quarter?* This meeting is the springboard for all things else a church may do to build morale and strength in its leaders; the effort ought not be given up until success comes. It can be done. Right now, in at least two churches, there is 100% attendance at these get-togethers; and the resultant church program shows it.

## Ich Dien

*I serve.*

*With unaggressive mien I fit into*

*The niche designed for me, nor murmuring raise*

*That in the dull, eventless hours of praise  
No fair emoluments to me accrue.*

*I serve.*

*I serve the will of God. In my estate*

*I train my soul contented to abide;*

*Meseems 'tis nobler thus, than if I tried  
With futile efforts to o'erride my fate.*

*I serve.*

*Perchance the greater heroes scorn my part;*

*Seen from their loftier altitude it may*

*Appear ignoble. Be it so, I say,  
Their smiles derisive shall not vex my heart.*

*I serve.*

*From my appointed path nor sway nor swerve.*

*What tho' the Eternal Wisdom did accord*

*'Mean use for me? His love is my reward  
If in mine own allotted sphere, I serve.*

—Susie M. Best

Used by permission of Willett, Clark and Company.

*given?* The best of workers ask no other satisfaction than a job well done—even in the face of unfair criticism. But gratitude from the church, the minister, the superintendent, moves any of us deeply; we are bound more closely than ever to a service program when we know we are needed and appreciated! Children's department leaders and teachers need more Sunday morning visitation from the administrative leaders of the church and it is thus the praiseworthy things will often be discovered.

*The motive of self-realization through self-forgetting service deserves to be used with our workers.* I think often of an old saying, "A man rises never so high as when he



(See references at end of this article on this and other leadership growth ideas).

*Is there some plan to get reading really done by each individual leader during the winter or spring months? Two books a year cannot be too many, can it? A few people here and there will read a book a month, but this is unusual. Let's make the standard low enough and then really do it! Two books per year for each individual leader.* Many suggestive lists are constantly being sent to leaders; consult also The Local Church Program Guide, 1944-45, the Loan Library Catalog for 1944-45, or the book review column of the Gospel Messenger.

#### Responsibility for Leadership Education

The pastor and Sunday-school superintendent together will need to lead on this. They may choose to appoint another person or committee, but primary responsibility ought to stay with these two people—the problem is too crucial. In a unified local church program we think of all the workers—not Sunday-school workers only—as candidates for growth. In this sense, the pastor may be more responsible; where there are good wholesome working relationships, this responsibility can be assigned to the satisfaction of all.

#### Helpful Materials

Finding and Enlisting Workers

1. Cummings, Christian Education in the Local Church.\* 1942. Chapter VIII (Finding and Enlisting Workers).

2. Enlisting and Developing Church Workers. Revised 1941. 15c. Planning for Leadership Growth

1. Harner, The Educational Work of the Church.\* 1939. Chapter VIII (Developing Lay Workers).

2. Coaching Your Teachers. 1944. 10c.

3. The Workers' Conference. 1938. 10c.

4. The Library in the Local Church. Free.

5. Suggestions for Your Local Church Library. 1944. Free.

6. International Journal of Religious Education. \$1.50 per year.

\* Available from the Brethren Loan Library, Elgin, Ill.

#### Unveiling the Brethren Theme Poster at Camp Harmony

1. Physical Setting. The poster was placed against the wall immediately under a shaded light which focused the beam directly upon the poster. A paper background was placed behind the poster and brought forward to fold over the poster. This was held in place by a string and when the moment of unveiling came one of the brethren cut the string and doubled back the paper covering like the covers of a book. These covers were then fastened in place with thumbtacks and the poster appeared in the center of this white paper background.

(Another way to do it would be to hang a paper or cloth over the poster and at the proper moment remove the cloth or paper entirely. If no



Large copies of this poster have been mailed to Sunday-school superintendents. The accompanying article provides suggestions for introducing the poster and the church theme for the coming year.

ceiling light directly over this part of the wall is available, a spotlight might be conveniently located and turned on the poster at the moment of unveiling. If electric lights are not available, a flashlight might be used. In case the unveiling takes place at a morning service then the lighting would not be necessary and the poster could be hung in the front of the church at a place where natural light would fall upon it.)

2. Words of Dedication. Following the sermon on the theme, Deepening Fellowship Through Christ, That They All May Be One, the poster was unveiled. The minister in charge took in his hand a pointer and, using it appropriately, said words similar to the following: "This is the Brethren theme for the year ahead—Deepening Fellowship Through Christ, That They All May Be ONE. This *all* is as big and as inclusive as the two hemispheres of the world which are shown here. All the peoples of the world are represented by these two hands, one white and one pigmented, which reach out of the two hemispheres and bind them together in a clasp of Christian fellowship. Before us is to be seen North America with its cultural and religious opportunities; South America with its rapidly growing civilization but with its jungles and river valleys still populated with many people who know not the way of the Lord; the South Pacific with its innumerable islands populated by a people who are rapid-

#### With the Minister . . .

H. L. HARTSOUGH

#### The Minister's Prayer—as he opens his new pastoral year, September 1

Our Father, the source of all power and wisdom, in great humility we make our petitions to thee that we may become faithful undershepherds in bringing the kingdom of God to men.

Grant that we may give more than we have, thus becoming a channel for thy word, thy power, thy healing grace unto our people.

Keep us from forgetting that the test of our success is the incarnation of the Christ life in the lives of the men and women whom we serve.

Inspire us to love him who gives all good gifts more than we love the things we receive.

Teach us the art of being happy even when we are denied those things that seem so necessary to our physical comfort.

Keep us from the curse of bitterness or the defeating influence of a broken spirit when tragedy breaks into our inner circle.

Crown us with a religious faith that will sustain us when the cause for which we have given our lives is threatened with failure.

Give us the insight of the Master which will enable us to see the potential value of the individual rather than the price mark given him by society.

Open our eyes and hearts to the achievements of others even when their success seems to eclipse our professional standing.

Reward us with such honest sincerity that we will welcome a new truth though it cuts deeply into our own prejudices.

Give us a sensitivity that will cause the good in others to condemn our weakness and inspire us to a finer life. Amen.



ly learning of God but who are torn now with the awful engines of war; Japan on the edge of the Asiatic continent; China in the heart of Asia, wondering what her future is to be; Russia stretching across both Asia and Europe and forming a big question mark for the future; Africa, still the dark continent containing great possibilities and waiting to make vast contributions to the civilized world; Europe, bleeding and bloody as she has been for centuries and threatens still to be. What can make all of these one? There is only one power that can do it. Engines of war drive them farther apart. The force that can make them one is apparent here. It is pictured in the upper corner of the poster and sheds forth its rays of light across the world to pull it out of darkness into glowing light. It is the cross of Christ, and the light is the fellowship and suffering and love which flow from it. In that light, oneness can be achieved. Without that light separations will grow wider and both these hemispheres will eventually be engulfed in the total darkness which is pictured as surrounding them.

The job of the Brethren for this coming year is that this fellowship may be deepened within our own church, that the light within each of us may glow to a greater spiritual brightness and that we may then shed abroad our light that they all, black and white and yellow in both hemispheres, may become one in this glorious light. That is a big job but that is the motto of the Brethren."

3. Consecration Prayer. With the audience standing before this poster, the pastor then leads them in a prayer of consecration to this great purpose which has been placed before them.

#### ADULT DISCUSSION OUTLINE

##### Making the Love Feast More Meaningful

Sunday, October 1

October 1 has been designated as World Communion Sunday. A growing number of Brethren churches plan their Love Feast on this Sunday. Others will observe their fall Love Feast in the near future. It is fitting then that we consider ways by which we may make this observance more meaningful.

Many of our young people and Christians of other denominations are expressing a new appreciation

of the Brethren Love Feast. They are finding in this observance the expression of the highest ideals of the church. They wish to observe it not merely as a duty or to carry on a tradition but as a means of highlighting their ideals. The following quotation is taken from a report of an interdenominational youth group meeting, "Instead of having a conventional communion we re-enacted the entire evening of the Last Supper, including the washing of feet. To say the service was impressive is putting it mildly."

Much has been written on the Brethren Love Feast and several pamphlets (listed below) are available as resource material for speakers and discussion leaders. Your meeting might be planned with three brief talks on the significance of footwashing, the supper and the communion followed by a discussion. Discussion might include questions on adequate preparation for the Love Feast, ways by which the service may be improved and applying the ideals expressed in the service in daily life.

#### Resource Materials

The Brethren Love Feast. Free.

The Love Feast. Free.

The Teaching of the Symbols. Free.

The Service of Footwashing as a Religious Rite. Free.

#### Elizabeth Gibbel McCann

Continued from page 19

attended the Annual Conference at Wichita, Kansas and then went to North Dakota to visit among his own kin.

Here again Sister McCann went through a heart-rending experience. Receiving word that her husband was nearing his end, she started for North Dakota but on the train received a telegram bearing the sad news that S. N. had passed away. Again her faith sustained her in a remarkable way. After her husband's death Sister McCann served as dean of women at Bridgewater College for several years, one year at Blue Ridge College and later as assistant dean at Elizabethtown College for eleven years.

After her retirement she went to live with her daughter Mary, then Mrs. John W. Wright, at Knoxville, Tenn. Another great sorrow came into her life when in 1940, Mary died suddenly, following an operation for appendicitis. Sister McCann then went to live with her son and family in Yonkers, N. Y. She found much joy in these years with her loved ones. She especially appre-

ciated her grandchildren, Donald and Catharine.

Her body was taken to Bridgewater to the home of her very dear friends, Dr. and Mrs. N. D. Cool, and the funeral took place from the home on June 21, just as her daughter Mary's did a few years ago.

Bro. C. G. Hesse conducted the service at the home. Her lifelong friend, Dr. John S. Flory, preached the funeral sermon. Bro. Cool assisted in the service. A quartet of young people sang Beneath the Cross of Jesus, and her favorite hymn, Jesus Loves Me, This I Know. The latter song was most appropriate for one who had taught little Indian children to sing it and love it. She was laid to rest beside her husband and Mary in the beautiful Bridgewater cemetery.

The Anklesvar church was built in 1929-1930 as a memorial to the McCanns. It gave her great joy when she was told of the church which was to be erected in memory of their outstanding work done among the people about Anklesvar and in Raj Pipla State.

Lititz, Pa.

## Correspondence . . .

### Eastern Region Women's Work Meeting

The regional women's work meeting was held on July 12 and 13, during the Eastern Region conference at the Green Tree church, Oaks, Pa.

Mrs. C. L. Cox, secretary-treasurer of women's work of the Middle District, conducted morning prayers on Thursday. After this the audience separated to attend the sectional conferences.

The section on temperance and the home was held in joint session with the children's workers. Mrs. George Detweiler was chairman, Warren Bowman leader and Mrs. John P. Mohler resource leader. How can we condition young people today against smoking and drinking? Begin by reading stories concerning temperance to the young child. The junior age child can perform experiments which will show the harmful effects of the use of alcohol and tobacco. The King of the Wonderful City is helping in this respect. Many pamphlets are available that can be used in planning temperance programs. The high school age young people are facing a difficult time. The pressure of the crowd is terrific; the greatest asset of a young person is his willingness to be different, though being peculiar.

Following the address there was an open forum that was interesting and helpful. We were urged to write to our senators and representatives



## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**The Fall of Christianity.** G. J. Heering. Fellowship Publications; American Edition, 1943. 236 pages. \$1.50.

This is a translation of a Dutch work published first in Holland in 1928. It is a thoroughgoing search for the truth on the problem of war in the light of Christianity. Dr. E. Stanley Jones has written a foreword for it.

Chapter I is on Primitive Christianity and War. There have been many careless statements in this field, and Professor Heering presents the facts from the New Testament, the early church fathers and other sources on the status of war in the faith and practice of Christians from Christ to Constantine. Chapter II deals with Christianity and the State, throughout the history after Constantine. Chapter III discusses The State and War, including the nature of the state and the views of political philosophers from Machiavelli to Kant. Chapter IV is on Morality and War, presenting a challenging analysis of this issue. The final chapter considers The Task of Christianity Today, involving the Christian position on war and what it means for organized and personal religion. Any one of the chapters I, II, or IV is worth ever so much more than the cost of the book to anyone who takes Christ seriously and is prepared to read and think. Chapter III is beyond most of us.

The title would seem to indicate a gloomy outlook, which well it may unless Christians can get down to fundamentals on this important issue. Some real thinking and courageous living must be done if the issues of today and tomorrow are to be met in the spirit of Christ.—E. G. Hoff.

about Senate Bill S-860, the Bryson Bill and the Johnson Bill. We were informed that a new unit on temperance has been prepared and may be secured from Elgin.

The theme for the women's work program was All of Life for Christ. Each woman was given a small folder containing the list of the twenty-three projects of women's work in the Eastern Region. In the business session it was voted to send a letter of commendation to the Board of Christian Education for their work on the temperance unit. Mrs. J. Herbert Miller was elected vice-president. The recommenda-

**To Stem This Tide.** Charles S. Johnson and associates. Pilgrim Press, 1943. \$1.00. 142 pages.

At a time when there is much talk about the four freedoms we do well to read such a book as this one, which is a brief survey of the various aspects of Negro-white relationships in the United States. Such items as treatment of Negroes in industry, in agriculture, on trains and buses, in politics, in the matter of housing, and in the army are surveyed, and their relation to the morale of the Negro and to postwar problems is considered. The assertions made seem reliable and their interpretation is as fair as a Negro writer could be—in fact, one scarcely realizes that Mr. Johnson is himself a member of the race whose rights he champions. The subject treated in the book should be one of vital concern to Brethren people with our traditional regard for all races.—Ora W. Garber.

**The World's Great Sermons.** Edited by S. E. Frost, Jr. Halcyon House, 1943. 389 pages. \$1.98.

Dr. Frost has rendered a significant service in bringing together in one volume the world's great sermons. Beginning with Jesus, St. Peter and St. Paul, he leads us down the centuries, selecting one sermon each from the truly great preachers and religious teachers of the succeeding generations, closing with selections from the prophets who fill the great pulpits of today. This worthy book contains 101 masterpieces of pulpit eloquence. An hour's reading in this book would give tone and stimulation to any open-minded Christian leader. It is like drinking deeply from the fountains of truth.—H. L. Hartsough.

tion from the executive committee that the president of each district organization be used as an advisory council to the Regional Council was passed. The recommendation that a form letter be presented to the women to copy and send to Washington in protest of peacetime conscription was also passed.

Mrs. Anna L. Cassel reported that the C.P.S. camps need all kinds of fruits and vegetables, and Mrs. J. Herbert Miller presented the plan for Bible study as outlined by Martha Martin. Our region sent a total of sixty-six packages to the relief center at New Windsor in time for

the dedication service. Each woman was urged to be a talent scout, sending in the names and addresses of those women that could be used on programs. Mrs. John Mohler urged us to write to Donald Nelson, protesting the whisky holiday. Mrs. Ross D. Murphy urged us to continue sewing for European relief as well as for Greek relief.

An offering of \$37.80 was lifted for the children of Europe or China. Each woman gave the price of a meal to this offering.

Anna Hutchison brought a challenging message on the theme of the meeting.—Mrs. J. Herbert Miller, Hershey, Pa.

### Oregon Summer Assembly and District Conference

Oregon's family camp was held at Camp Myrtlewood near Bridge, Oregon, July 17-24. The theme for the camp was Living With God. The camp was very well attended with a total of one hundred sixty-nine registered for the week. Many of these were small children and babies.

The daily program, Monday through Friday, included morning devotions and breakfast at 7:15 a. m. Classes were provided during the morning for children, junior-intermediates, young people, and adults. The chapel at 10:30 each morning was an inspirational high point with the following people speaking: Ora Huston on Facing Life, C. Ernest Davis on The Base Line, Grant McGuire on The World Must Come Back to God, and Ralph Hatton on John 3:16.

The afternoons were given over to various group meetings, recreation under Stanley Keller and crafts with Forrest Groff. Everyone enjoyed the fellowship of Brethren friends. Each evening the young people climbed to Higher Ground Retreat for 6:45 vespers, while the adults met in Myrtlewood chapel for worship. The great climax came at 8:30 p. m., when all gathered about the campfire for a sing and message as planned by Betty Brandt Baker.

The women's work programs included talks on Christian home life and temperance, while Hazel Rothrock spoke several times to the women about her mission work and experiences in China and her trip home. Every one appreciated her interest and fine Christian grace.

Harry McNeary, colored cook from Camp Waldport, came back for his second year as cook at Myrtlewood. He with the co-operation of everyone served some appetizing meals. We appreciated his presence and his singing at chapel very much.

The program was well supported by pastors, elders and lay people of the district. Forrest Groff served as



## Readers Write

The following brief quotations are lifted from among scores of similar letters that have come to this desk. They illustrate a divergency of point of view as to what should go into the Gospel Messenger. Names are not attached to these comments since these letters were not written for publication. If this department is occasionally continued, however, we hope to use the names of the correspondents as is done in the one case in this issue in which we had such permission.—Ed.

There are but two men from our large congregation now in C.P.S. camps. All our boys now in uniform get the Messenger and can read of nothing but C.P.S. activities. Is the Messenger the mouthpiece for the majority of Brethren or is it hanging on desperately to some antiquated ideas about warfare?—Pennsylvania.

\* \* \* \*

Articles like Thinking About the News are utterly out of place in a paper that is charged with the task of promoting the unity and spiritual welfare of the church. I defy you to show one time when Christ argued politics. Such articles antagonize anyone who does not hold to the old reactionary views that you hold.—Washington.

\* \* \* \*

Tackle the problems before us, Peace, Temperance, Brotherhood, Social and Economic Justice, Gambling and the Race Problem, and lead us forward in aggressive Christian usefulness.—Florida.

\* \* \* \*

I wish to commend you for the Thinking About the News articles you are writing. It is inspiring to have the historic Brethren principles upheld when so much about us is the opposite extreme.—Pennsylvania.

\* \* \* \*

Thanks for Thinking About the News. We need more of a view on world matters in the light of our basic doctrines and beliefs.—Illinois.

The editorials are fearless, to the point, and are just what our church needs in these times.—Indiana.

\* \* \* \*

One of the most important parts of our paper is its pages on Brethren Service and its emphasis on peace. May God use it mightily in these emphases.—Ohio.

\* \* \* \*

### Righteousness and Peace

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32: 17-18).

Two words like identical twins are found together in the Bible in eight different passages and implied in many others. These twins are *righteousness* and *peace*. Many folks would like to separate these twins and have peace without righteousness, but that is not the Bible plan. If we would have peace we must first get her twin sister, righteousness, and then peace will follow her. For further thinking along the subject of righteousness we would like to commend the editorial of Aug. 12 on The Necessity of Goodness.

"Mercy and truth are met together: righteousness and peace have kissed each other" (Psa. 85: 10). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Rom. 14: 17). "Thy kingdom come."—Cora Fyock, Indiana, Pa.

son College, Bro. James Elrod, executive secretary of Western Region Advisory Council, Bro. Russell West, pastor of the church at Pampa, Texas, and Bro. H. M. Coppock, pastor of the church at Clovis, N. Mex., each contributed largely to the inspiration and fellowship of the meeting. Much credit is due Bro. Lawrence Lehman, summer pastor of the Nocona church, and the members of the church for efficient handling of the physical needs of the visitors.

Bro. J. F. Hoke acted as moderator of the business session. The reports of various secretaries show that work has been accomplished, and plans were presented for another year. The call from Roanoke for the 1945 conference was granted. The recommendation from the district board to elect a trustee to Spring Lake Camp, Oklahoma, was passed and Glenn Molsbee was elected trustee. A contribution of \$100 was made from the district to the camp. J. B. Firestone was elected Standing Committee delegate with M. L. Woodhatch as alternate.

A worth-while feature of the conference was the book exhibits. The Western Region exhibit of children's books was on display and Charles Osborn in charge of the Brethren Publishing House exhibit succeeded in getting good literature into the hands of many people.

Although travel conditions kept many people of the district away from the conference, all churches were represented by delegates. This is outstanding considering the geographic size of the district, for most of the delegates had to travel from 250 to 500 miles to get to the conference. The spiritual uplift, the sincere interest of people in building the kingdom of God and the optimistic outlook contributed to make this a great conference.—Glenn Harris, District Secretary, Jennings, La.

## Matrimonial . . .

**Boitnott-Berkebile.**—James C. Boitnott of Wirtz, Va., and Daisy Belle Berkebile of Rockwood, Pa., in the Rockwood church, by the bride's father, the undersigned, June 3, 1944.—Walter F. Berkebile, Rockwood, Pa.

**Frey-Carper.**—Kenneth Frederick Frey of Elizabethtown, Pa., and Miriam Naomi Carper of Palmyra, Pa., in the Palmyra church, June 3, 1944, by the undersigned.—Frank S. Carper, Palmyra, Pa.

**Houff-Ziegler.**—James Lee Houff, Hopewell, Va., and Mary Hunsberger Ziegler, of Easton, Md., in the Easton church, May 28, 1944, by the undersigned.—Edward K. Ziegler, York, Pa.

**Kreger-Ansell.**—Charles Kreger and Sara Ansell, both of Rockwood, Pa., by the undersigned, in the Rockwood parsonage, April 12, 1944.—Walter F. Berkebile, Rockwood, Pa.

**Kreger-Younkin.**—James Kreger and Louise Younkin, both of Rockwood, Pa., in the Bear Creek church, Accident, Md., by the undersigned, June 10, 1944.—Walter F. Berkebile, Rockwood, Pa.

camp director and Marion Stern as camp manager. David and Edna Kesler were the music directors.

The district meeting was held on Saturday morning, July 22. Elder Charles Wolff was moderator, Forrest Groff writing clerk and Ora Huston reading clerk. The newly organized Medford church was formally recognized and the delegates seated. This brings the total of Oregon churches to nine.

Elections resulted as follows: moderator for 1945, R. C. Flory; Standing Committee delegate, R. C. Flory; alternate, J. D. Miller; district board for three years, Jess Dunning, for one year, Elmer Eastman. A camp planners council to administer and plan the camp pro-

gram was set up. Four members of this council are elected by the district meeting and the fifth is appointed by the four elected members.—Ward Pratt, Camp Reporter, Ashland, Oregon.

### Texas and Louisiana District Meeting

The conference of the District of Texas and Louisiana held at Nocona, Texas, July 27 to 30, was outstanding both in practical suggestions and spiritual fervor. Guest speakers represented a number of states, ages and occupations and a foreign country; hence, a well balanced viewpoint was maintained.

Bro. O. C. Sollenberger, recently returned from China, Bro. Benton Rhoades, chairman of Brethren Youth Cabinet, Bro. Earl Frantz, director of public relations of McPher-



**Lichty-McKnight.**—D. Eugene Lichty of Waterloo, Iowa, and Eloise McKnight of Quinter, Kansas, in the Quinter church, Aug. 20, 1944, by the undersigned.—Burton Metzler, McPherson, Kansas.

**Mento-Whipple.**—In the Community church, Eagleville, Calif., July 23, 1944, Robert K. Mento of Eagleville and Eldora Whipple of Rio Linda, by the undersigned.—John J. Ernst, Rio Linda, Calif.

**Saylor-Spangler.**—Kenneth Wayne Saylor of Rockwood, Pa., and Marguerite Spangler of Shanksville, Pa., by the undersigned, in the Rockwood parsonage, April 9, 1944.—Walter F. Berkebile, Rockwood, Pa.

**Schatz-Breeden.**—Ens. Russell E. Schatz of Allentown, Pa., and Elizabeth Breeden of Thomasville, Pa., at the Second church, March 6, 1944, by the undersigned.—Edward K. Ziegler, York, Pa.

**Shaffer-Glatfelter.**—Pvt. Samuel Shaffer and Grace E. Glatfelter, both of York, Pa., at the First church, May 1, 1944, by the undersigned.—Edward K. Ziegler, York, Pa.

**Siddle-Butler.**—William Thomas Siddle and Bessie Annie Butler, May 15, 1944, at Schoolfield, Va., by the undersigned.—L. A. Bowman, Schoolfield, Va.

**Weaver-Fox.**—Virgil Weaver of Windber, Pa., and Helen Fox of Mt. Pleasant, Pa., in the parsonage at Greensburg, Pa., on June 24, 1944, by M. J. Brougher.—Elma Neiderhiser, Greensburg, Pa.

**Weaver-Vanlue.**—Loren J. Weaver of Rochester, Ind., and Treva Vanlue of Argos, Ind., Aug. 20, 1944, by the undersigned, assisted by C. C. Cripe of Argos.—Carl E. Yoder, Elkhart, Ind.

**Zerneckow-Stott.**—By the undersigned at the home of the bride's mother, Aug. 6, 1944, Paul E. Zerneckow of Chapman, Kansas, and Harriett Ellen Stott of Abilene, Kansas.—W. A. Kinzie, Morrill, Kansas.

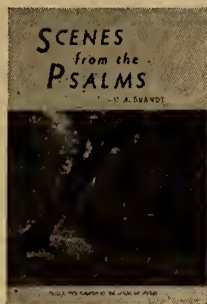
## Fallen Asleep . . .

**Anderson, Kathryn** Grove, was born at McConnellstown, Pa., April 9, 1874, and died at her home in Mattawana, July 29, 1944. On Jan. 27, 1898, she was married to W. H. Anderson, who with seven children and twenty-two grandchildren survives. In 1900 she united with the Huntingdon church. In 1921 when the family moved to Mattawana she transferred her membership to the Pine Glen church, of which she had since been a faithful and loyal member. She was interested in all the activities of the church and Sunday school, and faithfully served with her husband in the deacon's office for many years. Funeral services were conducted in the Pine Glen church by Bro. D. I. Pepple of Woodbury, assisted by Bro. Perry L. Huffaker and Rev. E. E. Dunkleberger. Interment was in the adjoining cemetery.—Margaret L. Miller, Mattawana, Pa.

**Bachman, Harry**, died Aug. 17, 1944, aged sixty-one years. He was a lifelong resident of the South Annville community and was engaged in farming. He united with the Annville church three months ago. He is survived by his wife, Mary Erb Bachman, five children, two grandchildren, four sisters and two brothers. Funeral services were held at the Annville church with Elders Hiram Gingrich and Frank Carper officiating. Burial was in the Annville cemetery.—Sarah Winters, Lebanon, Pa.

**Bagley, Susan Alice**, died at the Lebanon hospital on July 6, 1944. Services and interment were at the Providence cemetery. Mrs. Bagley was born at Walla Walla, Wash., on April 20, 1876. The funeral service was conducted by Elder H. H. Ritter and the committal service by the writer.—Thomas H. Forney, Albany, Oregon.

**Baker, Catherine**, daughter of Mrs. David Mishler, was born March 21, 1872, near Goshen, Ind., and died July 27, 1944, at Goshen. She was united in marriage to Amza Baker on Dec. 19, 1891. To this union were born two children, who with



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her husband, three grandchildren, one great-grandchild and one sister survive. She was a member of the West Side church, where funeral services were conducted by Elders M. D. Stutsman and L. P. Kurtz. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Buskirk, Ada Mae**, was born May 19, 1871, in Liberty Township, Ill., and died at her home in Liberty on June 22, 1944. She was a daughter of John A. and Evelyn Coats Williams. She was married to Michael L. Buskirk on Oct. 30, 1890, and to this union were born six children, who, with the husband, twelve grandchildren, one brother and two sisters, survive. She united with the church many years ago and was always interested in its work; she was especially active in the women's work group. She was a kind and loving wife and mother.—Mrs. Helen Frey, Liberty, Ill.

**Evans, David A.**, was born Aug. 28, 1906, at Old Fields, W. Va., and died June 8, 1944, at the home of his mother, Mrs. Bertie Evans Rotruck. His father died eight years ago. He is survived by his mother, two sisters and five brothers. He had been a member of the church for twenty years. Funeral services were conducted at the Knobley church by Brethren Lowell Rogers and R. B. Leatherman. Interment was in the church cemetery.—Maude Gardner, Antioch, W. Va.

**Fryman, George W.**, son of Noah and Elizabeth Fryman, was born in Darke County, Ohio, on Jan. 9, 1860. He died in a hospital in Greenville, Ohio, on Aug. 13, 1944. On Feb. 13, 1886, he was united in marriage to Ella Reichard, who died on Nov. 7, 1931. To this union were born six children, who survive with several grandchildren and great-grandchildren. He united with the West Dayton church on May 3, 1939. The funeral was held in a funeral parlor at Arcanum, Ohio, with the writer in charge.—J. Perry Prather, Dayton, Ohio.

**Heddings, David R.**, was born in Union County, Pa., Feb. 2, 1875, and died in York, Pa., Aug. 15, 1944. Bro. Heddings was baptized at the Buffalo Valley church at the age of seventeen and was elected a deacon about two years later. He lived for a time in Virginia and Maryland, where he learned his trade as a broom-maker. He came to York, Pa., about 1900. He was married to Sister Ella King Leas on Oct. 7, 1902. The one child born to them died in infancy. Brother and Sister Heddings served the church faithfully and with deep consecration. The funeral was conducted at the First church by Elders J. M. Danner and J. M. Baugher.—Edward K. Ziegler, York, Pa.

**Herr, Leander**, son of Benjamin and Caroline Herr, was born in Elkhart County, Ind., Jan. 4, 1874, and died April 13, 1944. Death came as a result of burns received from a grass fire he had started near the Wenger house, where he had made his home for the past year. On Dec. 24, 1904, he was married to Jean Ruff, who preceded him in death. Surviving are four children, six brothers, two sisters and three grandchildren. The hospitality of this home was also shared by two foster children. Twenty-eight years ago he united with the church at Union Center, where the funeral was conducted by Bro.

David Miller and the writer.—John Fredrick, Nappanee, Ind.

**Hoff, Hannah**, daughter of Daniel C. and Anna Sites Cripe, was born in Cass County, Ind., on May 29, 1860, and died at the home of her grandson in Flora, Ind., on Aug. 4, 1944. She was united in marriage to Jacob Hoff, who died in 1910. Surviving are two children, eight grandchildren, one sister and one brother. Funeral services were conducted at the Leiter funeral home with Bro. Ray E. Zook officiating. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Hoffman, William W.**, the son of William and Roseann Yoder Hoffman, was born in Somerset County, Pa., Jan. 23, 1876, and died Aug. 1, 1944, at his home in Berlin. He is survived by his widow, Nettie Albright Hoffman, four brothers and two sisters. Funeral services were conducted at the Johnson funeral home by his pastor, Bro. Roy S. Forney. Interment was in the I.O.O.F. cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

**Hoover, George J.**, was born near Woodstock, Va., June 18, 1870, and died June 23, 1944. In 1900 he was united in marriage to Sarah C. Gochenour, who survives. To this union were born three children. He was a faithful member of the Woodstock congregation from early manhood; he served as a deacon for many years. Funeral services were conducted in the Antioch church by Bro. J. S. Stevens, assisted by Brethren Lawrence Helsey and Walter Burner. Interment was in the Massanutten cemetery.—Luther B. Kohne, Maurertown, Va.

**Kanel, Adolph**, was born in Grindewall, Switzerland, Dec. 14, 1883, and died at Morrill, Kansas, Aug. 3, 1944. When he was six years old he came with his parents to Richardson County, Nebr. Later he moved into Brown County, Kansas, where he spent the remainder of his life. He was confirmed in the Reformed Church in 1900, but later united with the Morrill Church of the Brethren, where he served faithfully and well on various boards and committees. He was united in marriage to Mabel Kidwell in 1913. Four children were born to them, two of whom preceded the mother, who died in 1930. Two years later he was married to Annie Kidwell. He is survived by his wife, two children, one brother and five sisters. Memorial services were held in the Morrill church by the undersigned, assisted by Bro. J. D. Kemper of the Brethren Church.—W. A. Kinzie, Morrill, Kansas.

**Kehr, Catherine**, daughter of Chauncey and Laura Stouder, was born near Foraker, Ind., Sept. 10, 1910, and died in the Elkhart general hospital, July 26, 1944. Many times during the last six years she has endured intense suffering, which she bore with true Christian fortitude. In 1933 she was married to James M. Kehr, who with a son survives. She is survived also by her mother, Mrs. Laura Wagner, and her stepfather. She became a member of the church in early life. Since 1935 she lived in Elkhart. Funeral services were conducted by the writer at the church with interment in the Syracuse cemetery.—G. W. Phillips, Elkhart, Ind.



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**Lehman, Charles**, was born in York County, April 27, 1857, and died June 27, 1944. He was a member of the Church of the Brethren from early manhood. It was in his home that the first Sunday school was organized in East York, which later grew into Second church. Brother Lehman was the oldest member of the newly organized Second church at the time of his death. The funeral was conducted by the undersigned, his former pastor, at the Shindler funeral home, York, Pa. He is survived by four daughters.—Edward K. Ziegler, York, Pa.

**Leib, Sarah Ellen**, daughter of Harvey and Mary Ireland, was born near Leipsic, Ohio, on Jan. 7, 1856, and died at her home in Leipsic on Aug. 14, 1944. She had resided in this community all her life. In 1872 she was married to William Leib, who died in 1929. To this union were born three children. She also reared a grandson from infancy. She leaves one son, one brother, two sisters, five grandchildren, four great-grandchildren and four great-great-grandchildren. She became a member of the Sand Ridge church many years ago. The funeral was held in the Fuller home in Leipsic with Bro. Ellis G. Guthrie in charge, assisted by the writer. Interment was in the Sugar Ridge cemetery.—J. L. Guthrie, LaFayette, Ohio.

**Long, Donald Ray**, son of Otto and Eva Long, was born on a farm near Quinter, Kansas, Oct. 16, 1934, and died Aug. 4, 1944. He is survived by five sisters and three brothers. Funeral services were conducted by the writer in the Quinter church.—Paul K. Brandt, Quinter, Kansas.

**Martin, Elmira C.**, was born in 1854 in Linglestown, Pa., and died in a home for the aged near Goshen, Ind., June 12, 1944. She was the oldest member of the Elkhart City church, she and her companion becoming members about the time of its organization fifty years ago. Her companion preceded her fifteen years ago. Funeral services were conducted by the writer at the Elkhart church with interment in the Olive cemetery.—G. W. Phillips, Elkhart, Ind.

**McKenzie, Joseph**, was born in Perth, Scotland, Sept. 11, 1890, and died July 23, 1944, at his home in Elkhart. He emigrated to Canada when a young man, and a few years later came to the United States. In 1922 he married Aurelia Roush, and soon after became a member of the Church of the Brethren. They came to Elkhart in 1926. Funeral services at the Elkhart church were conducted by the writer with interment in the Yellow Creek cemetery.—G. W. Phillips, Elkhart, Ind.

**Miller, Melvin**, was born at Goshen, Ind., May 1, 1887, and died at his home in Bremen, July 13, 1944. Surviving are his widow, four children, two brothers and three sisters. Funeral services were held in the West Goshen church with Bro. M. D. Stutsman officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Mosgrave, Jacob L.**, was born Nov. 13, 1856, and died March 7, 1944. His wife and one son preceded him in death. Two sons

survive. Funeral services were conducted at the Pike church by his pastor, Bro. Roy S. Forney. Burial was in the adjoining cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

**Myers, Ira R.**, son of Mr. and Mrs. John Myers, was born in Elkhart County, Ind., July 9, 1867, and died at Goshen, Ind., Aug. 7, 1944. In 1897 he was united in marriage to Sarah May Eldridge; to this union was born one son. Bro. Myers united with the church many years ago and remained faithful to the end. Surviving are his wife, son, six grandchildren and one brother. Funeral services were held at the West Goshen church with Brethren M. D. Stutsman and George Phillips in charge. Burial was in the Rock Run cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Neff, Cora**, daughter of Margaret Pepple Reed, was born March 1, 1874, and died July 12, 1944. She lived most of her life in Elkhart County, Ind. She was a kind mother. Her greatest interest seemed to be her family and her church. She and her husband united with the Union Center church forty-four years ago. Surviving are her husband and three sons, two half brothers, one half sister and two grandchildren. The funeral was held at the Union Center church by Bro. David Miller and the writer.—John Frederick, Nappanee, Ind.

**Newcomer, Eli**, was born Feb. 15, 1880, and died June 23, 1944. He was the son of Jacob and Elizabeth Kilmer Newcomer. On Dec. 23, 1899, he was married to Laura Bell Stouder and to them were born seven children. Surviving are his widow, six children, several grandchildren and great-grandchildren, and three sisters. He united with the church forty years ago. He was a kind and loving father. The funeral was held in the Union Center church and burial was in the adjoining cemetery. Services were conducted by Bro. David Miller and the writer.—John D. Frederick, Nappanee, Ind.

**Rhoads, Maggie Martha**, was born Sept. 19, 1893, and died at the Harrisburg city hospital Aug. 12, 1944. She is survived by four brothers and many nieces and nephews. She became a member of the Mt. Olivet church thirteen years ago and lived a devoted life ever since. Services were held in the Myers funeral home in Newport by her pastor, Elder E. S. Kipp. Interment was in Deardorff's cemetery.—Mrs. Ada Brandt, Millerstown, Pa.

**Roberts, Joseph D.**, the son of Franklin and Maude Roberts, was born Sept. 11, 1882, at Ft. Recovery, Ohio, and died Aug. 16, 1944. On Dec. 22, 1900, he was united in marriage to Lillie Mae Martin, who preceded him in death six months ago. He was a member of the church for the last twenty-eight years. He is survived by one brother, six children, twelve grandchildren and four great-grandchildren.—Mrs. W. Russell Miller, Brookville, Ohio.

**Ryman, Mary C.**, widow of the late Elder John M. Ryman and daughter of the late Andrew and Anna Hess, was born Jan. 18, 1862, and died July 26, 1944. She is survived by one son, one stepdaughter, three grandchildren and one brother. She was a faithful member of the Valley Pike church for fifty years. Funeral serv-

ices were conducted by Bro. Lawrence Helsley at the Valley Pike church. Interment was in the church cemetery.—Luther B. Kohne, Maurertown, Va.

**Shank, Anna**, daughter of the late Daniel and Sarah Gnagy Maust, died July 26, 1944, at the age of sixty-three years. She is survived by her husband, Milton J. Shank, five daughters, a sister and eleven grandchildren. Sister Shank was a member of the church since her youth and had been a faithful worker in the Somerset church for more than fifteen years. Funeral services were conducted in the Somerset church by Bro. Galen R. Blough. Burial was in the Husband cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Sowers, Alice R.**, nee Sipe, was born in York County in 1862, and died at her home June 30, 1944. She was united in marriage to Abraham Sowers in 1889. To this union were born nine children, four of whom, with her husband, survive her. She and her husband have been members of the First church in York for over thirty years. During the last several years, Sister Sowers was unable to attend services because of health. The funeral was conducted by her pastor, the undersigned, from the Koller funeral home, West York.—Edward K. Ziegler, York, Pa.

**Standafer, Alonzo Isaac**, was born March 10, 1884, at Staplehurst, Nebr., and died at his home in Morris, Minn., Aug. 4, 1944. Mr. and Mrs. Isaac Standafer, his parents, and their family moved into the vicinity of Worthington, Minn., in 1898 and a few years later into the neighborhood of the Church of the Brethren. He united with the church in 1901; he was later called to the deacon's office, in which he served till death. On Dec. 9, 1908, he was united in marriage to Bessie Free of Worthington and in 1914 they moved to Montana, where three sons were born. In 1922 they moved to Oregon, where his wife died. In 1925 the family returned to Minnesota and on Oct. 6, 1927, Bro. Standafer was married to Sister Grace Cook and to their union were born twin daughters; they, with their mother, the three sons, four stepchildren, eight grandchildren, two brothers and three sisters, survive. Funeral services were conducted by the writer in the Morris funeral home and the body was laid to rest in the cemetery near by.—J. Schechter, Reading, Minn.

**Stouder, Burt R.**, aged fifty-eight years, died recently. He was a resident of Goshen, Ind., until two years ago when he moved to the farm where he died. He married Elmeda M. Stump on Oct. 28, 1916. In November 1942 he and his wife united with the Union Center church. Through all his suffering he was patient and cheerful. He is survived by his wife, one son, one brother, two sisters and two step-grandsons. The funeral was held in the Union Center church by Bro. David Miller and the writer.—John Frederick, Nappanee, Ind.

**Westheaffer, Henry H.**, son of Cyrus and Elizabeth Westheaffer, was born June 28, 1869. He united with the church at the age of twenty-one years. He was married to Anna G. Geiman on Jan. 1, 1898, and to this union four children were born. He is survived by his wife and children, three sisters and four grandchildren. Bro. Westheaffer and family moved from Elizabethtown, Pa., to Arcadia, Fla., in 1920. He died on July 13, 1944. Funeral services were conducted by Bro. A. D. Crist of Tampa, Fla. Interment was in the Oakridge cemetery at Arcadia.—Jennie G. Westheaffer, Arcadia, Fla.

**Wise, Nathaniel**, the son of Benjamin and Sarah Wise, was born April 5, 1867, in Harrison Township, Ind., and died July 17, 1944, at the home of his son in Elkhart, Ind. On April 1, 1897, he was married to Luella Anglemeyer, who died Dec. 1, 1941. Surviving are nine children, thirty-seven grandchildren, nine great-grandchildren, four brothers and three sisters. He was a member of the church for many years. Services were conducted at the Yellow Creek church by Bro. Samuel Miller and the writer. Interment was in a near-by cemetery.—Irvin Miller, Goshen, Ind.



# Church News . . .

## California

**Glendale.**—Our communion service was held on May 7 with Bro. Isaac Funderburgh officiating. On Mother's Day we had a dedication service for the babies. One of our young people attended the Farmersville work camp this summer. Several junior high boys and girls have attended Camp La Verne. We were represented at Annual Conference by Pastor and Mrs. H. A. Frantz. Bro. Frantz, who has served as pastor for ten years, has resigned. We have secured Bro. Edward Lander as pastor. We observed homecoming day on July 2. At this time we burned the mortgage on the property adjoining the church. Our vacation church school was held July 10-21; the average attendance was eighty-five. David Waas was ordained to the ministry on Aug. 6. Our pulpit has been filled by a number of ministers during the two months we have been without a pastor.—Eugenia Brubaker, Glendale, Calif., Aug. 18.

**Modesto.**—Brother and Sister Paul Studebaker and family attended Annual Conference. They have since shared with us many inspiring messages and interesting experiences. During their absence Brother and Sister Elias Brightbill ably carried on the church program. On June 4 Bro. O. C. Sollenberger gave us a message on Missions in China. The vacation Bible school was well attended. The burning of the mortgage was the high point of the second anniversary of the dedication of our church. The attendance for this service was large and the message by Bro. C. E. Davis was excellent. Because of an epidemic of paralysis at Santa Cruz, our Camp Beulah program was called off for this year.—Mrs. Lenora Pobst, Modesto, Calif., Aug. 14.

**Santa Ana.**—At our business meeting on July 9 church officers were elected and Bro. John Wyne was chosen as elder. Elder Frank Howell of Lomita has accepted the pastorate of our church on a part-time basis until a full-time pastor is secured; he will begin his work with us on Aug. 6. Elder and Sister Lee G. Whipple were with us for the last time in the capacity of pastors on July 30; they will attend Bethany Biblical Seminary during the next three years. As a token of appreciation for their earnest work with us during the last three years, the congrega-

tion met for a farewell gathering on July 30 and presented them with a substantial cash gift. The children presented an instructive program during the church service on June 11. The children, with the aid of adults, are promoting and contributing to the heifer project. The women have been sewing for Greek relief and other relief and service projects. Special offerings are taken on the last Sunday of each month for relief and for Brethren Service work. Our congregation is co-operating with neighboring churches in the vacation Bible school in our community.—Iva Carl, Santa Ana, Calif., Aug. 7.

## Idaho

**Boise Valley.**—A vacation Bible school was conducted at our church July 17-30, closing with a program. A generous offering was received. The B.Y.P.D. has been revived and it is an enthusiastic group. We also have an adult young people's group which holds regular meetings. We had a pound party for our new minister, Truman Northup, and family on the evening of July 21. Our pastor and family are now attending the summer assembly at Camp Stover. Bro. Austin Eiler will deliver the message next Sunday. Several others of our church group will attend camp.—Mrs. Clara Carlson, Meridian, Idaho, Aug. 7.

## Illinois

**Freeport.**—The interest in Sunday school is good and the attendance at the morning and evening services is increasing. The interior of the church has been newly cleaned and new carpet has been laid. The room formerly used as the kitchen has been remodeled, providing an extra room for the children's department. The ladies' aid has been collecting clothing for relief, doing some sewing for Greek relief, and canning food for Brethren Service. A vacation Bible school was held this summer; \$20 was contributed by the children for Chinese relief. Our annual Sunday-school fellowship dinner was held on July 23. Several of our boys attended intermediate camp. Three of our young ladies will be in college at Manchester this winter. Our pastor attended the ashram at Green Lake, Wis., and has brought us several inspiring messages from his experience there. During the past year we have received four members by baptism and three by letter. We recently held our annual election.—Mrs. Dan Fierheller, Freeport, Ill., Aug. 14.

**Liberty.**—The ladies' aid is sewing for

the Greek children. On May 28 Bro. H. Spenser Minnich was our guest speaker for the morning and evening services. On July 23 Mrs. Edith Kindley and children of Kansas and Mr. and Mrs. John Sanger and Mrs. Bubbs of Astoria presented the evening program. Council meeting was held on July 31; Bro. Dewey Cave was re-elected as elder. Our love feast will be held on Oct. 7. The men cleaned the backyard of the church. New screens have been put on the church this summer. Bro. Cave and son attended the intermediate camp at Decatur. The Bible school was well attended this year.—Mrs. Helen Frey, Liberty, Ill., Aug. 17.

**Mount Morris.**—Since our last report three members have been received by baptism. During Pastor Foster B. Statler's absence in June Bro. Arthur B. Miller, a former missionary to India, spoke at the meeting of the missionary society. Others who filled the pulpit during his absence were W. W. Slabaugh and Earl Kurtz. On June 11 the children gave a program. During July and August our pastor is preaching a series of sermons on Psalms and Psalmists. The men's work reports that six heifers have been donated for relief. The women's work has been canning fruit and vegetables, which will be sent to relief headquarters to be distributed where needed.—Mrs. Faith Henderson, Mount Morris, Ill., Aug. 9.

**Oak Grove.**—On May 28 Bro. Harlan Smith of Cerro Gordo brought us a fine message in the morning, after which he showed us some interesting and educational pictures of China; that evening we held our love feast with Bro. Smith officiating. On June 1 our summer pastor, Bro. J. D. Kyser, and family arrived from Chicago to be with us. We held a children's day program on June 18. We were happy to have quite a number present from the Panther Creek church, who favored us with some special numbers of music. On June 25 Brother and Sister M. A. Whisler gave us an enlightening report of the Annual Conference. We had an ice-cream social on July 20. We were happy to have with us on July 23 Bro. Arthur Whisler and family of Beaverton, Mich; he brought us two fine sermons.—Dorothy Braun, Washburn, Ill., Aug. 11.

## Indiana

**Camp Creek.**—On June 3 we had a love feast with fifty-nine present. The ladies' aid met at the home of Mrs. Nifong to sew for Bethany Hospital. A number of our members attended the district conference Aug. 15-17. On Aug. 20 we held our harvest day meeting; Brother and Sister Lloyd Studebaker, missionaries to Africa, were the guest speakers. Mrs. Studebaker also showed some of the things the Africans make and the kind of clothes they wear.—Mrs. Amos Ruff, Etna Green, Ind., Aug. 21.

**Hickory Grove.**—Our church house and basement have been remodeled. This included changing the front of the church and building a new rostrum, two Sunday-school rooms, hardwood floors in the main part of the church; the basement has been ceiled, walls plastered, kitchen built and furnace room enclosed. Our committee worked very faithfully and on July 23 we met for rededication. Bro. B. D. Hirt of Winamac preached the dedicatory sermon. Visiting ministers were J. A. Snell, L. S. Shively, J. W. Fidler, Edward Kintner, Frank Dillon and Talmage Wright. Bro. Dale Brubaker and family of Chicago have been working with us as summer pastors this year as they did last summer. On May 21 we had a young people and parents' banquet and program with Bro. Albert Harshbarger as the speaker. Two of our young people attended Camp Mack July 3-8 and another one taught in the junior camp July 8-16. On the evening of July 23 Brother and Sister J. W. Fidler of Brookville, Ohio, began a series of meetings here. Sister Fidler told the children a story each evening. As a direct result of the meetings four were baptized. The

# Announcements . . .

## DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 6-8.  
Indiana, Middle—Flora, Oct. 12-14.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, Burr Oak, Oct. 15-17.  
Kansas, Southeastern—(Undecided), Oct. 27-30.  
Kansas, Southwestern—(Undecided), Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Middle—Mineral Creek, Sept. 29—Oct. 2.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.  
West Virginia, First—Knobley, Sept. 8-10.

## LOVE FEASTS

California  
Sept. 9, 7:30 pm, Chowchilla.  
Maryland  
Oct. 28, 2:30 pm, Longmeadow.  
Nov. 5, 6:30 pm, Monocacy.

## Illinois

Oct. 7, Liberty.  
Indiana  
Sept. 30, 6:30 pm, Fairview.  
Oct. 14, Pine Creek.  
Oct. 15, Pleasant Hill.  
Oct. 21, Union Center.

## Ohio

Sept. 9, 7:30 pm, Danville.  
Sept. 24, 7 pm, New Philadelphia.  
Oct. 8, East Nimishillen.

## Pennsylvania

Sept. 10, 7 pm, Salisbury.  
Sept. 24, 6:30 pm, Shade Creek.  
Oct. 1, Markleysburg.  
Oct. 1, all day, Bermudian, Lower Cone-wago.  
Oct. 1, 2:30 and 6 pm, Lebanon.  
Oct. 1, 2:30 and 6 pm, Spring Creek.  
Oct. 1, 6:30 pm, Walnut Grove, Johnstown.  
Oct. 1, 6:30 pm, Mohler house, Lower Cumberland.  
Oct. 15, New Fairview.  
Oct. 15, 10:15 am, Codorus.  
Nov. 5, 10:15 am, Shrewsbury.

## Tennessee

Sept. 16, White Horn.

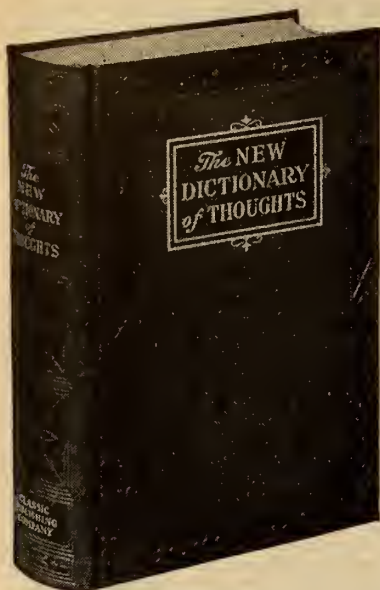
## Virginia

Sept. 9, 7 pm, Johnsville.  
Sept. 16, Ewing.  
Sept. 16, Salem.  
Oct. 1, 4 pm, Green Hill.  
Oct. 14, Oakvale.

## West Virginia

Sept. 24, Mt. Dale.  
Sept. 24, Sunnyside.  
Oct. 1, 7 pm, Tear Coat.





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meetings closed on Aug. 6 with the love feast. Four letters of membership were recently received. Sept. 3 is our homecoming day and we will have an all-day meeting and basket dinner. Elder J. A. Snell will preach in the forenoon. Several of our young men are in service. Mother's Day was observed with a program by the young people.—Cynthia E. Fox, Red Key, Ind., Aug. 14.

**Mexico.**—Just before Mother's Day we had a mother and daughter fellowship supper. Sister Paul Halladay was the speaker. Sister I. W. Moomaw was the speaker on Mother's Day. Pastor T. G. Weaver was our delegate to Annual Conference. The children had a children's day program. Rev. Sandiogo was with us on July 16; he spoke in the morning and showed pictures of Puerto Rico in the evening. Brother and Sister Crist aided us in a two weeks' Bible school. The church annex is being repaired and will be used as a social room by the various Sunday-school classes. Several from our church have participated in the various camps at Camp Mack. We are glad to welcome Brother and Sister Irvin Weaver and sons into our church. They are in charge of the welfare home.—Violet Fisher, Peru, Ind., Aug. 12.

**Middlebury.**—The children gave a program on July 11. Relief offerings for China for a five-month period totaled \$111. Brother and Sister Harold Miller were delegates to Annual Conference. An interesting report was given on the Sunday following their return. Our Conference Offering was \$213.20. Our church sent a heifer to Puerto Rico. On July 30 Gerald Kindy, one of our boys on furlough from Africa, spoke concerning the needs of the world for missions and relief as he has seen them. The ladies' aid has done some canning for the C.P.S. camps and has also done sewing for Greek relief. Bro. C. D. Bonsack held a ten-day revival here the last of July. Nine were baptized. At the council meeting on Aug. 4 we elected officers for the coming year and a delegate to the district meeting at Camp Mack.—Mrs. Gladys L. Schrock, Goshen, Ind., Aug. 21.

**Peru.**—In May Bro. Ernest Wampler, missionary and relief worker in China, spoke both morning and evening at our church. We received an offering for Bethany Biblical Seminary during this month. Our church had a vacation Bible school June 26—July 7 with a closing exhibit and program on the evening of July 7; the project was China relief. Bro. Frank Ulery, president of men's work of

Middle Indiana, spoke to us on July 9. Bro. R. H. Miller of Manchester College conducted a Bible institute in our church, beginning July 16. President V. F. Schwalm of Manchester gave us a timely message in the evening of Aug. 6. The women are sewing for Greek relief and collecting used clothing for relief. Our district meeting will be held at the Flora church Oct. 12-14.—Mrs. H. F. Peters, Peru, Ind., Aug. 17.

**Pittsburg.**—Much interest was shown in our vacation Bible school, which had an enrollment of 103. Our women's work elected their new officers in June; the new project this year is a twenty-five dollar fund for missionary work in India. Forty-eight undergarments have been made for relief in Greece. Bro. John Laprad was ordained to the ministry on August 6. Brethren Ray Zook and Irvin Weaver were in charge.—Effie Neiland, Delphi, Ind., Aug. 21.

**Pleasant Dale.**—Our church held a mother and daughter fellowship supper in May. Sister W. R. Miller and Sister D. W. Boyer, both of North Manchester, were the guest speakers. July 30—Aug. 13 Bro. Dewey Rowe of Bryan, Ohio, held revival meetings here. There were five additions to the church. Our aid society is sewing for the needy and doing other work.—Mrs. O. V. Dilling, Decatur, Ind., Aug. 17.

**Pleasant Hill.**—Our church attendance has been very good during the past several months. At our business meeting on Aug. 9 Elder Jesse Gump was elected elder for the coming year. Brethren Eldon Evans and Howard Kreider were in charge of the installation services on Sunday evening, Aug. 13, for our newly elected minister, Bro. Arlo Gump, and for two deacons, Brethren Raymond Larue and Glen Pepple. The church has started a building fund which is growing by using the offering of one Sunday a month for this cause. Our harvest meeting will be held on Sept. 10 with an all-day meeting; our love feast will be held on Oct. 15. We were sorry to lose one of our ministers, Bro. Charles Gump, and family, who have moved to New Paris. Several of our intermediate boys and girls and young people attended Camp Mack. The ladies' aid will hold its annual Christmas sale earlier this year and contribute the profits to the Bethany Hospital fourth floor project.—Mrs. Clarence Barnhart, Churubusco, Ind., Aug. 15.

**Roann.**—Pastor Ernest Bowman was our delegate to Annual Conference. Our Conference Offering was \$102. The aid society is sewing for Greek relief; they made six dozen new garments during July and August. Our church equipment is undergoing much beneficial and beau-

tifying work during this month; this includes a new rostrum carpet, refinished floors and seats, a convenient new kitchen, and redecoration of the basement walls. The men of the church have been doing all the work.—Mrs. Sarah Ranck, Roann, Ind., Aug. 12.

**Spring Creek.**—Elder Moyné Landis presided at our council on Aug. 7. Letters are to be granted to Brother and Sister Landis, who will leave Sept. 1 for Bro. Landis' new pastorate in Southern Ohio. The young people's class is responsible for gifts for our boys in service. Bro. Edward Kintner was elected as elder. A new minister, Bro. Leonard Custer, has been secured by the pastoral board and will come here Sept. 1. Bro. Ira Frantz brought us fine messages June 30—July 2. Bro. Walter Stinebaugh preached for us on July 9. The mother and daughter banquet on June 24 was well attended. The church will hold an all-day meeting on Aug. 27 for the retiring minister and for the new minister.—Mrs. Ada Mishler, South Whitley, Ind., Aug. 15.

### Iowa

**Curlew.**—The McPherson College girls' quartet sang at one of our midweek services in May. We have been having a profitable summer with Bro. Blair Helman as our pastor. He was also here last summer. The women of the ladies' aid society have been busy; they collected 380 pounds of soap and clothing for relief work; they entertained the children at our July meeting. The church business meeting was held with Elder George Brallier in charge. We will have our annual birthday supper the last of this month.—

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17, 19; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



Mrs. Amos Brallier, Curlew, Iowa, Aug. 14.

**Garber.**—It has been decided to retain Brother and Sister Max Hartsough as pastors for another year. The ladies' aid sent used clothing to our relief center at New Windsor, Md. On July 23 Bro. Roy Stern was with us. Two delegates have been elected to attend district meeting. There has been and still is much sickness here.—Mrs. Max Hartsough, Garber, Iowa, Aug. 18.

**South Waterloo.**—On May 7 six children were consecrated. Mother's Day was appropriately observed with special music and a sermon. On May 21 Bro. H. Spenser Minnich spoke at the morning service. Pastor W. H. Yoder was among the ministers who went to Pine Lake to assist in getting it ready for camp groups. On May 26 Eugene Lichty of this church and Eloise McKnight of Quinter, Kansas, presented an evening's recital and on June 4 Joan Blough gave a recital. The annual July 4 picnic was an evening's supper on the school grounds, followed by several reels of pictures. The Garden of Flowers was the theme of a program presented by the women's work on July 5. The young people had a campfire service with the adult groups listening in and the city church as guests. The young people had an ice-cream and cake social on Aug. 3 on the church lawn. On a recent Sunday evening they were guests of the city church young people. District conference will convene here Aug. 25-28. On Sunday evening, Aug. 13, a play, Our Service Men, will be presented by the young people. Our pastor and Eliza Miller attended the Annual Conference.—Mrs. R. C. Hollis, Waterloo, Iowa, Aug. 8.

### Kentucky

**Flat Creek.**—The work camp was very helpful and worth while again this year. Conditions were such that only two could stay the full six weeks, but they, with those here part time and with our two regular Bible teachers, did fine work in vacation church schools, sewing, visiting, and helping excavate for the church basement. Mrs. Goodhope, a Swedish-Lutheran lady, was here five days from South Dakota. She added much interest to the camp life. Twenty-four, including seven visitors, took part in a love feast on July 11. Two members were baptized on July 22, making a total of fourteen baptized since June 1943. The three Sunday schools continue with deep interest. We miss the twelve young people who go to high school forty miles from here; their school started July 24. The singing class issued its seventeenth letter to fifty-one men in service. The last of the logs have been brought in from the woods to be sawed into lumber for the church. The lumber already on the ground for the church makes us all thankful. Neighbors, friends and members have all worked together to finish this building with a desire that we may better praise and serve the Lord and that our community will be enriched by its being here. About half the money is on hand for the work and more is promised. We are especially thankful for the safety of those who had the dangerous task of hauling the logs from the woods.—Mrs. F. C. Rohrer, Creekville, Ky., Aug. 14.

### Maryland

**Peach Blossom.**—On May 14 the Easton Sunday school rendered a fine Mother's Day program. A consecration service for four babies was also held on the same day. In the evening the C.P.S. unit at the Cambridge hospital had charge of the service. Our love feast was observed on May 21 in the Fairview church. The Easton B.Y.P.D. presented a temperance play, The Effects of One Glass of Beer in a Person's Body. The Fairview B.Y.P.D. with the support of the rest of the church have been building classrooms in the basement. On June 4 we had a vesper service with the unit at Cambridge. On Father's Day a short service was held in honor of the four fathers of our congregation in the service. Bro. Barry T. Fox represented our church at Annual

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Conference. A number of our young people have attended camp this summer. The delegates to the Brethren youth council brought interesting reports. On Aug. 6 Bro. Paul Halladay of North Manchester conducted a music institute. On Aug. 20 the East Petersburg a cappella male chorus gave a program in the Fairview church. Bro. Galen Blough of Somerset, Pa., will hold a revival meeting Nov. 13-26.—Mrs. Ellen Walbridge, Easton, Md., Aug. 21.

### Missouri

**Warrensburg.**—Our church council was held Aug. 13 with Elder James Mohler presiding. We will hold our love feast the last of October. Pastor James Mohler will preach for us during the coming year. We elected officers for the church and Sunday school. The women have been sewing for relief and also quilting. Our church has adopted the ministerial pension plan. Our annual birthday dinner was held on July 9.—Mrs. Nannie Cleland, Warrensburg, Mo., Aug. 16.

### Ohio

**Circleville.**—Elder John Good was with us for a business meeting in July. On the day of prayer our church was left open all day. The young people recently enjoyed an outing at Bro. Arthur Cupp's home. The missionary class has been active in sending letters to boys in service and having prayer meetings in various homes during the summer months. Our home-coming was held Aug. 13 and we had with us Brother and Sister Lon Karns of Dayton and Brother and Sister D. R. Murray and son of Columbus. The church and parsonage have been painted this summer. We have paid off the parsonage debt and burned the mortgage during a candlelight service on Aug. 13. Brother Russell Sherman, who has been the pastor here for the summer, left with his family on Aug. 14 to take a church in Phoenix, Ariz. We enjoyed having them here these summer months. We are looking forward to the coming of our regular pastor, Bro. Lester Fike, and family of Astoria, Ill.—Opal Adams, Circleville, Ohio, Aug. 17.

**County Line.**—Our revival meetings will begin Sept. 10 with Brother and Sister Clarence Bowman of the Pleasant View church in charge. Our annual home-coming will be held Oct. 8 with Bro. J. A. Guthrie of Metamora as the guest speaker for the morning services; there will be a basket dinner at the noon hour. Broth-

er and Sister Eldon Burke will be the guest speakers during the afternoon. Our pulpit has been filled by visiting ministers during the illness of Pastor J. L. Guthrie.—Naomi Benroth, Bluffton, Ohio, Aug. 15.

### Oregon

**Weston.**—On June 4 Brother and Sister Edwin Shelly of Portland came to be with us as summer pastors. The interest is very encouraging. A vacation Bible school was held; fourteen boys and girls accepted Christ as their Savior. The demonstration program was held the evening of July 16 with good attendance. Bro. E. E. Tucker, the resident pastor, assisted by Bro. Shelly, presented the certificates and each child was presented with a gospel plaque from the church. Two Bible clubs have been organized, one for the boys and one for the girls. We are having Sunday evening services and midweek prayer meetings. On July 7 the young life quartet presented a program of song and testimony.—Grace Bonewitz, Pendleton, Oregon, Aug. 5.

### Pennsylvania

**Big Swatara.**—On Mother's Day the mothers' class planned the program and Mrs. Elmer Ebersole of the Conewago congregation gave a talk. Our love feast was held on May 20, 21 with the following ministers present: Ira Gible, John Herschman and Ammon Meyer. On June 25 we held our children's day program. The ladies' aid is continuing to meet twice a month for regular work; they recently distributed children's garments to be finished for Greek relief. On Aug. 13 Bro. Phares Forney brought the message at our harvest home service.—Ella E. Gingrich, Hummelstown, Pa., Aug. 15.

**Carson Valley.**—Brethren Ord Brubaker and Ernest Brubaker and wives were ordained as deacons in the church in July. The services were conducted by Elder J. J. Shaffer. Our Sunday school held its outing on Aug. 3. Bro. Homer Hoover represented our church at Annual Conference. Bro. Blair Hoover of Modesto, Calif., is visiting with us and has given us some very inspiring sermons.—Mrs. Elvaine Kaufman, Duncansville, Pa., Aug. 14.

**Johnstown, Walnut Grove.**—Bro. Desmond W. Bittinger, editor of the Gospel



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Messenger, was the guest speaker at our church the morning and evening of July 30. Bro. E. M. Studebaker of Bethany Hospital was with us recently and demonstrated, by moving pictures and lecture, the work the hospital is doing. July 9—Aug. 27 Pastor J. A. Robinson gave special sermons on Sunday mornings from the Book of Revelation, and on Sunday evenings the general theme was The Race of Life. On Aug. 20 the young people will hold a campfire service following the evening service. Our vacation Bible school was well attended. On the Sunday following the closing of the school there was a display in the church corridors of the handwork of the pupils. Our church met in council on Aug. 16 and elected officers for the coming year; Bro. Robinson was elected as elder. The Walnut Grove church is open for morning and evening services throughout the year.—C. T. Noffsinger, Johnstown, Pa., Aug. 17.

**Somerset.**—Since Easter we have taken into the church twenty-five new members by baptism and by letter. On May 19 the Somerset County alumni association of Juniata College met at our church with Bro. C. C. Ellis as speaker. Brother and Sister Galen R. Blough and several of our members attended the Annual Conference. During the pastor's absence our pulpit was filled by Sister Maude Shaffer and Bro. A. J. Beeghly. Our oldest member, Sister Lucinda Walker, celebrated her ninety-third birthday recently; Bro. Dennis Walker, who was eighty-seven last month, still attends services whenever possible. A number of our boys and girls attended Camp Harmony this summer. Bro. Galen K. Walker, pastor of the Glen-

dora church, Calif., brought the sermon at our morning service on June 18. June 25 was children's day. The pastor's sermon was dedicated to the children and in the evening the children presented their program. We were pleased to have Bro. William Beery present at both of these services to sing for us. The women's work held several all-day meetings, at which they did relief sewing. They completed 106 of the garments for Greek children, twenty blanket quilts for babies, a large quilt and several baby jackets. On the evening of July 31 all the sewing was returned to the church so that all could see what had been made; a suitable program was presented, after which tea was served. The women also gathered a number of boxes of clothing for relief. On the evening of July 16, in an exchange of pulpits, Rev. B. F. Bungard of the United Brethren church preached for us; our pastor was in the Evangelical church. At our last council meeting Sister Maude Shaffer's minister's license was extended for another year. July 23 was our homecoming day; Bro. M. J. Brougher was the speaker at morning, afternoon and evening services. Our offering, which is used for the building fund, brought our total for this year to \$2,500.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Aug. 11.

**Summit Mills.**—On July 30 Bro. Paul Fike and wife of Ridgely, Md., began a two weeks' revival, which closed with the love feast. Elder W. F. Berkebile officiated; Bro. Fike, Pastor Beahm and Bro. Harvey Arnold, a visiting minister, assisted. Four new members have been received by letter. People from neighboring communities attended the revival meetings and rendered special music. Pastor J. C. Beahm represented us at Annual Conference. The church is progressing.

nicely under his leadership. We have Sunday-school and church services every Sunday morning.—N. C. Gnagey, Meyersdale, Pa., Aug. 17.

## Virginia

**Bethlehem.**—With the help of our part-time pastor, Bro. Oscar R. Fike, and family, our church is moving forward. The women's group is quilting, making relief clothing, supporting the national and district projects and Bethany Hospital. They are planning a day of fellowship and program for Sept. 6, when the women of Monte Vista, Boone Mill, and Cedar Bluff will meet with the women of our church and bring together their missionary offering. Some of the men have donated heifers for relief. The young people have meetings once each month; offerings are received to make up our budget. Some of our young people went to Camp Bethel and to the regional and district retreats. Virgie Bowman is giving a summer of service to the churches. The young people planted cane for the C.P.S. camp at Bedford and are looking forward to making molasses. Several of our young men are in service; Ray Bowman was recently home on furlough from a C.P.S. camp in Florida and showed slides of the work they are doing. Our pastor and Bro. B. T. Naff were our delegates to Annual Conference. We met in council at the Monte Vista church on July 30. Bro. N. C. Peters was elected as elder for another year. The women's group was elected as Messenger agent, with the 100% club as a goal. The pension plan for ministers was discussed and deferred for further study. We have started a church building fund and hope to do some repair work on our church this year. Bro. Henry B. Layman of Florida preached an inspirational sermon in our church on Aug. 13.—Christine Peters, Boone Mill, Va., Aug. 16.

**Johnsville.**—We are glad that Bro. O. S. Garber will serve as our pastor and elder for another year. Our entire group of church officers was re-elected at our church council on Aug. 13. Installation services will be held for these officers on Oct. 8. We have decided to have a love feast in the spring of each year, in addition to our regular one in September. We observed Bridgewater College day again this year. Some canning is being done for the C.P.S. camps and a shipment of soap and used clothing has been sent to New Windsor, Md. Bro. Wilbur Garber will hold our revival meeting Aug. 27—Sept. 10. Our love feast will be held on Sept. 9 at 7 p. m.—Clyde Starkey, Catawba, Va., Aug. 15.

## West Virginia

**Knobley.**—We had a successful vacation Bible school from July 24 to 28, conducted by Brother and Sister Hoover and two helpers. A program was given at the closing; the offerings will be used for China relief. In July Bro. A. S. A. Holsinger was with us. On Aug. 13 Elder B. W. Smith preached for us in the morning and had charge of the council meeting in the afternoon. Sunday-school and church officers were elected for the coming year; Bro. Smith was re-elected elder. Two delegates were elected to the district meeting, which will be held in our church Sept. 8-10. Our revival services will be conducted Oct. 8-22 by the pastor. The meetings will close with the communion service.—Maude Gardner, Antioch, W. Va., Aug. 22.

**Maple Spring.**—On May 28 we had an afternoon and evening program on post-war plans and reconstruction. Our delegates to Annual Conference were Brother and Sister D. B. Spaid, who gave us a very good report on the Conference. On July 9 Bro. C. D. Bonsack began our revival meeting, which closed July 16 with a love feast. One person was reclaimed. The members were strengthened by Bro. Bonsack's presence and messages. Vacation Bible school was held July 17-28 and closed with an interesting program by the students. Many of our groups have been enjoying the camp programs at Camp Galilee.—Geraldine Slaubaugh, Egton, W. Va., Aug. 15.

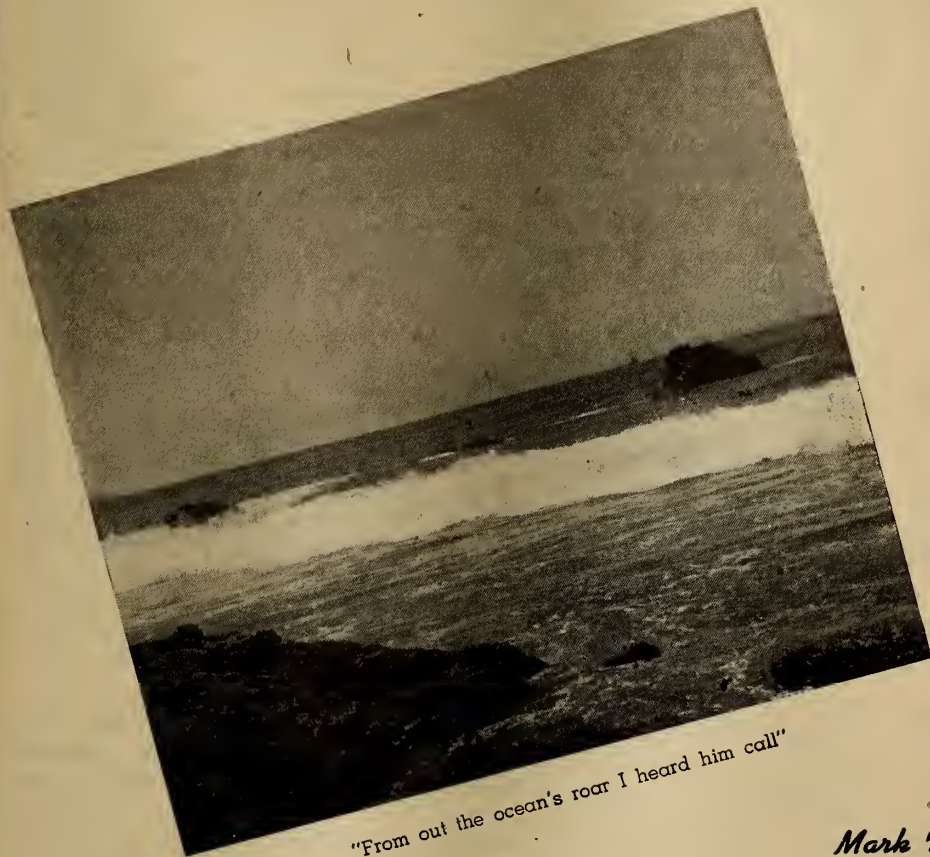


# GOSPEL MESSENGER

Volume 93

SEPTEMBER 16, 1944

Number 38



"From out the ocean's roar I heard him call"

*I Saw God,  
Today*

*Mark Y. Schrock*

*I saw God!*

*All night I saw him sleepless hold a million stationed lights; then fresh and unfatigued he ushered in the day;*

*And while a chilling frost breathed its biting breath on me and shivering leaves, I saw him gaily dashing brilliant blotches on a hilarious landscape;*

*Where an aimless herd grazed unconcernedly over a thousand hills I saw him preparing steak for hungry and thankless man;*

*By the quick flutter of two wings I saw him snatch a startled pheasant from the danger of a dashing car;*

*From out the ocean's roar I heard him call to the mountain streamlets, which immediately sent their sparkling jewels to his feet;*

*I saw him reach a mighty arm to check ninety racing horses while a kind driver smiled emancipation to a mother and an infant fettered by an endless chain of traffic;*

*I saw him shroud with beautiful dignity a lone willow dying from thirst in a desert;*

*And to a young father with a hungry brood, I saw him eagerly exchanging a bounteous garden for a desert plot, a trickle of water and a measure of effort;*

*And all the while I saw him smile as he stooped to ease the strain throughout a hurried day.*

*I saw God, today.*





## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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# Around the World

Dr. Katharine Young, Scottish missionary, has taken over superintendence and medical charge at Chandag, India, where Mary Reed served so long before her death.

The Catholic Total Abstinence Union, in a five-year plan, will seek to abolish the time-worn American custom of exchanging drinks at the bar and to banish women from saloons.

During the past few months, more than 100,000 Jews in New York City have received and agreed to read the New Testament, according to a statement made by George T. B. Davis, director of the Million Testaments Campaigns.

Activities against Norwegian clergymen have been intensified, according to the Swedish newspaper, Svenska Dagbladet. Fully fifteen per cent of the clergymen of the country have been imprisoned or expelled. At least thirty-five pastors and three bishops are said to be interned at Lillehammer and others are constantly arriving.

A non-alcoholic V-Day has been recommended by the hotel association of New York City. The board of directors of the association has asked all hotels in the city to halt selling liquor for twenty-four hours after victory is won in Europe. Restaurants, night clubs and liquor stores will be asked also to curtail liquor sales.

China House, a cultural center for Chinese students and their American friends, was dedicated recently. The four-story brick building at 165 East Sixty-fifth Street, New York, was presented to the China Institute in behalf of the Henry Luce Foundation by its president, Charles L. Stillman, as a memorial to the late Dr. Henry W. Luce, missionary and father of Henry R. Luce, the publisher.

A program aimed at turning out about 300,000 physicians over a period of some thirty years, which on completion would provide at least one doctor for each one thousand of the population, compared with the present ratio of about one to ten thousand, has been adopted by the health survey and development committee set up by the government of British India under the reconstruction committee of the council.

Over 14,000 churches, monasteries, convents and other ecclesiastical buildings of various denominations in Britain and Northern Ireland have suffered various degrees of damage in enemy raids.

This year Americans are drinking about 77 million barrels of beer, equivalent to 25.4 billion bottles, 282 of them for each adult. This figure goes beyond that of last year—69 million barrels—and the preprohibition peak, in 1913, of 66.9 million.

A meeting of leaders of the World Council of Churches is expected to take place in Stockholm, Sweden, as soon as military operations on the continent cease. The session will be attended by fifty churchmen delegates from various parts of the world.

Chinese students will again start traveling to the United States next autumn. About 1,200 young men and women will travel to America from China this year to study economics, engineering and medical science in anticipation of the needs for trained personnel in the period of reconstruction after the war.

With a decline in high school attendance of more than 1,000,000 students in the last three years, the United States Office of Education, in co-operation with the children's bureau, has launched an intensive national go-to-school drive. Efforts are being made to arrange for schooling for students doing part-time work.

The International Lutheran Hour, a Sunday afternoon radio program, is carried by 224 stations in the United States. More than 350 others scattered over the world release the program by transcription. The time is paid for at regular rates. Expenses include the salaries of fifty-five girls who open and send mail. Dr. Maier gets no salary for his radio labors.

Evidence of a growing demand for education on the part of adults is shown in the last year's performance of the University of Kansas extension division. During the year, the program covered twenty-five classes in eight cities with an enrollment of 558, representing a 300 per cent increase over the enrollment during the previous year. A similar growth is noted in the Kansas correspondence study division.



## Thrust Hither Thy Hand

Thomas was not present in the upper room prayer meeting Easter evening when the Lord came in. So he missed out on the joyous assurance that came to the rest of them, and upon him the Holy Spirit was not breathed as it was upon the others (John 20:22). When the disciples found him later and told him quite positively, "We have seen the Lord," he could not come into their assurance. Life for them was more comforting than it was for him, for he had not seen the Lord and he could not bring himself to believe that they had. His reply in effect was, "I have not seen him and even if I did see him I wouldn't trust my eyesight. I must put my finger into the print of the nails and thrust my hand into his side else I cannot believe!"

Thomas had some of the modern scientific attitude. He would believe only in those things which he could see and touch, or measure and handle as the modern scientist puts it. Even the evidence of those whom he trusted was to be discounted. It is interesting that they did not push

him out of the group because of his unbelief; we have not always been as forbearing as they were. It is interesting also that he was present at next Sunday's prayer meeting. He missed something by being absent before; this time he was there.

Suddenly this thing which he did not think could happen happened. The Lord was there! His greeting was the same prayer for them he had prayed before: "Peace." Then he singled out this one whose faith was no more penetrating than his eyesight and whose vision reached only to his fingertips. "Thomas," said he, "reach hither thy hand and thrust it into my side. Be not faithless but believing."

How small his former requirements appeared now and how confining! How foolish to limit God to the horizons of human eyesight or to know he exists only when one can seize him in the human hand. Thomas suddenly saw that God is larger than the universe and as ageless as eternity. He could belong to Thomas, not because Thomas could see him and feel him but because Thomas belonged to him and came

forth from him. One needs neither eyes nor hands to know that! Test tubes and eyes and feeling are helpful in learning to know God's laws, but neither test tubes nor eyes nor hands are necessary to know God.

Thomas did not reach forth his hands to feel the Lord. He no longer needed that evidence, for he had come close to his living Savior. Rather he fell to his knees and cried out, "My Lord and my God." Thomas would not be confused again. No longer was this a matter of hearsay with him. He himself had seen the Master. Jesus had become his Lord and his God.

Some people do not know much about the Lord; their main source of information about him has been hearsay. They have not personally met him. They may want to believe and they may think that they do, but it is a secondhanded belief. To such Jesus would say, "Thrust hither thy hand into my very side which was rent because I love you. Be not faithless but believing." If any such will come near enough to him to see the torn side and the broken hands as Thomas did, their faith can no longer be a hearsay faith. On their knees they will be forced to cry out with Thomas, "My Lord and my God."

D. W. B.

## Thinking About the News...

### Our President Has Changed

Our president has recently returned from a visit into the Pacific. He seemed eager to tell what he was thinking, for he spoke to the nation even before he stepped on the American shore at Puget Sound. Similarly America was eager to hear what he had to say. Since then he has made other comments concerning his trip.

Our president has changed as from a few years ago. His bounding idealisms and his eager hopes for a sensible and sane world in the future seem almost or altogether to have disappeared. His messages carry the note of disillusionment. Little is said recently about freedoms, either eight or four. The rights of smaller nations or guarantees of justice to those whose strength will not be great enough to demand it are not any longer topics for air-wave oratory. The peace conference at Washington started off on the note that "force must be the basis of the peace."

Rather the popular discussion is about protection for America from every danger that might beset her from any direction; it is about American trade that will follow a route of might and steel. We shall be mighty, is the prediction, but the basis of it shall not be goodness or righteous international leadership, but rather that always and everywhere we shall have superior material.

It is not difficult for the thoughtful observer to see what this will mean for our sons and for our sons' sons; nor is it difficult for him to see what it will eventually mean for America and for all civilization.

The question comes to mind as to why the emphasis of our president has changed.

1. Has being advised for a long time by the military led him to believe that the force they represent is the only force, or the strongest force?

2. Has conferring with the leaders of other nations on intimate terms convinced him that self-interest is the first interest for any nation?

If the political and the military entertain no higher hopes than are now being expressed, then the church must do more than pity them; it must teach them.

D. W. B.

### They Go Together

After that miraculous catch of fishes in old Tiberias early one spring morning, the disciples sat with the Master around the fire and ate breakfast. It seemed something like old times to them but they were embarrassed, for they had not deported themselves very gallantly while Jesus was gone. They had been fearful and doubtful; one of their number had committed suicide and all of them had run away, leaving him alone in his hours of trial. Only one of them had gone near the cross and not many of them were at the tomb either Friday evening or Sunday morning. So the conversation did not resume where it had left off the last time they were at Tiberias. Rather there were long periods of silence and repentance.

Then Jesus spoke. His question seemed an unnecessary one; "Simon, do you love me?" Simon replied, "Yes, Lord, you know that!"

He could have said more; he would have liked to explain. "Lord, it wasn't lack of love that caused me to deny you; rather it was because I was confused and afraid. And you do not know how bitterly I wept out



under the trees, near the place you had prayed the evening before. Neither do you know how long the days have been, nor how endless the nights, since you went away. If you knew all of this you would not need to ask me whether I love you!"

But Peter didn't explain. Perhaps Jesus already knew. The answer was "Yes." And Jesus said, "Feed my lambs."

When Jesus asked him the same question a second time Peter had more difficulty restraining himself. But he replied, "Yes," again and the command followed a second time: "Feed my sheep." Tenderly and forgivingly the question was put a third time, "Simon, do you love me?" This time Peter was sure he did not need to explain; explanation would be only an effort to excuse. So he cried out, "You know I do; why must I say it over and over?"

Once more there came the soft rejoinder, "Feed my sheep."

These two must always go together. Neither is complete without the other. The two together give to life meaning and purpose. Peter had not got them together yet and he was still lost in fog and uncertainty. Jesus was willing to work with him until he did fit them together, for only after that could he get ready to preach a Pentecost. These two things are Loving God and Serving God's Children.

To proclaim that we love while we let the sheep go hungry is to demonstrate that really we do not love. To say that we love God but do not believe in foreign missions or Brethren Service is to testify that in actuality we do not love either God or the sheep which he has called us to feed.

When Peter got them together he knew a lot more about the kingdom of God. His bewilderment left him and his life's work began. When we get them together we are caught up in a challenging service that makes life interesting and beautiful. If the pull of service for God's children in America and to the uttermost parts of the world does not seize us and hold us, perhaps it is because we have not yet learned to love him.

Love God—feed his sheep; these belong together. D. W. B.

• • •

"I was an hungred and ye gave me meat . . . naked and ye clothed me . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me" (Matt. 25: 31-46).

# Our Motivations

CHARLES C. ELLIS

What is it that moves us to do what we do in our Christian life? The Pharisees prayed and fasted and gave alms "to be seen of men." Religious folk of all types resort to similar activities. Why? If praying and fasting and almsgiving are activities good in themselves, what may be regarded as a proper motive for them? Is there a motive which is best of all? Surely, if we also are one day to face him who passed drastic judgment upon those most meticulous of religious observances in his day, this is not a question to be lightly passed by, or one that should find us too busy even in good works to meditate upon.

Our Brethren emphasis upon good works has assuredly been in recognition of our belief that "faith without works is dead" and not as a substitute for faith. Is it not possible, however, that at times we may be so well assured of the value of the good works that we seldom pause to inquire whether the motivation which we assume is really there? It is gratifying to our denominational pride of course that even the secular press has come to recognize the unique character and to praise the object of our heifer project. Naturally, however, we are not fostering this as an advertisement for the Church of the Brethren. Just why then are we fostering this and other of our varied refugee projects? Because as a church the spirit of the Good Samaritan has gripped our people, and that we would move in these directions even if our work were entirely unnoticed or even ungratefully received? Let us hope that nothing less than this lies back of every humanitarian effort we make. Is it possible that there can be any higher motivation than this?

When our Lord suggested that our good works would necessarily be seen of men he made it clear that the highest motivation is neither inner satisfaction nor external praise, but the desire that the Father should be glorified. To what extent does this thought motivate our giving, our choice of projects, our attitude in administering them and our hoped-for outcome? Might we not, all of us, more often bring into the focus of consciousness the sincere conviction that we are administering relief to suffering humanity in the name of Christ and for the glory of

God. We need not be unduly concerned that our denomination get credit, but it should hardly be a matter of indifference to us whether the Father in heaven is honored in the work which we say we do for him.

But this principle reaches out into every phase of our Christian and church life, and it is amazing how frequently it is ignored. The rise of the multitude of religious denominations and present-day independent movements may well give us pause at this point. The honest student of church history is compelled to admit that in more instances than is generally known the real motivation in the breakaway to a new organization was not what appears on the surface. Very often it was the all-too-human desire for control or leadership which was denied in the original group. Sometimes the denial may have been the result of unbrotherly conduct, but not seldom it was because others were better qualified. In either case, however, the aggrieved party did not have the necessary Christian humility, and as a result there arose another schism in the body of Christ. Perhaps there is a deeper meaning than some of us recognize in the admonition to examine ourselves before the communion lest we fail to discern "the Lord's body."

The deepest concern of our Lord on earth, and who shall say it is not still his deep concern in heaven, was twofold: the glory of God and the unity of his church. No one can ponder his prayer the night before he went to Calvary and not be profoundly impressed that this is so. The motivation of his life on earth, of Gethsemane and of Calvary rests here. Who of us can emerge from the sanctuary of that prayer to do less than ask that this twofold motivation shall impel us also—not only to do all our good works for the glory of God, but to resist every self-seeking motive that would mar the unity of the church for which he died!

Huntingdon, Pa.

• • •

Take care not to practice your charity before men in order to be noticed, . . .

When you pray, go into your room and shut the door, pray to your Father who is in secret. . . .

When you fast, anoint your head and wash your face, so that your fast may be seen not by men but by your Father . . . and your Father who sees what is secret will reward you (Matt. 6: 1-18, Moffatt).



## The Call of the Open Door

MIRIAM SCHROCK

*"I have set before thee an open door"*  
(Rev. 3:8)

Christian opportunity is often spoken of as an open door. How many times life is thought futile and purposeless! Instead is it not an open door or a widening road to nobler things? Truly, it is more than a tedious and meaningless journey from which the only escape can be death. Borrowing one writer's words, we find "Christ's teachings declare it is a pathway, traveled by loving hearts of courageous faith and resolute purpose, because they have come to know the faith and love that glorifies all." The theme of such a life is a maturity of grace and vision and unselfish service.

If you will, I would like to have you go with me through one open door, a door that gives a beckoning opportunity for unselfish and Christian service as it is found in the women's mental hospital units. Perhaps the mere thought sent a shudder the length of your body. This reaction is based not on fact but on the accepted general opinion merely because few people have cared enough about their mentally ill brothers to investigate and visit their hospitals. The work institution in this respect belongs to the old regime. The patients are now considered as "guests," and in serious difficulties just like a patient in a general hospital. The patients are not gruesome ogres but vastly interesting human beings with slightly exaggerated tendencies.

The hospital, meaning the entire setup, is really a simplified city in itself. Such an institution has its own post office, store, barber and beauty shop, shoe store, library, commissary, ambulance, mattress repair shop, sewing room, hospital, fire department, garage, greenhouse, laundry, photographer's studio and bakery.

The Elgin State Hospital, which I know best, has a farm on which to grow practically all the vegetables used in the various kitchens and also a large per cent of the meat supply. The dairy supplies 360 to 370 gallons of milk daily.

It is interesting to observe the various types of work the patients who are on the road to recovery can do. Many of the patients are truly artists in their own line.

In handling many of the patients, one finds a striking similarity between them and children. Many show this by their actions; but more



A ward attendant in a mental hospital is continually dealing with people and therefore has a great opportunity to help them. Here C. P. S. men are seen bathing patients, giving injections, using an ear syringe and encouraging a patient to eat.

## Brethren in Mental Hospitals...

Mental hospitals are enlarging. As a result of the war many new ones will need to be built. From fifty to seventy per cent of all hospital beds are now filled with mental patients, according to sociological findings. While medicine overcomes the diseases of the body with increasing speed and effectiveness, medical science stands somewhat appalled and helpless before the rising tide of mental cases.

Two groups of Brethren are serving in mental hospitals at the present time. These groups have considerable similarity in philosophy and belief. One is the C.P.S. men, of whom there are now 1,489 in mental hospitals and of these 433 are in thirteen Brethren units; over 207 of them are Brethren men. The other group is comprised of Brethren girls who are giving a year of volunteer service in mental hospitals. Of these there are now six, four at Elgin State Hospital and two at Crownsville, Maryland, in a hospital for Negroes. Here are two articles, one from each of these serving groups.—Ed.

noticeable is their spontaneous reaction to any little kind thing you do or say to them and, as a child, they express their appreciation and gratitude by demonstrating their affection.

The work is most intriguing and is truly a challenge in which the Christian principles must be practiced and a challenge in which there

must be a constant renewal of sympathy, patience, understanding, a cheerful personality, and a smiling countenance.

Each day as one works with these people helping them in their present need, he learns to know them better. From this association the desire to



help them back to normalcy becomes more and more dominant. One wants to help them know that "beyond the darkest night the morning waits."

As we stand inside this open door we see the vast scope of possibilities one has with which to work, especially remembering many never go home because of the shortage of people who care—that is, who care enough to sacrifice some of the unnecessary material things and deprive themselves of a selfish way of living. Let me assure you that having worked only a short time in the hospital, I find the experiences gained are priceless; moreover, I am sure that my year of volunteer service will be an outstanding year in my life and that because of this year's experiences I will be better equipped to live a useful and fruitful life.

God is ever directing life toward a richer unfolding through the open door of his watchful love. Will you accept the challenge and call of this open door?

*Elgin, Ill.*

## Occasional Views

Written by a C.P.S. man and sent in by Conrad L. Snaveley.

Yesterday a patient of a totally new and different disposition was admitted to our ward. He seems almost too good to be on 9a. He is pleasant; he feeds himself; he makes no bother. His name is Edward Zbrinski. Yet he is definitely a mental patient, but his injury is organic instead of the usual functional distress. He is probably thirty-five years old. He has a great many jokes about getting caught in a draft.

During the skirmishes on the Aleutians he had a chunk of bone and brain knocked out of the back of his head. The wound is healed, but in the process he has had a part of his mental faculties amputated. He is very sanely conscious of things that are going on about him. He notices people, and apparently he feels consideration for them. That is an extraordinary thing among patients in a mental hospital. Usually their consciousness goes no farther than self—seldom that far. Although Ed is not violent, destructive, or even neurotic in the ordinary sense of the word, his memory is not at all dependable or symmetrical. He thinks that immediately after his injury he was in the Springfield, Mo., hospital. His home is Buffalo, N. Y., but he had to ask me what state this is in

## Not Too Good

ROY WHITE

Always there is a mighty host  
Who, partly wise and nearly good,  
Will do to others as they would  
That others do to them—almost.

In men who think Christ's way too high,  
Dim burns the waning altar fire  
Until it dies—with the desire  
To even hope or longer try.

*Chicago, Ill.*

and whether or not he had been in another ward in this hospital before being transferred to 9a. He has a definite memory of being in a ward where patients were trussed up in strait jackets. He thinks that was here, but according to the best information I can get no such method of restraint was used here. At times he can remember his name, but not always. He does not know how old he is—only "old enough to know about these things." I asked him what hit him. His answer was, "A piece of junk the United States sold Japan."

In spite of his sense of humor this young fellow expresses bitterness about fighting for a country that would do a thing like that. Zbrinski is the kind of lesson about war that I had expected to see a lot of, and especially in a veterans' mental hospital. But I have certainly not run across many patients whose injury was anything but their own fears and/or their own sins. Here is a fellow definitely injured by the brutality of war. He probably has no chance of recovery, although some therapist may find something he can do automatically with his hands so that he may be rehabilitated as a self-sufficient person. I feel extremely sorry for him and thousands of others similarly injured whom I have not seen.

Tomorrow marks the anniversary of my leaving camp for detached service. I have been trying to evaluate whatever has happened to me comparatively in the two types of experience. I certainly cannot be dogmatic about it.

Certainly there was something historically significant about C.O.'s planting trees. Certainly our work in forestry projects will endure much longer than the work of the soldiers. Yet somehow planting trees does not seem to me to be significant immediately enough to justify our doing it during war.

Farming, too, is a good thing for us to be doing. It has no relationship to war excepting that its fruits enable a certain selected crowd of

persons to live through a war. A back-to-the-soil movement may be necessary to bring about a peaceful world, but a few scattered pacifists are hardly a movement. On the other hand, our individual presence among a war-crazed people is probably more powerful in dissolving hate than our concentrated presence in camps where few people get acquainted with us. After all, no one hates a person he knows whether he be Jew, German, Negro, Hoosier, Jap, Republican or C.O. We can pity those whom we know and understand, but we don't ever bomb them. We hate only those whose characters and motives are obscure enough that planned or accidental evidence can arouse our emotions beyond our reason. In that respect it seems that my testimony as a farmer during the past summer may have been valuable even though I did not say much or plan many lessons as they got taught.

If all the patients and their friends and relatives could see the situation as I see it, our presence and work here would be tremendously important. Here are incarnate consciences facing daily physical danger to care for those whose philosophy (when they were sane enough to have one) was diametrically opposite to ours. We endure constant humiliation, and it becomes obvious that humiliation is never dishonorable when accepted voluntarily for the sake of convictions. The veterans fought soldiers of a mentally ill Hitler. We pity and help the mentally ill. They kill crazy people and their personality dies in the process. We save crazy people and we are enduring!

*Harman, W. Va.*

## What the Soldiers Write of Their Religion

JULIA GRAYDON

Here are a few excerpts from a church bulletin. They are taken from letters to a certain pastor.

"The Testament is destined to be of particular interest to me, not only because in these times one realizes with particular force the need of keeping in close touch with his God, but also because I shall probably be assigned to duty on a small ship where I will have to be my own chaplain."

"We all know that only through our faith in our heavenly Father can this world be what it should."

"Mother's training and Sunday-school days and church teachings come to be real with the men."

*Harrisburg, Pa.*



# The Education of a Prophet

H. A. BRANDT

### V. Words Which Cannot Die

Although Amos had shaken the dust of Samaria from his garments and had set out for Tekoa, it was with a heavy heart that he plodded along toward his native city.

On many a rounded hill he paused, and looking again at the pleasant land stretching away to the north, he wept that so much sorrow and evil could be in a garden. In a land where there should have been righteousness, the men of privilege had become most vile.

To his mind there came again his final vision and the words he had spoken, even as afterward it was to be written—

"I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them. . . . Though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. . . . The Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn. . . . It is he that buildeth his stories in the heaven, and hath found his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name. Are ye not as children of the Ethiopians unto me, O children of Israel? . . . Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord."

Amos had first intended to pass by Jerusalem. Then he thought of his Uncle Nathan and all that he had shared with him of his original purpose. He saw now that his aged uncle had been wise in suggesting that he could not hope to accomplish much either in his singlehanded effort to ransom the innkeeper, or in his more recent appeal to the conscience of a people. Thus as the walls of Jerusalem loomed ever higher and

brighter in the rays of an afternoon sun, so Amos came more and more to the conviction that he must see his mother's brother and talk with him. He felt that Nathan could soften the blow of defeat, could perhaps suggest the next step in what he should do to recover poise and purpose. Taking new heart, and with hastening steps, Amos came to the house of his beloved uncle.

Now when Amos was rested and refreshed, the two men went up to the cool of the housetop where they could talk as man to man, or simply sit and marvel at the beauty of a city lighted by a full moon and the lesser lamps of countless stars.

As the evening wore on Amos spoke much of his recent experiences. Nathan encouraged him and marveled at his daring.

"One might as well attempt to beard a lion as to challenge that Amaziah," observed Nathan. "He is a shrewd and unscrupulous person, one determined to accomplish his purposes at whatever cost."

"You must not forget," corrected Amos, "that he was dealing with the son of one who faced real lions."

"No, I have not forgotten that," continued Nathan, "but I am sure you are alive because Amaziah did not dare to destroy you. Just who or what he feared I can only guess—perhaps the rage of the common people, perhaps he was restrained by some inner compulsion springing from the truth of what you said. But I know you are alive because the Lord God has yet some work for a discouraged shepherd."

"And what could that be," questioned Amos, "when I have failed in my mission to Israel?"

"Do not question too much at that point," offered Nathan. "The generations are with Jehovah. He has the ages in which to accomplish his purposes."

"Wait—wait! Why must man always wait!" exclaimed Amos as he arose from his mat and began to pace impatiently back and forth. "Why must one wait when life is so short!"

"Just because you—any one of us—is but the least member in the bundle of life."

"A least portion indeed!" cried

Amos, flinging his hands in a gesture of despair.

"Yet that least portion may be the seedlike remnant, the promise of the harvest and the nation which is to be," insisted Nathan.

"Old men are always content to deal in futilities," said Amos bitterly. He dropped to his seat as one resigned and spent.

"Look yonder at the seven stars and Orion," counseled Nathan. "Who will say that they are less than the sun or the moon? Jehovah speaks through them also. It is the still small voice that calls to duty that changes not."

"But the word of man is not even like the little stars," exclaimed Amos. "That which man speaks is gone with his breath."

"It need not be so if the words are worthy," persisted Nathan. "There is a way to save the precious things which are spoken, to pass them on to the unborn."

"And how is that?"

"It is that one tell to another that which he has seen, even as you have told all things that you thought and did in the land of Israel."

Thus Amos and Nathan communed until dawn. When Amos wearied of speaking, Nathan refreshed him with a morsel of dates or raisins. So passed a night and so came a morning that Amos was never to forget.

*Elgin, Ill.*

To be continued

### The Cleansing Power

LA VERNE KUEHN

A woman was bragging with much profanity about how clean she kept her physical body. She added that she knew that she did not offend people.

I wondered if she knew that she was offending God with her profanity, her unclean heart and mind. If she would take time to read the Bible and pray she would find that the Son of God cleanses us from all sin.

A verse from the psalms also comes to mind: "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10); read also Psa. 51:1-10.

If anyone needs to pray for a clean heart let him do so now. God stands ready to help.

*Hufsmith, Texas.*



**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, Sept. 17**

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Kingdom Strongly Established—2 Sam. 2:4-7; 5:1-10. Golden Text, They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. Psa. 125:1.

**Christian Workers.** How to Meet Sorrow.

**B. Y. P. D.,** Our Church at Work.

• • •  
**Gains for the Kingdom**

**Four** baptized in the Hartville, church, Ohio, Niels Esbensen, pastor.

**Five** baptized in the Ladoga church, Ind., Bro. Ralph Rarick, evangelist.

**Six** baptized in the Locust Grove church, Md., Bro. Clyde Morningstar, evangelist.

**One** baptized by a chaplain in France for the Madison Avenue church, York, Pa.

**Six** baptized in the Jonesboro church, Tenn., Brother and Sister B. M. Rollins, evangelists.

**Ten** baptized in the Bunkertown church, Pa., Bro. Rufus P. Bucher, evangelist, H. P. Emmert, pastor.

**Eighteen** baptized in the Greenmount church, Va., Bro. Ernest Coffman, evangelist, Bro. M. J. Craun, pastor.

**Seven** baptized and one reconsecrated in the Nocona church, Texas, Lawrence E. Lehman, summer pastor-evangelist.

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**Our Evangelists**

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. M. R. Wolfe** of Bridgewater, Va., Oct. 1-15, in the Madison Avenue church, York, Pa.

**Bro. M. J. Brougher** of Greensburg, Pa., in the Mount Joy church, Pa., Oct. 3.

**Bro. John E. Rowland** of New Paris, Pa., in the Maitland church, Pa., Sept. 17—Oct. 1.

**Bro. Clyde Bush** of Bellwood, Pa., in the Maple Grove church, Md., Sept. 11-24.

**Bro. D. I. Pepple** of Woodbury, Pa., in the Raven Run church, Pa., Sept. 11-24.

**Bro. Lester Fike** of Astoria, Ill., in the North Liberty church, Ind., Sept. 24—Oct. 8.

**Bro. B. D. Hirt** of Monticello, Ind., in the La Porte church, Ind., Sept. 17—Oct. 1.

**Bro. J. S. Showalter** of Roanoke, Va., in the Green Hill church, Va., Sept. 17.

**Bro. W. H. Zigler** of Churchville, Va., in the Crummet Run church, W. Va., Sept. 18-30.

**Bro. Newion D. Cosner** of Akron, Ohio, in the Oakdale church, Pa., Sept. 20—Oct. 1.

**Bro. J. Edson Ulery** of Onokama, Mich., in the First church, Akron, Ohio, Oct. 22—Nov. 5.

**Bro. Milton Hershey** of Manheim, Pa., in the Kemper house, Spring Grove congregation, Oct. 22—Nov. 5.

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**Personal Mention**

**Elder R. L. Byrd** is Canada's Standing Committee delegate for 1945, according to the Broadcaster for July—August.

**Bro. Paul E. Miller** is changing his address from Milledgeville, Ill., to Adel, Iowa, where he takes up the pastorate of the Panther Creek church.

**\$100,000 Pension Fund to Be Raised**

The action of the Huntingdon Conference approving the raising of a \$100,000 ministers' pension supplemental benefit fund is being followed up by prompt action of the Pension Board. According to announcement made by its chairman, W. Newton Long, Baltimore, and Secretary H. L. Hartsough, Elgin, October 22 is named as Pension Fund Offering Day.

The purpose of this special observance is to acquaint every congregation with the need for and use of this fund. In general, its purpose is to build up to a more adequate figure the retirement allowance for ministers and missionaries. News from district meetings being held in August and September indicates that districts are following the lead of Annual Conference and are recommending to the congregations prompt action in raising this supplemental pension fund.—H. Spenser Minnich.

**Elder P. L. Fike** will represent Southern Missouri and Arkansas on Standing Committee for 1945. Elder R. L. Gass is the alternate.

**Mrs. Amanda Riley** and daughter, Miss Edna Riley, of the East Dayton church of Southern Ohio, visiting relatives in Elgin, paid a Thursday morning visit to the Publishing House.

**Brother and Sister Leander Smith** wish to inform their correspondents that they are now located at Broadway, Va., R. 1. They write, "We enjoy the good letters from our friends so much, especially since affliction has come."

**Mrs. Robert Heidorn** and Miss Jean Dailey of Johnstown, Pa., sisters of Mrs. Roy Hiteshew of the General Mission Board office, recently spent a week in Elgin visiting at the Hiteshew home. They enjoyed their tour through the Publishing House, seeing the Gospel Messenger being printed and meeting the members of the Elgin staff.

**Moderator John F. Locke** in his address to this year's General Conference of the Brethren Church said: "Let the love of the Brethren continue and let it be without dissimulation! The recommendations of the last Conference after being tried a year have certainly proved that fraternal goodwill, shared with the Church of the Brethren, is mutually profitable. It has not made us any less Brethren. They have helped us in certain areas; we trust that we may have helped them likewise."

**Mrs. Nell Barlow** of Kingsport, Tenn., who came north to attend the Geneva school of missions held at Lake Geneva, Wis., stopped off on both the going and returning trips to spend some time with her cousins, the W. O. Beckners. While in Elgin she also visited the Publishing House. She is a long-time reader of the Messenger, and told us some interesting things about the members at Kingsport. The small group there is meeting faithfully and laying by a Sunday-school offering each month toward the building of a church home. One rainy Sunday, with ten in the Sunday school, the offering was over a hundred dollars. God bless the faithful small groups with devotion enough to meet in homes until more commodious quarters can be provided. They are the seed of the church.



**Bro. Paul D. Keller** changes his address from Graybill, Ind., to Taylor University, Upland, Ind. At Taylor he will be an instructor in the music department.

**Bro. W. H. Zigler** of Churchville, Va., has just concluded forty-three years of ministerial service with the Elk Run congregation in Virginia. Bro. B. M. Flory of Bridgewater will become his successor at Elk Run.

**Bro. Robert L. Strickler** changes his address from Salem, Va., where he has been pastor, to Crab Orchard, W. Va., where he assumed pastoral charge on Sept. 1. His correspondents will note this change of address.

**Bro. Edward Frantz** notes a curious phenomenon in the Messenger for Sept. 9, page 5, where the second line of type is missing from the second paragraph of his article. But the interesting fact is that his long-time service as editor leads him to look with charity upon the problems and frailties of others and to give them credit for their good intentions.

**President Calvert N. Ellis** of Juniata College has been appointed a member of a National Advisory Committee of twelve to study the status of colleges and universities in the U. S. The appointment was made by the chairman of the education committee of the House of Representatives. The National Advisory Committee is a strong committee of prominent educators from various parts of the nation.

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### Miscellaneous Items

**Pleasant Dale** church of Middle Indiana has an all-day harvest service scheduled for tomorrow, Sept. 17. Dr. V. F. Schwalm will speak. "Former worshipers and friends are invited," writes R. H. Weller.

**The Beaver church**, Iowa, is holding its annual rally and home-coming meeting on Sunday, Sept. 24. There will be a basket dinner at noon and both morning and afternoon are set aside for the home-coming service. All are welcome.

"The district meeting of Southwestern Kansas will be held in the McPherson church, Oct. 13-15. All queries or matters of business should be sent to the secretary at once."—Burton Metzler, Secretary, 145 N. Olivette St., McPherson, Kansas.

**The Fairview** congregation of Southern Iowa will dedicate their new church house on Sunday, Oct. 1. The speaker for the occasion will be either William M. Beahm or Rufus D. Bowman. An all-day meeting is planned with a co-operative dinner at noon.

**Auburn church** of Northern Indiana is planning a home-coming for Sunday, Sept. 17, according to word from Sister Violet Funk.

**In the Fairview church** of Southern Indiana the district youth conference will meet Sept. 23, 24. For the following Sunday, Oct. 1, the harvest meeting is scheduled. So writes Bro. Albert E. Harshbarger, the pastor.

**Maitland church**, Pennsylvania, annual home-coming and rally day services will be held on Sept. 17. In the afternoon a mortgage-burning service will be held. The evening service will be the beginning of a two-week revival meeting in charge of Elder John E. Rowland of New Paris, Pa.

**The Union Ridge church** near Hampton, Iowa, will hold its home-coming and celebrate the golden anniversary of the founding of the church at the present location, on Sunday, Sept. 17. There will be morning and afternoon programs and a basket dinner at noon.

**In the Vindicator** we read: "The place chosen for the Annual Meeting of the Old German Baptist Church for 1945 is on premises belonging to Bro. Emanuel M. Mohler and some grounds adjoining, near Covington, Ohio, in the Covington district of the church."

**The Northwestern Kansas** district meeting is to be held at the North Solomon church, Portis, Kansas, Oct. 20-22, instead of Burr Oak, Oct. 15-17 as is announced in the Yearbook and has previously been announced in these pages. So writes W. W. McDanel, secretary of the program committee.

**A three-day Bible conference** was held in the Hade congregation, Southern Pennsylvania, of which Bro. Lowell Gearhart is elder in charge. The principal speakers on the program were Elders J. Monroe Danner of Pennsylvania, I. N. H. Beahm of Virginia and Quincy Leckrone of Ohio. Many others participated in the discussions, all of which emphasized the importance of a more earnest devotion and a deeper consecration to the fundamentals of our Christian profession. Thus we will be able to meet the challenge of a postwar readjustment period which will doubtless determine the future welfare of both church and state. An outstanding characteristic of the conference was the unanimous expression of an abiding confidence in the guiding influence of the Holy Spirit of God. The conference closed with a prayer appealing to God for such guidance.

## With Our Schools . . .

### Manchester College

**The fall opening** for Manchester is scheduled for Sept. 4 to 6. Prof. J. Raymond Schutz, former member of the faculty and popular lecturer, will give the opening address, on Sept. 6, at 10:30.

**Manchester** is glad to announce the election of Dale Strickler, assistant cashier of the People's State Bank of McPherson, Kansas, as treasurer of the college. Mr. Strickler has been a member of the executive committee of the board of trustees of McPherson College for a number of years and has been an active member of the church and community at McPherson. He and his family plan to move to North Manchester in October.

**The new year** at Manchester will open with several new faces on the staff. Dr. J. I. Baugher, formerly superintendent of schools of Hershey, Pa., will become head of the department of education; Wilbur J. Abell, head of the business department; Jacob Sudermann from Goshen will teach German and Dale Strickler will be the new treasurer.

**The conference** of the Central Region will be held at Manchester College Oct. 16-19, 1944. In addition to representatives from the region the speakers will include Dr. C. C. Ellis of Juniata College, Moderator Warren Bowman and Dr. Oscar Blackwelder from Washington, D. C., and Oliver Black from New York City. In addition to the usual emphasis on ministerial problems this year's conference will also stress women's work and children's work problems.

**The Winger Memorial Fund** has reached about \$80,000. The goal set for the campaign is \$100,000. It is the plan of the administration to attempt to complete the campaign by the time of President Winger's sixty-seventh birthday, Oct. 23, 1944. A suitable recognition service is being planned for about that time.

**Manchester College** plans to dedicate the new historical and seminar room in the library the latter part of September. Through the generosity of Mrs. Calvin Ulrey a very lovely room has been redecorated and equipped with bookcases, files and lovely walnut furniture. The purpose of the room is for the collection of Brethren historical material and for a seminar room. Later announcements will give details for the collections for this library.



## Brethren Service



### C. P. S. Day in the Southeast

July 11 was C.P.S. day in the Southeastern Region. On that day about fifty ministers and some additional guests visited in one or another of the nine C.P.S. units in the Southeastern Region which are under the direction of the Brethren Service Committee. The visitation was planned to lend encouragement to the men in C.P.S. camps and special units, and to inform the ministers concerning the life and problems of the C.P.S. units.

The largest visiting group was at Camp Bedford, where a total of forty-nine visitors were in camp on July 11. About ten ministers came in time to go up to the project to work with the men; they seemed to enjoy working in the great outdoors. Other guests spent an hour or more with the camp staff discussing C.P.S. problems such as religious programs, educational programs and personality problems.

After supper and an enthusiastic ball game, the group met in the chapel for a discussion on what the church expects of C.P.S. men and what C.P.S. men expect of the church. Rev. C. M. Key represented the ministers and Arthur Pursell spoke for the men in camp; these talks were followed by a discussion led by Rev. Arthur Warner. The group was so large that the rear end of the chapel had to be removed in order to accommodate them.

Nine ministers from Washington, Baltimore, Hagerstown and Richmond visited the Bowie, Md., unit,

which is operated co-operatively by the historic peace church agencies.

Three ministers visited the Eastern Shore state hospital at Cambridge, Maryland. They arrived about six o'clock and visited the men who were working on the wards. They then joined with the men in a worship service.

Three ministers also visited the hospital unit at Marion, Virginia, where they spent the afternoon visiting the men on the ward and touring the hospital grounds.

The C.P.S. unit at Hopewell Farm near Williamsport, Maryland, had five visiting ministers on C.P.S. day. The men seemed to enjoy the day, although it was a pretty busy time.

Six ministers and two additional guests visited the hospital unit working in the Springfield state hospital at Sykesville, Maryland. Arriving after lunch, they toured the grounds,

### Brethren Service News...

Dr. Daryl Parker, who spent the month of August in the United States, returned to Puerto Rico on September 6 to resume his work as medical director of the hospital project at Castañer. He will remain in Puerto Rico until passage is secured for the team of missionary-relief workers that is to go to China. His wife and two sons will remain in the States, making their home at North Manchester, Indiana.

Personnel for the first European relief unit under the Brethren Service Committee has recently been selected. The team will consist of Rev. Luther Harshbarger of Ambler,

had a discussion with the assistant superintendent of the hospital and met the men at their work.

The group of men doing weather recording work on Mt. Weather at Bluemont, Virginia, was visited by two ministers and several other guests. The unit, located about twelve miles west of Berryville, is housed in a group of buildings that was known as President Coolidge's summer White House. The buildings are now used by the Weather Bureau.

The hospital unit at Lynchburg and the Wakulla, Florida, unit, were not included in the visitation and no report from the unit at College Park, Maryland, has been made.

Some idea of the success of the visitation may be gotten from the comments from the units visited.

"Our men had a sense of being remembered by the church through these visitors."

"We as a unit have gained much by their visit to us. The Brethren here have been very good to us."

"We thought the day was a big success and would like to see another such day held. I heard a number of the campers comment very favorably about it."

"The visitors saw the type of work we are doing and from that may appreciate our problems more. They also met quite a few of the fellows at supper time. Finally, the fact that the ministers of the region took some time to visit our unit pleased our men whether they were able to see the visitors or not."

The project was planned and promoted by Rev. A. Stauffer Curry, executive secretary of the Southeastern Region Council of Boards.

Pa., Martha Rupel, R.N., of California, and Dr. Eldon C. Burke of New York City. Present plans contemplate the setting up of a relief program in France as soon as it is possible to send the Brethren workers there.

The Puerto Rican department of health has recently placed a 1942 Chevrolet ambulance at the Castañer hospital for use in all hospital business. The ambulance will continue to belong to the department of health, and they will pay a large portion of the cost of operation, but it will be used for all hospital business.



# Our Mission Work

## "To the Last Full Measure of Devotion"

ANNA HUTCHISON

### Chao Ch'un Jen

Chao Ch'un Jen was a young man of thirty-one from a near-by village, Hou Yao Yu. It was his second year as cook in our Liao hospital. He had united with the church in May of that same year and was endeavoring to live a consistent Christian life. He was attending our Sunday afternoon Bible class that we had opened to help our young Christians "grow in the knowledge and grace of our Lord and Savior, Jesus Christ." He left a sorrowing wife and mother in this village home. We trust that all these experiences may help even our village people to realize that, if we would reign with Christ, we must suffer with him.

### Liu Ch'un Jung

Liu Ch'un Jung was a young married man of twenty-two years when he met his death. He had counted the cost and considered paying the price. A few days before his arrest he paid a farewell visit in the writer's home before starting back to school. He remarked, in the course of conversation, "My sister, Chin Lan, and I were talking a few evenings ago of the China-Japan war situation and the cost to many Chinese youths by fighting, persecution, etc. And we were wondering if we were put to the test just which of us two would have the greater faith to remain true even unto death." The fact is that both were called to lay down their lives for their faith.

Ch'un Jung was one of our Liao boys. After finishing his schooling at that place he was sent to Fen Yang for his junior high. He then returned to Liao and helped one year in the country evangelistic work. Following this he joined Howard Sollenberger in the country relief work until the coming of the Japanese to our section brought to a close that phase of helpfulness to our country people.

Later Ch'un Jung went to Tung Chou to take his senior high work. He had completed one year when he was caught in the trap of the Japanese. Ch'un Jung left a bereaved old mother, who had but recently become a Christian, a charming young wife, who also had become a Christian and had been reading in our women's Bible school, and a baby of a few months.



### What to Pray For

Week of September 16-23

**Howard L. Alley**

Born June 30, 1888.

Sailed to India, 1917, 1927, 1937.

**Hattie Miller Alley**

Born June 6, 1888.

Sailed to India, 1917, 1927, 1937.



Pray for Brother and Sister Howard Alley as they serve at Ahwa in the Dangs. Each day brings its full quota of tasks for them. To those who are responsible for station work and the surrounding villages come many problems, but by the help of God the work moves forward and his kingdom grows.



**Ella Ebbert**

Born October 27, 1885.

Sailed to India 1917, 1925, 1935.

Ella Ebbert is now on her way home from India. The most recent information states that she and Dr. Barbara Nickey have sailed. Let us pray that she may reach America in safety. During the past term of service, Sister Ebbert has given unstintingly of her time and strength at Ahwa, Dangs.

## Umalla, India, News

EVERETT M. FASNACHT

### Visit to Taropa Village

I was at Taropa today. Shivalal Lilaji is the headmaster. The school work there continues to be of high standard, but the local interest is somewhat disappointing. It is hard to do effective work when the enrollment is so uncertain.

### Annual Examinations

Annual examinations are in progress now. Headmaster Punaji of the Anklesvar girls' school is giving the examinations in the schools in this territory now. The results will be pretty good.

### Reports From Four Church Areas

In the Vali church area two hundred of the church's members live in eight different villages including Vali, and thirty-two other members live in sixteen additional villages. The problems of pastoral care, Christian nurture, and developing "church consciousness" are acute in situations of this type. From time to time efforts are made by evangelists and teachers to contact and encourage the scattered members. Some of the nonresident members are giving rich testimony to the Christian life in dark corners of ignorance and superstition.

Throughout the Amletha church area most of the Christians live in three villages: Amletha, Kumasgam and Taropa. Christian work was opened up in this area during the famine at the beginning of the century and much early work was done. Elder Nagarji Dhanji is pastor. The membership of the Amletha church is one hundred.

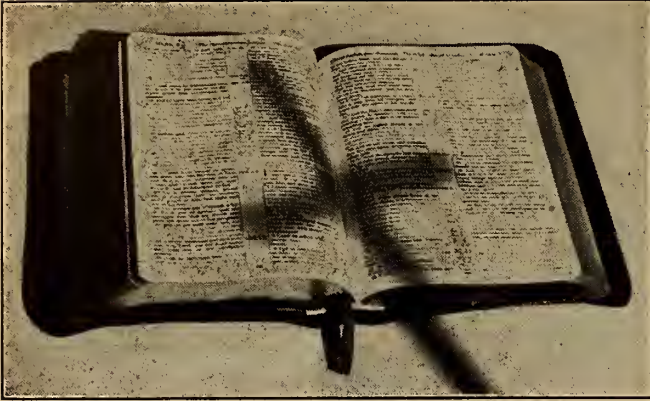
The Jamoli church area is about halfway between Anklesvar and Umalla and three village schools are located in this territory. The mission workers in this area are eager participants in the religious program of the mission and the church, and endeavor to make adequate provision for the spiritual welfare of the Christian people.

In the Netrang church area the church was organized in 1943. It has more than 140 charter members. It joins a large territory as yet unoccupied by any Christian work. The church is making plans to employ a full-time pastor. There are many opportunities for future development in the Netrang area.

Umalla, India.



# The Church at Work



## Sunday-school Attendance

We must face the fact that Sunday-school attendance is on the decline. We have not suffered as much as many other denominations. Even so, we cannot take comfort in that. We must put our house in order. Decline in Sunday-school attendance cannot continue without jeopardizing the strength and effectiveness of the church.

The Methodist bishops have spoken on this subject in a letter to all pastors, fieldmen, Sunday-school officers, and teachers. Among other things they say, "With its opportunities of worship, of continuous study and of Christian fellowship, the church school is the most dependable means of developing intelligent churchmanship. In a day when it is widely recognized that the Christian ideals of freedom and justice and mercy can survive only in an atmosphere of familiarity with the precepts of Christ, the church school is the most productive agency of the church for taking hold of the task of establishing Christ's kingdom on earth. . . . We call upon all our pastors and all officers and teachers in the church schools to give themselves with renewed fidelity to this undertaking with the full knowledge that it is on this ground that the battle is lost or won. . . . We are fully convinced that the forces against which we contend—forces of indifference, of secularism, of shifting residence, and of general unsettlement incident to war—will not yield to ordinary exertion. We believe that once aroused there is under God enough power in this movement to thrust it forth again with an understanding of its mission and with a confident witness of redemption

through faith in Christ."

It is encouraging to see that the Methodist bishops are concerned about and believe in the work of the Sunday school. Sunday-school attendance can be increased if we share their concern. To the minister falls a special responsibility. When ministers are not

concerned about the educational program the church suffers.

Faunce in his Lyman Beecher lectures at Yale years ago said, referring to the Sunday school: "Here then is the unrivaled opportunity of the modern pastor. He finds close at hand a sword already fashioned, but rusty and sticking to its scabbard. He has not to begin the work of religious education—it was begun in the Sunday school more than a century ago. He has not to induce his church to organize a school, to appoint teachers or to set apart some time for instruction. The machinery is at hand, though antiquated and creaking, and sometimes a mass of revolving wheels that achieve no output. Vastly more important than the annual round of pastoral calls which may degenerate into mere social simpering, far more promising than any young people's societies, more rewarding than all guilds, settlements, leagues, and clubs of every kind, is the fundamental and essen-

tial work of directing the religious education of the congregation. The pastor who succeeds as educational director cannot fail otherwise. His church has touched the ultimate springs of power. It is as a tree planted by rivers of water, which each year adds new rings to its growth and new diameters to its shadow. Such a church is always anticipating its own future, and training its own successors. The pastor who depends mainly on his own eloquence or ingenuity or freshness of appeal will soon reach his natural limits. The pastor who depends on the educational process applied in the religious field is steadily planting the corn whose fruit shall shake like Lebanon. He need not be his own superintendent, or actually conduct a class. But he must be the inspiring and directing power in the church school of religion. He can neglect that only at the peril of his entire ministry. Yet this is the part of the church work for which the average preacher has neither training nor aptitude nor inclination."

### Specific Suggestions

**First,** find the people, particularly the children and youth, for whom the Church of the Brethren has responsibility. Locate, definitely, with groups and classes the obligation for reaching these individuals. Discover and reach new prospects.

**Second,** hold those who are reached. Interesting study, intelligently guided, an atmosphere of genuine Christian friendliness, and prompt attention to absentees are the most dependable methods for maintaining attendance.

## It Occurs to Me . . .

RAYMOND R. PETERS

*Last Sunday our minister preached an excellent sermon using the subject, The Days of Our Years. The burden of his message was that within the days that remain to the individual he must choose the course of action which will allow him to do the things which seem most important. Obviously, no person can do all the fine things he would enjoy. The final point in the message, as you might well guess, dealt with our relationship to the church.*

*The church is essential to the society and civilization of our day. Children, youth and adults need its undergirding influence. The church is indispensable. Since this is true its members must give of their time and energy. This responsibility can not be passed to someone else nor can church work be postponed for the duration.*

*IT OCCURS TO ME that each one of us should consider our time budgets. Should a forty-eight-hour week in industry or even longer hours on the farm cause a person to neglect the church and refuse to assume positions of leadership? Does a Christian ever get too busy to do church work?*



### Father and Son Week

is scheduled for November 5 to 12. Men's work is interested in promoting father and son relationships. Write for the free leaflet on Men and Boys' Relationships.

### Missionary Programs

Four programs for missionary groups and for Women's Work are ready for use:

Christian Women in India, China, and Africa, 5c.

Symphonies of Good Will, 5c.

Miracles Among Lepers, 5c.

What Shall I Give Him? (Christmas), 5c.

These programs are in mimeographed form and give much information about church and mission work. Order from General Boards, Brethren Publishing House, Elgin, Ill.

**Third,** deepen in the hearts of church school teachers the spirit of devotion to their sacred task. Emphasize the importance of the pastoral relationship between teachers and pupils. Consecration and dedication services help.

**Fourth,** make full and continuous use of the evangelistic opportunity which the church school offers. The logical expectation is that one who has learned of Christ will make commitment of life to him. To stop short of that consummation is to miss the ultimate goal of Christian teaching.

**Fifth,** cultivate the homes and enlist the parents in a co-operative program.

**Sixth,** improve the leaders through workers' conferences, camps, institutes, retreats, reading and leadership schools.

### ADULT DISCUSSION OUTLINE

#### The Mission of the Church

Sunday, October 8

Scripture: Acts 2:42-47

There is danger that we become so engrossed in supporting the activities of the church and even in enlisting loyalty to the church that we fail to keep in mind its true mission. It is good then that we stop to consider the ultimate goal for which the church was established.

Use a period of general discussion to bring out various viewpoints on the function of the church. If the group does not mention them the following functions might be listed by the discussion leader.

**Maintaining a sustaining fellowship.** The church was organized in the first place to provide a fellowship to strengthen the faith of the early Christians. It must continue to provide a fellowship which will

challenge, inspire and point its adherents to God.

**Ministering to the needs of the world.** In this the church follows the example of its Founder, who went about doing good. In its ministry the church serves as a channel for the love of God. This expression of goodwill and love serves in turn to enlarge the fellowship of the church.

**Lifting the level of life.** Jesus and the prophets were not complacent in the face of the evils in the world about them. They knew that such evils exerted a degrading influence upon all people. So today the church cannot remain silent in the face of evils in the community and world. Through its members it can serve to prick the conscience of the world community.

### Questions for Discussion

Does our church fellowship make it easier for each member to do right? Does this influence cover all the areas of life?

Do we follow our gifts of money with a genuine concern in ministry to the needy?

Does our church accept as divinely ordained the patterns of living considered respectable in the community? Or does it honestly seek to find the Christian way?

## Correspondence . . .

### Brethren Home, Neffsville, Pa.

We have a beautiful home here in Lancaster County, built about thirty-four years ago. We are grateful to our heavenly Father for this home. We have worship in our chapel every morning at 6:10, with breakfast at 6:30. Our steward and his companion, Brother and Sister Peter Brubaker from Elizabethtown, who came here Jan. 1, 1944, to take up the work, are trying to do all they can to make for us a happy home. A number of those who can work are kept busy stringing beans, hulling peas, peeling apples, etc.

We have Sunday services every two weeks at 2 p. m. The local congregations have charge. There is a Sunday school every Sunday at 8 a. m. and prayer meeting every Wednesday evening at 6:30. We have some very interesting prayer meetings. Sister Ida Shumaker was here May 11; she gave us some very touching scenes of India. No offering was taken but after the services they were asking questions, I was told, and before she left they came with freewill offerings which amounted to around \$16 for the work of the Lord. "Inasmuch as ye have done it unto the least of these, . . . ye have done it unto me."—Salie E. Schaffner, Neffsville, Pa.

### Sunday Evening Bible School Cincinnati, Ohio

Our Sunday evening Bible school started on Jan. 2, 1944, with a balance of \$101.96 and an attendance of 54. We sent our junior project money to Africa, a sum of \$25. We also sent \$20 for China relief and \$14 for general war relief children. We paid out for supplies and general expenses \$61.44. We sent to Manchester College \$5 and to C.O. camps \$5. We paid out for flowers \$11.50; sent to Annual Conference Offering (our Easter offering) the sum of \$15.85; made and sold 260 sets of yarn pin-on dolls at 10c per set.

We also sold 260 prayer stamps at 5c each, netting altogether \$39.20. This sum was sent to Bethany Hospital to help in completing their fourth floor addition. For this we have received a lovely mercy bond from Bro. Studebaker, together with a very nice letter of thanks and appreciation.

We also made and sent to Elgin thirty lovely unified scriptural scrapbooks, fifteen on the life of Moses and fifteen on the life of David. One dollar was sent along to cover postage on these books, which are to be sent to India just as soon as it is possible. Sister Anetta Mow gratefully received these books and sent us a letter of thanks and appreciation.

We also collect and redeem used sales tax stamps. Our last amount of \$17.68 was received last November. We are waiting for a check now of about \$23. These sums are divided among our various mission interests, including the American Mission to Lepers. We have pledged and paid to our church treasurer \$10 towards redecorating our church. On our last evening of school, we presented awards; first, for perfect attendance for three months to twenty-three children; second, four handsome Bibles with their names printed on the covers in gold for perfect attendance for fifty-two Sunday evenings. We also presented twelve rewards to those collecting the highest amounts of sales tax stamps. Some beautiful wall plaques and books were among these.

Having completed all this, the entire school marched upstairs where they had the privilege of witnessing the baptism of a mother and six of our scholars. We feel this has climaxed a wonderful term of service for our dear Master. Our general offering for these twenty-six Sundays was \$114.85. We received in our mission banks \$28.27 and received from our birthday jar \$18.77. Our attendance on closing night (not including visitors) was fifty-five. We are hoping to reopen on Sept. 3, 1944. Do you think this school is worth while?—Mrs. Mabel Knoepfle, Superintendent, Cincinnati, Ohio.



## Readers Write...

This column endeavors to allow wide freedom of individual expression. Opinions expressed here do not necessarily accord with those held by the editors.—Ed.

### Not of the World

I have just finished the article, Righteous Judgment at the Ballot Box, in the August 12 issue of the Gospel Messenger. Frankly I cannot agree with Mr. Irwin.

Christians are not citizens of this world but of heaven (Phil. 3:20). How can we who are not citizens take part in the affairs of this world? Believers are not citizens of the world but they are the salt of the earth.

Did not the Lord Jesus say with reference to the child of God, "They are not of the world, even as I am not of the world" (John 17:16); and again, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19)?

When Christians start caring for the things of this world—government and voting included—they become as the seed in the parable that fell among the thorns. The cares of this world tend to choke our testimony for Christ.

We need not ask whether Christ took part in the government of that day. Of course he didn't! The Word of God tells us that we have nothing to do with judging the world now. "Them that are without, God judgeth," i. e. the world (1 Cor. 5:12-13). In 2 Tim. 2:4 we read, "No man that warreth [spiritual warfare] entangleth himself with the affairs [politics] of this life; that he may please him who hath chosen him to be a soldier."

And then what about 2 Cor. 6:14?

## Matrimonial...

**Ball-Smith.**—Edward Ball and Cecelia Smith, both of Modesto, Calif., in the Modesto church, July 12, 1944, by the undersigned.—J. R. Wine, Empire, Calif.

**Bentley-Flora.**—Roderick B. Bentley of Shields, Kansas, and Saralee Flora of Quinter, Kansas, in the Quinter church, July 16, 1944, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

**Bittle-Rice.**—By the undersigned at his residence, July 1, 1944, Clarence U. Bittle of Myersville, Md., and Elizabeth Rice of Graceham, Md.—John F. Graham, Myersville, Md.

**Bixler-Poyser.**—By the undersigned, Aug. 12, 1944, in the Buffalo church, Maurice Bixler of Rochester, Ind., and Thelma Poyser of Peru, Ind.—B. D. Hirt, Monticello, Ind.

**Burrows-Creech.**—Fody Burrows of Greenville, N. C., and Virginia Creech of Lincoln, Nebr., July 15, 1944, at the parsonage, by the undersigned.—J. F. Baldwin, Lincoln, Nebr.

**Butz-Dutchess.**—Raymond E. Butz and Rosemary Dutchess, both of Walton, Ind., June 3, 1944, by the undersigned, at the parsonage, Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

**Ditman-Clark.**—Everette Joseph Ditman and Annie Marie Clark, by the under-

signed, at the parsonage, Aug. 26, 1944.—Leonard Birkin, Independence, Kansas.

**Dooley-Myers.**—Marshall S. Dooley of Daleville, Va., and Elsie R. Myers of Troutville, Va., at the parsonage, Aug. 26, 1944, by the undersigned.—Edgar S. Martin, Daleville, Va.

**Goodwin-Beaver.**—Ethan Allen Goodwin and Flo Beaver, both of Lewistown, Pa., at the First church, York, Pa., July 16, 1944, by the undersigned.—Edward K. Ziegler, York, Pa.

**Hamsher-Hoggett.**—Dix Lavern Hamsher and Grace Elizabeth Hoggett, at the parsonage, Aug. 15, 1944, by the undersigned.—Leonard Birkin, Independence, Kansas.

**Hixon-Broyles.**—LeRoy W. Hixon of Highland, Ohio, and Maude M. Broyles of Roanoke, Va., in the Washington City church, Aug. 26, 1944, by the undersigned.—Chester I. Harley, Gaithersburg, Md.

**Ikenberry-Wynn.**—Benjamin R. Ikenberry and Alice L. Wynn, both of Daleville, Va., at the parsonage, Aug. 23, 1944, by the undersigned.—Edgar S. Martin, Daleville, Va.

**Marker-Stebbins.**—Ray Marker of Miamisburg, Ohio, and Jessie E. Stebbins of Dayton, Ohio, at the Lower Miami church, Dayton, Ohio, Aug. 27, 1944, by the undersigned, assisted by Elder John Garst.—Ora W. Garber, Elgin, Ill.

**McCann-Mowan.**—George E. McCann, Auburn, Ind., and Edith Pearl Mowan of Fort Wayne, Ind., by the undersigned, at

the parsonage, Aug. 20, 1944.—Van B. Wright, Fort Wayne, Ind.

**Miller-Sanger.**—Cpl. William A. Miller and Virginia E. Sanger, both of Kensington, Md., at the home of the bride's parents, Aug. 24, 1944, by the undersigned.—Chester I. Harley, Gaithersburg, Md.

**Miller-Wisler.**—Robert Morris Miller of Reading, Pa., and Mary Emma Wisler of Limerick, Pa., in the Royersford church, by the undersigned June 17, 1944.—Jesse K. Hoffman, Collegeville, Pa.

**Shuck-Binkley.**—Aug. 23, 1944, Edward D. Shuck and Alice L. Binkley of Dixon, Ill., by the undersigned.—William E. Thompson, Dixon, Ill.

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## Fallen Asleep...

**Baker, Effie May,** was born Sept. 3, 1879, and died Aug. 21, 1944, at Hyndman, Pa., after a lingering illness. All who came in contact with her marveled at her faith and patience. She was a member of the Evangelical Church for thirty-five years; she united with the Church of the Brethren during the spring revival in March 1943. She is survived by her companion, Bro. Harry Baker, two children, one sister, one brother and three grandchildren. Funeral services were conducted at her home by the undersigned, assisted by Rev. C. W. Evans of the Evangelical Church.—John H. Buffenmeyer, Hyndman, Pa.

**Castle, Mary,** was born April 19, 1857, at Marion, Ind. She was the daughter of John and Angeline Moore Davidson. When a few months old, she with her parents moved to Logansport, Ind., where she grew to womanhood. On Sept. 14, 1875, she was married to Samuel Castle. In 1887 they moved to St. Paul, Nebr., and took a homestead. After ten years of pioneering they came to Lincoln, their permanent home. She became a member of the Christian Church at the age of fourteen. In 1902 she became a member of the Lincoln Church of the Brethren, in which faith she was active until her death. Mr. Castle, who died twelve years ago, was also a member. In August 1899 Brother and Sister Castle adopted Lelia Eastman, and during the seven years of illness preceding Mrs. Castle's death on July 20, 1944, this daughter gave her foster mother tender, devoted care. Surviving are a half sister, a daughter, five grandchildren and eight great-grandchildren. Funeral services were conducted at Wadlow's chapel by her pastor, the undersigned, assisted by Rev. Wilbur Mease. Burial was in the Lincoln Memorial Park.—J. F. Baldwin, Lincoln, Nebr.

**Dunmire, John W.,** was born at Liberty Center, Ohio, on March 7, 1869, and died Aug. 25, 1944, near New Paris. He came from Ohio to this community at the age of eighteen years, and had lived here since. On May 26, 1898, he was married to Mrs. Mary Anna Mishler, who died Oct. 7, 1929. He united with the Church of the Brethren forty years ago. He is survived by three stepdaughters, three brothers, two sisters, eight grandchildren, and fifteen great-grandchildren. Funeral services were conducted in the Maple Grove church by the writer, assisted by Clarence Bowman of Lima, Ohio. Burial was in the church cemetery.—William Brubaker, New Paris, Ind.

**Eisenbise, Byron W.,** the son of Dr. and Mrs. Eisenbise, was born July 13, 1898, and died in the Quinter hospital June 20, 1944. He united with the church when he was twelve years old. He was a Christian young man and a very valuable citizen. He is survived by his wife and three children. One child preceded him in death in 1924. Funeral services were conducted at Quinter by Bro. Paul K. Brandt and the undersigned. Burial was in the Quinter cemetery.—D. A. Crist, Quinter, Kansas.

**Harshbarger, Lydia K.,** wife of William R. Harshbarger, died on July 15, 1944. She was a daughter of Mr. and Mrs. Fred William and was born in Ohio on July 22, 1874. Surviving are the husband, three children, four sisters, one brother, nine



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grandchildren and one great-grandchild. She was a member of the First Church of the Brethren, an active worker in the missionary society and the ladies' aid society.—Ada Sell, Altoona, Pa.

**Workman, Samuel C.**, the son of Solomon and Mary Workman, was born Sept. 20, 1876, at Farmington, Pa., and died July 26, 1944, at Pittsburgh, Pa. He was a charter member of the Pittsburgh church, although he was baptized in the Salem congregation, West Virginia. Before he moved from the vicinity of the church he and his family were active in the church. He is survived by his wife, Mary Darby Workman, three children and a twin brother. Funeral services were conducted at his home in Pittsburgh by his pastor, Eld. W. H. Neff, and interment was in the Oak Grove cemetery, Uniontown, Pa.—M. Elizabeth Barnett, Pittsburgh, Pa.

## Church News . . .

### Colorado

**Haxtun.**—Children's day was observed on July 2 with a varied program by the Sunday-school classes. The ladies' aid and the men of the church have been cleaning, shingling and painting the parsonage, getting it ready for the coming of the new pastor, Bro. Otto Laursen, and wife. Each Sunday the young people have been giving special numbers of music at the church service. Five church letters have been granted recently. A farewell social honoring Brother and Sister Burton Holmes, summer pastors, was held on Aug. 17. On Aug. 20 Bro. Holmes preached his farewell sermon and the next day they left for Chicago. Bro. Holmes showed stereopticon slides, *The Madonna and Child* and *The Life of Paul*, at the Sunday evening services. Two more of our young men have been called to the service; a farewell party was held for one on Aug. 11. On Aug. 20 the young people had charge of the evening service and gave a worth-while program. Our

attendance has been very good through the summer months.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 25.

### District of Columbia

**Washington City.**—On July 2 the B. Y. P. D. was led in a discussion on *Personality and Friends* by Mr. Vernon Rhodes, our choir director. The regular monthly meeting of the women's council was held July 6. The installation of the new officers was conducted by Mrs. Olive Bowman. Mrs. Nancy Prather was re-elected president. A number of our boys and girls attended Camp Peniel. In the absence of our pastor on July 30, Bro. John Long of the University Park church brought us the evening message. While our pastor was on his vacation during the month of August the pulpit was filled by the following: Dr. J. I. Baugher, Elder J. H. Hollinger, and Bro. S. C. Cubbage, home ministers; and Rev. George Bowers of the 15th Street Christian church, Prof. Morley Mays, professor of English at Bridgewater College, and Rev. Vernon Stutsman, chaplain at Gallinger Hospital. Two babies have been consecrated since our last report. We have had splendid attendance at our services during the summer months.—Mrs. Jacob H. Hollinger, Washington, D. C., Aug. 28.

### Illinois

**Allison Prairie.**—On July 13 the church met in council with Bro. Dolar Ritchey of Hollansburg, Ohio, presiding. Two delegates were elected to district meeting. On May 21 Brother and Sister Ira Hiatt of Beech Grove, Ind., were with us; Bro. Hiatt preached the morning and evening sermons. Bro. Adam Jellison is the leader of our weekly prayer meetings. Brother and Sister Harold Myers began a two-week revival on July 31. Seven were baptized. Sister Myers directed the singing. They visited many homes in the community. Bro. Glenn Carr of Iowa will preach for us on Sept. 3.—Viola Frye, Lawrenceville, Ill., Aug. 23.

**Dixon.**—On May 21 Dr. Floyd Blewfield, pastor of the local Methodist church, was

our guest speaker in the evening service. On May 30 the young people of our church dedicated their brotherhood garden. This is a new project and has been very interesting; the young people have done very well with their garden. On June 11 our children gave a program in the morning service, and C. A. Bryan spoke in the evening service. Our pastor,

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 6-8.  
Indiana, Middle—Flora, Oct. 12-14.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, North Solomon, Oct. 20-22.  
Kansas, Southeastern—Parsons, Oct. 28-30.  
Kansas, Southwestern—McPherson, Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Middle—Mineral Creek, Sept. 29—Oct. 2.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.  
West Virginia, First—Knobley, Sept. 8-10.

### LOVE FEASTS

#### Maryland

Oct. 28, 2:30 pm, Longmeadow.  
Nov. 5, 6:30 pm, Monocacy.

#### Illinois

Oct. 7, Liberty.

#### Indiana

Sept. 30, 6:30 pm, Fairview.  
Oct. 7, La Porte.  
Oct. 14, Pine Creek.  
Oct. 14, Yellow Creek.  
Oct. 15, Pleasant Hill.  
Oct. 21, Union Center.  
Nov. 4, 7:30 pm, Burnettsville.

#### Ohio

Sept. 24, 7 pm, New Philadelphia.  
Oct. 8, East Nimishillen.  
Dec. 18, Poplar Ridge.

#### Pennsylvania

Sept. 24, 6:30 pm, Shade Creek.  
Oct. 1, Markleysburg.  
Oct. 1, Middle Creek.  
Oct. 1, all day, Bermudian, Lower Conewago.  
Oct. 1, 2:30 and 6 pm, Lebanon.  
Oct. 1, 2:30 and 6 pm, Spring Creek.  
Oct. 1, 6:30 pm, Walnut Grove, Johnstown.  
Oct. 1, 6:30 pm, Mohler house, Lower Cumberland.  
Oct. 8, Beachdale.  
Oct. 8, 2 pm, Kemper house, Spring Grove.  
Oct. 15, 7 pm, Mt. Joy.  
Oct. 15, New Fairview.  
Oct. 15, 10:15 am, Codorus.  
Oct. 21, 22, 10:30 am, Hade house, Falling Spring.  
Oct. 22, Black Rock house, Upper Codorus.  
Nov. 5, 7 pm, Madison Ave., York.  
Nov. 5, 10:15 am, Shrewsbury.  
Nov. 5, 6:30 pm, Philadelphia, First.

#### Tennessee

Sept. 16, White Horn.  
Sept. 23, 3 pm, Midway.

#### Virginia

Sept. 16, Ewing.  
Sept. 16, Salem.  
Oct. 1, 4 pm, Green Hill.  
Oct. 14, Oakvale.  
Oct. 14, Pulaski.

#### West Virginia

Sept. 24, Mt. Dale.  
Sept. 24, Sunnyside.  
Sept. 30, Crummet Run.  
Oct. 1, 7 pm, Tear Coat.



who was delegate to the Annual Conference, made a report on June 18. On June 23 Rev. Allen McLain, pastor of the Church of God, was our speaker in the Sunday evening service. On July 2 we had a patriotic Sunday evening service, sponsored by Mrs. Howard Emmert. Our young people conducted the Sunday evening service on July 30. On Aug. 18 Warren M. Cleveland, general missionary for the American Sunday School Union, gave an illustrated lecture on their work. The six boys and girls who attended the intermediate camp at Naperville gave a report of the camp in the Sunday evening service recently. Mrs. S. L. Cover, director of the intermediates for the district, was also present and gave a talk about our intermediate camps. The work of the Dixon church is in a prosperous condition. William E. Thompson is beginning his thirteenth year as pastor on September 1. We have a program that keeps everyone busy who will take part in the active work of the church.—Marie Thompson, Dixon, Ill., Aug. 26.

#### Indiana

**Arcadia.**—Our new pastor, Bro. D. A. Replogle, and his family have arrived; Bro. Stanley Keller, the former pastor, has gone to Oregon. Our church contributes regular monthly offerings to Brethren Service. The young people's class and the ladies' aid are donating soap for relief. The young married people's class presented two dozen folding chairs to the church. Each week each member of the church writes to two boys in service. We gave a farewell dinner for Bro. Keller and family and a welcoming dinner and pound party for the Replogles. A group of intermediate girls and young people attended Camp Mack this summer. The ladies' aid has been doing some sewing for relief. Our Sunday-school picnic was held at the church on July 9. On Aug. 20 we held a dedication service for babies.—Ruby Eller, Arcadia, Ind., Aug. 25.

#### Iowa

**Council Bluffs.**—Bro. Gerald Rogers and wife have been serving our church for two years now and we would like to commend them for the fine work they are doing. The ladies' aid held a dinner and a bazaar and are now doing some quilting. The church basement has been redecorated by our young women's organization, the 3C's Club. This same group has also bought new hymnals and a new lamp for the piano. On Mother's Day a consecration service was held for the babies born during the past year. On June 25 we met in council with Elder Harry Rogers of Mt. Etna presiding. Encouraging reports from our treasurer and various committees were given. Our church officers were elected and Bro. Harry Rogers was re-elected as our elder. Layman Wayne Burgeson from the First Christian church brought the Sunday morning messages to us on July 16 and 23. On July 30 Bro. Harry Rogers of Mt. Etna and Bro. Milton C. Early of Omaha were with us. Bro. Harry Rogers brought us the message of the day. After the regular church services it was voted to call our pastor to the eldership. We are hoping that in the near future the service can be held ordaining Bro. Gerald Rogers to the eldership. Delegates' reports on the district conference at the South Keokuk church were given on Aug. 27. We have a 100% Messenger Club.—Mrs. Lillian Husz, Council Bluffs, Iowa, Aug. 28.

#### Kansas

**Olathe.**—We held the regular quarterly council on Aug. 6, with Bro. L. A. Whitaker in charge. In the election of officers for the coming year, Bro. L. A. Whitaker was again chosen pastor. Our treasurer gave an excellent report. The pastor was chosen to represent us at district meeting. The boys in service are being remembered on special occasions in a special way.—Lilly M. Riffe, Olathe, Kansas, Aug. 25.

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# GOSPEL MESSENGER

Volume 93

SEPTEMBER 23, 1944

Number 39



## Open Doors

This church is on a hill surrounded by forest; its doors are open to the community which lies around it; its purpose is to give life to the community and to draw life from it.

Sometimes it is the earnest young man and his charming bride who pass through these doors and within these walls wait for the blessing of the church upon them as they begin an expectant journey together. Sometimes it is the young parents who bring their firstborn that he might here be consecrated for a great service in God's kingdom. Sometimes it is death that brings the community together here. From Sunday to Sunday the community regularly meets here to worship God and to renew its strength for the tasks of the week ahead. But the time just now pictured is Bible school time. These youth and their teachers rest for a moment and play; then they will go back into the church and drink again from the "eternal springs."

The church and the home work together in this community to bring up their children in the "nurture and admonition of the Lord." This is good; God's blessings rest upon such endeavor.

D. W. B.

RELIGIOUS EDUCATION WEEK



## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 23, 1944

Volume 93

Number 39



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## Around the World

The American Bible Society has distributed 4,250,000 volumes of the Scriptures to the armed forces and the merchant marine in the last four years, it was announced recently.

There are approximately forty-eight thousand small towns and rural communities in our nation. The overwhelming majority of these are dependent upon agriculture for their very existence.

There has never been anything like the present demand for children's books, dealers say. Sales figures don't reflect it, big as sales are, because there are not enough children's books to fill orders.

A great nationwide Bible reading, under the sponsorship of the American Bible Society and national committees formed for this purpose, is planned this year for the period from Thanksgiving to Christmas. This will be an expansion of the observance of Universal Bible Sunday, which comes this year on Dec. 10.

Definite plans for a permanent world food and agriculture organization were announced recently by the international commission which has worked on the project since the Hot Springs, Va., food conference in June 1943. It is designed to raise standards of living and nutrition throughout the world, increase efficiency of distribution of agricultural products and improve rural living conditions.

The Church Committee on Overseas Relief and Reconstruction, the War Relief Services of the National Catholic Welfare Conference and the National Council of Jewish Women will join in a nationwide effort Sept. 24 to collect 15,000,000 pounds of garments with which to reclothe people in the liberated countries of Europe. Interfaith committees are set up in each community to arrange for the transportation and shipment of the clothing.

A movement to place large copies of the Ten Commandments in as many public schools as possible throughout the nation is being launched by the organization, The Better American Way of Life Crusade. This organization came into being three years ago as a nonprofit, religious-patriotic organization which has published many thousands of tracts and booklets circulating in all parts of the nation and among the armed forces overseas.

Five Protestant denominations have joined together to purchase Westminster College, Salt Lake City, Utah. Presbyterian, Episcopal, Methodist, Baptist and Congregational church bodies will jointly own and operate the institution.

There are more Roman Catholic churches in Protestant Philadelphia than in Buenos Aires, largest city south of the equator. In Brazil there is only one priest to every 20,000 of the population; in Chile, one to every 3,000 persons. In the United States there is a priest for every 660 persons.

While most of the churches in Normandy have escaped serious damage, those that were hit by bombs or artillery fire are already being repaired, according to a report from Normandy to the Office of War Information. Special army clearance crews have saved many altar pieces, sculptures and inscriptions.

In normal times, three quarters of our families are natural families in that they consist of a husband and wife living together, either with or without children. A little more than one sixth are broken families headed by persons widowed, divorced, or separated. Single persons, living alone or with dependents, are also classified as families in the census reports, but this group constitutes only a small fraction of the total.

In a list of the number of college graduates from 1870 to 1944, published by the U. S. Office of Education, the peak year was 1940 when there were 186,500 graduates. The number of graduates in 1944 was 95,000; in 1870, 9,371. One fourth of all living college graduates received their bachelor's degree in the past six years; one half in the past twelve years; and three fourths have graduated in the past twenty-one years.

The co-operative movement will celebrate its centennial with a congress in Chicago, Oct. 8-13. International economic relations between co-operatives in the United States and other parts of the world will be the dominant theme. Before the war, there were 100,000,000 co-operators throughout Europe, Asia, the British Empire and the United States. Representatives from many of the thirty-nine countries of the world where co-operatives play an active part in economic life are expected to attend the congress if war conditions permit.



## Editorial

### The Power of Education

Your education is the sum of the outside influences which have operated to make you what you are. My education can be measured in the same way. This is why it has been said that in the broader sense education means "the operation of all the forces that act upon a person from without to influence the way in which he thinks and feels and behaves."

The range and power of these outside influences is apparent when one considers what education can do to a man. It is education which has changed the cannibal of the South Sea Islands into a dusky but good Samaritan! It was the sum of certain outside influences which changed a lank backwoodsman into the most revered character who as yet occupied the White House. But just as surely it is education of a sort which has given us the bored sophisticate and the ugly racketeer.

Education determines the thought forms one uses, the language he speaks, the manners and customs he follows, the work he does and the recreation he enjoys. Education is the name for the process by which the culture of the group is passed along to the oncoming generation. It begins at birth and follows one through life. It is the prime implement of social control.

The child's instinctive heritage is less than that of the common animals, but his capacity for understanding and training is far greater. It is this which makes it possible for man to transcend the lower creatures in the intellectual realm. Yet at the same time it tends to make him the easy victim of systems and situations. In our own times we have seen the mind-sets of nations changed within a generation. We have seen a whole people enslaved by the simple procedure of seizing control of the educational system.

It is a common observation that the rank and file of men accept with little question the cultural patterns of the group. It is the exception who rebels, and to do so is no certain guarantee that one is wise or in line for something better. The presumption is on the side of things as they are. It is thus that a culture continues from century to century, overwhelming most mutations and forever enforcing conformity. The difficult and precarious existence of minority groups shows at once how hard it is to go against the currents of one's times.

Thus it must be apparent that the power of education is so great, so subtle and predestinarian in its operations, that it is of utmost importance that we give attention to what kind we submit ourselves to, and to whom and what we confide our children.

The logic and sequence of education is inevitable. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?"

Do not be amazed if a son or daughter committed to a pagan system comes out a pagan in will and action. It is the rare exception, the troublesome and sometimes perverse minority, who would come out anything else. Hence the importance of what system of education one chances to embrace. Those who want a Christian world order cannot depend upon a righteous remnant alone. If better conditions are to be realized the generality of men must endeavor to live and certainly support the Christian way of life.

It would seem to be unnecessary to labor this point in a church paper. And yet, even the elect can become more or less immune to the obvious. Or, having been drawn into a certain situation, we may feel that the outlook is so discouraging that we lose heart. It is then that those who abhor the low estate of things as they are, who vision the better day and world, can turn to education with hope and confidence. The new child life that is constantly being committed to the generation in power is the perennial resource for remaking the world. This life comes to us pure and confiding, and if it can be

### Thinking About the News...

#### Dumbarton Oaks

Dumbarton Oaks is the most encouraging theme we have read in the news for some weeks. The war in Europe moves rapidly to a certain conclusion; the element of uncertainty there is mainly a time element. Of course, we realize that every day, even every hour, the war is continued spells further loss of life, and we realize, furthermore, that every boy sacrificed on either side is husband or sweetheart or father or son to some one else whose future is tied very deeply into his. So we know that what goes on there every minute is very important.

But what goes on at Dumbarton Oaks is even more important for it determines whether what the lads are doing in Europe has any chance of meaning anything or not. Will the same battlegrounds be fertilized with innocent blood in another generation? The Planning Conference at Dumbarton Oaks is the beginning of the answer to that question.

Said the leader of the British delegation: "It would be folly to delay the construction of some framework of future international co-operation until the problems of peace confront us. . . . We must work fast and well."

Several errors seem to have got in the way of the best possible start of the conference. Russian action postponed the conference until almost too late; the question of ambassador ranking got mixed up in the representation and kept away from the conference deliberations Mr. Hull and others who should have been there; a bit of unnecessary stupidity caused the conference to be surrounded with an air of international mystery and intrigue; it included too few nations represented. It could, therefore, be nothing more than a "power" conference.

However, rumors are that the conference is going well at this writing and that there is hope of something constructive from it in spite of a retrogressive demand like that of Senator Brooks: "Let America come away from the conference table with new outlying bases for military security and with its finances and resources protected against foreign intrigue."

This conference can begin the program that will remove the blight of war from world civilization. If it does not it will have demonstrated that Allied civilization has not the morality or the character to withstand victory. To supply such character is the job of the church. D. W. B.



kept so we could change world atmosphere in a generation.

The power of education is tremendous. It makes and can unmake men. It may be used for good or for ill. Let us be sure that it is used for good; that its spirit and goals are Christian. We need to think about the power of education as we face Christian Education Week.

H. A. B.

## Remaking Cannibals

The writer once spent several days among a tribe of people who had but recently been cannibals. While there he slept in the home of the village chief and at evening time listened with keen interest to stories of the recent past. Included among them was one told with high good humor about a searching party of British soldiery who had headquartered in that village while looking for a lost companion. The companion, in a foolhardy moment, had set out to climb to the top of one of the sacred mountains near by which the gods had appointed that only the holy priests might ascend. When he did not come back the Africans assumed, they said, that the angry gods had killed him. The searching party eventually found a gnawed bone, with a British garter attached to it, and hastened to take this back to some distant headquarters as evidence of the success of their search! These stories made the writer feel uneasy for a while.

But when the moon came up there gathered in front of the chief's compound some hundreds of these "cannibals" who soon began, with deep feeling and animated fervor, to sing the songs of the church. The writer joined his voice with theirs in "Rock of Ages, cleft for me. Let me hide myself in Thee" and worried no more about gnawed leg bones.

What had effected here in half a dozen years a change which an equipped army could not have effected in a century, or ever? It was the power of Christian teaching; or, more properly, the power of the Christ operating through those who were willing to be teachers of him. For there lived here in his tribe a man of God and his wife and their two children. Through them God had effected this change.

In Germany we listened to the scratch of tiny feet marching across the cobblestones. These little feet belonged to boys and girls who were still almost babies. These children were becoming the inevitable prod-

ucts of their teaching too, just as were the lads and lassies in Africa. In America under the High School Victory Corps and the pending May Bill we already begin to hear a similar scratch of marching feet along the pavements. Children, and men, become an integral part of the philosophy which they are taught. That philosophy, too often, is poor or downright bad. It is glorious for the children and for their country when the philosophy is good.

The philosophy of Jesus is good. Taught properly it is the most powerful thing in the world. But the teaching is very important.

D. W. B.

## Whose Children Are These?

A few days ago a postal card came through the mail to my fourteen-year-old daughter. It read: "In a few weeks now . . . all you 'groovey pigeons' will be donning your plaid skirts, sloppy joe sweaters, and bobby socks . . . flying back to school.

"We've got a brand new selection of campus clothes that will make you one of the most popular 'hep-to-the-jive' studes in your class.

"How's about looking over the fine collection in our 'Teen Hang-out' some afternoon, real soon? We'll be seein' ya."

Similar cards went to hundreds of other daughters in this vicinity. Were all of them "hep-to-the-jive" girls, I wondered. If they were who had made them that way or who had allowed them to become that way? I am still thinking it over, but I seem to be coming to some of the following conclusions. Am I right?

If the teen-age girls of this generation are "groovey pigeons" or "hep-cats" or if they belong to any other similar unromantic classification, it is because the generation of their parents and grandparents has placed them there. Actually they are the children of the same God who is the Father of our Lord, and they were entrusted to and grew up in our care. If they have gone wrong, we, not they, are to blame.

For it was someone of my generation who in a discouraged and disillusioned moment designed the "sloppy joe" sweater and foisted it upon adolescent girls. It was someone of my generation who thought up a card as discourteous as the one sent my daughter. It was someone of my generation who built a dancing room near to almost every high school in the land and tempted a younger generation into it. If this teen-age generation has gone deeply

into sin, it is because my generation and the generation that fathered mine have marked the highways very clearly that lead there. And one reason they have marked the highway clearly is that they have profited financially by making this generation a "jive" generation.

My generation has not played fair with this generation. We have insulted them, misled them, profited from their misleading, scolded them for following the direction we marked out, wailed at the hopelessness of the morrow and blamed them for our own defections.

Whose are these children anyhow? They are God's, sent forth to work in his kingdom. They are entrusted to us, to be shown by example and training how to get into God's service. And some are finding that way. It makes us feel better when we observe that there is still much faith and much faithfulness in the world. Some in this generation are doing better already than many in my generation have done up to now. Pray God many more will.

Parents and churchmen of my generation, we need to get on our knees now that these younger children of God may know how to follow us there.

D. W. B.

## Unwritten Letters

Perhaps you recall letters you fully intended to write—letters which for some reason failed to materialize. If you are human, among the best of these were messages of cheer or encouragement for people who needed a lift; among the worst were the sharp thoughts you had the good sense to reject.

In the course of a score of years an editor receives many interesting and even strange letters. Then there are the letters which friends and readers thought to write, but which for some reason were never written. Sometimes one is led to expect a letter which never comes.

For example, last May a letter was received asking for the loan of a halftone. It was wanted to dress up an occasional publication put out by a hospital in a western state. It was a pleasure to respond in this case because the borrower had been prompt and generous in past transactions. However, the halftone was not to be sent until a letter of instructions came to hand. This letter never came. What should be done with the halftone being held for mailing on short notice?

Now we have the answer as to why the letter of instructions was

Continued on page 12



# "Thou Art A TEACHER"

Raymond R. Peters

General Secretary, Board of Christian Education

Jesus was a teacher. Nicodemus, himself a great teacher of the Jewish tradition, recognized this when he said, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." More than forty times in the New Testament Jesus is referred to as a teacher. Though we often refer to the 5th, 6th and 7th chapters of Matthew as the Sermon on the Mount, the record says that they came to him and he *taught* them. In other words, we find that the Sermon on the Mount was really a great teaching experience through which Jesus shared with his disciples the deep concerns of his life. Furthermore, in the Great Commission he says, "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: *teaching* them to observe all things."

Since Jesus was known by his contemporaries as a teacher, and since we know some of the results of his work, let us turn to examine some of the principles underlying his teaching.

Jesus' teaching was informal and close to life. He drew on the common everyday experiences of life and interpreted them in the light of the great insights which he had concerning the religious nature of life. Dr. Bower of the University of Chicago has lifted up this concept in a very interesting fashion. "These running comments of Jesus were evoked by or drawn from the everyday experiences of the common life—a farmer sowing grain, a house-



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wife baking bread, a builder laying a foundation, a father waiting for the return of his erring son, a betrothed maiden searching for her lost token, lamplighting at the approach of evening, a herd's search for a strayed sheep, a husbandman hiring laborers, a learned teacher in a night interview, a woman drawing water at the well, fishermen mending their nets, a carpet of wild flowers on the hillside, the flight of birds, criticism of his disciples' plucking grain on the Sabbath, a question intended to embarrass him, people conducting a market in the temple. They are the warp and woof of human relations in which living persons are bound up like threads in an intricate tapestry pattern."\*

Jesus believed in people and was democratic in dealing with them. The methods of some teachers tend to make the student feel insignificant and inferior. Contrary to the beliefs of these teachers, attitudes of inferiority will not serve as a motivation to study. The teachers who

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"We know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

"And he opened his mouth and taught them, saying."

"And he began to teach by the sea side."

really inspire are those who have caught the spirit of the Master—those who believe in their pupils, who feel that they can learn from their pupils as well as share with them. The teaching process is a common quest for knowledge under the guidance of the teacher. The greatest teachers who influenced my life were those who believed in me and inspired me to seek the best. The teacher who believes in persons, who is willing to take the slow, informal, democratic method can inspire even the least to worth-while things. There is little evidence that the people whom Jesus chose were extraordinary. They were simple people with untapped potentialities.

Jesus was a teacher of character. He thought of religion as a quality to be diffused throughout life. All good educators know that life cannot be compartmentalized. One aspect of life in turn reflects on the other. St. Paul has this concept in many of his writings when he speaks of the body as a unit. The eye cannot war against the ear or it will affect itself and the whole body suf-



fers. Life is like that. Religion, if it is vital, touches all human experience and is related to every thought and act. Basically, Jesus' teachings have to do with duty, conscience, humanity, love, the conduct of life. Creed and dogma had little place in the life of the Master. He was concerned with good living. The good life was uppermost in his thinking. Brethren people in a unique way have caught this concept of the Master. We have emphasized the ethical aspect of religion, insisting that vital religion changes one's attitude, conduct, disposition and way of life.

*Furthermore, Jesus taught for a verdict.* Some years ago in the beginning of the preaching missions we heard a great deal about preaching for a verdict. Seeking a verdict implies the evangelistic note. I am convinced that Jesus taught for a verdict. He expected something to happen and it did. He said, "Come, follow me," and they left their work and followed him. He talked to a woman at the well, analyzed her problems, laid bare her sins. She was converted and went away a new person. He dined with the tax collector and out of their fellowship Zacchæus was convicted of his unjust doings, repented, and was willing to restore fourfold. He was a new person.

*Jesus' could do what he did because he knew he was sent from God.* There was no question in his mind that he came to do his Father's work. Jesus said that he was one with the Father. "He that hath seen me hath seen the Father." "Did ye not know it is my work, my Father's work to do?" Jesus demonstrated in his teachings that he was motivated by this high sense of companionship. He taught them as "one having authority and not as the scribes."

Teachers of religion are more effective if they are sent from God. A sense of divine commission contributes to dynamic teaching. Many of our teachers would be more enthusiastic, become discouraged less often, and would do a better job in the classroom if they had a sense of divine commission. Such a concept gives poise, dignity and encouragement. Some years ago I heard Dr. Cottrell, long-time missionary in India, tell of the experience that led him to his life dedication. He was a timid, backward, unassuming and fearful boy in North Manchester.

One night at a prayer meeting he felt the call of God to be a missionary and out of that deep moving experience his fear left him. From that moment he has been working under a sense of divine guidance. That assurance has made him courageous. He can withstand criticism and failure because of this sense of divine commission.

Certainly our world needs good teachers of religion. Someone has said that "more than anything in

this world, America needs God and a knowledge of his will and way as revealed in the gospel of Christ." We know that evil is on every hand and sometimes we feel like giving up. But our cause is not without hope; we can prevent crime and produce a noble citizenry. The answer lies in Christian education. The church stands ready to use a larger number of capable and consecrated people in its great teaching ministry.

## The Sunday School a Bible School

**E. G. Hoff**

Editor, Sunday-school Publications

One of the deep concerns of Christ was that his followers teach his gospel effectively. His commission to them was to make learners of all nations, teaching them so well that they would live by the truth they learned. There is no reason to think that his commission to us is in any wise different, for therein is the way of life now as certainly as then.

This teaching commission covers the whole program of a church that is achieving his purpose. But there is one agency in the church that is specifically dedicated to the teaching of the gospel; that is the Sunday school. When we are working in the Sunday school and participating in it, we are, therefore, just about as close to Christ's program as we may expect to get. Or at least we should be, for here should be one of the supreme opportunities to learn the will of God and get inspiration to do it.

At once there arises the question of the effectiveness of the Sunday school to do this task. With limitations of personnel, equipment, time and zeal, the Sunday school often fails to sustain respect as an effective teaching agency. But it has a primary function, that of teaching people the Bible. Other agencies of course share this function in church, home and possibly public school. But the Sunday school has established itself as the most generally accepted Bible teaching agency and full use should be made of its possibilities.

Sunday-school attendance has been falling off in recent years and zeal has been cooling. There are no doubt numerous reasons for this, but one of the chief lies in the area of function. The Sunday school

has been losing out in its primary function of teaching the Bible. It has been carrying on with its traditional procedures. Much devoted effort has been put into it and much good has come of it. But teaching procedures have greatly advanced in the public schools, and science has given shape to the thought patterns of most folks. The radio, movies and a multitude of interests also have pressed themselves upon people. The result is that the usual type of Bible teaching in the Sunday school has become insipid to many people of all ages. It takes better and more vital teaching today to hold people to the study of the Bible. And we have not kept pace.

The time is ripe to exalt Bible teaching anew. Many of the things upon which people have been depending have proved futile. The necessity for a sound spiritual direction of life is more evident than it has been for a long time. Now is the time for the Sunday school to teach people the Bible with a zeal and effectiveness that we have not had before.

Ignorance of Bible facts in our generation is appalling. The Bible has not been getting into people's minds. Absence of Bible-founded convictions is more serious yet. Freedom, democracy, right living and devotion to the public good—in fact, everything that is most precious in our common life—depends upon people's knowledge of the will of God and devotion to it. Convictions that are genuine motivate living. Christian attitudes and conduct are the final test. Attitudes and conduct that are securely founded in a knowledge of God's will are the real builders for days to come. The



Sunday school may have a large part in this great program. It is dedicated to teaching people the Bible so effectively that their convictions, attitudes and conduct will become increasingly like Christ's. This is a large order. Who said it was easy? Why should it be? Easy tasks are hardly worth the doing. This one is decidedly worth doing. It is worthy of the best we can give it, by God's help.

I suppose that in the Sunday school we ought to continue to try to master the content of the Bible. We should get a view of the whole and a working knowledge of the most vital parts of the book. We should get the sweep of God's plan

fast growing years of childhood and adolescence. Both those who teach and those who study should be earnest seekers for Bible truth that is usable in life, by whichever approach the study is made. When this is realized in fact, the Sunday school becomes a Bible school. The Spirit of truth can then use it for the revelation of truth and the bringing of the freedom that comes from the acceptance of truth.

It goes almost without saying that if the Sunday school is to be a Bible school its lessons must be studied. A discussion forum without study brings things out of people's minds but not out of the Bible. If we want anything from the Book we must



"Lesson outlines and Sunday-school literature should provide stimulus and help for the study of the Bible itself"

of revelation and redemption, with special emphasis on Christ and his gospel. We should learn how to use the Bible in the spirit of Christ.

I suppose that we ought also to continue to draw upon the resources in the Bible to meet our most urgent life needs. There are other sources of help for living but none that enters so vitally into our needs. Progressively we should shape our attitudes and habits, our practices and institutions by the spirit of Christ. Personal fulfillment and social living depend upon this.

The approaches suggested in the last two paragraphs represent the two types of lesson material most used in the Sunday school: The uniform series begins with the Bible content and seeks to make it usable in our living. The graded series begins with the needs of the several age groups and seeks help in the Bible for the fullest Christian living possible at each age level. The graded approach is most used in the

pray for it and then dig for it. Lesson outlines and Sunday-school literature should provide stimulus and help for the study of the Bible itself and they should be so used. The daily Bible readings are a part of the lesson plan and should be used devotionally for best results.

Tomorrow can be a great day for the Sunday school if it brings the Bible to people.

• • •

*Give me a sense of value that I may distinguish the things that last.*

*Grant that I may strive not so much to be called a teacher as to be a teacher; not so much to speak of thee, but to reveal thee; not so much to talk about love and human service, but to be the spirit of these; not so much to speak of the ideals of Jesus, but in every act of my teaching to reveal his ideals.—From Prayer by Chaplain Wallace Grant Fiske. Courtesy, National Education Association.*

## The Church Turns to Its Teachers

FRANCES DUNLAP HERON

Once there was a church with a building fund, a lighted bulletin board, and a conscientious minister who always stopped preaching promptly at twelve o'clock. But among the many empty pews at morning worship were those of the Sunday-school teachers.

Once there was a church that was having a very hard time keeping Sunday-school teachers because everybody was so busy with war jobs. The officers agreed it didn't seem like the same old church either, with so many members moving away and "those strangers" moving in.

Once there was a church with a decreasing Sunday-school attendance. So many boys and girls dropped out just when they got to high school. So many children did not attend because their mothers and fathers did not.

In 1944 there are churches like these in New York, in Los Angeles, in San Antonio, in Sunnyville. Their ministers and church school superintendents asked their state councils of churches and religious education and their denominational executives, "What are we going to do about it?"

The underlying trouble with all these churches is the same: their members, their church school teachers and their pupils need a voice within them urging, "My life belongs to God! Jesus showed me how to use it. Following him and leading others to him is the most important thing in the world today—for it can save the world!"

Would not such an attitude fill the empty pews, hold the high school youth, make Sunday-school teaching exciting and momentous?

True, the united Christian advance already has made progress in improving teaching skill and methods, in approaching some of the 15,000,000 American boys and girls who receive no religious instruction through no fault of their own. But the spirit of evangelism has not yet sufficiently gripped the great majority of the two and a quarter million lay teachers of the land.

Because the church school, as the educational agency of the church, is the natural trainer for church membership and Christian social responsibility, the planners realized that this new vigor must spring from Sunday-school teachers with a fire



in their souls along with well-prepared lessons in their hands.

Educational and evangelistic leaders of the different denominations agreed, therefore, that the place to start an evangelistic movement is in the church school teaching staff.

#### State Leaders Will Talk It Over

National teams of six or seven men and women—specialists in children's work, youth work, adult work, and leadership training, as well as prominent pastors, evangelistic workers and seminary teachers—will travel around the country holding three-day conferences.

In the daytime, they will hold state-wide sessions for denominational and interdenominational state workers. Each such state conference on evangelism through the church school will select prayerfully the best ways of carrying the message of educational evangelism to every church school teacher and officer in the state. The conferees may plan missions to teachers in local communities throughout the state, or Sunday conventions to wake up the whole church membership of a town, or leadership training classes and schools for church workers, or procedures by which pastors can qualify and guide their own teachers for evangelistic roles.

#### Teachers Will Take It Over

In each city where a state conference is held, a local mission committee representing congregations of the city will organize a mission to Christian teachers of that locality. On the three days of the state conference, the same national team of specialists will hold late afternoon and evening sessions for this local mission. Teachers, officers and pastors will ask, "How can we reach the unreached in our community?" and "How can we win those we reach and teach to Christ?" The national and state leaders will try to inspire, instruct and mobilize this nucleus of local workers into a model specimen unit of the movement which they hope will be copied throughout the state.

On the third evening, the local workers of each denomination will hold a supper conference to discuss methods and materials. After this will come a closing mass meeting at which all local workers will share in a commitment service, pledging: "We will make our church shine with something stronger than a lighted bulletin board!"



"The wise teacher will use the Bible story as a basis for the virtue she wishes the children to learn"

## Put TEACHING

"Thou art a teacher come from God" and "Go ye therefore and teach" are a part of the founding principles upon which the Christian church was built. We think of Jesus as a teacher more often than we think of him in any other human role. Emerson writes, "An institution is the lengthened shadow of one man." The church is the institution which Jesus established on earth and it follows, therefore, that the church includes teachers and teaching as a basic part of its organization.

Central in such an organization stands the minister. He represents the church in the eyes of the community as well as in the eyes of the congregation. His lengthened shadow is his congregation and its program. Dr. Paul Vieth says, "Few churches will rise above the interest and leadership ability of their ministers."

The task of the Christian religion "is to bring about the development of Christian persons and a Christian society." We have seen in modern times how political states have come to regard education as their chief means for the development of certain ideas. The church is coming to see that in education it has an effective instrument for the development of Christian character and a Christian society.

Ministers, therefore, are coming increasingly to regard their work as a *teaching* ministry. This does not mean that the minister thinks of himself as definitely teaching classes

in his church; it does mean that he thinks of himself as does the college president who does little, if any, formal teaching, but whose entire life and purpose are committed to education. The minister is the administrator of his church. His work is to encourage, to foster growth, and to build morale in the whole church. He does these things in various ways; probably more of them are done in an informal and quiet way than are done in a formal manner.

For convenience we usually think of the church as being composed of three different age-groups—children, youth and adults. Each group needs its own peculiar kind of teaching.

In a most realistic sense the children are the hope of the church. Often the first group a child knows beyond his own family is the church school class. It is important for the child that for him this group stands for Christianity in its applied form. The best teachers should be provided. The child learns to absorb the atmosphere of the church through the expressed personalities of his teachers. He learns reverence through their reverence; he learns love through their love, he learns to know God through their knowledge of him. As has often been said, a child learns to do by doing. He needs to make the Christian virtues his own by performing them. Often more can be learned about sharing

**Virginia Fisher**

Member, National Children's Cabinet



by the actual sharing of crackers in a Sunday-school class than can be learned by all the moralizing on the story of Abraham and Lot for an entire lesson period. However, the wise teacher will use the Bible story as a basis for the virtue she wishes to teach and the children to learn. Fair play, honesty, tolerance and love need a practical setting for children who are to learn them. The teaching church will provide avenues for such experiences. Nature hikes, picnics, games, choir and program rehearsals, service projects, etc., are not only ends in themselves but are valuable for the virtues that are practiced while participating in them.

Many people believe that the vacation church school is one of the

are both practical and idealistic. The Christian way of life should be taught to young people as something constructive and positive rather than negative, as something to stand for rather than a mere denunciation of certain phases of modern living. I once heard a fifteen-year-old person say, during a serious Sunday dinner discussion, that he saw no hope for the church. When asked why, he replied, "Everyone says so, including the ministers." It is popular and easy to denounce or to be negative; it is Christian to be positive and to stand for something. Youth respond to the latter kind of teaching; this is inherent in their way of life. For example, a young man tells his sweetheart his good qualities and minimizes the joys she

plete without reference to the tremendous educative processes inherent in our youth camps and in our colleges. A few weeks in camp have been known to change the whole attitude of a life from one of selfishness to one of service. Church leaders of Germany have told our church leaders that our denominational colleges must be kept open if we expect to retain our religious faith and our democratic way of life. Every teaching church will see to it that its young people go to camp and that many of its most promising young men and young women have the opportunity to go to college. This may require diligent work. I know of one women's organization that has paid a part of the college expenses for one of our church's most promising young men. That was making the women's organization an agency for teaching in a very real way!

The adult educative program is coming into the thinking of the church more than formerly. Attention is being given to family life education and to aiding adults in establishing and maintaining Christian homes. Another group that should not be omitted in church planning is that group of women who are in business or the professions.

The opportunities are legion for the church to be a teaching church. They run the whole gamut from the minister's sermon on Sunday morning

to a casual meeting of the most humble member of the church with another on the street, in the shop, or in the store or office. The places of greatest emphasis on teaching are naturally the Sunday school, the group meeting, the program and choir rehearsal, etc. If a church has at its center the fundamental concept of Christian teaching, as Jesus himself did, then neither life, nor death, nor things present nor things to come can separate it from the love of God.

McPherson, Kansas.

## Into the CHURCH



"The teaching program of the young people should be one of honest inquiry, joyous fellowship, inspiring worship and the challenge of social service and sacrifice"

church's best means of teaching children. A continuous, well-organized experience is provided by the vacation church school in the areas of instruction, worship, participation, and fellowship, all leading toward personal commitment to the Christian life.

The youth of the church are one of its greatest assets. The very continuance of the church is dependent upon this age-group. This is the age when the educational fervor of the individual is at its height. This is the age level at which the teaching program of the church needs to be broadened and deepened. Youth

must give up when she casts her lot with him. The teaching program for the young people of the church should be one of honest inquiry, inspiring worship, joyous fellowship, the challenge of social service, and sacrifice—sacrifice with a purpose, to build better lives and a better world. The German leaders of 1933 knew the kind of a Germany they wanted in 1944. They taught the youth what they wanted them to believe. Surely the educative process is mighty! The lesson for us is obvious.

No mention of the teaching of the youth of our church would be com-



# We Need the Sunday School

C. Ernest Davis

President, La Verne College, La Verne,  
Calif.

As one looks at the contemporary scene in church life, he might almost conclude that we no longer value the Sunday school or consider it an important part of our program. Factors tending to support such a conclusion are the decline in Sunday-school enrollment and attendance, the little attention given in many congregations to the promotion of the Sunday school, and the widespread indifference concerning workers' conferences, leadership training courses, and teachers' institutes.

In spite of all this evidence of low esteem, we still need the Sunday school. We need it as an agency for reaching people, for teaching the Bible, and for instructing people in the knowledge and skills needed in good churchmanship.

The Sunday school represents one of our best agencies for the making of new contacts in the community and for bringing people under the teaching and influence of the church. Many people will respond to an invitation to send their children to Sunday school who will not, at the moment, respond to any other invitation of the church. It is a comparatively easy step to take and fits in with their idea of a decent acceptance of the responsibilities of parenthood. But this step both places the children under the instruction of the church and gives the church a contact with the home—a beachhead, so to speak, that can often be converted into an area of occupation and spiritual victory.

The Sunday school offers a convenient agency for the use of all the active lay people of the church, including children, in recruiting prospects through contacts with the community and invitations to attend. It also increases the forces of the church actively instructing people in the Christian way, for all the teachers are instructors in the Word. This greatly expands and reinforces the work of the pulpit.

The fact is that a large percentage of our church growth still comes by

way of the Sunday school. We cannot afford to neglect this institution as a recruiting and evangelizing agency. A word of caution needs to be given, however. It is the business of the Sunday school first to get the child ready for baptism and entering the church. Too much of our evangelism has been the picking of green fruit. It is easy to rush young children through the rite of baptism before they are actually ready for it. We may find at least a partial explanation at this point for our growing lists of inactive members. We have come dangerously close to infant baptism in too many instances. We should utilize but not rush or force the seasons of the soul. If we promote the Sunday school as we should and perform the task of Christian education in the right way, the Sunday school will be one of our best agencies in reaching and evangelizing the community.

We need the Sunday school as an agency for the teaching of the Bible. Our country is poverty-stricken in its Bible knowledge. Bible teaching is not adequately done in even the average Christian home. Parents feel the need of help in the instruction of their children in the Word of God. Multitudes of children will receive no instruction at all in the Scriptures if it is not given them in the Sunday school. This is not to underestimate the need or the importance of weekday religious instruction or of the daily vacation

church school. We need them, too. But the Sunday school represents a distinct opportunity to teach the Bible in a systematic way on time that is peculiarly ours and especially available for religious purposes. Only God can measure what would happen if the church should take seriously the opportunity to teach the Bible efficiently to all ages in the Sunday school. We have trifled at the job but the opportunity is there.

Finally we need the Sunday school as an agency for teaching both young and old those many things, other than Biblical knowledge, which help one to be a useful member of the church. For example, we need to know how to worship and how to employ music, art, prayer, and ritualistic and symbolic materials as aids in worship. This instruction can be given profitably in the Sunday school. All of us should know the basic doctrines of the Christian church and the history and distinctive doctrines of our particular denomination. Here again is a field for the Sunday school. Then there are certain skills needed for various positions of service in the congregation. There is no reason why Sunday-school time should not be utilized for the preparation of church school teachers, ushers, deacons, or personal workers. Perhaps you have not thought of all this as coming within the scope of the Sunday school, but why not? It is a school of the church and should be available for all the instructional needs of the church falling within the scope of its possibilities. If we expand our curriculum, we shall create a new interest on the part of some adults who mistakenly think they already know all the Sunday school has to offer. In this connection, we should always strive to apply Christian principles to the problems of present-day life. In this





way Bible study will be kept fresh, practical, and interesting. Adults then will never be able to exhaust the meaning of the lessons. Intelligent use of the Sunday school can produce new standards of churchmanship.

Yes, we need the Sunday school. Our need is not just to maintain our present half-hearted, slipshod pro-

gram but to operate an efficient and vital school of Christian education that will give adequate spiritual instruction to all ages of people. To that end we need to work. A Spirit-led imagination coupled with thoughtful promotion, diligent effort, and careful teaching will work wonders. Let us revitalize and actively utilize our Sunday schools.

## Christian Education in the Postwar World

Paul W. Kinsel

Pastor, West Alexandria Church, Ohio

In an address to a large Brethren audience recently a well-known and popular lecturer uttered a truth which very many people are unfortunately failing to grasp. He pointed out that winning the war will not automatically solve all our problems. In fact, the problems we faced before the present conflict will still be with us, but in an intensified form, made worse by the war. And along with the magnified old ones will be a whole brood of new problems fathered by the war.

Still with us, for example, will be the old problem of indifference—indifference to the church and her program, indifference to the needs of others, indifference even to the best interests of the one who manifests that indifference. The churches of America were poorly attended before the war, but the number of empty pews has increased during the war. The curve of the graph of Sunday-school attendance, we are told, has been swinging downward for a generation, but since Pearl Harbor it has dropped even more sharply. Working on Sunday, plenty of money to spend, accepting a philosophy of hate, becoming a cog in a tremendous machine of destruction—all have led to an increasing lack of concern for the program of the church.

Again, there is the growing problem of race relations. The war has apparently widened the gap between the Negro and the white, between the Oriental and the Caucasian. Already race riots have broken out in a half dozen cities and more threaten. Then, too, what about the increase in industrial strife, the rising tide of juvenile delinquency, the increase in adult delinquency, the increasing divorce rate and the enormous and growing consumption

of alcoholic beverages and tobacco? All these and many more are problems which the war has not, will not and cannot solve. Instead, they grow more serious with every passing day of the dreadful conflict.

And new problems there will be aplenty. The readjustment of millions of men to civilian life, the rehabilitation of thousands of physical and mental wrecks, the return of industry to peacetime production after a wild orgy of frenzied production of war materials, the reduction of the tides of hate which have swept the populace—these are just illustrative of the many we shall soon be facing.

Here, then, is the challenge to Christian education—the solving of the gigantic problems that will exist in the postwar world. Solutions must be found if God's will is to be done on earth as it is in heaven. There is no satisfying or permanent answer to these problems other than Jesus Christ and his way of life. The only way to spiritual and social salvation for the world lies in his teachings. Winning the war will not solve our problems. Nor will adequate solutions be found any way other than through education which is Christian.

To meet the need in the years that follow the war; the very best in program content, in methods and techniques and in leadership and talent must be provided. Old methods tried and found successful will need to be retained. New methods and techniques will have to be developed to meet new situations and conditions.

Certainly, in the postwar period new attention will be given to the Sunday school. It must be revitalized; its effectiveness must be increased. More people must be reached through this channel. Prob-

ably the greatest need in the Sunday school after the war will be leadership. The teachers and officers will need to be better prepared than they are now, but training is not enough. Even more important is finding teachers who really care, who are deeply interested in the members of their classes, who are willing to spend hours with their pupils outside of the classroom. They must be forever concerned not only with the development and growth of those who are already a part of the Sunday school, but also with bringing into the Sunday school those who are on the outside. The Sunday school must increasingly become the instrument through which the unchurched are channeled from the street, the factory and the home into the fellowship of the church.

Another method younger than the Sunday school, the summer camping program, needs to be continued and strengthened in the postwar period. The camping program in the Church of the Brethren has grown to its present-day size within the past twenty years and has become one of the most effective techniques yet to be devised to meet the changing conditions of our day. In the days following the end of the war the camping program will certainly become more and more effective as a means of promoting Christian education. The number of week-end camps will increase, thereby reaching more and more youth. The forces of Christian education will do well to use to the utmost the camping approach.

A still newer method and perhaps a more effective one, in that it reaches not only those enrolled in the camp, but the whole community in which it serves, is the work camp. The work camp is a dramatic example of practical Christianity at work. Although the whole idea of work camp may seem absurd at first to the community, it is no more absurd than the teachings of Christ, and it is usually not long until the community is impressed by the sincerity of the campers. In the end it is lifted and challenged to something better by the efforts of the work campers. Probably the work camp is one of the most potentially effective known techniques of Christian education.

And along with the work camp goes the idea of youth giving a year of service to the church as approved by the Asheville Conference in 1942. There is no reason why this idea is





The forces of Christian education will do well to use to the utmost the camping approach

not equally good for adults—particularly for those who have no families or whose families are grown. Already this idea is offering a challenge to the membership of the church, and more and more individuals are offering at least a year of their lives to be given without salary in the service of the church. As the idea spreads here will develop a growing supply of personnel for an expanding postwar program of Christian education.

While methods and techniques must be altered to meet changing conditions the content of the program will remain essentially the same. The Christ is unchanging and the principles of his teaching are everlasting. We shall still be seeking to help people to find the abundant life—to live the simple, temperate, peaceful life. We shall continue to intensify our efforts to give people the vision, the will, the courage to dare to live by Jesus' teachings, so that a true solution to our great problems may be found, so that the sunrise of the brotherhood of man may drive the night of sin and conflict away, so that the kingdom of God may truly come. Postwar Christian education must replace the processes of "education for death" of our day with an "education for life"—the abundant life found only by living within the spirit and love of Jesus Christ.

• • •

Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth (2 Tim. 2:15, Moffat).

## That Article in Time Magazine

James M. Moore

Pastor, Lititz, Pa., Church

That article in the July 24 issue of Time magazine has caused me to think a good deal, and to think in a special way since it has been so largely discussed. It seems that the Brethren's heifers-for-relief project has made a favorable impression. And in speaking of it the magazine said some nice things about the Brethren.

I have in mind especially the statements that the "Brethren eschew vain appearances of all kinds," and that "Brethren do not smoke or drink." We all realize that in some ways those statements are overdrawn. And there is my problem.

If Time had said something derogatory to us that was not according to fact, I imagine we would have appealed to our Conference moderator to make a correction. He might have done it any way. But how about these statements referred to?

The work camp is one of the most potentially effective known techniques of Christian education



What ought we to do? There are three things we might do:

(1) We might just let the matter pass and allow people to have the impression that we are better than we really are. That of course calls for no action.

(2) We might advise the editor of Time that the article misrepresents us and give the facts.

(3) We might adjust our lives accordingly and bring ourselves to the high standards accorded us by other people.

We certainly will do one of these three. The third appeals to me. Can we do it? And will we?

## Unwritten Letters

Continued from page 4

never written. By accident we saw an obituary in an exchange publication. While one editor was wondering about a promised letter, another editor was lying at death's door, and then had passed on. The world of the living had lost another useful person.

These things serve to remind one of the uncertainties of life. Circumstances arise where the best laid plans cannot be carried through. The familiar tools of the accustomed task are laid down once and for all. It may be a gardener's hoe, a carpenter's hammer, a microscope and a test tube, or an editor's pen.

One recalls that there are times when many letters, long looked for, will never come. They will not come because something happened to the writers. Other interests may have intervened. A fatal illness or accident may have put an end to good intentions.

It is with thoughts like these that we send the halftone back to its place on the shelf and file a first letter of inquiry because a second letter of instructions never came. But as we do so, it is with a prayer that a kind heavenly Father may lengthen the memory of a gracious soul.

H. A. B.



## Home and Family

*He did not fall upon a beach in foreign lands  
Where clutching combers curl along the red-tinged sands;  
Nor does he lie in Normandy beneath the soft, blue sky  
Where other mother's sons have chanced to die.*

### My Son

*My son is safe; the timing of the years has seen  
To that; and yet when I lie down to sleep, the sheen  
Of undried tears is on my cheek, for when I pray, I'm one  
Where other mothers' sons have chanced to die.*

**Myra Brooks Welch**

*When I lie down upon my bed to rest and sleep,  
There's yet another nightly vigil I must keep;  
I've a precious little grandson who has been wont to play  
About my knee—it is for him I pray.*

*For this small boy and for all children such as he,  
There must be no damp foxholes and no Normandy.  
Oh, that He, who set a child in their midst when greedy  
men  
Of old sought power, might pass this way again!*

## The Church Promoting Better Homes

**Warren D. Bowman**

Moderator 1945 Annual Conference

America will likely win the war on the battle front but she is in danger of losing it on the home front. There are so many factors that tend to disintegrate the home in wartime that it behooves school, community, and church to unite their efforts in order to preserve the Christian family. In this article an attempt will be made to suggest some things the church can do to preserve and enrich home life.

Our first approach is to provide courses for our youth on Christian Ideals of Love and Marriage. Such courses can usually be given best in youth meetings of the church, although a pastor may at times profitably give a series of Sunday evening sermons on this subject. At times the young people of several churches in the same community, regardless of denomination, may meet for such a study. This course should be given every two or three years so as to provide every youth a chance to pursue such study. The course should be conducted by the pastor or some other well-qualified instructor, who knows his subject thoroughly, who is sympathetic with youth and has a keen insight into youth problems. The content of the course should include such topics as the formation of desirable friendships, dating, the ethics of courtship, the qualifications that should be considered in choosing a mate, specific preparation for marriage during the

engagement, and the factors that make for successful adjustments in marriage. Wholesome literature should be provided for the young people in the church library. A corollary to such a course is to provide socializing opportunities whereby young people will have the chance to meet those of the opposite sex whose ideals and standards are similar to their own.

A second feature of parish program is to guide engaged couples in making specific preparation for marriage. While many ministers counsel with young couples before they perform the marriage ceremony, perhaps most of them do not get the couple early enough for their instruction to have the maximum effect. I feel that we should begin our conferences with the couple at least a month or six weeks before the wedding. Under the pastor's guidance the two young people should pursue what is in effect a training course designed to prepare them specifically for the various adjustments in marriage. In the pre-marriage conference such questions should be discussed as: how they can be certain they are in love, how well they know one another, the attitude of relatives toward their marriage, adjustment with in-laws, the mutuality of their interests, economic plans, living arrangements, personality adjustments, planning for children, physical adjustment, their re-

lationship to their church, and Christ as the center of the home. Three or four books should be placed in their hands which deal with the various phases of adjustment in marriage. These books should be thoroughly scientific and Christian in viewpoint. This conference can be profitably used to impress upon the couple the vital need of God in their marriage and to help them make the proper adjustment with respect to church relationships, especially when they belong to different denominations. At such a time they are very susceptible to spiritual advice.

A young couple needs spiritual nurturing during the few months and years after their marriage. The church school may meet this need through the provision of a home builders' class, designed specifically to meet the needs of young married people. Such a class should be taught by one who has insight into the needs of this group and who will adapt his teaching both to their spiritual needs and to their needs as homemakers. Social opportunities should be provided for this group through class meetings, dinners, and other activities. The church should provide a library of the best books designed for young married couples. When we enrich the home life of young couples they will in turn enrich the life of the church.



Many young married couples are handicapped in bringing their children to church and Sunday school because of inadequate nursery facilities. It would be a very forward step in most of our churches if the church school would provide an up-to-date nursery for infants and children below the beginners' department. Some churches have a graduate nurse in charge of the nursery, or some other well-qualified person. They hand the baby to this person at the door and are free from the care of the child during Sunday school and church. All the needs of the child are looked after by those in charge. In most churches there will be a need for two divisions of the nursery, one for infants, and one or more divisions for children between eighteen months and four years. Special precautions should be observed so as to prevent contagious diseases from breaking out among nursery children. As a rule it is well to keep every one out of the nursery except those in charge.

Young couples should be thoroughly prepared for parenthood before a child comes to bless their lives. The church can provide such training through a parent club for young parents who have children of the preschool age. Prospective parents should be invited to attend the meetings and appropriate literature should be placed in their hands relative to prenatal care and early child training. Such a group might meet once each month either in the church or in some home. The leader may be the pastor or some member of the group. It would be profitable to study such subjects as: Family Worship, Children's Devotions, Grace at the Table, Teaching Adequate Concepts of God, The Use of the Bible With Young Children, The Personality Development of Children, The Emotional Development of Children, The Child's Social Development, and Helping Children to Form Desirable Character Traits. While a minister can do much to stimulate his people to build better homes through Father's Day, Mother's Day, and children's day sermons, it is quite possible that his most effective work can be done through teaching homogeneous groups of parents who are interested in the specific things they might do to aid the moral and spiritual growth of their children. There should, of course, be adequate instruction for parents whose children are of elementary and/or high school



A forward step—a nursery for infants and small children

age. Wherever feasible such parents should be welded into a group for the study of childhood and youth. Both father and mother should attend courses in parenthood. When both acquire the same ideas they are more likely to co-operate in the training of their children.

The church school should make a special effort to enrich the spiritual atmosphere of the homes represented in the school. Regardless of how effective religion is taught in the church school we must not overlook the fact that it is in the home and the community that it is lived. Furthermore, when parents are well informed as to techniques of teaching religion, and live what they teach, there is no better place for inculcating religious concepts in the child than in the home. Hence, the church school has a supreme obligation to train its people for daily Christian living in the home. This means providing appropriate literature for the home, instructing parents in techniques of teaching religion to their children, stimulating parents to make grace at the table meaningful, to provide family worship on the level of the children, and to create a spiritual atmosphere in the home. The church that provides an adequate home program will find that its efforts will bear fruit an hundred-fold.

• • •

*Save me from letting my work become commonplace by the ever present thought that, of all human endeavors, teaching is most like the work that thou hast been doing through all the generations.—From Prayer by Chaplain Wallace Grant Fiske. Courtesy, National Education Association.*

## Delinquency

Bob Tully

Pastor, Rocky Ford, Colo.

**"DELINQUENCY:** Failure, omission or violation of duty."—Webster's Collegiate Dictionary.

**Community Delinquency:** I finished speaking and sat down. The report of the Co-ordinating Council's special committee to plan a community recreation program had been made. A few city council members asked questions. A semi-private conversation was carried on about the council table. Finally, the mayor reported in the following manner: "The plan looks good. We hope that it can be put into effect. But we on the city council do not feel that we should head up or sponsor such a project. It is our job to enforce existing ordinances and administer city monies and properties, but we cannot take on such new responsibilities as this might entail."

**Church Delinquency:** A certain church had stood on the same corner for over fifty years. Its doors swung open twice a week—Sundays for worship and Wednesday for ladies' aid and prayer meeting. Youth needed a place to meet. Of course Wimpy's was open, wide open. There was a nickelodeon, a two by four dance space and hard or soft drinks. There was a recreation center. In this there were the following: another nickelodeon, private booths, hard and soft drinks, card tables, pool and billiards and a blue haze of smoke. Also there was the City Drug: the juke box was there, along with booths and soft drinks, but the City Drug stayed open only until eight.

The chairman of the finance board



who was also a member of the board of trustees made the report: "We fear that we cannot trust the young people to carry on this project of a social center in our church basement. They might destroy property and act unbecomingly in a church atmosphere. Furthermore, we do not see how they can hope to raise the money needed for such a project. And the final bill would have to be paid by the adults of the church."

**Adult Delinquency:** I caught him on the street corner. It wasn't the place to broach the subject, but it was hard to tell when I would catch him again. "Listen, my friend, we need a teacher for those ten intermediate boys. You're young and successful in business, and they like you. How about it? Won't you teach them? They need your help now." He answered: "Sorry, pastor; my business is growing. I made good money last year and I want my share while the war is on. I'll attend services and see that my two boys get to Sunday school. I will even give my tithe, but I can't find time to teach that class."

**Parent Delinquency:** Parents of ten youngsters who were in juvenile court on truancy charges were reprimanded by Judge E. W. Haskins. The local paper reported: "It is the opinion of Judge Haskins that parents should be jailed for contributing to the delinquency of their children. In addressing the truants and their parents in court, Judge Haskins said, 'You would not be here today if your parents had cared for their responsibility.'"

**Juvenile Delinquency:** Maybe J. Edgar Hoover is right when he suggests that our real problem is not juvenile delinquency. It is adult delinquency.

**"DELINQUENCY:** Failure, omission or violation of duty."

## Pictures of Life

W. M. PLATT

A great meeting was over. The building seemed charged with the blessed spirit of God. A good brother who was known by all was asked to lead in the closing prayer. All were on their knees as he poured out his heart in prayer and praise and thanksgiving. Suddenly his voice ceased to speak. The brother by his side noticed his body as it slumped to the floor. He was dead. He died on his knees in prayer to God. "And he was not for God took him."

La Verne, Calif.

# The Education of a Prophet

H. A. Brandt

## V. Words Which Cannot Die (continued)

On the next night Nathan and Amos sat again under the stars, but the older man had provided a lamp, a writing table, a parchment and instruments for writing.

"What is this that you are about to do?" questioned Amos.

"Did you not once say that the words of men are soon gone, even as the breath from one's body?"

"Yes, even so."

"One must tell his vision to another if he would have it saved. You remember that admonition?" pursued Nathan.

"I do, and all that I have thought or done concerning Israel I have shared with you."

"Now there is yet another way to keep one's vision," continued Nathan. "It is to write it down. Listen while I read what I have written out of your message."

Then Amos listened as Nathan read, and marveled that so much could be repeated almost exactly as he had spoken it. Nathan repeated the reading while Amos suggested additions or changes. Finally, what they had began thus—

"The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah, King of Judah, and in the days of Jeroboam the son of Joash King of Israel."

When all the writing was finished Nathan had a copy and Amos had a copy.

"If perchance there is anything to add, I will send you word," explained Amos as he thrust his precious scroll in his bosom and started on for Tekoa.

So Amos came to his home city and dwelt quietly with his own people. But the aged Talmi marveled at the things which Amos recounted and that Nathan had written down.

"It all sounds like the words of a prophet," commented Talmi, "but even as the writer says, you are no prophet, not even of the company of the prophets. Strange things are happening at the end of my days!"

Now in the midst of the time of figs Amos and his father came home one evening to find great excitement in Tekoa. The innkeeper had returned and was waiting to speak with Amos.

Soon Amos heard that the evil Neshar had died, that for a reason-

able sum it would be possible for the innkeeper to purchase his freedom from certain creditors. And so the question: "Would one friend lend another the money for redemption?"

When Amos learned of the sum required, he said to the innkeeper: "Is your daughter, Joanna, still alive?"

"She is alive, and now well," answered the innkeeper. "But sad days have been hers. Both her husband and child died in the days of drought and famine."

When Amos knew all that the innkeeper could tell, he said to him: "I will lend you the money, but when you are free come and dwell with us. There is much profitable work with the figs and our flock has increased. Both you and Joanna shall have wages and can soon repay all that you owe. Then you can be free indeed."

Therefore, the innkeeper and his daughter came and dwelt in Tekoa, and many were pleased to see that Amos loved Joanna as of old. So she became his wife, and they lived to a good old age. Are not the names of their children's children known to many? Then, too, there was this happy word added to the scrolls by Amos himself—

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The end

## Hands

Ruth B. Statler

Hands should always kind and gentle be,  
Steady, clean and strong;  
Keeping busy at a helping task,  
Never doing wrong;

Guided always by a loving heart,  
Lifting where there's need;  
Careful not to hurt the frail and weak;  
Guarding every deed.

Hands were made to serve humanity;  
To serve they must be pure,  
Often washed in Christ's atoning blood  
To make them worthy, sure.  
Somerset, Pa.



# ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, Sept. 24**

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Religion in the Life of a Nation—2 Sam. 7: 17-29.** Golden Text, The Lord shall be unto thee an everlasting light, and thy God thy glory. Isaiah 60: 19.

**Christian Workers, How to Meet Criticism.**

**B. Y. P. D., Let the Church Be the Church.**

## Gains for the Kingdom

**One** baptized in the Pleasant Hill church, W. Va.

**Four** baptized in the Bethany church, W. Va., A. C. Auvil, elder.

**Six** baptized in the Beaver Creek church, Va., Bro. DeWitt L. Miller, evangelist.

**Eight** baptized in the Stony Creek church, Ohio, Bro. C. D. Bonsack, evangelist.

**Five** baptized in the Jubilee church, Va., Brother and Sister C. L. Cox, evangelists.

**Nine** baptized in the Richland Center church, Kansas, Brother and Sister J. F. Burton, evangelists.

**Seven** baptized in the Allison Prairie church, Ill., Brother and Sister Harold R. Myers, evangelists.

**Three** baptized in the Mill Creek church, Bro. Warren D. Bowman, evangelist, Bro. Homer J. Miller, pastor.

## With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Niels Esbensen** in the Pine Creek church, Ind., Oct. 22.

**Bro. C. D. Bonsack** of Elgin, Ill., in the Osage church, Kansas, Sept. 17-24.

**Bro. S. Earl Mitchell** of Westminster, Md., in the Sams Creek church, Md., Oct. 29.

**Bro. C. O. Showalter** of Sipesville, Pa., in the Tire Hill church, Pa., Sept. 17—Oct. 1.

**Bro. Perry L. Huffaker** of McVeys-town, Pa., in the Claysburg church, Pa., Sept. 25—Oct. 8.

**Bro. J. W. Fidler** of Brookville, Ohio, in the East Dayton church, Ohio, Sept. 17—Oct. 1.

**Bro. G. W. Phillips** of Elkhart City, Ind., in the Osceola church, Ind., Oct. 2-15.

**Bro. Oliver Royer** of Pleasant Hill, Ohio, in the Sidney church, Ohio, Oct. 22.

**Bro. O. J. Hassinger** of Huntsdale, Pa., in the Broadfording church, Md., Oct. 2-15.

**Bro. I. D. Leatherman** of Indianapolis, Ind., in the Anderson church, Ind., Oct. 7.

**Bro. I. N. H. Beahm** of Nokesville, Va., in the Powells Fort church, Va., Sept. 14-24.

**Bro. E. M. Detwiler** of Everett, Pa., in the County Line (Indian Creek) church, Pa., Sept. 25.

**Bro. B. B. Ludwick** of Markleysburg, Pa., in the Auburn church, Ind., Oct. 22—Nov. 5.

**Bro. Wayne Carr** of South English, Iowa, in the Huntington church, Ind., Sept. 25—Oct. 8.

**Sister Elizabeth Broughman** of Buchanan, Va., in the Mt. Joy church, Sept. 24—Oct. 1.

**Bro. Ernest E. Munizing** of Harrisonburg, Va., in the Wiley Ford church, W. Va., Oct. 1-15.

## Personal Mention

**Bro. George W. Kieffaber** of Akron, Ohio, calling on friends in Elgin, thought to pay the Publishing House a visit also.

**Elder Harley V. Townsend** will represent Michigan on Standing Committee for 1945. The alternate is Elder Arthur L. Dodge.

**The Lee Whipples** of Santa Ana, Calif., brought us interesting word from the Golden State, but told us also of their plans for work at Bethany Biblical Seminary.

**Anna Mae Showers**, Sara Jane Nye, and Dorothy Hoffer, all of Manheim, Pa., visited the Publishing House recently. These young sisters are from the White Oak congregation. They told us they were glad to visit Brethren headquarters.

**Bro. V. F. Schwalm** wrote on Sept. 7: "At present we have 311 girls and 80 boys enrolled in Manchester College. We will have at least 400 enrolled before the end of the week, I am sure." It makes us all feel thankful deep within our hearts to believe that the colleges are over the war-time hump and can look forward to better days ahead.

**Dr. and Mrs. D. W. Kurtz** wish to take this way to thank all who participated in the appreciation letters contained in the book presented them on the evening of Aug. 11 at the La Verne church. For further information about the appreciation meeting held in their honor turn to page 25 in this issue.

**Elder Ralph G. Rarick** recently visited the Messenger offices and told us that he had often dropped in here during the editorship of Brethren Moore and Plate and Frantz and Brandt. Through all the years the Messenger has been a help to him, he told us, and added kindly that it still is. He had been holding a meeting at Ladoga, Ind., in his home church district. He was now on his way back to Chambersburg, Pa.

**Bro. Moyne Landis** of Piercetown, Ind., writes, "We had a wonderful closing service the last Sunday of our twenty-six-year pastorate here in the Spring Creek church. As part of this service it was my privilege to install my successor, Bro. Leonard Custer, in a candlelighting service. The event that made me happiest of all was the announcement and pledge of my church that they would support two missionaries on the foreign field for the next four years; sufficient money is already pledged and the every-member canvass is not yet complete. We will be leaving for our new field of service, the Oakland church in Southern Ohio. Our new address will be Gettysburg, Ohio." His correspondents will also please note this change of address.

**Sister M. J. Mishler** passed away at La Verne, Calif., Sept. 9, following an illness of two months. Memorial rites were conducted at La Verne on Sept. 12. With her husband, Elder M. J. Mishler, she served many years in the church, a few of which were in the pastoral field. Thus they served the Newton church, Southwestern Kansas, and the Raisin church, Northern California. Before leaving Kansas in the early twenties they lived together with their five children on a farm in McPherson County, as members of the Monitor church, where Sister Mishler's father and mother, the late Brother and Sister J. D. Yoder, were among the charter members. Her ministerial brothers are Bro. J. J. Yoder, McPherson, Kansas, and Bro. W. H. Yoder, Waterloo, Iowa.



**Dr. Daryl M. Parker** returned to Puerto Rico on Sept. 6. He will continue his medical work there until Nov. 1, when he will return to the States again to make preparations for his return to China to do medical work on the China field.

**Sara Shisler** sends word that she expects to begin the long journey from our Africa mission field to America in September. She will be followed soon by the Chalmer Faws. Shall we not all pray for "journeying mercies" for these missionaries?

**Brother and Sister Ernest M. Shull** write to tell us that their address is now changed from Lena, Ill., where they were in pastoral work, to 87 Sherman St., Apt. 1, Hartford, Conn. They are now in the Kennedy School of Missions, looking forward to India as soon as the way can open. The prayers of the church are with them in their endeavor for his kingdom.

**Brother and Sister Samuel D. Stoner** of Ladoga, Ind., R. 2, will celebrate their sixtieth wedding anniversary on Saturday, Sept. 30, 1944. These good parents have served the church well, both personally and through some of their children, among whom are these who are well known in the church: Mrs. W. W. Peters of McPherson, Kansas; Mrs. Grover L. Wine of Greenville, Ohio; John Stoner of Bloomington, Ind.; Benjamin Stoner of Cincinnati, Ohio.

• • •

#### Miscellaneous Items

**Bupp's Union** Sunday school will hold a home-coming service on Oct. 8. There will be a morning session beginning at 9:00 and an afternoon session at 1:45. Some of those appearing on the program are Brethren W. N. Zabler, R. W. Schlosser and Edward K. Ziegler. All are welcome.

**The Pleasant View** church of Northwestern Ohio will hold its annual home-coming service on Sunday, Oct. 1. Bro. Edward Frantz will be the speaker at both morning and afternoon services. A basket dinner will be served at the noon hour. All are invited to attend, especially friends and former members.

**The Lansing, Mich.,** church will hold an anniversary and home-coming service on Sunday, Oct. 8. Bro. William M. Beahm of Bethany Biblical Seminary will give two messages on the occasion. The Church Moving Ahead is the monthly theme. The local congregation will be happy to entertain friends over this week end.

**Woodland church,** Mich., home-coming day will be Oct. 8. Speakers are Brother and Sister I. W. Moomaw. An invitation is extended to all who have worshiped here. So writes Mrs. Arthur L. Dodge.

**Bro. Newton L. Poling** writes to say that he has changed his address from Stanardsville to Mt. Sidney, Va., where he has become pastor of the Lebanon and Summit congregations in the Second Virginia District.

**Sister Ruth Himes** of Gaston, Ind., writes: "The Antioch congregation of Southern Indiana is having a combined home-coming and rally day on Sept. 24. We hope to top our highest record of 105 on that day. We invite all who ever attended this church to be with us."

**Greencastle** church in Southern Pennsylvania will hold its annual rally day and hymn sing morning and evening on Sunday, Oct. 1. All friends and former residents are invited to enjoy the occasion with them.

#### Mission Board Secretary on Trip to South America

Leland S. Brubaker, secretary of the General Mission Board, and J. Ray Klingensmith, secretary of Mission Work for the Brethren Church, are now on a trip to South America. The trip was authorized by the mission boards of these two churches for the purpose of visiting the Brethren mission territory in Cordoba, Rosario and Buenos Aires, and the Brethren Service Committee work in Quito and Puerto Rico, for the purpose of making a careful study of the future possibilities for the church program there.

Bro. Brubaker left Chicago Aug. 29. The trip will involve six days in Quito, nineteen days in the Brethren mission territory, and two full weeks in Puerto Rico. Three days will also be spent in Mexico City, where the Michaels and the Brethren Service work there will be visited. The plan is for these Brethren to be back in time for the General Boards meetings early in November.

Let us place Brethren Brubaker and Klingensmith on our prayer lists and remember them daily. They are on an important mission for the church. Most of the traveling will be done by air. Pray for their safety and guidance. They are both well able through the leadership of God's Spirit to represent our church and to accomplish much good for the Master.—Rufus D. Bowman, Chairman General Mission Board.

**Poplar Grove** church of Southern Ohio announces its harvest meeting for Sunday, Oct. 1, with a basket dinner at noon.

A wire from Los Angeles, Calif., dated Sept. 12, reads: "Ebbert and Nickey arrived well." This, we take it, means that two of our India missionaries have reached the United States on furlough, coming by way of the West Coast.

**Pine Creek,** Northern Indiana, church correspondent writes to say, "Our new pastor, Bro. Niels Esbensen, will conduct our two-week series of meetings, beginning date changed from Oct. 1 to Oct. 22. Surrounding churches please note."

**The Broadfording** church near Hagerstown, Md., will conduct a four-session Bible conference with Bro. R. W. Schlosser of Elizabethtown, Pa., as the instructor, Sept. 30 and all day, Oct. 1. They write: "Bring your lunch and a careful of people."

**The Windber** church of Western Pennsylvania will have as its home-coming speaker, Dr. C. C. Ellis of Huntingdon, on Sunday, Oct. 1. There will be a basket dinner in the church at noon, and addresses morning, afternoon and evening. Former members and neighbors are invited.

**Bro. S. S. Blough** of Sidney, Ohio, writes: "The Sidney church will hold its rally day services on Oct. 1. There will be all-day services. A basket dinner will be served at the church. At the Sunday-school hour Russell L. Helstern will bring the lesson to the main school and Mrs. Helstern will speak to the children."

**The East Fairview** church near Manheim, Pa., will celebrate its fiftieth anniversary Sunday, Sept. 24, with services at 9:00 a. m., 2:30 p. m. and 7:15 p. m. Elder Frank Carper will be the speaker of the day, speaking on The House of My God, The Church Fifty Years Ago and Bethel. J. Norman Weaver will also speak at the afternoon program and several quartets and choruses will sing.

**"Wanted:** One hundred new men's work organizations in our local churches." This is the heading of the men's work letter for August. The letter furnishes both impetus and information for drawing up organizations. In addition to these one hundred new organizations men's work is looking for 30,000 men who will ask at least one man in the next year to accept Jesus Christ as his personal Savior. Will you be one who will?



# Our Mission Work

## So You Want to Be a Missionary

NORMA BLOMQUIST

These are some things you didn't know about missionaries and their work. Yet they are fundamental to an understanding of missionary work.

I have just returned for a furlough. Everywhere I find young people who want to be missionaries, and churches that want to support missionaries. But among them all I find an appalling ignorance of what is really involved in being a missionary.

Many think in terms of poverty. To others the physical hardship of being without the conveniences of civilization is the real sacrifice of a missionary.

Much of the time, these factors are not present at all.

But there are other difficulties. And the person who thinks he wants to go to the mission field had better think carefully and untangle his motives before going further.

So if you want to be a missionary, ask yourself, "Why?"

Is it so you can be patted on the head and called "wonderful" for making such a big sacrifice? (That will happen.) Or because you have heard an inspiring message from a successful missionary and you want to be like him? Or because you pity the poor heathen sitting in darkness—quite unlike our own heathen brethren in the U. S., of course? Or because it takes less training than any profession in the homeland—or so you think?

Let's be honest about the whole thing.

It is a hard life considered from most angles, except that you will not have to do menial tasks, as we call them. You may have a boy to wash your dishes and do your laundry and make your bed. But it is still hard.

It is a lonely life. You may be the only white person at your station with the next station several days' journey away. So you will need many inner resources to keep yourself from growing stale and narrow, spiritually and intellectually.

On the other hand, you may be placed with several other missionaries, those who are your senior in the work and perhaps one or two who came out with you.

Unfortunately, however, missionaries are not the saints they are sometimes believed to be. You do not become a saint by crossing the ocean, nor do you become a missionary by leaving home.

You are the same on the foreign field as you were at home, only more so. You will work with very human men and women, all of whom were leaders at home in their field of work, all with very definite ideas. There will be clashes of opinion, sometimes clashes of personality, but you cannot run away. You are stuck there. You eat, play, work, pray with the same small handful, day in and day out.

You face the temptation of thinking you are rather good. The indigenous people come to you for advice in all matters. Your word is law, and utmost deference is paid to you. There is no competition such as there is at home to keep you humble.

Perhaps you will be unusually successful in winning the confidence of the people. If you are, don't be too surprised if one of your fellow missionaries who is having a hard time getting adjusted becomes jealous of you. Or it may be an older missionary who has never quite won the people. Or you may be smitten with the same disease.

There will come times of discouragement when you have labored faithfully for months and can see no fruit. The Christian you were so sure had come into a vital faith slips back into grossest sin. The burden of these sinful children almost breaks your heart, and you wonder if the time will ever come when they will really walk in the Light. You face the bitterness of seeing souls hungry because you are just one and no one else comes to help.

There comes discouragement, too, when you realize with deep regret that you are not adequately prepared. You had always been a live-wire Christian at home, acquainted with the Word to such an extent that you knew what verses to use in personal evangelism. You went to high school and perhaps to a Christian college or a Bible school, and felt that was sufficient training to win souls—which was all you expected to do on the field.

But on the mission field your lack of Bible training, your ignorance of the culture and psychology of the people, your poor language back-

ground rise up to remind you that you are in the embassy of the Most High and you are ill-prepared for such an honor.

It is amazing how varied and many are the temptations which come to a missionary.

At home you were even-tempered most of the time, but somehow on the field you find the hot climate, the responsibility of always being a missionary, the frequent attacks of fever seem to wear your nerves thin. The slowness of your boys irritates you. A broken dish calls forth sharp words. The carelessness of a student nurse brings out with terrible clarity the tension and temper of the mission doctor or nurse.

You enjoyed gossip at home; you indulge in it on the field with painful results.

You slipped in your private devotions once in a while at home; you find yourself too busy out here, even though the need is greater, if possible.

You are entrusted with fairly large sums of money—there is little temptation to use it for yourself—but you are tempted to carelessness in accounting for it, and those who gave the gifts are unaware of how their money is used or if it was received.

Do you still want to be a missionary?

There must be only one reason why you do, and that is not because of the ease of the task, or the glory of it, or the adventure connected with it, or even pity for the heathen. There must be only one reason—because you are confident it is God's place in life for you. You will never, never succeed, as God looks at success, on the mission field without that assurance.

What are you doing about your preparation?

If there is anything which has been bothering you physically, such as appendix or tonsils, have it taken care of before you go. Of course, you will have to take a physical examination before you are accepted by your board, but it is possible to fool doctors if you are foolish enough to do so. You need a strong, well-regulated body to stand the rigors of missionary life.

Are you well spiritually? Are you grounded in the Word so that every action can be checked by God's method of speaking to us?

Are you humble enough so that



God can entrust you with great responsibilities?

Can you sincerely in honor prefer your brother and sister?

Mentally are you well? Curious question to ask, you say. But so important. It is strange how little idiosyncracies which did not bother folks at home very much turn out to be really mental quirks on a mission field.

How do you rate socially? Or are you just sort of queer—the kind of “funny duck” people would expect to be a missionary! Believe me, the mission field has no place for queer ducks. We need attractive men and women, well trained, successful at home, sane, wholesome, joyous, fervent, intelligent.

Check up on yourself. We send our best representatives to be our ambassadors to foreign countries. Should Christ's ambassadors be less fit?

You still want to be a missionary?

Good! God has called you to one of the choicest professions in the world.

He has considered you worthy to suffer with him. Yours is the joy of fellowshiping with some of the world's greatest persons.

To you is given the inestimable privilege of telling the wondrous story of Jesus to ears which have never before heard.

You will taste the sweetness of victory as you struggle to keep life in a little one and then watch that

one grow in grace and knowledge of our Lord Jesus Christ.

Thank God you still want to be a missionary!

We welcome you.

Reprinted by permission from Sunday magazine, 800 N. Clark, Chicago 10, Ill., April, 1944.

## Elmer R. Baldwin

WILLIAM M. BEAHM

With parents who have always been ready to travel and eager to serve, Elmer Rufus Baldwin has similar qualities. He was born to Jacob Frank and Cora Baldwin at Wenatchee, Washington, on April 2, 1916. He followed his parents as they furthered their schooling and served in various pastorates. His mother died in 1933, but the father and three sons held the home together in a remarkable way. This accounts, in part, for the intense devotion which has marked the family in spite of their widely scattered work.

Elmer graduated from high school in Sterling, Illinois, in 1934, spent two years in junior college in Modesto, California, was in Bethany Bible Training School in 1936-37, and graduated from McPherson College in 1939. He took graduate work in speech science at Wichita University, Kansas, in 1939-41, and was just short of graduation from Bethany Biblical Seminary in 1944, when he was urged to go at short notice to the mission field in Nigeria, West Africa. He has been a steady and



consistent student and has made plans to finish his B.D. work by correspondence.

After baptism at Wenatchee in 1925 he continued to grow in his religious life and interests. He was licensed to the ministry in July 1941 and ordained in September 1943 at Bethany Biblical Seminary. His religious interests have been of a practical nature and his activities have been of the less spectacular sort. But he has always been genuine in his desire to serve and has given his energies through Sunday-school classes, young people's activities, and the various forms of ministry carried on by the practical work department of his seminary.

On March 11, 1938, he was married to Ferne Strohman in Chicago. They had met at Bethany and have shared equally their desire to serve in remote places. They have both worked hard to meet all their expenses and have made their preparation independently. Patient endurance and faithful effort have marked these years in school.

They started on their adventurous trip to Nigeria by flying from Miami, Florida, on May 2, 1944, traveling via Buenos Aires and Cape Town. They faced this uncertain journey with a dedication so complete that it appears almost matter of fact. But the same steadfastness and adaptability which has always been shown in their work will stand them in good stead. Moreover, their readiness to serve with unselfish devotion will guarantee them a place of usefulness wherever they may be.

Elmer's missionary journey and service are followed with keen interest by all the members of his family. This includes his father, who is now pastor at Lincoln, Nebraska, his stepmother Gladys and stepsister Alice, his brother Arthur, who is pastor at San Bernardino, California, and his brother Charles, who is serv-

Continued on page 23

## What to Pray For

Week of September 23-30

### S. Olive Widdowson

Born Sept. 22, 1881.

Sailed to India 1912, 1921, 1929, 1937.

### Kathryn Kiracofe

Born February 16, 1907.

Sailed to India 1937.

Returned on furlough 1944.



Thirty-two years ago this coming October, Olive Widdowson went to India as a missionary. As she has returned three times, she is now serving her fourth term on the field. Although most of her time has been given to educational work, nevertheless she has been very active in evangelistic and medical service. Since 1931 she has lived at Vyara and has had charge of the girls' school. Although small in stature Sister Widdowson has the courage and faith which accomplishes much.

Kathryn Kiracofe returned from India on her first furlough in July. She arrived in Los Angeles, California, after a very quick voyage from Bombay. She is now at her home at Eaton, Ohio.

During her seven years in India she lived at Vyara and spent much time in the homes of the people in and about the mission station and in the surrounding villages. Pray that her furlough time may be a great blessing to her and to the churches she will visit.



SEVERAL years ago a young officer in India became concerned over the needs of the village people, so he prepared a two-hour lecture for them. I was present on one occasion when the lecture was delivered. That time it required over two hours for him to point out the problems of Indian village life and to fix the blame where he thought it belonged. Among the tasks he assigned to the people were that they send all children to school, breed up the cattle and level their fields. He would return after three months to suggest the next steps they should take. That there was space in the schools for less than half of the children and that to breed up the cattle would have required at least six years did not occur to him. Still less did he realize that he was addressing a people who were already aware of their problems. That they had a combination of intelligence and spirit, having had long experience in rural life and rich traditions, disturbed him still less.

Most of the problems in rural life are of a deep nature, growing out of transition and process. It is easy to mistake effect for cause and to treat symptoms rather than the problem itself. Seldom can any improvement come without a desire and initiative from the people. One wishes the task were as easy as the reformer sometimes thinks it is.

Much social service in the world has been abortive because it has followed the pattern of exploitation and big business. When the depression crashed we were unprepared for a relief job of such proportions. Agencies set up over night lacked soul quality. Those in distress became "cases" and records bulged. Nor has the field of public welfare been free from political color. If the church pays the price in self-discipline to effect a mature and penetrating synthesis between the scientific spirit and the spirit of the Good Samaritan there will be a rewarding field ahead.

There are in general two types of service ministry. Emergencies as fire, flood, illness and epidemics often require immediate help. Recently we were in a church where disaster had come to a family in the community. The pastor merely mentioned the disaster and within an hour one of the church trustees with



The rural economic problem must be solved to insure each farm family security in its farm home. This is necessary for social and spiritual welfare of farm communities

## A Service Program for Rural Churches

I. W. MOOMAW

his wife delivered the sum of \$90 to the distressed family, with the assurance of prayer and good wishes from the local church. One of the great service opportunities—often overlooked—is within the church community, among both members and nonmembers. This need may become very acute in the years immediately ahead and the church will do well to cultivate the spirit of mutual aid.

Then there are areas of need covering a longer period of time. These are less dramatic but no less urgent than emergencies. We shall mention just three.

### *Public Health—a Community Task*

Illness always received a sympathetic response from our Lord himself. Some forms of illness like malaria and hookworm are more prevalent in rural areas and strike hardest among underprivileged people. Hookworm is associated with poverty and malnutrition. Infestation among farm laboring classes of some states is estimated to be as high as seventy per cent. Our present effort toward the control of hookworm in Florida is a splendid beginning and has the possibility for de-

velopment into a service of very great significance.

It would seem that eventually this effort might well be linked with a local church, since hookworm is more than a form of physical illness. Experience has shown that its permanent control requires attention not only to physical infection. It also involves a type of agriculture, proper housing and home life, adequate nutrition, education and, above all, spiritual emancipation. Such a down-to-earth service carried forward as a part of the ministry of the church in a distressed area should lead to great good.

Such a work, to be successful, requires that we use the "mustard seed" method. Jesus gave us a good formula. Steps toward amelioration must begin with the people; they must have a part in the solution of their own problems. Some government projects have failed because they have been superimposed as from a superior agency. Our young friend in India thought he could reconstruct rural life by lecturing to the people. The effective and Christian way is that we use time and patience in working with people, helping them to find their own solutions.



### Leadership in Rural Communities

As a church, we might well promote the placement of qualified doctors and teachers in areas of special need. Young ministers are increasingly looking to the rural ministry as a permanent career. The erroneous idea that a doctor must ply his profession in the city has left many sections of the country almost without medical help. While the education of the doctor is costly, his investment is seldom greater than that of a farmer. The minister spends about the same amount of time in training as the medical man, and more than the average teacher. The church might well be concerned with the placement of professional people in areas requiring special help.

Typical of concrete needs is rural housing. According to the U. S. housing survey of 1940, 47.8 per cent of all rural farm families lived in rented houses. Of all farm homes 68 per cent had no electric lights; 82 per cent had no running water. Given leadership and the "mustard seed" form of encouragement many of these problems are best solved by the communities themselves.

### The Rural Economic Problem

The farm problem once meant the securing of better prices for farm products. But, today it is not a matter of price alone. Since land is no longer free for the settling, the farm problem includes social and eco-

## Brethren Service News...

A letter written April 25, 1942, by Ernest Wampler in Sianfu, Shensi, China, recently arrived in Elgin after a long and delayed trip. This area is now occupied by the Japanese army. It reads in part: "The refugees we saw on this tour were people who had been driven out of their homes because of the breaking of the Yellow River dykes and they are a sturdy, thrifty people; all of the women and girls can spin and weave. Cotton is high now, but next fall when the crop is gathered we can put on a good work program for these people and the cotton will be as cheap as at any time of the year. . . . It is impossible to give money relief. It costs \$150 per month to feed an adult and they come by the thousands."

Dr. and Mrs. Eldon C. Burke have been named to direct the New York relocation hostel, which the Brethren Service Committee operates in Brooklyn. The Burkes were formerly in charge of the Civilian Public Service research center in Philadelphia. They have already moved to New York.

From the relief center at New Windsor, Maryland, comes this report: "When the first bale of garments for Greece was done there was a consecration service. It happened that the loading for the trip to New York was to be done on the 4th of July. On that afternoon Rev. and Mrs. Clarence Heckman, missionaries to Africa, Rev. and Mrs. Harper Will from Chicago and Rev. Earl Flohr with twenty people from Virginia were visiting the center. So, the beginning of foreign shipments of relief materials by the Brethren Service Committee was marked by a consecration service in which Earl Flohr presided, Clarence Heckman read the Scripture and Harper Will gave the address and prayer."

The Brethren Service truck from the relief center at New Windsor recently toured the Southeastern Region and collected 5,333 pounds of clothing. Largest amounts came from the Brownsville church of Middle Maryland (330 lbs.) and the Roanoke, Virginia, depot (500 lbs.)

nomie justice, land tenure and migrant labor, and spiritual community life.

The migrant problem is typical.

Migrant labor tends to spread the social and economic ills of the Southern plantation system to other sections of the United States. Under present conditions in the cotton economy, the addition of one more tractor releases from four to ten tenant families. A careful study has revealed that in 1937, 20,000 tenant families were displaced in Texas alone. Many have wended their way northward where they follow the berries, then the tomatoes and, finally, the beets or the onions. Our government has rendered a useful economic service to some of these widely-

scattered people, but the church has hardly recognized their distress.

These migrant laborers, adrift from the land, should concern us even more than prices and economics. An abundance of cheap seasonal labor is to the interest of the corporation farmer and large-scale operator. But when depression comes, the corporation or plantation-type farm with its very low-priced labor can literally crowd out the family-type farmer, as was done extensively during the middle thirties. It would seem that there should be a relocation service for displaced tenant families.

Recently I met a group of children in their play armed with pistols and masks. Later they explained that they were out to kill. . . . , mentioning people from another state who had moved into the community in search of work. Relocation to be effective must mean not only the finding of jobs. It must provide for orientation into the school, the church and social organizations.

Fellowship, co-operation and goodwill are among the essentials of any service effort if it is to be effective. Amelioration is complete only when it leads on to an abundant life.

Work campers in Mexico dig a drainage ditch to fight malaria. In Florida, Mexico and Puerto Rico, Brethren Service projects contribute to public health





A PROGRAM of increased emphasis on evangelism through education is being launched by interdenominational agencies in America. "The aim of the program is to encourage local Sunday-school teachers to reach persons not now in the church," explains Dr. Harry C. Munro of the International Council. "An additional aim is to secure definite commitment to Christ and church membership on the part of all Sunday-school pupils who are of appropriate age for such self-commitment."

This emphasis is being launched by a National Mission to Christian Teachers which will be conducted in October and November in about thirty different states. There will be three-day meetings for state and sectional workers in religious education with late afternoon and evening meetings for pastors, superintendents, and teachers in church, vacation, and weekday schools.

Following is a partial list of dates and places where these missions will be held. The state meetings listed here will be followed by missions in other centers. Watch your local newspapers for more definite announcements.

|                |                           |
|----------------|---------------------------|
| Oct. 11-13     | .....Columbus, Ohio       |
| Oct. 15-17     | .....Kansas City, Mo.     |
| Oct. 18-20     | .....Charleston, W. Va.   |
| Oct. 22-24     | .....Washington, D. C.    |
| Oct. 22-24     | .....Duluth, Minn.        |
| Oct. 25-27     | .....Mankato, Minn.       |
| Oct. 29-31     | .....Indianapolis, Ind.   |
| Oct. 29-31     | .....Denver, Colo.        |
| Nov. 1-3       | .....East Orange, N. J.   |
| Nov. 1-3       | .....Lincoln, Nebr.       |
| Nov. 8-10      | .....Spokane, Wash.       |
| Nov. 8-10      | .....Des Moines, Iowa     |
| Nov. 8-10      | .....St. Louis, Mo.       |
| Nov. 12-14     | .....Fargo, N. Dak.       |
| Nov. 12-14     | .....Decatur, Ill.        |
| Nov. 12-14     | .....Baltimore, Md.       |
| Nov. 12-14     | .....Seattle, Wash.       |
| Nov. 15-17     | .....Topeka, Kansas       |
| Nov. 15-17     | .....Portland, Ore.       |
| Nov. 19-21     | .....Harrisburg, Pa.      |
| Nov. 19-21     | .....Oklahoma City, Okla. |
| Nov. 19-21     | .....Northern Calif.      |
| Nov. 26-28     | .....Dallas, Texas        |
| Nov. 26—Dec. 1 | .....Los Angeles, Calif.  |
| Nov. 29—Dec. 1 | .....Houston, Texas       |

The mission to teachers is not an end in itself. Rather it is the beginning of a movement which shall serve to lift up the importance of Christian teaching and stress evangelism through the church school.

## And Teaching Them

to observe  
all things whatsoever I have  
commanded you:—and, lo, I  
am with you alway—even  
unto the end of the world:



The test of these missions will be found in what happens in the local church. Brethren superintendents and teachers will do well to co-operate with interdenominational groups in promoting attendance at state meetings and setting up missions to teachers in their home communities. The following paragraph is quoted from the Manual for the National Mission to Teachers. Materials for guidance of conferences such as those suggested may be secured from the General Boards.

"It is the conviction of those who have planned the National Mission to Christian Teachers that the pastor and the officials of the church responsible for the educational program must assume the place of leadership in this work, if the most lasting results are to be obtained. Perhaps no more desirable thing could be accomplished by these missions than to have them result in the pastor, church and church school officers and teachers in each local church meeting in a series of pray-

ing and planning conferences under the leadership of the pastor as they face the opportunities, difficulties, and strategy for the work of educational evangelism. Of course there are many places where it would be advisable for a number of churches representing a community to combine for these meetings, but it is of the greatest importance that pastors and church officials responsible for the educational program shall unite themselves with their teachers in prayer and planning for the greatest efficiency in the whole program of evangelical Christian education. It is suggested, therefore, that every church shall for itself or in union with other churches plan such a fellowship as soon as possible after the conclusion of this mission. It is suggested that pastors and officers responsible for the educational program take the initiative in calling together their church school officers and teachers for a series of conferences meeting perhaps weekly for five weeks."



## World Community Day

On November 3, 1944, all church women are to unite again in a day's study of their responsibility for a just and lasting peace. Last year on November 11, thousands of Christian women met for such a day of study and prayer.

A program, World Community Day, has been prepared on the theme, The Price of Enduring Peace. It has been prepared and is sponsored by the United Council of Church Women.

One copy is being sent free to each of nearly a thousand churches with the October Missiongrams. The missionary committee or the pastor is asked to hand the booklet to the women's work president or to the woman who will enter into the spirit of this challenging program for the community. Extra copies are 10 cents. Order extra copies from General Boards, 22 S. State Street, Elgin, Illinois.

### ADULT DISCUSSION OUTLINE

#### The Church Speaks on Tithing

Sunday, October 15

Scripture: Luke 11:37-42

The Hebrew law required the strict observance of tithing—giving one tenth of all income. Many Christian churches have stressed tithing as a standard of giving. In the past the Church of the Brethren

has not placed much emphasis upon this teaching. This year, however, Annual Conference approved a query in favor of the principle of proportional giving, with the tithe as the suggested minimum.

The Scripture lesson offers a good basis for discussion. Follow this with a consideration of the Annual Conference action on stewardship and the questions for discussion listed below.

#### Questions for Discussion

Is the giving of a tithe a fair standard for everyone? Does the church ruling provide for differences in ability to give?

Would our church have voted in favor of a query asking the church to put itself on record as favoring the tithe?

Should the entire tithe be given to the church—or should part of it be put aside for other worthy causes?

What accounts for our low standing in per capita giving as compared with the giving of other denominations?

#### Elmer R. Baldwin

Continued from page 19

ing in a C.P.S. assignment in Michigan. Many friends join the Baldwins as they maintain their keen interest in the work of Elmer and Ferne for Christ in West Africa.

*Bethany Biblical Seminary.*

## Ferne Strohm Baldwin

ESTHER BEAHM

Of the first three Strohm's who came to America, one was a missionary. Ferne Strohm Baldwin was fol-



lowing in the path of her ancestry when she set forth as a missionary to African soil. Her father, John Strohm, is an elder and her mother, Mary Derrick Strohm, is the daughter of a deacon of the church. At one time her parents pioneered in Falfurrias, Texas.

Ferne was born Sept. 29, 1919. The family was then living on the bank of Paint Creek in Bourbon County, Kansas. The Paint Creek church could be seen from their home. The wee lass started to attend Sunday school at six months. She became an active member of the Verdigris congregation at ten years of age.

It was her ambition to teach school upon graduating from high school, but she found that she was too young. Her parents encouraged her to go to Chicago, where her uncle Fred and Aunt Ethel Strohm lived, in order to attend Bethany Biblical Seminary.

She was always a jolly girl and soon wanted to live more completely in the Bethany atmosphere. She moved into the dormitory. Early in her school year she began earning her own way. It was during that year, 1936, in Bethany that she met Elmer Baldwin.

In March 1938 in the Bethany chapel Ferne and Elmer were married. That fall they went to live at McPherson, Kansas, where her husband attended college.

Many were the hours that she and her husband spent at work in order that they might be prepared for service without a debt. A less joyous spirit might have rebelled but Ferne made the most of her talents. As has been said of her, "She had a remarkable ability to meet every one

## With the Minister . . .

H. L. HARTSOUGH

### What Doth It Profit?

This question is asked by every sincere person in choosing his life's work. A favorable answer to this question encourages us to put everything we have into our chosen task. The above statement includes the ministry. Fortunately the ministry offers no chance to get rich; therefore, we are driven to seek a more substantial and more satisfying type of profit. The ministry carries a compelling appeal to real life. This is true for three reasons: first, the true minister has heard in his soul the unexpressed cry for help of a confused people. Second, he has in his soul an unquenchable love for folks. Third, he has the answer for their needs.

The minister is often discouraged by his inefficiency but he knows "there is none other Name." With civilization tottering on uncertain foundations it is evident that men need this Name. The minister is not wavering in his convictions but passionately praying for help to get his message across. The ears of men are confused by the rasping and conflicting claims. The minister must penetrate this confusion by a word of clear warning. The heart of the world is crushed by sorrows and bitterness. The minister approaches to pour into these wounds balm of genuine sympathy and to offer a permanent remedy.

The minister is often bowed down in sorrow because of the partial, ineffective and inadequate presentation of his message but deep down in the life of every true preacher there is a surety of purpose that sustains his soul. It profits very much. The minister has transformed lives for His profit. This challenge was enough to send Jesus Christ to the cross. May God keep us from faltering.



as her friend and to retain that friendship."

In the fall of 1941 the Baldwins again entered Bethany where they became more and more interested in the mission field. It was not a surprise to their friends when in 1944 they hurriedly made the final arrangements to sail for Africa.

As they were packing in this year of uncertainty one had a feeling that Ferne had the Christian grace to meet the trials which were likely to beset them. One day they felt sure of sailing but the next day showed signs of a blocked path, and thus it continued for several months. Through it all she met bravely the needs of the present day.

She is willing to teach, help improve sanitary conditions, use a typewriter, or to do any other task so that she may be filling the call for laborers to the best of her ability. The best wishes of her many friends are ever with her as they wait for news of her work in Northern Nigeria, West Africa.

Chicago, Ill.

## Correspondence . . .

### The \$100,000 Pension Supplemental Benefit Fund

To the Huntingdon Conference was presented a query calling for a Pension Supplemental Benefit Fund as follows:

We, the Ministerial Board of the First Church of the Brethren, Dayton, Ohio, petition Annual Conference, through the district conference of Southern Ohio, to appoint a committee to study the needs for raising a reserve pension fund of at least \$100,000 to strengthen the present pension plan as it is now constituted. Almost all of the major denominations have raised large sums of money for their pension plans so as to put them on a sound financial basis. Said committee, if the evidence so justifies, is to be clothed with power to act and prepare plans for the raising of a reserve fund for the above stated purpose.

Norman B. Wine, Elder; Herman B. Shellabarger, Clerk.

Passed to Annual Conference.

Answer: Request granted. The Pension Board is to be the committee.

The pension board, composed of members of the General Ministerial and General Mission Boards, decided that the decision of Conference should be put into action without delay. To raise such a substantial fund involves plans which are as follows:

1. October 22, 1944, is named as Pension Offering Day. This will enable every congregation to make a special feature of this matter, to lift an offering, and do what is necessary to acquaint all members with the need.

2. April 30, 1947, is proposed as the time for completing the raising

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**The Brother.** A novel of James, the Brother of Christ. Dorothy Clarke Wilson. Westminster Press, 1944. 325 pages. \$2.50.

Several chapters from Dorothy Clarke Wilson's new novel appeared not long ago as a serial in *Our Young People*. The complete story covers a period of almost twenty years when James was in quite close association with his brother Jesus. From a small boy's early admiration for an older brother who is a splendid companion, James' feeling for Jesus gradually turns to antagonism as Jesus' ministry begins. James, having been trained as a Pharisee, looks for a Messiah who will deliver the Jews from the oppression of the hated Romans and who will strictly follow the minute details of the law. He cannot understand Jesus' interest in people of all sorts, his association with sinners, his breaking of the Sabbath, or his attitude toward their oppressors. This antagonism develops into open conflict as James joins with those who are plotting to trap Jesus. But the climactic events of Jesus' death and resurrection, the transformation in the lives of those who followed him, and the heart-searching which James could not avoid finally brought him back to One who was not only his brother but the brother and servant of all.

Brethren readers, young and old, who have profited by reading Mrs. Wilson's stories and taking part in her plays will not be disappointed in this more ambitious undertaking. *The Brother* presents Jesus as far more than a miracle worker. Emphasis is placed upon the practical effectiveness of his teaching. Al-

though the book will be read primarily as an entertaining and informing story, many brief selections are especially appropriate for use in worship services. No church library should be without this latest novel of New Testament times.—Kenneth Morse.

### Received Recently

The appearance of a book title under *Received Recently* merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

**Keeping Your Church Informed.** W. Austin Brodie. 121 pages. \$1.50.

**In the Minister's Workshop.** Halford E. Luccock. 240 pages. \$2.00.

**Science, Religion, and the Future.** C. E. Raven. 125 pages. \$2.00.

**Daily Life in Bible Times.** Albert Bailey. 328 pages. \$3.00.

**Angus and the Ducks** (juvenile). Marjorie Flack. \$1.00.

**The Christian Way in a Modern World.** W. Norman Pittenger. 186 pages. \$2.50.

**Sammy Morris.** Stephen Merritt and T. C. Reade. 30 pages. Paper, 15c.

**Youth Looks at Liquor.** Baptist Sunday School Board. 51 pages. Paper, 30c.

**The Junior Worker's Hand Book.** Mrs. Jessie T. Williams. 252 pages. \$1.00.

**Songs for Children.** J. H. and W. H. Ruebush. Paper, 15c.

**God and the Day's Work.** Robert L. Calhoun. 74 pages. 75c.

**To Glorify God.** Campbell, Nichols, Alter. 63 pages. 75c.

**One God—One World.** Clarence Tucker Craig. 72 pages. 75c.

of the \$100,000. Many church leaders feel that congregations should do all possible within the next year to fulfill their responsibility. Many congregations may be able to complete their part within a year. However, other congregations with heavy programs will require more time. To report completion of the fund to the 1947 Annual Conference is the hope.

3. A general goal of \$1.00 per recorded member is proposed. The Conference query calls for a fund of at least \$100,000. Some congregations burdened by a building debt or in mountain territory may not reach the \$1.00 per capita figure. It is hoped many congregations will exceed this sum. District meetings

held in August and September are reporting goals, some of them larger than \$1.00 per member for the entire district.

4. It is desired that men's work on a national, district, and local level give all possible aid in the raising of this money. Obviously the minister may feel some hesitancy in assuming full leadership for a fund raised especially for the benefit of the ministry. It is, therefore, in place for lay organizations, especially men's work, to take an active part in leading the church in this matter.

5. A record of giving to the Pension Supplemental Benefit Fund will be maintained at Elgin and reported through the Gospel Messenger. Con-



## Readers Write

This column endeavors to allow freedom of individual expression. Opinions expressed here are not necessarily in accord with those held by the editors.—Ed.

I don't think baptism is preached enough from the pulpit or written about enough in the Messenger. Jesus said, "Believe, be baptized, and ye shall be saved."

God bless your work and that of all God's true servants is my prayer. I enclose \$10 for lepers.—Mrs. James Roach, Philadelphia, Pa.

\* \* \* \*

Have just read your Aug. 19 G. M. editorial, Was Time Magazine Right? I think you have found and admirably used a possible stimulus to further creative action. Faith without works is truly dead. Already I have heard some "glowing" by persons who had no part in the heifer program—but merely were members of the church which conceived it. Real commendation to persons who raised and gave the heifers and who planned the program, and to F.S.A., which loaned P.R. farmers the money to pay transportation of heifers.

I'm hoping more "good works" from more people will develop from the stimulus offered by your article. It's very compelling to one reader at least.—An Interested Reader, name withheld by request.

\* \* \* \*

As a subscriber to Time I of course read the heifer article which was reprinted in the Messenger of Aug. 19 and which you editorialized on. . . . I have watched Time for many years try to wrap people up with a few words. Their religious editor, I thought, was buffaloed on this one. He couldn't be as cute as usual, and to me that was the highest compliment he could have paid the Brethren.—Wilbur Dunbar, Powellville, Md.

\* \* \* \*

Just to say I think the Messenger is a capital paper.—I. S. Long, Baltimore, Md.

Contributions to this pension fund are separate and in no way a part of either the Conference or Brethren Service budgets.

6. While the burden of raising the money obviously will rest on the congregations, there is need for gifts from individuals in addition to what they may give in the normal congregational way. Already, interested individuals are sending their checks. Contributions should be designated for Supplemental Benefit Pension Fund and sent to General Mission Board, 22 S. State Street, Elgin, Ill.

**Note:** Next week's Messenger will give answers to questions which are being raised in connection with this supplemental benefit pension fund.—H. Spenser Minnich.

I think the Messenger is getting better every week; becoming stronger in emphasizing Brethren ideals. I am so thankful for the increased space given to Brethren Service and mission articles.—Mrs. Clarence R. Cripe.

\* \* \* \*

What are you doing with the commandments of Jesus? . . . The Word of God will be your judge in that great day. Beware!—H. U. Christner, Redlands, Calif.

### My Christian Experience

I am in the 85th year of my Christian experience and in all the years I have never found any reason to take part in any church division.

Certain groups became dissatisfied and withdrew, some to the right and some to the left, and in them all I kept my mouth shut and followed the good old way and did not throw stones at others.

As long as God, Christ, and the Holy Spirit are alive I am determined to stick to my old-time religion to the end, to the last man.

The idea of a minister in the pulpit saying, "If the Bible is true!" Brethren, that is enough to kill and destroy any group of church people. The Bible is true and I believe it with my whole being. Take away our faith and what have we?

Jesus said, "When I come shall I find faith on earth?" Brethren, I am ready to depart and be with the Lord, regretting to see the little faith in our church people, all people more or less. I just cannot believe that the eternal powers above are prompting them. . . .

I never joined any group that withdrew, but what has become of my church? Where do I come in in this modern-age church program that allows so much liberality? Will you please locate me?—Ezra Lutz, Lena, Ill.

### Appreciation Meeting

Dr. and Mrs. D. W. Kurtz were honored with an appreciation program and social on August 11 by the La Verne church under the leadership of a committee appointed by the ministerial committee of the congregation. Bro. Edgar Rothrock, a former pastor, was in charge of the program of the evening. A music program arranged by David Young, minister of music, was rendered and short talks were given by representatives of the different departments of the church, a neighbor of the Kurtzes and a minister friend of Pomona, each speaking of special contributions made to the church and community in general by Dr. and Mrs. Kurtz.

Bro. J. W. Lear, regional director for the Pacific Coast area, who has known Dr. Kurtz since 1910, spoke of his contributions to Annual Conferences, mentioned his thirteen years administrative work at McPherson College, and five years as president of Bethany Biblical Seminary.

A group of nine members of the Long Beach, Calif., church were present and participated in the appreciation program. The Philadelphia church, where Dr. Kurtz began his pastoral work, was represented by letter. Dr. F. M. Shirk of La Verne told of Dr. Kurtz's work as the conductor of a tourist party to Palestine some years ago. His lectures at La Verne College the past several years were cited, also his part in the National Preaching Mission.

Bro. Rothrock presented the honorees with a book consisting of more than one hundred appreciation letters from fellow workers from all over the United States; it had a genuine leather cover tooled by a friend. This book was compiled by W. La Mar Bollinger, assistant pastor.

Dr. C. Ernest Davis, elder in charge of the La Verne congregation, presented Dr. and Mrs. Kurtz with a chair to use in their home. Dr. and Mrs. Kurtz both responded most sincerely.

They are continuing to live in La Verne, having moved from the parsonage several weeks ago. Dr. Kurtz plans to do some writing and other things which he did not have time for while in active pastoral or school administrative work. He closed his pastoral work with the La Verne church early this month.—Grace Hileman Miller, La Verne, Calif.

### Summer Assembly, District of Washington

Summer assembly was sponsored this year by the Yakima Valley churches, and was held in the Swauk Creek recreational area near Liberty, Wash. This was a splendid location, with a log lodge, huge fireplaces, community kitchens, and excellent tenting spots, all set in a magnificent open forest of pine and tamarack. M. G. Blickenstaff, pastor at Yakima, was camp manager.

Two hundred fifty-seven were registered for this family camp, the largest we have had for several years. A very large proportion of the campers were young people and young adults. Of course the adults, intermediates and children were well represented.

Assembly was privileged to have Miss Hazel Rothrock and Paul Weaver, missionaries on furlough from China and Africa, on the grounds. Their classes, addresses,



exhibits, and personalities made a deep impression. Other leaders were: Dr. C. E. Davis, president of La Verne College; Rev. Wood, Methodist minister representing the State Council of Churches; Ora Huston, our B.S.C. director in the Northwest; and Mrs. Betty Brandt Baker, Pacific Coast region representative on the National Youth Cabinet.

Owing to the separation of the district meeting from this summer assembly, we had a much freer program and the results were gratifying. The spiritual note was high indeed. There was considerable serious thinking carried out by young and old alike. At the conclusion of the Sunday address by Hazel Rothrock, a young sister accepted Christ as her personal Savior.—A. H. Holderreed, Writing Clerk.

### **A Letter From the Representative Meeting and the Representative Committee of the Philadelphia Yearly Meetings**

#### **To the Members of the Religious Society of Friends**

Since this letter corresponds somewhat in significance and content to our Conference Resolutions we have felt it appropriate to call it to the attention of Brethren.—Ed.

As we have considered anew our historic peace testimony and its significance in a world at war, we have desired to share with Friends everywhere our heart-searchings and our deep convictions on this inescapable subject.

We have felt that, inherent in any forceful expression of our belief in the divine law of love, there must be a deep and concerned repentance for our present weakness as individuals and as a Society. As Friends, we have an ancient and clear-cut peace testimony contained in our respective Disciplines, but it is the cumulative mass of individual decisions that determines our real peace testimony and strengthens or weakens our corporate witness. Some, under deep conviction, despairing of any peaceful solution to the present crisis, have temporarily abandoned their resistance to the way of violence. Too many of us have preached peace and failed to remove the seeds of war in our own lives.

In deep humility and exercise of spirit we reaffirm our faith that war is a denial of Christianity and we feel that each of us should consider with the greatest care the following questions:

Has my life as a citizen shown evidence of my sincere devotion to peace? Have I made my decision not only in the light of my own concerns but also with careful thought as to their effect on our Society and community? Am I a loyal, concerned, active member of my meet-



**A New Church Is Born**

Much has been said about the failure of the Church of the Brethren to add to her number in a striking numerical fashion last year. We, therefore, take pleasure in printing the letter below which indicates that a new church is coming into being in our brotherhood and that its members meet to worship even though no church building is yet available. No doubt there are other new groups similarly developing.—Ed.

Above is a picture taken on May 14, 1944, of the group in attendance at our Mother's Day services at the home of Louis Shirky, where the York Center Church of the Brethren, Elmhurst, Ill., is holding services until a church building can be erected.

There are forty-eight persons in this picture and that number has been our average attendance since the beginning in the middle of December 1943. The nursery and the Sunday-school classes are being held in various near-by homes.

Our pastor, T. Wayne Rieman, stands just in front of the brick chimney. Mrs. Rieman is the first woman standing to his left. We feel that this is a fine start for a new congregation.—Mrs. E. R. Zimmerman, Lombard, Ill.

ing? Am I doing my share in preparing my meeting for the possibilities of new life inherent in the return of our young men and women?

Dear Friends, must we not all feel that this is an hour of testing which demands the best that we can give? The vast sufferings of the world are calling us to offer ourselves unstintingly in service. The wrongs and agonies wrought by war are crying out with compelling urgency for us to dedicate ourselves to the creation of an abiding peace of justice and brotherhood. But in these, as in other cases, our service, our plans, our enterprises will fail if the spirit fails.

It may be that the greatest thing any of us can contribute to the world today is the spirit we manifest in every word and deed. Shall we not together seek to increase the spiritual power of our Society of Friends by renewed individual faithfulness? Shall we not also join one another in striving to add to the forces of good which shall conquer the forces of evil that the war is generating? Shall we not try to let our loving-kindness shine more clearly and pray for more of that spirit of "everlasting love unfeigned" which is determined to "outlive all wrath and contention" and "to weary out . . . all cruelty"? Shall we not make our hearts the meeting place of human suffering and the divine compassion and in the life of the spirit become dedicated followers of the Prince of Peace?

"Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all."

### **Golden Wedding Anniversary**

On July 19, 1944, Elder and Sister Walter E. Cocklin celebrated their fiftieth wedding anniversary at their home in Mechanicsburg, Pa.

Elder Cocklin is the son of the late John K. and Amanda J. Cocklin of York County; Mrs. Cocklin is the daughter of the late Levi S. and Fannie B. Mohler of York County. They were married July 19, 1894, at the home of Elder Daniel Landis.

They resided in York County until 1917, when they moved to their present home. For the last twenty-seven years Bro. Cocklin has managed a branch factory of the Blough Manufacturing Company at Mount Holly Springs.

Bro. Cocklin has been active in the ministry of the church for thirty years.

They have five children: Mrs. Ray S. Shank, Mechanicsburg; Mrs. Orie Grove, Hershey; Robert L., Newville; Mrs. Frank Britton, Mechanicsburg; Mrs. Frank Cave, Palmyra. There are also twelve grandchildren and one great-grandchild.—Ray S. Shank, Mechanicsburg, Pa.

### **Matrimonial . . .**

**Bullock-Maust.**—Glenn L. Bullock of Fort Jackson, S. C., and Mary Jean Maust of Cando, N. Dak., in the Zion church, Aug. 9, 1944, by the undersigned.—J. Wilburn Lewallen, Chicago, Ill.

**Corbin-Stroop.**—Garland Durant Corbin of Timberville, Va., and Margaret Frances Stroop of New Market, Va., by the undersigned, at his home, Aug. 23, 1944.—Samuel D. Lindsay, Timberville, Va.

**Erbaugh-Filbrun.**—Roscoe Erbaugh and Miriam Filbrun, both of Dayton, Ohio, in the Bear Creek church, June 18, 1944, by Paul J. Wright.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Gilbert-Manning.**—Lewis Gilbert and Edna Manning, both of Dayton, Ohio, in the Bear Creek parsonage, Dec. 15, 1943, by Paul J. Wright.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Lentz-Mikesell.**—Everett Eugene Lentz and Edna Arnetta Mikesell, both of Dayton, Ohio, in the Bear Creek church, Feb.



19, 1944, by Paul J. Wright.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Koons-Rotz.**—Chester Glenn Koons of Hagerstown, Md., and Lorraine Elizabeth Rotz of Chambersburg, Pa., Sept. 1, by the undersigned, in his home.—C. E. Grapes, Chambersburg, Pa.

**Malin-Heyer.**—Harold Malin and Harriett Heyer, both of Colorado Springs, Colo., July 25, 1944, by the undersigned.—Lee Kendall, Colorado Springs, Colo.

**Noe-Weaver.**—Sgt. Earl T. Noe and Doris Weaver, both of Grand Junction, Colo., July 23, 1944, in the First Methodist church, by the undersigned.—E. F. Weaver, Grand Junction, Colo.

**Ogg-Burkholder.**—Pfc. Carl Ogg and Dorothy Burkholder, both of the Root River church, Preston, Minn., in the parsonage, June 23, 1944, by the undersigned.—James Ford, Preston, Minn.

**Roberts-Wertz.**—Franklin T. Roberts of York, Pa., and Helen M. Wertz of Manchester, Pa., Aug. 26, 1944, by the undersigned in his home.—M. A. Jacobs, York, Pa.

**Rulla-Kindig.**—Earl Rulla of Beatrice, Nebr., and Arlene Kindig of Holmesville, Nebr., June 18, 1944, in the Lincoln church, by the undersigned.—J. F. Baldwin, Lincoln, Nebr.

**Smith-Gibson.**—Lowell Smith of Brookville, Ohio, and Beulah Olivia Gibson of Dayton, Ohio, in the Bear Creek church, March 19, 1944, by Paul J. Wright.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Steelman-Heindel.**—John M. Steelman of Linwood, N. J., and Sara E. Heindel of York, Pa., April 23, 1944, by the undersigned, in the Madison Avenue church, York, Pa.—M. A. Jacobs, York, Pa.

**Stockwell-Ries.**—Sl/c Jay Dean Stockwell of Cucamonga, Calif., and Helen June Ries of San Bernardino, Calif., in the San Bernardino church, by the undersigned, July 23, 1944.—Arthur M. Baldwin, San Bernardino, Calif.

**Yingling-Myers.**—Luther Howard Yingling of Waynesboro, Pa., and Dorothy Louise Myers of York, Pa., June 12, 1944, by the undersigned in the Madison Avenue church, York, Pa.—M. A. Jacobs, York, Pa.

## Fallen Asleep . . .

**Albright.** Elmira Geiman, wife of the late Adam Albright, died at the home of her granddaughter near Lineboro, Md. Sister Albright was born Feb. 11, 1857, and died July 6, 1944. She was a loyal member of the Upper Codorus congregation for many years. She is survived by one daughter, six grandchildren and eight great-grandchildren. Funeral services were in charge of Brethren N. S. Sellers and G. M. Reeser at the Black Rock church. She was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Anderson.** Josephine, was born May 18, 1860, and died Aug. 8, 1944. She joined the Church of the Brethren in her early teens and lived that faith until the end. Her sunny smile and helpful life will long be remembered. She was anointed three years ago by Brethren Newton Peters and G. W. Bowman, Jr. She is survived by her husband, J. H. Anderson, five children, twenty-five grandchildren and twenty-six great-grandchildren. Funeral services were conducted at the Brick church by the pastor, Bro. G. W. Bowman, Jr., assisted by Brethren J. B. Peters and Z. E. Mitchell. Burial was in the church cemetery.—Ella Sink, Rocky Mount, Va.

**Baker.** Emma E. Martz, was born near Boonsboro, Md., and spent her entire life in that vicinity. She died at her home on Aug. 6, 1944. She was a very patient sufferer during those weeks which preceded her death. She was a faithful member of the Manor Church of the Brethren for about fifty years. On Dec. 4, 1943, her husband, Bro. Daniel L. Baker, died, and since then she had made her home with her daughter. Surviving are four daughters, four sons, two sisters, a half brother, twenty-nine grandchildren and four

great-grandchildren. Funeral services were held at the Benevola United Brethren church by Bro. Rowland Reichard, assisted by Rev. Frank L. Stine, pastor of that church. Interment was made in the Benevola cemetery.—Naomi H. Coffman, Fairplay, Md.

**Beanblossom.** Elizabeth, daughter of Alexander and Sarah Holsinger, was born Jan. 15, 1864, at Forrester, Ill., and died at the age of eighty years. She moved to Nebraska with her parents in 1873. She was married to David Beanblossom on Sept. 24, 1881. To this union there were born four children, two of whom died in infancy. She was left a widow in 1891. In 1892 she was married to Martin Beanblossom, who died in July, 1943. To this union there were born four children, one of whom died in infancy. She and her husband came to Burr Oak, Kansas, in 1918, which had since been her home. Mrs. Beanblossom united with the Church of the Brethren when quite young and lived a good and faithful Christian life. Surviving her are four brothers, five children, seventeen grandchildren and eleven great-grandchildren. Funeral services were held in the Burr Oak church, conducted by Bro. S. E. Thompson of Burr Oak.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**Brown.** Samuel M., was born April 8, 1877, and died Aug. 9, 1944, at the home of his son near Bethel. He was the son of the late John and Rebecca Miller Brown. His wife preceded him in death eight years ago. He is survived by one son and a brother. Funeral services were held in the Merkey church and interment was in the adjoining cemetery. Elders Ira D. Gibbel, J. P. Merkey and George Snyder were in charge.—Viola M. Ziegler, Bethel, Pa.

**Fidler.** Wilbert Olander, was born at Fredericktown, Ohio, on May 26, 1863. At the age of twenty-three he left the state of his birth and came west to Des Moines, Iowa. He was united in marriage to Lucy Ann Wilson on Feb. 2, 1888. To this union seven children were born, two of whom have preceded him in death. In 1925 he came with his family to the Grand Valley of Colorado and had continued to make his home in and near Grand Junction since that time. Soon after coming to the valley he united with the Church of the Brethren and rendered faithful service in the First Grand Valley church. On August 11 he died at his home in Grand Junction. He is survived by his wife, three daughters and two sons. Funeral services were conducted by the writer at the Kinsey funeral home. Burial was in the Municipal cemetery near Grand Junction.—E. F. Weaver, Grand Junction, Colo.

**Jones.** John Joseph, son of Nickolas and Ethel Jones, was born in Rochester, Pa., March 23, 1902, and died Aug. 26, 1944. On Dec. 23, 1924, he was united in marriage to Agnes Roth. He was a faithful member of the church and an active trustee. He leaves his wife, mother, three half sisters and one half brother. One half brother preceded him in death. He will be missed in the church and in his community life. Services were held in the Corther funeral chapel, Redlands, Calif., by the undersigned.—Arthur M. Baldwin, San Bernardino, Calif.

**Leib.** Walter E., the son of Abraham W. and Maria Lehman Leib, was born in Morgan County, Mo., Jan. 6, 1881, and died suddenly at his home near Empire, Calif., on April 1, 1944. He came to California in 1902 and settled at Winters in 1905. In 1920 he came to Empire and developed a ranch and peach orchard. At the age of eighteen years he united with the Church of the Brethren. In 1924 he was elected to the deacon's office, and at the time of his death was serving as a trustee of the Empire church. He married Inez Heisel of Empire, on March 9, 1922, in a ceremony performed by Eld. David Bowman. He is survived by his wife and two children. An infant daughter preceded him in death. Funeral services were conducted by his pastor, Bro. G. O. Stutsman, at the Sovern funeral home in Modesto. Inter-

ment was in the Modesto cemetery.—C. Ernest Davis, La Verne, Calif.

**Lovegrove.** James H., son of David and Sarah Lovegrove, was born near Jonesboro, Tenn., Aug. 24, 1870, and died July 2, 1944, in a hospital at Sault Ste. Marie, Mich., following an operation. On Aug. 14, 1896, he was united in marriage to Jessie Pearl Moore, who died April 20, 1942. To them were born eight sons and three daughters. Surviving are nine children, fourteen grandchildren, and two sisters. Bro. Lovegrove had been a member of the Brethren Church since a young man. Funeral services were held at the home of his son and at the Ozark church by Eld. John L. Van Meter, assisted by Bro. Paul Lovegrove. Interment was in the Ozark cemetery.—Mrs. John L. Van Meter, Ozark, Mich.

**Miller.** Nancy Ellen, daughter of Isaac R. and Catherine Miller, was born near Versailles, Ohio, May 10, 1886, and died at her home in Greenville, Ohio, Aug. 15, 1944. She leaves an aged invalid mother, for whom she has cared very patiently for the past few years, two sisters and four brothers. Her father and one sister preceded her in death. She united with the Church of the Brethren while attending college at Mount Morris. Besides her work in Mt. Morris College she took work at Bethany Biblical Seminary, and later took nurses' training at the Bethany Hospital. She rendered very faithful services as a nurse in the community until her parents needed her care. In 1916 she with her parents moved to Greenville. Ella was a most devoted church worker, giving excellent services in both the young people's group and in the primary department of the Sunday school. Funeral services were conducted in the Greenville church by her pastor, Bro. G. L. Wine.—Elizabeth Baker Wampler, Greenville, Ohio.

**Ramsey.** Sarah Elizabeth, daughter of Jonathan and Elizabeth Custer, was born May 4, 1868, at Hollowtown, Ohio, and died July 6, 1944, at the St. Elizabeth hospital in Dayton, Ohio. She was united in marriage to John A. Ramsey on Jan. 2, 1902. To them were born three children. She became a member of the Church of the Brethren in the teens and was a faithful and loyal servant of her Master, never failing to attend services as long as her health permitted. Funeral services were conducted at New Market, Ohio, by Bro. C. H. Petry. Burial was in the adjoining cemetery.—Mrs. C. H. Petry, Dayton, Ohio.

**Roberts.** Catherine Ann Fry, was born near Lowell, Mich., Nov. 28, 1872, and died July 21, 1944. She was married to Joseph Roberts on Dec. 12, 1908. To this union was born a son with whom they resided at the time of her death. For a time they lived at Pretty Prairie, and then on a farm near Shipshewana, Ind., where they resided for several years. She was a faithful member of the Church of the Brethren, always interested in the affairs of the family and others. She leaves her husband, the son, two grandchildren, and two sisters. One sister preceded her in death. Funeral services were conducted by the writer at the Florence church.—George S. Sherck, Constantine, Mich.

**Thompson.** Eliza, daughter of Ari and Deborah Sutton, was born in Montgomery County, Ind., Sept. 30, 1856, and died in Union City, Ind., on Aug. 23, 1944. She was married to Frederick Thompson in March 1875. They had five children, four of whom are living. For more than fifty years, Sister Thompson served her Lord. He sat in the sanctuary was seldom vacant. Funeral services by the writer in the Union City church.—D. G. Berkebile, Union City, Ind.

**Vaniman.** Harvey J., native of Virden, Ill., died June 14, 1944, after several months of failing health. He came to California forty years ago and after living at Pomona six years came to La Verne, where he resided until his death. He was



a long-time member of the Church of the Brethren and was an active worker, serving as Sunday-school superintendent several years. He was a charter member of the Pomona church but transferred his membership after moving to La Verne. He is survived by his wife, Ida Neher Vaniman, two sons, two daughters, one brother, two sisters and six grandchildren. Funeral services were held at the La Verne church with Brethren John H. Price of Hemet and J. A. Smeltzer of La Verne officiating. Interment was made in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

**Wiles, Ethel May**, daughter of John Henry and Christian Martin Keller, was born Dec. 19, 1882, near Anderson, Ind. She was the third child in a family of seven children. Her childhood and youth was spent in Indiana. She united with the Church of the Brethren at the age of sixteen, becoming a member of the Lower Fall Creek congregation. She was united in marriage to Frank Wiles on March 4, 1909. To this union were born four children, one of whom died in infancy. A number of years ago she placed her membership in the Bear Creek church and was a faithful member until her death on June 18, 1944. She was a willing worker and did what she could to promote the interests of the church. Funeral services were held by Bro. Paul Wright, assisted by Bro. Parker Filbrun. Burial was in the Bear Creek cemetery.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

## Church News . . .

### California

**Glendora.**—Since the last report we have received three new members by baptism, two by letter, have granted five letters and dedicated three babies. We sent the pastor and wife, Brother and Sister G. K. Walker, as delegates to the Annual Conference. Dr. Tinkle and wife of La Verne College had charge of our services during their absence. Our Conference Offering was \$135. Our church co-operated in the daily vacation Bible school of our town; we furnished one teacher and contributed \$34 toward the expenses of the school. The women's group have made 158 garments for Greek relief and have given \$70 to the Studebaker memorial fund, \$50 to Bethany Seminary and \$48 to the Red Cross. Mrs. G. K. Walker is the director of women's work for the coming year. The men's group have had the church and other buildings painted and the junior department room redecorated. Our pastor continues the interesting studies in the Great Doctrines of the Bible at the prayer service and Bible study hour. Thirty-four of our young men are in service and these are remembered regularly by the pastor. A number of our families have moved to other localities and several new ones have moved into our congregation.—Louise Brubaker, Glendora, Calif., Aug. 25.

### Canada

**Irricana, First.**—Bro. Robert Byrd and wife of West Virginia are now residing in Irricana. Bro. Byrd is pastor of the first and second Irricana churches. Besides the regular Sunday morning services a youth fellowship program is conducted each Sunday evening. On Aug. 27 the youth fellowship met for recreation and their evening program in Rocky Coulee. Bro. Byrd was ordained an elder when the regional representative, Bro. Grant McGuire, came to Alberta. The district meeting was held at the First Irricana church July 18-21; the theme, which proved practical and inspiring, was Fellowship. The young people's camp was held at Arrowwood. A well-attended daily vacation Bible school was held early in August—the first school in several years at our church.—Mrs. A. P. Lepper, Irricana, Alta., Canada, Sept. 4.

### Illinois

**Panther Creek.**—The church met in council on Aug. 3 with Elder J. E. Small presiding. Officers were elected for the coming year; Bro. Small was re-elected elder. There has been one baptism since our last report. Four of our members attended the district conference held at Woodland on Aug. 26-28. Sister Ann Smucker gave a very interesting report of the conference on Sept. 3. Our fall love feast will be held on Sunday, Oct. 29, with an all-day meeting; the evening services begin at 7:30. At present our aid group is sewing for Greek relief. Members of the Oak Grove congregation will present the play, *They Call It Freedom*, on Sept. 10.—Elsie Noffsinger, El Paso, Ill., Sept. 4.

### Indiana

**Burnettsville.**—The church met in quarterly council on Aug. 24. Bro. T. A. Shively was re-elected elder and Bro. Paul Thompson pastor. Our pastor, who has been living at Burnettsville this summer, is returning to Chicago to finish his course at Bethany Seminary. We had a fellowship dinner in the church basement on Aug. 27. One of the Sunday-school girls was baptized on Aug. 20. Our love feast will be held on Nov. 4 at 7:30 p. m.—Martha Reiff Tobias, Burnettsville, Ind., Sept. 2.

**Fort Wayne.**—June 18 was music night, arranged by the music director, David Ives, of the Ft. Wayne Bible Institute. Children's day was observed by showing the picture, *Children of Many Lands*. We met in council on July 12 with Elder A. F. Morris presiding. Seventy-five dollars was appropriated as a gift to the Walnut church. A goodly number of our people were in attendance at district conference held at Camp Mack. Some of our juniors and intermediates attended camp at Camp Mack. Our vacation Bible school was in session July 3-14. Special Sunday evening services conducted by various groups of our church have been held during July and August. Our ladies have been sewing for relief; they canned ninety-nine quarts of peaches for relief, and baked cookies for Camp Wellston, Mich. The redecorated walls of our auditorium add much to its appearance. A full set of velour curtains for our annex was presented as a memorial. The Plus Ultra class gave the play, *An Old Fashioned Mother*. Bro. Arlo Gump has been giving a course of talks to the young people. Four letters of membership have been granted since our last writing. We are looking forward to our revival meeting, beginning with rally day Oct. 1. Bro. Chas. D. Bonsack is the evangelist.—Mrs. Earl Rutledge, Ft. Wayne, Ind., Sept. 3.

**Lower Deer Creek.**—On July 9 we had our annual birthday dinner, a fine day of fellowship. The offering of \$335 was placed in our basement building fund, making a total of \$1,212.50 in the fund at present. Our pastor, Bro. Clarence Sink, and Sister Sink spent a week in July at Camp Mack, where Rev. Sink acted as dean of the intermediate boys. At our Aug. 3 council meeting we elected Sunday-school officers. We again drew names of twelve member families nearest the church for our janitors for another year. Our ladies' aid made 120 garments for Greek relief. The service boys' Christmas gift committee of the aid is now busy securing gifts to mail to thirty boys in service.—Mrs. Owen Cripe and Mrs. Ralph Replogle, Camden, Ind., Sept. 6.

**New Hope.**—The church met in quarterly council Aug. 25, with Bro. J. Andrew Miller presiding. Sunday-school and church officers were chosen for the following year. On Aug. 27 Brother and Sister Don Frederick ended a three-month pastorate. Their short stay was beneficial in a social and spiritual way. On Sept. 3 Bro. Root and family and Bro. Jerry Barnhart and wife worshiped with us. Bro. Root brought two good sermons. Our communion will be held on Nov. 25.—Mrs. J. M. Kaylor, Crothersville, Ind., Sept. 4.

### Iowa

**Fairview.**—One member has been received by baptism and four await the rite. Brother and Sister Richard Burger began serving as our summer pastors on June 18. Bro. Frank Crumpacker spent the first week in July visiting among us. Two evenings were given to showing pictures of his work in China and six sermons were preached. Much good was done by his work among us. We began holding services in our new church basement on July 2; this is much better than using a dwelling, although we were very grateful for the use of the house for six months. The young people and intermediates took charge of our evening services two evenings the first part of August. Several intermediates and one young man attended camp along with our summer pastor and wife. On Aug. 6 Bro. M. A. Whisler preached for us in the morning. The men of our church cut and threshed about fifty acres of timothy on the shares, donating the proceeds to the building fund. Our elder, Bro. Ogden, rode the binder most of the time although he is in his eighty-third year. The men also have about sixty acres of corn to harvest; the proceeds from their half will be placed in our building fund. The women are very busy also raising funds to help out. Our dedication day will be Oct. 1. Our speaker will be from Chicago. Our summer pastor and wife will return to Bethany on September 1. Bro. Ernest Wampler will be with us Sept. 3, after which we hope to secure a permanent pastor.—Mrs. Ola Tarrence, Udell, Iowa, Aug. 28.

### Kansas

**Conway Springs.**—A union vacation Bible school was held May 22—June 2 at the Presbyterian church; the school closed with a program on June 4. The parsonage was painted in June. Gail Stauffer, who was home on furlough in June, gave a report of his work in the medical corps. One of our young men is a prisoner of war in Germany. Bro. Charles Dumond, Jr. preached for us on July 9. On Aug. 20 the business meeting was held after a dinner in the church basement. We elected church and Sunday-school officers. Since Bro. L. Avery Fleming, who has been elder, is moving to McPherson, we elected Bro. Harvey Hostetler, who is coming to Wichita, elder. Roy Frantz and Kenneth Beal were elected deacons and will be installed at a later date. Our attendance at Sunday school and church is not as good as it should be.—Amos O. Brubaker, Conway Springs, Kansas, Aug. 25.

### Maryland

**Locust Grove.**—On Aug. 6 a week's series of meetings, conducted by Bro. Clyde Morningstar, closed. Six were baptized. Since then Bro. Morningstar has been back to preach one Sunday morning. Our ladies' aid met in the home of Sister Mamie Garver on Aug. 9. Our Sunday-school treat was held on Aug. 17. Elder William Kinsey gave a talk to the school. Our church selected five delegates to the regional conference at Hagerstown.—Mrs. B. R. Purdum, Mt. Airy, Md., Aug. 28.

**Longmeadow.**—Our Conference Offering amounted to \$352.84. Bro. Cyrus Strite brought a very interesting report about Conference on June 18. Several of our young people attended Camp Peniel. The women have sewed 299 garments for relief. The B.Y.P.D. packed a box of towels, washcloths and soap for the Castañer hospital in Puerto Rico. Bro. Charles Byers preached for us on July 23. We held our harvest meeting on Aug. 5, at which time an offering was taken for home missions. We met in council on Aug. 12. Delegates were elected to the regional conference in Hagerstown. Our revival meeting will be held Nov. 12-26 by Bro. Grant Group. On Aug. 14 Bro. Crumpacker showed pictures and gave a talk on conditions in China. The love feast will be Oct. 28 at 2:30 p. m.—Thelma E. Strite, Hagerstown, Md., Aug. 24.

**Monocacy.**—Our sisters' aid has been doing sewing for Greek relief. On June



17 and again on July 22 the aid spent the day at the relief center, New Windsor, sewing and mending garments. On June 18 Elder B. C. Whitmore of Wheaton, Ill., visited Rocky Ridge, the church of his childhood, and preached for us in the morning and after the vesper service in the evening. On June 24 the young people sponsored a mother and daughter banquet; Sister Mary Ruth Weybright was the toastmistress. Sister Ruth Rinehart, peace director for the district, gave an interesting address. The children's day service was held on July 9. Six of the C. P. S. boys from the Sykesville unit were with us on July 15; one gave the morning message and the group gave an interesting program in the evening. On July 30 Brother and Sister John Metzler with a number of their co-workers from the relief center visited us; Bro. Metzler preached the morning sermon. Elder S. R. Weybright preached the harvest meeting sermon on Aug. 13. We are planning to entertain the women's work conference of Eastern Maryland on Oct. 12. J. Herbert Miller of Hershey, Pa., will begin a series of meetings on Oct. 22, which will close with the love feast on Nov. 5, at

6:30 p. m.—Elsie A. Eigenbrode, Rocky Ridge, Md., Aug. 25.

## Ohio

**Beech Grove.**—A reception was held for our new pastor, Bro. Dolar Ritchey, and family on May 7. After a basket dinner at noon, Bro. Ritchey was installed; Bro. G. L. Wine had charge of the service. The church has been redecorated on the interior and painted on the outside. A new well has been drilled, for which the women's group paid, and an additional store-room added. We have also purchased the Eva Hollinger property adjoining the church to be used as a parsonage. The men's meeting of the Prices Creek, Castine, Cedar Grove and Beech Grove churches was held at Beech Grove on June 23. The men's chorus directed by Harvey Petry sang at the evangelistic meetings at the Prices Creek church on Aug. 22. We met in council on Aug. 10. The pastor was elected elder and Harvey Petry Sunday-school superintendent. Brethren Marvin Baker and Charles Baker were elected deacons and after one year's service will be installed. The children's program was held on June 2. The

children's picnic had to be recalled because of the infantile paralysis epidemic. The women's work has been meeting one day each month to sew for relief. Bro. Ritchey is holding evangelistic meetings at the Monticello church, Ind., from Aug. 20 to Sept. 3.—Mrs. Charles Baker, New Madison, Ohio, Aug. 23.

**Greenville.**—The church met in regular quarterly business meeting the evening of July 7, with Elder G. L. Wine presiding. Officers for the coming church year were elected; Bro. Wine was re-elected elder for the coming year and Sister Maybelle Kleppinger was elected church correspondent. In July Brother and Sister Clarence Heckman gave several talks. The films showing scenes from the life of the African nationals were especially enjoyed. The church sent a copy of Cushman's Prayer Book to each of the young men of our congregation who are in service. Our women's missionary society also sends to each of these men a copy of Walking With God Today. The women's missionary society has completed the study of the book, We Who Are America. Our women have been sewing for Bethany Hospital and also for relief. For three Sundays the children of our congregation were not permitted to meet for services at the church because of the polio epidemic in our city and county. It also kept several age groups from enjoying Camp Sugar Grove this summer. The ban has now been lifted.—Elizabeth B. Wampler, Greenville, Ohio, Aug. 29.

**Poplar Ridge.**—The ladies' aid has sewed eight dozen garments for Greek relief. Since Jan. 1 the junior church has saved over forty-one dollars for the heifer project. Bro. Laursen, our part-time pastor, has left to become full-time pastor of the Haxtun church, Colorado. Family night was observed July 2 with a large percentage of the members present. Our September council was held two weeks early because our elder, Bro. Rowe, is leaving the district. Sunday-school and church officers were elected. Orville Noffsinger was elected elder. Bro. Medford Neher becomes our part-time pastor on Sept. 1. On Sunday, Aug. 20, a consecration service was held for four babies. In the evening the church held an impressive service in appreciation of the service rendered by Bro. and Sister Laursen, presenting them with a purse. Our homecoming will be Sept. 10. Our two-week revival meeting will begin Dec. 3, conducted by I. R. Beery of Bellefontaine; it will close with a love feast. One has been received by letter since our last writing.—Orpha Leininger, Archbold, Ohio, Aug. 30.

## Pennsylvania

**Beachdale.**—The church has had the privilege of having Bro. Galen K. Walker of Glendora, Calif., speak in our church this summer. We were very happy to have both him and his wife in our services. He served the church thirty years ago, at which time the present building was erected. We had also the opportunity of having Dr. C. C. Ellis from Huntingdon speak in our service at the homecoming. On the same day Bro. A. Jay Replogle, our pastor, began the sixth year of his work here. We are well pleased by the work he and Sister Replogle have done for us and with us. Our love feast and communion will be held Oct. 8. Bro. George Wright will hold a week of meetings prior to the love feast.—Pearle Brant, Berlin, Pa., Aug. 29.

**Cherry Lane.**—A children's day and cradle roll service under the direction of the cradle roll superintendent, Mrs. C. O. Beery, was given June 25. Mrs. Fred Bucher of Everett spoke on the duties of the parents to children and the home. The women of the church have made 240 garments for the Greek children. We also gave a donation of fruit and canned food to the C.P.S. camps. The pastor, Bro. C. O. Beery, represented the church at Annual Conference at Huntingdon. The annual homecoming and harvest meeting

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 13-15.  
Indiana, Middle, Flora, Oct. 12-14.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, North Solomon, Oct. 20-22.  
Kansas, Southeastern—Parsons, Oct. 28-30.  
Kansas, Southwestern—McPherson, Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Middle—Mineral Creek, Sept. 29—Oct. 2.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.

### LOVE FEASTS

**California**  
Oct. 8, 6:30 pm, Pasadena.  
**Idaho**  
Nov. 5, Nampa.  
**Illinois**  
Oct. 7, Liberty.  
Oct. 29, 7:30 pm, Panther Creek.  
**Indiana**  
Sept. 30, 6:30 pm, Fairview.  
Oct. 7, La Porte.  
Oct. 7, 7 pm, Lower Deer Creek.  
Oct. 7, 7:30 pm, Anderson.  
Oct. 14, English Prairie.  
Oct. 14, Yellow Creek.  
Oct. 15, Huntington.  
Oct. 15, Pleasant Hill.  
Oct. 21, Pine Creek.  
Oct. 21, Union Center.  
Nov. 4, 7:30 pm, Burnettsville.  
Nov. 25, New Hope.  
**Iowa**  
Sept. 30, 8 pm, Fernald.  
**Kansas**  
Sept. 25, Belleville.  
**Maryland**  
Oct. 8, 6:30 pm, Sams Creek.  
Oct. 14, 2:30 pm, Piney Creek.  
Oct. 28, 2:30 pm, Broadfording.  
Oct. 28, 2:30 pm, Longmeadow.  
Oct. 28, 3 pm, Locust Grove.  
Nov. 5, 6:30 pm, Monocacy.  
**Missouri**  
Oct. 8, Mineral Creek.  
**North Dakota**  
Oct. 1, Pleasant Valley.  
**Ohio**  
Sept. 23, 8 pm, Bethel.  
Sept. 24, 7 pm, New Philadelphia.  
Oct. 1, Stony Creek.

Oct. 7, East Dayton.  
Oct. 7, 7 pm, Georgetown.  
Oct. 8, East Nimishillen.  
Oct. 15, 7:30 pm, Pleasant View.  
Nov. 4, 7 pm, Poplar Grove.  
Nov. 18, Beaver Creek.  
Dec. 18, Poplar Ridge.  
**Oregon**  
Oct. 1, 7:30 pm, Grants Pass.  
**Pennsylvania**  
Oct. 1, Markleysburg.  
Oct. 1, Middle Creek.  
Oct. 1, Shade Creek.  
Oct. 1, all day, Bermudian, Lower Cone-wago.  
Oct. 1, 2:30 and 6 pm, Lebanon.  
Oct. 1, 2:30 and 6 pm, Spring Creek.  
Oct. 1, 7 pm, Shippensburg.  
Oct. 1, 6 pm, York, First.  
Oct. 1, 6:30 pm, Mohler house, Lower Cumberland.  
Oct. 1, 6:30 pm, Walnut Grove, Johnstown.  
Oct. 1, 7:30 pm, Green Tree.  
Oct. 7, 8, 2 pm, Bachmanville.  
Oct. 7, 8, 2 pm, Midway.  
Oct. 8, Beachdale.  
Oct. 8, County Line (Indian Creek).  
Oct. 8, 2 pm, Kemper house, Spring Grove.  
Oct. 8, 6:30 pm, Huntsdale.  
Oct. 8, 7 pm, Claysburg.  
Oct. 15, New Fairview.  
Oct. 15, 10:15 am, Codorus.  
Oct. 15, 6 pm, Hanover.  
Oct. 15, 7 pm, Mt. Joy.  
Oct. 15, 7:30 pm, Buffalo.  
Oct. 21, 1:30 pm, Little Swatara, Ziegler house.  
Oct. 21, 22, 10 am, Big Swatara, Hanoverdale house.  
Oct. 21, 22, 10:30 am, Hade house, Falling Spring.  
Oct. 22, Black Rock house, Upper Codorus.  
Nov. 5, 10:15 am, Shrewsbury.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 7 pm, Madison Ave., York.  
Nov. 12, York, Second.  
Nov. 14, 7 pm, Greencastle.  
**Tennessee**  
Sept. 23, 3 pm, Midway.  
Sept. 30, 6 pm, Mountain Valley.  
**Virginia**  
Sept. 24, 6 pm, Oak Grove.  
Sept. 30, 6:30 pm, Mt. Joy.  
Oct. 1, 4 pm, Green Hill.  
Oct. 1, 7:30 pm, Pleasant Valley (2nd Va.).  
Oct. 14, Oakvale.  
Oct. 14, Pulaski.  
Oct. 15, 7:30 pm, Linville Creek.  
Oct. 22, 7 pm, Mill Creek.  
Oct. 22, 7:30 pm, Unity, Fairview house.  
**Washington**  
Oct. 6, Outlook.  
**West Virginia**  
Sept. 24, Mt. Dale.  
Sept. 24, Sunnyside.  
Sept. 30, Crummet Run.  
Oct. 1, 7 pm, Keyser.  
Oct. 1, 7 pm, Tear Coat.  
Oct. 8, Spruce Run.



will be held on Sept. 10; Brethren D. I. Pepple and J. W. Yoder are the speakers. Bro. Ernest Muntzing of Virginia will conduct evangelistic services from Nov. 12 to Nov. 26.—Mrs. Lena Sollenberger, Clearville, Pa., Aug. 29.

**Falling Spring.**—On July 16 we held a hymn sing at the Hade church. Quartets from surrounding churches rendered special music in addition to the congregational singing. On Aug. 11 to 13 we held a Bible conference at the Hade church with Elders I. N. H. Beahm and Quincy Leckrone as the principal speakers; Elder Monroe Danner brought one of the sermons on Sunday. Inspiring messages from God's Word were brought to us at this conference. At our fall council Bro. Lowell Gearhart was retained as our elder.—S. Omar Nicarry, Chambersburg, Pa., Aug. 28.

**Greencastle.**—At our council meeting on July 10 we elected our Sunday-school officers for the coming year; Olen Fox was elected superintendent. Bro. C. H. Dearsdorf of Uniontown, Ohio, was at our church July 27, 28 to give us suggestions as to how we might improve our present church building. The Sunday school and ministerial meeting of the Southern District was held in our church Aug. 1 to 3. Our Sunday-school outing was held Aug. 16 at the Jerome R. King playground. We are planning to have, on Sept. 10, reports from several intermediates and leaders who have attended our church camps this summer. Oct. 1 is the date set for rally day; a hymn sing will be a special feature of the evening service. We are expecting to have Bro. Minor M. Myers with us the evening of Oct. 27.—Cora E. Oellig, Greencastle, Pa., Aug. 28.

**Lebanon.**—June 4 was a memorable day in the history of the Lebanon church. Our pastor, Carl W. Zeigler, and his wife were installed as full-time pastors. Brethren Samuel K. Wenger, representing the district ministerial board, and H. L. Hartsough, representing the General Ministerial Board, were the guest speakers. The senior choir helped to make the service a very impressive one. The new district camp near Bethel was opened this month. Quite a few of our church organizations visited the camp during the month. Lester W. Royer and J. Norman Weaver spoke at the church services during the absence of the pastor at Annual Conference. He and Mrs. Zeigler represented the church. On June 18 Bro. Zeigler gave an interesting and thorough report of Conference. The Bethany Bible class sponsored an evening service in honor of Father's Day. A guest speaker and special music were special features. On June 25 we observed children's day; the children had charge of the entire service. The mother and daughter association held a birthday social on June 25. Two more boys have been called to the service.—F. Rosalie Reinhold, Lebanon, Pa., July 15.

**Little Swatara.**—On the evening of June 18 the young people's group from Chiques rendered an interesting program for our local B.Y.P.D. Our children's day program was held on the evening of June 25; Galen Kilhefner was the guest speaker. On July 9 Bro. Michael Kurtz was with us to deliver a German sermon. On Aug. 6 Bro. J. F. Graybill gave us a missionary sermon in the morning. Dr. Charles Weaver brought a temperance message in the evening. Our harvest home services were held on Aug. 20 with Bro. Lester Bucher as the guest speaker. Bro. Harry Fahnestock brought us the sermon on Aug. 27. Our fall council meeting was held on Aug. 19. Our love feast will be held at the Ziegler house on Oct. 21 and 22.—Viola M. Ziegler, Bethel, Pa., Sept. 5.

**Middle Creek.**—We held our mother and daughter banquet on May 9, with Mrs. Roy Forney bringing us a splendid message. Our spring council met May 27 and our love feast was held June 4 with our pastor, Elder W. F. Berkebile, officiating. Bro. Galen Blough was the guest speaker

for the father and son banquet held June 22. We had a one-week Bible school from July 3 to 7. The children presented a program at the morning worship period on July 9. Our Sunday-school picnic was July 16. Three were baptized this spring. We are continuing our C.P.S. support. A number of our boys are in the service. We are looking forward to our fall council on Sept. 23. Our love feast will be Oct. 1.—Mrs. Lillian Bruner, Rockwood, Pa., Aug. 29.

**Mt. Pleasant.**—The church has been moving forward in a remarkable way. During the absence of our pastor, who was called to Colorado because of the illness and death of his father, Mrs. Sell cared for all the services in both the Mt. Pleasant and the Connellsville churches. Mrs. W. C. Sell, our pastor's wife, was surprised on her birthday and presented with a gift from the two churches. Our pastor attended the Bethany Seminary extension course held Aug. 7 to 19 at Juniata College. Mrs. Sell and Ezra Summy were delegates to the Annual Conference held at Huntingdon, Pa. Circuit No. 7 held an educational mass meeting in our church Aug. 30. Roy Forney, DeWitt Miller and Nevin Zuck were the chief speakers. Much time and effort is being made by all our members and our pastor and wife toward finishing our church. We are looking forward to dedication day in November or December.—Mrs. Ruth Overly, Mt. Pleasant, Pa.

**Roaring Spring.**—At our council on July 6 church and Sunday-school officers were elected. Bro. H. J. Rhodes was re-elected elder and Bro. Howard Hoover superintendent. The church called Dale Detwiler, William Metzker, Elmer Hoover and James Holsinger to the office of deacon. On July 23 Bro. John D. Ellis, pastor of the Moxham church of Johnstown, Pa., began a week's spiritual emphasis services. His theme was Witnessing for Christ, and his messages were inspiring. Although it was a busy time for the farmers, the meetings were well attended. Our church is co-operating with the other churches in town in union vesper services on Sunday evening. Bro. Ellis preached at the service on July 29 and the Morrison Cove chorus sang. On Aug.

20 Bro. James A. Sell brought the message. Ten of our boys and girls attended Camp Harmony this summer. A union vacation Bible school was held in June; sixty of our Sunday-school pupils attended and our church furnished three teachers. Our women are working on the second allotment of garments for Greek relief.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Aug. 24.

**Spring Grove.**—Some time ago our church sent clothing to the relief center at New Windsor, Md. One Sunday evening the chapel quartet of Elizabethtown brought spiritual messages in song at our young people's meeting at the Kemper house. On July 26 our church met in council with Elder Noah Martin presiding. Delegates to district meeting and Sunday-school officers were elected. The harvest meeting will be held at the Kemper house on Sept. 10 at 2 p. m. The love feast will be held at the Kemper house on Oct. 8 at 2 p. m. From Oct. 22—Nov. 5 our revival meeting will be held at the Kemper house; Bro. Milton Hershey of the White Oak congregation will be the evangelist.—Mary Esther Stoner, Lititz, Pa., Sept. 1.

**Springville.**—Brethren Rufus Royer and Ralph Helsey gave fine reports of the Conference held at Huntingdon. The ladies' aid sent clothing for relief to the Brethren Service center at New Windsor, Md. Children's day was observed one Sunday early in June during the Sunday-school hour. A number of our young people have enjoyed camp at Bethel. Bro. Robert Eshelman of Bethany Seminary brought us a fine message on Aug. 27. Harvest home services will be held at the Mohler house on Sept. 10.—Mrs. Mark Royer, Denver, Pa., Aug. 29.

**York, First.**—On June 12 Bro. Desmond Bittinger spoke in our church and afterwards there was open house at the parsonage for the Bittingers. Children's Day was observed by a unified service June 18, and Bro. Cyrus Bucher from Biglerville was the speaker. Vacation Bible school was held June 19-30. The attendance was eighty-one and the offering amounted to \$49. The offering will go to the General Mission Board for the children's ward of the Garkida hospital in Africa, where the

## Your Future Needs

Mexico, Indiana, Jan. 6, 1944.

General Mission Board,  
Elgin, Illinois.

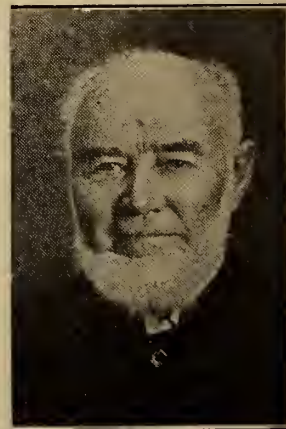
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Pfaltzgraffs, who are the first missionaries from our church, will be working. B.Y.P.D. held a vesper service June 15. The young people get together once a week in a helpful worship service, special projects, hikes, outings or socials which are all unifying. Our pastor and his family left for a week's vacation on July 10. He was a special lecturer in a summer school for rural missionaries at Swannanoa, N. C. Bro. S. S. Blough, a former pastor of our church, was with us June 20 at a special service. July 5 Bro. Arthur H. Hess was relicensed for one year, and at the same time the pastoral board was enlarged to include various interests, making a total of seven persons. On Sunday evenings during July and August our congregation worshiped with other churches in the community. Our pastor and chorus had charge of one of the evening services at the park. Our Sunday morning worship services throughout August were broadcast over station WSBA. By request, our pastor made typewritten copies of his sermons over the air and about 150 copies were sent to those in the service and those who wrote in requesting them. Two delegates were sent to the district Sunday-school and ministerial meeting held at Greencastle. A service of dedication of

our organ and of a gift of one hundred new Bibles was held July 30. Sister Doreen Crist is the organist. An outing for the whole church, sponsored by the men's and women's work, was held Aug. 17. The outing was climaxed by an inspiring campfire in charge of our pastor. The B.Y.P.D. outing was held Aug. 3 at the country home of a member with an attendance of thirty persons. Our pastor conducted a service at the county jail on Aug. 20. On Aug. 23 a number of members of the women's work did canning all day at the church for Camp Kane. On Aug. 24 the B.Y.P.D. held a Galleian service along Bermudian Creek, north of York. The speaker was Bro. E. E. Baugher from Hanover. Forty-one young people from the church attended the new camp of the Eastern and Southern districts the first week end in September. The Bunkertown young people shared the camping experiences with us. Prof. J. W. Yoder of Huntingdon will be with us Sept. 6. The B.Y.P.D. will have a corn roast and plane rides at the York airport Sept. 7. Our Conference Offering amounted to \$760, and our delegates to conference were Brethren L. Elmer Leas and Joseph Baugher. On Sept. 10 the women's work is sponsoring an illustrated service on temperance. Our fall love

feast will be held Oct. 1, beginning at six o'clock.—Mildred Meals, York, Pa., Sept. 5.

## South Carolina

**Travelers Rest.**—On July 16 a revival began at our church and closed July 30. Seven members were received by baptism; one awaits the rite. Bro. W. A. Reed of Melvin Hill, N. C., and Bro. Mayes of Spindale, N. C., delivered some fine messages. Bro. Lynell Peterson, our song leader and Sunday-school superintendent, left Aug. 9 for C.P.S. camp at Bedford, Va. Bro. T. H. Peterson and Sister Gerta Peterson represented our church at the district meeting at Little Pine on Aug. 10 and 11. Our pastor is Bro. J. N. Batson. We have Sunday school every Sunday morning and preaching every Sunday night.—Mrs. C. L. Silvers, Travelers Rest, S. C., Aug. 29.

## Virginia

**Cedar Grove.**—The regular quarterly council of the Flat Rock congregation was held at Cedar Grove on Aug. 13. We have decided to hold our council meetings on Sunday nights. We are hoping to secure a pastor soon. A large number attended the old folks' singing at Flat Rock on July 16. The B.Y.P.D. has reorganized and will present a program the second Sunday night of every month. The ladies' aid made several garments for Greek relief and are planning to make comforters for a relief project. A large amount of used clothing was donated also for Greek relief. Bro. J. Carson Miller has begun a series of sermons on the Letters to the Seven Churches in Asia. We are looking forward to having Bro. Minor Myers, returned missionary to China, give us a message in October.—Refa Wampler, New Market, Va., Sept. 3.

**Ewing.**—On Aug. 19 the church met in council to elect a pastor and elder for the coming year. Bro. J. R. Jackson of Limestone, Tenn., was re-elected pastor and Bro. J. H. Peterson elder. The writer was elected correspondent. The time of the love feast was changed from October to the third Saturday in September. One has been baptized. Our Sunday school is progressing nicely; the average attendance is forty. Bro. William Crumley of Fountain City, Tenn., preached two interesting sermons on the second Sunday of August. Two delegates represented our church at the district meeting at Walnut Grove and brought back good reports.—Mrs. Elbert Jones, Ewing, Va., Aug. 23.

**Greenmount.**—On the fifth Sunday of July we celebrated the centennial of our founding. It was combined with our home-coming day. A large crowd attended and the service included the past, present and future plans for our church. The men's group cleaned up the grounds and built a new wall to replace one which was torn down. The ladies' aid room has been redecorated. At our recent council meeting, Bro. J. Galen Wampler was elected elder of our congregation, and John Myers, Roy Lloyd, Nelson Dove and Homer Kline were elected to serve as deacons. Effie Wampler and Frances Diehl have been working at the mission point, Bethel, in connection with the summer of service program. They held a vacation Bible school and helped in the community for four weeks.—Mrs. Carl L. Garber, Harrisonburg, Va., Aug. 30.

**Griffin.**—Our council meeting was held on Aug. 19, with the pastor, W. H. Zigler, presiding. Three trustees were appointed. It was decided to make some repairs on the church. Our love feast was held on Aug. 20. The pastor officiated.—Mabel Griffin, Deerfield, Va., Aug. 30.

**Mt. Zion.**—At a recent called council the district ministerial board installed three deacons and their wives. At the same time Bro. Wendell Eller, the son of our pastor, was licensed to the ministry. At each meeting place we held two one-week vacation Bible schools. These were followed by a series of meetings at Mt. Zion, which began July 16 and continued



for two weeks. Bro. M. R. Wolfe of Bridgewater was the evangelist. Ten young people were baptized at the close of the meeting. Our congregation was represented at most of the camps at Bethel until the camp was closed because of the infantile paralysis epidemic. The B.Y.P.D. garden project suffered somewhat because of the drouth; however, the sum realized from it will go to Brethren Service. A heifer project has been started with the offerings from the vacation Bible school. The women's work has ordered another lot of clothing to be sewed for relief. Bro. H. C. Eller and family, who have served the church so well for the past five years, have accepted a call from the Buena Vista church to begin on Sept. 1. To date we have no one to fill Bro. Eller's place. The district B.Y.P.D. will meet at Mt. Zion on Sept. 17 for their annual meeting.—Mrs. H. E. Wakeman, Luray, Va., Aug. 29.

**Pulaski.**—Our church is quite active; we have regular preaching services twice each Sunday and weekly meetings of Junior League, B.Y.P.D. and adult Bible study classes. A retaining wall around the sides of the church, cement steps, a baptistry in the church and additional Sunday-school rooms have improved our church property. We sent two delegates to district conference. Our pastor, Bro. David Wampler, has been chosen adult adviser of the youth of Southern Virginia, and was sent as a delegate to the youth conference in Chicago. Brethren Paul Phibbs and Roy Buckner and their wives were installed as deacons. Bro. Owen Horton, our former Sunday-school superintendent, was licensed to the ministry before leaving for C.P.S. camp. Bro. Harvey Reed conducted both services. We have adopted the pension plan. The women's organization sponsored a mother and daughter social. Bro. Robert Strickler of Peters Creek held a two-week revival in July. Four were baptized; two had been baptized previously. Bro. Wampler held a ten-day revival at Hiwassee in August. Minnie Roller, Charlotte Beahm and Nellie Shanholtz gave a summer of service at the Hiwassee mission. Dessie Miller and Vergie Bowman gave a week of service. Sister Kathryn Kira-cofe, who just returned from India, spent a few days here and inspired us to do more for missions. The communion service will be Oct. 14.—Mrs. R. E. Murphy, Pulaski, Va., Aug. 25.

#### Washington

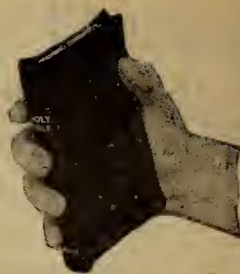
**Richland Valley.**—Since our last report the mission at Morton has been reopened. Our pastor, Bro. E. L. Whisler, preaches there every Sunday evening. Two have been baptized. We were happy to have Hazel Rothrock, a missionary to China, at the church picnic on July 4. During the several days she spent in our community she gave several interesting talks. An all-church family night program and social was enjoyed on June 16. Several from our church attended the summer assembly, which was held near Liberty, Wash. Ten bundles of garments have been prepared for Greek relief. On the evening of Aug. 18, the young people sang for an elderly shut-in and later held a fireside service in one of the homes. They have contributed \$30.00 to the Youth Serves project. On Aug. 20 three were baptized.—Mrs. Hazel Leyman, Morton, Wash., Aug. 21.

#### West Virginia

**Oakvale.**—Mrs. Garnet Tiller of Princeton, W. Va., held her regular appointment at the Oakvale church on Aug. 13. On the evening of the same day a revival started, conducted by the elder, Bro. J. E. Barton, of Bradshaw, Va. The results of the meeting were two reconsecrations. Listening to the inspirational sermons the members were revived and awakened to the realization of their duty toward their church, their fellow man and their God.—Mrs. Fannie Boothe, Oakvale, W. Va., Aug. 23.

## For the Men in Service

and especially those overseas, nothing could be more appropriate than a pocket-sized Bible, a Testament, or a devotional book. Oct. 15 is the last day packages can be sent to military personnel without written requests from the addressees. Orders must reach us in ample time before this date. Send your order now!



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# GOSPEL MESSENGER

Volume 93

SEPTEMBER 30, 1944

Number 40

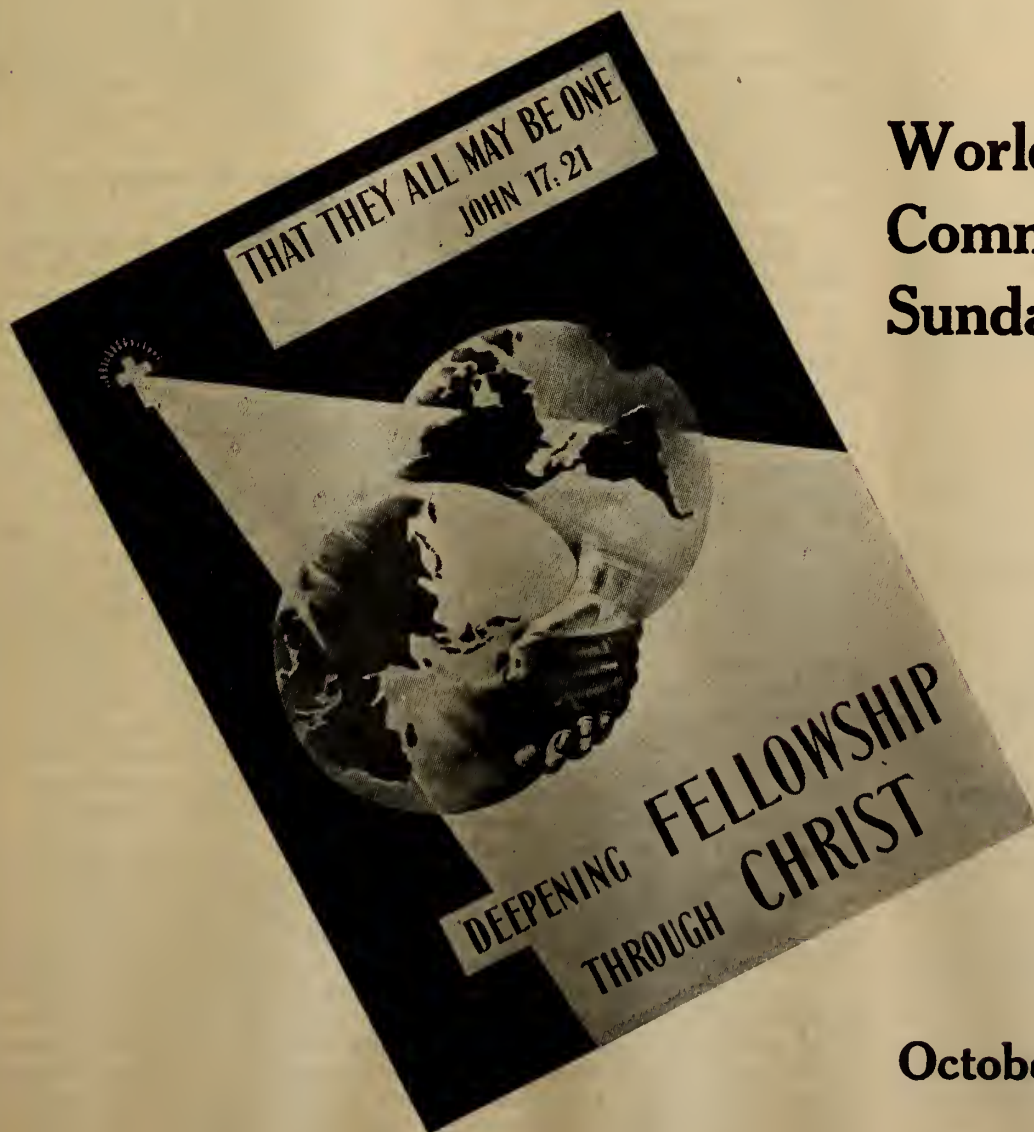
## *Fellowship Through Christ*

The light from the cross pushes back the darkness from the world even as it is pictured here. The courage of the cross makes possible this handclasp of brotherhood between the hemispheres. The fellowship of the Christian handclasp will bind the world together and make it at last both safe and free.

His kingdom cannot come in its fullness in any part of the world until it comes in Christian fellowship to all parts of the world.

Communion with God, fellowship with each other: these two belong together; they add to each other.

D. W. B.



**World  
Communion  
Sunday**

**October 1, 1944**



DESMOND W. BITTINGER - - Editor  
 H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

**SEPTEMBER 30, 1944**

**Volume 93**

**Number 40**

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## Around the World

About 20,000,000 books have been destroyed in Great Britain in the devastation by bombing.

"At the end of the war between the United States and Germany people should go to their places of worship and give thanks," says Governor Martin of Pennsylvania.

Eight former theological students made prisoners of war by the Germans continued their studies in German prison camps and have been ordained to the Anglican ministry, according to word from Y. M. C. A. headquarters in Geneva.

An annual award for the best religious editorial published in a secular newspaper in the state has been established by the Georgia Press Association. The award is in recognition of the growing importance of religious journalism in daily and weekly newspapers.

Dr. Sam Higginbottom retires as the principal of the Allahabad Agricultural Institute, India, Oct. 27. This college is assuming first-rank importance in the Christian movement in India. Plans are under way for a recognition service for Dr. and Mrs. Higginbottom on that date, at which time a solicitation of \$155,000 is contemplated to provide dormitory and laboratory facilities for doubling the present student body of the Allahabad institution.

The Washington state council of churches and Christian education, Seattle, Wash., is asking the 1945 state legislature to present to voters at the 1946 general election a proposed constitutional amendment which would remove the present ban against reading the Bible in the public schools. The amendment would also permit children to be excused from the public schools for not more than two hours weekly for released time for religious instruction.

Columbia University's wartime program of training in international administration, under which civilians have been schooled as administrators in overseas relief and rehabilitation, will be expanded into a new program of international studies with the academic year 1944-45, it is announced by Dr. Nicholas Murray Butler, president of the university. Hundreds of courses directed by university faculties will provide training for postwar service overseas.

An appeal to the Dumbarton Oaks Conference in Washington to include freedom of religion in its planning has been sent by Dr. J. H. Rushbrooke, of London, president of the Baptist World Alliance. "If the issue is sidetracked," he says, "it will be a major disaster for mankind."

Twenty Latin-American college graduates planning to take graduate study in the United States came to Bucknell University in September to attend a two-month English language institute designed to ease their adjustment to life in this country. The institute will be the first of its kind to be held in the eastern states.

A book wagon from the Enoch Pratt Free Library, Baltimore, Md., last summer went to densely populated districts five nights each week in late afternoon and early evening to make books available to war workers and their children who did not find time to go to the library. Many who had never gone to the library borrowed books from the wagon.

A number of children's libraries in various parts of the country conduct weekly radio story-hour or book programs. Children who cannot come to the library can enjoy stories and learn of new books through the programs. Several libraries plan that their radio programs shall meet the needs of children who have no neighborhood libraries.

That the hunger for books on religion may be world-wide is suggested in two articles which appeared simultaneously in England, one from a Protestant and one from a Catholic source, both pointing to the same need and opportunity. "There are millions fewer good books in the world than before the war began and the paper shortage means that many are not being reprinted," writes Cecil Northcott.

Studies in the civilization of the Americas, prepared for Latin-American graduate students, are to be given at Tulane University. Designed to improve cultural relations understanding between the Americas, the course will include surveys of the anthropological and historical backgrounds, the literary cultures and the political, economic and social problems of the hemisphere. Only fifteen students will be accepted for the course.



# Editorial

## If Ye Abide

"If ye abide in my word then are ye truly my disciples" (John 8:31). In these hurried times it is a comfort to be able to abide at one place, almost any place, for an extended period of time. We sometimes sing about how pleasurable it is "just to keep on abiding." Some of us who must travel over long distances feel that way often. To abide means to sojourn, to set up a dwelling place. To set up one's dwelling place within the Word of God, as Jesus is suggesting here in the record of John, is really to have a valued home and a joyous security. Moreover, in such a dwelling place one could keep on growing and learning. Truly to learn from him, Jesus said, one must abide in his Word.

*Abiding* has still other shades of meaning which add to its richness. Abiding implies that while many things keep moving on, some things remain and abide. They abide because they are staid or fixed; they are not easily moved. His true disciples, he said, will let some of the hurried things of life pass them by

while they anchor themselves and abide in his word. The winds of popular opinion and the hurricanes of progress will not blow them past the things that are important. Such disciples become steadfast, for they abide in his Word.

Still another shade of meaning to be noticed is that those who abide submit to, or identify themselves with, the things that are the occasion of their abiding. This meaning is not emphasized now in many circles which announce themselves as Christian. It involves submission and surrender to something bigger than oneself which is outside of oneself. It means that one is caught up into something which "will not let him go" until he belongs to it and becomes a part of it. This is the love of God. It is an inseparable part of abiding in his Word and of being truly his disciple.

Another meaning implicit in *abide* which is not far removed from those already mentioned is that one who abides is unyielding, tenacious, firm, enduring. We see at once that these qualities rightfully belong to those

who are in his Word. For his true disciples "must obey God rather than man." They are kind, loving, gentle, but they are firmly and unyieldingly established in his love. They cannot be sidetracked. Their faith and their patience endure even unto the end.

The final meaning of *abide* is that it implies expectancy. It means that one hopefully waits for something. This partly explains why in this Christian application it can so truthfully mean some of the other things we have just been talking about. He waits for the fulfillment of the will of God both within himself and within those who live in the world with him.

The Christian takes the Word of God for his dwelling place; he submits to it and becomes a part of it, and it becomes a part of him, or all of him. He may be passed over by many popular and temporary things but the deep things of the spirit hold him and he holds to them. He is steadfast, not blowing cold today and warm tomorrow. He becomes kindly firm in his teaching because he is securely anchored and lovingly resided in the Father's love. He expectantly hopes and patiently works for the coming kingdom and the fulfillment of the will of God, "on earth even as in heaven." He abides in Christ's word and is truly his disciple.

Brethren, shall we not abide more securely in his Word? This is the way of discipleship. D. W. B.

## Thinking About the News...

### Victory

By the time this gets into print, or soon thereafter, it is predicted, victory will have begun to come. The northward and eastward movement of the allied armies has been swifter than their optimistic commanders predicted. The casualties, terrible as they have been, were fewer than were contemplated. New battle heroes have arisen; all of General Patton's distorted views about Deity and human personality have been forgotten. His philosophy of "ripping them open" has won a victory.

But it will pay to examine into the victory before we hasten to blot out of our memories the tragedy that has just engulfed us. This may be only a temporary cessation of hostilities; what happened in Europe has not yet made this a victory.

This is not a victory,

1. Unless there grows up among the nations a court for the settling of our international difficulties.

2. Unless there grows up in the hearts of the citizenry a determination to demand that our national leaders scrap barbarism and secrecy in international relations and that they be activated by decency, and motivated by Christian principles.

3. Unless there grows in the hearts of all men a fuller acceptance of the Fatherhood of God and of the fact that we, therefore, are members of one family; from this neither India nor any segment of our own people can be excluded.

4. Unless there grows in our educational system a purpose to release our sons and daughters from biased nationalism to larger world appreciations.

5. Unless there works in all of us a purpose to fulfill the disciples' prayer, "... Thy kingdom come. Thy will be done in earth, as it is in heaven."

Unless these things happen this is not victory.

D. W. B.

### Back to College

These lines are addressed to all college students who once again, or for the first time, have taken up residence in the sacred halls of our colleges and who are privileged to walk in the light of the waning moon under the trees where some of us have delighted to walk before you.

There are several things I should like to say to you, because I love you and because I have faith in you.

Some of the fullest joys of college were not yours last year and will not be yours this year. Since you are at the age you are, college makes its greatest offering when every shaded pathway holds possibilities of becoming a lovers' lane and when even formaldehyde-perfumed biological laboratories can become romantically appealing. Particularly does romance blossom among the books



in college libraries. Colleges cannot offer all they should unless they offer both the possibility of coming away from them with a degree and also with a lifelong partner and co-builder of your Christian home, a sharer of your life's joys and life's sorrows. But this year with a ratio of men and women as unbalanced as four to one or even five to one, many of those very sacred things cannot happen to you; walks will need to remain just walks; they cannot become lanes. For that I am sorry and I, like you, hope that in another year or two the ratio will again be balanced and that the trees and walks about the college can radiate a new and more entrancing glow.

But in the meantime there is a little suggested thinking that I should like to urge upon you in the hope that it might help.

1. The young man who would like to be in college this year is not there because of demands stronger than those of his own volition. As he works all day in a mental hospital or grubs out fire hazards hour after weary hour in Oregon's or Maryland's hills, or grinds forward under a hail of bullets and clouds of choking dust in Europe or Asia, finding it necessary to do things which agonize his spirit, he longs often for "sacred walls and storied halls" and waning moons and lovers' lanes. He feels many times that he is imprisoned. He looks forward to finding you some day, even though he has not yet met you. And he is expecting that you will have been courageous, even as he has been, and that you will have prepared yourself for the things you and he will presently do together. Therefore, our first suggestion is: Take heart and do just that.

2. You who are youth are the ones, the only ones, who must make this world tomorrow better than it is today. If you fail in that, you will have failed all the generations that have preceded you and you will have been untrue to the long heritage and culture which has fashioned you. If you fail, then all the good that my generation, which is just ahead of you, has done will have been to no avail. If you fail, then the sacrifices of the early Christian sufferers including even the Prince of Peace, who lived for you and for those who through you are to come after you, will have been in vain. You are his only way into the future as you are ours. You cannot fail!

Our second suggestion is: If the days seem long and at times rather lonely, think of the responsibility the centuries have rested upon your shoulders and resolve to be as big as the faith your heritage has imposed on you.

3. The task before you is a stupendous one, almost an impossible one. War must be at last and forever outlawed; racial distinctions and prejudices must go; economic injustice must be rectified; the hungry must be enabled to earn their own bread; a world that is compassionate must be fashioned for little children; service, not profit, must become the motive for conduct; all men must become, in their own eyes and in the eyes of the world, "sons of God."

You, hopeful and courageous as you are, my college youth, cannot do this alone. Our last suggestion is: Undertake it together, youth of the world, and together with him. In that way, and only in that way, does the task become possible. God bless you as you do it, for together with each other and together with him you can.

D. W. B.

## Thou Shalt Be a Blessing

The commands fell like blows upon Abraham's heart and each blow seemed heavier. By the time they were finished he was almost physically ill.

"Get out of your country" was the first command. Didn't God know that leaving one's country was dangerous? There were no protected roads and as soon as one crossed the boundary of his own land he and his entourage were fit plunder for enemies and bandits. This command seemed unreasonable.

"Leave your kindred." Didn't God know about clans; that when one separated himself from his kindred his status was gone, everything was lost and he became a wanderer, a nobody? Long years of careful living and managing on the part of his ancestors had established his present place among his kinsmen. Would he now have to give up all of that?

"Depart from your father's house." This command came very close home. What about the inheritance? What about the broad acres over which the livestock grazed? What about the wells so laboriously dug? What about the dwellings, the barns, the corrals? What about the graves of his fathers? Could one prosper if he left the graves of his fathers uncared for? And who would lie in the honored place among the tombs which had been reserved for him?

Was he to be buried in a strange land and among strange people?

If he had to give up all of this, where was he to go anyhow? "Go to a land that I will show you!" said Jehovah. Was it to be east or west? Would the land be fertile or desert? Would he have friends or enemies as neighbors? Was it near or far? These things were not told him. The future seemed unnecessarily dark and uncertain, especially for a man who was no longer young and one who was very well satisfied with his present position.

But there were some promises too. "I will make of thee a great nation." This turned his eyes from the past and lifted them from the ancestral graves to the future; his progeny were to become well known in this new land to which he was ordered. "I will make thy name great." It already was a good name but here was something further promised for it. Perhaps geography isn't so important after all, he began to think; obeying God may be more important than staying among one's own clansmen.

Then came a final statement which was both a promise and a command: "Thou shalt be a blessing." This it was that tipped the scales in favor of proceeding at once without argument or delay. What mattered if the commands were hard or the going difficult if by obeying them one were enabled to be a blessing. To allow God to bless the world through one's own self was the highest calling this good man Abraham could think of. So he ordered his camels loaded and gathering his household about him he set off trustfully to the land that God would show him; for there he should be a blessing.

But this promise was also a command. From now on if anyone should ask, "Abraham, why are you here?" without hesitation Abraham could answer, "That I might be a blessing!" His life was raised above the common task now, for he was ordered to be a blessing. True, it was through the common tasks that the blessing was to flow, but that would make them uncommon tasks for they were marked for blessedness. Abraham was happy because he had a commission: "Thou shalt be a blessing."

That is our commission too. In this day it dignifies our lives above monotonous routine and commonness. Why are we here? "That our lives may be a blessing," we answer; "that God might bless his world

Continued on page 11



# FELLOWSHIP

## Through Consecration

Glenn Weimer

Pastor of the First South Bend Church, Indiana

Someone has said that we came to this hour in world history in great poverty towards God. That is a true and terrible indictment of mankind's spiritual life. Another speaks of the tragic events of our day as the judgment of history and of Christendom. How cutting and searching that word is. It calls in question my spiritual life and yours. It humbles and wounds by its truth. In the face of the spiritual lethargy and indifference to spiritual qualities and values there must arise within Christendom a new inwardness, a new piety, a new devotion to God. There must be a return to the elemental disciplines of personal religion. To be sure, God alone can create the community of his Spirit, the fellowship of love. The very word *Fatherhood* refers to the power of God that makes us brothers. Our part is the cultivation of those disciplines of response to God by which he is given freedom to work in and through us and thereby deepen the fellowship. Let us, then, consider some basic disciplines by which God is given his chance to create the fellowship of the Spirit.

Let us cultivate *the spirit of receptiveness to the love of God.*

"Here is love, that God loved us." The Christian life is an unceasing discipline of openness to the love of God, the eager readiness to receive God's love anew moment by moment. As Horace Bushnell put it, "loving God is but letting God love us." It means letting God get at our motives, intentions, attitudes, purposes, thoughts, desires, words, deeds. It means going apart; placing ourselves in the presence of God; exposing all of life to his searching, cleansing, renewing and redeeming love—to the love that both wounds and heals. It means letting that Presence who operates in the natural world and who speaks through that world lay hold upon us. Above all, it means an openness to the love of God that came seeking us in Jesus Christ. It is the miracle and marvel of this love of God in Christ that expels evil from human life, and that

molds life in the image of God. This love lays low and lifts up. This love washes away our pride, self-will, stubbornness, pettiness, narrowness, and blindness—in fact, everything that hinders and disrupts fellowship. Receptiveness to that love purges and tempers with the spirit of God's outlook. God poured out his life for me and my generation in Christ; he who is not humbled and mastered by that love again and again can never be an instrument of God in the creation of the beloved community. The cultivation of receptiveness to the love of God requires that we let life be wide open to the invading love and grace of God. Our part is to open the window; God does the rest.

Let us cultivate *the spirit of unceasing intercessory prayer.*

The first stage of training in consecration is to be filled and flooded with his love. Then this love of God in us begins to reach out for other hearts in the spirit of God's yearning for them. Something of his passion lives in us and surges through us. This passion finds its most adequate expression in intercessory prayer. As one put it, "God is a toiler to be joined." So prayer is co-operation with the love of God—joining God in his creative and redemptive work. It means lifting this person and that one up into the presence of God. We become a part of a community of souls—and prayer is the bond that binds together. It means a growing prayer list until our prayer girdles the globe and the outreach of our passion is as wide as God's. It means praying that that of God in them may be preserved, nurtured, liberated and magnified, that God may become wholly the master and liberating Spirit. This discipline involves daily prayer for each other, Christians in all lands, even for so-called enemies. This kind of spiritual practice is entrance into the



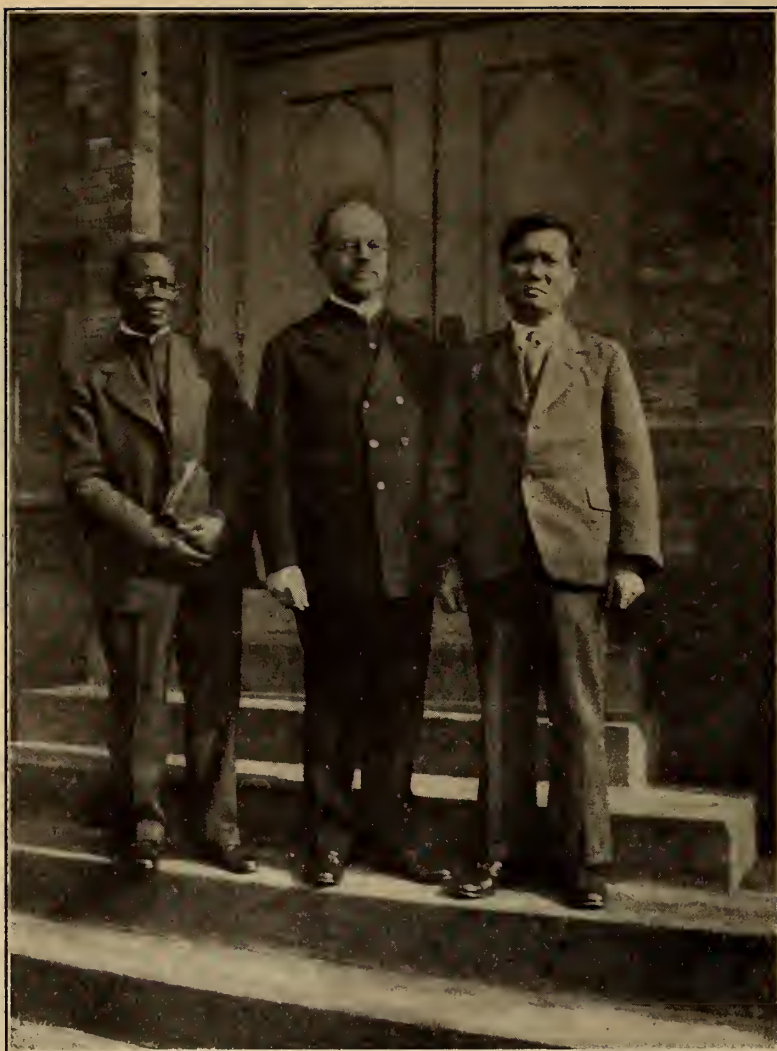
"For what are men better than sheep or goats . . .  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?"

outreach of God's own love for every soul. Thus fellowship grows as we allow God to wipe out of our lives the barriers that divide and separate.

Let us cultivate *the spirit of fellowship in the love of God.*

This also is one of the elemental disciplines in the life of devotion to God. It calls for a relating of life in terms of what the love of God means in human relationships. It means seeing every person as the bearer of something precious—the "image of God." Yes, in this very time when that image is being denied, marred, smothered by hate, cruelty, inhumanity, and the insanity of racial homicide. It means going about in the spirit of George Fox answering that of God in every man. It means appealing to that and encouraging that divine quality in life. It means carrying upon our own hearts the sin and guilt of others as though it were our very own. This is one of the hardest elements in the life of devotion to God, but only through and by it does God have the liberty to build the fellowship. The spirit of fellowship in the love of God means that we are "unreservedly given to God and unbreakably given to each other." It means that we love each other in our differences. And it requires that we help each other see our own evil and that we share with each other our meetings with God. The love of God in us is always a "will to fellowship." Out of this disci-





Fellowship grows as we allow God to wipe out of our lives the barriers that divide and separate

pline of fellowship in the love of God God deepens the fellowship and widens it.

Let us cultivate *the spirit of total self-giving in and for the love of God.*

The creation of a brotherly world will be as expensive as global war. It will cost life and property. It requires total surrender to the love of God, a complete commitment to the way of love in a world of hate and violence. God relied on love to redeem the world; love is therefore a practicable basis upon which to build society, in fact, the only workable basis. It means to believe that good alone can overrule and overcome evil. It means to hazard all of life in witness to this truth as did John Naas, Christopher Sower, and John Kline. It means a life which affirms the unity of Christendom in Christ and the unity of humanity through the love of God. So the total giving of life

to God and in his cause makes one the channel through which the healing grace and love of God may reach the wounds of humanity. It means to be "to the Eternal God what his own hand is to a man." And to live in the spirit of Phillips Brooks, of whom it was said, "He carried the Eternal as a living force in his life." Since God so loved us and gave his life for us, so we are called to love and lay down our lives for his cause. The deeper fellowship and the brotherly world will not come until we practice the disciplines that enable God to create the new community of the Spirit.

### There's Always a Bright Side

Florence C. Hebel

For forty years my friend has cared for a daughter who is subnormal. Forty years is a long time to feed and care for an individual just as one cares for a very small child. This daughter never learned to talk. She has curvature of the

## The Master's Will

May Allread Baker

Arcanum, Ohio

I have a place where I retire  
When dark the storm clouds lower.  
And there, in my Gethsemane,  
I only pray the more.

For vain, alike, both tears and pride,  
Or anger's mounting flames.  
"Be still, and know I am the Lord"  
My haughty spirit tames.

So thus I learn to drain the cup—  
The draught of bitter wine.  
And trusting in his promises  
Bow to the will divine.

spine so she never grew tall. She gets spasms and often seems to suffer pain, but her mother can hardly tell what is wrong with her since she cannot tell how she feels.

The mother is getting old and is almost blind. The daughter has also become blind, which makes it worse.

We were talking the other day. That night I lay thinking about them. Every mother has such high hopes for her child, and when things go wrong, suffers as much or more than the child does. It seemed such a sorrowful thing and I asked God to bless them both.

All at once this, thought came: Though afflicted, that girl's soul is as pure as snow! She has all her life been too innocent to sin. When she goes to heaven, she will no longer be handicapped, because it is not her soul that is crippled. Souls as given to men are the breath of God. They are perfect. Sad to say, people whose minds seem to be working properly often choose to cripple their souls with sin. They drag them through the mire and make of them things that cannot possibly be readmitted to the heaven from which they came. It is a much more awful thought than that one should miss the possibilities of this world.

We do not know for sure the occupations of heaven or how close we will be to our own there. How wonderful if mothers of afflicted children could be there with them, and watch them develop!

We put too much value on our earthly lives. We forget that we are here only to prepare for the better life in heaven. We count too heavily on earthly success and honors. No one would wish another to have a clouded mind, but perhaps we have been breaking our hearts too much over such circumstances. Let us compensate for the sadness by the hope of their beautiful immortality.

Liverpool, Pa.



# Be an ADMINISTRATOR for GOD

G. W. Phillips

Pastor of the Elkhart Church, Indiana

The Church of the Brethren took a significant step forward when in its Annual Conference at Huntingdon, Pa., it decided to recommend "that the principle of proportionate giving, with the tithe as the suggested minimum, be considered for inclusion in the statement of Christian practice of our church." It was a step forward because its practice has within it inherent spiritual blessings for the individual and for the church. While proportionate giving is not to be looked upon as a bit of legalism for the Christian church, yet its practice carries with it fundamental things for the child of God. It was basic in Old Testament life and experience, and it is also valid for the disciple of Christ. There is bound to be a new upsurge of spiritual experience whenever it is conscientiously practiced, and there will be a new joy in Christian living. So, thanks to the Huntingdon Conference. From various scriptures that may be referred to, we may well quote two classic passages, one from the Old Testament and one from the New. "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). While proportionate giving is the basic principle, the tithe needs to be the "suggested minimum." Frequently, giving needs to exceed the tithe.

Let us now note why the practice of tithing gives us these deeper spiritual experiences, and why there is real joy in the practice.

## Systematic

Tithing gives us a needed system. In so doing it makes stewardship concrete. Otherwise our sense of

stewardship is likely to be quite a variable thing. Without such a system two individuals of equal resources will give widely varying amounts with an equal satisfaction of having been faithful stewards. This ought not so to be. Without some plan we know not just how we give. But more important still, the practice of tithing deletes the eternal question, How much shall I give? It is spiritually debilitating always to have to debate that question. And when the decision is finally made, we are likely to be bothered with the thought of having given either too much or too little.

Our giving, when done by the method of tithing, is not dependent upon our feelings at the time, or upon our peculiar whims and prejudices. If at the moment we are spiritually sluggish, or physically depleted, our giving will not flow less freely.

Tithing is about the only way most of us feel that we can afford to give. Otherwise, we are constantly measuring our personal needs over against our ability to give, with the result that our personal needs loom in the foreground. We never reach the limit of having those needs supplied, so we think. Some even make themselves think they cannot afford to give—under certain given circumstances. And yet if our income was unexpectedly cut ten per cent, we would continue to go on living and finding a way through. Tithing circumscribes all these contingencies.

## Regular

Tithing makes our giving regular, not spasmodic. God is a God of order and he has an orderly universe. We need to fit into that kind of universe, and worship that kind of God. We pay other financial obligations regularly. Why not do as well with the Lord. Further, tithing avoids making pledges other than the adoption of the principle itself. Also, it collects itself; any money-raising schemes become unnecessary. No

financial canvasses even need be required if all followed this principle. Our budget committees could become disbursing committees.

## As the Lord Has Prospered

It is giving as the Lord has prospered us. There is no fairer principle than that. It need not be irreverent to say that, then, the Lord has a stake in the matter. Has anyone ever heard of a person going bankrupt because he tithed? The tithe is proportional giving. As one is prospered so one gives. The tithe, however, being the minimum, our giving may be graduated up from that point.

## Love Feast at Camp Kane

Levi K. Ziegler

Eastern Region Executive Secretary for  
Juniata Area

It may be of interest to Gospel Messenger readers to learn of the holding of a love feast at C.P.S. Camp Kane. Indeed there are stories in circulation about C.P.S. camps which are destructively critical which need to be countered by the good things which also exist.

Upon invitation, Mrs. Ziegler and I went to C.P.S. Camp Kane, arriving on the evening of July 11 for the purpose of conducting a love feast at the camp. One of the first persons we met was Bro. Harold Snider, pastor of the Church of the Brethren, Lewistown, Pa., who was visiting, and having conferences with campers. Dr. Roland Bainton of Yale Divinity School, New Haven, Conn., also was in camp for a few days' fellowship.

On the evening of our arrival we first attended a spiritual prayer service in the chapel conducted by campers. There were fervent prayers of confession, praise, supplication and intercession. There were prayers for peace, for C.P.S. men in prisons, for government leaders, for C.P.S. administrators, for themselves. There were testimonies too. I heard "Amen's."

After the prayer service there followed a session directed by Educational Director Cooley, in which Bro. Snider spoke on The Crowned Christ of the Revelation of St. John. Following this, a forum was conducted by Dr. Bainton and Brother Snider on the history of fundamentalism and modernism. This was done in a friendly spirit of exchange of viewpoints.

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*Administering God's portion, the first fruits, gives one the sense of dignity. It makes one's financial relations to God a joy instead of a perpetual annoyance.*

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At about 9:15 the preparatory service was held. I spoke on Participating in the Love Feast. Since others than Brethren would participate in the service the following night we undertook to explain the Brethren understanding of the threefold love feast and communion service, and also stressed the necessary heart searching and preparation for participation. Bro. Snider closed the service with a few appropriate remarks and a consecratory prayer.

In anticipation of this service a steering committee of campers had been organized. This committee secured the officiating minister, the grape juice for the communion, the foot tubs and towels, selected a group of deacons from the campers who would assist the officiating minister, and planned for baking the communion bread, with which Mrs. Ziegler helped.

On the evening of July 12, Dr. Bainton led in a discussion on the thinking and action of the church and pacifism. This was both scholarly and illuminating. After the discussion, Dr. Bainton joined the love feast participants. The hour set for the beginning of the service was 9:00 o'clock. First I met with the deacons to plan the service throughout and to consecrate ourselves to the Lord for the service in which we were to engage. We then met all participants in the chapel where we could explain certain parts of the service to those who would participate for the first time. We then repaired to the dining room where the tables had been attractively prepared. About fifty men and two women participated. The service was conducted in rather old-fashioned Brethren style, with a full supper, the common communion cup, extending to one another the hand of fellowship and greeting one another with the holy kiss following the feet-washing service.

Arrangements for the service had been carefully made by the steering committee. This was indicated by the easy progress of the service and the earnest and free participation of all at the Lord's table. There were no spectators in the room.

One was impressed with the worth-whileness of the service as one heard such expressions as these:

"I was very much impressed."

"It was the finest love feast I ever attended."

"The service was impressive to

the men; I could see it in their faces."

"It was one of the high spots in my Christian experience."

## Worship

Bertha Boggs

Pastor, Beaver, Iowa

In the fourth chapter of John we have one of the great sayings of Jesus, and also one of the outstanding incidents of his life. Not outstanding in that it was one of the major crises of his life, but outstanding in his unique way of revealing one of his great spiritual truths to a responsive heart.

Both John and Jesus had been preaching and gaining followers in Judea, but the report had gone out that Jesus was getting the greater following and so he slipped quietly away into Galilee. It was on this journey that he must pass through Samaria and at the noon hour he neared the town of Sychar. Weary from the journey he sat down upon the curb of the public well to rest while the disciples went into town to buy food for their meal. So, it was while here that Jesus taught to a woman, one of a despised race, one of the most profound truths on worship that he ever taught.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

To me this story points out three outstanding elements of worship. First, there is a universal need of worship. Even though the Samaritans were not allowed to enter the temple to worship, that did not keep them from worshipping. There is within the breast of all that longing or pull to worship something out and beyond one's self. The psalmist said a long time ago, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." In the time of Abraham the people were offering their children upon the altar to their gods. We may call it heathenism if we wish, but I believe there was an ache and void in the heart of the mother of that day as she saw her offspring offered upon the altar similar to that which the mother of today feels as she sees her sons and daughters offered on the altar of war. In their ignorance they were groping after God if haply they might find him. When Paul went to Athens he found there an altar with this inscription, "To an unknown God." Even in our life today one does not need to be very



observing to find that a small child chooses his hero or heroine to worship. What a tragedy for a child to choose one who does not reflect in some respect the great object of all worship—God.

One time I was in a home where a small child was playing that she was her daddy, the hero of her heart. She had big shoes on her feet. She sat upon a chair with her feet cocked upon the table, a pipe hanging out of the corner of her mouth, and she was telling the other children what to do. If I were that parent I would blush with shame. When youth are so worshipful, why not give them the good, the true, and the beautiful to imitate?

"As a man thinketh in his heart so is he" holds just as true in our worship as in any other phase of life. The thing that we bend all of our energy toward is the thing that we worship. Since we are so created that we are bound to worship something, why not let God have that place?

The second thing pointed out is the place of worship. The life and teachings of Jesus do not discredit a place, but the place is not to be above the spirit of worship. Jesus found his way regularly to the house of God on the day set aside for worship, and we are cautioned not to forsake the assembling of ourselves together. We today need a place that is set aside for worship and Christian fellowship or worship is soon neglected. If in our homes we had no regular time for food and care of the body we would soon become sick physically. Show me the man or woman that habitually stays away from the house of worship, unless providentially hindered, and I will show you a man or woman with a lean soul, one who is a hindrance to the church, and a stumblingblock to the unsaved of the community. Our souls were made to worship God and we need a place to worship him.

One of the great laws of the universe is that if we fail to use a thing



it will be taken from us. Other nations of the world have had their houses of God taken away from them, and if America neglects the house of God she is no better than others. I am not pleading for a full house just to hear the minister, but I am pleading that every child of God find his way to the house of God at the appointed hour of worship to commune with God.

The third element pointed out is the kind of worship. The Jewish people had many ceremonies in their worship and God said that their feasts and offerings were an abomination to him because their hearts were full of sin.

Jesus pointed out that true worship is that of the spirit. Therefore to worship God our lives must be cleansed of all sin; we must be obedient to his will. Our earnest desire must be for the bringing of his kingdom upon earth. God cannot have fellowship with sin, for he is pure, high and holy. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Also, "If I regard iniquity in my heart, the Lord will not hear me," says the Word. A man may fool his friends and make them believe that he is worshiping when his heart is not right, but he cannot fool God.

We are created in the image of God and our souls will not find rest until they find rest in him. Then why not give ourselves the best by developing this great hidden force that is within each breast?

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Bequer, Iowa.

## Prayer

Ruth B. Statler

Somerset, Pa.

*Make me surrender to thy will;  
Take thou this heart of mine;  
Render it, Lord, completely now  
Into the plan of thine.*

*Judge thou, O God, each sinful  
thought;  
Purge out the awful dross;  
Control each motive as I bow  
Before the bloodstained cross.*

*Forgive each flow of angry words;  
Make thou my spirit pure,  
Forgiving others, trusting thee  
To keep my soul secure.*

# Public Bible Reading

Laura Esther Haugh

La Verne, California

Since I have had opportunity to serve many potential Bible readers and have experienced more joy in developing expressional ability for this type of literature than for any other, my eyes were quick to pick up the following item from the Bethany news in the July 1, 1944, Messenger: "The first of an annual series of Bible reading contests to promote proper public reading of the Scriptures was held May 8."

Audiences may be delighted and inspired by those who purposefully select scripture and effectively interpret the same. They may be disappointed when the Book is disregarded by nonuse in the pulpit or ill-used by merely mouthing its words, reading with uncertain meaning or misinterpreting. Proper public reading may be accomplished through sincere study.

Remember Paul's instruction to "study . . . handling aright the word of truth." That certainly would include proper reading! Ezra "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When Jesus read "the eyes of all of them in the synagogue were fastened on him." He must have been clear, spirited and direct to have compelled such attention.

Good readers are not confined to old days. Last winter in a desert town we attended the community church of which Dr. J. R. Macartney was the pastor. On Sunday morning he used two pulpits—one from which to read the Word and the other from which to deliver his sermon. When he took the reader's desk we knew something good was coming. He selected the scripture purposefully, sensed its meaning, stirred our emotions and read directly to us. Listeners' eyes were bright with interest and ears caught the significant tonal suggestions. He assumes the attitude that this is the first time the listeners have heard this Bible passage. He believes that in his Bible reading he is being used of God to speak to man, and his reading is colored by this belief.

The writer of this article taught speech at McPherson, Manchester and La Verne colleges and at Bethany Seminary. In 1943 she was given the Teachers Honor Award at the college dinner at the McPherson Conference. What she has to say about Bible reading is significant.  
—Ed.

Public readers are not all as diligent as this Presbyterian pastor. Through careless use of vocal inflections some surprising and distorted inferences occur. A careful study of the passage would avoid such blunders.

Sometimes readers differ in their interpretations of the same passage. Some read Psalm 121: 1: "I will lift up mine eyes unto the hills from whence cometh my help." This suggests that strength comes from the hills. Another reads this passage in this manner: "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from Jehovah who made heaven and earth." Surely the latter was the psalmist's conviction. One reads Phil 4: 8—"If there be any virtue and if there be any praise, think on these things"—with the accent on *things*; another accents *these*.

In a Bible interpretation class, Mary A. Blood, then president of Columbia College of Expression, Chicago, cautioned us to avoid *nots* in life and literature, for they center attention wrongly. Following are examples of some *nots* as found in the Bible. The word order is inverted; we keep the same vocal inflection as for the regular order. Practice on these will result in correct and easy handling of the *nots*. "Fear not" (Luke 2: 10); "Let not your heart" (John 14: 1); "I praise you not" (1 Cor. 11: 22); "Judge not" (Matt. 7: 1); "Think not" (Matt. 5: 17); "Ye know not" (Mark 13: 33); "We shall reap if we faint not" (Gal 6: 9); "A workman that needeth not to be ashamed" (2 Tim. 2: 15); "Forget not to show love" (Heb. 13: 2 R.V.); "Marvel not, my brethren" (1 John 3: 13).

Discovery of the key word leads to the correct meaning of sentences, but the public reader dare not stop with word study. Words are but skeletons of ideas upon which flesh and blood must be hung. This is accomplished through the imagination—vivifying each scene and living the lives of the characters found there—and then creating those scenes and characters in the reading. It is not an easy task to read





To make the Bible true to human experience and to interpret with a sympathetic touch and in a simple manner are the goals of an effective reader.

be ashamed to appear before his congregation with a Bible passage unstudied, haltingly delivered or misunderstood."

A didactic or teaching passage requires a warm, conversational manner; the reading should be directed to the many as though to one person. The reader who cannot look up from his book to do this or who rests his eyes on a favorite spot or on the ceiling is not in contact with his listeners.

The interesting and vital principles of good reading applied to the rendition of Scripture passages make the Bible

new, fascinating and alive to the student and the audience.

Years of preparation are given to qualify ministers in theology and sermon material. If a fraction of this time was spent in practice of effective expression of what God would say to man through his Word, truth would spread with more speed and power.

## The Western District of Canada

Robert L. Byrd

Pastor, First Irricana Church, Canada

Over 2,500 miles separate the Western District of Canada, and the Second District of West Virginia. That distance was covered by the writer and his wife by auto, culminating in their arrival in Irricana, Canada, on May 11. It was with joyful anticipations that we made the trip and arrived at our new home. We were not disappointed in our expectations. We had expected to find a church group made up of cultured, educated, and aggressive farmers, a people who loved their church and who labored diligently. We found all that and more. On the day of our arrival we found a group of the brethren and sisters already at the parsonage, having arrived ahead of us and made ready for our coming. We were greeted in genuine Brethren fashion and made to feel immediately at home. On the second night after our arrival, the two churches at this point came together at the parsonage in a welcoming party. It was a joyous occasion and was a splendid beginning in our experience of getting acquainted.

After almost three months in this long-dreamed-of land of promise, I am made to look back, and out of that experience to evaluate the field and its opportunities and possibilities. I must confess that from somewhere I had received the impression that this was a mission field. I have found to the contrary that this can in no sense be considered a mission field, unless it be from the standpoint of partial support from the General Boards. We have found a people who are awake to their spiritual needs, and who support their church in its program in a much larger way than others I have known.

I have in mind the building of a little church in the village of Irricana. This church was built by the members and their friends. It became a reality through devoted planning and dreaming while they worked, without the necessity of putting on a financial campaign to pay for it. No solicitors were in the field asking for funds, yet the church was paid for almost as soon as erected. It is a beautiful little church—well planned and designed though by a people not versed in church architecture.

This is but one instance of the people's interest in their church. We have found that same interest in almost everything they do. Last year a small group farmed a quarter section for their church. A nice sum of money was added to their church treasury through their efforts. Just very recently I was aroused from my study by the noise of a tractor just across the road at the little village church. Upon investigation I found two brethren at work with their tractor and scraper, leveling down the church lawn. No business meeting had decreed that it should be done, except that which passed between the two men who were doing the work and who knew that it should be done. A short time ago it was decided that the West church should be painted. Almost before we realized it the job was done. A small group of brethren, and some who were not members of the Brethren Church—including one German prisoner of war—did the work. As I look out my study window to the west I can see clearly, though eight miles distant, that freshly painted church. It is a landmark for miles around. I cannot find words to express my deep appreciation for the devotion and loyalty that I have found with the brethren of Western Canada. They are eager for fellowship and worship.

effectively but it is challenging to mind and spirit. The whole gamut of human emotions is found in the Bible. To make the Bible true to human experience and to interpret with a sympathetic touch and in a simple manner these various emotions are the goals of an effective reader.

To what soul depths we may be led through the effective reading of John 13: 1-20, the passage used at the communion service! Often it sounds as if it were read only because it is the customary thing. Sometimes the reader seems to reflect the tonal forms he heard in childhood when this passage was read. Sometimes it is read without preparation. A painstaking interpreter will wish to prepare himself through prayer for a personal realization of its spirit and meaning.

For further preparation S. S. Curry in his book, *Vocal and Literary Interpretation of the Bible*, suggests that the reader ask himself these questions: "Do I realize this passage? Do I see every scene as if I were there myself? Are the characters really men and women? Do I simply and directly express the activity of my own thinking and my own heart in response to the truth?"

The interpreter will express his impression through striking pause, significant inflection, tone color, change of pitch and movement. His listeners should be awakened in mind and spirit. With Curry we ask, "Can negligence be forgiven in the preacher who is to paint by his voice the Biblical narrative, the characters and spirit? He ought to



Some time ago it was my privilege to visit the brethren in Saskatchewan. I found to my surprise a situation that if known to many of our brethren would present a challenge equal to that of many so-called promising fields. Here are small groups without any pastoral attention at all. Here we found those who were homesick for their church and who expressed a deep desire to fellowship once again in a working Brethren church. Our hearts were saddened when we had to leave them, without being able to promise them any definite action to bring about their dream. But there rings in my ears yet almost the last thing said by some of them before we left: "You will come back again, won't you?" We will go back again, for who could resist such an appeal coming from those who really mean it and are ready to work together in true brotherly fashion?

Two other events are well worthy of mention: district conference and Camp Blackfoot. District conference was held in the First Irricana church. The theme of the conference, as it fittingly should be, was Deepening Fellowship Through Christ, and the program was made up of addresses on that subject. The impressive part about it was the speeches and addresses made by lay members of the church. To them had been assigned a large part of the program, and I must admit a pleasant surprise at the splendid way in which they handled it. The subjects treated were as follows: The Implications of Christian Fellowship, Community Fellowship, Training for Christian Fellowship, Fellowship in Recreation, Fellowship in Suffering, Fellowship in the Home, Fellowship in Prayer, Fellowship in the Public School, Enemies of Fellowship, and World Fellowship. Each address bore the mark of hard work and study. Most of them would make good reading in the columns of the Messenger. The spirit of good fellowship pervaded the conference so well that it continued on through the business session. Here one could easily discern the frank and businesslike way in which the delegates faced the work of the church. There were marked differences of opinion, but no friction. The district meeting was climaxed by the love feast in good old-fashioned style. It was

the writer's privilege to moderate the business session, and to officiate at the love feast, and a blessed experience it was.

Camp Blackfoot was held as it has been in former years on the Blackfoot Indian reservation, near Arrowwood. Camp was small in numbers this year, but by no means small in significance. Held in the grove of trees on the banks of the Bow River, and frequented by Indians in the flesh, it was a unique experience for the ones so fresh from the hills of West Virginia. Here we found a group of youth eager for truth, and able to discuss topics far in advance of their years. No mention was made of camp rules, and few were the need of any. All seemed willing

## Give Me a Way of Life

Fred J. Miller

*Lord, show me the way of life. Around me open ways and ways. At the threshold of each stand those who believe their way the best. They not only invite, but insist, that I enter. Each has much to promise. One way is smooth; another is easy. All promise pleasure, happiness and long life. Father, the very multitude of ways confuses me.*

*Lord, give me a way to live by—not always an easy way or a smooth way but a way that makes me strong. Give me a way that builds character and wins the love and respect of my neighbors. Lord, show me the way that leads to eternal life.*

Polo, Ill.

to enter into the spirit of camp, and the result was a good camp. The manager, though young in experience, did a splendid job of managing. The director did his job well too; we regret that he has gone from our district, though it is for a period of further training. The cook, an elderly brother, was faithful to his task of preparing three satisfying meals each day, saying, "I'm just doing it to help the young folks out." Interest in camp might be expressed in terms of the 350 miles some traveled to get there, and in the expression of one enthusiastic camper to the writer when she said, "It was sure worth my twenty-five dollars to come"; she as well as some others had been saving for six months to come.

If I were to sum up my evaluation of the Western District of Canada, I would say it in this fashion: It is a splendid field of opportunity. It is populated by a good, stable class of people, a people who may well be depended on to carry on in a commendable way for the church. It needs more attention from those who make up the General Boards.

It can easily become a self-supporting district. It is a field in which summer pastors of the right sort will find ample opportunity to serve the church in a large way. It is across the border line, but should not be considered outside the borders of the brotherhood. It should not be considered a mission field, but a field of opportunity for consecrated workers. The workers already on the field deserve a place on the prayer list of the brotherhood. It is too much out of contact with the rest of the brotherhood. This might be remedied somewhat by an occasional regional conference held in Canada, or some special arrangement and inducement by which more of the Canadian brethren might be privileged to attend various conferences or gatherings of Brethren people. It has a great future for the church if given opportunity to express itself in terms of the brethren in Canada. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. . . . The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." We covet your interest and your prayers.

## Thou Shalt Be a Blessing

Continued from page 4

through us." Then every moment of our lives is holy and every act of our daily toil is dignified.

This commission is also a promise. If we are willing to make everything else secondary and will place the doing of the will of God first, then we shall be a blessing. There is no question about it. This do, and "thou shalt be a blessing." With this commission and this promise Abraham set out to serve his generation and all succeeding generations. It was into his lineage that the Son of Man was to come. If we will similarly obey it may be through our lineage that a kingdom of heaven will come.

"Now the Lord said unto Abram . . . get thee out of thy country . . . and I will bless thee . . . and thou shalt be a blessing." Gen. 12:2.

D. W. B.



# Adventures in Friendliness

A. F. Bollinger

Missionary to India

The most forlorn kind of loneliness is that experienced in a crowd, especially if the lonely one is a stranger among a group of people who are acquainted and friendly with one another. In my wanderings over the face of the earth I have experienced such loneliness many times. I am somewhat diffident among strangers, dating back perhaps to many boyhood warnings from my father never to trust strangers; yet I usually manage to strike up an acquaintance among fellow travelers. But the first time I found myself alone among people whose language I could not understand and who could not understand me, I felt lonely to the point of physical sickness. I soon found, however, that such people can be very friendly and helpful. Because of many such experiences I am convinced that "kindness is the universal language that every nationality can understand."

When Paul and his associates were shipwrecked on the island of Melita, they were surprised at the kindness shown them by the natives. The writer of Acts has expressed it this way, "The barbarians showed us no common kindness." I, too, am often surprised at the kindness and friendliness of common people the world around—surprised, and also ashamed, as I compare their attitude with that of the people of more "civilized" countries. Having, like the Apostle Paul, experienced unusual and unexpected kindness at the hands of various "barbarians," I feel that I should share some of these experiences, with the hope that they may help others to understand better the common humanity in us all. I have the feeling that many Americans share the misunderstanding of the taxi driver in Lansdale, Pa., who, when he heard that we had just arrived from India, exclaimed, "Tell me, are there as many savages in India as there used to be?" That was a difficult question to answer, as I am not certain that I know what he meant by either "savages" or "used to be." It is evident that he knew little or nothing of the India of today or of her history which was already long before America was discovered.

## 1. "The Barbarians Showed Us No Common Kindness"

The people of the Dangs, Western India, where we were privileged to labor during our first term in India, would certainly be classed as "barbarians" by many people. They are backward hill tribes who live in the forested mountains and much prefer hunting and fishing to other ways of procuring food. They are illiterate, for the most part, but kind and hospitable withal.

One day during the monsoon I was returning from a trip among our village schools. I was riding a borrowed pony which was plentifully supplied with saddle blankets. About four miles from home one of the blankets slipped out and fell down in the jungle trail, but I continued on, unaware of my loss. Sometime after I arrived home a Dangi man appeared with the blanket. He was a stranger to me.

"How did you know it was my blanket?" I asked.

"Oh," he replied, "I met you at a certain point on the trail and soon after that I found the blanket, so I knew it must be yours."

Then I realized that this stranger had walked back at least four miles, eight miles out of his way over a mountain trail, to return the blanket he had found—certainly no "common kindness."

## Urgent—Lift the Cross

Beulah Thomas

One morning recently a newspaper picture and account stressed the fact that in one of the largest cities of the United States the potter's field was lying neglected. A concrete cross had been brought to the lot six years ago. WPA workers had laid this cross down near the edge of the field because landowners having near-by property objected to the erection of the cross. They claimed that giving this object such prominence would lessen the value of their land! Then came the end of WPA work and the cross of Christ still remained down.

The curse of the first burial in a potter's field is apparently still upon us, for a great city ignores its indigent dead. Property owners deplore the presence of the contami-

nated field. The symbol of the cross is spurned.

On the same front page of the newspaper containing the potter's field article was another telling picture—a photograph of three small boys with cropped hair and scared-looking eyes. The parents of these boys were war workers earning \$92 a week, yet the little fellows were sorely neglected, for they were left alone evenings and into the early morning hours. These parents, unworthy of that title, were spending their time in taverns instead of caring for precious children too young to care for themselves.

This news item reveals one of those marked inconsistencies in our nation today—that while men and women are having greater chances to improve their homes than ever before, yet they are contributing greatly to child delinquency!

Can we Christians help married people with children find their thrills and entertainment at home while they are giving their children the chance to live normally, the heritage with which all children should be endowed at birth? If we are brave enough we will do real personal evangelism by contacting juvenile court officials and arranging with them to befriend the parents brought into court. Following Jesus' teaching and example we ought to do this personal work in such an appealing way that in time our efforts will count toward the Christianizing of such war workers' homes as cited.

We can offer wholesome recreation for both the parents and the children. We can help them see that activities in religious organizations are truly satisfying. We can take the children into our homes when both parents are away and help them learn Jesus' teachings which will later steady them during the strain of temptations. We can implant into the minds and hearts of the parents a fervency to give their children a well-formed childhood.

Delinquent parents and potter's fields—why the connection? The one is an early contributing factor to the other, both of which are problems of every large city. Children influenced by tavern-going, liquor-drinking parents grow to be none other but the destitute poor who have to be buried in the potter's field.

It is urgent to lift the cross of Christ in the hearts of sin-loving war workers' families so firmly and impressively that child delinquency and potter's fields will cease to exist.

St. Louis, Mo.



# Home and Family



## A Working Team

**Edith Barnes**

Assistant Editor, Sunday-school Publications

There was golden beauty in the basket of flowers at the altar on Sunday morning. We heard the announcement that this special floral offering was in recognition of a fiftieth wedding anniversary and was to be sent to the home of the couple so honored, Brother and Sister J. E. Miller. The beauty and the gold there before us in the flowers were symbolic of the beauty and the gold in the life of these two people.

On August 16, 1894, John E. Miller and Jeanette Blough united their lives in marriage while he was still in the process of continuing his education. For twenty years following, they shared together learning and teaching in academic circles at the University of Michigan, the University of Illinois and at Mt. Morris College. For eleven years, while he was president of Mt. Morris College, Brother and Sister Miller shared the ups and downs of student life on a Brethren college campus. Not having sons and daughters of their own, they opened their home and their hearts to the needs and de-

sires of young people who were sometimes homesick and sometimes in need of friendly counsel and encouragement.

In the summer of 1911, they spent a well-earned vacation traveling with friends in Europe, seeing the ancient landmarks of culture and civilization in England, Germany, France, Switzerland, Italy.

They established their home in Elgin, Ill., when Bro. Miller was called to become editor of the Sunday-school publications in 1915. During the thirteen years in this service, the Church of the Brethren readers learned to know Bro. Miller through his weekly comments on the Sunday-school lessons in the Advanced Quarterly and in the Intermediate and Senior Quarterly, as well as through his editorials in *Our Young People*. His writings

became even more fully a part of the church printed page records when he wrote *With Williams Our Secretary* in 1921, after the untimely passing of Bro. J. H. B. Williams in Africa. Still more recently, in the books, *The Story of Our Church* and *Stories from Brethren Life*, J. E. Miller contributed to the valuable historical records of the Church of the Brethren. We still meet him week by week in his column, *By Way of Illustration*, in the *Brethren Bible Study Monthly*.

From the Miller home on Hamilton Avenue there have come many good things that should radiate from a Brethren home. It has been a hospitable home. Many have come and gone through its doors and been lifted to something higher because they conversed with these two people. No small part of their service has been the visits they have made in other homes, particularly when there was illness or death or special need for help and encouragement.

On this significant occasion on

August 16, friends and neighbors came into their home to bring congratulatory greetings and appreciations to a couple who for fifty years have helped in the neighborhood, community and church to encourage others to walk in the paths of righteousness and to keep loyal to the practices of the Church of the Brethren.

## A Home Away From Home

**Margaret Fox Dise**

September 1, 1944, marks the third anniversary of an important development in the progress of an enterprise of the Church of the Brethren. Three years ago a good substantial building was purchased and converted into a home for Christian business and professional young people. This home is known as the Brethren Fellowship House, 3426 West Adams St., Chicago, Illinois.

This home was set up and is operated by the residents with supervision by an adult committee appointed by the First Church of the Brethren in Chicago. The residents have handled all financial problems themselves and have paid over four thousand dollars on their original indebtedness. They have proved that young people can live together happily in a Christian atmosphere and contribute to their mutual good while they pursue their chosen work in a large city.

The coming of the war late in 1941 added many problems to the new and struggling project. Originally one entire floor was occupied by fellows and another by girls. After most young men entered the service of their country as their consciences directed, it was not practical to continue having vacant space, so by necessity it was made into an all-girl house for the duration. However, as soon as the opportunity comes, former men residents will be eager to return to their work and home. Many former residents now in the service spend one-half of their furlough time at the Fellowship House and the rest of it at their respective homes.

There is a homelike feeling which prevails at the House and fellow residents are as brothers and sisters. A house mother, who is hired by the residents, helps to make it more like home. In order to get along and be





Brethren Fellowship House, Chicago, Illinois

happy, residents must give, take and share. This teaches them to be tolerant and prepares them for future homes of their own. Not all people are willing to co-operate, and thus create problems, which so far have been worked out together. Of course, mistakes have been made, but by intelligent consideration they have been corrected.

Residents pay rent as they would in a rooming place, but they receive much more than a room with a bed in which to sleep. They learn to know other fine young people whose interests, desires and backgrounds are much the same as their own. They enjoy rich fellowship and create much of their own recreation. They are never lonely, because there is always some one to cheer them.

Over one hundred individuals have lived at the House during the past three years. Not one person could have moved from there without taking some good with him, or without feeling the fine influence under which he had been living. We who have helped to start the project and watched its success believe that it is an answer to a problem, and believe that it would be successful in other cities as a means of solving like problems. Thousands of Brethren youth are leaving rural communities to seek their way where opportunities may be found and they need not be lost to the church if they are provided for.

We will be happy to tell anyone who is interested of our experiences. There is a waiting list of applicants for the Brethren Fellowship House; however, if you would like to share with us the rich experiences of fellowship in our home away from home, we would suggest that you write for information and an application blank which we will be glad to send you.

Chicago, Ill.

## The Only One

Ada Cassel Sell

Gerald knew he had to go home, but he so hated to that he took the longest way around. He wished that afternoon that he might be a Jordan, or a Glunt—anything but a McCormick.

He tucked the dreadful thing further inside his mackintosh. He wished he could tear it into a thousand pieces before his mother saw it. He could just see her face, aghast, disappointed, and threatening.

He felt that he just was not bright. He liked school, sure; and none of his teachers seemed to mind that he was just an average boy in grades. What he had never been able to understand had been his own mother. Why was she mad at him every six weeks because the boys on both sides of them got better marks than he?

Remembering the things his own mother had said to him sickened him. "Why don't you try like Ned? . . . We give you every advantage. . . . You have no ambition. . . . If you get an A in algebra, you may have a new bicycle."

Gerald knew that he could not get an A in algebra if he stayed up all night and studied all day Saturday. If it depended on effort, he could, Miss Baker had explained. She knew how Gerald's mother felt about him. His mother had come in and asked why John got an A, and Gerald only a C, when John almost

never studied. Miss Baker had seen the boy's embarrassment, but passed it off by saying she was very well pleased with Gerald's work. Then the real embarrassment came. "Do you mean to imply my son is stupid?"

Miss Baker had blushed, for she had not meant anything of the kind. "Mrs. McCormick, you should take some child psychology courses. You have an entirely wrong attitude; you should not make your boy unhappy every time his report card goes home. I notice how long it takes me to get him reassured after he has had a dose of your solicitude. You should never compare your child with another child, but with himself. Isn't it true that Gerald is getting better grades than in the beginning of the year? You admit that? Well, then you should be pleased. Happy childhood is the aim in our schools. A child must experience satisfactions; he need not excel to be happy. Both parents and teachers should put the boy or girl above mere subject matter. We have a diversity of gifts as adults and children. Mrs. McCormick, did you always lead your class in grades? You did not? Neither did I; but thank heaven I had an understanding mother who let the five of us be different. You are injuring your boy with your over-anxiety, your upbraiding him for no fault of his own, your insatiable ambition. If you had half a dozen, he would have more chance. These are plain words, but you need them if your boy is to have a chance to develop as he should. You have been holding him back."

Gerald had been sent on an errand long before.

Mrs. McCormick was in tears, but every tear was healing her. She did not want to develop an inferiority complex in her boy. She seemed to herself to have acted despicably, unforgivably. She could have gone to classes the P. T. A. sponsored, but she had not wanted to mix with just anybody.

"Will you promise me not to pester Gerald about his next report card?" Miss Baker was stern.

"I do promise."

"Be casual. Be too busy even to stop what you are doing to look it over at once. Do you think you could do that?"

"I think I see what you mean, Miss Baker."

"Well, I must be going. Sorry. Good-by."

"Good-by and thanks."

That night when Mr. and Mrs. McCormick had their usual ex-



change of confidences about what the day had brought forth, the husband had a pleasant surprise. It was a very, very pleasant one. He saw his wife actually concerned about her own boy's adjustment rather than hysterically battling reality. She was amazed to find out that he had been dismayed at her attitude all along, but had been helpless. He had not made the highest grades himself, but being an orphan had escaped the shower of solicitude and recriminations his son had had to go through. He hoped something would turn up to set things right, and allow her to be her own real fine self. It had happened.

Mr. McCormick remembered that he had heard two women in conversation at the store. "Gerald's mother expects him to get all A's. How he hates to go home after the cards come out!" Mr. McCormick decided not to let his wife know he had heard the gossip.

But having turned a new leaf, the mother stuck to it. She found in her new knowledge and realization a relaxation she sadly needed. In some mysterious way she had identified herself with her own child and refused him individuality. Yet all the neighbors knew him and accepted him and liked him; so did his schoolmates, his father, and his mother, she added truthfully, although she had had some strange ways of showing it.

Gerald came home on leaden feet. The dread moment was approaching. Soon the voice of his mother would demand to see it. He took it out from his coat gingerly, and laid it down for his mother. She did not even pick it up.

Perhaps he'd better hand it to her, but how could he, and get a good bawling out in the bargain? There was Pinkie calling. His mother was talking—

"Hungry?" he heard her ask.

"Oh, yeah!"

"Cookies over there."

"Just baked?" asked Gerald as he munched a bite.

"Here, take some for Pinkie, and have a catch."

"But, mom, my report card!"

"Too busy now, son; I must get things started for dinner."

The two boys ran to the vacant lot. Mouths stuffed with cookies did not prevent speech.

"Was it bad, Jerry?" That was the only name the boy liked for himself.

"Naw! She was thinkin' too much about gettin' a good supper."

Altoona, Pa.

## A Blooming Rose

Naomi R. Zeigler

As told by Colonel Tchou, one-time secretary to Chiang Kai-shek

As a little boy he was taught that Confucius was all-wise, that what was good enough for Confucius was good enough for him. One day he and his brother were studying ancient classics in the schoolroom of their home under the guidance of a tutor. They were tired of memorizing books three thousand years old. Colonel Tchou was then only six years old. He heard laughing and talking in the kitchen. At the first opportunity he slipped out of the classroom unnoticed.

When he got to the kitchen the cook was talking. "There are strangers come to town. They dress differently; they do not know our civilized tongue. They are ocean people. When they talk it sounds like mar-ble-mar-ble." The tutor's shadow loomed beside the boy. Quickly he hurried back to the classroom. "Ocean people have come to town, sir," babbled the little boy. "What is that to you? Confucius didn't know ocean people; why should you?" was the stern rebuke of the tutor.

The ocean people built a gospel hall in town. All the Chinese were curious to see inside, but to go inside was dangerous. Slowly some of the not-too-select people of town were seen to go into the gospel hall. Often the ocean people were seen talking to some of the poor of the marketplace.

The Chinese had a beautiful temple built at the top of a great hill on the outskirts of the town. At the base of Temple Hill, as it was called, was erected a pagoda. From there the clock welcomed the dawn, the noon hour and the dusk. Right beside the pagoda the ocean people built their strange house. Two stories high! Curiosity ran high, but fear held the reins taut. It is true folks were wont to comment that the ocean lady had a beautiful smile, a friendly smile. Yes, the ocean people were the subjects of many conversations.

Then the accident happened.

It is the custom in China for relatives and friends to exchange gifts to welcome in the new year. When the season of gift exchange began, the Tchou family sent messengers bearing gifts to their friends. Each messenger carried a pole across his shoulders from which was suspended on each side a basket filled with tokens of love and respect. When one messenger returned he

had two pieces of wood and two triangular pieces of something unnamable. They were given by the ocean people for the two Tchou boys.

Why did they send them? Then the truth came to light. The messenger had delivered the basket to the wrong house. Fortunately the ocean people did not know it was a mistake. They thanked the messenger and gave him the two sticks and the funny little triangular pieces. The little boys ran to their grandfather. "Those are pencils," he said. "The ocean people use them to write. And those are erasers. Ocean people use them to erase when they make mistakes. Confucius never made mistakes; he needed no eraser."

With that the little boys ran away to sharpen their six-sided pencils and to make mistakes in writing so that they could use their erasers. Something which Confucius never did!

Not long after the beginning of the new year, Mme. Tchou and her son spent a lovely afternoon at the temple. When they passed the "ocean house" the ocean lady was in the garden. She smiled and asked them in to tea. Now no Chinese can refuse tea. The mother smilingly accepted the invitation. Together they went into the two-story house. There the magic worked quickly, for on a table was a bowl of lovely roses. And it so happened that Mme. Tchou did not have that particular kind of rose in her own rose garden. (You see women are the same the world over.) They had their tea. The Chinese lady noticed that ocean tea and ocean cookies are not the same as Chinese tea and Chinese cookies. Being a gracious lady she showed none of her reaction to either, except her pleasure in having tea with such a lovely lady. When Mme. Tchou rose to leave, the ocean lady pulled the nicest rose not quite opened from the bowl and gave it to the Chinese friend.

That evening Mme. Tchou busied herself with preparing the best possible soil, for she felt that the rose slip might take root. She carefully placed it in the soil, protected it from the heat of the day and then watched it tenderly thereafter.

The next spring she had a miniature rose bush like that of the ocean lady. When her relatives came, she took a full-blown rose with a little old wood to it and gave it to them.

Continued on page 24



# **Brotherhood Theme for 1944-45** Deepening Fellowship Through Christ

## **Calendar for Sunday, October 1**

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jesus the Light of the World—John 9:1-7, 13, 34-41. Golden Text, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

**Christian Workers,** Making the Love Feast More Meaningful.

**B. Y. P. D.,** A New Beginning (Installation).

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## **Gains for the Kingdom**

**Three** baptized in the Flower Hill church, Md., Bro. Chester Harley, pastor.

**One** baptized in the Grandview church, Mont., Bro. Mark W. Emswiler, pastor.

**Two** baptized in the Curlew church, Iowa, Bro. A. Blair Helman, summer pastor.

**Three** baptized in the Topeco church, Va., Brother and Sister C. L. Cox, evangelists.

**Five** baptized in the Ladoga church, Ind., Bro. Ralph Rarick, evangelist, C. O. Deardorff, pastor.

**Five** baptized in the English River church, Iowa, Bro. Galen T. Lehman, evangelist, Bro. A. Wayne Carr, pastor.

**Three** baptized in the Mt. Carmel congregation, Va., Bro. Newton L. Poling, evangelist, Bro. H. S. Knight, pastor.

**Four** baptized and one received on former confession in the Waterloo City church, Iowa, Bro. Charles Dumond, pastor.

**Forty** baptized in the Mt. Carmel congregation, Va., Bro. G. G. Canfield, evangelist, Bro. Newton L. Poling, pastor.

**Five** baptized and one received by letter in the Monroe County church, Iowa, Francis L. Shenefelt, pastor-evangelist, assisted by Charles Dumond, Jr.

**Eleven** baptized, one awaits the rite, and several rededicated in the Oakdale, W. Va., church, Bro. Ernest E. Muntzing, evangelist, Brethren Ross Johnson and Lester S. Evans, ministers.

## **With Our Evangelists**

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins** in the Maple Spring church, Pa., Oct. 2-15.

**Bro. Ralph W. Schlosser** of Elizabethtown, Pa., in the Lebanon church, Pa., Oct. 15-29.

**Bro. Robert L. Sink** of Rossville, Ind., in the Battle Creek church, Mich., Oct. 2-15.

**Brother and Sister Harold R. Myers** of Garrett, Ind., in the Spring Mount church, Pa., Oct. 9-22.

**Bro. Ralph Jones** of Trappe, Pa., in the Hatfield church, Pa., Oct. 15-29.

**Bro. Galen R. Blough** of Somerset, Pa., in the Easton church, Md., Nov. 13-26.

**Bro. Roy Teach** of Brookville, Ohio, in the Poplar Grove church, Ohio, Nov. 5-12.

**Bro. Dorsey E. Rotruck** of Johnstown, Pa., in the Fairview church, Pa., Oct. 30—Nov. 12.

**Bro. A. P. Musselman** of Anderson, Ind., in the Waterloo City church, Iowa, Nov. 13-27.

**Bro. I. R. Beery** of Bellefontaine, Ohio, in the West Eel River church, Ind., Oct. 8; in the Poplar Ridge church, Ohio, Dec. 3.

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## **Personal Mention**

**Elder Robert L. Sink** will represent Southern Indiana on Standing Committee of 1945. The alternate is Elder D. W. Bowman.

**Elder Earl E. Jarboe** will represent Middle Iowa on the Standing Committee of 1945. Elder H. L. Ruthrauff is the alternate.

**Elders Leland Nelson** and **W. Harlan Smith** will represent Southern Illinois on the Standing Committee of 1945. Elder Ausby Swinger is the alternate.

**Bro. Charles L. Cox**, pastor at Claysburg, Pa., writes as follows: "We just forwarded \$30 to the General Mission Board for missions, \$21 of which was sent by one of our soldier boys, Fred D. Lingenfelter. It was sent from Italy as his twenty-first birthday offering. If such a spirit were manifested on the part of all the men in service toward mission work, it would go a long way in preventing their sons being called into a like conflict a few years hence."

**Bro. D. B. Garber** writes that his address is changed from Park Station, Waynesboro, Va., to Barboursville, Va., R. 1.

**Elder A. C. Auvil** will represent the Second District of Virginia on Standing Committee for 1945. Elder W. J. Row is the alternate.

**Elder Mark Emswiler** is the Standing Committee representative from North Dakota and Eastern Montana to Conference of 1945 with Elder Ralph Petry as the alternate.

**Bro. D. D. Fleishman** moved to Sebring, Fla., 42 Magnolia Ave., about Sept. 1, to take charge of the work there. His correspondents should note his change of address.

**To L. H. Prowant**, minister at the Rodney church, Mich., our thanks for a copy of his very interesting church bulletin and newsheet. He informs us that Michigan has already secured sixty heifers for relief.

**For Northern Illinois** and Wisconsin Elders Clarence E. Fike and Harry K. Zeller, Jr., are the Standing Committee representatives for 1945. The alternates are Elders D. D. Funderburg and O. D. Buck.

**Bro. Reuben Boomershine** should be addressed at 902 E. Market St., Nappanee, Ind., after Oct. 1. He has accepted the pastorate of the Nappanee church after a pastorate of nearly seven years with the Fostoria, Ohio, church. He writes that he will have time for one revival meeting.

**Pastor DeWitt L. Miller**, has prepared by our request Suggested Memorial Services for the Men and Women Who Die While in the Service of the Nation. These are excellent, and pastors may have a copy upon request. Write the General Boards, 22 S. State Street, Elgin, Ill.

**Bro. D. Eugene Lichty**, president of the National Youth Cabinet, began his pastoral work with the Oklahoma City church in the District of Oklahoma, Panhandle of Texas and New Mexico on the second Sunday of September. His address is 1731 N. W. Thirty-eighth Street, Oklahoma City 6, Okla.

In a small church group, where but part of the homes were Brethren, the distribution of a few sample copies of the Messenger resulted in the organization of a 100% Messenger club for the Brethren portion of the congregation. It all happened because someone felt "the Brethren homes here need the Messenger."



**Bro. Nevin Zuck** of Uniontown, Pa., asks in his Bulletin, "We can win a war. Do we have the faith to win a peace?"

**Bro. Earl M. Frantz** of McPherson, Kansas, writes that the enrollment at McPherson College is 30% above last year and that "everyone is feeling good about the prospects."

**Bro. Luther Harshbarger** of Ambler, Pa., says in his Visitor, "Our world communion theme on Oct. 1 will be In a World of Tangents—Christ—In Whom All Things Hold Together."

**Bro. John C. Middlekauff**, formerly of Wilmington, Del., has accepted the pastorate of the First church in Canton, Ohio, and should be addressed 1131 Hoover Pl., N. W., Canton 3, Ohio.

**Bro. Elvert F. Miller** has accepted pastoral charge of the Beaver Creek church in the Second District of Virginia. Accordingly his address is changed from Flint, Mich., to Bridgewater, Va., Box 219.

**Northern Indiana** will be represented at Annual Conference of 1945 by Elders Eldon Evans, Howard Kreider and T. E. George. The alternates are Elders H. H. Keim, Jr., C. C. Cripe, and Ira Long.

**Bro. Martin Krieger** has closed his pastorate in the Woodworth church, Northeastern Ohio, and is taking up the pastorate of the Bow Valley congregation near Arrowwood, Alberta. His address is according changed from Route 1, Poland, Ohio, to Arrowwood, Alberta, Canada.

The executive secretary writes to his men's work group: "Let us make V Day a sacred day. May we meet in our churches and together confess our sins, rejoice together that things are as well with us as they are, pray for a just and lasting peace, and give a rich offering to some worthy cause."

**Sister Ada Scrogum** of Elkins, W. Va., writes: "Father says I should thank you for your kindness last March in requesting the prayers of the brotherhood for him when he was so sick. He believes much in prayer. He has been improving very slowly since that time. He is able to be out again, but not able to do anything which would cause physical exertion. He can go to church, but is not able to preach. The doctor told him that he has preached his last sermon. He was able to attend our district meeting about two weeks ago, but he had to rest part of the time. He says he is very thankful for a long life of service." The brotherhood should continue to remember Bro. Scrogum in prayer.

**Leland Brubaker** sends the following message from La Paz, Bolivia: "Arrived safe. Traveling on schedule. Profitable trip. Well and busy. Enjoying visit with Paul Bowman, Jr. Best wishes to all."

**Sisters Effie Priddy** and D. M. Byerly were recent visitors at the Publishing House. Mrs. Priddy is at the Brethren Fellowship House in Chicago and Mrs. Byerly has her home in the Pleasant Dale church, Decatur, Ind.

**Mrs. Jennie Weber**, "Cornerway," Sefton Avenue, Bognor Regis, Sussex, England, has written an interesting letter as of April 24, 1944, which arrived in Elgin on Sept. 20. Mrs. Weber speaks of the loss of her son-in-law in a plane crash over enemy territory and of the sorrow this has brought to her household. She says: "The world over has so many families who know the sorrow and suffering war brings. Each one knows just the very saddest part in its own case. May God comfort any fellow member of our fellowship who is in any way suffering on account of the war." In speaking of our Brethren boys over there Mrs. Weber says: "I would now like to tell you that I am able to be a pen pal to the following boys: Delbert E. Shank, William J. Burchard, Donald F. Prosser, Compton Cummings, Walter D. Ferree and Ivan Merle Culp." If your boy is in need of a special friend in England let us know his name and address and we will send it to Mrs. Weber. Our air mail can go to servicemen for six cents and arrives in a week or ten days, whereas it takes months for regular mail to go. Send names and addresses to the Brethren Service Committee 22 S. State St., Elgin, Ill.

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#### Miscellaneous Items

The **Beachdale church** near Berlin, Pa., announces precommunion services Oct. 2-8, with Bro. George W. Wright, pastor of the Rummel church, as the minister.

**Lincoln church**, Nebr., is planning a harvest meeting for Sunday, Oct. 8. Bro. Earl M. Frantz will be the speaker at the morning and afternoon services. Visitors will be welcome, writes Pastor J. F. Baldwin.

**Trotwood church**, Ohio, announces a home-coming service on Oct. 8. This will be an all-day meeting, with reminiscences from former ministers and others in the forenoon, followed by a basket dinner. The hours of the afternoon are to be spent in visiting and fellowship. All former members and friends are cordially invited.

**Eight Brethren boys** in C.P.S. on detached service in the state of Nevada each contributed 25c to a fund to subscribe for their church paper, The Gospel Messenger. "The Messenger will be welcome literature." We trust they will not be disappointed.

**The Mastery of the Master** by Bro. DeWitt L. Miller has come from the bindery and now may be ordered through the Brethren Publishing House. It is a fine new book of 144 pages based on considerations growing out of John 13:13. Here is a book to own and read and reread. The price is \$1.00 per copy.

The **Cedar Creek church**, Ind., will hold its harvest meeting Oct. 1. The pastor of the church, Bro. Harold Myers, will be the speaker of the day. A basket dinner will be served. Special music will be rendered by the Union male quartet. All former members of the church and friends are invited to attend.

**Word has come** from the C.P.S. camp at Waldport, Oregon, indicating that they would like to borrow for use in their library a modern encyclopedia and a large, modern dictionary. Anyone able to provide help in this matter can communicate directly with Richard Mills, Director, C.P.S. No. 56, Waldport, Oregon, or with Morris Keeton, Brethren Service Committee, 22 S. State Street, Elgin, Ill.

The **western Washington Church** of the Brethren convention, to be held at the Olympia, Wash., church, located at 2119 East 4th, at the edge of town on the Seattle highway, has for its theme Sharing the Good News. The date is Sunday, Oct. 8. It is an all-day convention. Fellowship dinner will be served by the Olympia ladies' aid. All Brethren members, nonresident members and friends are cordially invited.

**District meeting of Western Pennsylvania** will be held in the Meyersdale church, Wednesday and Thursday, Oct. 25 and 26: Wednesday morning, at 9:00 o'clock, will be sectional conferences for the elders, men's work, women's work, and young people; on Wednesday afternoon, an inspirational meeting; Wednesday evening, 7:00 o'clock, the message preceding the ordination of elders; at 8:00 a missionary meeting; Thursday morning, 8:00, business session. If there is any business for the district meeting it should be in the hands of the clerk by Oct. 9.—W. K. Kulp, Clerk, Kittanning, Pa., R. 3.



# Woodstock School Student Background

**J. W. Bowers**

Teacher, Woodstock School, Landour,  
India

Before any teacher can do justice to any group of students, he must find out the background of his pupils. No two classes can be taught alike owing to the fact that no two classes are alike. Every person has a different background and his behavior reflects that background.

When I arrived at Woodstock, my first task was to seek information about the homes that Woodstock students represented. The school files contained most of this information. Much of the statistical part of this article is drawn from the principal's report to the Board of Directors in June 1942. I soon found that the Woodstock student body was very cosmopolitan and varied in its make-up. For example, one of these reports gives some of the following information in detail as to religious representation.

## Representation From Forty-one Missions\*

American Presbyterian Mission (Punjab), 25  
American Presbyterian Mission (North India), 31  
American Presbyterian Mission (North India), 6  
American Methodist (Episcopal) Mission, 56  
United Presbyterian Mission, 24  
Church of the Brethren Mission, 8  
United Church of Canada Mission, 12  
Assemblies of God Mission, 19  
Disciples of Christ Mission, 12  
New Zealand Presbyterian Mission, 7  
Canadian Presbyterian Mission, 3  
Swedish Mission, 3  
American Friends, 3  
Church of Scotland Mission, 2  
English Baptist Mission, 4  
Australian Methodist Mission, 6  
American Wesleyan Mission, 2  
American Baptist Mission (India), 15  
American Baptist Mission (Burma), 14  
General Conference Mennonite Mission, 10  
American Mennonite Mission, 1  
Oriental Mission, 5  
Metropolitan Mission, 2  
Church Missionary Society, 6  
Baptist Churchman's Missionary Society, 5  
Christian Missionary Alliance, 3  
Salvation Army, 1  
Regions Beyond Missionary Union, 2  
Pentecostal Bands of Canada, 3  
Open Bible Standard Mission, 4  
Ceylon India General Mission, 4  
Pentecostal Bands of the World, 2  
Pentecostal Holiness Mission, 4  
Scandinavian Alliance Mission, 1  
Irish Presbyterian Mission, 1  
American Methodist Mission, 1  
Lutheran Mission, 2  
American Evangelical Reformed Mission, 4  
Associate Reformed Presbyterian Mission, 5

\* In 1943 this number was increased to forty-six.

Canadian Anglican Mission, 3  
English Methodist Mission, 5  
Total, 326  
American children including Canadians, 287

## Nonmissionary Representation

Parsee, 5  
Roman Catholic, 2  
Presbyterian, 2  
Indian Christian, 7  
Jewish Christian, 7  
Chinese Christian, 6  
Muslims, 5  
Hindus, 22  
Sikhs, 4  
Church of England, 75  
Burmese Christian, 2  
Total, 137  
Total number of boys, 249  
Total number of girls, 214  
School total, 463

At first glance, one would feel with so many religious views represented

that religious subjects would have to be avoided. But such is not the case. Every class in the school has at least three periods of Scripture study each week. Through the years a very tolerant attitude towards religious differences has been built up.

Geographically, what homes are represented? The war has brought about changes as some children had their homes in what is now Japanese-occupied territory. Formerly, children journeyed to their homes during vacation to Burma (even to the borders of China), Siam, Malaya and Borneo. The fathers of some of these children are now prisoners of war in the occupied territories. Some of the children from Siam returned to their homes in 1941 only to be interned with their parents when the Japanese took over that country. Some of them were fortunate to be on the prisoner exchange list and they are now in America. The entire length and width of India is now repre-

## What to Pray For Week of Sept. 30—Oct. 7



**Edward T. Angeny**  
Born August 6, 1914.  
Sailed to China, 1940.



**Helen Buehl Angeny**  
Born Dec. 15, 1914.  
Sailed to China, 1940.

Went to Baguio, Philippine Islands, for language study, 1941.

Let the church continue in prayer in behalf of the safety of our eight missionaries and their three children in the Philippine Islands. As far as is known they are in Camp Holmes near Baguio. With war conditions growing more tense around the Philippine Islands, our petitions should be more continuous. Pray for Edward and Helen and for little Carol Louise, who is nearly two years and eight months old.



**Rolland C. Flory**  
Born Dec. 25, 1912.  
Sailed for China, 1940.



**Josephine Keever Flory**  
Born May 5, 1914.  
Sailed for China, 1940.

Went to Baguio, Philippine Islands, for language study, 1941.

The hearts of thousands cry out for peace and freedom. Our missionaries in the internment camp are the innocent victims of our present world confusion. They too are in danger and may need to pay a heavy price before their liberty is restored to them.

Every time we hear the Philippine Islands mentioned on the radio and every time we see the name in print, let us breathe a prayer for Rolland and Josephine and James Albert, born April 3, 1942.



## For the Healing of World Sores

This inscription is on the marble slab covering the grave of David Livingstone in Westminster Abbey in London, England. Anetta C. Mow copied it as she stood beside the tomb in 1923 and again in 1931.

Brought by Faithful Hands  
Over Land and Sea  
Here Rests  
David Livingstone  
Missionary,  
Traveller,  
Philanthropist.  
Born March 19, 1813  
at Blantyre, Lanarkshire.  
Died May 1, 1873  
At Chitambo's Village, Ilala.  
For thirty years his life was spent  
In an unwearied effort  
To evangelize the native races,  
To explore the undiscovered secrets,  
To abolish the desolating slave Trade  
of Central Africa.  
Where with his last words he wrote,  
"All I can add in my solitude, is,  
May Heaven's rich blessing come down  
On every one, American, English, or Tark,  
Who will help to heal,  
This open sore of the world."

"Other sheep I have, which are not of this fold:  
Them also I must bring, and they shall hear my voice."

"Tantus amor veri, nihil est quod noscere malim,  
Quam fluvii Caucas per saecula tanta latentes."

sented and Ceylon has a few representatives. In 1943, the geographic borders were still lengthened when a group came from China by air. An American-Canadian school in China was closed because of Chinese inflation, so Woodstock took those who did not return to America or Canada. All parts of America, England, Scotland, Canada, New Zealand and many parts of Europe are now represented. While traveling on furloughs, many of the mission children have gone around the world.

The number of nationalities is also large and varied. The Americans form by far the largest group, followed by the English and Canadians. Smaller groups include Indian, New Zealanders, Irish, Scotch, French, German, Chinese, Anglo-Indian, Anglo-Burmese, Austrian, Norwegian, Swedish, Dutch and Swiss. There was a movement at one time to make Woodstock an exclusively American institution which would admit only American students. The earlier Woodstock executives are to be congratulated that they refused such a procedure which would be far from the missionary attitude. Much of the value of Woodstock now depends on its cosmopolitan make-up.

To go a little further, a few individual cases might be interesting. We have a Chinese boy whose father is a high ranking general in the Chinese army; a high school girl who had an Armenian mother, an English father and now has a Czech stepmother; a German-Jewish boy who with his parents has escaped

from Germany recently; an English lad who saw the first bombings of London; a Chinese girl who does not know what happened to her father when the Japanese took Singapore; an Indian girl who is the daughter of a high ranking official in the educational department; an American girl who is the daughter of a missionary who works with the native tribes of the Assam hills. These few examples are only a beginning.

Such in a few words are the large number of varied backgrounds that a Woodstock teacher must face. The acquiring of knowledge in the classroom works both ways because we as teachers learn a great deal from the experiences of our pupils. If we can all become world-minded then our Woodstock experience will be well worth while.

### Home Missions Study

About 4,000 Protestant ministers in town and country churches are attending forty-four schools and institutes in which training for post-war service in rural communities will be stressed.

The entire program is decentralized, and curricula are made up in accordance with local needs. Among the courses being offered this year are those in inter-church co-operation, weekday religious education, problems of rural youth, rural economics, rural sociology, and adult education.

Dr. Mark A. Dawber of the Home Missions Council heads this work.

## In and Near Garkida

Herman and Hazel Landis

Our pre-Easter meetings are being held out of doors. The moon is bright. In the Leper Colony there are three distinct groups, with some of them overlapping. There are the Bura people and many of them know the Hausa language; and there are the Hausa people and many of them know the Bura language; and then there are the Lunguda people and many of them know Bura or Hausa or both.

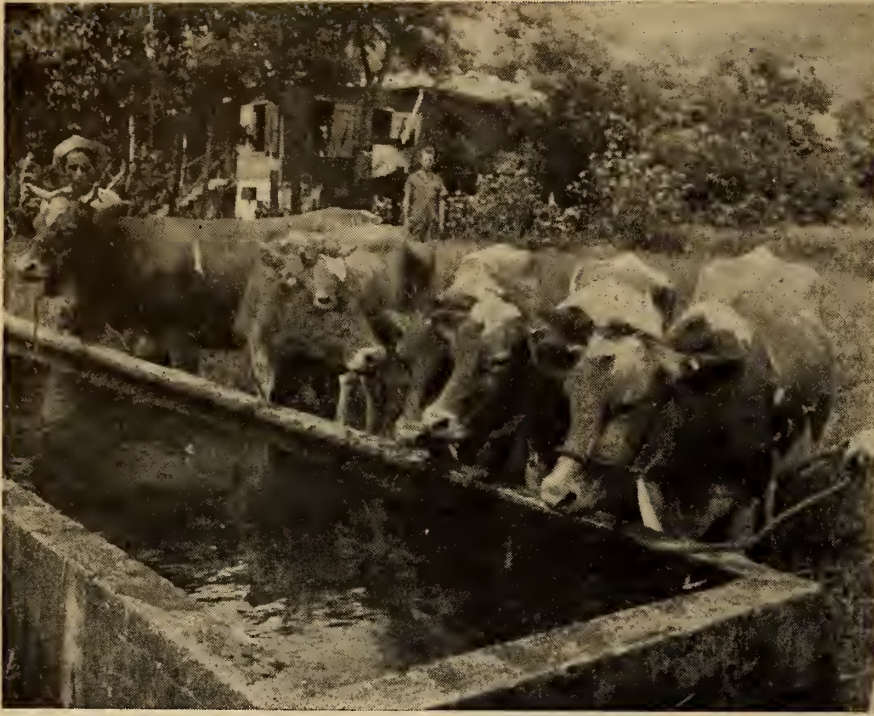
Each night different groups sing informally as the spirit moves them. Some one starts a song. Though the leaders may have thought about it, it was not scheduled. Also each night there is a special song. Last night a boy came to the front and started singing. At first it appeared to be a solo. He sang: "Come, Come Let Us All Go Close to Jesus." As he closed the first verse several stood up and went over to where he was and joined him in singing. As the song progressed others rose and went to him, seemingly answering the invitation. It was very impressive.

At the present time there are more than 800 in the Leper Colony. Recently a thousand acres have been added to the colony, giving more room and farms. Just now we are busy reroofing the houses, building new houses, remaking wells and deepening the good wells. Since this is the dry season it is time to do work on the wells.

The work at the Leper Colony is encouraging. The people are very appreciative. There are many opportunities, especially in organizing. There is quite a bit of leadership here. There are a number of very talented people from other mission groups and many of them are second-generation Christians. These groups have had a good effect upon the Buras and the Buras on them.

As editor of one church paper to the editor of another church paper, I am sending a copy of PARAKU ATA LAKU [Light on the Highway] to you. Yours is the larger paper and comes out each week while this one is still a monthly paper. Yours has a circulation of 41,000 and this has 350 subscribers. The people here are always eager to get the paper and read it. Modena M. Studebaker was editor of the little paper during its first four years. The press work has been done by African men.





Among the heifers pictured here is Faith, who was delivered to Meliton Lind Lopez, a Puerto Rican farmer with a family of twelve children. In the background is Wayne Hostetter, the Brethren representative.

## Brethren Heifers to Puerto Rico

Wayne Hostetter

Almost everyone at Pier C South, Alabama State Docks, Mobile, Alabama, was on hand to witness the loading of the seventeen relief heifers on the liberty ship, William D. Bloxham, the morning of July 13, 1944. It was unusual to witness the loading of cattle from this port in fifteen years.

While on the voyage the heifers had their home on deck in two shed-shaped barns, one on each side of No. 4 hatch. A thirteen-day feed supply of alfalfa and Johnson grass hay and grain was carried on the hatch between the two barns. The feed was covered with a tarpaulin at all times to protect it from the sea and rain. The heifers were fed and watered and the stables were cleaned three times a day. On Sunday, July 16, part of the ship's crew witnessed the birth of the first calf born during the trip. There were three births on our eight-day sea voyage.

At the naval base, Tanamo Bay, our ship made a stop and waited a day and a half for a convoy to be

made up. The convoy was made up of eight merchant ships and four navy escorts. We traveled half of the voyage in convoy.

The ship's crew was made up of thirty navy men and thirty-five merchant seamen. These men, who were from all parts of the United States, proved to be very interesting. Some of the farmer boys who were now seamen said that it did their hearts good to smell and chew hay and see cows again.

We had almost ideal sailing weather. The sea was very smooth the first five days but became quite rough the last three days. The ship tossed considerably with waves coming over the side and bow.

We arrived at San Juan, Puerto Rico, at 5:00 a. m., July 22, amid a heavy down-pour of rain. The heifers were unloaded one at a time. They were put into a large crate, then lifted by a crane to the dock. That evening by 5:30 o'clock

the heifers had been inspected and unloaded on five trucks in which they were distributed into four counties of the island.

All the work of distributing and locating the heifers to needy families was in charge of the Farm Security Administration of Puerto Rico. Ralph Will and his staff of agriculture advisers did an excellent job in the selection of capable farm men. The heifers went to poor resettlers who owned no dairy cattle and could provide plenty of good grazing for the heifers' feed. Pastures similar to Sudan grass were flourishing when I was there.

The families were usually large and were very grateful for the gift of heifers. For instance, "Faith" (B. S. C. 1), is to supply milk for a family of twelve children who have never tasted milk. When we visited some of these homes we noticed that these farmers did almost everything they knew how to make the heifers comfortable. At one home they had the baby calf in their one-room house and carried it to nurse its mother four or five times a day. They were building a barn for their heifer which consisted mainly of a roof.

The heads of the animal husbandry and forestry departments had a government car, and we toured the island with them, visiting the homes of eight of the heifers on a two-day trip. The heifers were so scattered over the island that it would probably have taken about a week and a half to visit all the homes. One afternoon we drove as far as we could by car and then walked three and one-half miles one way over trails and creeks to a farmer's mountain home. When we visited these homes, neighbors came in to see us take pictures and also to see the animals. It reminded one of a well-attended county fair. Most of the

Home of one of the farmers receiving a heifer from the shipment to Puerto Rico.





rural homes are small—one-room—and usually made of rough lumber and banana leaves.

Puerto Rico is one of the most overcrowded islands in the world, with 2,000,000 persons living in an area one hundred miles long and thirty-five miles wide. There are approximately 80,000 births every year. At least 200,000 children never set foot in a school; almost one third of the people can neither read nor write.

They have no manufacturing plants and most of the people make their living from the land. Sixty per cent of the land has a slope of forty per cent or more and their roads are very narrow and crooked. By car you can usually make around fifteen miles in an hour of travel. Their major crop is cane sugar. They also raise coffee, pineapples, tobacco, citrus fruits, and bananas.

Puerto Rico is cursed with absentee land owners from the United States who own and operate the sugar industry and plantations. The Puerto Rican people are at their mercy. Fifty per cent of the population depend directly or indirectly upon the sugar crop for support, at an average wage of about \$300 per year for cane cutters. They usually support a large family on that wage.

The main diet of the people is rice, beans and black coffee.

All the people speak Spanish and

Brethren in the Pacific Coast region are rapidly organizing in support of the heifer project. Pictured is the first calf to be tagged in this western region, a donation of Richard V. Keim and son Robert. Standing behind the animal is the local heifer project committee of the Nampa church, Earl Flory, Richard Keim, Floyd Lowber and LaVerne Martin.



| B.S. C.<br>Tag No. | Donor                                                                    | Receiver                                |
|--------------------|--------------------------------------------------------------------------|-----------------------------------------|
| 1                  | Virgil Mock, New Paris, Ind.                                             | Meliton Lind Lopez                      |
| 93                 | Perry Eby, Hollansburg, Ohio                                             | Isidoro Vazquez                         |
| 158                | Brookville, Ohio, Church of the Brethren and V. S. Dull                  | Beuto Rodriguez Gomez                   |
| 1313               | Bremen, Ind., church                                                     | Nicolas Santaella                       |
| 1314               | Middlebury, Ind., church                                                 | Manuel Alvarez Negron                   |
| 1315               | Heber Haynes, Garrett, Ind.                                              | Pedro Vazquez Vazquez                   |
| 1316               | V. B. Browning and son, Warren, Ind.                                     | Quintina Rivera                         |
| 1317               | Walnut Street church, North Manchester, Ind.                             | Cleofe Rodriguez Pagan                  |
| 1318               | West Manchester church, North Manchester, Ind.                           | Marcelino Diaz                          |
| 1319               | H. M. Friedley and son, Huntington, Ind.                                 | Alejandro Rohena                        |
| 1325               | West Goshen, Ind., church                                                | Antonio Reyes Rosario                   |
| 1326               | Henry Ebersole, Goshen, Ind.                                             | Died en route                           |
| 1327               | Religious education classes, Decatur public school system, Decatur, Ill. | Encarnacion de Leon                     |
| 1328               | Elkhart City and Elkhart Valley churches                                 | Remained in Alabama because of sickness |
| 1346               | Rock Run church, Goshen, Ind.                                            | Santiago Reyes Matos                    |
| 1347               | Detroit, Mich., church                                                   | Emilio Matos                            |
| 1349               | Elkhart City and Elkhart Valley churches                                 | Francisco Inchantegui                   |
| 1350               | Fellowship Bible class, Elgin, Ill., church                              | Eloy Colon                              |

Other donors contributing to the shipment were: O. W. Stine and son, Goshen, Ind., Leland Schrock, Middlebury, Ind., North Winona church, Ind., Salamonie church, Huntington, Ind.

only about one third of them can speak English.

While in Puerto Rico, I made my home with Rufus King and Paul Weaver at Rio Piedras. Rufus is the director and Paul the secretary of the Brumbaugh reconstruction unit, in which seventy Civilian Public Service men are carrying on a program of social and medical rehabilitation in seven different locations. Rufus was on hand to help unload the cattle and was also on the trip when we visited the homes.

The heifers will help supply a great need to the resettlers of Puerto Rico.

Also contributing to the shipment were Dr. W. A. Mackenzie of Nappanee, Ind., and Dr. Maurice Weldy of Wakarusa, Ind., who offered their services as veterinarians and Rev. and Mrs. G. W. Petcher of Citronelle, Alabama, in whose home the B.S.C. representatives made their headquarters while in Mobile.

#### And From the Report of Rufus B. King

"The cattle were distributed on the following conditions:

"1. The farmer receiving a heifer must have no other dairy cow at the time.

"2. He could not be able to pay the full purchase price of a cow on the market.

"3. It was reasonably assured that he had enough land to support a cow.

"4. He could not receive more than one animal.

"5. Families with children or in neighborhoods where there were undernourished children were given preference.

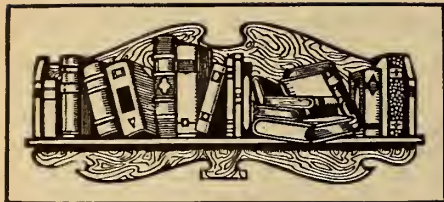
"6. The total cost of each animal to the farmer was set up in a loan to the farmer by the Farm Security Administration. This was based on transportation and other items from the time the heifers left Mobile, Ala., and amounted to about \$75 each.

"7. The Farm Security supervisor through previous loans or knowledge of the farmer must be reasonably assured of the farmer's ability and desire to repay the loan on the low cost of the animal.

"There was a great deal of favorable comment about the cattle. A number of people inquired about the availability of some of these heifers, even on the Virgin Islands when I was there."



# The Church at Work



## Brethren Loan Library

For the worker who wants to succeed in his appointed task, books are sure friends. Not always can he go to camp, conference, or training school, but books will come to him! It is to be hoped that each worker is slowly building his own personal library, and that churches are also adding each year to their libraries. The Elgin Loan Library is yours to supplement, wherever it can, those materials not available to you otherwise. Some of the ways in which our Loan Library can serve you and your church are listed below:

1. For personal enrichment and growth.
2. For leadership education courses—both textbooks and resource materials.
3. For examination purposes, if you are thinking of changing your curriculum.
4. For examination purposes, if you are planning a vacation school or a weekday religious education program in your community.

Write for free Loan Library catalog. Address correspondence to Loan Library, 22 S. State Street, Elgin, Ill.

## New Books in Elgin Loan Library, 1944-45

**Going Camping With Intermediate Boys and Girls.** Clarice M. Bowman. 1944. 105 pages. \$1.00.

A book of inspiration as well as a source of ideas for the intermediate camp leader and planner.

**Story of Our Church.** J. E. Miller. 1941. 200 pages. \$1.00.

**Stories from Brethren Life.** J. E. Miller. 1942. 244 pages. \$1.50.

Two well-known books by a well-known Brethren writer, the first giving an excellent history of our church and the second interesting stories out of our background.

**Basic Belief.** Edward Frantz. 1943. 175 pages. \$1.25.

A Methodist editor recommends this book by the former editor of the Gospel Messenger for every member of his denomination.

**Emanuel B. Hoff—Bible Teacher.** E. G. Hoff. 1943. 144 pages. \$1.50.

The life story of one of the co-founders and a great Bible student and teacher of Bethany Biblical Seminary.

**Scenes from the Psalms.** Hoff and Brandt. 1944. 64 pages. 75c.

Photographs and script form an attractive devotional book.

**100 Ways to Improve Your Sunday School Teaching.** Erwin L. Shaver. 1942. 112 pages. Paper, 25c; cloth, \$1.00.

Inspiring and helpful to teachers of all age groups.

**Home and Church Work Together.** ICRE Bulletin 423. 48 pages. 15c.

A pamphlet of practical suggestions and reports of activities in which home and church co-operated.

**Hymnal for Youth, The.** 1942. 90c.

New and familiar hymns, singable and of high standard.

**Our Young Folks.** Dorothy Canfield Fisher. 1943. 329 pages. \$2.75.

In this book Mrs. Fisher discusses many problems which young people will confront when the war is over. These problems result chiefly from our failure to change our ways of behaving in all aspects of life as rapidly as we have changed our ways in making things.

**What the American Family Faces.** Edited by Leland Foster Wood and John W. Mullen. 1943. 254 pages. \$3.50.

Report of a conference on contemporary and family problems, held at the University of Chicago in 1942. Among the contributors: Ernest W. Burgess, Roy A. Burkhardt, Regina Wescott Wieman, Evelyn Millis Duvall, Charles T. Holman. Highly important for district and regional family life leaders and pioneering local church leaders. Typical discussion: What the Family Faces in the Light of a Study of 1,000 Couples.

**Teaching the Multitudes.** Minor C. Miller. 1944. 227 pages. \$2.00.

The author is executive secretary of the Virginia Council of Religious Education and sponsor of one of the best-known systems of weekday religious education in the country. He discusses values, plans for setting up curriculum, relations of church and state, and standards for measuring results.

**Nazarene, The.** Sholem Asch. 1939. 698 pages. \$3.50.

A novel based on the life of Jesus.

**Devotions for Youth.** Clark R. Gilbert. 1943. 144 pages. \$1.75.

Youth groups find this a helpful book as they plan their worship services.

**Social Recreation Primer.** Bob Tully. 1944. 119 pages. \$1.00.

A Brethren recreationalist sets forth a pattern for social recreation and provides a book of resources for the leader of recreation.

**Church of the Brethren and War, The.** Rufus D. Bowman. 1944. 348 pages. \$2.50.

A fine survey of the Brethren position on war from 1708 to 1941.

**Marriage for Moderns.** Henry A. Bowman. 1942. 493 pages. \$3.75.

A book for young people looking toward or entering into marriage.

**With the Master.** Philippe Vernier. 1943. 80 pages. 75c.

A book of meditations bespeaking a sense of the presence of the Master.

**Twelve Months of Drama for the Average Church.** Dorothy Clarke Wilson. 1933. 287 pages. \$1.75.

A collection of twelve plays and worship services.

**Home-Built Lighting Equipment for the Small Stage.** Theodore Fuchs. 1939. 39 pages. \$2.50.

Practical helps for the stage manager.

**Black and White in the Sudan.** D. W. Bittering. 1941. \$1.50.

A careful study of the historical and cultural backgrounds of the people of the Sudan, and of interesting mission-education work among them. The author spent eight years in this section of Africa, living and working among these interesting people.

**Foundations of Peace.** Wang Tung. 1943. 25c.

Wang Tung was the first Chinese Church of the Brethren member to come to America. He visited many churches throughout the brotherhood. His book expresses very clearly his conviction concerning the fundamental principles upon which peace can be established.

**Children's Games From Many Lands.** Nina Millen. 1943. \$1.00.

Over 250 games recently collected from missionaries and nationals of some fifty countries. Some singing games with accompanying music are included.

**Into All the World.** S. M. Zwemer. 1943. \$1.50.

This book shows the vindication and interpretation of the Great Commission. It is a volume which should be read and studied by those who are concerned for the spread of the gospel of Jesus Christ.

**Revolution in Christian Missions.** W. R. Smith. 1941. \$1.75.

Christian missions have brought the church face to face with four very stubborn facts: the whole of life must be redeemed or there is no hope of redeeming the world; there can be no salvation for any land that does not include every land; there can be no salvation for any class that does not include every class and the kingdom of heaven calls for the complete enlistment of every person who calls himself a Christian.

**Tales of a Chinese Grandmother.** Frances Carpenter. 1941. \$2.50.

A fascinating glimpse of Chinese life in folklore. Beautifully illustrated.

**Tales of a Waste Basket Surgeon.** Gordon Seagrave. 1939. \$1.50.

Dr. Seagrave of Burma recounts many interesting tales concerning his twenty years of missionary work in Burma. His style of storytelling is so interesting that readers find his stories thrilling and challenging.

**Old Testament Bible Lessons for the Home.** Margaret Lomas. 1944. 220 pages. \$1.25. Series of readings for family use.

**Your Child, His Family, and Friends.** Frances Strain. 1943. 210 pages. \$2.00.

Covers field of child's "primary group" relationships. Mrs. Strain is a recognized authority on child guidance.

**How Life Begins.** George Bird. 1935. \$1.25.

Very fine sex education material for children under twelve years of age.

**Church at Work With Primary Children, The.** Lula Baird. 1943. 93 pages. 20c.

Discusses the children we teach, why we are teaching, the children's teacher, planning to teach, teaching through materials, organizing to teach religion, the room teacher, living with our children, resources for the primary teacher.

**Children Need Adults.** Ruth Perry. 1943. 136 pages. \$1.50.

Mrs. Perry, director of the nursery school and kindergarten in Riverside church, New York City, discusses the beginnings of discipline, routine, science, art, and religion for creative and efficient living.

**Working With God in His World.** Margaret Ward. 1943. 207 pages. \$1.50.

Primary. Material for twenty lessons. Could be adapted to two-week school. First unit, Knowing God Better, has ten sessions. Second unit, Living and Learning in God's World, also has ten.

**Stories of Jesus.** Bertha Anderson. 1943. 76 pages. 60c.

Primary. Discusses Jesus: (1) the children's friend, (2) the friend of hungry people, (3) helping sick people, (4) worshipping at the synagogue, (5) using people to help, (6) the good neighbor, (7) the living friend, (8) the forgiving friend.

**Bible Friends and Friends Today.** Dorothy Meserve. 1944. 63 pages. 60c.



**Primary.** Discusses our plans for friendly living, being fair at work and play, giving up one's own ways, working for the happiness of others, keeping our promises, helping to make a happy home, when neighbors help each other, being friends with others, being thoughtful of church helpers.

**Vacation Church School for Boys and Girls.** The. Freddie Henry. 1943. 56 pages. 15c.

Very fine brief discussion on how to have a successful vacation church school.

**Chooky.** Lucille Wallower. 1942. 92 pages. \$2.00.

The story of a seven-year-old Dunker girl and her black baby chicken gives a sympathetic view of early Brethren life. Ages 7-9.

**Mountain Born.** Elizabeth Yates. 1943. 118 pages. \$2.50.

This beautiful story of a black lamb presents a good philosophy of life all parents wish their children to have. Excellent for boys, ages 8-12.

**Son of the Smoky Sea.** Nutchuk. 1941. 243 pages. \$2.50.

An autobiographical story of an Eskimo boy telling the exciting adventures that can happen only in that land of smoking volcanoes and of whaling and fishing industries.

**Christian's Guide Book, The.** Dorothy Pease. 1944. 80 pages. 60c.

Junior high department. My Bible a guidebook, from the guidebook I learn about God, how God works in the world, we learn how God works through people, we learn how to get along with people, we learn how to get along with ourselves, how to work together, how to use things, how to live at our best.

**God's Plan for Happy Homes.** Elizabeth McKinney. 1943. 72 pages. 60c.

Beginner. Discusses Jesus in his home, how mother helps, what father does, making the homes of others happy, sister's part, brother's part, good times together in the family, sharing our homes, homes Jesus would like to visit, we all do our share.

**Church and State in Education.** William C. Bower. 1944. 103 pages. \$1.00.

Dr. Bower, veteran religious educator, discusses pros and cons of weekday religious education.

**School and Church: the American Way.** Conrad Moehلمان. 1943. 178 pages. \$2.50.

Dr. Moehلمان, department of education, University of Chicago, weighs values involved in teaching religion in the public schools.

**Our Pupils and How They Learn.** Frances McLester. Revised 1944. 175 pages. 50c.

Discusses (1) Why we should study our pupils. (2) What are they interested in? (3) How do they learn? (4) They learn more than one thing at a time. (5) How do they feel about things? (6) How do they grow in religion?

**Opening the Door for God.** Herman J. Sweet. 1944. 160 pages. \$1.00.

For parents on how to relate religion and life for the growing child.

**Plan Centers for School Children.** Franklin and Benedict. 1943. 128 pages. \$1.50.

Very good for those who plan to operate nursery schools (on a day-by-day basis).

**Learning to Care for Children—Bradbury and Amidon.** 1943. 149 pages. 96c.

For high school girls and others on caring for small children.

**Children and You.** Eva K. Evans. 1943. 60 pages. Illustrated. 35c.

A primer of child care. Also on how to care for small children.

**How to Read the Bible.** Julian Love. 1943. 204 pages. \$2.00.

Emphasizes reading the Bible by units of thought. Outlines the entire Bible for such reading.

**Conservative Introduction to the Old Testament.** Samuel Cartledge. 1943. 238 pages. \$1.75.

Undertakes to give an understanding of the various views about the development of the Old Testament, commending the conservative.

**Know Your Bible Series.** Roy L. Smith. Numbers 1-4. 1943. 64 pages each. 25c each.

No. 1. How Your Bible Grew Up.  
No. 2. The Bible and the First World State.

No. 3. Writing Scripture Under Dictators.

No. 4. Refugees Who Wrote Scripture.  
States simply in question and answer form the chief conclusions of modern Bible scholars about the several Bible books, their origin and message.

**One Lord—One Faith.** Floyd Filson. 1943. 256 pages. \$2.00.

Finds continuity in faith between the New Testament church and Jesus. Helps to ground our faith in facts.

**Bethany Bible Quiz.** Glenn McRae. 1944. 79 pages. 60c.

128 Bible quizzes in wide variety and useful in many situations.

**When Christ Controls.** Stewardship Messages. John M. Versteeg. 1943. 148 pages. \$1.50.

Here are twelve stewardship messages in a refreshing, vital manner. The author has the great gift of lifting up Biblical passages, bringing out unseen truths and clothing them in graphic words.

**Stewardship and the World Mission.** John E. Simpson. 1944. 78 pages. \$1.00.

This is a splendid treatise following the inseparable relationship between stewardship and missions.

**The Offering.** Alva V. King. 1944. 52 pages. Paper, 50c.

This is a manual of suggestions to aid ministers in continuing the worship of God by offerings. The booklet contains orders of worship, offertory sentences, prayers of dedication and prayers for special days. Excellent help for ministers.

**Partnership With Christ.** Paul H. Conrad. 1944. 87 pages. 40c.

The paper-bound, ten-chapter book is a stewardship book excellent for inspirational reading but arranged with topics for discussion at the close of each chapter and very suitable for class use.

**An Adventure in Stewardship.** G. Ernest Thomas. 1943. 70 pages. 25c.

The booklet, containing stewardship outlines for talks, sermons and discussions, is the outgrowth of a Methodist pastor's glorious stewardship experience.

**Here's Health to You.** Margaret Baker. 1941. 207 pages. 35c.

**Inside Information.** Margaret Baker. 45 pages. 20c.

These two booklets by Margaret Baker, an English author, present facts concerning alcohol and its effects on the human body and nervous system in vivid and attractive fashion. Unique sketches included. Junior will enjoy them.

**Mrs. Gray Bunny's Children.** Minnie Rowe Crabb. 1938. 44 pages. 15c.

**Mrs. Gray Bunny's Health Color Book.** Minnie Rowe Cabb. 1937. 42 pages. 15c.

**Mrs. Gray Bunny's Children Still Learning.** Minnie Rowe Crabb. 15c.

For the first, second and third grades. The little bunnies learn many valuable things about alcohol; so do the children who also learn by coloring nine full-page pictures.

**Motets and Chorales for Treble Choirs.** Edited by Walter Buszin. 1938. 32 pages. 20c.

A splendid serial of three-part chorales. Medium.

**Early Junior Choir Album.** Edited by Sheldon Foote. 1939. 20 pages. 30c.

The very interesting part writing makes this work unusual. Twelve numbers, SA, easy. Highly recommended.

**Aeolian Collection of Anthems for Two-Part Chorus.** Edited by Peter Lutkin. 36 pages. 50c.

Contrapuntal work. Not easy, but very good musically. Contains ten numbers.

**Green Hill Junior Choir Books, The.** Edited by Katherine K. Davis. 97 pages. \$1.25.

This is a large book containing a great variety of material, all of the finest. Well worth the greater price. Contains thirty-five numbers, SA.

**Improving the Total Program of Your Church.** ICRE. 1942. 48 pages. 15c.

This booklet is issued by the International Council of Religious Education and raises questions and offers suggestions on weak and strong points in the local church. Goals for the church, program needs, ways to get the job done, equipment needed, and enlisting of developing leaders are helpfully lifted up.

**Superintendent Wants to Know.** The. Oscar P. Campbell. 1937. 81 pages. 40c.

Reading this excellent little book of eighty pages gave me a thrill. The best in modern religious education is pointed up in this discussion.

**Workers' Conference, The.** J. Arthur Heck. 1937. 10c.

Every alert superintendent is, inter-

## With the Minister . . .

H. L. HARTSOUGH

### Security

Security plays a very large part in the peace and efficiency of the minister. First in importance is the security that comes from the assurance that he has been called of God. There is no substitute for this confidence. Before it a hundred annoying doubts fade away and harsh criticisms lose their sting.

Self-forgetful, untiring service is usually rewarded by a security that is better than gold. But experience teaches us that we are all very human. Kind and thoughtful parents must sometimes wait a long time for appreciation and understanding. A congregation forgets him who ministers to them in spiritual things to the point where the pastor must suffer or humiliate himself by making demands for himself and family.

The splendid response to the pension plan indicates that many churches are taking a new interest in providing some security for their pastors. The Huntingdon Conference in voting that \$100,000 be added to the pension fund shows real interest in the general church in this form of security. Some of our pastors are overtimid in talking this matter over with their churches.

The General Ministerial Board with the helpful suggestions of many pastors is giving careful consideration to other types of security which should be followed by a ministry more completely dedicated to the cause of our Christ.



ested in growing in his job and helping his staff to do likewise. This pamphlet gives very specific suggestions on best methods involved in setting up and conducting workers' conferences.

**Enlisting and Developing Church Workers.** ICRE, 1941, 10c.

This is a guide for building a local church program of leadership education. Here we have many positive suggestions. Both pastor and superintendent will profit by reading this guide.

**Improvement of Teaching in the Sunday School.** The. Gaines Dobbins. 1943. 40c.

Here is an exceedingly practical discussion of an important subject. It is written by a man who knows his subject. Every teacher should read it.

#### ADULT DISCUSSION OUTLINE

### Local Church Finance

Sunday, October 22

*Scripture: Matt. 6:21; 2 Cor. 9:7*

Every church needs to enlist its members in giving to its work. The chances are that the more active the church and the more far-reaching its program, the greater will be its need for financial support and the larger its budget. The items in the budget are a pretty good indication of the interest and concern of that church.

Good local church finance calls for the support of the church budget by every member who is able to give. The church is responsible not so much to raise money as to secure the co-operation and interest of each member in carrying on the work represented by the budget. Financial support follows interest. In turn sharing in the work of the church through giving creates new interest.

Local church finance calls for good treasurership with every member kept informed on the financial status of the church.

Methods by which members may be kept thus informed might be considered in your discussion. Can reports at council meetings be depended upon? Should such reports be mailed to the members?

#### Questions for Discussion

What items are included in our church budget? Do these items represent our real interest? Do we give a fair share of our money to work away from home?

What share of our members carry the financial load of the church?

Could an every-member enlistment be used to enlist a larger proportion?

What are the qualities of a good treasurer? What are his duties? How can the church help the work of the treasurer?

#### Resource Materials

**Local Church Finance.** Free.

**Responsive Reading: The Church Has a Stewardship.** Free.

### A Blooming Rose

Continued from page 15

Soon there were many ocean rose bushes in the community.

Then one day Mme. Tchou had a lovely idea. Why not invite the ocean people to their next party? They did. They truly were lovely people. Now the ice was broken. All the leading families invited them into their homes.

All this happened deep in interior China. This is the story of the first missionary endeavor in that Chinese town.

What is evangelism? What is missionary endeavor? After all, isn't this what Christ was trying to teach? Smiling at strangers, giving beautiful rosebuds so that they can burst into lovely blooms? Did not the Rose of Sharon bloom for you and for me and for them?

Annville, Pa.

## Correspondence . . .

### Northern Indiana Resolutions

Bro. Arthur C. Keim, secretary, has favored us with a copy of the resolutions passed at the Northern Indiana district meeting. A portion of the resolutions is reprinted here with the thought that they may be of general interest.—Ed.

We reassert our convictions in the following areas:

1. War is sin. Love is more powerful than hate, and Jesus was speaking to us now when he said, "Love your enemies. If thine enemy hunger, feed him; if he thirst, give him drink." We believe that man's failure in no way invalidates the practicality of the gospel. With repentance we should resolve to be more definite and deliberate in our teaching of our peace position.

2. We believe in temperance in all things. Especially do we note with alarm the rising tide of drinking and smoking which contributes to adult and juvenile delinquency, and broken homes. May our people build strong programs and do all they can to conquer these forces which threaten our homes, our churches and our nation.

### Note Burning Service

On July 16, 1944, the Lick Creek church, Bryan, Ohio, burned all notes of indebtedness and mortgages in an impressive service. As the smoke was rising, Bro. Rowe led in a prayer of thanksgiving to God for his blessing.

On June 25 the church received an offering of \$850, which more than completed the amount necessary to pay off the indebtedness on an \$8,000 building program which began in 1936. Since that time many improvements have been made on the church building. It was completely remodeled into a modern edifice and dedicated in June 1942. The guest speaker on this occasion was Bro. A. F. Brightbill of Bethany Seminary. We also have a modern parsonage which was completed in 1938.

The chief inspiration of all this work has centered around our pastor, Bro. Dewey Rowe, who had the vision of that which we now enjoy. Through our working together, for much of the labor was donated by members, we have been able to complete this building and financial program. Now we are challenged to attempt greater things for our Lord under the direction of the new pastor, Bro. Vernon Miller.

Those participating in the service as shown in the picture above are, left to right: Clarence Shearer, who planned and installed the air-conditioning system; Mrs. E. J. Killian, president of women's work; Dwight Hostetter, chairman of finance board; Dewey Rowe, pastor; Harold Loutsenhizer, treasurer; John Dilling, chairman trustee board; Elson Moore, president of men's work; Chester Connelly, who planned and installed all electrical equipment.—Mrs. Kedric Grove, Bryan, Ohio.





## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

**What a Man Can Believe.** James D. Smart. Westminster Press, 1943. 252 pages. \$2.00.

What an intriguing title! The interest of this reviewer was enlisted at once and when he had finished the book, he found himself wrestling with a strange compound of satisfaction and disappointment. The latter feeling is due to the author's failure, not to define the indefinable but to distinguish sharply enough between what we can know about the eternal verities and what we cannot, between "beliefs that matter" and those which do not. For one conspicuous example, what it should mean to a Christian to believe that Jesus Christ is the Son of God should have had a clearer answer. So with other fundamental doctrines. This is the worst thing we can say about this book. It abounds in good things. Readers not disposed to press their inquiries to "the last analysis" will find much help in it. The chapter on The Forgiveness of Sins is especially fine. Its emphasis on the crux of man's response to the divine knock at the door of his heart is squarely to the point of our most urgent need.—Edward Frantz.

**Hero of Burma.** Arranged by Kenneth L. Wilson. Judson Press, 1943. 64 pages. 40c.

This little book is different from

all other missionary books, for it tells the story of Dr. Seagrave's work by a series of pen sketches. It is almost like looking at a "funny" book and yet it is not too funny. It is witty and it is inspiring. Children as well as adults will enjoy looking at the pictures and reading their descriptions, which turn out to be a fascinating missionary story. This book would be excellent to use along with the 1944-1945 mission study books which tell about Burma and the Pacific islands.—Anetta C. Mow.

**Women and the Church.** Louise Miller Novotny. 60c.

Women and the Church is in reality a textbook and a manual for women's organizations. The book which is convenient in size for a study course not only gives suggestive study material on the lives of Bible women such as Lydia, Dorcas, Priscilla, Mary, Eunice and Phoebe, but also spends several chapters on matters arising out of present-day situations. Well-chosen comments about the women's Bible class, the ladies' aid society, and the missionary society are helpful for women today who have been chosen to lead out in group studies. Poems, benedictions and questions for discussion are included in the book for the purpose of helping all classes using the book as a textbook.—Anetta C. Mow.

3. We believe in the church. It is the fellowship of believers. As food is necessary for the body, so is this spiritual fellowship essential for the growth of the soul. We plead for our members to be loyal to their church, to support its program, and live true to the ideals of Christ for which it stands.

(a) The Brethren Service program is a growing enterprise. We believe it to be a practical expression of the living Lord in the hearts of men.

(b) We believe in the missionary program of the church. We will continue to give liberally that the work of saving the lost may go on.

(c) We will not let down on our home-mission work. We will support and encourage those who work where harvests may not be so promising, that the Spirit of Christ might reach at least a few.

(d) We believe in the home as the bulwark of the church. May we spare no efforts to make our homes Christian, a place where children are taught the Bible, which

helps them grow in the nurture and admonition of the Lord.

(e) We approve the work of the various district boards and organizations. We urge the closest possible co-operation in planning our district program that his kingdom may be realized in Northern Indiana.

(f) We encourage our ministers and leaders to be diligent in study and devotion, feeding the flock on the bread of life.

4. We believe in Jesus Christ, the Son of God and that he brought from heaven a saving gospel. Our success and happiness in this life and the life to come will be in proportion to the nearness with which we follow and learn to do his will.—Harold W. Miller, Chairman, Lucile West, Galen Bowman.

### The Folks at Eden Valley

Eden Valley, situated four miles west and three north of Saint John, Kansas, is a wide-awake little community. Brother and Sister Fagan are shepherding the flock there at

the present time, having come to this community in September 1943. They are very much interested in the young people of our church, and, besides carrying on a great many things inaugurated by our former pastors, are starting new projects of their own, such as making tennis courts adjacent to the church and having a junior choir that everyone is enjoying very much. They are very able people and are carrying on several projects started by Brother and Sister H. D. Michael, who were in pastoral work here for nearly ten years. While we all hated to see them go we are praying for the success of their work in Huitzilac, Mexico.

While here at Eden Valley, Brother and Sister Michael started our birthday dinner for missions. We hold this dinner in February each year, and it has proved very successful in raising money for missionary work. A committee is chosen for each of the four seasons: winter, spring, summer and fall. We have four tables decorated seasonally and the people that have birthdays falling in Dec., Jan., and Feb. sit at the winter table, and so on. Each person is supposed to contribute a penny for each year of his age. We raise a nice sum of money that way and also bring out a lot of hidden talent for table decorations and program work. We look forward to this event each year.

Another plan started under our former pastors is our community sale, to which each member of the congregation contributes something to be sold. The children take a very active part in this work, raising livestock, poultry, and garden stuff. It gives them a feeling of being important to the church life. This sale has grown from returns of a few hundred dollars to well over a thousand this last year and the work is going forward to a much larger sale this fall. We usually hold this sale in September; one of the members, Mr. J. B. Robison, cries the sale each year, contributing his work free.

A very active L.T.L. was started some years ago by Mrs. Michael and Mrs. Eva Adamson and it is still going strong with the help of Mrs. Fagan. We also have an active missionary society.

The men of the community have organized a workers' club. They meet the second Monday of each month and talk over church problems. They have accomplished a lot of work for the church and community.

The ladies' aid is another active organization, raising money for improvements on the church and parsonage. After a very devastating



hail storm in June 1943 the church and parsonage each had to have a new roof. The men took over the roofing of the church, while the ladies paid for the interior decoration of the church and for a new roof for the parsonage. They also purchased carpets for the church. In March of this year Brother and Sister J. F. Burton held two weeks of very inspirational meetings. Attesting to their inspiration is the fact that Eden Valley voted unanimously to have them return in April of 1945 for two weeks.—Mrs. B. L. Radke, Saint John, Kansas.

### Greene County, Virginia, Churches Report

An evangelistic campaign of much interest was held in the western section of the Mt. Carmel congregation, Greene County, by Pastor Newton Poling, assisted by Brother and Sister G. G. Canfield of Richmond, Va. The Bacon Hollow, Resettlement and Evergreen churches united their efforts in a most splendid way for two weeks from July 23 to Aug. 6.

Bro. Canfield with his messages of love and power and Mrs. Canfield with music and stories for the children aroused and created an interest that will long be remembered. Much good was accomplished for the kingdom. As an immediate result, thirty-eight souls were added to the church. Several others await the rite of baptism. With Pastor Poling, Bro. Canfield was able to get into practically every home in these three communities in spite of the heat and traveling on foot.

The Canfields were untiring in their efforts among us and we feel that the church has been much strengthened and inspired toward greater things.

Bible school was held at Resettlement in July. Sisters Ethel May and Mildred Mundy, district workers, assisted two of our home workers for one week. Thirty children were enrolled with good attendance. During the week, the theme, Doing Without for Jesus' Sake, was stressed. It was suggested that we make soap for European relief our objective. As a result, much interest was created and eighty large size bars of soap came in. The workers made many friends by their visits during their short stay.

Our women have been sewing for relief, and catching the spirit of the children, have added two hundred bars of soap for relief. Sixty-seven garments have been completed. Nineteen of these were made by our youth groups of which Ruby Morris is leader.

Our women are also canning for C.P.S. camp. One group canned sixty-seven quarts of applesauce in an afternoon.

A district young people's work camp was held here the first week end in June. They painted the parsonage, built some fence and helped generally to improve the place. The good spirit of fellowship which always grows out of such a camp was manifested in a large way. Pastor Poling took a group of young people up the mountain to put roofing on the house of one of the members. The roofing had to be carried a mile or more after the truck road ended.

We shall never know fully the good this incident has done. The sister still feels that she should pay something for this deed of kindness.

On Sunday the young people worshiped in the various churches. Bro. O. R. Hersch preached at the Evergreen and Shady Grove churches and Bro. Earl Flohr had charge of the service in Bacon Hollow. Dinner and supper were served on the parsonage lawn with a large number of our local people participating. These are indeed mountaintop experiences for our people, both youth and adults. May the Lord bless richly and use mightily his people in the advancement of his kingdom in the world.—Nellie Wampler, Stanardsville, Va.

### Glendale, Calif., Mortgage Burning and Home-coming

The Glendale, Calif., church held mortgage-burning ceremonies and a home-coming on July 2. Bro. Edgar Rothrock preached at the morning service. A basket dinner was served at noon. Our pastor, Bro. H. A. Frantz, presided at the afternoon meeting when the mortgage was burned. Pastors from our neighboring congregations and other churches in Glendale took part in the program. Mrs. George C. Carl, wife of our first pastor, and representatives from district and general boards also took part. As this day also marked the close of the pastorate for Brother and Sister Frantz in this church, Mrs. Frantz spoke in appreciation of the church

family, and a response in appreciation of the pastor, his wife and their work was given. The mortgage-burning ceremony was conducted by the pastor and the treasurer, Frank L. Cayford, assisted by representatives of various phases of the church work.

In 1942 we added to our original church property by purchasing adjoining property. The purchase was partly financed by a loan of \$4,000 for a term of five years from the General Mission Board. Part of this loan has been paid by monthly payments but last April we decided to pay the balance as soon as possible. Brother Frantz was asked to solicit the membership of the church and succeeded in raising the needed \$2,900 in about six weeks' time. We are most happy and grateful that we have been able to pay the loan in about twenty months instead of the five years given us. Brother Frantz has been with us for almost ten years during which time our membership has doubled and we have grown spiritually and materially. He is now taking up the work of soliciting for Bethany Hospital in the Western Region.—Ruth Hawbaker Cayford, Glendale, Calif.

### Michigan District Meeting

The district meeting of Michigan convened in the Sugar Ridge church, Aug. 23-25, and a very informative and spiritual meeting was held. The inspirational meetings of the first two days lifted our souls and challenged us anew to the tasks of the theme of the conference, The Church of Tomorrow.

Moderator Harley V. Townsend gave a very forceful and inspirational conference address on the theme: The Church of Tomorrow—"Let the Church Be the Church."

Dr. V. F. Schwalm gave two masterful addresses. The first was Facing Our War Crisis, Present and Future. The church must develop a greater Christian fellowship with not too much individualism. We must have a real Christian conviction.



Left to right: Clyde M. Culp, W. H. Neher, Edgar Rothrock, M. C. Stutsman, H. A. Frantz, Neil McKinnon, Lowell K. Brubaker, E. N. Flory, Mrs. Frances Creamer, Isabel Calvert, Mrs. H. A. Frantz and Mrs. E. D. Deeler.



We all seemed to be in the holy of holies as Bro. Schwalm led the missionary meeting, speaking on The Message of the Church for the World. Our souls were warmed and burned within us as he opened the scroll and laid before us the four great messages of the church for the world of today. We are to proclaim the evangel, go everywhere preaching the glad news of Jesus with no place or people left out. We must pastor the flock and serve those who accept the message. We must teach the Word, for no one can be a full-grown Christian without a knowledge of the Bible. We must do good works. Jesus always went about doing good, feeding the hungry, healing the sick, clothing the naked. He did it because he was so innately kind that he could not possibly see human suffering without ministering to it. That was his message. It must be ours. In the spirit of this great challenge an offering of over \$1,200 was lifted for district needs.

Mrs. Paul Halladay, one of the guest speakers, helped to make the women of the Bible live among us, telling the stories of such characters as Sarah, Hannah and Dorcas.

Prof. Paul Halladay has a unique way in presenting his messages of worship in song. Music leaders of the district were greatly helped and inspired by his presentations.

Bro. Kenneth Hollinger gave a very stirring message to the men regarding the evils of the day and the possibilities of men's work in the church. The men proposed the supplementary ministerial and missionary pension plan which was adopted by the delegate body. The men also are pushing the heifer for relief project and now have about sixty heifers for relief. The progress of the other men's work projects is very satisfactory.

The evacuation of the Japanese from Santa Monica, Calif., was told by a Japanese-American, Virginia Asaka. Few white Americans could have used better language. Her spirit was Christian.

Dr. W. W. Slabaugh gave a fine exposition of the life of Father Pierre Marquette and some of the early history of Michigan. The ministerial report for the district was good. Bro. W. J. Heisey has resigned from Midland and has accepted the pastorate of the Flint church.

The young people had their hill-side meetings and sunset vesper services which warmed their souls and made them feel a part of the great Christian army moving on toward the church of tomorrow.

The children, too, true to the old Dunker custom, were included and the tent pitched near the church was their holy place of worship through story and song.

Bro. Walter Young, pastor of the Lansing church, has written a his-

tory of the churches of the district which we hope to have published by next district meeting.—M. B. Williams, Detroit, Mich.

### A Birthday Party

The First church, Altoona, Pa., was the scene of a birthday program and social hour on July 13, commemorating the birthday of Mrs. Nettie Glass.

She is eighty years old and very active and keen for her age, enjoying a large circle of friends. Those present were from Sunday-school classes with which Mrs. Glass had worked, ladies' aid in which she had been active in both congregations, and the missionary society.

Mrs. Glass can boast of sixty-one years of fellowship and service in the First church. She was a solicitor for many years before the present monetary system was set up. She procured church funds by collecting over the city, whether it was a nickel or dollar towards church carpet or a similar sum for missions. She spent many a summer vacation going to Annual Conference.

Mrs. Glass taught a class at the First church Sunday school for eighteen years and sang in the choirs of the two Altoona congregations and of Bellwood.—Ada Sell, Altoona, Pa.

### Matrimonial . . .

**Bishop-Williams.**—James R. Bishop of Roanoke, Va., and Elizabeth Williams of Riner, Va., at his residence, by the undersigned, Sept. 9, 1944.—S. P. Reed, Floyd, Va.

**Bomberger-Mann.**—Harold Z. Bomberger of Annville, Pa., and Margaret Elizabeth Mann of Columbia, Pa., in the Elizabethtown church, June 3, 1944, by the undersigned.—Henry G. Bucher, Elizabethtown, Pa.

**Bowers-Horner.**—John H. Bowers and Etta E. Horner, both of Lanark, Ill., Sept. 10, 1944, by the undersigned.—H. F. Richards, Lanark, Ill.

**Brower-Crowl.**—Edna May Crowl of Syracuse, Ind., and Richard Brower of Mentone, Ind., at the home of the bride, Aug. 20, 1944, by the undersigned.—Howard Kreider, Milford, Ind.

**Buerelle-Hood.**—James Buerelle and Norma E. Hood, Aug. 24, 1944, by the undersigned in the Waterloo City church.—Charles Dumond, Waterloo, Iowa.

**Culp-Hallam.**—Everett Culp and Mary Hallam, both of Irricana, Alta., Canada, in the First Irricana church, July 8, 1944, by the undersigned.—Robert L. Byrd, Irricana, Alta., Canada.

**Evans-Rutherford.**—Burton Evans and Jewell Rutherford, both of Akron, Ohio, July 8, 1944, at the parsonage, by the undersigned.—Newton D. Cosner, Akron, Ohio.

**Hall-Ulmer.**—Harold R. Hall and Martha J. Ulmer, at the home of the bride, Denver, Colo., Aug. 28, 1944, by the undersigned.—Oliver H. Austin, Denver, Colo.

**Hiatt-Heagy.**—Pvt. Paul W. Hiatt and Wilna Gene Heagy, both of Anderson, Ind., at the Anderson church, Aug. 6, 1944, by Bro. Ira T. Hiatt, assisted by Bro. A. P. Musselman.—Lula M. Hiatt, Fortville, Ind.

**Mays-Peter.**—Robert G. Mays and Joyce M. Peter, both of Denver, Colo., at the Denver church, on Aug. 27, 1944, by the undersigned.—Oliver H. Austin, Denver, Colo.

**Ray-Hood.**—Arnold S. Ray and Neola E. Hood, Aug. 6, 1944, by the undersigned, in the Waterloo City church.—Charles Dumond, Waterloo, Iowa.

**Smith-Golden.**—Dale S. Smith of Argos, Ind., and Mary R. Golden of Panama City, Fla., at the home of the groom, June 29, 1944, by the undersigned.—C. C. Cripe, Argos, Ind.

**Wickersham-Lee.**—Eugene P. Wickersham of Wilmington, Del., and Dorothy Jane Lee of Newark, Del., in the Wilming-

ton church, Aug. 26, 1944, by the undersigned.—John C. Middlekauff, Wilmington, Del.

**Wright-Conley.**—J. W. Wright and Emma Reed Conley, both of Nokesville, Va., Sept. 2, 1944, by the undersigned, assisted by Bro. O. D. Mitchell.—I. N. H. Beahm, Nokesville, Va.

**Young-Miller.**—Joseph Philip Young and Alice Marie Miller in the Berkey parsonage, Aug. 31, 1944, by the undersigned.—Jacob T. Dick, Windber, Pa.

### Fallen Asleep . . .

**Bollinger.** Nettie Viola, daughter of Jeremiah and Nancy Eaton, was born in Lagrange County, Ind., April 11, 1866, and died July 28, 1944. On March 3, 1889, she was united in marriage to Ozias B. Bollinger. To them were born one son and four daughters. Her husband died on July 7, 1924. Surviving are two daughters, four grandchildren and three great-grandchildren. Most of her life was lived in Lagrange County. At an early age she became a member of the church; at the time of her death she had her membership in the English Prairie church, where the funeral services were conducted by Bro. Charles A. Light. Burial was in the Riverside cemetery at Howe, Ind.—Viola E. Aldrich, Lagrange, Ind.

**Carpenter.** Lizzie Slisher, was born May 2, 1881, and died on Aug. 9, 1944, at Sturgis, Mich., following a long illness. She was a member of the Church of the Brethren for many years. Her husband, Warren Carpenter, and three sons survive. Funeral services were conducted by Charles A. Light at the Methodist church in Sturgis.—Viola E. Aldrich, Lagrange, Ind.

**Frantz.** Sarah, daughter of the late John and Martha Hoover, was born in Wooster, Ohio, Feb. 26, 1872, and died in Hastings, Mich., March 21, 1944. On Aug. 30, 1890, she was united in marriage to Moses Frantz, who survives with eleven children, a number of grandchildren and great-grandchildren and a sister. She was baptized at an early age and died a devoted member. She served many years as a Sunday-school teacher and superintendent of the ladies' aid society. Funeral services were held at the Sunfield church conducted by the pastor, Bro. Harley Townsend.—Mrs. Morell Smith, Woodland, Mich.

**Marker.** William K., retired farmer, died July 24, 1944, at his home in Hagerstown, Md., aged sixty-five years. He was born in Myersville, Md., the son of Daniel and Cynthia Bowman Marker. After his marriage to Sister Mary C. Harshman thirty-eight years ago, he moved to the Daniel Harshman farm, where he died. Fifteen years ago Brother and Sister Marker were called to the office of deacon, in which capacity they served loyally and well. Besides his companion, he is survived by a son, four sisters and three brothers. Services were conducted from the Grove funeral home in Waynesboro, with Elder J. Irvin Thomas officiating, and interment was in the Green Hill cemetery.—Mrs. Harry L. Muritz, Hagerstown, Md.

**Summer.** Maud, daughter of Frank and Lottie Holloway, was born Mar. 7, 1891, at Conway Springs, Kansas, and died Aug. 14, 1944, at her home at Payette, Idaho. She was married to William Summer in 1914. She was a faithful member of the church. She served with her husband in the deacon's office for ten years. She also served faithfully as church clerk for many years. Her home was always open house and her generosity to the sick and needy found many ways of expression. She called for the anointing a week before her death. She leaves her husband, father and stepmother, three brothers and two sisters. An adopted son preceded her. Funeral services were conducted by the undersigned, assisted by Dave Holl



and A. J. Ellenberger.—E. J. Glover, Bakersfield, Calif.

**Waltz, B. Ezra**, son of the late Ezra B. and Barbara Bryan Waltz, was born Oct. 21, 1888, and died at a Philadelphia hospital on Aug. 11, 1944. He united with the church in 1923. He is survived by his wife and five sons and four daughters. One daughter preceded him in death. Funeral services were held in the Beck funeral parlor in Lititz, Pa., conducted by Brethren B. G. Stauffer and James M. Moore. His body was laid to rest in the Pleasant View cemetery near Mt. Joy, Pa.—Fanny Zug Shearer, Manheim, Pa.

**Wampler, Jos. W.**, died Aug. 28, 1944, in the Rockingham Memorial hospital, Harrisonburg, Va., at the age of sixty-five years. He was a son of the late Joseph and Sallie Snyder Wampler and had been an active member of the Unity congregation for many years. Surviving are one son, one daughter, one sister and three grandchildren. The funeral was held from the Linville Creek church with Bro. W. A. Myers officiating, assisted by the writer. Interment was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Weaver, Benjamin G.**, was born Feb. 10, 1886, and died Aug. 12, 1944. He was the son of the late Jonathan and Leah Gibbel Weaver. He is survived by his wife, Annie Smith Weaver, nine children, twenty-seven grandchildren, three sisters and two brothers. Funeral services were held in the Rohland funeral parlor in Lebanon. Interment was in the Wolf Union meetinghouse cemetery near Hamlin. Brethren Irwin Heisey and J. P. Merkey were in charge.—Viola M. Ziegler, Bethel, Pa.

**Weaver, Strauda**, was born Dec. 25, 1890, and died July 31, 1944. She was united in marriage to G. Weaver. Seven children, her husband and several grandchildren survive. She became a member of the church in early life. She always manifested a Christian spirit and was always kind and good. On May 4 she was anointed by the writer, assisted by Bro. L. W. Arble. Funeral services were conducted by the writer in the Shiloh church. The body was laid to rest in the adjoining cemetery.—A. C. Auvil, Tunnelton, W. Va.

**Weimeri, Elizabeth F.**, daughter of Jacob and Elizabeth Bouser Weyandt, was born June 19, 1882, and died Aug. 21, 1944. She was married to Irvin Weimer on Sept. 16, 1898. She is survived by two sons, six daughters, nineteen grandchildren, two brothers, and four sisters. She was a long-time member of the Raven Run church. She taught the adult Bible class and took a keen interest in the work of the ladies' aid. Funeral services by Bro. S. I. Brumbaugh and Bro. D. I. Pepple were held in the Raven Run church. Interment was in the Bunker Hill cemetery.—Mrs. Flora Perrin, Saxton, Pa.

## Church News . . .

### California

**Bakersfield.**—Our church had a very successful B.Y.P.D. with an enrollment of ninety-three. The boys made little wooden church banks, which are being used to increase the building fund for a new church. The work of the church has been progressing very nicely this summer under the able leadership of the summer pastor, Clyde L. Carter. Bro. Edwin Glover, our pastor, has been recuperating in Idaho. The women's work responded very nicely to the call to sew on Greek relief garments. We have been making some improvements on the church property. The parsonage and garage have been painted and now a front porch is being built on the parsonage. Each Wednesday night the young people have met at the church for recreation and devotions. During the summer the prayer meeting was revived and was led by various members. Our church was well represented at the Greenhorn assembly. Four leaders were furnished by our group. Since Clyde Carter has left for further study at Bethany Seminary, the pulpit will be filled by visiting ministers until Bro. Glover returns on Sept. 17.—Mrs. Anna Shively, Bakersfield, Calif., Sept. 6.

# A square deal for ministers

## Questions and Answers on the \$100,000 Supplemental Benefit Pension Fund

### 1. What is this fund?

It is the fund authorized by Huntingdon Conference to increase further the supplemental benefit pension fund of the ministerial and missionary pension plan. The benefits from this fund will accrue to ministers who have joined the pension plan.

### 2. How are the benefits from this supplemental benefit fund to be apportioned to ministers?

The Pension Board is authorized by the church to administer this fund and from time to time the Board will take action approving the basis of payments to those on pension. The Pension Board will hold its next meeting in November 1944, at which time this subject will receive further attention.

### 3. Will this fund help ministers not in the pension plan?

This fund is being raised for the benefit only of men participating in the pension plan.

### 4. For churches not participating in the pension plan what is their interest in the supplemental benefit pension fund?

Their interest is the welfare of the church and desire to see proper care given to aged ministers and missionaries.

### 5. What provision is there for aged and other ministers not in the pension plan?

The church for many years has had the Ministerial-Missionary Service (Relief) Fund (see Figure No. 3). From this, grants are made upon application sent from the local church through the district board to the General Mission and Ministerial Boards, acting jointly. If the pension fund cares for the needs of the many ministers participating in the pension plan, this Ministerial and Missionary Service Fund will be relieved of support for regular pension and more money will be available for men not in the pension plan. The Ministerial and Missionary Service Fund is part of the Conference Budget. For the current year the brotherhood is giving \$20,000, and the Conference Budget for the year beginning March 1, 1945, includes \$30,000 for this fund.

### 6. Does the pension fund apply to ministers only?

It includes all ministers and missionaries who wish to join it.

### 7. In what way does this supplemental fund make the pension plan more valuable to retired ministers?

Through the giving of the church to this supplemental fund ministers on pension will receive benefits not only from payments which they and their employing congregation pay into the fund, but will receive additional benefits because of the supplemental fund.

### 8. Is the supplemental pension fund an endowment fund only, or may the principal be used?

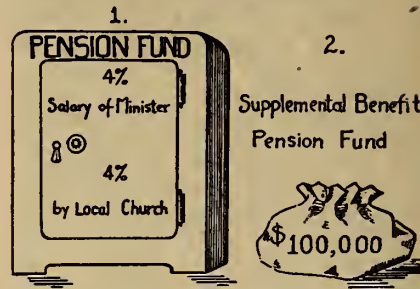
Annual Conference did not bind the Pension Board and this issue is for the board to determine. Obviously the money will not all be needed immediately and it will be invested to produce income.

### 9. Who are the members of the Pension Board?

The members of the General Mission and General Ministerial Boards constitute the membership of the Pension Board.

**Sacramento.**—We met in regular council on Sept. 5. Bro. Cameron of Waterford was chosen elder for the coming year. All offices were filled with capable workers.

Administered by  
**PENSION BOARD**



Administered jointly by  
**MINISTERIAL AND MISSIONARY SERVICE (RELIEF) FUND**

3.

| Source of Income: |           |
|-------------------|-----------|
| CONFERENCE BUDGET |           |
| 1944-45 - - - -   | \$ 20,000 |
| 1945-46 - - - -   | 30,000    |



1. The Pension Fund  
Ministers entering at age 25 will receive upon retirement, per month . . . . . \$45.00  
Ministers entering at age 35, per month . . . . . 28.00  
Ministers entering at age 45, per month . . . . . 16.00  
Ministers entering at age 55 per month . . . . . 7.00  
These figures are approximate and figured on a pastor receiving \$1,200 and parsonage.
2. The \$100,000 supplemental benefit pension fund helps older pastors who enter the Pension Plan. It relieves demand on No. 3, the Ministerial and Missionary Service (Relief) Fund.
3. The Ministerial and Missionary Service (Relief) Fund helps those in acute need who have not joined the Pension Fund. They receive at this time from \$5.00 to \$25.00 per month.

10. Is the disbursement of funds from the Ministerial and Missionary Service Relief Fund made by the Pension Board?  
In reality, yes, although legally such disbursements are made by the Ministerial and Mission Boards sitting in joint session.

Reports of the year's work were given by the different chairmen or secretaries and much improvement has been made. But more could be done along missionary lines. Over \$540 besides some canned goods and the packs was given for C.P.S. work. The young people have a heifer for Europe which is doing very nicely. Through the efforts of the women's work the church has been carpeted and linoleum put down. We have purchased a house which is being moved to the church



# Announcements . . .

## DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 13-15.  
Indiana, Middle, Flora, Oct. 12-14.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, North Solomon, Oct. 20-22.  
Kansas, Southeastern—Parsons, Oct. 28-30.  
Kansas, Southwestern—McPherson, Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Middle—Mineral Creek, Sept. 29—Oct. 2.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.

## LOVE FEASTS

**California**  
Oct. 8, 6:30 pm, Pasadena.  
**Colorado**  
Oct. 8, 7:00 pm, Denver.  
**Idaho**  
Nov. 5, Nampa.  
**Illinois**  
Oct. 7, Liberty.  
Oct. 29, 7:30 pm, Panther Creek.  
**Indiana**  
Sept. 30, 6:30 pm, Fairview.  
Oct. 1, 7:30 pm, Bremen.  
Oct. 7, La Porte.  
Oct. 7, 7 pm, Lower Deer Creek.  
Oct. 7, 7:30 pm, Anderson.  
Oct. 14, English Prairie.  
Oct. 14, Yellow Creek.  
Oct. 15, Huntington.  
Oct. 15, Pleasant Hill.  
Oct. 15, 10:30 am, Buck Creek.  
Oct. 21, Pine Creek.  
Oct. 21, Union Center.  
Oct. 21, 7:30 pm, Cart Creek.  
Oct. 21, Eel River.  
Oct. 29, 7:30 pm, Cedar Creek.  
Nov. 4, 7:30 pm, Burnettsville.  
Nov. 25, New Hope.  
**Iowa**  
Sept. 30, 8 pm, Fernald.

## Florida

**Tampa.**—Our church enjoyed a one-week revival meeting in August with Sister Bail of Arcadia, Fla., as evangelist. One young mother was baptized at the close of the meeting. Bro. Joe May was licensed to preach for one year. Our sewing circle meets every two weeks. We are getting a box of relief clothing ready now. We also have community singing at the church every two weeks. Our pastor, Bro. Crist, has been giving us very good messages this summer.—Mrs. E. J. Stambaugh, Tampa, Fla., Sept. 8.

## Idaho

**Nampa.**—The church met in council on Sept. 3. The budget was approved and Sunday-school officers were elected. Home-coming and harvest meeting was set for Oct. 29. The love feast will be held Nov. 5. Bro. Marvin Blough was licensed to preach and was installed by Pastor F. H. Barr. Bro. Blough will enter McPherson College this month in preparation as a medical missionary. Two others also leave for McPherson. Dr. A. F. Brightbill of Bethany preached on Sept. 3 and directed the choir of five Protestant churches in the union meeting in the evening.—Stanley B. Keim, Nampa, Idaho, Sept. 8.

**Twin Falls.**—Bro. Hugh B. Garner and wife, with her father, Bro. David Betts,

Oct. 1, Navarre.  
Oct. 8, 8 pm, Lone Star.

## Maryland

Oct. 1, 6:30 pm, Edgewood.  
Oct. 8, 6:30 pm, Sams Creek.  
Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 6:30 pm, Westminster.  
Oct. 15, 7 pm, Pipe Creek.  
Oct. 28, 2:30 pm, Broadfording.  
Oct. 28, 2:30 pm, Longmeadow.  
Oct. 28, 3 pm, Locust Grove.  
Nov. 5, 6:30 pm, Monocacy.

## Michigan

Oct. 1, 8 pm, Woodland.  
Oct. 1, 8 pm, Shepherd.  
Oct. 2, 8 pm, Florence.

## Missouri

Oct. 8, 8 pm, Mineral Creek.

## North Dakota

Oct. 1, Pleasant Valley.

## Ohio

Oct. 1, Stony Creek.  
Oct. 1, 7:30 pm, Bellefontaine.  
Oct. 7, East Dayton.  
Oct. 7, 7 pm, Georgetown.  
Oct. 8, East Nimishillen.  
Oct. 8, 7:30 pm, Painter Creek.  
Oct. 8, 8:30 pm, Pleasant Center.  
Oct. 15, 7:30 pm, Pleasant View.  
Oct. 21, 7:00 pm, Lower Miami.  
Oct. 28, 10:30 am, Prices Creek.  
Nov. 4, 7 pm, Poplar Grove.  
Nov. 18, Beaver Creek.  
Dec. 18, Poplar Ridge.

## Oregon

Oct. 1, 7:30 pm, Grants Pass.

## Pennsylvania

Oct. 1, Markleysburg.  
Oct. 1, Middle Creek.  
Oct. 1, Shade Creek.  
Oct. 1, all day, Bermudian, Lower Cone-wago.  
Oct. 1, 2:30 and 6 pm, Lebanon.  
Oct. 1, 2:30 and 6 pm, Spring Creek.  
Oct. 1, 6 pm, Reading.  
Oct. 1, 6 pm, York, First.  
Oct. 1, 6:30 pm, Mohler house, Lower Cumberland.  
Oct. 1, 6:30 pm, New Enterprise.  
Oct. 1, 6:30 pm, Walnut Grove, Johnstown.  
Oct. 1, 7 pm, Shippensburg.  
Oct. 1, 7 pm, Smithfield.  
Oct. 1, 7:30 pm, Green Tree.  
Oct. 1, 7:30 pm, Pittsburgh.  
Oct. 7, Mingo, Skipack church.  
Oct. 7, 8, 2 pm, Bachmanville.  
Oct. 7, 8, 2 pm, Midway.  
Oct. 8, 7 pm, Beachdale.

Oct. 8, County Line (Indian Creek).  
Oct. 8, 2 pm, Kemper house, Spring Grove.  
Oct. 8, 6:30 pm, Huntsdale.  
Oct. 8, 7 pm, Claysburg.  
Oct. 14, 15, 10 am, Schuylkill, Big Dam house.  
Oct. 15, 6:30 pm, Somerset.  
Oct. 15, 7 pm, Fairview.  
Oct. 15, New Fairview.  
Oct. 15, 10:15 am, Codorus.  
Oct. 15, 6 pm, Hanover.  
Oct. 15, 7 pm, Mt. Joy.  
Oct. 15, 7:30 pm, Buffalo.  
Oct. 21, 1:30 pm, Springville, Mohler house.  
Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.  
Oct. 21, 1:30 pm, Little Swatara, Ziegler house.  
Oct. 21, 22, 10 am, Big Swatara, Hanoverdale house.  
Oct. 21, 22, 10:30 am, Hade house, Falling Spring.  
Oct. 22, Black Rock house, Upper Codorus.  
Oct. 28, 2 and 6:30 pm, Indian Creek.  
Oct. 28, 29, 10 am, Prices church.  
Oct. 29, 9:30 am, Maiden Creek.  
Nov. 5, 10:15 am, Shrewsbury.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 7 pm, Madison Ave., York.  
Nov. 12, York, Second.  
Nov. 14, 7 pm, Greencastle.

## Tennessee

Sept. 30, 6 pm, Mountain Valley.

## Virginia

Sept. 24, 6 pm, Oak Grove.  
Sept. 30, 6:30 pm, Mt. Joy.  
Oct. 1, 4 pm, Green Hill.  
Oct. 1, 7:30 pm, Bridgewater.  
Oct. 1, 7:30 pm, Pleasant Valley (2nd Va.).  
Oct. 7, 6 pm, Pleasant View, Wakemans Grove.  
Oct. 7, 7 pm, Pleasant Hill.  
Oct. 14, Oakvale.  
Oct. 14, Pulaski.  
Oct. 15, 7:30 pm, Linville Creek.  
Oct. 22, 7 pm, Mill Creek.  
Oct. 22, 7:30 pm, Unity, Fairview house.  
Nov. 5, 7:30 pm, Summit.  
Nov. 11, 7:30 pm, Timberville, Mt. Olivet house.

## Washington

Oct. 6, Outlook.

## West Virginia

Sept. 30, Crummet Run.  
Oct. 1, 7 pm, Keyser.  
Oct. 1, 7 pm, Tear Coat.  
Oct. 8, Spruce Run.

## Maryland

**Broadfording.**—On Father's Day we had a short program by the children and a special sermon. We decided to have a Bible conference this fall. On July 16 Dr. Raymond Schmidt, who represents the Civic League of Washington, D. C., gave us a splendid talk on temperance. On Aug. 6 Bro. William Willoughby brought us a splendid sermon. Bro. Frank Litton preached for us on Aug. 20. We held our fall council on Aug. 23, with Elder David Petre presiding. We decided to make some improvements to our church. Sunday-school officers were nominated at this meeting. On Sept. 3 we lifted our quarterly missionary offering, and Sunday-school officers were elected for the coming year. Our Bible conference will be held on the evening of Sept. 30 and all day Oct. 1. The ladies' aid society has been sending clothing for relief. Our series of meetings will be held Oct. 2-15 with Bro. Otho Hassinger as evangelist. Our love feast will be held on Oct. 28, at 2:30 p. m.—Harry C. Myers, Maugansville, Md., Sept. 9.

**Piney Creek.**—The church met in council on Aug. 12, with Bro. Silas Utz in charge. Sunday-school and church officers were elected. We had an all-day meeting on Aug. 20 at Pine Mar. Bro. Zabler preached in the morning. Paul Baughman, George Spangler and C. A.

arrived the first part of August. Bro. Garner is our pastor for the coming year and we are glad to welcome him. He preached his first sermon for us on Aug. 6. We had a reception and presentation of pound gifts on Aug. 18. On Aug. 3 we had our council meeting and elected officers for church and Sunday school for the coming year. Quite an interest was taken in the future work of the church and several programs were presented by our pastor which we hope to put into effect during the coming year.—Mrs. H. A. Swab, Twin Falls, Idaho, Sept. 4.

## Indiana

**Union Grove.**—Bro. Edward Kintner of North Manchester was our speaker for the morning service on Manchester Day. We also had a basket lunch and an informal service in the afternoon. Our offering for Manchester College amounted to \$54. Our delegate to Annual Conference was our pastor. On Aug. 13 the missionary society had charge of the morning service. An inspiring program was given, climaxed by a short play. The missionary society reported having made over a hundred garments for Greek relief. On the evening of Aug. 23, an all-church social was held with some Jamaican men, who are working in our community, as our guests. At the council meeting on Sept. 6, Bro. V. B. Browning was elected elder for this year. Contributions have been received to pay for the redecoration of the main floor of our church.—Blanche Wenger, Muncie, Ind., Sept. 8.



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Garner brought messages in the afternoon; Paul Baughman and Bro. Jacobs of York preached at the evening service. Our love feast will be Oct. 14 at 2:30 p. m.—Virgie A. Bowers, Taneytown, Md., Sept. 9.

**Union Bridge.**—The first Sunday of June the young people gave a program with Bro. Clyde Morningstar as guest speaker. The second Sunday was the children's day program. We feel very fortunate in having with us again Bro. Philip Lauver as our summer pastor. Our pastor showed pictures of Bethany Biblical Seminary on the fourth Sunday of June. A union vacation Bible school was held the last two weeks of June with a good attendance; a fine program was given on June 30. We have sent clothing to the relief center and our aid with other aids has spent six days there mending. One attended young people's camp and five the intermediate camp at Peniel. A two weeks' revival meeting was held by Bro. Lauver from Aug. 6-20—the first week at Pipe Creek and the second week at Union Bridge. Thirteen accepted Christ as their Savior. On Aug. 27 a vesper service was held by a stream and the baptismal services followed. Union Bridge joined Pipe Creek in a Sunday-school picnic on Aug. 23. The Lauvers have left to return to Bethany.—Mrs. James S. Hoy, Union Bridge, Md., Sept. 6.

## Minnesota

**Barnum.**—We had vacation Bible school June 5 to 9 with Mrs. Grace Jasper of Des Moines, Iowa, in charge. On June 22-25 we entertained the young people's conference of this district. Brethren James Elrod, Harry Reeves and Ed Duncan and Mildred Wood were the leaders. The church is raising seven calves for relief. We sanded and refinished the church

floor the week of Aug. 28 and are painting the walls and floor of the basement now. Brother and Sister Tannreuther of Waterloo, Iowa, spent the week end of Aug. 6 with us. We held our annual council meeting at that time so they could be with us. Bro. Tannreuther was re-elected elder. One was baptized on Aug. 13.—Mrs. Ed Duncan, Barnum, Minn., Sept. 4.

## North Dakota

**Pleasant Valley.**—We met in council on Sept. 3, with our elder, Bro. Ralph Petry, in charge. Bro. Wm. Loucks was elected elder. Two letters were granted. At a special service led by Bro. Mark Emswiler, Bro. Loucks was ordained to the eldership. On Aug. 27 two were baptized and two associate members received. We will have our love feast Oct. 1. We have completed the redecoration of the basement and the auditorium of the church.—Mrs. Otto Wurgler, Maddock, N. Dak., Sept. 3.

## Ohio

**Georgetown.**—At our September council Bro. S. A. Blessing was chosen as elder for two years. The date for our communion is Oct. 7 at 7 p. m. Breakfast will be served on Sunday morning. A two-week revival starts on Sunday morning following communion with Bro. Eldon M. Petry of North Canton, Ohio, as the evangelist. Our young people have been giving special Sunday evening programs. On Aug. 13 they held a community sing and Bro. Clarence Heckman brought greetings from Africa. The offerings taken at these meetings help support the Youth Serves project of Southern Ohio. On Sept. 3 the children's department had charge of the opening devotions. The women of our church have made ninety-six garments for Greek relief and canned 124 half gallons of food for Brethren Service. The young married people's class is supporting a missionary project and has sent an



offering to Manchester College for the Winger memorial fund. The committee in charge of the heifer project has placed four heifers. Two of these will be ready to ship sometime next year. On Sept. 10 the Gideon Bible Society will hold a union meeting of the town churches at our church.—Mrs. Robert Myers, Laura, Ohio, Sept. 5.

**Happy Corner.**—A week-end outing at Camp Sugar Grove for members of the Golden Rule Sunday-school class provided an opportunity for members of the class to really get acquainted. The outing was held Aug. 26 and 27. Twelve adults and two children were present. The young people's class held a week-end camp at Sugar Grove on July 14 and 15. J. Clyde Weaver conducted the evangelistic meeting the last week of June and the first week of July. At the last council meeting Brother and Sister Oscar Roberts were chosen as deacons. Bro. Roberts was also elected Sunday-school superintendent. Copies of Walking With God Today are sent to all the boys of the church who are in the armed forces. Two young people from Happy Corner are attending Manchester College this year. Happy Corner has been participating in the joint meetings of the churches of the community. This is an outgrowth of the study groups held last winter among these churches. A fine spirit of co-operation and fellowship exists.—Glenna Lambert, North Manchester, Ind., Sept. 6.

**Mohican.**—On Manchester Day Bro. Charles Helm of Ashland brought us a message in keeping with the day. On the morning of June 25 the children put on a short program. We held our council meeting on July 23 and elected new officers for the coming year. We decided to have our fall love feast Oct. 1 and to have a two-week revival meeting beginning Dec. 4, with Bro. Wilmer Petry as our evangelist. We also decided to paint our church as soon as it can be done. We sent Mrs. D. E. Sower and Miss Beulah Imhoff as delegates to the Sunday-school convention at Camp Zion. Mrs. D. E. Sower gave us a report the following Sunday. We also sent Mr. and Mrs. D. E. Sower as delegates to district conference at Camp Zion and Mrs. Sower gave us a report of that too. Malcom Sower, son of our pastor, was home on furlough from Australia and New Guinea and gave us a talk of his experience during his two years of service overseas. We regret the loss of our Sunday-school superintendent, Harland Gortner, who has gone to Camp Kane. The ladies aid has been sewing for Greek relief, making spreads, embroidering pillow ships and making comforters for relief.—Mrs. Edna Derr, Ashland, Ohio, Sept. 6.

**Poplar Grove.**—At a recent business meeting, Sunday-school officers were elected for the following year. Bro. Theo. Eley was re-elected elder, and Bro. D. G. Berkebile continues to serve us as pastor.

The church was found to be in excellent financial condition. Plans were made for several special services this fall. Our harvest meeting will be on Oct. 1, with a basket dinner at noon. The annual communion service will be Nov. 4, at 7:00 p. m. Immediately following this date, Bro. Roy Teach of Brookville will hold a one-week revival, Nov. 5-12. Our neighboring church friends are cordially invited to attend any of these services.—Homer Halladay, Greenville, Ohio, Sept. 8.

**Pennsylvania**

**East Petersburg.**—The mother and daughter fellowship was held in the basement of the East Petersburg church with Mrs. Peter Kreuger of Annville as the guest speaker. At the regular morning service of June 4 three children were consecrated and in the evening the Salunga Sunday school presented a children's program; Galen C. Kilhefner of Elizabethtown was the guest speaker. On June 11 the B. Y. P. D. had charge of the evening services at East Petersburg. The children's day service was held by the East Petersburg Sunday school on June 25. Mrs. Ruby Paine of the Crispus Attucks Center of Lancaster was the speaker. On July 2 Bro. Milton Hershey of Manheim brought an inspiring and challenging message on My Christian Responsibilities in the interest of the heifers for relief project. From July 10-21 the Bible school was in session; Edith Eichelberger was the director. There was an average attendance of 167 and the daily offerings amounted to \$89. This will be used for the heifer project. On July 29-30 the B.Y.P.D. held a week-end camp on the farm of Brother and Sister Lloyd Musser under the direction of Brother and Sister Norman L. Bowers. On July 30 Bro. Ulysses Royer from Kansas, a representative of the Anti-Saloon League, brought the morning message at the Neffsville house. On Aug. 2 the regular quarterly council was held at the East Petersburg house. Elders H. F. King and S. K. Wenger, representatives of the district ministerial board, had charge of the service when Bro. Earl Hostetter was ordained to the ministry. They also held the election for church elder, at which time Bro. P. J. Forney was re-elected to serve for three years. Our delegates to district meeting are Brethren Earl Brubaker, Clyde Weaver, and Norman Bow-

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ers. The East Petersburg church will be host to the district meeting on Nov. 1 and 2. Since our last report one member has been received into the church by baptism. Brother and Sister Earl Hostetter and Sister Anna Mary Forney are attending Bethany Seminary in order to prepare for more useful service.—Mrs. John P. Gingrich, East Petersburg, Pa., Sept. 7.

**Lebanon.**—On the first of July we paid another \$1,500 on our church mortgage, reducing our total debt to \$7,000. Our giving to this cause has been very well supported. On July 3 we met in quarterly council at which time reports were read and accepted. On July 13 we enjoyed our annual Sunday-school picnic. We held our daily vacation Bible school from July 17 to 28 in the evenings. We had an average attendance of one hundred. The offerings amounted to \$106.14 and will be used for relief in war-torn countries. The last Sunday-school directory for the county revealed that our average Sunday-school attendance of seventy-two per cent was the highest in the city and third highest in the county. Our music director started two new choirs: one of small children and the other of teen-age girls. Both serve well in our church program. On July 20 we joined with the South Annville church in their evening program on the South Annville church lawn. The mothers and daughters association enjoyed a covered dish social on the first of August. Since an educational conference was held at Richland in the afternoon and evening of Aug. 6 we had no evening service in our own group, thus giving all a chance to go to Richland. The Brethren Service offering for the month was \$32.67. The heifer project of our church has received recognition in Time magazine, and also in the Philadelphia, Lancaster, and Lebanon newspapers. On Aug. 13 we met with the Midway church for our evening service. At least eighty of our members were present. The young people held a corn and wiener roast. Towels, washcloths and soap were donated by each one present and sent to the Brethren Service center in Maryland. The Labor Day Sunday-school meeting of Eastern Pennsylvania will be held in our church on Sept. 4. The missionary society presented the picture, Sallman's Head of Christ, to the church. It will be placed in the junior department. A monthly paper of church news was printed and sent to each of our boys in the service by our pastor. The offering for the district budget was \$44.—Rosalie Reinhold, Lebanon, Pa., Aug. 30.

**Penn Run.**—We held our love feast on June 18; Bro. Clawson officiated. We had some visitors from other communities. Some of our young people and some adults attended Camp Harmony. On July 9 some of our members attended the love feast and witnessed the baptizing of seven young people at the Robinson church. Our church has been painted on the outside. We had a one-week revival meeting on Aug. 13-20. Bro. Ivan Fetterman of the Montgomery church and Bro. M. J. Weaver of the Manor church assisted Bro. John Clawson. We had inspiring sermons. On Aug. 20 Bro. Clawson baptized six young people. We have seventeen young people in the service. Bro. Clawson was delegate from our church to Annual Conference this year.—Mrs. Clark Strong, Penn Run, Pa., Sept. 4.

#### Tennessee

**Beaver Creek.**—We had our council meeting on Sept. 3. Pastor Wm. C. Crumley was our moderator. We elected Bro. J. H. Peterson as our elder for another year and Bro. Wm. C. Crumley as our pastor. We also reorganized our Sunday school. We are raising money now to put sheet rock over the ceiling in our church house. We are expecting Bro. I. N. H. Beahm to begin a revival for us on Oct. 1. The writer was elected church correspondent.—Mrs. Vernon Spangler, Knoxville, Tenn., Sept. 6.



## Children and Peace Education

Many sources are available for peace education for children. Are you making use of them? Here are a few. Write for further suggestions.

### Classification

### Title

### Content

#### STORY BOOKS

**Children's Story Caravan**, Bromell. \$2.00. Juniors and intermediates

Classified stories on peace and nonviolence, temperance, races, etc. 320 pages.

**Stories of Peace Crusaders**, Griscom. \$1.50. Juniors and intermediates

Stories, poems and essays with peace emphasis. 190 pages.

**We Sing America**, Cuthbert. Paper cover, 50c

Excellent stories about Negroes. 118 pages.

**Come Everyone and Worship**, Keiser. Paper cover, 60c. Primaries

Stories about worship in many lands. 96 pages.

**Ship East—Ship West**, Lobingier. Paper cover, 50c. Primaries

Stories of friendships which created goodwill among nations. 87 pages.

#### PLAYS

**With Children Leading**, \$1.00. Juniors and intermediates

A group of peace plays published by the Friends. 104 pages.

**America for Americans**, Cronk. 10c

World friendship and goodwill play. 15 minutes. 11-18 characters.

#### HANDWORK

**Friendship Unit for Elementary Grades**, 25c

Includes stories and pictures to color of various races.

**Friendship Chart**, 10c

Arranged to be colored and cut into 8-page booklet.

#### STUDY UNITS

**Learning How to Settle Disputes**, Demoss. \$1.00. Primaries and juniors

Excellent study unit about war and peace. 122 pages.

**We All Need Each Other**, Jenness. \$1.00. Intermediates

A course recognizing man's inter-relatedness and showing that Christianity is the only secure motivation for peace. 160 pages.

#### PARENT STUDY

**Creating Friendly Attitudes Through the Home**, McGavran. Paper cover, 25c

Series of articles with questions for thought and discussion. For use in home or study group. 48 pages.

Send for free List of Peace Materials for Children

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Please find enclosed .....dollars for books as checked above.

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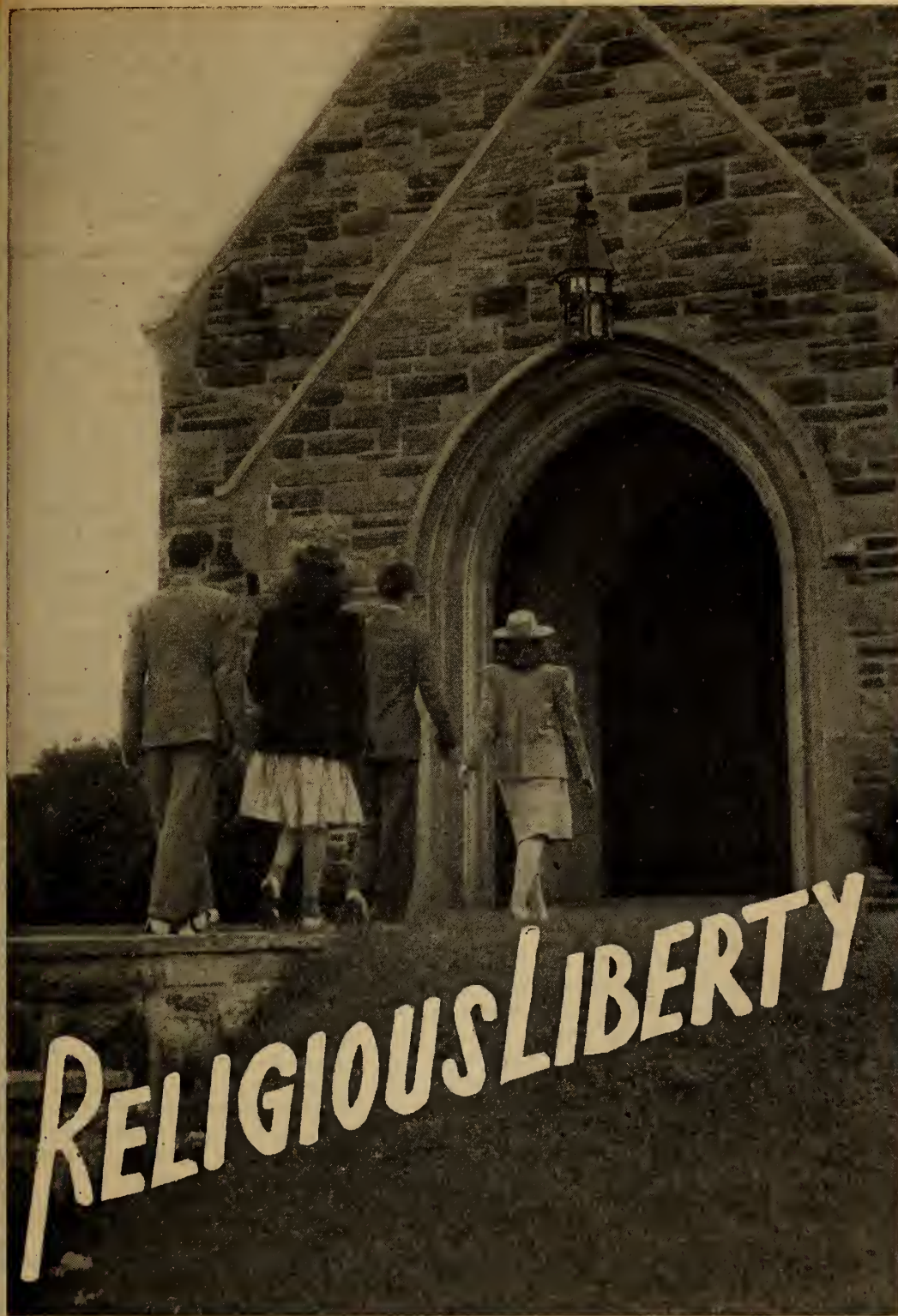


Photo by Harold C. Lambert

Religious liberty: it means that one may worship as he wills, or that he may not worship at all. And many, even most, make it mean the latter. If we continue "liberated" in that manner, then the chaos behind us is likely to be less than that into which we will go. If, however, we exercise positively the religious liberty to worship as these youth are doing, then from this night we shall arise to a new and brighter morning. D. W. B.





## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 7, 1944

Volume 93

Number 41

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Foreign mission boards of twenty Protestant denominations are making plans for resuming evangelistic work in Japan as soon as the war is ended. An interdenominational committee of the boards will work with the church in Japan.

Religious education may now be carried on in the Soviet Union, says the head of the Soviet Council on Greek Orthodox Church Affairs. The only rule the Soviet government insists upon, he says, is that religious instruction must not violate the basic principle of separation of church and state.

"Science is now on the side of the man of goodwill," said Prof. Harry M. Overstreet at the recent Conference on Science, Philosophy and Religion. "For the first time in history the idea of the brotherhood of man has become underpinned by four powerful sciences: biology, anthropology, sociology and psychology."

A church and industry conference, attended by 150 persons from eight Pennsylvania counties, was recently held at Harrisburg. The conference was sponsored by the ministerial association of greater Harrisburg and Dauphin County, the Catholic Diocese of Harrisburg and the Harrisburg businessmen's committee on co-operation with the churches.

Sponsored by the Laymen's Missionary Movement, the fourteenth annual observance of Men and Missions Sunday will be held on Nov. 12. A part of the observance this year will be an opportunity for men to dedicate their lives anew to the promotion of the Christian world mission. The pledge involves a four-fold dedication including study, prayer, gifts and service to be expressed through local church channels.

After three days' discussion of papers on unity and difference in the modern world, the scholars who comprise the Conference on Science, Philosophy and Religion announced unanimous agreement on two basic principles affecting man's struggle for peace and happiness. These were that discrimination among peoples can be overcome by the development of an all-embracing sense of fellowship, and that a basic barrier to world peace is our failure to apply the moral principles of human dignity and mutual respect in our relations to one another.

Plans for regular religious facilities and services in all Illinois state institutions are being studied by a committee of clergymen, Protestant, Jewish and Roman Catholic. This committee will report to the sixty-fourth general assembly.

Emphatic bans by the national chairmen of the Republican and Democratic parties against the injection of racial or religious issues into the campaign have been announced by the National Conference of Christians and Jews.

Curfew laws designed to keep boys and girls under sixteen years of age off the streets and out of public places after 10 p. m. unless they are accompanied by their elders or are on a legitimate errand have been urged by the New Jersey state patrolmen's benevolent association.

Placing himself definitely on record as favoring a year of universal, compulsory military training for all American youth over the age of eighteen, James Forrestal, secretary of the navy, has appealed for post-war maintenance of sea power and air power adequate to enable us to fight any future enemies at times and places of our own choosing.

After the Norwegian Mission Association was "new ordered" recently and its leader arrested, employees at the head office refused to serve the ruling commissaries. The mission's traveling secretaries refused to co-operate with the new leadership. As a counter measure by the authorities, one missionary was sent to forced labor to a large tank ditch, and three women employees were sent as camp workers to the air-drome near Stavanger.

Preparatory work has begun on the Garden of the Prophets and Sages in the Judean hills west of Jerusalem. This sixty-acre garden will have all the flowers, plants, shrubs and foliage mentioned in the Scriptures, the books of the Talmud and Jewish literature. The initiators of this unique garden are Dr. and Mrs. Ephraim Ha Reubeni, who for forty years have been studying and collating the tremendous knowledge now available about Biblical and Talmudical botany. They have reached the conclusion that the words of the prophets can be explained with greater force and understanding through their plant symbolism.



## Sandy Is Dead

The following letter came to my desk a few days ago. "Yesterday the daily paper brought us sad news: 'Sandy seriously wounded in France.' Sandy didn't believe in all this they called war; he was gentle, kind, lovable and eager to get an education. He had visited with us in our home so often and we had talked about world affairs. Now Sandy is wounded; I can't fix it in my mind and heart. Enclosed is three dollars to send a Messenger to some soldier boy. I accompany it with a prayer for Sandy."

The Messenger as per the request was sent at once to a soldier boy.

Three days later a second letter came; its message was sad. "It seemed only a couple of yesterdays ago that he was a smiling, happy, short-trousered boy. He worked while in school, always seemed in a hurry and got much out of life. The war came. Now he is dead."

These letters grew out of real suf-

fering. Some persons have seemed to feel that Brethren do not suffer the same heart pangs in war that others do since they do not believe that war is the way of Jesus. Just the contrary to that is more probably true. War and its suffering weighs with double or triple weight upon Brethren; Brethren feel with actual physical pain the bitter suffering that now tears the various fronts in our world. The burden is heavy for Brethren because they suffer with everyone involved in war, with the combatants, the sweethearts, the wives and parents on both sides of the conflict. The sufferings of any hurt deeply those who love all, and this the Brethren do. Moreover, Brethren cannot quench their sufferings in righteous exaltation at victory, for they cannot glory in the pain of others. But the keenest Brethren suffering comes when they think of the suffering of God the Father, who created all these suffering sons and daughters who cry out to him from

the ground. And they know something of the suffering of Jesus, who died for all of us.

This is not written in the belief that all Brethren suffer to these depths. It must be maintained, however, that Brethren who love all of God's family, as all Christians should, must carry in their hearts some of the pain that now rends the heart of a loving God. D. W. B.

(A third letter says that an error was made and that though Sandy was badly wounded he is not dead.)

## They Need Us

According to one who has been in Europe since the beginning of the present unpleasantness, the people of that continent need us in the basic areas of life. It is true that they need food and seed and heifers and machinery, but they need our hearts as well. There is a famine of understanding and faith. It is another case where the material gift without the giver is bare.

And yet, their need of us is but one side of the picture. We need them quite as truly as they have need of us. They have faced up with suffering and death entirely outside the experience of the secure and well-fed American. As a consequence, they have something that we do not have. God is nearer to some of our European cousins than we can sense or understand.

Thus we must be humble in our sharing with the other half of the world. We have something to give, but so have they. They need us—but we also need them. H. A. B.

## Blessed Are the Meek

Meekness is invincible; Jesus taught it; experience demonstrates it.

Their friend, they told me, was militant in his outlook. He felt that what is good in the world had been established there by the strength of the strong. The suggestion that, less dramatically, it had been given birth by the goodness of the meek did not fall within the scope of his understanding. In his mind the cause of our world's disaster was not lack of goodness but lack of might. Place unchallengeable power in the right hands, which of course is our hands and the hands of those we call our friends, and the world will be peaceful and good, he said. The cardinal mistake is lack of power to enforce goodness and the cardinal sin is pacifism. To differ with him

Continued on page 9

## Thinking About the News...

### Why Have Military Conscription in Peacetime?

Behind the scenes a picture is beginning to take form that causes deep heartache to those of us who love humanity. Here are some of the things that begin to give shape to an emerging pattern.

Stalin didn't come to Quebec; he was too busy. That left Mr. Churchill and Mr. Roosevelt practically powerless to talk about the most pressing question before our world at this moment—What is to be done in Europe? What is made to happen there in the next ninety days will determine what is to happen around the world in the next thirty years. Moreover, it may determine the future, or lack of future, of most of today's children. Without discussing them Stalin seems already to have plans covering the European item.

China is not sitting at the Dumbarton Oaks conference. Her ideas concerning the world of tomorrow, and on that she seems to be doing some of the clearest thinking that has been done so far, are not to be placed on the table as the world plans are made. China is no longer a world power. To all intents and purposes she is a defeated nation and the Pacific problems will be settled with only a few courteous nods in her direction.

Against this background these things are happening in America.

1. President Roosevelt advocates one year of military training for all youth.
2. Mrs. Roosevelt advocates one year of such training for both boys and girls as from age eighteen.
3. The Veterans of Foreign Wars ask for at least one year of peacetime military conscription.
4. The American Federation of Teachers proposes peacetime military conscription for all youth.
5. So does Secretary of State Stimson; so does Secretary of the Navy Forrestal; so do many others.

It is evident that the lads (and lassies?) are not to be trained to defeat either Germany or Japan. That war will be over. The picture is not quite clear enough yet for us to see whom they are to defeat—but it is becoming clearer.

Brethren, our world is walking in the wrong direction. Our Master weeps for us. He weeps because he loves us and because we are not near enough to him to discern the direction of our walking.

Churchmen should not be silent about this.

D. W. B.





# AIRLINE OBSERVATIONS

**Leland S. Brubaker**

Secretary, General Mission Board

*Mexico City,  
Sept. 5*

*Dear Desmond:*

After all the seemingly innumerable papers had been signed, visas checked and tickets validated, Bro. J. Ray Klingensmith and I were finally ushered into the Pan-American Airlines waiting room in Brownsville, Texas. It seemed we were finally ready to make the first leg of our journey by plane to Mexico City.

Our seventeen-passenger plane took off with the ease and grace of a small bird and in a very short time we were 8,000 feet high and traveling at a speed of around 180 miles per hour. The scene below us was a constantly changing one. The coast line with its many indentures and the many little islands close by made a beautiful pattern from our viewpoint. Air pockets added to the thrill and, of course, came at unexpected times.

Our first stop was at Tampico, Mexico. From here on into Mexico City we traveled over beautiful mountains. At times it seemed we could reach out and touch the green peaks as we slipped by. Approaching Mexico City our pilot circled the Mexican pyramids. They were built sometime between the time of our Lord and 1100 A. D. Seen from the sky they take on even more significance than when you are right in

their midst. A short distance from here we glided into the airport at our first destination. In a little over three hours' flying time we had come more than 600 air miles.

Brother and Sister H. D. Michael were waiting for us uptown and it was so good to see them. A delightful lunch was enjoyed at the home of Prof. and Mrs. Heberto Sein. He teaches in the university here and has given a great deal of valuable help to our work in Mexico.

Soon our car was headed toward the little village of Huitzilac in the state of Morelos. This village of 2,000 population is situated about thirty-eight miles south and west of Mexico City. It is nestled in the mountains at about 8,000 feet elevation. It is a typical village where people are very friendly and hospitable. It was soon evident that the Michaels were considered as a very necessary part of the village life and had already earned their right to live in this place.

Hardly were we in the home when three little boys came. Two needed a badly cut hand and stubbed toe cleaned and bandaged. This was done by Brother Michael while he

explained to them what he was doing and how they were to care for their bruises when they left. When it was all finished their very warm and enthusiastic "thank you" and big smiles will long be remembered. Others came for medical attention. You see, the nearest doctor is eighteen miles away. During our three days' visit here we found that this friendly, generous service has won the hearts of the village people.

We were reminded of how Jesus went about doing good. His sermons many times were couched in acts of service to needy people. How powerful were his kindly deeds given with helpful suggestions for living abundant lives. Who can measure the influence of untiring Christian service given in his name? "Inasmuch" is still as true now as it was in the time of Jesus. It was most refreshing to find a place where need is so great and where the people are so wonderfully grateful.

To live in this small village far from any English-speaking friends is not easy. It is an indication of the deep consecration of the Michaels that they do this work. They have been in Mexico a year this coming October and in Huitzilac since February. Their home is the center of a constant flow of the village people who have come to bring greetings or gifts or who are seeking help in their time of need. May we hold up their hands in prayer as they continue to minister in His name among the desperately needy in this small village.

This work is sponsored by the B.S.C. and is carried on in close co-operation with the department of health. Friendly co-operation is found everywhere. Hospitality is a part of the Mexican's life. Nowhere were we mistreated or given the slightest indication that we were not welcome. There does seem to be some questioning concerning the sincerity of our "good neighbor" policy. Friendly understanding of each other and helpful co-operation will certainly benefit both our great nations.

Now our visit is over. We have again gone through the many details of checking in and we hope tomorrow to wing our way to Guatemala and Balboa. Saturday we are scheduled to arrive in Quito where we will be with the Naylor's.

*Last week the General Mission Board announced that it had sent its secretary, Leland S. Brubaker, into South America to visit our own work there as well as to visit, with J. Ray Klingensmith, all the Brethren Church missions in that continent. Here is the first letter from Bro. Brubaker. We trust there will be further letters. They will make it possible for our membership to accompany him in this manner on his southward journey.—Ed.*



# Little People

Dan West

Peace Director, Church of the Brethren

"Do you see those steps?" asked a proud Dunker father after he had outlined what one of his sons had done: boyhood on a good farm; local grade school; new ambitions in high school; college; university; teaching in a university. Yes, I saw them and wondered about the meaning of the climb. The family was well thought of, but the boy had done better, that is, his social position was higher. They had prospered on the farm, but he had a higher income. I still wonder about those steps.

This story could be told about many Dunker youth—perhaps in your family, certainly in your local church and community. And it looks very good to modern eyes. But push the calendar ahead twenty, fifty, or a hundred years. Will the boys of those future generations have as good spiritual values as this good Dunker father has had? In some cases, yes; in most cases, I believe, no.

On the other hand, I have seen the able sons of other Dunker families stay at home on the farm, make money, marry and raise their families in about the same groove in which the parents had lived, content to let the rest of the world go by. What of their sons and daughters twenty, fifty or one hundred years from now? Will they have the same good values of their forefathers? In some cases, yes; in most cases, no.

Evidently it is not so simple as staying in the old rut or climbing up and out. The former may mean dry rot; the latter the loss of distinctive flavor or "saltiness." In these times it is increasingly easier to conform to the Joneses (the older Brethren called it with "the world"). Here are four suggestions intended to help point the way in solving the problem.

1. Set up the goal of remaining little people in economic terms—and deliberately.

2. Cut loose from the lock-step system which drives most able youth of high caliber to "make names for themselves" and to rise in the world. This has exerted steady pressure from early adolescence to middle life or beyond.

3. Having cut ourselves loose from these bondages, "put ceilings" on our own economic and social wants in order to concentrate on learning from neighbors, from books, from travel, from lectures, from cor-

respondence and from living close to the poor and helping them to help themselves. There are untold possibilities in every one of these.

4. Along with this lifetime learning and living, strengthen and deepen our spiritual powers so that we ourselves, our homes, our churches and our communities come nearer to fitting into the kingdom of God.

This may be strange doctrine, but so many of our deeper values are crumbling under the stresses of the wars and the world revolution of which they are expressions that we must do new things. To be effective, we must change our wants and practices, build up a better philosophy and develop new habits. In a time of reconstruction it is right that we do some reconstructing where we can actually work at it ourselves. Let us take another look at the suggestion.

1. Little people *economically*—little farms, little houses (not too little), little businesses. Why not big farms, big houses, big businesses, big money and the power that goes with it? Because, "the cares of this world and the deceitfulness of riches choke the word and it becometh unfruitful." Because the poor people become envious and distrustful of us then. And some say, "Religion is the opiate of the poor." There was real wisdom in the prayer, "Give me neither poverty nor riches."

2. Little people *socially*—always out of the headlines, and off the society page; off the lists of important people; off the list of local boys who become famous, and out of the stream of social pressure. We Brethren have gone somewhat farther than some other groups in opposing the sins of the flesh, except overeating, but we have not become sensitive enough to the sins of the spirit, including conformity to the values of our modern sensate world. And we have not chosen the little people as our people generally. Since we must choose, let us "discriminate among people, but always in favor of the humble, the poor, the simple, the uneducated—even among the animals and plants. Never seek the favor of important people, and never expect gratitude for condescension to the humble, but count the love they have for you as precious as the love you have for them."

If we can develop a healthy self-

respect as little people, we can learn to be versatile enough to meet as equals the so-called great people; and our sense of humor will prevent us from being impressed by the sham-great. This means deliverance from a heavy bondage. Kipling was getting at it: "If you can walk with crowds . . . talk with kings."

3. Citizens of one world *intellectually*. Those of us who live deep in America are in danger of thinking and feeling provincially; the near things come to seem of too much importance. Also our national values and/or our race values may blind us to the values of the world which God loves.

I once lived in a home where the people worked hard on the farm all day, and then read Shakespeare at night. I have talked with men who were classed as little people by their neighbors; but who could think as well as university professors. I have known a few who belonged as much to the people of other nations as they did to their own. But I want to see this sort of thing become customary in the church. It can happen.

4. Giants in the earth *spiritually*. We are such small fractions of what we might become spiritually that we do not generally expect much of ourselves, and we do not really expect much of one another in this realm. We are so crude in our human relations and in our worship that our spirits seldom get out of low gear. Our faith is so small, our saltiness so weak, and our lights so feeble that other people do not consider us as really different from non-Christians. We have not done the greater things which the Master predicted; we have not had any heavy yeast effect on our communities; we are not in any position to speak with authority to governments on the conditions of peace. And yet we ought to have all this and more.

We might produce highly disciplined personalities free from fear and the old sins, able to meet triumphantly anything that life brings and radiating goodwill habitually like light. We might develop homes of contagious happiness and strength, where children grow up like olive plants. We might build churches (not imposing buildings) which demonstrate to a skeptical world how people can and ought to live as brethren. We might establish communities which give a sound seed-bed for peaceful world society. We might introduce into the complex



world swelter of forces the new elements which will make future wars impossible.

Why have we not done more? I believe it is largely because we have become obsessed with money and with prestige, and have not had time or motive for the more enduring things. Sometimes we have tried

to do that which is impossible.

Now is the time to take a new inventory of our lives as persons and as followers of the Master. If we determine to be little people economically and socially, we may become great people intellectually and spiritually. Little people can produce great results.

wisely counseled upon this problem of properly administering church loan funds. He said, "An organization such as ours, in loaning money, should take all factors into consideration that will assure repayment of the loan without resorting to legal procedure or foreclosure, for, after all, our over-all program is such that we cannot afford to become involved in litigation, the ramifications of which would be very detrimental to our church and its program. In other words, we do not want to be placed in a position where we have one department of our organization trying to build up Christian fellowship and another department, through unwise transactions, nullifying the efforts of the other."

The resources available for conducting our lending program are not large. As with all other phases of our church life, the strength and greatest financial resources are in the local church. Brethren generally have earned good credit names in their communities by temperate and frugal living. Some have surplus funds and have been lending a hand in the effort to keep Brethren communities integrated by carefully making loans to other Brethren. The volume of such aid is greater than is commonly realized. "Grass-roots help and guidance" is probably the best method of bringing to a fuller performance our giving Christian employment to our resources.

## Statement on the Pension Fund

**Warren D. Bowman**

Moderator, Conference 1945

I believe our delegate body at the Huntingdon Conference took a wise step when it voted to raise \$100,000 to supplement the ministers' pension fund. This supplement is badly needed to provide an adequate living for our ministers who are nearing the retirement age. A guarantee of an adequate provision for old age will be an encouragement both to ministers now in service and to young men considering a call to the ministry. It would appear very appropriate to raise this fund now as ministers have not shared in the increased salaries during the last few years in proportion as have many of their parishioners. We are glad that our men's work organization has agreed to sponsor the raising of this fund. I trust that our people will respond heartily to this worthy call. Let us attempt to raise the entire fund as speedily as possible.

## Brethren Economic Resources

**Edwin Grossnickle**

Treasurer of the General Boards

In the area of meeting the economic needs of our Christian communities we have not done all that we should. Self-appraisal tends to reveal that we Brethren have failed of full performance, not only for ourselves but also for non-Brethren. Perhaps our condition should be characterized not as one of apathy but rather one of "over-busy-ness" and, at points, lack of administrative insight. May the Lord guide us in the better use of the resources which we now have and of which in the future we will be in possession.

It may be that a survey of the use of the "permanent" funds of the church is in order, even though such funds compose but a small portion of total brotherhood resources. Such a survey is in part needed and should be laid before our constituency because the investing program has been conducted without publicity. During the last decade of the nineteenth century and the first two decades of this century, the fathers of the church garnered a supply of funds to provide the economic bulwark needed for undergirding during periods of stress. These funds have been well husbanded and have grown. The residue of the income from them goes year by year to promote the saving of souls and the lifting of the cup of helpfulness, all done in his name since the outreaching first began in India in 1895.

In keeping with the rural tradition of our brotherhood we are primarily interested in making our funds go to work in rural areas. Our rate of interest has been lowered during the past year, not only for new loans but voluntarily for old loans, in addition. For many years loans of 50% to 60% of a reasonable value have been made, such loans being supported by first mortgages.

To provide flexibility another type of loan is made which might be classified as a purchase contract. With this type, the circumstances of the purchases vary from case to case. The period of such loans ranges from twenty to thirty years and title is held by the church until at least one half the purchase price has been repaid. Flexibility is further provided by permitting the purchaser to pay future installments so that the farm income of good years can be applied on the installments due in the unforeseen lean years.

By action of the 1943 Annual Conference, an experiment was started on a small scale in the making of loans to young farmers. This long-term, low-rate type of loan, especially, as well as the other types of loans given above are made with the primary purpose in mind of helping to maintain Brethren young men upon farms in Brethren church communities.

It is hoped that interested readers will fully understand the problems paralleling the conducting of such an investing program. Responsibility lies upon those administering the program to make good loans, whether secured or character or a combination, so that the funds will be repaid for the borrowing use of another brother. Accordingly, most applications will culminate in loans, but not all.

There are two factors to keep in mind in making a loan. One factor is the providing of funds to one who is in need of them. Another, however, is to use care in not giving a borrower such a volume of funds that by so doing the lender simply digs a deep pit of debt for a borrower who is thereby overburdened. Many cases could be recited of hurting a man rather than helping him by loaning funds to him. In a very recent letter to the writer an elder



# Home and Family

## Still Waters

Effie Clouse

New Enterprise, Pennsylvania

The moon had risen full. It was almost as light as day as Nan watched Bob follow the path back the way he had come until darkness engulfed him at the far end of the woods. A hysterical laugh escaped her lips. He had certainly shocked her when he had refused to take her to the club dance.

"Listen, Nance," he had said, "once our club was pure and clean. Now what is it turning out to be since you have started working in all the wrong recreations?"

She had flung back at him: "If you are going to go sissy, here is your ring; I'll marry no man who forgets that America is a sports-loving country. Without allowing some of these sports in our club, we will get nowhere. Can't you see that the membership as well as the money has increased twofold?"

Bob's lips compressed more firmly as he answered hotly: "For one, I am going to take a firm stand against ruining what once was fine and respected. I shall gladly invite all who will follow me to start a new club."

Then Bob turned on his heels as if he knew there was no use to argue with Nan, and left the ring lying shining at her feet. She stooped to pick it up. Anger stung at her body as she put the ring in her purse. She would never wear it again. There was no need for two clubs in Restdale.

"Nance," called Joe Allway as he stepped out from behind a tree.

"Why, you dirty spy!"

"Listen, Nan." And Joe's voice sounded sincere. "Why call me a spy? I was here before Bob came, which was the minute you came."

"Then you heard everything?"

"I certainly did! And what's more, I'm going to help you make your club a booming success by taking you to the club dance to-night. My car is right over there on the highway, so let's get going."

Nan let her stinging anger guide her, and followed Joe as he took long strides through the wood's unbroken path. Once Nan stumbled and fell, but Joe never looked back. Nan picked herself up and followed.

Once in the car and on the open highway, Nan's spirits soared high

as Joe outlined a course that would make their club boom.

"Collect money, build a real dance hall. Have modern games, private booths where couples can chat." Then he continued: "Why all this long serious face about what Bob terms as fine and respectable? If the girls want a private place to smoke, why not give it to them? And say, Nance, why don't you learn to smoke too?"

"I?" Nan looked at Joe aghast. "Why, Bob would never have me at all if I took to smoking!"

"I thought you two were through with each other. I saw you put the ring in your purse."

Frantically Nance was digging in her purse for the ring, but she could find it nowhere, and a look of alarm came over her face. To put such a valuable ring in her purse was one thing; but to lose it was another—for the ring was valuable in two ways. She had insisted against Bob's better judgment in having an expensive diamond. He had consented reluctantly, as his widowed mother needed all the money he could spare to help raise the family. But Nan had refused to marry him unless he got her choice of ring. And yet, when she had offered to give it back to him, he had left it lying on the ground, as much as to say that the ring was all she had ever wanted anyway. And now it was gone!

Joe eyed her warily. "What's eating you?" he asked as he made a turn that almost upset the car.

Nan gave a low cry of fright. "Joe, be careful, or I'll get out!"

Joe laughed mirthlessly, almost rudely Nan thought. For a moment she forgot the ring and turned to watch Joe's face blotched from too much drinking and night club parties. Slowly the idea ate into her brain that Bob was right and Joe was wrong, but she did not as yet let the logical reaction take place. She could hear the music of the club as they came near the building set in a beautiful park in Restdale. Her feet started to tap on the car floor.

"That's the girl, Nance." Joe reached over and patted her hand. "You'd make me one fine wife."

Quickly Nan drew her hand back.

"No, not your wife. Joe, I never could be your wife."

"What's the idea, Nance? Are we not both heading the same way?"

Joe did not mean this as a question, but Nance pounced on the question eagerly as her way out. She now felt sure that Joe had in some mysterious way stolen her ring, that this was his real object in hiding behind the trees. He was going to waylay her, but had found a more thorough way to get away with his theft. It must have been when she went to put it in her purse that he had jolted her, and when it fell to the ground he had quickly picked it up. But how could she be sure?

"Stop your car, Joe!" demanded Nan.

Joe turned to look at her. "What's the baby going to do now?"

"We are going back to find my ring. Just now it's more important than all the clubs in the world."

Joe slowed down. "Just why is it more important than all the clubs in the world?"

"Because that ring goes back to the jewelry store as soon as I find it. Bob can use the money in a better way, and also because I wish to follow Bob in everything his club will stand for. I now see that I alone have already set one fine boy adrift on the wrong track—and that is you, Joe. You once were good and fine, and you can be now, if you will give me my ring. No one but you and I will ever know of the theft. I feel sure that after I give up my foolish idea that the world runs us, instead of us running the world, that Ruth will have you without a diamond ring—or without any ring at all! I was the one who put the foolish idea in her head that she should refuse to marry you unless you gave her a diamond ring."

Joe stopped the car. His grim lips were set tight as he handed the ring to Nance. "It's up to you, Nance, to make things right between Ruth and me, for she says she will not have me without a diamond ring."

"All right, Joe; turn the car and we'll go home at once."

As they started for home Nan breathed a fervent prayer. Phrases from the Shepherd Psalm came to her mind. "He restoreth my soul."

Nan had never known such peace as now came to her.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1944-45

Deepening Fellowship Through Christ

### Calendar for Sunday, October 8

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus' Program for Meeting Life's Problems—** Matt. 4:1-4; 6:31-34; Luke 4:16-21. Golden Text, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. 4:4.

**Christian Workers, The Mission of the Church.**

**B. Y. P. D., Planning Ahead.**

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### Gains for the Kingdom

**Four** baptized in the Fairview church, Pa.

**Fourteen** baptized in the Conestoga congregation, Pa.

**Three** baptized in the Bremen church, Ind., Bro. James Beahm, pastor.

**Five** baptized in the Briery Branch church, Va., Bro. Joseph Kiracofe, evangelist.

**Two** baptized in the Long Green Valley church, Md., Bro. Chester I. Harley, evangelist.

**Five** baptized in the Crab Run church, Va., Bro. Ernest Muntzing, evangelist and pastor.

**Two** baptized in the Prices Creek church, Ohio, Bro. Roy Teach, evangelist, Bro. Roy Engle, pastor.

**Five** baptized in the Mountain Grove church, Va., Bro. Paul B. Sanger, evangelist and pastor.

**Twelve** baptized in the Harmony church, Md., Bro. Harper Snively, evangelist, Bro. John F. Graham, pastor.

**One** baptized and six received by letter in the Valley River church, W. Va., Bro. Norman A. Seese, pastor-evangelist.

**Sixteen** baptized in the Staunton and Arbor Hill churches, Va., Clarence G. Erbaugh, evangelist, John Garber, pastor.

**Nine** baptized and four await the rite in the Locust Grove church, W. Va., Vernon N. Shanholtz, evangelist, Zina Cosner, pastor.

**Fourteen** baptized and one reclaimed in the Old Furnace church, W. Va., Bro. Lawrence Bianchi, evangelist.

## With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Roy K. Miller** in the Frostburg church, Md., Oct. 16-29.

**Bro. J. H. Clapper** in the Yellow Creek church, Pa., Oct. 1-15.

**Bro. Lawrence Bianchi** in the Purchase Line church, Pa., Oct. 2-15.

**Bro. D. I. Pepple** of Woodbury, Pa., in the Annville church, Pa., Oct. 8-22.

**Bro. Charles Oberlin** of Peru, Ind., in the Bremen church, Ind., Nov. 20—Dec. 3.

**Bro. T. G. Weaver** of Mexico, Ind., in the Mansfield church, Ohio, Sept. 18—Oct. 1.

**Bro. Lawrence Rice** of Salem, Va., in the Poages Mill church, Va., Oct. 4-15; in the Oak Grove church, Va., Oct. 22—Nov. 5.

**Bro. DeWitt L. Miller** of Meyersdale, Pa., in the Uniontown church, Pa., Oct. 29—Nov. 5.

**Bro. Clayton Gehman** in the Mohler house, Springville congregation, Pa., Dec. 3-17.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., in the Maple Spring church, Pa., Oct. 2-15.

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### Personal Mention

**Elder Glenon C. Brown** will represent Tennessee on the Standing Committee of 1945; Elder Jacob C. Wine is the alternate.

**Elder W. T. Luckett** will represent Northern Iowa, Minnesota and South Dakota on Standing Committee for 1945. We are not informed as to the alternate.

**Elder Elmer P. Schildt** of Rocky Ridge, Md., was elected elder-in-charge of the Meadow Branch congregation near Westminster, Md. He replaces Elder J. Walter Thomas, who has resigned. All future mail in the interest of the Meadow Branch congregation should be addressed to Bro. Schildt.

**Brother and Sister E. M. Hertzler** and daughter Leah were recent visitors at the Publishing House. Bro. Hertzler is pastor at Marion, Ohio. They were in Chicago on business with the International Council of Religious Education and took the occasion to run out to Elgin. They confessed that though they have served the church for many years this was their first visit to the Publishing House.

**Elmer Baldwin** in Africa writes to say that a daughter, Barbara Jean Baldwin, arrived August 21, 1944. We congratulate them and are glad that they arrived safely in Africa in time for this important event.

**Bro. E. Paul Weaver**, returned missionary, will be with the Prices Creek church of Southern Ohio over the communion services. He will speak at the all-day meeting on Saturday, Oct. 28, and also on Sunday morning.

**Brother and Sister LeRoy Sayers** of Somerset, Pa., were recent first-time visitors to the Publishing House. Bro. Sayers is in naval training at Glenview, Ill., and they are living in Evanston. He was interested in printing since he worked at that before he was called away from home.

**To Myra Brooks Welch** and all other careful readers of her poem, My Son, in the Messenger for Sept. 23, we offer our humble apologies for an attempted correction which only added confusion. The reset fourth line of the first stanza displaced the fourth line of the second stanza. The missing line read: "With all these other mothers, through my son."

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### Miscellaneous Items

**The Middle District church** near Tipp City, Ohio, announces their home-coming Oct. 22 with an all-day meeting. A basket dinner will be served at noon.

**All ministers** of the Church of the Brethren, when ordering books under the Gish Fund plan, will please make clear their ministerial status on such orders, thus saving us the time required to check and ascertain the facts.

**From Panora, Iowa**, we received the following word: The Panora church will hold their annual home-coming Oct. 8. Bro. Homer Caskey will be our guest speaker. There will be a basket dinner at noon and a program in the afternoon.

**The Beech Grove church** of Southern Indiana will hold its annual home-coming Sunday, Oct. 15. Bro. John Root of La Fayette, Ind., will be the guest speaker at the morning and afternoon services. A basket dinner will be served and a special invitation is extended to our friends and those who have worshiped with us in the past.



**A Recommended Order of Service** for the observance of the cessation of hostilities in Europe has been prepared and sent to all pastors. Others who are interested may secure free copies by writing to the General Boards, Elgin, Ill.

**The Brethren Relief Center** in Roanoke, Virginia, which is a sub-station to the New Windsor Center, informs us that it is to be used under the auspices of the ministers' conference of the city for a city-wide inter-denominational relief clothing campaign.

**October** will mark the return to the air of two distinguished churchmen: Dr. Ralph W. Sockman on the National Radio Pulpit and Dr. Walter W. Van Kirk on Religion in the News. Details of these and other NBC religious broadcasts for October follow: Sockman—Sundays at 10:00 A. M., EWT; Van Kirk—Saturdays at 6:45 P. M., EWT.

**The Great Commission Prayer League** using as its motto, It is time to seek the Lord (Hosea 10: 12), calls the United States to private and public prayer on Thanksgiving Day this November. They suggest prebreakfast prayer of Thanksgiving, mid-morning service of worship, thanksgiving and intercession, and evening service of inspiration and prayer.

**Those interested** in Christmas cards will be glad to know that the Sunshine Line of cards is again available, though the supply is somewhat smaller than for last year. Substitute cards have been secured which will be used after the stock of Sunshine greetings is exhausted. For samples and agents' prices write the Brethren Publishing House, Elgin, Ill.

**The Living Stone church** of Cumberland, Md., will hold its annual Cumberland day services on Oct. 8 with services in the forenoon, afternoon and evening. There will be short addresses by ministers from near-by churches and by ministers of the Cumberland Ministerial Union and also special numbers of music from neighboring churches. An invitation is extended to all. The pastor will appreciate information regarding members of the church who have moved to Cumberland and who should be under the spiritual care of the church there. Also information is desired regarding members from surrounding churches who may, at any time, be patients in the Cumberland hospitals and who would appreciate visits from the Cumberland pastor.—Arthur Scrogum, pastor, 114 N. Cedar St., Cumberland, Md.

**The credit line** for the front cover picture of the issue for September 23, was inadvertently omitted. It is a Ewing Galloway picture.

**The Lick Creek church**, Bryan, Ohio, sends an announcement as follows: "We are having our home-coming and communion on Sunday, Oct. 15. The home-coming services will be in the morning and afternoon with a potluck dinner at noon. The communion will be in the evening. We hope to make this a day of good old Dunker feasting in fellowship and at the table of the Lord."

**Christmas Gift Credit Checks.** It now looks as though Bro. A is going to be able to buy Christmas Gift Credit Checks in such amounts as \$2.50, \$5 and \$10, and thus greatly simplify his Christmas shopping problem. When B and C receive such checks they can buy at their leisure such books, pictures or other merchandise as the Brethren Publishing House handles. If you are interested in Christmas Gift Credit Checks write the House for particulars.

**Letters to Prisoners of War.** The Brethren Service Committee has sent several messages to our Brethren boys who are in German or Japanese prison camps. The envelopes containing these messages have never been returned to us and thus we feel they are reaching their destinations. However, we have received no replies from this particular group of young men. If parents or pastors of these boys are hearing from them, will you kindly inform the Service Committee, sending the

### **Blessed Are the Meek**

Continued from page 3

irritated him and made the situation difficult.

And so the meek lived with him and worked with him and were kindly. Their meekness and kindliness weighed upon him and the firmness of their conviction caused him pain. He withdrew from the group. It was not because the meek had pushed him out but because their meekness overpowered him.

It would have been better if the group had won him to themselves, and in some happier future they may. But meekness is invincible when it is courageous and loving. One must be captured by it or he must run away from it.

"Blessed are the meek: for they shall inherit the earth" (Matt 5: 5).

D. W. B.

address you used in reaching your boys?

**The Des Moines Valley church**, Elkhart, Iowa, announces their harvest home meeting for Sunday, Oct. 22. Bro. Edward Frantz will speak at 11:00 A. M. and at 2:45 P. M. There will be a basket dinner at noon. All former members and friends of the church are urged to attend.

## *With Our Schools . . .*

### **Bridgewater College**

**An increase in enrollment** was reported at the opening of the 65th annual session on Sept. 25. The enrollment of girls for the new year is larger than it has been for several sessions, that of men continuing substantially below normal.

**A student leadership conference** was held prior to the opening of the new sessions. In it the student leaders discussed important problems of campus life, making suggestions for constructive efforts in most cases.

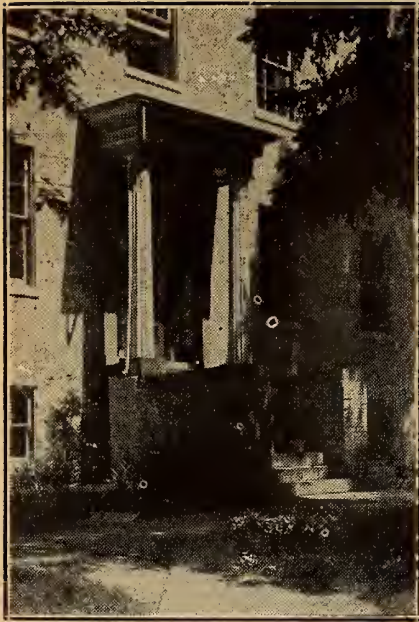
**Three new instructors** have joined the faculty of Bridgewater College. They are Dr. Benjamin W. Fuson, English, formerly of Berea and Mary Baldwin colleges; Miss Frances E. Silliman, biology, a graduate of the universities of Minnesota and Michigan; and Miss Alice Gene Beardsley, music, a graduate of Oberlin Conservatory of Music.

**Funds for the new science hall** in cash and pledges now total almost \$20,000, with another like amount in prospect. Individual subscriptions through personal solicitation range between \$5,000 and \$100. The Alumni Association has adopted the proposed building as its major project during the year, having set a goal of \$5,000.

**The weekday teachers of religion** in the public schools of Virginia, numbering 70, were guests of the college Aug. 30—Sept. 6, for their annual preschool conference. The visiting lecturers included Dr. Edward B. Paisley, secretary of the Division of Christian Education in the Home and Church and Community, Presbyterian Church, U. S. A.; and Dr. Erwin L. Shaver, director of weekday religious education for the International Council of Religious Education. The work of weekday religious instruction in Virginia is conducted by the Virginia Council of Religious Education, of which Prof. Minor C. Miller is executive secretary.



## Brethren Service



## Brethren Relief Center

Last spring the Brethren Service Committee opened a clothing bureau in a temporary location at New Windsor, Maryland. On Sept. 6 the Blue Ridge College property was sold by court action. Through the help of very substantial gifts of Brethren in Maryland given specifically for the purchase of the four college buildings, and through a loan, the Service Committee can now announce the purchase of a permanent location for its clothing center and various other activities. Careful survey revealed that it would be very expensive to buy or rent other quarters sufficiently large to provide for the expanding relief program of the church. Current gifts to the Brethren Service Committee have not been used for the purchase of the buildings.

Immediately after the purchase, a beginning was made in preparing the plant for the following uses:

First, a Civilian Public Service unit of approximately fifty men began on September 11 with a contingent of twelve men who came to repair the buildings and to prepare quarters for occupancy by soil conservation personnel. Additional men will be transferred here by the middle of October.

Second, the Brethren Service

clothing bureau will now be organized and equipped on a more permanent basis. Our church people can now feel a stability in the development of our clothing project.

Third, on September 25 the eight Brethren relief workers who have been selected to compose the first groups to go to China and to Europe in relief work will gather at New Windsor for a period of fellowship and of sharing experiences in relief work. They will study the most suitable techniques for our work today and will attempt to develop the spiritual resources for the days when our units will face starving people whose spirits are seriously broken.

### For Brethren to do:

- Send clothing regularly to the Brethren Relief Center, New Windsor, Maryland. One shipment has already reached France; others are being prepared for Greece.
- Pray for relief workers abroad and those who are preparing for service abroad.
- Give to continue Civilian Public Service as a testimony for religious liberty and rights of conscience; also to provide funds for increasing relief.

## Brethren Service News...

Ralph E. Smeltzer has recently been appointed to a position in the Elgin, Illinois, office of the Brethren Service Committee. He will serve as administrative assistant to the executive secretary. He and Mrs. Smeltzer had formerly directed the work of the relocation hostel for Japanese-Americans in New York City and in Chicago. The Smeltzers moved to Elgin about the first of September.

The Brethren Service Committee has just announced the opening of a thirty-five- to fifty-man C.P.S. unit at New Windsor, Maryland, to specialize in soil conservation work. The unit will provide special educational opportunities for men wishing to train for community service and religious leadership in rural communities. Some of the men will be chosen for their usefulness in the educational program. Twelve men from Kane and Hopewell were transferred to New Windsor on a temporary basis on Sept. 12 to clean up and prepare the buildings. Permanent personnel for the camp is expected to arrive about the middle of October.

## More Pen Pals

Huber, Melvin, Goshen, Ind.  
 Hylton, Melvin A., McFarland, Calif.  
 Hylton, Wilbur B., McFarland, Calif.  
 Johnson, Charles H., Elizabethtown, Pa.  
 Kerr, Harry S., McVeytown, Pa.  
 Kesner, Sterling, Moorefield, W. Va.  
 Kline, Harold B., Hagerstown, Md.  
 King, Beatrice, Kent, Ohio.  
 Kreiser, John P., Hershey, Pa.  
 Landis, Harry R., Ephrata, Pa.  
 Laughman, Lowell E., Harris Creek, Ohio.  
 Nedrow, "Red," Myersville, Pa.  
 Newcomer, Clarence C., Lima, Ohio.  
 Noce, E. W., Kent, Ohio.  
 Nulph, Samuel C., Peru, Ind.  
 Ogg, Walter R., Preston, Minn.  
 Oliver, Orval O., Phoenix, Ariz.  
 Penrod, Ralph, Ligonier, Pa.  
 Peters, George W., Lewistown, Pa.  
 Powers, Harry, Greensburg, Pa.  
 Pugh, Clyde, Boyer, W. Va.  
 Phyllaier, Arthur E., Pleasant Hill, Ohio.  
 Robinson, W. D.,  
 Russell, Charles C.,  
 Schrantz, Don Mike, Eastwood, Ohio.  
 Seifer, Elmer, Dayton, Ohio.  
 Shaffer, Clyde A., Somerset, Pa.  
 Sheaffer, Earl W., Springville, Pa.  
 Shimp, Chelcie, Tipp City, Ohio.  
 Link, Betty L., Rockford, Ill.  
 Ludwick, Cline Arnold, Jr., Keyser, W. Va.  
 Mack, George E., Inglewood, Calif.  
 Marriott, Clyde, Sacramento, Calif.  
 McCormack, George, Cloverdale, Va.  
 McCray, Harold F., Rockford, Ill.  
 McLaughlin, Bruce D., Hopewell, Va.  
 McManuels, Arthur J., Harrisburg, Pa.  
 McWilliams, John, Dayton, Ohio.  
 Miller, Eli, Center, Ohio.  
 Miller, Ernest H., Luray, Va.  
 Miller, John E., Salisbury, Pa.  
 Miller, Warren A., Dunning Creek, Pa.  
 Misciagno, S. J., Brooklyn, N. Y.  
 Morris, Raymond E., Glendora, Calif.

## What Women Say About Greek Relief Sewing

"I have not yet talked to any of our women to see if they will help with this work but if no one else helps I will do it alone and have them in on time. I am always glad to do what I can in bringing comfort to others and it gives me great joy to know I have a share in this work. May God richly bless you who are rendering such a special service."

"We hope the garments will be satisfactory and that we may do some more sewing for you in the future. Our society is made up of farm ladies and we are very busy but we find time to do God's work whatever it may be. Our hearts go out to those such as the Greeks who are not so fortunate as we in America are. We hope and pray that this terrible war will soon be over and that people may live in peace once more."

"We enjoyed very much getting the clothing ready and are so thankful that we have a place in the church where such things may be made available to those who are in great need."



# Our Mission Work

## "To the Last Full Measure of Devotion"

Anna Hutchison

Wang Pao Lo

Wang Pao Lo (Paul) was a young unmarried man just past twenty and still in high school, for his schoolwork had been broken into and delayed because of the war. Finally Paul did get started again and had one more year when the end came. Paul was a nephew of Kuei Jung and son of Kuei Lin. He had grown up in Liao and in a Christian home; he was a third-generation Christian, of whom we had but few, since our work was still young in that place. He gave his heart to the Lord and entered the church by baptism in his early teens, growing in his Christian life as the years advanced. During his last year in school at Tung Chou, he was chosen leader of their prayer group. Having finished his work in the grades at Liao, Paul was next sent to the China Inland Mission high school at Hung Tung. The year's work there, however, was broken up by the coming of the Japanese. After remaining home a year or so, he attended the high school of the American Board at Tung Chou, near Peking, one year. He then returned home for vacation, and was arrested just a few days before he was to start back to Tung Chou. One might well ask: By what strange fate or circumstance was the outcome so tragically different?

Ti'en Mei Hsiu

Ti'en (Pan) Mei Hsiu, or Dorothy, as we spoke of her in English, was a co-worker with Chin Lan in school, as pupil and as teacher. They met their fate together! She was twenty-six at the time she was married to Mr. Tien, one of our country evangelists, and they had one child, a sweet little boy, Tsung Hsin, of about two years. Dorothy was an attractive, bright and efficient young woman. She came from a poor, but Christian, home. Her parents could not support her along with the other children in the family. And so one famine year at Ping Ting Chou the mother offered the little girl to the missionaries to raise. Miss Shock, who was there at the time, took the child and cared for her. She saw that she got her training through the years and taught her English and many other things. Dorothy came into the church when she was thirteen years old, and though she had some weaknesses to struggle against, she became an efficient worker in various lines of church activities, as teacher in the girls' school and kindergarten and at times language teacher for certain missionaries. She had gotten early training in our mission schools, and later in the schools at Tung Chou and Tai Yuan Fu.

At the time of her martyrdom her husband was in unoccupied territory in evangelistic work, not daring to return to the city even for their child. So, at Miss Shock's request, we had the child sent to her at Tai Yuan Fu, where, on her evacuation, she put him in an orphanage of the English Baptist mission in that city, until the father could again take charge of him.

## What to Pray For

Week of October 7-14

During each year the name of every missionary on the field and on furlough has appeared in the What to Pray For column of this paper. Thus the church has become acquainted with the missionaries it supports and the work they do.

Frequently throughout the year the directory of missionaries is also printed in the Gospel Messenger. The name of each field and the name of each mission station is given showing where each missionary lives and works. Those who are home on furlough are also listed with their home addresses.

While home on furlough the missionary is supposed to have some rest and renew his physical and spiritual strength. He is expected to become acquainted with his homeland again and to feel the pulse of his church and to share with the brotherhood the experiences of his labors so that the home church shall realize the growth of the kingdom of God among the peoples where he served as missionary—the one sent.

Pray that the churches may have ears that hear, and that the missionaries on furlough may have strength to speak. Pray that the furlough period may be one of mutual blessing to both the missionary and the church.

## Monthly Financial Report

During the month of August contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$17,374.09 and the total received for the year beginning March 1, 1944, was \$178,129.27. Contributions for the Brethren Service totalled \$35,007.89 for the month and the total received for the year \$158,939.65, detail as follows:

|                           | Rec. for<br>August | Total since<br>3-1-44 |
|---------------------------|--------------------|-----------------------|
| <b>CONFERENCE BUDGET—</b> |                    |                       |
| For Entire Program.       | \$ 4,430.09        | \$ 80,167.09          |
| Designated for—           |                    |                       |
| World-wide Missions       | 3,098.39           | 22,769.66             |
| Women's Work Proj.        | 1,386.86           | 4,187.15              |
| Home Missions .....       | 403.42             | 1,353.50              |
| Foreign Missions ....     | 823.24             | 4,341.33              |
| Junior League Proj.       | 369.29             | 1,159.81              |
| Intermediate Proj. ..     |                    | 135.17                |
| India Mission .....       | 400.60             | 2,577.02              |
| India Share Plan ...      | 300.00             | 1,090.50              |
| India Supports .....      | 1,115.73           | 13,790.12             |
| China Mission .....       | 270.91             | 1,546.59              |
| China Share Plan .....    |                    | 137.50                |
| China Supports .....      | 711.83             | 8,531.51              |
| Sweden Mission .....      |                    | 10.00                 |
| Africa Supports .....     | 1,542.82           | 7,583.21              |
| Africa Mission .....      | 318.78             | 7,705.68              |
| Africa Share Plan ..      | 62.50              | 327.38                |
| Studebaker Memorial       | 950.97             | 9,829.01              |
| Africa Leper .....        | 140.00             | 237.98                |
| Bethany Bib. Sem.—        |                    |                       |
| At Elgin .....            | 204.18             | 6,516.33              |
| At Chicago .....          | 146.52             | 856.11                |
| Bd. of C. E. ....         | *42.00             | 862.90                |
| Gen. Educ. Bd. ....       |                    | 53.32                 |
| Gen. Minis. Bd. ....      |                    | 10.50                 |
| Minis. & Missy. Serv.     | 12.00              | 64.58                 |
| C. B. Share Plan ....     | 50.00              | 75.00                 |
| Youth Serves .....        | 677.96             | 2,210.32              |
|                           | \$17,374.09        | \$178,129.27          |
| <b>BRETHREN SERVICE—</b>  |                    |                       |
| For Entire Program        | 22,859.73          | 97,739.72             |
| Designated for—           |                    |                       |
| China Relief .....        | 2,425.00           | 16,006.75             |
| Civ. Pub. Serv. ....      | 5,030.84           | 32,033.24             |
| European Relief ....      | 80.00              | 288.47                |
| General Relief .....      | 1,419.97           | 8,468.05              |
| Heifer Fund .....         | 3,136.35           | 3,929.83              |
| Postwar Reconst. ...      | 55.00              | 413.59                |
| Refugee Fund .....        | 1.00               | 60.00                 |
|                           | \$35,007.89        | \$158,939.65          |
| Grand Total .....         | \$52,381.98        | \$337,068.92          |

The following shows statement of condition of the following Boards as of August 31, 1944:

|                                   |              |
|-----------------------------------|--------------|
| <b>General Mission Board</b>      |              |
| Income since March 1, 1944 ....   | \$ 85,513.34 |
| Income same period last year..    | 57,157.64    |
| Expense since March 1, 1944 ...   | 107,282.57   |
| Expense same period last year..   | 63,671.42    |
| Mission credit balance 8-31-44..  | 30,153.96    |
| Mission credit balance 7-31-44 .. | 43,061.10    |
| Decrease in cr. bal. Aug. 1944..  | 12,907.14    |
| <b>Brethren Service Committee</b> |              |
| Income since March 1, 1944 ....   | \$158,939.65 |
| Income same period last year..    | 134,891.15   |
| Expense since March 1, 1944 ...   | 172,506.45   |
| Expense same period last year..   | 175,006.00   |
| B. S. credit balance 8-31-44..... | 55,727.85    |
| B. S. credit balance 7-31-44 .... | 57,760.33    |
| Decrease in cr. bal. Aug. 1944... | 2,032.48     |

\* Dr.



# The Church at Work

## A Specimen Budget

|                                                  |         |
|--------------------------------------------------|---------|
| A. Our Local Needs                               |         |
| 1. Ministerial Fund .....                        | \$..... |
| 2. Custodian .....                               | .....   |
| 3. Music .....                                   | .....   |
| 4. Church School .....                           | .....   |
| 5. Gospel Messenger<br>100% Club .....           | .....   |
| 6. Printing and Postage .....                    | .....   |
| 7. Fuel, Light, Gas, Wa-<br>ter, Telephone ..... | .....   |
| 8. Repairs .....                                 | .....   |
| 9. Conference Delegates .....                    | .....   |
| 10. Taxes and Insurance .....                    | .....   |
| 11. Communion Supplies .....                     | .....   |
| 12. Miscellaneous .....                          | .....   |
| 13. Minister's Pension<br>Fund .....             | .....   |
| Total .....                                      | .....   |
| B. Beyond the Local Community                    |         |
| 1. District Work .....                           | \$..... |
| 2. Conference Budget ...                         | .....   |
| 3. Brethren Service ....                         | .....   |
| 4. College .....                                 | .....   |
| Total .....                                      | .....   |
| GRAND TOTAL ...                                  | .....   |

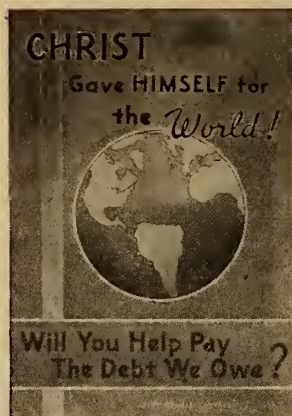
1. What is a church budget? It is a listing of proposed expenditures to fulfill the program of a congregation.

2. Does every church have to have a budget? Every church with a program has a budget even if it is not formally built and authorized by the church council.

3. What is the advantage of authorizing it by church council? An efficient church is one with an active evangelistic, teaching, and service program. Democracy in church life suggests the wisdom of the whole membership participating in agreement as to the program for the year ahead. Seeing the program formulated into one budget helps in getting the proportions right and in counting the cost.

4. Who should build the budget? Usually the finance board prepares it for consideration of the church council. It is well to invite chairmen of all departments needing money to bring in person to the budget-making meeting a written statement of needs. This list would include chairmen of trustees, missionary, music, pastoral, and all committees, including departmental superintendents.

5. Should the Sunday-school costs be included in the church budget? In practice many churches have a Sunday-school treasury that is co-ordinate with the church treasury.



## Building the Local Church Budget

There is a trend toward making the church responsible for all its activities and including the support of the church school in the total local church budget. In this case Sunday-school offerings find their way into the church treasury.

6. Should the Messenger club be included in the budget? Many churches feel that all members should by reason of their membership receive the church paper. All should contribute to the church according to their ability and the subscription price be paid from the church treasury.

7. Should benevolences or a portion for work beyond the local community be included in one unified budget? Many churches like a single budget. Others prefer a double budget and for it use a double pocket weekly numbered envelope.

8. What are the merits of the single unified budget? It is based

on the ideal supposition that the whole church supports the whole program. It does not divide the members into missionary and non-missionary groups. It is simple and does not involve pledging for two different things.

9. What are the merits of the double budget plan? It usually results in larger amounts for missions. It gives those not sympathetic with either local or benevolent work freedom to support the work of their choice.

10. How may a church with a unified budget provide for possible missionary giving above the set amount? One suggestion is for the church at the time of building the budget to agree in advance how any excess in giving above budget needs is to be spent.

11. In what spirit should a budget be built? The church budget should be built with the attitude of a spiritual adventure. Kingdom work is important. Money is needed as part of the resources for fulfilling the program. The budget is really a beautiful picture of the co-operative endeavor of the members in the fellowship of the local church.

## The Ministers' Pension Fund

At the 1943 McPherson Annual Conference a plan was adopted by which minister and congregation each pay an annual percentage of the minister's salary into a fund administered by the Pension Board. The money thus paid accumulates principal and compound interest so that at the age of retirement the minister is assured of a means of support.

The 1944 Huntingdon Conference, realizing that the accumulated benefit would not be adequate for many ministers entering the Pension Plan

## It Occurs to Me . . .

Raymond R. Peters

The children are tucked in bed after a busy day at school and play. Mother is at the church and it is my privilege to keep the children tonight, and what a privilege it is! We washed the dishes, played, talked and read; then after a prayer both children were off to wonderland. It has been such a joy to share with them tonight and then kiss them good night.

Our youngsters are really a joy to us. My concern is that we as parents will have enough wisdom to guide them as we ought. We are trying hard. We pray for wisdom, read books and magazines, discuss and pray. Still we know that is not enough.

IT OCCURS TO ME that the church has an obligation to help fathers and mothers to be better parents. Most parents are eager for help. What is your church doing to help the homes in your congregation? Do you think you could do more to inspire parents to this high calling? They will respond. Write for suggestions.



at a mature age, authorized the raising of \$100,000 to supplement the regular minister's pension. The Pension Board is calling on the churches of the brotherhood to complete the raising of this fund not later than April 30, 1947. It is suggested that because of favorable economic factors now, every congregation seek to give between now and next Annual Meeting as much as possible toward this responsibility.

Turn to the Gospel Messenger of September 30 for questions and answers concerning this supplemental \$100,000 fund.

#### ADULT DISCUSSION OUTLINE

### Money Spending in America

Sunday, October 29

Scripture: 1 Cor. 4:2; Matt. 6:21

Statistics on the spending of money in America present some very interesting facts, especially in this time of prosperity. Studies show that family incomes during the past eleven years have increased 210%, wartime indulgence in non-essentials multiplied many times, wartime savings increased 1,078% while church and charity gifts decreased 33%.

Discussion might center around a consideration of the proportion of income which should go for food and clothing, shelter, recreation, donations, etc. A good project to suggest to each family would be the making of such a scale of spending.

The resource materials listed below will give additional help in planning this discussion. Other statistics on money spending would be helpful.

#### Resource Materials

How to Spend Money. Free.

Money Spending by Brethren. Free.

Responsive Reading: Stewardship and the World Mission. Free.

### Correspondence . . .

#### District Conference of Southern Missouri and Arkansas

The sixty-fourth annual conference of the above-named district convened in the Mountain Grove church, Aug. 18-21. The attendance was good considering transportation conditions of the present. The interest and attention in all sessions were marked by an earnestness which denotes the seriousness of the present day and its problems. Bro. J. H. Harris was director of music throughout all sessions.

The conference theme was Deepening Fellowship Through Christ (1 John 17: 11). We were favored

with the presence of Brethren Earl Frantz and James Elrod of McPherson, Kansas, throughout most of the meeting, and of Prof. J. M. Carney, of Washington, Mo., as guest speakers. These brethren made a real contribution through their timely and helpful messages, their counsel and the inspiration which they imparted.

The afternoon of Aug. 18 was given to the elders' meeting. The evening was devoted to worship and praise, followed by a sermon by Bro. Frantz.

Saturday morning was occupied by a Bible study session led by Bro. Frantz, an address of welcome by Bro. A. M. Peterson, a response by Bro. A. W. Adkins and a Christian education program, led by Sister Alma Bishop. The subjects or topics for consideration all centered around the conference theme. All were ably treated by the several assigned speakers.

The afternoon session was used in group meetings, by the elders' meeting, women's work, and father-sons' session. The evening period was devoted to a young people's program with Sister Dorine Peterson serving as leader. An address, Our Camp, was ably presented by Sister Birdie Morris. This session was climaxed with an address by Bro. Frantz on the subject, What the Church Has to Offer Her Youth.

Sunday forenoon was devoted to worship, Bible study, Sunday school and a sermon by Bro. James Elrod.

The afternoon was used for a ministerial program, with all topics based on the conference theme. All were ably treated by the assigned speakers, and were both instructive and constructive in their content.

In the early evening, a vesper service was held, in charge of Sister Carol Zimmerman. This was followed by the missionary sermon ably delivered by Bro. Frantz. An offering for district missions, in charge of Bro. A. W. Adkins, amounted to \$135. These services are always considered the mountain peak in the conference.

The business session was held on Monday, Aug. 21. Elder A. M. Peterson served as moderator; Elder R. L. Gass was selected as reader; the undersigned as writing clerk and Elder J. A. Birkhead as assistant. Almost all our churches were represented by delegates. One query of local concern and calls for the 1946 district conference were among the business items for consideration. It was decided that we should continue our moral and financial support of the Western Region Council. Routine reports were given by the several boards and committees. Many of these show concern and progress. Especially encouraging was that of our young people's camp sessions which

showed a substantial increase in attendance and which were climaxed with four baptisms. Elections were then held to fill all vacancies on our district boards. The 1946 district conference was granted to the Carthage church.

Elder R. L. Gass was named as moderator-elect for 1945, with Elder A. W. Adkins as alternate. Elder P. L. Fike was selected as Standing Committee delegate for 1945, with Elder R. L. Gass as alternate.—Orin Harvey, Writing Clerk, Joplin, Mo.

### Matrimonial . . .

**Burkholder-Rhodes.**—Nolan Burkholder of Harrisonburg, Va., and Janet Rhodes of Dayton, Va., July 6, 1944, by the undersigned.—S. I. Bowman, Harrisonburg, Va.

**Craig-Cook.**—Philip Samuel Craig and Pauline Obelia Cook, in the Washington City church, June 18, 1944.—Warren D. Bowman, Washington, D. C.

**Downs-Allen.**—By the undersigned in the Washington City church, Hubert Lee Downs and Lottie Florence Allen, Sept. 17, 1944.—Warren D. Bowman, Washington, D. C.

**Frantz-Sheller.**—In the Ivester church, Grundy Center, Iowa, Aug. 23, 1944, Merlin Frantz of McPherson, Kansas, and Imo Jean Sheller of Eldora, Iowa, by the undersigned, assisted by Bro. W. T. Luckett.—Earl M. Frantz, McPherson, Kansas.

**Gregory-Sprenkle.**—George Harold Gregory and Dorothy Elizabeth Sprenkle, July 30, 1944, in the Washington City church.—Warren D. Bowman, Washington, D. C.

**Hopkins-Hartgerink.**—Harold H. Hopkins of Nokesville, Va., and Louise Hartgerink of Manistee, Mich., in the Nokesville Methodist church, by the undersigned, assisted by Rev. Hugh Cummings, Aug. 26, 1944.—Olden D. Mitchell, Nokesville, Va.

**Huffman-Leavell.**—Vernon Huffman and Evelyn Leavell, both of Wenatchee, Wash., June 18, 1944, in the Wenatchee church, by the undersigned.—Jay V. Eller, Wenatchee, Wash.

**Livingston-Bundy.**—Flight-instructor Donald O. Livingston and Beverly Ann Bundy, both of Wenatchee, Wash., in the Wenatchee Valley church, Sept. 6, 1944, by the undersigned.—Jay V. Eller, Wenatchee, Wash.

**Myers-Arnold.**—Henry B. Myers and Delta Arnold, in the Washington City church, July 5, 1944.—Warren D. Bowman, Washington, D. C.

### Fallen Asleep . . .

**Adams, Rebecca Harpine,** daughter of the late Phillip and Elizabeth Harpine, was born near Moores Store, Va., on July 19, 1865, and died Sept. 4, 1944. She spent her girlhood days in this community. She united with the church in youth, and lived a quiet, exemplary Christian life. She was united in marriage to Bro. William F. Adams fifty-two years ago. She is survived by her husband, three daughters, and one brother. Funeral services were held from the Cooks funeral home in Harrisonburg, Sept. 6, with Elders C. B. Smith and A. S. Thomas in charge. Burial was in the Oak Lawn cemetery at Bridgewater.—Mrs. Mattie F. Wise, Bridgewater, Va.

**Cromas, Jacob,** was born Sept. 11, 1865, in Dauphin County, Pa., and died May 23, 1944, at his home near Harrisburg, Pa. He is survived by his wife, Annie Miller Cromas, one sister and two brothers. He



# THIS WEEK'S BOOK NEWS

## Now Ready

### ☐ The Mastery of the Master, DeWitt L. Miller

This is our most recent completed book. It was written by one of our younger successful pastors. It is based on John 13:13 and aims to present Christ so that we can see him as he is—our Savior and our Lord and Master. Attractively printed, interesting jacket, 144 pages. Price, per copy, \$1.00.

## Coming in Time for Christmas

### ☐ Heritage of Devotion, Lillian Grisso

The new devotional book sponsored by the women of the church. Compiled from Brethren sources. Women's groups will want copies for resale. Ask about the dozen rate. Price per copy, \$1.25.

### ☐ Take Heart, Ernest G. Hoff

A book of pictures such as only E. G. Hoff can take, accompanied by brief interpretations. Ninety-five pictures and ninety-six large pages. A book to cherish and to share. Price per copy, \$2.00.

## Let You Forget

### ☐ The Church of the Brethren and War, Rufus D. Bowman

The story of the Brethren position on war from the beginning to 1941. The first edition will soon be exhausted. Over 350 pages. Price per copy, \$2.50.

### ☐ Social Recreation Primer, Bob Tully

A practical guide for all who are looking for wholesome things to do. Recommended by the Board of Christian Education. Price per copy, \$1.00.

### ☐ Scenes from the Psalms, Brandt and Hoff

Psalms and scenery furnished the inspiration for this beautiful little book of religious meditations. Price per copy, 75c.

### ☐ Emanuel B. Hoff—Bible Teacher, E. G. Hoff

All who knew Emanuel B. Hoff will find precious memories living again as they read this book. To Messenger subscribers, \$1.00 per copy. Regular price per copy, \$1.50.

P. S. All books in print, as well as those listed above, may be ordered through the Brethren Publishing House, Elgin, Illinois

BRETHREN PUBLISHING HOUSE, 16-24 SOUTH STATE STREET, ELGIN, ILLINOIS

Please find enclosed.....dollars for copy(ies) of Brethren books. I

understand this advertisement may be used as an order form.

Name ..... R.D. or St.....

P. O..... Zone..... State.....

was a member of the Church of the Brethren for many years. Funeral services were conducted by Bro. Thomas Patrick, assisted by Bro. Norman Patrick at the Hanoverdale church, with burial in the adjoining cemetery.—Ella E. Gingrich, Hummelstown, Pa.

Downs, Harriet Elizabeth, was born at Fulton, Ill., on May 10, 1859. She was the daughter of Marcus and Kate Gaylord Hill. Her mother died when she was a small girl and she was reared by her grandmother. She had one brother and one sister, both of whom preceded her. She is survived by her daughter of Lanark with whom she had lived for thirty-two years. Though she was an invalid for ten years and blind for five years, she had maintained a vital faith in God and a sweet spirit which had won for her a host of friends. She died on Aug. 18. Funeral services were conducted by the

writer. Burial was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

Kingery, Mary Elizabeth Ray, was born July 2, 1888, near Berwick, Ill., and died Aug. 4, 1944, at her home near Greene, Iowa. She was married to Frank Kingery in February 1911, and all their married life was spent on a farm near Greene. Her husband, a son, a daughter, and an aged mother survive. One son was drowned in Queensland, Australia, on Nov. 20, 1943. Hers was a beautiful Christian life in the community, in the church and in the home. She was a faithful member of the church and for many years served with her husband in the deacon's office. Funeral services were conducted in the Greene church by the undersigned.—W. A. Deardorff, Greene, Iowa.

Miller, Rebecca, wife of the late Adam Miller, died in the Harrisonburg, Va., hospital on Sept. 12, 1944, at the age of seventy-seven years. She was the daughter of the late Adam and Sarah Moyers Whitmore and had spent all of her life in the

Fulks Run section west of Broadway, Va. She had been a faithful member of the Mt. Grove church for many years. Surviving are one son, a sister and three brothers. The funeral was held from the Riverside United Brethren church with the writer in charge, assisted by Brethren Paul G. Sanger and Paul Slonaker. Burial was made in the Whitmore cemetery.—Samuel D. Lindsay, Timberville, Va.

Woltz, Edward Reginald, aged forty-nine years, of Ringgold, Md., died suddenly June 7 at the veterans' hospital at Perry Point, Md., where he had been a patient for the last two years. He was born in Waynesboro, Pa., the son of James W. and Kitty Jones Woltz, and lived his early life there. After his marriage to Margie Barkdoll in 1922, he moved to Ringgold. He had been employed by the Landis Tool Company of Waynesboro for twenty-three years. He attended the Waynesboro public schools and the business college. He served eighteen months overseas. In 1931 he and his companion became members of the Church of the Brethren. He will be remembered in Waynesboro as taking an active part in amateur theatricals. He was a member of the church choir and of the Cumberland Valley Choristers. Besides his wife, two sisters and a brother survive. The funeral was held at the Union church at Ringgold in charge of Brethren J. I. Thomas and H. M. Stover. Interment was made in the Mountain View cemetery.—Mrs. Harry L. Muritz, Hagerstown, Md.

## Church News . . .

### Indiana

Cart Creek.—The church met in a business meeting on Sept. 11. Our elder, Bro. John Frantz, and Pastor Ralph Hoffman were in charge of the meeting. Our delegate to district conference is Bro. Cary Blue. Our date for communion is Oct. 21, beginning at 7:30. All Sunday-school and church officers were selected and various committees appointed. The ladies' aid report shows splendid work has been done. Our elder and pastor will be with us another year. We are very thankful for the good work Bro. Hoffman and family are doing for Cart Creek.—Mrs. Emma Winger, Marion, Ind., Sept. 12.

Cedar Creek.—We met in council Sept. 5, with our elder, Bro. Flory, in charge. Officers were elected for the coming year with Bro. Flory being re-elected as elder. During the absence of our pastor and wife, Bro. Flory has charge of the work here. The attendance is good. A committee was appointed to make plans for a harvest meeting in the near future. Our aid society is sewing for relief in China. We will hold our love feast Oct. 29, at 7:30 p. m.—Mrs. Lawrence Smith, Garrett, Ind., Sept. 14.

Eel River.—On Aug. 28 we held our council and annual election. Bro. George Deaton was re-elected elder and Bro. Robert Knechle will be our pastor for another year. Brother and Sister Galen Crist aided us in a two weeks' Bible school this summer; the children gave \$47.25 to the China relief fund. At present, Bro. Knechle is conducting a class in church membership. Our ladies' aid sewed for Greek relief and collected clothing. The men pledged ten heifers for foreign relief. We held our home-coming on Sept. 3. Dr. R. H. Miller of North Manchester preached in the forenoon and Bro. T. G. Weaver of Mexico in the afternoon. Our communion will be held Oct. 21.—Mrs. Wilbur Pyle, Claypool, Ind., Sept. 13.

English Prairie.—The children of our church and a neighboring church put on a very fine children's day program. Sister Mary Burger represented our church at the Annual Conference at Huntingdon, Pa. Sister Gertie McKenzie and Bro. Robert Kraning were delegates to the district conference. We will have an all-day harvest meeting and home-coming on Sept. 24 with a carry-in dinner at noon.



Bro. Hamilton of Auburn will bring us the messages for the day. Our communion will be held Saturday, Oct. 14. Council meeting was held Sept. 12 and officers were elected for the coming year. The new church correspondent is Mary Burger.—Viola E. Aldrich, Lagrange, Ind., Sept. 13.

**Fairview.**—Our former pastor, Bro. Albert Harshbarger, and family have moved to Stockwell, Ind., where he will be principal of the high school. Brother and Sister Harshbarger served the church well. Our church met in council on Sept. 5. Bro. John W. Root was chosen pastor.

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Lindsay, Oct. 6-9.  
California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 13-15.  
Indiana, Middle, Flora, Oct. 12-14.  
Kansas, Northeastern—Washington Creek, Oct. 7-9.  
Kansas, Northwestern, North Solomon, Oct. 20-22.  
Kansas, Southeastern—Parsons, Oct. 28-30.  
Kansas, Southwestern—McPherson, Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.

### LOVE FEASTS

**California**  
Oct. 8, 6:30 pm, Pasadena.  
Nov. 12, 4 pm, San Bernardino.  
**Colorado**  
Oct. 8, 7:00 pm, Denver.  
**Idaho**  
Nov. 5, Nampa.  
**Illinois**  
Oct. 7, Liberty.  
Oct. 29, 7:30 pm, Panther Creek.  
**Indiana**  
Oct. 7, La Porte.  
Oct. 7, 7 pm, Lower Deer Creek.  
Oct. 7, 7:30 pm, Anderson.  
Oct. 8, 7:30 pm, North Liberty.  
Oct. 14, English Prairie.  
Oct. 14, Yellow Creek.  
Oct. 14, 7:30 pm, Bethel.  
Oct. 15, Huntington.  
Oct. 15, Pleasant Hill.  
Oct. 15, 10:30 am, Buck Creek.  
Oct. 21, Eel River.  
Oct. 21, Pine Creek.  
Oct. 21, Union Center.  
Oct. 21, 7:30 pm, Cart Creek.  
Oct. 28, Middletown.  
Oct. 29, 7:30 pm, Cedar Creek.  
Nov. 4, 7:30 pm, Burnettsville.  
Nov. 25, New Hope.

### Kansas

Oct. 8, 8 pm, Lone Star.

### Maryland

Oct. 8, 6:30 pm, Sams Creek.  
Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 5:00 pm, Brownsville.  
Oct. 15, 6:30 pm, Flower Hill.  
Oct. 15, 6:30 pm, Westminster.  
Oct. 15, 7 pm, Pipe Creek.  
Oct. 22, 7:00 pm, Bush Creek.  
Oct. 28, 2:30 pm, Broadfording.  
Oct. 28, 2:30 pm, Longmeadow.  
Oct. 28, 3 pm, Locust Grove.  
Nov. 4, 6:30 pm, Westernport.  
Nov. 5, 6:30 pm, Monocacy.

### Michigan

Oct. 22, Buchanan.

### Missouri

Oct. 8, 8 pm, Mineral Creek.

### Ohio

Oct. 7, East Dayton.  
Oct. 7, 7 pm, Georgetown.  
Oct. 8, East Nimishillen.  
Oct. 8, 7:30 pm, Painter Creek.

Sunday-school officers were elected. The young people's conference of Southern Indiana will meet at our church on the afternoon of Sept. 23 and all day the 24th. Our communion will be Sept. 30. The next day will be our harvest meeting and the beginning of a series of meetings conducted by Bro. J. Oscar Winger of North Manchester.—Anna E. Wagoner, La Fayette, Ind., Sept. 7.

**Huntington.**—Our church participated in a three-week union vacation Bible school in the early summer. We were represented at various camps at Camp Mack by twenty-one individuals. Our

Oct. 8, 8:30 pm, Pleasant Center.  
Oct. 14, 10:30 am, Castine.  
Oct. 15, Lick Creek.  
Oct. 15, Maple Grove.  
Oct. 15, 7:30 pm, Pleasant View.  
Oct. 21, 7:00 pm, Lower Miami.  
Oct. 21, 7:30 pm, Harris Creek.  
Oct. 28, 10:30 am, Prices Creek.  
Nov. 4, 7 pm, Poplar Grove.  
Nov. 18, Beaver Creek.  
Dec. 18, Poplar Ridge.

### Pennsylvania

Oct. 7, Mingo, Skippack church.  
Oct. 7, 8, 2 pm, Bachmanville.  
Oct. 7, 8, 2 pm, Midway.  
Oct. 8, 7 pm, Beachdale.  
Oct. 8, County Line (Indian Creek).  
Oct. 8, 2 pm, Kemper house, Spring Grove.  
Oct. 8, 6:30 pm, Huntsdale.  
Oct. 8, 7 pm, Claysburg.  
Oct. 8, Long Run.  
Oct. 8, 2:00 pm, East Fairview.  
Oct. 14, 6:30 pm, Meadow Branch.  
Oct. 14, 1:30 pm, Conestoga.  
Oct. 14, 15, 10 am, Schuylkill, Big Dam house.  
Oct. 15, New Fairview.  
Oct. 15, 10:15 am, Codorus.  
Oct. 15, 6 pm, Hanover.  
Oct. 15, 6:30 pm, Maple Spring.  
Oct. 15, 6:30 pm, Somerset.  
Oct. 15, 7 pm, Fairview.  
Oct. 15, 7 pm, Mt. Joy.  
Oct. 15, 7:00 pm, Yellow Creek House.  
Oct. 15, 7:30 pm, Buffalo.  
Oct. 20, Carson Valley.  
Oct. 21, 22, 1:30 pm, Heidelberg.  
Oct. 21, 1:30 pm, Springville, Mohler house.  
Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.  
Oct. 21, 1:30 pm, Little Swatara, Ziegler house.  
Oct. 21, 22, 10 am, Big Swatara, Hanoverdale house.  
Oct. 21, 22, 10:30 am, Hade house, Falling Spring.  
Oct. 22, Black Rock house, Upper Codorus.  
Oct. 22, 7:00 pm, Ridge, Fogelsanger house.  
Oct. 28, 2:00 pm, Akron.  
Oct. 28, 29, 10:00 am, Hanoverdale.  
Oct. 28, 2 and 6:30 pm, Indian Creek.  
Oct. 28, 29, 10 am, Prices church.  
Oct. 29, Geiger.  
Oct. 29, 9:30 am, Malden Creek.  
Nov. 5, Brothersvalley.  
Nov. 5, Everett.  
Nov. 5, 10:15 am, Shrewsbury.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 7 pm, Madison Ave., York.  
Nov. 12, York, Second.  
Nov. 14, 7 pm, Greencastle.

### Virginia

Oct. 7, 6:00 pm, Mt. Horeb.  
Oct. 7, 6 pm, Pleasant View, Wakemans Grove.  
Oct. 7, 7:00 pm, Mt. Hermon.  
Oct. 7, 7 pm, Pleasant Hill.  
Oct. 8, 7:30 pm, Briery Branch.  
Oct. 14, Oakvale.  
Oct. 14, Pulaski.  
Oct. 15, 7:30 pm, Linville Creek.  
Oct. 22, 7 pm, Mill Creek.  
Oct. 22, 7:30 pm, Unity, Fairview house.  
Oct. 22, 6:00 pm, Poages Mill.  
Nov. 5, 7:00, Beaver Creek.  
Nov. 5, 7:30 pm, Summit.  
Nov. 11, 7:30 pm, Timberville, Mt. Olivet house.

### West Virginia

Oct. 8, Spruce Run.  
Oct. 21, Old Furnace.

pastor, Bro. Galen Lehman, acted as dean at the young people's camp. Our ladies' aid works each Thursday at the Red Cross rooms. They have also made 192 garments for Greek relief. Kathleen Lehman, who spent the summer at the Brethren Service work camp at Huitzilac, Mexico, gave very interesting talks concerning her work at the morning services on Aug. 27 and Sept. 3. Our council meeting was held Sept. 7. A budget calling for \$5,465 was adopted. Bro. Galen Lehman was appointed elder to succeed Bro. W. C. Stinebaugh, who is moving from the district. The annual election of church and Bible school officers was held. After the church authorized the licensing to the ministry of William Eberly, Bro. Elmer Gilbert conducted licensing services. An interesting enlistment-day program has been planned for the morning service on Sept. 24, and our annual candlelighting service will be held in the evening. Bro. Wayne Carr of South English, Iowa, will conduct a two-week revival here from Sept. 25 to Oct. 8. Communion services will be held on Oct. 15.—Mary W. Gerdes, Huntington, Ind., Sept. 11.

**Pleasant Valley.**—Our church met in council Sept. 5, with Elder Homer Schrock in charge. The usual business was taken care of; the various committees reported. We voted to put a new furnace in the church. Sunday-school and church officers were elected. Elder Schrock was re-elected for another year. Brother and Sister Homer Schrock were our delegates to Annual Conference. In a pulpit exchange Bro. Leander Kuitz of West Goshen preached for us. Our Sunday-school and church services have been fairly well attended. Six of our young men are in the service; one is in a German prison. Our aid has been meeting every two weeks; we have done a lot of sewing for Greek relief. We also canned applesauce and peaches for C.P.S. camps. We held our harvest meeting on Aug. 13; Bro. A. C. Wieand of Bethany gave us two very inspiring sermons. Our young minister, Bro. Ralph Schrock, is going to Manchester College to fit himself for his life-work. A number of our members attended district conference at Camp Mack in August.—Mrs. Lizzie Berkey, Middlebury, Ind., Sept. 7.

### Michigan

**Woodland.**—Our pastor, Bro. Arthur L. Dodge, represented us at Annual Conference. A children's program was given June 25. Also on that day a music workshop was held in the afternoon and evening. Prof. William Kimmel of Michigan State College was the director. Since June we have been sending cars to bring folks to church services who do not have a way to come. The pastor and wife took three juniors to Camp Mack and acted as counselors while there. On July 30 our remodeled parsonage was dedicated with an appropriate service and the burning of the purchase contract. We were thankful to be able to dedicate the parsonage free of debt. The church met in council on Aug. 30, at which time officers were elected for the coming year. We are looking forward to home-coming day, Oct. 8, when we will have with us as speakers Brother and Sister I. W. Moomaw of North Manchester. Since our last letter two were received into the church by baptism and one by letter.—Mrs. Arthur L. Dodge, Woodland, Mich., Sept. 8.

### Texas

**Nocona.**—The district meeting of Texas and Louisiana was held here on July 27-30. We had a wonderful meeting with about twenty-five visitors. A number of young people attended the camp near Cordell, Okla. Bro. Lawrence Lehman began our revival on Aug. 13; it closed Aug. 27. We had our love feast on the 28th. Seven were baptized and one reclaimed. Fifty-one surrounded the Lord's table.—Mrs. Abe Molsbee, Nocona, Texas, Sept. 8.



# Directory of Missionaries and Relief Workers

## Missionaries

### SWEDEN

#### On Furlough

Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

### CHINA

**American Internee, Camp Holmes, Baguio, Philippine Islands, via New York, N. Y.**  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

#### On Furlough

Clapper, V. Grace, 424 Menoher Heights, R. 5, Johnstown, Pa., 1917.  
Crumpacker, F. H., and Anna, 923 Highland Ave., Elgin, Ill., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.  
Ikenberry, E. L., and Olivia, 1503 E. Euclid, McPherson, Kansas, 1922.  
Myers, Minor M., and Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind., 1936.  
Parker, Dr. Daryl M., Castañer P.R.R.A. Project, Adjuntas, Puerto Rico, 1933.  
Parker, Mrs. Daryl M., 403 N. Sycamore, North Manchester, Ind., 1933.  
Rothrock, Hazel, Ormak, Wash., 1938.  
Schaeffer, Mary, 22 S. State St., Elgin, Ill., 1917.  
Senger, Nettie, 675 Baldwin, Detroit 14, Mich., 1916.  
Shock, Laura, R. 1, Huntington, Ind., 1916.  
Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.  
Sollenberger, O. C., and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.  
Wampler, Ernest M., and Elizabeth B., R. N., 417 Cypress St., Greenville, Ohio, 1918 and 1922.

### AFRICA

**Chibuk, Nigeria, West Africa, via Maiduguri**  
Petre, Ira S., and Mary M., 1939.  
**C.B.M. House, Jos, Nigeria, W. Africa**  
Dadisman, Mary N., R. N., 1941.  
Royer, Harold A., and Gladys H., 1930.  
**Garkida, Nigeria, West Africa, via Jos and Damaturu**  
Baldwin, Elmer, and Fern, 1944.  
Bosler, Dr. Howard, and Edith, 1931.  
Faw, Chalmers E., and Mary F., 1939.  
Horn, Evelyn J., R. N., 1930.  
Landis, Herman B., and Hazel M., R. N., 1938.  
Wirth, Lena, R. N., 1944.  
**Lassa, via Jos and Damaturu, Nigeria, W. Africa**  
Brumbaugh, Grayce, R. N., 1937.

Kulp, H. Stover, 1922.  
**Marama, via Jos and Damaturu, Nigeria, W. Africa**  
Utz, Ruth, R. N., 1930.  
**On Furlough**  
Engel, Alice, R. N., 1931 E. Monument St., Baltimore 5, Md., 1937.  
Frank, Evelyn E., R. N., R. 12, Box 575, Phoenix, Ariz., 1938.  
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.  
Heckman, Clarence C., and Lucile, 22 S. State St., Elgin, Ill., 1924.  
Kulp, Christina, 1700 Mifflin St., Huntingdon, Pa., 1927.  
Moyer, Edna Faye, Alvordton, Ohio, 1931.  
Shisler, Sara, 22 S. State St., Elgin, Ill., 1926.  
Studebaker, Dr. Lloyd, and Modena, New Paris, Ind., 1934.  
Weaver, E. Paul, and Zalma, 3435 Van Buren St., Chicago, Ill., 1939.

### INDIA

**Ahwa, Dangs, Surat Dist., India**  
Alley, Howard L., and Hattie Z., 1917.  
Royer, B. Mary, 1913.  
**Anklesvar, Broach Dist., India**  
Bollinger, Amsey and Florence M., 1930.  
Kinzie, Wm. G., and Pauline G., 1937.  
Lichty, D. J., and Anna, 1902 and 1912.  
Wartler, Anna M., 1931.  
**Bulsar, Surat Dist., India**  
Blickenstaff, Dr. Leonard and Betty, R. N., 1940.  
Shickel, Elsie N., 1921.  
Zigler, Earl M., and Rachel M., 1937.  
**Dahanu Road, Thana Dist., India**  
Allison, Dr. Mary B., 1943.  
Messer, Hazel E., R. N., 1931.  
**Palghar, Thana Dist., India**  
Swartz, Goldie E., 1916.  
**Umalla, Broach Dist., India**  
Fasnacht, Everett M., and Joy C., 1940.  
Miller, Sadie J., 1903.  
**Vyara, via Surat, India**  
Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.  
**Navsari Bldg., 240 Hornby Fort, Bombay, India**  
Blickenstaff, L. A., and Mary, 1921.  
**Landour, Mussoorie, U. P., India**  
Bowers, Joe W., 1940.  
Ziegler, Emma K., 1930.  
**On Furlough**  
Blickenstaff, Verna M., Oakley, Ill., 1919.  
Brooks, Harlan J., and Ruth, 22 S. State St., Elgin, Ill., 1924.  
Cottrell, Drs. A. R. and Laura, 22 S. State St., Elgin, Ill., 1913.  
Ebbert, Ella, 22 S. State St., Elgin, Ill., 1917.  
Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Kiracofe, Kathryn, Manchester College, N. Manchester, Ind., 1937.  
Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.  
Nickey, Dr. Barbara M., North Manchester, Ind., 1915.  
Shull, Chalmers, 1919, and Susan L., 1927, 706 Bond St., North Manchester, Ind.  
Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

### Missionaries Under Appointment

Eikenberry, Ivan, and Mary, 22 S. State St., Elgin, Ill.  
Flory, Wendell, Bridgewater, Va.  
Grimley, John B., and Mildred, 22 S. State St., Elgin, Ill.  
Holderreed, Andrew, and Louise, 2117 E. Fourth St., Olympia, Wash.  
Myer, Dr. Everett B., and Miriam, Castañer Project, Adjuntas, Puerto Rico.  
Pfaltzgraf, Dr. Roy E., and Violet, 107 E. Lehigh Ave., Philadelphia 25, Pa.  
Shull, Ernest, and Lois, 87 Sherman St., Hartford, Conn.

## Relief Workers

### BOLIVIA

Bowman, Paul H., and Evelyn, The American Institute, Cajou 9, La Paz, Bolivia, 1942.

### ECUADOR

Naylor, Kurtis F., and Gladys, Casilla 455, Quito, Ecuador, 1942.  
Schrag, Wilma, The American School, Quito, Ecuador, 1943.

### ENGLAND

Barwick, John W., % International Y. M. C. A., 4 Great Russell St., London, England.

### MEXICO

Palacio Municipal, Huitzilac, Morelos, Mexico  
Michael, Mr. and Mrs. H. D., 1943.

### PERU

Landis, Frances, Callao High School Apartado 240, Callao, Peru, 1943.

### PUERTO RICO

Castañer P. R. A. Project, Adjuntas, Puerto Rico  
Cassel, Franklin K., M. D., and Margaret M., 1943.  
Cunningham, Mary Rowan, 1943.  
Eisenbise, Mary K., 1944.  
Gosnell, Mary Elizabeth, 1944.  
Hanawalt, Mrs. Imogene, 1943.  
Harbison, Jean, 1943.  
Myer, Dr. Everett B., and Miriam, 1944.  
Parker, Daryl M., M. D., 1924.  
Schiffier, Rachel, 1943.

### SPAIN

Blickenstaff, David E., and Janine, Eduardo Dato 20, Madrid.

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# GOSPEL MESSENGER

Volume 93

OCTOBER 14, 1944

Number 42

## *Spring Will Come Again*

The leaves have fallen from the trees and are being raked and burned. In the gardens and fields where the life-giving sap flowed through root and stalk to produce food for hungry people, there remain now only brown stubble and withered plants. The earth lies barren and lifeless. These are "the melancholy days" of which the poet wrote, with "naked woods and meadows brown and sere."

But out of the bare branches etched against the sky the white steeple points upward toward the eternal God whose laws are immutable.

The steeple seems to say, "Though the harvest has come and the trees and the earth are barren and seemingly lifeless, seedtime will come inevitably."

In this thought we can find assurance for these troubled times. Destruction is rampant; much of that which gives worth and beauty to life seems dead. But as the seasons unchangeably follow each other, so will better days come. In this also the church can point the way.

ELIZABETH WEIGLE



Ewing Galloway



## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 14, 1944

Volume 93

Number 42

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## Around the World

In London alone, 107,000 homes have been destroyed beyond repair. Seven hundred thousand homes have received "first aid repairs" but need further work to make them "reasonably comfortable."

Jewish synagogues throughout Russia are reopening, and Jewish religious life is showing evidence of widespread revival, according to Samuel Chobrutsky, chairman of the Moscow Jewish community.

The Presbyterian Church in the United States of America reports the largest annual net membership increase in nearly a quarter of a century and the largest total membership in the 238 years of organized Presbyterianism in this country.

The New York board of trade has announced that on the day of cessation of hostilities in Europe the people of New York City "should express reverence and thanksgiving." The board will co-operate with all creeds in observance of the day.

The Congregational Christian Council for Social Action will publish a monthly bulletin, Washington Report, giving information about legislative affairs of interest to the church. Francis M. McPeck, a Washington federation of churches staff member, will be chairman in charge.

Arrangements are under way for faculty exchanges after the war between twenty-four paired universities in Britain and the United States, such as London and Stanford, Cambridge and Chicago, Aberdeen and Indiana, Edinburgh and Wisconsin, Belfast and Michigan. It is hoped that eventually these institutions will arrange also for the exchange of students. Nine student exchange arrangements existed before the war.

American churches are piling up reserves for postwar projects in building new structures and in improvements and repairs. One large denomination plans to spend 500 million dollars, and the figures of a number of other church bodies run into the millions. A scaling down of debt has been taking place since the beginning of the war. One denomination has reduced its debt by twenty-nine million, and another has built up a loan fund of five million dollars to finance new buildings.

About six per cent of the radio fare in our country is designed for boys and girls, as compared to Germany and Russia, where the proportion of children's radio runs as high as thirty-three per cent.

Laymen in Protestant churches throughout the country are preaching on Sunday, Oct. 22, according to plans instituted by the Laymen's Movement for a Christian World. The text of the sermons is "The truth shall make you free."

Although they are sharply divided as to the merits and total academic benefits of the accelerated three-year college program, a majority of college and university presidents report that they will return to the traditional four-year schedule after the war ends.

Collection of clothing for nearly 2,000,000 needy men, women and children of liberated Europe by churches, parishes and synagogues throughout the country started Sept. 24 under direction of the United Nations Relief and Rehabilitation Administration.

The army method of teaching students to read and speak a foreign language in a relatively short time will be employed at several of the universities this fall. At Yale, the entire freshman class will have the opportunity of studying French, Spanish, German or Russian by the army's intensive method.

Mrs. Ida B. Wise Smith retired from the presidency of the national Woman's Christian Temperance Union at its annual meeting in Columbus, Ohio, Sept. 15-19. The newly elected president of this organization is Mrs. D. Leigh Colvin, who has been national vice-president at large and president of the New York W. C. T. U. Mrs. Smith had been national president for eleven years.

A program of rescue and rehabilitation for thousands of suffering European Jews, which will cost \$20,000,000 in 1944, was outlined by Louis Broido, executive vice-president of Gimbel Bros., Inc., of New York at the New England conference of the American Jewish Joint Distribution Committee. Since Pearl Harbor, this organization has emigrated 23,000 men, women and children from Europe and other areas. Of these, 10,000 were brought to the Western Hemisphere and 12,000 to Palestine.



# Editorial

## Sail On!

The writer's family were talking about Columbus at the dinner table some time ago. When, in the course of the conversation, it was explained how he crossed an uncharted ocean to discover this great western land about which the people of Europe had not yet heard, the face of the five-year-old member of the family lighted up. He exclaimed, "So he discovered us, didn't he? Our state and our town and our home, and me and my garden and my dog!"

In effect he did discover all of that, didn't he? Or at least he made its existence possible.

To our ancient progenitor every river was a barrier and when the game he had wounded escaped across a stream he had to remain behind and watch it go. But one day an ancestor more courageous than the rest became bold enough to cross a swirling river. Perhaps he negotiated it on a log and learned while doing it that he could steer the log. Soon he hollowed out the log and

the first dugout canoe developed. Centuries later he added sails so that by being blown across the lake he could save his weary arms. One day he sailed upon a wide lake out of sight of land and learned how to steer himself back by observing the sun and the stars. Each step called for courage and required persistence. Finally with a crude compass Columbus sailed to America.

His men were fearful and as the winds blew them ever westward they despaired of seeing their homes again.

They cried,  
"Brave adm'r'l, say but one good word:  
What shall we do when hope is gone?"

The words leapt like a leaping sword:

"Sail on! Sail on! Sail on! and on!"  
He gained a world; he gave that world

Its greatest lesson: "On! Sail on!"—  
From Columbus, by Joaquin Miller.

We can live here in America be-

cause two things were able to come together and touch each other in Columbus: They were the past and the future. He learned and took full advantage of the knowledge and experience that had preceded him; he caught a vision for the future and he had the courage to venture upon it. So, thanks to him, my son can have his house and his garden and his dog.

This week we celebrated Columbus Day. It was more than four and a half centuries ago that he exercised his courage. Courage like his and faith like his are still needed. The past and the future still need to be brought together.

New shores, more difficult than his to discover, lie yet uninhabited. These shores are in the realm of the spiritual. If they can be touched in the spiritual they will soon work themselves out into the material. A compass is provided and ready. We call it the Bible. All that is lacking is courageous seamen who will press on even when hope seems gone.

If these courageous seamen can be found and if they will "sail on" a kingdom of God on earth will be found for some boy of the future to live in. Youth should accept the challenge.

"What shall we say?" . . . "Why, say, 'Sail on!'"  
D. W. B.

## When Colonies Succeed

The Brethren have had a good deal of experience with colonization, both successful and otherwise. And now whenever and wherever they get to dreaming of new ventures it might be well to read Muir's *Settlement of the Brethren on the Pacific Slope*. Here one can learn much from the experiences of others.

Even more than the Brethren, the Mennonites have wrestled with the problems of colonization. Just to be forehanded the Mennonite Central Committee has brought out an eighty-page booklet entitled *Mennonite Colonization—Lessons From the Past for the Future*. One of their ablest men in the field, Prof. J. Winfield Fretz, prepared the study.

With all this for background, consider what this Mennonite authority lists as the factors contributing to the successful ventures of the past and pointing the way to the future.

## Thinking About the News...

### The Archbishop's Opinion, and Finland

Earlier in the war churchmen throughout the world were shocked and saddened when the Archbishop of Canterbury called emphatically for the punishment of Germany after the war. At the very moment that they tried to understand his feelings, as they had grown out of a background of leveled English cathedrals and the crushed bodies of England's citizenry, they also were forced to remember Jesus' recommendation to Peter that he forgive again and again if necessary, even until seventy times seven.

Christians everywhere were much encouraged to read the archbishop's more recent thinking on the subject. He says "Whatever may be appropriate as a policy for the checking of future aggression and the establishment of security in Europe, or as an execution of justice in relation to some individuals, any thought of 'punishing Germany' more than the course of the war is punishing her, must henceforth be excluded from the minds of those who are under obligation to find and to follow the way of Christ."

Walter Lippman and others who clamor insistently for punishment do not feel the compulsion indicated at the close of his statement.

Over against this call for forgiveness we have the record of the recent Finnish surrender. The terms Russia gave to this long-time gallant friend of the United States have been called the "hardest terms in history." They involve the payment of huge reparations by Finland and the giving up of Finnish territory in which is included one tenth of her population, some of her richest industrial centers and two of her key cities. Finland accepts the terms but questions whether she can survive as a nation.

This follows very closely the pattern of the peace terms at the close of the last world war. The inevitable consequence of such a pattern has made necessary the planting of further crosses in Flanders' fields. The lads who suffer there now on both sides of the battle line must feel saddened when they think of Finland and of the future.

The prayer Christ taught is "Father, forgive us . . . as we forgive."

D. W. B.



1. "The first contributing factor to the success of Mennonite colonization is religion. . . . It is their religious conviction that has caused them to be willing to make the great sacrifices which generally accompany the early stages of colonization."

2. "The second cause of success . . . is the practice of Christian mutual aid. . . . It is a technique for helpful Christian living in the community after the colony is firmly established."

3. "A third factor . . . is the willingness to work hard and live simply. . . . The willingness of the Mennonite colonists to work diligently at any task given them made a favorable impression on the native settlers."

4. A fourth factor is that of geographic location and economic conditions. Obviously consideration must be given to soil, rainfall, transportation and markets.

5. There must be adequate capital.

6. Obviously there must be able leadership, since it alone is able to determine the outcome of a project.

7. In the case of the Mennonites it has been found that governmental laws and concessions are important. Indeed, it is only as these are favorable that a minority group can hope to survive and prosper.

8. Planning and supervision is the final factor listed, and this is especially important where refugees are being located in a new land.

The factors contributing to failure, as listed by our authority, are essentially the obverse of what has been catalogued as making for success in a colonization venture.

H. A. B.

## A Word in Season

Sometimes earnest people lament that there is little in the way of Christian service which they can do. They feel that their talents are few or that their opportunities are limited. "If I could cross an ocean to testify among the unsaved," they say, "how glad I would be to spend myself in the service of the Master! . . . But here, what can one do?"

And so, because they are looking too far away, they let slip by unobserved daily opportunities to serve in as important a way on this side of the ocean as they might do on the other.

One can serve the Master in the

very best way by being thoughtful and considerate in a multitude of little things. These add up to exceedingly important and significant totals when they are continued year after year.

The Scripture says, "A word spoken in due season, how good it is!" Behind fronts that are courageously and stolidly forcing themselves to appear cheerful there beat very human hearts. And many of those hearts are saddened, lonely, hoping but almost despairing to hope. Upon some of them the tragedy of separation has already fallen.

To such, "a word spoken in due season, how good it is!" Perhaps your talent is to speak that word. Perhaps God's call to you is to be everywhere and everyday a sympathetic friend. If so, you should not fail God nor these needy children of his.

D. W. B.

## Stewardship and the World Mission of the Church

"For whosoever shall call upon the name of the Lord shall be saved. . . . How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? How beautiful . . . is the gospel of peace . . . and the glad news of good things" (Rom. 10: 13-15).

The whosoever in the text above is broad; no geographic barriers are set up; no color lines are drawn; it is intended that no one shall be excluded from its inclusiveness.

And yet some of God's children are excluded, and have been excluded through many centuries. This has not been so because God willed it that way. Rather it is so because man has but very imperfectly fulfilled the will of God. It is because they have not heard that some of God's children have been excluded from fellowship within his family. This is not their fault; it is rather that throughout all these years no one has told them. It seems unfair that news so beautiful and so magnificent should have been kept from them. But that is what has happened.

It has been kept from them, the text indicates, because there were not enough preachers, and because preachers were not sent. It will be discovered that the word *sent*, when it is examined, covers much of our defection toward God and our unfairness, through the ages, to the members of his family.

*Sent* implies, first of all, that one

is on a mission; he goes with a definite purpose to a definite destination. One who is sent has no time for aimless wandering or for the exploitation of selfish personal pleasures. He is not working for himself but for the one who sent him. History is full of the records of those who were sent and who, in spite of difficulty, fulfilled in courageous manner the mission on which they were sent. Among these can be mentioned the pony expressmen who galloped, week after week, across our western plains. Neither the rains in the river valleys, the snows on the frozen Rockies, the heats of the vast desert expanses, nor the lurking danger of hostile Indians kept them back. They had been sent.

To be sent by God to a waiting world implies that one shall feel just that sort of urgency. And God has not indicated it as his will that only one in a thousand or one in ten thousand shall feel commissioned like that. His "Go ye" is very personal. His will seems to be that everyone shall feel commissioned, or sent in this compelling and imperative way. To some it will mean going to their own families or to their own towns. To others it will mean crossing oceans. To all of us it must mean that we belong first and only to Almighty God. This is the stewardship of one's personal life.

A second implication concerns itself with the manner in which one shall fulfill his stewardship.

This brings to the fore at once the more usual conception of being sent and of sending. While everyone should feel commissioned or sent of God to do his will some will discover they can do it best not by crossing oceans but by remaining at home, serving the Lord there, and sending abroad those who can go. If that is true for them then that is what they should do. To neither those who go nor those who stay will there be a greater or a lesser glory. They are sharers together in the great commission. Each in his own way is *sent* of God.

If all of God's family who have learned to know him will allow themselves thus, in varying ways, to be sent by him this beautiful message of peace, and the glad tidings of good things, will at last be known to the total "whosoever" of the world.

Therefore in these manners be ye stewards: be ye *sent* of God, be ye senders of his redeeming message.

D. W. B.





The enthusiasm of youth should be directed toward new and better ways

## Some Dreams for Our Youth

Soon after coming to Elgin as youth director I wrote an article entitled *I Believe in Youth*. During the past four years I have had intimate contact with our young people from all sections of the brotherhood. These four years have given me an opportunity to see the struggles of youth. Some young people are missing the mark and are not living up to their possibilities or our expectations. On the other hand, a large number are making good. They have high ideals and are seeking courageously to fulfill them. With greater assurance than ever I can say, "I believe in youth."

As our young people struggle to know the mind of Christ and to follow his way I would like to see their energies directed in very specific and positive channels. My dreams for youth would call them to give expression in at least four major areas.

*We need to maintain our strong biological stock.* Good blood flows in our veins and we ought to keep it so. Clean and healthful living helps to maintain a strong blood strain. St. Paul pointed out that the body is the temple of the living God. It is a great satisfaction for one to know that he has pure blood when he has an opportunity to share in a blood transfusion.

Each generation has a responsibility to posterity. Some of the

good blood strains in America and among the Brethren are dying out. Many people who are well trained in the professions have small families. Someone has said that if no one would move into the city of Chicago for the next one hundred years, it would be a dead city. In other words, the families in our cities are not reproducing sufficiently to maintain the present population. It takes an average of three and one-half children per couple to maintain a static population. This generation should give consideration to its family responsibility.

My generation has failed at this point. Most of us have the typical American family—two children. We have been led to believe that those with educational, economic, and social status did not have large families. Often those couples having more than three or four children are considered queer. It is true that the economically dispossessed and underprivileged are having large families. This is creating a social problem. Some years ago a visitor to this country made the observation that in America "the small families live in big houses and the big families in small houses."

A new psychological attitude needs to be developed. It is my hope that this generation will face this problem and recognize the false standards now in practice. The fu-

ture of the church depends on the maintenance of a strong biological blood strain.

*Our people need to grow up emotionally.* One of the discouraging factors in working with people is to discover that there are so many who are immature. Many react on a childish level when they cannot have their own way. They are sensitive, fearful, suspicious and jealous. Gossip flourishes, hatreds grow, and conflicts develop. Some people never learn the art of getting along with others and as a result are constantly at odds with themselves and those about them. Out of this frustration we have the setting for family, church, political, industrial and world conflict.

Those who grow up emotionally develop poise, tolerance and understanding. This emotional maturity will be needed in the years ahead as tension situations develop. Contrasting economic theories are before us; racial and minority issues are growing and certainly the war problem has not been settled. The Brethren can make a genuine contribution in this country and abroad if we can remain poised and calm when tensions arise.

*We need to keep alive the ethical values of the Christian religion.* The Brethren people have developed the reputation of being a good people. Our forefathers insisted that a vital religion deals with attitudes, dispositions and conduct. Little emphasis has been placed on dogma

Raymond R. Peters

*On September 1 Brother Peters terminated his work as youth director. We were certain that he had something on his heart to say to youth. We asked him about it. This is his reply.—Ed.*



and creeds. "By their fruits ye shall know them" has been a guiding principle among the Brethren. This philosophy has been the background for our moral and ethical teachings. For example, we have been a temperate people. The Church of the Brethren is the oldest temperance organization in America. A recent report in Time magazine said that the Brethren do not smoke or drink. I wish that were a true statement. Furthermore, we have insisted that a Christian is honest. The old statement that a Dunker's word is as good as his bond is evidence of this historical teaching. These values and many others central in the life of our people are needed today and will be in demand tomorrow.

My concern is that the youth of this generation keep alive in significant ways the ethical values in our religion. These are difficult days to champion this type of religion. Our people are no longer isolated in Brethren communities. We are a cosmopolitan people represented in most phases of the community life and are being influenced by the total community. To be in the world and not of it is becoming increasingly difficult.

It would be interesting to go to a number of high schools in America which Brethren young people attend and ask the principal and faculty if Brethren youth cheat any less than the average student. What would the answer be? Such studies in other attitudes would help to determine whether or not this generation is maintaining the Brethren tradition of being good people.

*We need to be prophetic in our outlook.* Young people are adventurous and often become agitators for new ways. The enthusiasm of youth should be directed towards new and better ways. Even though young people at times revolt against the ways of their fathers they are at the same time bound by the social pressures of their own age. Many of the patterns being set by our present society are not conducive to abundant living. Some of our best thinkers are concerned about the moral and spiritual trends in America.

Our youth should not accept the habits and customs of our present day without reservations. A greater contribution can be made to our contemporary world if youth will analyze critically and will be motivated to help develop a better way.

Some people look back to the good old days. Others are satisfied with present conditions. But a small group is thinking and planning for better things yet to be. A larger number of people should be in this latter class. The prophet is able to see farther than the rest of the people. He sees new values and better days ahead. Recently I have heard four of our retired men who have been outstanding leaders in the church say in essence that the best days for Christianity are ahead. It is well for young people to know that some of the most glorious days for the church have been in periods of struggle and persecution. Some-

## Getting the Right Answer

The terrible tragedies and inexpressible sorrows of our time naturally drive men again and again to such baffling questions as: Why does God permit it? Why does God not intervene to punish evildoers? How is it possible to explain that human beings will do the abominably inhuman things of which they are proved guilty? The returns that come from questions often remind us of our schooltime experiences, when after all our toil the teacher told us that we did not get the right answer. This recollection might suggest that one of the reasons for our failure then may account for our failure now—then we forgot to take all the factors into account. If the algebra problem required the finding of three unknowns, and we presented one to the teacher, he of course could not credit us with a correct solution.

Assuming that we shall not be content to ignore the Word of God in any attempted solution, though all too many do, let us be sure that we are willing even there to take account of all the factors which enter into the problem. One factor bulks so big in every reference to the Scriptures that not only must every student of the Word take account of it, but in the minds of many it obscures every other, namely, the love of God. Important as it is, however, the attempt to solve life's mysteries with this factor alone results in what the author of The Case for Christianity calls "Christianity-and-water." He says it is entirely too

one has said that "when the world is at its worst the church must be at its best." Our youth, though facing many discouraging situations, can be thankful to be living in this generation. Marvelous things are yet to be if we do our part.

On September 1, 1944, my official responsibility with the youth department came to an end. Don Snider has become my successor. I wish for him the very best and I know that the young people are going to give him their co-operation. My interest in young people does not change with a shift in professional responsibility. Allow me to be a friend of youth.

Charles C. Ellis

Moderator 1944 Conference, Huntingdon, Pa.

simple to say that there is a good God in heaven and everything is all right. God is in his heaven, but all is not right with the world.

There is another attribute of God which we cannot so easily resolve into the mushiness which characterizes so much of our modern characterization of love. It is the holiness or righteousness of God—the attribute which necessitates judgment upon those who willfully reject the love of God. It is indeed so intimately interwoven with the love of God that a prominent theologian once said, "We can never understand the love of God until we see it thrown out against the background of his holiness." When we attempt to contemplate the amazing love of God our minds perforce revert to John 3:16. But what means that terrible word *perish* in the midst of that beautiful verse? When God judges our world in "righteousness" by that Man whom he has ordained, will any then dare presume upon a love not enmeshed in the holy fabric of righteousness?

There is another factor which a Biblical solution suggests, and one which the modern scientific mind is even more hesitant to admit, namely, "the wiles of the devil." And yet it would seem almost at times that the very obliquity which practically repudiates the Lord's own testimony to Satan's existence would be inexplicable if this evil spirit did not exist. It would seem also that even those who wish to stress the essential goodness of human nature should



find it very convenient now to have some evil influence upon which to put the blame for the unexpected depths of degradation into which human beings have plunged in man's recent "inhumanity to man." Respecting the Biblical testimony, at least, there can be no doubt, even though to accept it is to join Dr. Lewis and other Christian thinkers in being willing to be regarded as sadly "out-of-date." However, Gilbert Chesterton was evidently not far astray when he averred that what a man can believe depends upon his philosophy, and not upon the clock or the century. If we wish to build our philosophy upon the teaching of the Word of God instead of upon human philosophies and theologies whose recent vacillations have sadly jarred their adherents, then we must conclude that there is this evil factor to be reckoned with when we undertake to solve the puzzling problems of our tangled world.

There is yet, to be sure, the human factor of freewill which the holy love of God in his infinite wisdom has granted to human beings. This endowment makes it possible for the active will of God to be temporarily thwarted by the creature whom he has so endowed. It is true that in the intention of the good God, as Tennyson says, "Our wills are ours to make them thine," but the sad words of the Master mingled with his tears in an utterance his saddened heart must often since have echoed: "How often would I, . . . and ye would not." Men may choose whether they will be constrained by the holy love of God or be motivated by Satanic suggestions of evil; and our world as we know it is a complex of personalities motivated and actuated very differently indeed.

Only as we recognize the functioning of divine, demonic, and human factors in the making of our world fabric can we hope to find the right answer. But this answer, after all, only explains the existence of the problem and its nature. Perhaps we have more to do than we have thought in bringing in God's own solution to this baffling problem produced by the interplay of these forces good and bad which are at work in our world.

• • •

*Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. . . .* *Psa. 1.*

## The Church in the World Today

A. Jay Replogle

Pastor, Salisbury, Pa.

We hear a lot today about the church's part in the world tomorrow. What are we going to do for the boys when they come home? What will the church have for them? What part will the church play at the peace table? Will the church have a distinctive part in the postwar world? All these and other questions are being considered and wisely so. We cannot do too much thinking and planning on questions such as these. We must be concerned about the future of the church and of the world.

It is not my desire or purpose to take any thought or emphasis away from these or similar questions. But it is my desire to call our attention to another emphasis of equal or even greater importance. That is, the task of the church in the world today. There is not much use to buy jars in which to can our beans if we allow the bean beetles to destroy them while they are growing. If the church does not do its task today, there may not even be a church tomorrow. And unless the church justifies her existence today there will be no place for her in tomorrow's world.

What then is the task of the church? The task of the church is a spiritual one, yesterday, today and tomorrow. The apostles ran into a difficulty in the early church. There were both physical and spiritual needs to be cared for. They concluded (Acts 6:4) that it was not wise for them to neglect the spiritual in order to care for the physical. So they selected other men to care for the physical needs so that they could give themselves continually to prayer and the ministry of the Word. They still had supervision over the physical but their first interests were the spiritual needs of the people. The physical needs were of secondary importance; the spiritual were of primary importance. Suppose we let the apostles represent the church. The primary task of the church then is a spiritual one. The church needs to give herself continually to prayer and to the ministry of the Word. There are other groups who can and do look after the physical. But there is no other group or organization to care for the spiritual. The

other work was essential to the well-being of the church but it was not the major function of the church.

The gospel of Jesus Christ is a personal one. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Jesus laid down basic principles for social action but those principles were based on the assumption that the individual was "born again." The task of the church is, therefore, a spiritual one.

The church must teach and demonstrate the principles of Jesus Christ in the present day. It must show the world that those principles are practical and workable. Having done that, it is then in a position to point the way to the future. On the other hand, if it fails in that, then what right has the church to pose as a leader in the world affairs of tomorrow?

The church is basically spiritual. It, therefore, has to do with things spiritual. It, of all institutions, is the one that deals with the soul, the eternal. Other institutions are organized with goals that are worth while; they do splendid work in their respective fields, but when it comes to things of the soul and eternity, the church is and has what is needed. In times of great sorrow or spiritual need, no one turns to the state or to the school; they turn to the church. The church has that which these need.

The church may operate educational institutions, hospitals, relief agencies or service projects but it must not be a hospital or service project. A great educator said some years ago, "A church may have a soup kitchen but a church should not be a soup kitchen." The secondary activities and functions of the church, essential and as important as they may be, dare not become the church itself. The tail of a cow is very essential to the well-being of the cow, but if the cow stops giving milk to devote all her energy to chasing flies, then she is ready for the butcher. Allow me to quote a paragraph from the Moderator's address at the last Conference: "The progress of our church



in the last half century is indeed impressive. Our giving has increased remarkably, but we are probably ranging over too wide a field. We did so in education. We may be doing so in our camp program or even in Brethren Service. With limited resources we cannot do everything. Our first concern should be the permanence of the institutions essential to our basic task of giving the gospel of our Lord Jesus Christ to all the world."

There are those who say that the church should have a representative at the peace table; those who think the church should be officially represented in the halls of our congress and the state legislatures. I am not concerned as to whether the church has a representative in congress but I am vitally concerned as to whether the church has had the desired effect upon the life and thinking of the one who goes to congress. The same is true of having a representative at the peace table. The important thing is, has the church been instrumental in planting the spirit of Christ in the hearts of the men who sit at the Peace Table? It does not make so much difference whether our schoolteachers or local public officials are a part of the church but it makes a great difference whether the church is a vital part of them.

The church and what she represents is the only hopeful factor in the world today which can hold the world together. The spirit of Jesus Christ transcends races, creeds, economic or political borders. Economics will not hold the world together. Politics cannot do it. Even education cannot. The church can if she will.

A Japanese officer accused a Chinese pastor of being an enemy of his country and a spy and told him he would have to kill him. The Chinese pastor tried to tell the officer that he was only a Christian pastor and not a spy but to no avail. The officer said he would have to kill him. The Chinese pastor requested that he be allowed to sing a hymn and say a prayer and then he was ready to die if necessary. After the pastor sang the hymn, the officer said, "Why, I know that hymn; we used to sing that in my country. I, too, am a Christian. Anyone who can sing that hymn as you sang it is no enemy of mine. I am not going to kill you." The church has that which the world needs. Will the world get it?

## Autumn Is Golden

Lucile Long

Gary, Indiana

*Autumn is golden,  
And from the trees  
Showers of color fall  
With every breeze.*

*Even the mists are gold,  
Gold-tinted the sky,  
And along street and lane  
Golden leaves lie.*

*Lovely are all seasons,  
Their gifts are sweet;  
Only October brings  
Gold at our feet.*

## Biblical Teaching on the Equality of Man

Anna M. Hutchison

Missionary to China

That all men are created equal and that all races and nations of the world in the ultimate purposes of God are acceptable to him are unquestionably teachings of God's Holy Word by precept, prophecy and example.

A cursory reading of the Bible might lead one to think otherwise, especially in God's relation to the Jewish race, but with a fuller and deeper study of his book we find Peter's statement amply verified, that "of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is acceptable to him." So also Paul tells us that God has made of one every nation of men to dwell on the face of the earth.

As an example of Old Testament teaching as to race equality, let us take the case of Ruth, the Moabitess. Though a descendant of Lot, yet she was not of Israel. Hers was a heathen nation, idolatrous, and often in conflict with the children of Israel. But when Ruth, by faith, accepted the God of Israel as her own, and his people as her people, God accepted and honored her faith and blessed her and gave her a favored place in the ancestry of Jesus.

Turn next to the Book of Jonah, the great missionary book of the Old Testament. The Ninevites were heathen people and very wicked. They were the avowed enemies of God's chosen people, the Israelites. God said to Jonah, "Arise, go to Nineveh, that great city and cry against it: for their wickedness is come up before me." Yet when God

saw their works, that they turned from their evil way, he repented of the evil which he had said he would do. Jonah made a great statement when he exclaimed, "For I knew that thou art a gracious God, slow to anger, and abundant in loving kindness, and repentest thee of the evil."

Besides these and other examples, we also have many prophecies in the Old Testament that point to the same principle in God's relation to mankind, that in his ultimate purpose all are equal and come within the bounds of his love, mercy and salvation, when they fulfill the conditions. In Isaiah 2 and Micah 4 we have almost parallel passages, in which the prophets say: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and be exalted above the hills; and all nations shall flow into it. And many peoples shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Here we have not only a prophecy of an equal opportunity for all peoples and all nations, but we see the joy of their acceptance of it.

The psalmist, in the Second Psalm, gives one a thrill of hope and encouragement, when he says, in speaking for God, "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Truly God is no respecter of persons!

May we now turn to the New Testament and see its teaching of the same principle. When Jesus came to earth he came first and primarily to his own people, the Jewish race. Jesus and the twelve went "first to the lost sheep of the house of Israel." But when others of whatever nation sought him by faith, he was always found of them and he blessed them and commended their faith. Were they not also included among those whom he came to seek and to save? Did he not verify that, even in his early ministry, when he said, "I must needs go through Samaria"?

And what a reception and ingathering of souls! First, the repentant Samaritan woman, whose open-hearted faith grew in her contact with Jesus. And many more believed because of his words. No wonder Jesus said to his disciples, "Lift up your eyes and look on the fields that they are already white



unto harvest." Truly he came to seek and to save even the despised Samaritans! And in the story of the Good Samaritan it is he whom Jesus commended as a worthy example to follow, while the Levite and the priest, by their own actions, condemned themselves.

Jesus said, "Many shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the sons of the kingdom shall be cast forth into the outer darkness; there shall be weeping and gnashing of teeth." Thus Jesus makes clear the universality of his salvation to all who believe, irrespective of race or nation. And this same principle continues, through the guidance of the Holy Spirit, in the ministry of the apostles and of the other disciples, after the ascension of our Lord.

Paul says that there can be neither Jew nor Greek, and neither bond nor free, for all are one in Christ Jesus. Peter had a vision in which he was prepared to go unto Cornelius the Gentile. When he had arrived, where many had come together, he said unto them, "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation. And yet unto me hath God showed that I should not call any man common or unclean."

In Romans, chapters 10 and 11, we have it plainly stated that the Jews, though God's chosen people, yet because of unbelief have temporarily been rejected, while the Gentiles have been received into that grace, because of their acceptance of him by faith. But the true Israel is now being formed, not by flesh-and-blood descendants, but by faith in Jesus Christ, of both Jew and Gentile, of whatever race or nation. Even as the Ninevites and the Samaritans readily responded to the call to repentance, so may it not be at the present day, that the heathen and more backward races will hear and accept the Christian message before many of those in so-called Christian countries?

## My Choice

Mrs. Wesley Harvey

Gormanita, W. Va.

I like the green of the summer,

The beautiful leaves of the fall,

But the pure white snow of the winter

Is really the best of them all.

With the evergreen trees and the brooklet,

Dotting the snow here and there,

It makes a beautiful picture,

Which blots from my mind every care.

# Peace or Revenge?

Elvin Frantz

Student Bethany Biblical Seminary,

"We can have peace or we can have revenge, but we cannot have both." These are the words of a well-known figure in American life today. This is also the thinking of many other wide-awake Americans who are honestly seeking for a just and lasting peace.

The world in the past has known none other than the method of revenge. "Make the enemy pay," "Give them what they deserve," "Treat them as wild dogs." In the wars of ancient times we have reports of the complete annihilation of certain cities—the sacking of Rome and the destruction of Carthage to the extent of plowing up and salting down her streets. Since then countries have been fighting for supremacy and have sought revenge upon all who attempted to interfere. Historians are pointing out to us how the European wars of the Middle Ages and up to the present time have led from one into the other. In reality there has been no real peace; just a series of armistices based on hatred and revenge. The armistice of Nov. 11, 1918, was to mark the end of all war. That time we hoped to have peace, but instead of peace, we chose the way of revenge. Today we have the results of a punitive treaty, and the countries of the world are reaping that which has been sown.

At the present time we are engaged in the greatest war of all history. After the armistice is signed and the nations once more discontinue their fighting, what shall be our policy toward the defeated nations? Shall we again fall into the same old rut, and demand the spoils of war, which the nations of the past have demanded of their foes? The results of certain conferences of recent months, and others, warn us of the terrible fate of the defeated following this war.

Is there no other way? Must the nations, century after century, continue to demand their "pound of flesh"? Must we continue down the same old bloody way until the rut gets so deep and boggy that we get hung up in the mud and mire and can go no farther? Then we wonder what is the matter, or why God in all his kindness does not reform his moral laws, or perform some miracle to help us. Unless some other

method can be used to pull us out of the mud and mire and place us on higher and more substantial ground, we shall all continue to suffer because of selfishness, hate and injustice.

There is another way. We can have peace if we are willing to pay the price. When two sections of our country were in a terrible struggle with each other, there came a man who was able to rise above the intolerance, the hatred, and the limitations of revenge. This man with his kind and understanding heart, with his respect for personality, was able to preserve the union. "With malice toward none, with charity for all." These great words of Abraham Lincoln have been taught to our school children. They have been placed in the public buildings of our nations. These remarkable words have been carved on his own statues, not only in America, but wherever Lincoln is honored. But they have been sadly ignored by the diplomats of the world in their desire for wealth and power. The world today needs another Lincoln. We need leaders with his firm devotion to humanity, his forgiving spirit, and with his kind and merciful heart. Give us leaders who will dedicate themselves, as in the words of Lincoln, to "bind up the wounds, to care for him who shall have borne the battle and for his widow and his orphan."

Following the first world war there were a few brave souls who carried relief to Europe, even into Germany. These courageous souls, being few in number, could carry but little relief, but their small contribution was felt to the extent that it opened the way for more and better relief in the future. We now understand more than ever before the supreme value of relief and reconstruction in a post-war world.

Immediately following this war there must be an attempt to feed and care for the impoverished peoples across the world. Even after the war many will perish before relief can be rushed to them. Hunger does not wait patiently while men thrash out a peace policy. We must have food and clothing stored and ready to send as soon as an armistice



is declared. There will be an immediate call for doctors, nurses, and social workers. Our extra battleships, instead of carrying tanks and guns of destruction, should fill their holds with commodities for hungry people. Our mighty fortresses of the air should make news around the world as they carry our medical supplies, our doctors, and nurses to a disease-filled world.

These are a few of the many acts of kindness and mercy which we should demonstrate in the years to come. Without such action we cannot expect to have a just and lasting peace in the future.

This task will not be easy. There will be a great price for us to pay, even as there is a price to pay for our many wars.

The greatest task will have just begun at the signing of the armistice. We will be asked to share our blessings with the suffering world of tomorrow. It must be entirely on an unselfish basis. It will involve the sending of many of our best-trained and most prized young people into the suffering parts of the world at the risk of their own lives. Will we be willing to assume this great responsibility in the years to come? If we want peace we cannot use the method of revenge. Which shall we choose?

## A Stranger and Ye Took Me Not In

**Charles Dumond**

Pastor of the Waterloo Church, Iowa

The other day the pastor's telephone rang. It rings quite often, but this was exceptional—and I'll tell you why. A voice from the other end asked the pastor to call, saying that they were a family of four who were "tired of living like heathen" and would like to unite with the Church of the Brethren.

That is an unusual thing, but it does happen now and then. The pastor visited in the home. It was a typical American family—father, mother, married daughter whose husband was in the service, and a son sixteen. The daughter had a little child three years old. They had moved from a rural community nearly five years before and had not been able to find their way into the fellowship of the city church. So for five years they had been out of touch with the church.

One suspects that there are thou-

sands of cases like this in topsy-turvy America today. Hundreds of little families longing for fellowship of the church of their choice are drifting away from God and the church for want of a little help that any pastor would be glad to give, if he only knew.

Well, who is at fault? I suppose one could place the fault on the city pastor; he is lazy and indifferent and does not minister to the needs of the city. He should have known about the family, but how? In cities with populations ranging from 50,000 to 100,000 and over, it is an impossible task to go from house to house to unearth people like this. Occasionally religious surveys are made

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## Light and Shadow

**Herman S. Garst**

Okmulgee, Oklahoma

Do you think life's road is lonely,  
That its hills are hard to climb;  
Are you fretful lest the going  
Get too rough for you and Time?  
Does the grief you're asked to carry  
Seem much more than is your share?  
There are others all about you  
Who have heavier loads to bear!

Do you sigh for bygone pleasures?  
Does each day seem dull to you?  
Must you spend your time complaining  
When there's so much work to do?  
You have blessings without number:  
Health and friends and precious sight;  
Some are doomed to midnight blackness—  
You've a dawn for every night!

If you think your lot is harder  
Than your neighbor's down the street,  
Look about you at the misery  
In the faces that you meet,  
And be thankful as you journey.  
Mark this well, for it is true:  
There is always some poor traveler  
Who is much worse off than you!

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that discover such prospects, but religious surveys in the present period are almost futile.

I suppose one could lay the blame on the family themselves. They should have gone to the church of their choice and made themselves known. But people are strangely timid when it comes to religion. Somehow they have to be invited, not once but several times. Folk who came in from the rural areas are reluctant to break into the city church circle. Things are different and people are strange, so they stay home and wonder why they are neglected by the church.

Perhaps the major responsibility for this great leakage should be placed at the door of the local church whence these thousands of people

come. Certainly their names are on the record of that church and the leaders of the church know they are not there any longer. Someone in the community knows where they are. A letter to the pastor in the industrial center to which they have gone will help to keep them in fellowship with the church and will preserve their posterity for God and the kingdom. A shepherd is responsible for all the sheep who have strayed from his fold. He should be anxious to see them safely lodged under the care of another shepherd. The very least he should do would be to notify the city pastor that such a family resides in his community.

Waterloo, Iowa, is a city of nearly 60,000 inhabitants. There are here several large manufacturing concerns and one of the largest meat packing plants west of Chicago. The city affords opportunity for employment to thousands of people within a radius of many miles. Perhaps people from your church and community are in Waterloo.

Thousands of Brethren people are on the move today. They may not be permanently away from home; nevertheless, they need the ministry of the church. Will you help to minister to them by writing the pastors of the city churches where they are, giving them the information necessary to locate these members for the church?

## America Prays

**Ola W. Shanholtz**

Sparrows Point, Maryland

The sixth day of June 1944, will not soon be forgotten in world history for it was on that day that the armies of America and Great Britain were hurled against the fortress of Europe. It was on that day that America officially and unitedly stopped to pray. The President prayed. The governors of the various states issued proclamations of a day of prayer and rest from amusement and gaiety. Many amusement centers were closed, and programs of amusements and laughter were not heard on the radio on that day. All churches of the nation were requested to open their doors and invite people in to pray.

I heard the testimony of senators and representatives, of governors and mayors. I heard the king of England praying to the Father God of heaven on that day. Why? Because men were being sent out to be slaughtered in the greatest war of history, and their prayer was that these men might not die in vain.



I know the Church of the Brethren does not approve or support war. I believe the Church of the Brethren to be right in its convictions; but if the churches fail to receive these millions of soldiers after the war, fail to capture them for Christ, the same thing, only worse, will have to be done again in another generation. These men have gone to the battlefield and in their agony and distress some have found God in their own way. Many say they could not carry on were it not for the help of God. Let us not condemn lest we destroy their confidence both in God and in us. If the soldiers can come back and find that the church was praying for them, sorrowing and weeping for the sins of the world that cause war, they will have confidence in us and the church.

Let the Christian church pray for these men, and also for the enemy. Let us pray that God in his infinite wisdom may direct the thoughts of the leaders of the United Nations into producing a code and a program that will guarantee justice and mercy to the conquered peoples, with hope for the future as a part of the family of nations and sharing the responsibilities with others.

Let the Christian church today start an evangelistic program demonstrating the reality of the power of the Christ in the hearts of men. Let us be wise and demonstrate the love of God in the Christian church, seeking to win to Christ these men who have gone through the awful tortures of war.

If we are wise now we can remind America and England after the war of how they cried to God in their great trouble and found help and comfort; while they are yet humble we can preach the Christ of the cross and demonstrate the Christ of Galilee to all the world, and the message of hope will not fall on deaf ears.

Surely the church should accept some of the responsibility for a society that plunges the whole world into the most terrible and most destructive war in history. I am sure it is not the fault of the Christ, the great Redeemer, for he ever stands ready to save and to bless. The world's people have not yet seen in us the Christ, and that means they have not seen the light which is truly the light of the world. One of the chief causes of this failure is the fact that there has been strife and envy in the church itself, and the chief cause of this is failing to put Christ first, above customs and tra-

ditions and personal ambitions. Churches that go forth with the "great commission" of Christ (evangelism), guided by the Holy Spirit, do not suddenly find themselves split and warring, with faction against faction, so that their light has become darkness.

America has prayed. Will the churches seize this great opportunity to lead America closer to God? Let the Church of the Brethren, in love and tolerance, help to provide the permanent foundation of peace for the whole world through Christ.

## Is Christianity Dying Out?

Russell E. Jarboe

Belden, California

Is Christianity dying out in the world? Is that vital spark of the divine through the dynamic spirit of Christ slowly but surely losing its place among men? What leads us to think that this is true? Perhaps we have been hearing statements similar to the following:

"This love stuff just doesn't work! You treat a guy decently, and the first chance he gets he beats you out of your last dollar."

"I am tired of going the second, third, fourth and even fifth mile—it just won't get you anywhere. The more you sacrifice the more you are taken advantage of."

"Church members are no better than anyone else, so why should I get saved, when in the final analysis we all get laid six feet under?"

"The churches all have so much form in worship that the true meaning of worshipping God is lost in an involved process."

"Religion is the opiate of the people."

All these and more in one form or another have undoubtedly been heard by most readers. The strange thing about these statements is that underneath the resignation and despair lie partial grains of truth. But can anything be done about it by just renouncing it all and not even seeking a possible solution? It is probably true also that too much attention has been given to words of consolation and comfort to the particular church members to whom preaching is directed, and not enough attention has been paid to those basic rules of abundant living which Jesus has given to us, but which we so often ignore. We talk of all races, creeds and colors in a vague sort of way; yet right in our home churches we wrangle over trivial matters with

# Adventures in Friendliness

## 2. "By This Shall All Men Know . . ."

A. F. Bollinger

Missionary, Anklesvar, India

Several years ago my friend and fellow-missionary, Chalmer Shull, fell sick at Dahanu. He wanted to go home, so I helped him to the station. When we arrived there we found that the only easy chair in the waiting room was occupied by an Indian gentleman. I asked him whether he would kindly let my sick friend use the chair, and he graciously consented.

Later the Indian inquired, "You gentlemen are missionaries, are you not?"

Upon receiving an affirmative reply he continued, "I thought so: only missionaries treat us with the respect you have shown. Other white people are very rude to us."

purely selfish motives and the seeds of hate practically embedded in our hearts already. How can we love our brother man in the idealistic way when we do not love our neighbors as ourselves in the realistic sense? Can we not see that this is just the type of hypocrisy which Jesus saw in the Pharisees? In our Sunday school we talk about loving everyone, but do we when quarterly council comes up and big "T" wants to have as many offices in the church as he can?

Listen to James, as he says, "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Is not this a passage which we know is true?

Now perhaps we can see what I am attempting to drive home. If we who profess to be Christians would really be true followers of the Christ, can we not see what a difference it would make? Then why not follow him, even as he instructed Peter those last days he was on earth after the resurrection? "But it is so difficult to live his way because people laugh at you." If we believe whole-



heartedly even as is taught to us in God's Word, surely we cannot fail to heed Christ's words in Luke 9: 23-26 as a recognition of the facts revealed through the Holy Spirit. As Paul so boldly says in Romans 1: 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

Is Christianity dying out? No, never as long as Christ's followers will carry the torch for the Light of the World in their own best manner and not be swayed by the talk of unbelievers. Think carefully and prayerfully over these words from 1 Peter 1: 22-25: See that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever.

## The Despised Dog

George H. Brallier

Minister, Curlew, Iowa

The dog was a very familiar animal to the Jewish people and pronounced by the law to be unclean. It was despised and was used as a means of expressing contempt for another person. David in 1 Sam. 24: 14, in answer to Saul's dishonorable hunt for him, characterizes it as a search for a dead dog.

In Matt. 15: 21-28 we have recorded the account of Christ's dealing with the Syrophenician woman. Christ did not heed her first appeal for help. The disciples requested him to send her away to get rid of this Gentile dog crying after them. "Then came she and worshipped him, saying, Lord, help me."

Christ gave her an answer that would have sent most souls away in a rage. But she humbly answered, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Christ could not deny such humility and faith, but said he would grant her request because of her great faith. So she obtained the help she desired.

Humility and faith have no national boundaries. Here was Christ's teaching verified. "He that humbleth himself shall be exalted." She was lifted from the despised level of

a dog to the sunlight of God's love and the appreciation of God's Son, and this above many of the chosen Israelites.

In Heb. 5: 5-10 we see the humility and suffering of Christ, "who in the days of his flesh . . . offered up prayers and supplications with strong crying and tears. In obedience to the way of suffering and humility he became perfect, the Author of eternal salvation to those like-minded. He acquired the position of high priest and Lord.

The nations of the world are engaged in a death struggle to see who will be able to rule, and to make rules for the rest of the world. So they are leaving destruction, hunger, death and sorrow in their wake as they seek to obtain this coveted position.

Christ acquired his position not by might or power, but by willingness to be as a dead dog, or by the most despicable way possible. Now he is exalted and given a name that is above every name. It will be sweet music to the ears of his followers through time as well as through eternity, while those who would be lords are forgotten beneath the dust of the ages.

## What Can We Do About It?

T. F. Henry

Pastor at Huntingdon, Pa.

What can we do about it? is a question that bothers most of us at times. I was encouraged recently in hearing a speaker make some suggestions answering this question from the life of Christ. (1) He chose his own world in which to live. In a world of bitterness he refused to be bitter. In the midst of ill-will he lived goodwill. (2) He kept alive his sense of protest. He never acquiesced in the presence of wrong. (3) He did what he could to relieve distress. (4) He held to his conviction of the ultimate triumph of decency, maybe not this year, maybe not next, but ultimately.

There is the story of a minister who read the Book of Revelation every Sunday morning. Asked why, he replied that he wanted to see how the whole thing was coming out. Read in the right way the Book of Revelation will do this for us.

Mathematics tells us two plus two equals four. And this is always true. Two hates plus two hates equals four hates. Two loves plus two loves equals four loves. We like to believe we are adding the latter. Biology, as well as Scripture, tells us that what we sow we reap. Plenty

of people are sowing hate. I hope I can sow some goodwill. Physics tells us that with every action there is an equal and opposite reaction. A ball thrown against a wall with a certain force rebounds with an equal force. It must therefore produce results to throw out kind words and good deeds.

## The Pension Fund

W. Newton Long

Chairman Pension Board

Our ministers are not under Social Security; very few are able to set aside for retirement enough money out of their modest salaries. Many, after years of consecrated service to their church and so often at sacrificial salaries, find themselves at retirement depending on their children or other sources of help.

To remedy this situation our church, at the McPherson Conference, authorized the setting up of a pension fund. Ministers and congregations each contribute to this fund and upon retirement the minister is able to draw a small sum monthly—depending on the length of time his particular fund has been accumulating.

This is a step forward and ministers and laymen alike are pleased. This plan will greatly help our younger ministers, whose funds will accumulate over thirty or forty years. But what of the older minister—fifty years or over? Yes, there's the rub! His fund, when he retires from active pastoral work, will be pitifully small.

To meet this problem, the Huntingdon Annual Conference authorized the raising of a special fund of \$100,000 to be added to the regular pension fund. With this sizable supplement, far more liberal monthly payments can be made to all pensioned ministers and missionaries after retirement.

Now this \$100,000 fund must be raised. The Pension Board is presenting this opportunity to the men and women of the church. It is a task peculiarly fitted to men's work and women's work. We cannot ask the ministers to assume the responsibility of getting themselves more money. The men and women must do this job, if it is to be done; no one else can, or will.

It is a big task—but "we are abundantly able" to do it.

What man or woman will be one of a group of 250 to send in to Elgin a \$100 check to get this fund started? Will you?





Will the youth of today and their children suffer what these have?

### To Which Cry?

Ruby Rhoades

Student at Bethany Seminary, Chicago, Illinois

I've written a letter—it's not the kind that can be put in an envelope, addressed, stamped and mailed. I don't know the address, nor do I know the name of the person to whom I'm writing. Maybe you are the one I want to talk to. Perhaps you will sit at the peace table of the second Versailles and in such a case, whoever you are and wherever you are, will you listen to me for a little while? There will be many who will plead with you when your name is known and your heart less receptive. I put my case before you today. Weigh it, think on it and judge it for its worth.

There was a beautiful cathedral in England. It took years and years to build it and many different architects added their touch. It lifted its Gothic arches high into the heavens. Yes, an easy mark for a whistling bomb. It's shattered now, though the priest remains to pray with those who still come to worship in the ruins. Those who knew great art were stunned when they learned of the destruction. Those who had loved the cathedral for its quiet music and its meditative atmosphere felt a weight on their hearts.

It's not just cathedrals I'm thinking of. You know that. I'm thinking of all the beautiful things people the world over possessed—and then saw shattered. Those are the people who will cry to you, loud and long. After a few years they forget the

beauty of the cathedral and see only the ugliness and destruction of war. They'll cry at your doorsteps day and night, "Get even! Get even for this ruin!"

There'll be mothers there whose sons didn't come back to them. You'll see the lines in their faces, the grayed hair on their heads. You'll stop and listen. War widows will come—they'll parade their silent grief before your windows. Their mourning will prick at your heart. Children will come, some who've never seen their fathers, those who never will. Their whimpers in the dark will haunt your dreams. The army of unemployed will march before you. Their feet will beat the steady rhythm, "Get revenge, get revenge, get revenge." Yes, there'll be those who come back, too. It will be hard to disregard a wooden limb, blinded eyes, blown-off hands. Harder still—the raving mad, the shell-shocked. It will be as one voice when their words come to you. "Someone must suffer for this. Make them pay, make them pay a thousand times over."

One day you'll sit at the peace table. (Will you feel yourself above asking the almighty God for guidance as you shape the destiny of the world?) Then you'll see their faces, hear their voices again. You'll not be alone; your associates will be hearing cries too. It will not seem hard to strip the "losers" of all ter-

ritories. Sure, what good is a hand without fingers? It won't be hard either to demand huge reparation payments when you hear the children whimper. It will be easy to confiscate private property when the unemployed march by. And there'll be a guilt clause—the shell-shocked will make that easier to put in writing. Nor will it be hard to send American boys to patrol the streets of Berlin and Tokyo, when you see the tear-stained faces of the world's mothers. So you put it down on paper, the hate-filled, revenge-seeking treaty that will end World War II. Then with great ceremony, you, Mr. Peacemaker, will take the pen to sign your name.

But wait there a moment. Listen—do you not hear another cry? Not so loud perhaps—farther away. Can you identify it? It's the cry of millions of unborn children screaming from their mothers' wombs, begging to be considered in this that you're doing. It's the cry of my children, the children of my friends, the unborn children the world over. Will you not stop a moment and listen to them? They are the ones who will live in this world you're making. They are the ones who will directly feel the effects of the peace treaty that you are writing. Their cry is not as loud as the other. Mr. Peacemaker, I beg you to listen to them.

I hear the children cry and it's not hard to think of giving up territorial acquisitions. What if it does appear to some as if we're "backing out"? What does our country's pride matter in the way of territory if we have no pride in our youth? The value of square miles cannot be compared to the value of human life.

The world's mothers caused you to send our boys to patrol the streets of Berlin and Tokyo. The future generation of mothers causes me to suggest sending armies into the conquered territories, too. But I would send a different army and for other reasons. My army would be three-fold. First, the uniformed ranks of the world's doctors and nurses, binding up the bleeding wounds of our "enemies." Perhaps if we try to mend those charred, torn bodies, people will forget that our planes dropped the bombs, that our men set off the explosives that made them mangled and broken.

The second army will be preceded





## Cathedral Bells

Ercel McCombs

South Whitley, Ind.

Cathedral bells will ring again  
 Their call to prayer,  
 Free peoples come to kneel again  
 And worship there.  
 And baby eyes will see blue skies  
 And know no fear,  
 And lovers face the day  
 Without a tear.

Cathedral bells will ring again  
 Their call to prayer,  
 And wee white churches live again  
 In country lanes;  
 Our God will touch the earth with  
 beauty  
 Not in vain.  
 Cathedral bells will ring again  
 Their call to prayer.

by an invasion of trucks, trucks packed tight with relief, clothing, food, bedding. Then the army of men and women will march in—start distributing warm food to the long-empty stomachs, clothing for the naked, blankets for the sick. No force could combat an invasion like that. Behind them the third army, young men and women trained in the language of the country, coming in to teach. This will be an army of goodwill. It will be made up of agricultural experts, eager to show defeated people how to make soil productive again, and to put new life into their hearts as new life springs from the soil; home economics teachers, full of methods for food preservation, ways of making food go the farthest toward filling empty stomachs, ways of rebuilding bodies that are ridden with rickets, reopening eyes that are being blinded by lack of proper nourishment; women to teach the importance of cleanliness again, lessons on child care, home nursing. This army will stop and live with the people, open schools, train teachers. Could they be hated? Could any country seek revenge for treatment like that? Think!

Mr. Peacemaker, I could guarantee any number needed for my army—volunteers, if you please, not draftees. The young people of my generation are seeing and living through too much heartache and loss to be capable of promoting hatred. Those of us who are left will be willing to lay down our lives with those who have already done so, in order that our children can live in a world of peace, with the children of the

Germans, English, Japanese, Italian and Russian youth.

Today a cathedral was shattered. Today a mother lost a son. Today a doctor was killed. Today a boy lost his dad. Today—but, O Mr. Peacemaker, what of tomorrow?

The treaty is before you—the pen in your hand. You have heard the cries. You feel your duty. But if you sign your name to a hate-filled treaty such as that, you sign it with the blood of my generation's sons.

## Precious Jewels

Naomi R. Zeigler

Pastor's Wife, Lebanon, Pa.

"I wish I could go to the city now to cook. Then I could support myself again, but I don't have the strength. Now the cooks are earning twenty dollars a week in private homes. When I had the strength I worked for a dollar and a half a week, and did all the housework."

Mollie was sitting on her favorite walnut kitchen rocker talking to some of her children. She liked sitting there with the glowing stove sending out its warmth to her on the one side, and the companionish tick-tock of her clock, sitting on the red cherry table, on her other side. That clock had come a long way with her; in all the years it had seldom stopped. It was a cord reaching back through the past, binding her days into years.

Her son, just half listening, stretched out on the old black and green plush drop-end sofa. By his steady breathing she knew he was slipping into sleep. Sallie, her youngest daughter, picked up the newspaper lying on the kitchen

table. She glanced over the first page but the second page interested her more. Birth announcements. Did anyone she knew have a baby? Then she turned to the back page. Weddings—very often someone she knew was mentioned in that column, maybe as a bride, or perhaps as an attendant. Sallie liked reading the Journal. It helped her to keep in touch with the old home town. She seldom saw her girlhood chums, but the paper remained a lingering link of their whereabouts.

Mollie rocked back and forth. Little Hal often stopped to see grandma after school. Sometimes the place seemed very dull to him. "I get tired doing nothing," he said to his mother. "Doesn't she get tired just rocking and rocking?"

But grandma had not always been content to rock or had time to rock unless it was to quiet a sick baby through weary hours or to sit briefly to suckle her newest child. Her face was not always lined and wobbly. When she was young she had been beautiful. She still had her pretty profile and soft dark sparkling eyes.

Sometimes in unguarded moments the children peeped into her life of forty or fifty years ago while she unwittingly held back the curtain. Revealing bits of biography wove themselves into family lore. Her children loved these close-ups. Sometimes she held the mirror too close to nature, much to her discomfort. For what child does not use all the admissions of the parents to advantage either to gain a point of his own or to tease?

Once one of the grandchildren said innocently enough, "Grandma, you are wrinkly." She came back



with spirit. "I was considered a pretty girl. I'll never forget when Abe bought me ice cream because I looked so pretty. Ice cream was a rarity those days. I can see the plate yet. Five cents. Oh, but I pitied him for spending so extravagantly. He wanted to show me a good time and that's how he showed his delight to me. I pitied him so much I could hardly eat it. Money was hard to get in those days."

If the girls bought something foolishly feminine or extravagant, Mollie's tongue was tied for how could she deny, when reminded softly, that she worked four weeks to buy a beautiful velvet ribbon enticingly displayed in the department store. Once it had been an ostrich-plume hat; and there was the braided dress, all too costly for a girl who worked as a maid to earn her living. But Mollie thrived on beauty. Spacious homes, sloping lawns, stately trees, exquisite linens, sparkling cutware, stylish, well-cut clothes took her breath away and fed an inner hunger. Beauty was a refuge from the tumult of her drab, uncertain childhood.

As she rocked, the years fell away. An old woman worn with work, now gray haired, became a young mother dressing her little girl. She could hear Rosalie say, "I like my pretty new dress, I like my pretty new dress." Softly her dimpled hand caressed the new pink calico. Her childish mind little realized the thoughts of her mother. Fifteen cents it cost at a country store. Mollie couldn't buy expensively. Will earned forty-five dollars a month. The school term was seven months. That totaled exactly three hundred and fifteen dollars to feed and clothe four children. The garden helped, and odd jobs about the near-by farms rounded out the year's earnings. Rosalee was five, Samuel four, Alberta two and one half, and Effie thirteen months. When Mollie got married at nineteen she wanted a baby and when it came it was a little girl, pretty like her mother, blonde and blue-eyed like her father. They named her Rosalee.

The rocker stopped. Memory flooded over Mollie. How many years ago was it? Fifty, no fifty-one.

Those first six years! They moved every spring and fall. In the spring wherever they wanted, in the fall near Will's school. She would never forget how tired she was from moving. Then they found

the house. There were many like it in Dexter County; two-story clapboard, rusty yellow paint, straight lines, a porch across the front. The only relief from the cracker-box style was the slanting-roofed one-story addition at the back of the house, variously called the shanty, milk house, wash house or out-kitchen. It boasted the slanting roof to soften the square effect which some architect must have thought ingenious.

Mollie and Will's home had its own chicken house. If its inclined roof were not mentioned, all the glamour would fade, for here is where all the children of the neighborhood tried their skill. Merry shouts could be heard if no mother could be seen. "Slide, Susie, slide. Jump! Slide, Abie, don't be a sissy."

Mollie looked down at her hands. Straight, square, untapered. How her hands had worked! The first eight years of her married life she had done all her washing by hand. She had had fifteen children. Life had changed her conception of values. Once there were dreams of grandeur, fed by pride; costly beauty bought for adornment. Now that was past. Real beauty is joy, peace, long-suffering, gentleness, a happy home, confiding voices, healthy faces, security.

Life had changed her conceptions. The hard wax was melted by fire before the mold was made. There are many chapters in a life of seventy-one years, but this afternoon she could think of only one. Fiction only pecks at the corners of the actual—only life would dare to weave such a pattern. Easily she slipped into the habit of talking to herself.

"When I think of the advantages people have today. Think of what we had to eat! Now they want to fuss about rationing and scarcity of doctors. I get tired of all of it. Almost everybody can get to a good doctor in half an hour. And if necessary they can get to a hospital in an hour. Now they have anti-toxin. What a difference there would have been in Will's and my life, if the doctors had known fifty years ago what they know now! As for conveniences, there were many things we did without, and got along well enough too."

She could see that beautiful Christmas Day yet. The weather was the warmest it had been in years at that season. Sunday was balmy. They ate dinner with the windows open; the door stood ajar.

After dinner the children sang their Sunday-school songs. One of them, Precious Jewels, was entered into with wholehearted enthusiasm because it was their favorite song. Lustily they sang with childish disregard for harmony,

When he cometh, when he cometh,  
To make up his jewels,  
All his jewels, precious jewels,  
His loved and his own.  
Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for his crown.

That beautiful afternoon she had stayed home with the girls. She wanted to rest. Sunday gave her her only respite from the hard backbreaking toil of her daily housework.

Will took little Samuel by the hand. She had stood by the windows to watch them cross the sod field. For a while their voices came to her. They walked on contentedly, the perfect pattern of father and son. Will certainly loved his children. He was like a magnet. Even in school he knew how to keep the atmosphere clear. Teaching meant more than book knowledge to him. Some stories had to be told couching the lesson snugly in their folds, so vivid chalk drawings were employed. Mr. Stoner, the school director, had visited Will's school one day. On the blackboard was the little red hen done in all the splendor of colored chalk. She was about to eat a tempting grain of corn. The director walked to the blackboard, scratched at the corn while surprise unfolded on his face. He thought Will had pasted corn on the blackboard but it was drawn and colored there by his deft fingers.

But Mollie was getting away from that sunny Sunday afternoon when Will and Samuel trudged across the sod field to the neighbor's farm.

To be continued

**Trust**  
**Sara Grossnickel**  
Myersville, Md.

Softly as a blanket spread  
The snow lies deep and still,  
Symbolic of God's loving care  
O'er every vale and hill.  
The earth beneath as silent waits  
The coming day of spring,  
With strength renewed by waiting long  
A greater yield to bring.  
And often as we pass beneath  
The winter of the soul,  
We fail to understand the need  
For rest to make one whole.  
And how much more he guides his own,  
Much more than soil or snows,  
For they who trust and wait on him  
Shall blossom as the rose.



## Brotherhood Theme for 1944-45

Deepening Fellowship Through Christ

### Calendar for Sunday, October 15

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jesus' Understanding of Man—Matt. 12:9-21. Golden Text, He needed not that any should testify of man: for he knew what was in man. John 2:25.

**Christian Workers.** The Church Speaks on Tithing.

**B. Y. P. D.,** Claims on Life.

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### Gains for the Kingdom

**Six** baptized in the Pleasant Valley church, N. C.

**Five** baptized in the Damascus church, Va., Bro. H. H. Nye, evangelist.

**One** baptized in the New Philadelphia church, Ohio, Bro. Lawrence Bianchi, evangelist.

**Five** baptized in the Geiger church, Pa., Bro. R. W. Schlosser, evangelist, Bro. Roy S. Forney, pastor.

**Five** baptized in the Maple Grove church, Ohio, Bro. Niels Esbensen, evangelist, Bro. Kenneth Hartman, pastor.

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### With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Sister Florence G. Erbaugh** in the Constance church, Kentucky, Oct. 22—Nov. 5.

**Bro. J. S. Rittenhouse** of Queen Anne, Md., in the Yellow Creek church, Ind., Nov. 26—Dec. 10.

**Bro. Robert L. Cocklin** of Mechanicsburg, Pa., in the Newville church, Pa., Nov. 5-19.

**Bro. Samuel A. Harley** in the Pleasant View church, Md., Oct. 15-29.

**Bro. S. Earl Mitchell** of Westminster, Md., in the Sams Creek church, Md., Oct. 29—Nov. 12.

**Bro. McKinley Coffman** of Reisterstown, Md., in the Ephrata church, Pa., Oct. 15-29.

**Bro. John E. Rowland** of New Paris, Pa., in the Waterside church, Pa., Oct. 23—Nov. 5.

**Bro. Roy S. Forney** of Berlin, Pa., in the Holsinger church, Pa., Nov. 6-19.

## Personal Mention

**Brother and Sister G. G. Canfield** will begin pastoral work in Astoria, Ill., Nov. 1, 1944. Their correspondents should note the change in their address.

**Bro. Ray Kreitzer** stopped at the Publishing House enroute from his home in Dayton, Ohio, to Portland, Oregon. His interest here, he said, centered chiefly in his brother who had worked here for some time.

**Brother and Sister E. W. Root** of McFarland, Calif., were recent visitors to the Publishing House. They were returning from a visit to relatives in Indiana and Illinois. Mrs. Root is a sister to Minneva Neher, who gave her life some years ago to China.

**Dr. and Mrs. Everett B. Myer** stopped in recently to visit us on their way from California to the Castañer project in Puerto Rico. The Myers, it will be remembered, are under appointment to Africa and will go as soon as transportation can be arranged. In the meantime they will serve in Puerto Rico.

**Bro. Harl Russell** writes: "I must state that in the twenty-five years I have been worshiping and working in Middle Iowa, I have never felt as much encouraged about our work as I do today. There are many things that cause me to feel that way. Brethren, may we say as did Nehemiah of old: 'So we built . . . for the people had a mind to work.'"

**Pastor Russell G. West**, 709 Frost Street, Pampa, Texas, is spending the week beginning Oct. 15 at Camp Barkeley, Texas, looking up Brethren boys for the Brethren Service Committee. Because of the shortness of time we suggest that pastors and parents send the names of their boys who are stationed at this camp to Rev. Russell G. West, in care of the Chaplain at Camp Barkeley, Texas.

**Rev. and Mrs. Forest S. Eisenbise**, 2236 Harvey Ave., Fresno 3, Calif., recently became pastors again of the Fresno church in northern California. They have graciously offered the hospitality of their home and church to all Brethren service men and women who may be stationed in or near Fresno. Their field of service also includes Fort Ord and Hammer Field. Kindly send names and addresses to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

**Donald Royer**, Brethren minister imprisoned early this year for conscience' sake, has been released and is now serving with his wife as pastor of the Mt. Zion congregation, Luray, Va. His address is 148 South Court St., Luray, Virginia. Bro. Royer writes: "I wish to thank all the Brethren who sent me letters and greetings during my imprisonment."

"**Bro. J. F. Hoke** instantly killed. Railroad crossing. Afternoon October 3. Glenn Harris, Jennings, La." This telegram was received just as this paper goes to press. Many throughout the brotherhood knew Bro. Hoke and will want to remember Mrs. Hoke and the family in prayer. Brother and Sister Hoke were both able to be at the Huntingdon Annual Conference.

**Brother and Sister D. Eugene Lichty**, 1731 N. W. 38th St., Oklahoma City 6, Okla., have graciously offered the hospitality of their home to all Brethren boys who may be located in the Oklahoma City area, including Fort Sill and Will Rogers Field. Kindly send names and addresses of men and women in service to the Brethren Service Committee, 22 South State St., Elgin, Illinois.

**Brother and Sister Leonard M. Lowe**, 526 E. 8th Ave., Hutchinson, Kansas, have graciously consented to represent the Brethren Service Committee in ministering to servicemen and women who may be stationed at the naval training base, Hutchinson, Kansas. Please send all names and addresses of those in service to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

**Bro. Daniel B. Garber** after nearly a quarter of a century of outstanding service as pastor at the Waynesboro, Va., Church of the Brethren and in the Waynesboro community left on Sept. 1 to accept a pastorate near Ruckersville, Greene County, Va.

His local paper reports, "Bro. Garber went to Waynesboro on the second Sunday of May 1920, and during that time the membership of the Brethren Church increased until now it is about 600. Dean of Waynesboro ministers in point of continuous service, Bro. Garber has made a real contribution to the community and his church." He will succeed Bro. Knight, who has served for many years in Greene County.



Bro. Leonard Birkin should be addressed at Beattie, Kansas, as he is now pastor of the Richland Center church. He would be glad for the addresses of Richland Center men who may be in the service.

Bro. Charles Forror reports that because of the illness of Mrs. Forror they have moved from the parsonage and he has resigned the pastorate of the San Diego church. Their address now is 3845 35th St., San Diego 4, Calif. Bro. Forror will continue with the work until a new pastor can be procured.

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### Miscellaneous Items

Time for Aug. 21, under Letters, carries two reader responses commending the practical Christianity implicit in the heifer project of the Church of the Brethren.

A new catalogue is being printed by the Brethren Publishing House. Why not send in your request now for a copy? For a convenient way to shop, use the Brethren Publishing House catalogue.

A young Brethren couple would like to get started in farming. Lancaster County, Pennsylvania, is preferred. Will any one interested in helping this couple please correspond with Brethren Service Committee, 22 S. State St., Elgin, Ill.

The Wiley church, Wiley, Colorado, will hold their annual homecoming on Sunday, Oct. 15. There will be an all-day meeting with Dr. W. W. Peters, president of McPherson College, as guest speaker. A basket lunch will be served in the church basement at noon.

The Morrellville church, Johnstown, Pa., will hold special evangelistic services Nov. 13 to 26. The speakers will be as follows: Monday the 13th, L. H. Brumbaugh; Tuesday, 14th, I. C. Paul; Wednesday, 15th, J. A. Robinson; Thursday, 16th, DeWitt Miller; Friday, 17th, Clayton Gehman. Sunday the 19th, through Sunday the 26th, Jesse A. Ziegler, instructor in Bethany Biblical Seminary, Chicago, Illinois, will speak.

Servicemen are constantly returning to the United States from overseas. Several of our overseas letters have been returned with the following notation from the postal authorities, "Enroute to the U. S. A." Some of these men have been wounded; others have been discharged. We will be grateful to our parents and pastors if they will inform us of the new addresses of these men.—Brethren Service Committee, 22 South State Street, Elgin, Ill.

The Sugar Creek church near South Whitley, Ind., will conduct its harvest home meeting Sunday, Oct. 15. There will be an all-day meeting with special music and speakers. All old friends are urged to attend.

The Northern Illinois and Wisconsin young people's fall rally will be held at the First Church of the Brethren in Chicago Sunday afternoon and evening, Oct. 29. The afternoon meeting begins at 3:00.

The Roann church of Middle Indiana will hold its annual homecoming on Oct. 29. The church has recently been redecorated and refurnished by the men's organization. Five hundred thirty hours of work were donated. All friends of the church are invited.

The Eastern District of Pennsylvania women's work meeting was held at the Rheems church in the West Greentree congregation, Wednesday, Oct. 11, centering around the theme, All of Life for Christ. Speakers on the program were Mrs. Florence B. Gibbel, Mrs. Carl Zeigler, Warren D. Bowman, Mrs. Frank Myers and Mrs. William Bucher.

The Church Follows Her Youth is the title of a new play just coming from the press which vividly describes the brotherhood ministry to servicemen as carried on by the Brethren Service Committee. A copy of this play will be sent to each minister in charge of a Brethren church, and additional copies can be secured without charge by writing to the Brethren Service Committee, 22 South State St., Elgin, Ill. This dramatic presentation has already been successfully given.

### Pension Fund Launched

Iowa River congregation, Middle Iowa, has the honor of being the first congregation to send in its payment to the ministers' \$100,000 Pension Supplemental Benefit Fund. This congregation with 126 members contributed \$135.00.

The Sam's Creek congregation, Eastern Maryland, has also made a remittance. Individual contributions have been received as follows: \$100.00 from Pennsylvania; \$200.00 from Maryland; \$100.00 from Kansas.

October 22 is named as a day for a general brotherhood-wide consideration of this Supplemental Benefit Fund and for the lifting of an offering. Contributions should be designated for the \$100,000 Pension Supplemental Benefit Fund and mailed to the Pension Board, 22 South State Street, Elgin, Illinois. H. S. M.

## With Our Schools . . .

### Bethany Biblical Seminary

Bethany Biblical Seminary has entered the academic year 1944-45 with a record enrollment. The total enrollment is 193. The total enrollment in the seminary is 111. The current shortage of ministers is affecting all Protestant denominations. The enlarged seminary enrollment therefore augurs well for the work of the Church of the Brethren.

School opened on Sept. 5 with a chapel address by Pres. Bowman. On the evening of Sept. 6, Dean William Beahm gave the convocation address on the subject, Bethany as a Spiritual Institution. The chapel services of the year were begun with a series of faculty addresses, each member of the faculty speaking in turn, the series being built on the theme, Living.

The staff is the same as last year with the addition of Bro. Howard Dickey (formerly resident of North Manchester, Ind.), who has come to assist Bro. Lloyd Blickenstaff as custodian of buildings and grounds. David Yeatter is student-assistant of Business Manager J. E. Keller, as the expanding work of the school has increased the volume of office work.

Bethany has acquired title recently to the three properties adjoining The Annex on South Homan Avenue. Someone statistically inclined counted that Bethany now possesses seventy-four apartments. These apartments are of various sizes and are filled with employee families and student families.

In conjunction with First Church Bethany has been host recently to two conventions. The annual meeting of the American Association of Women Preachers was held on our campus. The Mid-West section of the Fellowship of Reconciliation met with us Sept. 29—Oct. 1. The F. O. R. brought to our campus A. J. Muste, Harold Fey, George Tatham, Ruth Seabury, Chester Graham, Nevin Sayre, and Emerson Schwenk. The last named led chapel on Sept. 29, speaking on Evil. On Sunday, Oct. 1, the F. O. R. convention closed on a high tide of interest with a sermon by President Rufus D. Bowman.

The annual lectureship of Bethany will be held this year by Edward Frantz, former editor of the Gospel Messenger. The date of the series is Oct. 16-20.



# Our Mission Work

## Africa Mission Plans for Expansion

**H. Stover Kulp**

Missionary at Lassa, Northern Nigeria,  
West Africa

Postwar plans seem to be the order of the day. Times of great upheavals may also be times of great opportunity. The most remote African communities have become involved in the war effort. They help produce the needed food crops. Their youth enlist in the armed forces, or are conscripted for work in the mines. Through it all, in Africa as elsewhere, there has come a growing dissatisfaction with life as it was and a desire for change. This desire for change has become almost a demand. It is fortunate that chief among these desires or demands is the one for schools and for education.

When a primitive African community asks for schools, that is equivalent to asking for a new religion. The African views life as a whole. He associates schools and literacy with a new view of life based on a new religion. Basically the word for school in the African dialects which we use means the place where religion is taught. Their word for reading means the reading or reciting of a religious liturgy or service. We no longer need to belabor the African about the shortcomings of his animistic religion. He is now telling us. He wants a new religion.

By the agreement with other mission groups which we call comity, our mission is regarded as being responsible for the evangelization of a block of territory in the northeastern part of Nigeria. We have gone to some effort to get reliable and up-to-date population figures. The total for our area is almost 400,000. Between 80% and 90% of these people are primitive animists.

This block of peoples forms a sort of wedge between rather strong Moslem areas on the north and on the south of us. These Moslems are aware that this group of animists form a possible addition to their numbers. They are also keenly aware that the presence of a Christian mission in this area is a challenge to Moslem advance. In the face of this large mass of people dissatisfied with their present religion and in the face of an active Moham-

medanism eager to receive them into their fold, it has seemed urgent to us to make plans to give a more effective Christian witness so that the people might indeed know the truth of God as revealed in Jesus Christ.



African missionaries, past, present and future, get together at Annual Meeting. Left to right: the Landises, Grimleys and Bittingers

Our planning might be considered under several different heads.

1. *Geographical Expansion.* On the borders of the areas within our field that we are now working there are still large sections of Bura and Margi people whom we have not reached. The 400,000 people mentioned above include several tribes and subtribes closely related in language and customs to the Bura and Margi people. Among several of these groups we have no work at all and our contacts have been limited to patients who have come to our hospitals and dispensaries or to an occasional trip to some small part of the tribe. For example, the entire Higi tribe, which numbers 50,000, all of whom are within twenty miles of our Lassa station, is as yet unreached. There are three other groups of 25,000 each who have not yet been reached. Speaking of the needs for new workers, here surely are several parishes large enough for the time and energies and faith of many

consecrated young ministers and their wives.

A new station site has already been decided upon for an unoccupied Bura area. Plans to open outstations in the Higi tribe and one other sub-tribe group have also been made.

Some of the border tribes have been served by our medical work. Probably half the patients of our steadily growing medical work at Lassa have been from Higi and oth-

erwise unreached groups. Confident that once wartime restrictions have been relaxed there will be substantial additions to our medical staff in the way of doctors we are planning for a new hospital at Lassa to continue and enlarge the medical work of that area.

2. *The expansion of the church* into the scores of villages in the area which we are now working might be called a second phase of our planning. This will not be limited only to the territory which we are now occupying but will reach out into the new districts as we occupy them. This expansion of the church indicates an internal growth in native Christian leadership, for only as this leadership is forthcoming can the churches be built. This means an expansion in facilities for training evangelists and church leaders. Because of a shortage of missionary staff the opening of our own Bible training school for evangelists may have to wait at least two years. But



in small groups, as individual missionaries can arrange in connection with their other tasks, we are planning to do as much of this training as we can. Government is developing an ambitious educational scheme. It is hoped that within thirty years primary education will be available for all children. Hand in hand with that is a scheme to bring literacy to the adults. We plan to bring Christian and spiritual teaching to this same people. Unless we do, who will? And if it is not done their intellectual and material development will be an illusion and a danger.

3. A third area in which we are definitely planning advance is in the *area of co-operation*. We are not a large mission and from our beginning we have had the happiest relation with other evangelical bodies doing mission work in Nigeria and the Western Sudan. In the realm of medical work, our doctors have supervised the work of some of our neighboring missions in the absence of their doctors or when they have had no doctor on their staffs. Our leper colony is for the entire province and some of the most active and devoted Christians in the church there have come from other missions. Also, so far as training schools and higher education goes, we have had a large measure of co-operation. At the present time some of our students are in institutions of three other missions. We believe still further co-operation is called for in the face of our great needs and the necessity of having a united witness. Especially are we desirous of making our contribution to a united church for this part of Africa. It is hoped that this will be called *The Church in the Sudan*. It will be known by its Hausa name, *Ekklesiya Chikin Sudan*.

It may seem to some that this is not the time to think of advance. Many of the staff are going on furlough or are overdue to go. Travel restrictions make replacements difficult or impossible. But it is the time! Present world conditions have convinced us more than ever that Christ is what the world needs. The very upheaval which creates our difficulties has also opened up our unprecedented opportunities. The difficulties will be removed or overcome. May we use this opportunity to press the most urgent call to the youth of our church, ministers, doctors, nurses, teachers, to join us in our advance for Christ into the Central Sudan. Let us remember Christ's great commission.

## Letter From England

Mrs. Lloyd Studebaker sends us excerpts from one of Mrs. Jennie Weber's letters written from England. Our readers may recall that Mrs. Weber is an English lady who became a member of the Church of the Brethren while living in India. Her son-in-law was killed recently in a bombing mission.—Ed.

"We have such a lot to be thankful for in spite of all that the war means to us. Soon after the war started I heard a lady tell on the radio her war experiences where she had been, in Malta I think it was, and she said she had been through fifty air raids. I thought when I heard it that it was nice of her to tell us what to do if we had raids, but I felt that if we had them we could not go through as many as fifty. Well, when the German air force began to come over here (Bognor Regis, Sussex) and we had warnings of their approach and then the all clear when they had gone back, I decided to keep a box and put a penny in each time there was an all clear. Of course, it hasn't meant that every time the warning went we have had the actual raid, although we have had our share, but it has meant that the Germans passed over us or were in our neighborhood on their way to the place they intended to bomb. And we always thought that if they had a few spare bombs on their return, well, they were just as likely to drop them on us before they crossed over to Germany. So as you may guess it's always nice to hear the all clear. I did my little account up at the end of July of this year and I find we have had 1,230 all clears. Now you can understand in this one thing alone what mercies have been ours. It's such a blessing that God gives us all that we need for the day only.

## What to Pray For

Week of October 14-21

Pray for the Church of the Brethren in India, China, Africa, and Scandinavia. Pray for the leaders of the churches and pray for the lay membership. Pray that all may be faithful to Jesus Christ. Pray that they shall live and work to make Christ known and loved among their people. Pray that the church shall grow and that the kingdom of God shall increase.

"Thy kingdom come" is a prayer which we pray every day. Let us pray it in its deepest meaning. Let us realize that it is our desire for the reign of Christ in every heart throughout the world. Let us be so concerned about this that we shall make this prayer the daily burden of our hearts.

Let us also pray for the church in America in the same way.

I use this money for the Lord's work.

"Just now, as you know, we in this part of England have the burden of the flying bomb. Because of this Joyce and her two children and their dog are now here with me to get out of London, for although some of the flying bombs come over here, yet it is London they want. Alec comes down each week end to try to get a bit of sleep, for he must stay in London. We need all your prayers that God will continue to give us the protection and courage we need.

"I have said that if the war ends this year I may be able to make my trip to America. I had hoped I could have traveled with you but you got to America first. Well, for your sakes I am glad you have, and so I will have to wait and see."—Mrs. Jennie Weber, Bognor Regis, Sussex, England.

## News From India

J. M. BLOUGH

### Great Cause for Joy

We rejoice that the monsoon rains have been splendid and rice planting is going on apace.

### Installation of Pastor

On the first Sunday in June Trikamlal B. Jerome was installed as pastor of the Bulsar church by Premchand G. Bhagat, a member of the Pastor Fund Committee. We are happy about it.

### Recovering

Sister Anna Lichty is home again after her long illness and accident. She is recovering her strength.

### Hope to Sail

The Brooks family and Miss Ella Ebbert hope to sail for America soon.

### Transfers Are Necessary

Because the Brookses will be leaving Vyara, we (the Bloughs) have been transferred there. This will be the third time we have lived at Vyara.

Since Ella Ebbert leaves Ahwa, B. Mary Royer will move to the Dangs to carry on.

### Eagerly Await Recruits

We are waiting and hoping for the return of Drs. A. Raymond and Laura Cottrell, Lillian Grisso, Ida Shumaker and others who can come. It seems that getting passage to India is very difficult.

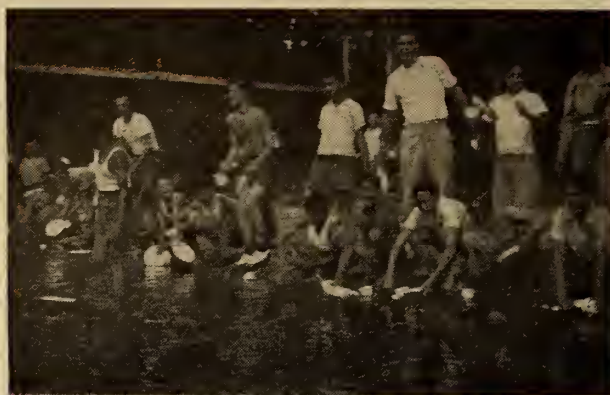
### Please Send Greetings

The Jubilee Committee earnestly requests that former India missionaries send letters of greetings to the jubilee, which will be held in February 1945.

Vyara, India.



### Brumbaugh Unit, First Boys' Camp



Top: Washing dishes in a fresh water stream. Dishes were then sterilized in hot water.



Bottom: Setting-up exercises at the Boys' Camp of Puerto Rico.

Staff members heaved sighs of relief and immediately began to plan for next year, as the forty-eight yelling boys left the boys' camp of Puerto Rico. The first Brumbaugh unit boys' camp seemed to have been a success. Sponsored by the three Puerto Rican projects of the Brumbaugh reconstruction unit, the camp was the first experience of its kind for all but two of the boys. Success of the camp was largely due to aid received from several sources. The Y. M. C. A. kindly loaned us their beautiful camp site near the El Yunque national forest, and Mr. Ramon Vales, the camp director, was with us during the week and was a very real help. Mr. Andino of the Puerto Rican Reconstruction Administration enabled us to save trouble and money by furnishing transportation for the Castañer and LaPlata groups in P. R. R. A. trucks. Miss Colberg, insular director of the Girl Scouts, loaned us silverware, dishes and cooking utensils. Money earned by the community carnival held in May paid some of the costs for Castañer boys, while the rest was paid with money earned by the boys themselves.

In overpopulated Puerto Rico it would seem difficult to find a place sufficiently isolated to hold a boys'

camp, but the Rotary Club of San Juan and the San Juan Y. M. C. A. had the foresight some years ago to buy a thirty-five-acre site on the Mameyes River near Luquillo, which has since grown to the well-developed boys' camp of Puerto Rico. The buildings are more than adequate and facilities are available for handicrafts and athletics. Several boys will attest to the fishing possibilities of the river, and the roped-off swimming hole with its diving board and raft, supervised by Dwight Hanawalt, could hardly be improved upon.

An hour of work, a feature uncommon to most camps in the States, and a chapel period followed by group discussions, uncommon to Puerto Rican camps, were both included in our program. As a result of the work program, the camp was not only kept clean, but the paths were improved, a worn-out baseball backstop replaced with a more permanent one, and an outdoor chapel, started by the Y. M. C. A. camp period, completed.

The chapel period was augmented by outside speakers, including Hipolito Marcano, a San Juan lawyer and lay leader; Fred Kidder of Castañer; and Prof. Hugh Williams of the Evangelical Seminary. The boys' interest in the chapel periods and discussions was marked, and the im-

mediate result of them in Castañer has been the formation of a Bible class at the request of the boys. This is the first time that direct religious teaching has been included in the Centro Comunal program. Before, the policy had been to leave that to the local churches.

The campers ate much more than anticipated and surprised the cooks, one of whom was Bill Johnson, by eating all the vegetables set before them. One boy from Castañer gained seven pounds, and the average gain was two pounds for the week. The boys were as hard to get to bed at night and as hard to keep in bed in the morning as boys are anywhere when camping. Except for the Spanish language and the plentiful rice and beans, mainstay of the Puerto Rican diet, the camp might easily have been taken for any camp in the States.

The campers have been very enthusiastic about their experience, and many are already planning for next year. That more than pure recreation was accomplished is shown by a markedly improved attitude on the part of several of the boys since their return from camp. Other staff members from Castañer were Bill Coston, director, and John Friesen and Wilbur Holderread, counselors. Other counselors and a cook came from the Zalduondo and La Plata units and from the central office.

### C.P.S. Weathermen

Richard B. Seymour

One of the special units affiliated with the Brethren Service Committee is Mt. Weather in Bluemont, Virginia, under the U. S. Weather Bureau. On June 30, the last weather map was final-reviewed, completing the first seven months of the project. A weather map for each day in 1935-36-37 in the Southwest Pacific was made. The purpose of the project is to aid long-range forecasting for this tropical area as has already been done elsewhere for the northern hemisphere. The studied area extends from the Hawaiian Islands west to Chungking, south to India and the eastern Indian Ocean and from Australia east to the Friendly Islands. The Weather Bureau emphasizes the great value of the project to postwar aviation. The tropics usually have calm weather and may be especially suited for round the world flying.



The Mt. Weather project is not as down to earth as the near-by B.S.C. farming unit at Hagerstown, Maryland (see Gospel Messenger, June 17). Its location is on top of the Blue Ridge Mountains, overlooking the broad Piedmont and hills to the east. To the west is the beautiful valley of the Shenandoah River with mountains beyond. From Mt. Weather, sunsets, brilliant weird cloud colors, and lightning abundantly demonstrate the glories of God in nature.

Our relationship with the Brethren Service Committee is much like that of a mental hospital. The project superintendent is also camp director. The assistant director is an assignee approved jointly by the campers, the Weather Bureau, and the Brethren Service Committee. The Service Committee helps out financially and gives suggestions for the educational, recreational and religious programs as well as in administrative problems. After-work activities consist of: meteorology study, glee club, baseball, study of co-operatives and a Russian language class. The Weather Bureau provides a church trip to town on Sundays mornings. Occasionally a local minister preaches at special weekday services. Maintenance and an allowance are provided by the Weather Bureau. Furlough is the same as in base camps.

The first job of the unit when it opened last September was to recondition the building. Project work started in November with less than a dozen men. More men continued to arrive until the present enrollment was reached. Project work was divided into two main phases: (1) preparing the data, and (2) plotting

## Brethren Service News...

In preparation for a possible shipment of heifers to Spain this fall, the heifer project committee is making a careful study to see how many heifers would be ready for shipment by then. Churches should be careful to see that all their heifers are registered with the committee. If records on your heifers have not been sent in, you should send immediately for the proper forms. Write to the Heifer Project Committee, % Brethren Service Office, Napanee, Indiana.

New relief efforts in Shansi province, China, are being opened by the Church Committee for China Relief, the organization which represents Brethren relief efforts in China. Shansi province is the area in which Brethren missions in China were formerly located and is now occupied by the Japanese army. At the request of the provincial government, the relief committee has allocated funds to this area to be administered by local co-operative organizations. Co-operation is growing in China.

maps. The former ("coding") consisted mainly of copying temperature, pressure, clouds and wind data from weather books, and then checking for errors in copying. This data was then plotted on large-scale maps in black ink and given a final review. The work was of particular interest to the few men who had been especially trained in meteorology. One was a Brethren man who used to be a Weather Bureau junior observer before C.P.S. All the men learned a great deal about the important subject of weather.

Specialized training in relief work will be offered to men assigned to the new C.P.S. project at the University of Minnesota at Minneapolis. The project is to be a "guinea pig" project in which the C.P.S. men will undergo a period of controlled starvation and rehabilitation in order to discover what kinds of food are most useful in relief work. About forty-five men will be used and the relief training program will be carried on in hours not taken up by the laboratory requirements. The project will open about November 15.

C.P.S. No. 16, Kane, Pa., will be closed about October 15 and men there will be transferred to other camps and to special projects. The camp is being closed because the government wishes to use the property for other purposes. With Camp Magnolia closing about Sept. 30, the Brethren Service Committee will be operating only five base C.P.S. camps. Several quotas in the two dozen special projects operated by the B.S.C. are being increased.

The two main buildings which comprise Mt. Weather are quite imposing for a C.P.S. camp. There is the three-story brick dormitory with pillared front porch, and a stone laboratory of equal size where the project rooms, offices and recreation rooms are located. Dining room, kitchen and library are on the first floor of the dormitory. These buildings were erected about thirty-five years ago to make Mt. Weather a weather research station when kites were used for upper air observations. With the advent of more adequate upper air methods, the station was closed and remained nearly unoccupied until the establishment of C.P.S. unit No. 114.

Although not many Brethren are in the unit, their home states are fairly representative of the areas where most Brethren churches are located: West Virginia, Illinois, Kansas, and California. The non-Brethren fellows have learned more about the Brethren through the hospitality of the Washington City Church of the Brethren.

The new fiscal year begins a new project dealing with data from pilot balloon observations of weather above the ground. More interesting study and experiences are ahead for the C.P.S. weathermen.

Mt. Weather dormitory. Notice the weather instruments on top





# The Every-Member Canvass

The word *enlistment* may be preferable to the word *canvass*. The basic idea is that the church makes a canvass for her members and enlists them in the financial support of her program. The terms *commitment* or *vow* or *statement of purpose* may be preferable to the word *pledge*. The canvass rightly conceived is a problem of relationships—the human with the divine. The church as the agent of God on earth has a program. This program is seldom adequately understood and supported as it should be.

The hesitancy in some churches to make a financial enlistment seems to us unwarranted. Jesus was very definite in his "Go ye . . .," "This do . . .," "Follow me," and "Inasmuch as ye have done. . . ." He recruited his disciples. He gave them instructions. He sent them forth.

The real issue for the church is that *all* her members understand the nature of the Christian life, the breadth and purpose of the church program, the adopted methods of the church in receiving gifts, and that every member be led to make a commitment. This

commitment may well be expressed in the form of a pledge, but the most important thing is that it be made in the heart of the Christian

God does bless people because of sincere giving.

When a man makes a commitment . . .

ing. It is a part of the process of redemption. A congregation is interested that all members give, even though the program might be supported by the exceptional giving of only part of the members. Therefore, a finance board should never be content to raise only enough money, but is concerned that all members participate. Normally we think of the blessing the money accomplishes where it is used. The achievement of money contributed to the church is twofold, blessing to the giver, and to the work done.

Have you read *Be an Administrator for God*, in the September 30 Gospel Messenger, page 7?

## Types of Canvass

*The Complete Visitation Type.* This involves enough canvassers to divide the membership into lists of ten to twelve homes each, so that personal visits may be made to every home by the teams of canvassers. The visitors should be more interested in people than their purses. The main business of the canvass is to increase the spiritual interest and to secure the financial response which a spiritual interest makes possible.

*The Worship Type.* This plan provides that the members come to church on a Sunday designated for the purpose; that a suitable worship service be arranged; that at the proper time the members be given a quiet time to sign their pledge cards in an atmosphere of reverence and worship; that they then either offer their pledges on the collection plates, or march forward as families, or in other groups, and deposit their subscriptions in a suitable receptacle provided for that purpose. The team canvassers would visit all members not present on such an occasion.

Either of these types will work if there is careful preparation and a determination to make a complete canvass. One or the other of these types is adaptable to any church, large or small, rural or city.

## The Canvass

This is the canvass in preparation for the new fiscal year of the church. The minister, church board, and finance committee come to the place where they either have to let the matter drift for another year or make a definite decision to promote an every-member canvass.

*Careful preparation is necessary.* Whichever type of canvass is agreed upon, not less than six to eight weeks of careful preparation is necessary. The budget should be made out wisely and accurately. The whole program of the church should be kept before the entire congregation. Stewardship sermons should be preached. The canvassers and the other committees should be carefully chosen. Full information about the program and plans should be put before the entire membership on Sunday, in midweek services and through the mail.

*The canvassers need to prepare for their work.* Canvassers are not beggars. They go to present the greatest need on earth. A meeting, preferably a supper meeting, at which the canvassers receive full instruction about the budget of the church, the nature of the visits they are to make, and spiritual inspiration, should be held. The successful canvasser will be optimistic, courteous, diplomatic, and faithful in completing his work.

*The worship type of canvass takes as much careful preparation as any*

## With the Minister . . .

H. L. Hartsough

### A Lifetime of Service

On Oct. 1 the Fairview church of Southern Iowa will dedicate a new house of worship to replace the seventy-eight-year-old structure destroyed by fire on January 7 of this year.

To raise funds to assist in rebuilding, members of the congregation have farmed fifty acres of corn and threshed timothy seed from sixty acres on shares. Four carpenters have been employed but much of the work has been done by members, mostly farmers. Four tractors were used digging the basement. The new property will cost around \$12,000 and the congregation plans to carry no indebtedness on the building.

Orlando Ogden, aged eighty-one years, has been pastor of the church for fifty-one years, serving without pay. He's been able to serve without pay by farming 260 acres of land until eight years ago when he retired to a little parsonage in Udell owned by the congregation.

Eleven young men have been called to the ministry from this church of less than one hundred members. One of the eleven is now preparing for foreign mission service. Two of the sons of Bro. Ogden have been called by this church to the ministry. His youngest son is serving in the ministry and his oldest son has purchased the home farm in the Fairview community. The Ogdens had a family of eight sons and six daughters.

Because of changed conditions this church finds it necessary to change from the free to the supported ministry. What an opportunity for a happy, useful ministry to be built on the foundation already laid! This church is opening a new chapter in her history. What will the record be? Challenging undeveloped areas await the minister who is worthy to enter this field. Perhaps he, too, will give a lifetime of service to this church.



other. The canvassers should have their lists at least two weeks in advance. They can make friendly calls to homes where such would be of special value, talk of the work of the church and invite their list of members to be present on the appointed day. This helps to insure a large attendance. The canvassers then check off from their lists all who handed in their pledge cards at the worship service.

*Accurate lists of members are an absolute necessity.* Yet many a canvass falls down here. The clerk, office secretary, minister or treasurer has or ought to have the membership record. These names should be divided either into zones, wards or districts so that the homes may be easily reached.

*Young people may participate in the canvass.* Youth canvassers may help make the regular canvass, taking where possible the names of young people. The more comprehensive youth budget plan is now being used with increasing success in some congregations. This plan means the assignment of a certain part of the total budget as a youth budget. The youth budget or sec-

tion is to be carefully studied in the light of the number of young people in the church and Sunday school.

A committee of these young people, wisely selected, sits with the minister and the budget committee and agrees upon the share of the total budget which the young people will raise in regular weekly subscriptions.

Youth have leadership and money. They spend money. They can secure money, and do, for the things in which they are interested. They can be incorporated into the regular weekly giving program of the church if the adult leadership of the church is wise enough to include them in its financial plans.

*The budget touches life at every point.* It is not merely a list of bills. It is the total outreach of the church in its human aspects to make vital its message for the whole year. It is preaching and teaching the gospel. It is for the care and cleanliness and comfort of the house of God. It is for the ministry of music, and literature, and education of the membership. It is for the healing of the sick, care for the neglected and forlorn, and comfort of the broken-

hearted. A church budget is a great human document.

But let it be remembered that a budget in itself raises no money. It is a list of figures representing possibilities and opportunities. Plans raise no money. If people are educated and inspired they will give, and give liberally. The budget is not intended as an inhibition on the people. It is not a shield for the people. It presents an opportunity to the people. It should be so made and presented that it will inspire and challenge them. It should give them enlarging opportunities for achievement in the realm of Christian stewardship. An oversubscription or excess in pledges is an increased opportunity for the conscientious minister and church.

*The follow-up is necessary.* Some fail to pledge; some do not attend; some are negligent and lukewarm; others are habitual noncontributors. All these necessitate the canvassers making a careful follow-up and canvass of the complete unpledged list of members. One week (and in many cases two weeks) is needed. But the every-member canvass cannot have every written into its record, until this hard, sometimes discouraging, follow-up has been done.

The spiritual life can be enlarged through a proper every-member canvass. God gave, Christ gave, and to be like them, men must give. Men grow through giving; selfishness is put down; grace abounds; triumphant spiritual life radiates and conquers; Christ is honored and greatly glorified.

### The Treasurer's Monthly Report

In one church which has a finance committee of five members with the elder, pastor, and treasurer serving ex-officio, the treasurer issues a report which is shown below.

Such a report can be made on mimeographed forms suitable for posting on the church bulletin board.

A pastor in another church recently remarked to the writer that he hardly knew how the finances stood in the church because the treasurer's report did not reveal the situation clearly. A report like the one on this page is enlightening and inspires confidence.

The church in which this form is used has one treasurer for all church funds. Women's work maintains a separate account but asks the church treasurer to include their funds in his treasury.

### Sample of Local Church Monthly Financial Statement

| Receipts                       |           | First seven months | For Aug. | Total            |            |
|--------------------------------|-----------|--------------------|----------|------------------|------------|
| Weekly envelopes .....         |           | \$2,991.00         | \$431.00 | \$3,422.00       |            |
| Sunday school .....            |           | 212.00             | 30.00    | 242.00           |            |
| Loose offering .....           |           | 140.00             | 36.00    | 176.00           |            |
| Special offering .....         |           | 274.00             |          | 274.00           |            |
| Total Budget Income .....      |           | 3,617.00           | 497.00   | 4,114.00         |            |
| Brethren Service .....         |           | 328.00             | 280.00   | 608.00           |            |
| Women's work .....             |           | 312.00             | 8.00     | 320.00           |            |
| Special fund .....             |           | 621.00             | 35.00    | 656.00           |            |
| Total Outside Budget .....     |           | 1,261.00           | 323.00   | 1,584.00         |            |
| Grand total receipts .....     |           | 4,878.00           | 820.00   | 5,698.00         |            |
| Expenditures                   |           | Year's Budget      | Month    | Expended to Date | Unspent    |
| Interest, taxes, insurance ... | \$ 200.00 | \$181.00           |          | \$ 213.00        | \$ 13.00*  |
| Brethren Home .....            | 141.00    |                    |          | 71.00            | 70.00      |
| Fuel .....                     | 275.00    | 26.00              |          | 248.00           | 27.00      |
| Ministerial fund .....         | 2,200.00  | 183.00             |          | 1,466.00         | 734.00     |
| Custodian .....                | 360.00    | 30.00              |          | 240.00           | 120.00     |
| Gospel Messenger .....         | 125.00    |                    |          | 123.00           | 2.00       |
| Conference delegates .....     | 100.00    |                    |          | 29.00            | 71.00      |
| Light, gas, water, telephone.. | 150.00    | 15.00              |          | 103.00           | 47.00      |
| Music .....                    | 35.00     | 7.00               |          | 35.00            |            |
| Repairs .....                  | 150.00    | 3.00               |          | 150.00           |            |
| Printing and postage .....     | 100.00    |                    |          | 130.00           | 30.00*     |
| Miscellaneous .....            | 150.00    | 96.00              |          | 290.00           | 140.00*    |
| Conference Budget .....        | 1,100.00  |                    |          | 353.00           | 747.00     |
| District missions .....        | 470.00    |                    |          | 300.00           | 170.00     |
| Sunday school .....            | 300.00    |                    |          | 171.00           | 129.00     |
| Total Budget Items ...         |           | \$5,856.00         | \$541.00 | \$3,922.00       | \$1,934.00 |
| Brethren Service .....         | 1,000.00  |                    | 280.00   | 608.00           | 392.00     |
| Women's work .....             |           |                    | 32.00    | 127.00           | 193.00     |
| Special fund .....             |           |                    | 50.00    | 570.00           | 86.00      |
| Total Outside Budget ..        |           | \$6,856.00         | \$362.00 | \$1,305.00       | \$2,326.00 |
| Grand Total .....              |           | 6,856.00           | 903.00   | 5,227.00         | 2,326.00   |
|                                |           |                    |          |                  | 471.00     |

Cash  
Balance  
\$192.00

\* Overspent.



**The Church and C.P.S. Dependents**

Sunday, Nov. 5, 1944

*Scripture: Rom. 15:1-3; Gal. 6:2*

Since our men in Civilian Public Service receive no pay or allowance for dependents from the government the church feels a responsibility to them. Present procedure calls for a questionnaire to be filled in by the man as he enters civilian service. This questionnaire shows the number of dependents and the need for assistance. Later the camp director and the local pastor fill in similar questionnaires. Thus the church secures the information needed in planning for assistance to C.P.S. dependents.

The Brethren Service Committee provides twenty-five dollars for the wife and ten dollars per month for each child of the C.P.S. man. Local churches support this work through giving to the general fund, though some may designate their gifts for dependents from their congregations. In this way the load is equalized among the churches.

It would seem then that the local church can do two things to fulfill her responsibility to C.P.S. dependents. First, give to the Brethren Service Committee for this work. In addition, each church needs to be aware of the needs of those in the congregation where the sum provided by the Brethren Service Committee does not cover the real need.

Questions for discussion should center around local church situations and responsibilities.

**Correspondence . . .****District Meeting of Southern Illinois**

The district conference of Southern Illinois was held at the Woodland church near Astoria, Aug. 26-28, 1944. Outside leaders who were present and made valuable contributions to the meetings in various ways were Mrs. Paul Halladay, Mrs. Clarence Heckman, and Brethren J. H. Mathis, and Jesse Ziegler.

At the business session of women's work the following officers were elected: president, Mrs. S. J. Snell; vice-president, Mrs. M. A. Whisler; secretary-treasurer, Mrs. H. V. Stutsman.

On Saturday evening about forty young people met in the basement of the Astoria church. Games were played, led by Brother Leland Nelson, and a sack lunch was enjoyed by all. Camp songs were sung followed by an inspiring talk by Bob Richards of Champaign.

**Central  
Regional Conference**

Manchester College, October 16-19, 1944

**Monday Evening, October 16**

- 7:30 Program of Music—Manchester College  
8:00 Devotions—Roy D. Boaz  
8:15 Address: The Future Calls to You Now—Oliver K. Black

**Tuesday, October 17**

- 8:00 Ministers' Session:  
A Program of Evangelism for a Local Church—Oliver K. Black  
Women's Meeting:  
Devotions  
Talk: The Christian Woman in Her Community—Mrs. Desmond Bittinger  
Discussion  
9:30 Chapel. Prayer—Harper S. Will  
10:20 A Preaching Program for Today—R. H. Miller  
11:00 Building the Church Community—Glenn McFadden  
11:40 Closing

**NOON**

- 1:30 How to Be Effective in Evangelistic Visitation—Oliver K. Black  
2:30 Group Conferences:  
Developing Brotherhood Loyalty in the Local Church—Galen T. Lehman  
Conditioning for the Postwar Period—A. W. Cordier  
Helping People to Find a Vital Religious Experience—J. Perry Prather  
Pacifist Living—Dan West  
The Premarriage Conference—Warren D. Bowman  
Children's Workers Meeting:  
The Pastor and Children's Work—Glenn McFadden  
Ministers' Wives:  
Devotions—Mrs. Roy Boaz  
A Lay Woman Tells Us—Mrs. Wilbur Barnhart  
Living on a Small Salary—Mrs. Elizabeth Oberholtzer  
Our Hospitality—Mrs. Clarence Bowman  
Shall Wives Substitute?—Mrs. G. L. Wine  
Lay Women:  
Devotions—Mrs. Harvey Stoner  
Our Women's Work in 1960—Mrs. H. J. Guy  
You Could Do It, Too—Mrs. D. D. Funderburg

- 7:30 Program of Music—Manchester College  
8:00 Devotions—G. L. Wine  
8:15 Address: Perpetuating Our Brethren Heritage—Warren D. Bowman

**Wednesday, October 18**

- 8:00 Ministers' Session:  
The Ministerial Emphasis—H. L. Hartsough  
Women's Meeting:  
Devotions—Mrs. S. J. Snell  
Our Common Responsibility for Children—Ruth Shriver  
9:30 Chapel. A Plea for Aristocracy—C. C. Ellis  
10:20 Preserving Church Records—L. W. Shultz  
10:40 Our Common Heritage and Task—Claud E. Studebaker  
11:00 Missionary Message—Rufus D. Bowman  
11:40 Closing  
**NOON**  
1:30 Securing and Preparing Ministers—Rufus D. Bowman  
2:30 Group Conferences (continued)  
Children's Workers:  
Looking Into the Future in Children's Work—Ruth Shriver  
Ministers' Wives:  
Devotions—Mrs. C. C. Cripe  
A Pastor's Wife and Her Family—Mrs. Walter Heisey  
The Happy Side—Mrs. Lloyd Studebaker  
Lay Women:  
Devotions—Mrs. George Weybright  
Mothers, Cobuilders of Another Home—Mrs. Carl Nobles  
Play—West Manchester Church  
7:30 Program of Music—Manchester College  
8:00 Devotions—Glen Weimer  
8:15 Address: What Would Jesus Do?—C. C. Ellis

**Thursday, October 19**

- 8:00 Ministers' Session:  
Making Good in the Ministry—Dr. Oscar Blackwelder  
Session for Lay Men and Women:  
Adult Work in the Church of the Brethren—Raymond Peters  
Laymen and the Church Program  
Meeting of Children's Workers  
9:30 Chapel. Can the Church Win?—Dr. Blackwelder  
10:20 Brethren Service—A. W. Cordier  
11:00 Seen Through a Boy's Eyes—C. C. Ellis  
11:40 Closing  
**NOON**  
1:30 Trying to Preach in a World Like This—Dr. Blackwelder  
Closing of the Conference—President V. F. Schwalm  
—George W. Phillips, secretary, Elkhart, Ind.

The Saturday evening general session was given over largely to peace and relief with Brethren J. F. Mathis and H. V. Stutsman speaking. At this meeting a very interesting letter was read that had been written by Bro. E. F. Caslow about the Home at Girard.

Elder D. J. Blickenstaff conducted a brief but inspirational worship service Sunday morning. This was the fiftieth consecutive conference that Bro. Blickenstaff has attended in our district.

Following the Sunday-school hour Mrs. Clarence Heckman, returned missionary to Africa, gave a stirring message on Africa, Then and Now.

Bro. Leland Nelson spoke at the

young people's meeting on Sunday afternoon. In the educational meeting, Bro. J. H. Mathis of Manchester College brought greetings from that institution and led us in our devotions. Bro. Jesse Ziegler of Bethany Biblical Seminary gave us a much needed and appreciated sermon on What Do You Worship?

On Sunday evening Mrs. Paul Halladay showed some educational pictures and gave a very appropriate temperance address. Then Bro. R. C. Wenger delivered an excellent moderator's address.

Bro. W. T. Heckman prepared our hearts and minds for our business session Monday morning with his devotional thoughts.

During the meetings, Bro. W.



## Readers Write...

This column endeavors to allow freedom of individual expression. Opinions expressed here are not necessarily in accord with those held by the editors.—Ed.

It is kind of you to invite me to express my grievance. I doubt that the remedy is in your power. It is a trend, to which all the supervising boards seem committed and mutually determined to perpetuate.

For a long time I have felt that the Messenger is too little calculated to make Christians of its readers, or to make Brethren readers stronger for the Brethren church. To me it seems just another religious journal, of which there are very many.

Its pages contain too much about heifers, with not enough interest displayed in the spiritual state of the young people of the church—and this notwithstanding the extensive program which includes almost everything under the sun for young people except the spiritual. I am not objecting to the heifer project, though like other operations of material helpfulness it ought to be secondary and contributory to some greater spiritual program. But deplorable is the comparative neglect of the far more important need of our young people here at home, who are to be the church of the coming generation. As I know large groups of them, very many are without knowledge or understanding or interest in the doctrine upon which the church is established.

Too much space is devoted to discussion of the world political situation, social betterment, racial conditions, and economic problems which are long years ahead of any ability on the part of the mass of our young people to improve. Never, unless they become spiritually strong, and learn to have faith in God instead of methods. On the other hand little appears in the Messenger for the promotion of the humble teachings of the Church of the Brethren.

Too much interest, evident and expressed, is shown in the Federal Council of Churches, with too many

friendly references to its leaders and propagators, which inevitably give tacit sanction to the unscriptural and always ultraliberal statements which they utter. It is known that many readers disapprove of all this, yet we are apparently expected to take it and learn to like it.

There is too much bibliography, and not enough Bible. The Bible is the foundation of all our faith, but the prevailing ignorance of its teachings from firsthand study becomes apparent in almost any adult class when a passage is called for and a painful search is instituted to locate it. Many articles appear in the Messenger generalizing on all phases of religious and moral and economic speculation, and humanistic philosophy, but few definite suggestions for improvement in a growth in grace.—W. G. Nyce, Pottstown, Pa.

\* \* \* \*

Good for the Messenger. Your daring to step out boldly in the fray of today is so encouraging.

Authors or contributors to so many of our papers do not seem to have apprehended.

The editorial, Laborer, in today's issue of the Messenger is pertinent. We, as individuals, are responsible for the much needed better living and working conditions among our fellow men.

We may be church members but only as we are above class ideas, race prejudice and selfish living can we count ourselves to have apprehended. "Him that knoweth to do good, and doeth it not"—too bad for him.

The thought in Who Is to Blame? is a courageous contribution. Now is the time to strike hard at racial intolerance.

I am afraid I am enthusiastic. But I am persuaded the small church paper is the medium through which good is to be accomplished.—Flo Ramage Harter, Riverside, Calif.

The invitation to hold the next district meeting at the Oakley church was accepted.

All members and friends of the Woodland congregation deserve special mention for the way they entertained the conference even though the weather was rainy.—Dow A. Ridgely, Palestine, Ill.

### Resolution on the Christian's Responsibility in the Election

The absence from the country this year of a considerable portion of the electorate has tended to focus attention on the soldier vote. Important as that is, it should not be allowed to obscure the fact that failure to exercise the franchise is a

persistent evil in American life and a serious drag on the democratic process. Since 1924 increasing numbers of voters have participated in presidential elections but a recent careful study indicates that in 1940 fewer than two thirds of the qualified voters cast their ballots. This is not an impressive showing in a nation which regards itself as the foremost democracy in the world.

We urge upon all members of our churches of voting age the primary duty of Christian citizenship—to vote intelligently, conscientiously, in the interest of the nation as a whole, and in the light of its responsibility to the world.—Adopted by Federal Council of Churches, Sept. 15, 1944.

### Ozark—Our Church in Hiawatha Land

Our only church in the upper peninsula is twenty-five miles northwest of St. Ignace on the straits. The early Brethren settlers, who became the charter members of the church, were from the Johnson City and Jonesboro communities of Tennessee. Elder J. E. Wells, formerly of Middle Indiana, was the first minister. It was through his enthusiasm and inspiration that religious services were begun and later that the church was organized. A gifted teacher and superintendent of schools here, he continued his sacrificial labors in the church until a few years ago when he became superintendent of schools at Grand Marais. Elder John L. Van Meter and Paul Lovegrove ably minister to the community at present.

The first services were held in the schoolhouse. Here the first love feast was held in 1927 and for several successive years until the dedication of the present chapel in 1932. It has been the writer's privilege to minister to this community each vacation time through these years. A week's meetings and love feast have just been concluded.

The children of the community are conveyed by modern busses to the centralized school at Trout Lake, where two years of advanced work are given. The final high school years may be taken in St. Ignace or Sault Ste. Marie.

The climate here is exceptionally fine during most of the year, being influenced by the nearness of both lakes. The soil is unusually fertile. The original timber was hardwood and has been replaced by second-growth rock maple.

There is a place here for Brethren whose first objective is to help build a Christian community and who can do a little pioneering in a land unsurpassed for natural beauty. The Church of the Brethren is the only church. Those who come, as well as those already here,

Harlan Smith conducted five worship services of real value.

At the business session of the conference Elder L. M. Baldwin was elected reading clerk. Re-election of Bro. J. W. Metzger as member of the men's work committee was approved. The camp directors gave very encouraging reports.

The conference recommended to the churches of the district that we make an effort to raise our share of the \$100,000 supplemental benefit ministers' pension fund.

Elders Leland Nelson and W. Harlan Smith were elected delegates to Standing Committee of 1945; Ausby W. Swinger was elected alternate.



have the services of both FSA and FCA agencies for the rehabilitation of rural life.—I. G. Blocher, Greenville, Ohio.

### District Conference of North Dakota and Eastern Montana

Our conference was held this year at Minot, N. Dak., in the Congregational church, as it was larger than our Minot church and there were several classrooms where special board meetings could be held. The conference started on Thursday afternoon, June 29, with the sister's aid meeting. The various aid directors were all present and the meeting was very well attended. In the evening the Minot church presented a musical program conducted by Bro. A. Crites of California. This was followed by a special address by Bro. Ernest Walker, student pastor from Bethany Seminary. He is serving the Minot church this summer.

On Friday forenoon our Christian education program was held with Bro. John Sheets of Minot as chairman and Sister Vernona Maust of Cando, N. Dak., as secretary. The following topics were discussed: Children's Work, in charge of our district director, Mrs. Ralph Petry of Surrey; Youth Faces the Problems of Our Nation, by Bro. Paul Bowman of Cando; Why Delinquency and Crime? by Bro. Ralph Petry of Surrey; Education for Democracy, by Bro. James Elrod, regional executive secretary. These subjects were followed by outlined questions for discussion with Bro. Earl Frantz of McPherson College of Kansas, as the leader.

On Friday afternoon the business session was held. Bro. Mark Emswiler of Poplar, Mont., was chosen moderator; Bro. John Sheets of Minot, N. Dak., writing clerk; and Bro. Paul Bowman of Cando, N. Dak., reading clerk.

Among the items of business taken up was the matter of men's work, which thus far has not been organized in this district. The conference authorized the organization of men's work and a co-ordinator, Bro. John Kauffman of Surrey, N. Dak., was appointed to get the men of the district together for organization.

Our moderator, Bro. Mark Emswiler, was chosen to represent the district at the 1945 Annual Meeting. We also accepted the invitation of the Pleasant Valley church of York, N. Dak., to meet with them next year in district conference.

On Friday evening Bro. Earl Frantz gave a challenging missionary address. On Saturday morning, July 1, our ministerial program was held. Some of the topics for discussion were: Fellowship Through Service by Bro. Earl Frantz; The

Student Pastor Looks at the Summer Ahead, by Bro. Wilburn Lewallyn. The Lord's Acre Plan was discussed generally. Are We Back of Brethren Service? was treated by Bro. James Elrod, who also showed a number of slides on Brethren Service as it is being carried on in different lands. He explained its purpose and showed the importance of Brethren Service in the future in establishing a brotherhood of man in all nations.

The Saturday afternoon session and Sunday sessions were in charge of the B.Y.P.D. Their theme was Youth and Peace. The main address on Sunday was World-wide Brotherhood Through Christ.

Our conference this year was well attended and we are glad for the interest and willingness of everyone as they helped to make this another successful conference year.—John Sheets, Writing Clerk, Minot, N. Dak.

### Women's Work of Western Region

It is not possible to report all that was accomplished by women's work this past year.

It is, however, interesting to note the various kinds of service rendered. Many garments new and used have been prepared and sent to our relief center at New Windsor. I do not have a record of the total number of pounds sent but about 1,500 pounds were sent to the college and later forwarded. One aid society alone contributed 113 new garments valued at \$476 as well as many used garments. One woman, who is isolated from our church group, has made 100 Greek garments. Much sewing was done for C.P.S. camps, individual boys, hospitals, Red Cross, and now Greek relief.

Food was canned for orphanages and McPherson College.

Many boxes of cookies were sent to boys in camps. Soap was made for relief. Layettes were contributed to Japanese relocation centers, which helps to build goodwill.

We contributed \$100 for a scholarship to Bethany Seminary, \$100 to send a regional executive to Annual Conference, and \$100 toward buying beds for McPherson College girls' dormitories. Above these amounts it was recommended at regional conference that the women of each local church consider adding the project of purchasing beds and mattresses for the college. This fund is growing, and when the time comes that beds can be purchased the money will be on hand.

Brethren old people's homes were remembered with food and money.

Women's groups are urged to have planned mission study programs, and to spend half an hour daily as a time of Bible study, meditation, and prayer for world peace.—Mrs. Burton Metzler, McPherson, Kansas.

### A Sketch of My Change

On July 11 I was married to Elder Ira P. Eby by Bro. Ora Zirkle. The ceremony was performed at his home with a few witnesses present. On the third of August we left for Westover, Md.

It was a great sacrifice to leave my church home and the members with whom I have enjoyed such sweet fellowship. But I am now with the brethren and sisters in the Green Hill church, Maryland. They seem so sociable, and here we hope to be of some use in the Master's vineyard. The country is beautiful, with woods all around us. We have three ministers with us. The church is nearly three miles from us. Brother Eby preached for us recently. We have a Sunday school enrollment of eighty-two. We live six miles from the city of Pocomoke. Quite a number of colored folks reside there. We live between the Chesapeake Bay and the ocean.—Florida G. Eby, Westover, Md.

### George W. Krafft

Bro. George Washington Krafft, son of the late Hack and Elizabeth Krafft, was born July 30, 1874, at Manchester, Pa., and died at his home in Harrisburg, Pa., on April



9, 1944. Bro. Krafft was a faithful member of the York church for forty-two years.

He married Emma Brown in 1898. Their marriage was a happy one for forty-six years. Sister Krafft is his only survivor.

Brother and Sister Krafft lived in Shamokin when the Shamokin church was built. He and Bro. Levi K. Ziegler were the building committee. He was one of the active supporters at that place. He did much good for the cause there. This congregation is now a self-supporting church and we hope it will ever be a good and strong church winning many souls for Christ. In 1938 Brother and Sister Krafft were father and mother to the children at the children's home at Carlisle, Pa., for five months, until Brother Krafft's health did not permit him to remain any longer.

He was laid to rest in the Green-



mount cemetery. Services were by Brethren Herman Heisey of the Harrisburg church and Joseph Baugher of the York church.—Mrs. Joseph Caplinger, York, Pa.

## Matrimonial . . .

**Cawley-Book.**—Leland Cawley of Arrowwood, Alberta, Canada, and Mildred Book of Plenty, Saskatchewan, Canada, July 10, 1944, by Rev. Jarvis.—E. C. Cawley, Arrowwood, Alberta, Canada.

**Clague-Scrogum.**—W. Donald Clague of Bridgewater, Va., and Betty Louise Scrogum of Accident, Md., in the Bear Creek church June 17, 1944, by the undersigned.—Arthur Scrogum, Cumberland, Md.

**Diediker-Garst.**—John Diediker and Opal Garst, Sept. 17 at 4955 W. Ohio St., Chicago.—Harper S. Will, Chicago, Ill.

**Gehman-Seese.**—Adam Gehman and Lois Seese in the Ephrata church, Pa., July 16, 1944, by the undersigned.—C. C. Sollenberger, Ephrata, Pa.

**Guy-Otto.**—Pfc. Harold P. Guy of Washington, Iowa, and Sara Katherine Otto of Carlisle, Pa., at the home of the bride, Sept. 16, 1944, by the undersigned.—H. M. Snively, Carlisle, Pa.

**High-Brown.**—Leland High and Helen Brown, both of New Plymouth, Idaho, in the Fruitland church, Sept. 11, 1944, by the undersigned.—Albert Hollinger, Fruitland, Idaho.

**Judd-Shafer.**—Raymond R. Judd and Pearl Mae Shafer, in the Black River church, Spencer, Ohio, Aug. 18, 1944, by the undersigned.—C. C. Louder, Spencer, Ohio.

**Kidwell-Bales.**—Galen B. Kidwell of Waterloo, Iowa, and Virginia Margaret Bales of Ottawa, Kansas, at the home of the bride, Sept. 17, 1944, by the undersigned.—H. B. DeVilbiss, Ottawa, Kansas.

**Lewis-Gordon.**—Curtis James Lewis and Edith Catherine Gordon, both of Cumberland, Md., in the Cumberland church, July 12, 1944, by the undersigned.—Arthur Scrogum, Cumberland, Md.

**Nicholson-Mason.**—Ralph L. Nicholson of St. Louis, Mo., and Flory F. Mason of Hardin, Mo., at the home of the bride, by the undersigned.—Oscar Diehl, Stet, Mo.

**Pence-Whitmer.**—Virgil Pence of Port Republic, Va., and Geneva Whitmer of Dayton, Va., July 16, 1944, by the undersigned.—Jacob F. Replogle, Dayton, Va.

**Schofield-Green.**—Robert Schofield and Margaret Green, both of Stet, Mo., in the Bethany church, by the undersigned.—Oscar Diehl, Stet, Mo.

**Shipley-Hollada.**—Raymond Howard Shipley and Miriam Pearl Hollada, both of Cumberland, Md., at the parsonage, Aug. 20, 1944, by the undersigned.—Arthur Scrogum, Cumberland, Md.

**Sipe-Burger.**—Robert C. Sipe of Dover, Pa., and Betty May Burger of Weigles-town, Pa., by the undersigned, at the home of the groom, Aug. 21, 1944.—J. Monroe Danner, East Berlin, Pa.

**Stoltzfus-Keyser.**—Willis N. Stoltzfus of Phoenixville, Pa., and Betty Keyser of Oaks, Pa., in the Drew Field Chapel, Tampa, Fla., June 13, 1944, by Chaplain Martin L. Shanner.—David K. Hanawalt, Oaks, Pa.

**Watts-Sommer.**—Jerome Hosmer Watts and Jean Elizabeth Sommer, in the Washington City church, July 16, 1944.—Warren D. Bowman, Washington, D. C.

## Fallen Asleep . . .

**Cravenor.** Oliver D., died Sept. 1, 1944. Funeral services were conducted in the Meek funeral home in Windber, Pa., by the pastor, Rev. G. E. Yoder. Interment was in the Berkey cemetery.—Mrs. Howard Weaver, Scalp Level, Pa.

**Crowl.** Effie May, was born in Allen County, Ohio, Feb. 8, 1888, and died Aug. 4, 1944. She was married to Alva Crowl in 1908, and to this union were born eight children. She is survived by her hus-

band, three sons, and two daughters. She united with the Church of the Brethren at New Salem twenty-two years ago and has been a faithful member. Funeral services were conducted by the undersigned, assisted by Bro. Emerald Jones. Interment was in the New Salem cemetery.—Howard Kreider, Milford, Ind.

**Fike.** Mrs. Fannie, daughter of Jacob and Sarah Steele, was born Nov. 17, 1866, and died July 14, 1944. In 1889 she was married to Bro. Jacob Fike, who preceded her in death. Surviving are three children, eight grandchildren and two great-grandchildren. Funeral services were conducted at the Middlebury church by Brethren T. E. George and Harold Miller. Burial was in the Forest Grove cemetery.—Clarence J. Fike, Middlebury, Ind.

**Galer.** David C., was born in Union County, Pa., Feb. 15, 1857, and died Aug. 3, 1944. In 1879 he was united in marriage to Mary C. McPherson, who preceded him in death eleven years ago. Surviving are seven children, twelve grandchildren, eight great-grandchildren, and two great-great-grandchildren. Mr. Galer and his wife united with the church on May 13, 1928. For a number of years he was the oldest member of the Buffalo congregation. Funeral services were held at the Buffalo church, conducted by Elders Mervyn Mensch and Greene Shively. Interment was in the church cemetery.—Mrs. Mervyn W. Mensch, Mifflinsburg, Pa.

**Gnegy.** Joel and Jennie. Joel Gnegy, son of Samuel and Elizabeth Gnegy, was born Nov. 26, 1854, and died March 22, 1944. Jennie Mowery Gnegy, wife of Joel Gnegy, was born April 13, 1859, and died Aug. 5, 1944. They were married Sept. 17, 1879. They are survived by five children, a number of grandchildren and great-grandchildren. They were members of the Church of the Brethren for forty-seven years. Funeral services for each were conducted from the Red House Lutheran church, with Brethren D. B. Spaid and A. K. Jones officiating. Interment was in the church cemetery.—Zelda M. Snyder, Oakland, Md., Sept. 11.

**Hoffman.** Lewis, was born Dec. 8, 1880, and died July 16, 1944. He is survived by six children, six brothers and sisters. Funeral services were conducted in the Scalp Level church by the pastor, Rev. G. E. Yoder.—Mrs. Howard Weaver, Scalp Level, Pa.

**Kagarise.** Jane Reed, daughter of David and Mary Ann Livingstone Reed, was born Aug. 16, 1864, at Saxton and passed away at her home in New Enterprise, May 15, 1944, after an illness of nine years. She was united in marriage to Harry F. Kagarise on Nov. 3, 1895. She was the last of her family, being survived only by her husband and several nieces and nephews. She was a long-time member of the Church of the Brethren. The funeral services were conducted by Brethren W. N. Stauffer and F. R. King. Interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

**Krape.** John A., son of the late John C. and Mary Krape, was born Aug. 18, 1876, and died April 7, 1944. On Nov. 27, 1913, he was united in marriage to Eliza Alverta Sheets. Early in life he united with the Church of the Brethren and for many years served faithfully in the deacon's office. He is survived by his wife and one son. Funeral services were conducted from the Mac G. Anstine funeral home, by Elder J. Monroe Danner, assisted by Brethren George Hull and Bruce Anderson. Burial was in Greenmount cemetery, York, Pa.—J. Monroe Danner, East Berlin, Pa.

**Sandridge.** Elmer W., was born Feb. 15, 1884, and died May 1, 1944. He was united in marriage to Angie Phillips in 1906. To this union were born two sons. Surviving are his wife, two sons, five grandchildren, one brother and one sister. Funeral services were held in the Mill Creek church, of which he had been a member since early manhood. Services were conducted by Brethren C. E. Long and Homer J. Miller. Burial was in the near-by cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

**Snoberger.** John B., son of John and Mary Benner Snoberger, was born Oct. 12, 1870, and passed away at his home in New Enterprise, Pa., May 9, 1944. He was twice married. On Nov. 8, 1891, he married Amanda Snyder and to this union one child was born, who died in infancy. The mother died later, after which he married Margaret Replogle in 1920. She survives with one brother and one sister. He was the youngest of twelve children. Bro. Snoberger was a long-time member of the Church of the Brethren. He served for fifty years on the official board. He was a Sunday-school teacher for twenty-five years. For two years he was steward at the Morrison Cove Home for the Aged in Martinsburg. He greatly enjoyed leading and singing in the church choirs and served as chorister of the New Enterprise church for forty years. His funeral services were conducted by his pastor, Bro. W. N. Stauffer, assisted by Brethren D. P. Hoover and F. R. King. Interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

**Storer.** Florence Elvareta, daughter of William and Serena Gustin, was born near North Liberty, Ohio, Jan. 5, 1870, and died Sept. 9, 1944. She had lost her eyesight in recent years. She was united in marriage to Christopher P. Storer on Dec. 25, 1889. To this union were born two sons and six daughters, all of whom with her husband survive her. She united with the Church of the Brethren in early life. Funeral services were conducted by the undersigned in the Trefitz funeral home, Peebles, Ohio. Interment was in the Louisville cemetery.—Van B. Wright, Fort Wayne, Ind.

**Strickler.** David H., the son of Ulrich and Sarah Strickler, was born July 21, 1863, and died at the home of his daughter, June 11, 1944. His wife preceded him in death. He is survived by two daughters and one granddaughter. For many years he taught in the public schools and was also a progressive farmer. Bro. Strickler was a long-time member of the Church of the Brethren and served as Sunday-school superintendent for many years and as church treasurer for several years. He was much interested in missions and gave liberally to the church he loved. Funeral services, conducted by Bro. Mervyn W. Mensch, were held at a funeral home in Mifflinsburg, Pa. Interment was made in the Pleasant View cemetery.—Mrs. Mervyn W. Mensch, Mifflinsburg, Pa.

**Swartz.**—1st Lt. William Henry, son of Mr. and Mrs. Curtis Swartz, was born in York, Pa., July 24, 1918, and was killed in action in France Aug. 6, 1944. He became a member of the First church in York when he was fourteen years old. He is survived by his wife, Ruth Ferree Swartz, to whom he was married July 31, 1943, two sisters and his father. A memorial service is to be held at First church, Oct. 8, 1944, by his pastor, the undersigned.—Edward K. Ziegler, York, Pa.

**Werner.** Mrs. Lucy, aged seventy-two years, widow of Benjamin Werner and well-known resident of McGaheysville, Va., died June 18, 1944, at Catawba sanatorium, where she had been a patient for the past two and a half years. Mrs. Werner was a daughter of the late Michael and Sarah Cline and was born and spent her entire life in Rockingham County. She was a faithful member of the Mill Creek church and a woman of splendid Christian character. She is survived by three sons, one daughter, five brothers, five sisters and six grandchildren. Funeral services were held at the Mill Creek church, by Bro. C. E. Long, assisted by Bro. Joseph Pence. Interment was in a near-by cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

**Whetzel.** William B., was born March 15, 1866, and died March 21, 1944. Mr. and Mrs. Whetzel spent fifty-five years of married life together. To this union were born eight children. He is survived by



his wife, four sons, one brother, three sisters, eleven grandchildren, and six great-grandchildren. The funeral services were conducted by Brethren I. N. H. Beahm and Olden Mitchell. Interment was in the Valley cemetery.—Hazel Bowman Shepherd, Nokesville, Va.

## Church News . . .

### Idaho

**Boise Valley.**—On Sept. 8, after our regular service, we had a basket dinner on the lawn followed by the council meeting and election of officers. Bro. H. J. Shank, presiding elder, took charge of the meeting. He was re-elected for the coming year. The men organized a men's group. Plans were made for several improvements on the church building. The women organized for the coming year. The ladies' aid will resume their meetings on Oct. 5. During business meeting it was announced that a \$500 gift was presented for church improvement as a memorial for a charter member. Four church letters were received on Sept. 8. Evelyn Metzger has left us to attend McPherson College, Kansas. The New Messenger correspondent is Mrs. Truman Northrup.—Mrs. Clara Carlson, Meridian, Idaho, Sept. 10.

### Illinois

**Pleasant Grove.**—We had Bro. Wieand, Bro. Dearing and Bro. Ridgely to preach for us. Two girls were baptized on July 9. Our services are every second and fourth Sundays with Bible study each evening before services.—Beulah Morgan, Mt. Vernon, Ill., Sept. 15.

### Indiana

**Loon Creek.**—The church with Bro. Roy Gilmer of Huntington as pastor is progressing very nicely. The Sunday-school attendance averages 110. During the summer we had a talk by a representative of the Gideons and also missionary and temperance talks, which were all very interesting. Special offerings were taken at each of these meetings. A two weeks' revival conducted by Bro. Ray Zook of Flora, Ind., just closed. Four young boys were baptized. Bro. Zook preached very inspiring sermons. The attendance was good. Freewill offerings were lifted for Bro. Zook. Twenty-four of our boys have entered the service of our country.—Pearl E. Gloslee, Huntington, Ind., Sept. 11.

**Middletown.**—Our church met in council Sept. 3 with Bro. Miller as moderator. We had election of church officers and Bro. Miller was re-elected elder. We have lost two of our members; one boy was called to the service, and Sister Florida Green married Bro. Ira Eby and has gone to Westover, Md., to live. Sister Eby was a great inspiration to our church and Sunday school. We miss her very much. Our church services are well attended for a small church. Bro. Zirkle is preaching very fine sermons.—Mrs. Harold Grady, Middletown, Ind., Sept. 15.

**Muncie.**—Brother and Sister H. Jesse Baker represented our church as delegates to the Annual Conference held at Huntington, Pa. They were also sent to our district conference as delegates. The Conference offering this year was \$426. Sixteen from our Sunday school were in attendance at Camp Mack during the summer. Four members were received by letter. During the two-week vacation of our pastor, we had Bro. Aldrich from Anderson and Bro. Branson, one of our deacons, to preach for us. Our women's work has been quite active making 236 aprons and quilting nine quilts. The ladies have served several chicken dinners, the last one yielding \$94.50. At our council meeting Sept. 7 the Sunday-school and church officers for the coming year were elected. Also at our council meeting Bro. Herman Branson was licensed to the ministry for the coming year.

Brother and Sister Branson were consecrated by the laying on of hands.—Mrs. Cletis R. Bowers, Muncie, Ind., Sept. 14.

**South Bend, Second.**—Several of our Sunday-school classes held rummage sales which netted them a good sum of money for missionary purposes. We were represented at district conference by three delegates, who gave interesting reports. Several were received into the church by baptism and a number by letter. We had forty who attended the various camps this summer. During the absence of our pastor, Bro. Glen Weimer, Bro. Perry Hoover and several other ministers filled the pulpit. At our council meeting Sept. 1, the Sunday-school and church officers were chosen for the new year. The ladies' aid did sewing for Greek relief and have aided in many activities. At a special missionary service recently over \$300 was given for missions and over \$200 for China relief. We continue to remember our young men in the service of our country in a special program for them the last Sunday of each month.—Mrs. Claude Ulery, South Bend, Ind., Sept. 13.

### Iowa

**Fernald.**—Our church council was held Sept. 9, with Elder Earl E. Jarboe presiding. Bro. Claude Dadisman was re-licensed to the ministry. Sunday-school officers were elected. The church and parsonage are being painted. This is sponsored by the men's work. Our church interest and attendance are encouraging.—Mrs. Earl E. Jarboe, Fernald, Iowa, Sept. 13.

### Kansas

**Belleville.**—The church met in business session on Sept. 2. Bro. W. W. Gish and wife were retained as pastors for the coming year. Bro. W. W. McDaniel was chosen as elder. We also elected our Sunday-school officers for the coming year. Sisters Luella Gish and Cora Kyle were chosen as delegates to district meeting. Bro. John Root will conduct a one-week meeting beginning Sept. 17. Our communion services will be the evening of Sept. 25. Our aid sewed garments for Greek relief and quilted this summer. We held a regional youth peace conference at our church on July 30. A number from the other churches of our district were present.—Mrs. Pearl M. Kuhn, Belleville, Kansas, Sept. 9.

**Lone Star.**—Our church held its regular council meeting Sept. 2, when officers for both church and Sunday school were elected for the coming year. Bro. J. M. Ward was re-elected elder for the eighteenth time. Mrs. Blanche Flory is Messenger agent, and Mrs. Bertha Ulrich, Messenger correspondent. All financial reports were encouraging and all obligations taken care of in full. Bro. Elmer Dadisman and Mrs. Cora Flory are delegates to our district meeting, which will be held in the Washington Creek church on Oct. 7-9. Our fall love feast will be held on Oct. 28 at 8 p. m., with a fellowship dinner in the basement on Sunday. We just closed a very successful revival in which our pastor preached four evenings, and Bro. Earl Frantz of McPherson one week. As a result twelve were baptized; among them were a family of five and a man eighty years old, who also gave his possessions to the Lord. Brother and Sister Dadisman and little daughter came to us July 1 and are doing a very splendid work.—Mrs. J. W. Gorbitt, Lawrence, Kansas, Sept. 14.

### Michigan

**Detroit.**—In June the B.Y.P.D. of Michigan held a week-end camp in our church. Forty young people and two outside leaders were present. Reports of past work and plans for the new year were the main features of the annual meeting and luncheon of the women's council on June 1. Miss Waunita Whitehouse, one of our young ladies, gave a violin recital at the church. The children gave a pageant on children's day entitled The Road to Joy. The men of the church were notified that the heifer they bought was sent to Puerto

Rico early in the summer. One of our young men died in France on July 17. Our annual meeting and dinner will be held on Sept. 15. After the business meeting we are having a farewell in honor of our pastor and family. The church regrets very much to have Brother and Sister Hostetler leave. Two hundred sixty have been received into the church by letter and baptism. Bro. J. Perry Frather of Dayton, Ohio, has accepted the call to fill the vacancy.—Mrs. John A. Kirk, Detroit, Mich., Sept. 6.

### Missouri

**Mineral Creek.**—The Christian, Methodist and Brethren churches had a very successful vacation church school. The officers for the coming year were elected at a recent council meeting; the elder is James M. Mohler and the pastor, Glenn I. Rummel. We are looking forward to district meeting here Sept. 29—Oct. 2. Our communion services will be held Oct. 8. The third Sunday of each month we are having dinner at the church and services in the afternoon to save gas and tires. Every fifth Sunday night the churches of the town have a union temperance program, consisting of pictures and discussion. Some of the men of the church have been working at the pastor's farm, building fence, and others have been working in the church basement, making a furnace room. They are also redecorating the entire basement. The ladies have contributed to the church improvement. They have quilted sixteen quilts and three comforters in their weekly meetings.—Mrs. Andrew Holderread, Leeton, Mo., Sept. 11.

**Rockingham.**—Our love feast was held June 11. Our church held a business meeting Aug. 26, with Elder Oscar Early presiding. Bro. Early was retained as elder. Mrs. Hazel Bowman and Sid Hogan were chosen as delegates to district conference, which will be held at Plattsburg, Oct. 20-22. Our Sunday-school officers were elected. We appointed a committee in interest of the heifer project. Our pastor, Bro. Floyd Jarboe, gave us his last sermon on Aug. 27. His services here have been much appreciated. At present we have no pastor but hope to locate one soon. Bro. Coppock, our district secretary, gave us two interesting and instructive sermons in July. During the summer we have redecorated our church building and basement. The ladies' aid have been meeting in the parsonage and are doing very commendable work. They reorganized Sept. 7 with Mrs. J. D. Van Pelt as president. Five of our young people attended Camp Wa-Shun-ga in Kansas. Our church with the neighboring churches, Wakenda and Bethany, held an all-day picnic at Stet high school on Aug. 17. Our young folks in service are missed very much.—Mrs. S. L. Hogan, Norborne, Mo., Sept. 11.

### North Dakota

**Ellison.**—Bro. Russell Hart from Bethany Seminary was our summer pastor. We feel we were very fortunate in being able to have Bro. Hart and his family in our midst during the summer and our hope is that they will be able to return next summer. During the summer we had two fellowship meetings with basket dinner. On July 23 Bro. Paul Bowman of the Cando church was our special speaker for the afternoon service. On Aug. 20 Bro. Ralph Petry and family of Surrey, N. Dak., visited us; he was the special speaker and conducted a baptismal service in the afternoon for ten young people. The attendance was very good at our fellowship meetings. Our summer meetings were all quite well attended on an average. Bro. Hart and family have returned to Chicago where he will continue with his schooling. We wish them every success.—Mrs. C. C. Martz, Calvin, N. Dak., Sept. 14.

### Ohio

**Beaver Creek.**—Our men's chorus sang at the May Hill church on July 30 and on Aug. 27 at the Cedar Grove church. The Home Builders class installed a neon



sign on the church lawn. Our quarterly council meeting was held Sept. 5, with our elder, Bro. Roy Teach, presiding. Our church officers were chosen for the coming year. The Sunday school helped to send twenty-four children to Camp Sugar Grove. The speakers for our homecoming on Sept. 17 will be Brethren Harold Helstern and Paul Kinsel. This will be an all-day meeting with a basket dinner in the church basement. We expect to have Bro. J. O. Winger for our revival meeting Nov. 19-26, which will be preceded by our love feast on Nov. 18. On Sept. 10 the church received one member

through baptism.—Mrs. Truman Coy, Dayton, Ohio, Sept. 11.

## Oklahoma

**Antelope Valley.**—On Sept. 13 we held our council meeting with Rev. K. O. Thrall presiding. Bro. Otto Enfield was elected Sunday-school superintendent and Sister Grace Thrall Messenger agent. On Aug. 27 Sister Thrall was honored with a surprise basket dinner in honor of her birthday. Brother and Sister Paul Schnaithman entertained the Pioneer class. We are pleased with the financial procedure of our church as it shows

Oct. 21, 7:00 pm, Lower Miami.  
Oct. 21, 7:30 pm, Harris Creek.  
Oct. 28, 10:30 am, Prices Creek.  
Nov. 4, 7 pm, Poplar Grove.  
Nov. 4, 7 pm, Happy Corner.  
Nov. 5, 10 am, Wooster.  
Nov. 11, 10 am, Salem.  
Nov. 18, Beaver Creek.  
Dec. 18, Poplar Ridge.

## Oklahoma

Oct. 28, 8 pm, Thomas.

## Pennsylvania

Oct. 14, 6:30 pm, Meadow Branch.  
Oct. 14, 1:30 pm, Conestoga.  
Oct. 14, 15, 1:30 pm, Fredericksburg.  
Oct. 14, 15, 10 am, Schuylkill, Big 'Dam' house.  
Oct. 15, New Fairview.  
Oct. 15, 10:15 am, Codorus.  
Oct. 15, 6 pm, Hanover.  
Oct. 15, 6:30 pm, Maple Spring.  
Oct. 15, 6:30 pm, Somerset.  
Oct. 15, 7 pm, Fairview.  
Oct. 15, 7 pm, Mt. Joy.  
Oct. 15, 7 pm, Roaring Spring.  
Oct. 15, 7:00 pm, Yellow Creek House.  
Oct. 15, 7:30 pm, Buffalo.  
Oct. 15, 7 pm, Newville.  
Oct. 15, 7 pm, Pleasant Hill.  
Oct. 15, 8 pm, Jennersville.  
Oct. 18, 19, 2 pm, White Oak.  
Oct. 21, 22, Heidelberg.  
Oct. 20, Carson Valley.  
Oct. 21, 22, 1:30 pm, Heidelberg.  
Oct. 21, 22, 10 am, Shank house, Back Creek congregation.  
Oct. 21, 1:30 pm, Springville, Mohler house.  
Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.  
Oct. 21, 1:30 pm, Little Swatara, Ziegler house.  
Oct. 21, 22, 10 am, Big Swatara, Hanoverdale house.  
Oct. 21, 22, 10:30 am, Hade house, Falling Spring.  
Oct. 22, Black Rock house, Upper Codorus.  
Oct. 22, 9:30 am, Maiden Creek.  
Oct. 22, 7:00 pm, Ridge, Fogelsanger house.  
Oct. 25, 26, 10 am, Middle Creek house, West Conestoga.  
Oct. 28, 7 pm, Pine Glen.  
Oct. 28, 2:00 pm, Akron.  
Oct. 28, 29, 10:00 am, Hanoverdale.  
Oct. 28, 2 and 6:30 pm, Indian Creek.  
Oct. 28, 29, 10 am, Prices church.  
Oct. 29, Geiger.  
Nov. 5, Brothersvalley.  
Nov. 5, Everett.  
Nov. 5, 10:15 am, Shrewsbury.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 7 pm, Madison Ave., York.  
Nov. 5, 6:30 pm, Springfield.  
Nov. 5, Lower Claar.  
Nov. 5, Ephrata.  
Nov. 11, 2 pm, Myerstown.  
Nov. 12, York, Second.  
Nov. 14, 7 pm, Greencastle.

## Virginia

Oct. 14, Oakvale.  
Oct. 14, Pulaski.  
Oct. 15, 7:30 pm, Linville Creek.  
Oct. 21, 6 pm, Mt. Zion.  
Oct. 22, 7 pm, Mill Creek.  
Oct. 22, 7:30 pm, Unity, Fairview house.  
Oct. 22, 6:00 pm, Poages Mill.  
Nov. 5, 7:00, Beaver Creek.  
Nov. 5, 7:30 pm, Summit.  
Nov. 11, 7:30 pm, Timberville, Mt. Olivet house.

## West Virginia

Oct. 21, Old Furnace.

a fine increase in giving at home and also from our young men in the service.—Mrs. Lawrence Cook, Garber, Okla., Sept. 18.

## Oregon

**Grants Pass.**—The church met in council on Aug. 27. In the absence of the elder, Bro. R. C. Flory was in charge of the meeting. Bro. Chas. D. Fager was elected elder for the coming year. Sunday-school officers were also elected. A special rally day service is being planned for Oct. 1. The love feast will be held at 7:30 p. m. the same day. A number from Grants Pass attended the dedication of the new church at Medford, Oregon, on Sept. 3. Our pastor was granted a three-week leave to return to his home in Canada to help harvest his crops. Our church is co-operating with the other churches of Grants Pass in hiring an instructor to teach Bible in the grade schools of our city. Twenty-three letters of membership have been granted since our last report.—Mrs. Jennie E. Drake, Grants Pass, Oregon, Sept. 9.

## Pennsylvania

**Conewago.**—We met in council at the Bachmanville house on Aug. 31; Elder H. A. Merkey presided. Delegates to district meeting were elected. Ten letters were granted and one received. The B.Y.P.D. had a Bible conference on June 24 and 25, with Bro. Jesse Whitacre of Keyser, W. Va., as guest speaker. Bro. Clarence S. Horst of the Spring Grove congregation preached on the morning of July 16. Bro. Charles Weaver of Manheim gave us a temperance sermon on July 23. Bro. Ernest Wampler gave an interesting talk on mission work on July 30. Evangelistic services were conducted by Bro. Milton Hershey of Manheim from July 30 to Aug. 13. Although the weather was warm, the attendance was good. As a result of the meetings four were baptized at the home of Bro. Aaron Fackler on Sept. 10. The B. Y. P. D. will hold a fellowship supper on Sept. 17 at the Bachmanville house. Our love feast will be held at the Bachmanville house on Oct. 7 and 8, beginning at 2 p. m. Our harvest home services were held at the Conewago church on Sept. 10; Bro. Harry Eshelman of the West Greentree congregation preached. The ladies' aid did some sewing for Greek relief and some canning for the C.P.S. camp. They sent some used clothing and soap for relief work. A number of our young people attended Camp Bethel.—Bertha M. Shissler, Elizabethtown, Pa., Sept. 11.

**New Enterprise.**—The congregation received much spiritual strength during the two evangelistic meetings held during the past year. The first, conducted by Bro. M. J. Brougher of Greensburg, was held in the New Enterprise church and the second, conducted by Bro. J. E. Whitacre of Woodbury, was held in the Salemville church. A large Brethren Service cup was presented to the church by Brother and Sister Alfred Replogle of Bethany Seminary. Bro. D. P. Hoover and Sister Sara G. Replogle served as delegates at the Annual Conference. Bro. W. N. Stauffer served on the Standing Committee. The women of the three churches have been catering at sales. They are also collecting clothing for relief. We were glad to have a large number of young people attending Camp Harmony and several in work camp. The New Enterprise members have approved plans for a rather complete remodeling of the church auditorium. Since our last report we have received seven new members by baptism, granted seven letters, and lost five by death.—Pauline Over, New Enterprise, Pa., Sept. 14.

**Schuylkill.**—July 16 was home-coming day; Brethren Ira Gible and Hiram Gingrich were the speakers at the morning and afternoon services. The delegate to the 4th of July meeting was Bro. William Buch. On Aug. 7 our council meeting was held. Delegates to the district meeting are Brethren Harold Bink-

# Announcements . . .

## DISTRICT MEETINGS

California, Southern, and Arizona—La Verne, Oct. 13-15.  
Florida and Georgia—Winter Park, Oct. 13-15.  
Indiana, Middle, Florida, Oct. 12-14.  
Kansas, Northwestern, North Solomon, Oct. 20-22.  
Kansas, Southeastern—Parsons, Oct. 28-30.  
Kansas, Southwestern—McPherson, Oct. 13-15.  
Maryland, Western—Cherry Grove, Oct. 14.  
Missouri, Northern—Plattsburg, Oct. 20-22.  
Nebraska—South Beatrice, Oct. 13-16.  
Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.  
Pennsylvania, Southern—Waynesboro, Oct. 24, 25.  
Pennsylvania, Western—Meyersdale, Oct. 25, 26.

## LOVE FEASTS

### California

Nov. 12, 4 pm, San Bernardino.

### Florida

Oct. 22, Sebring.

### Idaho

Nov. 5, Nampa.

### Illinois

Oct. 29, 7:30 pm, Panther Creek.

### Indiana

Oct. 14, English Prairie.  
Oct. 14, Yellow Creek.  
Oct. 14, 10:30 am, Buck Creek.  
Oct. 14, 7:30 pm, Bethel.  
Oct. 15, Huntington.  
Oct. 15, Pleasant Hill.  
Oct. 21, Eel River.  
Oct. 21, Pine Creek.  
Oct. 21, Union Center.  
Oct. 21, 7:30 pm, Cart Creek.  
Oct. 26, Nappanee.  
Oct. 28, Mexico.  
Oct. 28, Middletown.  
Oct. 29, 7:30 pm, Cedar Creek.  
Oct. 29, 7 pm, Osceola.  
Oct. 30, 7:30 pm, Florida.  
Nov. 4, 7:30 pm, Burnettsville.  
Nov. 25, New Hope.

### Kansas

Oct. 15, 8 pm, Parsons.  
Nov. 26, 8:30 pm, Washington Creek.

### Maryland

Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 5:00 pm, Brownsville.  
Oct. 15, 6:30 pm, Flower Hill.  
Oct. 15, 6:30 pm, Westminster.  
Oct. 15, 7 pm, Pipe Creek.  
Oct. 21, 5 pm, Beaver Creek.  
Oct. 22, 7:00 pm, Bush Creek.  
Oct. 28, 2:30 pm, Broadfording.  
Oct. 28, 2:30 pm, Longmeadow.  
Oct. 28, 3 pm, Locust Grove.  
Oct. 29, 5:30 pm, Pleasant View.  
Oct. 29, 7 pm, Beaverdam.  
Nov. 4, 6:30 pm, Westernport.  
Nov. 5, 5 pm, Dundalk.  
Nov. 5, 6:30 pm, Monocacy.

### Michigan

Oct. 22, Buchanan.

### Missouri

Oct. 8, 8 pm, Mineral Creek.

### Ohio

Oct. 14, 10:30 am, Castine.  
Oct. 15, Lick Creek.  
Oct. 15, Maple Grove.  
Oct. 15, 7:30 pm, Pleasant View.  
Oct. 15, 7:30 pm, Black River.



ley and Arthur Wolfe. The delegate to the Labor Day meeting was Sister Annie Dohner. Sept. 3 was home-coming day at the Swopes Valley church. The sermon was preached by Bro. Ammon Merkey. On Aug. 20 Bro. Bossleman and on Sept. 10 Bro. U. Royer of Kansas gave us interesting messages. On Sept. 3 Brethren Thomas Patrick and Norman Patrick brought the messages at our harvest home service. We expect to have a Bible institute on Nov. 12. Our revival will start Oct. 15 with Bro. Abraham Eshelman as evangelist.—Mrs. Arnold Zechman, Pine Grove, Pa., Sept. 13.

### Tennessee

**Knob Creek.**—We met in regular council Aug. 5 with Elder W. H. Swadley in charge. Mr. and Mrs. J. W. Bowman represented us at the Tennessee district conference held at the Walnut Grove church in Virginia on Aug. 8-10. Eighteen of our members attended. The Sunday school collected soap for Greek relief. The ladies' aid society is sewing for relief. We had our love feast on August 26; ninety-five were present. We changed from the regular time because we had several members home on visits and leaves who could not be with us in October. Our pastor, Bro. Frank Isenberg, and Bro. S. H. Garst were in charge of the service. On Aug. 27 Ralph Bowman from Bethany Seminary preached in the absence of our pastor. Several of the young people attended the Tennessee young people's conference on July 5-9 at Washington College. On July 9 Flora Harsh spoke in our B.Y.P.D. meeting. On Aug. 27 Harmon Bond told us of his experiences in the South Pacific. On Aug. 31 our pastor and his wife entertained the Knob Creek congregation at their home.—Helen Sherfy, Johnson City, Tenn., Sept. 6.

**Mountain Valley.**—Brother and Sister B. M. Rollins of Keyser, W. Va., began our revival July 31. On the last day, Aug. 13, we had an all-day meeting with basket dinner and the baptismal services in the afternoon. Each sermon was very spiritual and inspiring. Sister Rollins told stories to the children. The attendance was very good. Twenty-four were baptized, three united with other churches and four were reconsecrated. This was the third revival Brother and Sister Rollins have held at Mountain Valley, and we have invited them to return later. Two delegates were sent to the district conference, which was held at Walnut Grove, Va. Our love feast will be held Sept. 30 at 6:00 p. m.—Mrs. M. V. Gaby, Greenville, Tenn., Sept. 11.

### Virginia

**Antioch.**—Bro. J. Clyde Forney held a series of meetings here from July 2 to July 16. Eleven new members were received into the church. Bro. Raymon Eller conducted a revival at Henry Fork, a mission point. Nine were received into the church and the members were revived spiritually. At a July council meeting officers were elected for the coming year; C. A. Flora was elected elder-in-charge. Brethren J. A. Naff and N. M. Bowman represented us at Annual Conference and brought back very worth-while reports. Jewell Peters attended the Youth Council at Bethany Seminary; she gave a very interesting report to the young people. We were very happy to have the district conference convene at our church this summer. We feel it was a benefit to the entire community. Nine of our number attended the regional conference at Hagerstown and will share with those who stayed at home the inspiration received at this conference.—Julia Laprade, Boones Mill, Va., Sept. 8.

**Barren Ridge.**—Some of the ladies have been sewing for relief. At our last council we elected Sunday-school officers for the coming year. The members of our church who attended the conference in Hagerstown, Md., the last of August reported a good meeting. Bro. W. Paul

Coffman and family left for Bethany last week.—Mrs. Crystal Allen, Staunton, Va., Sept. 6.

**Bridgewater.**—Beginning July 2, our church co-operated in the evening union services sponsored by the various denominations of the town for the summer months. On this same day we held our annual 4th of July Sunday-school picnic on the college campus, following the morning service. Most of the congregation was in attendance, including the student body. Our quarterly council was held July 12; church officers and committee members were elected. Bro. N. D. Cool was elected elder. Mrs. A. L. Weaver was made Messenger correspondent. The music committee reported that Mrs. S. N. McCann's piano was donated to the church by her son. On July 20, the annual women's outing was held on the church lawn. The Bethany extension school began July 17. During the two weeks ministers from many sections of our region were in attendance. Brethren Rufus Bowman and F. E. Mallott were our guest ministers July 23 and 30. Bro. George L. Detweiler of Waynesboro, Pa., filled our pulpit Aug. 20. Aug. 10 was Brethren day at the Massanetta Bible conference and a number of our members attended. On Aug. 21 the oldest member of our congregation, Mrs. Martha Long, celebrated her ninety-eighth birthday. A number of our members attended the regional conference at Hagerstown, Md., and the delegates gave interesting reports at the evening service on Sept. 3. At the morning worship we enjoyed the presence of the teachers of weekday religious Education in the state, who were attending a week's training school at the college. Dr. Paisley, of the Presbyterian Church, brought the message. On the evening of Sept. 10, Bro. Samuel Harley, a regional worker, gave an interesting account of his work and experiences. Our young people have been quite active in all phases of their work, and at this writing a number are working on a project at the Grottoes church. Interest is good in all phases of Brethren Service, including food and clothing contributions. Our special committee, who keeps in touch with our boys and girls in the service of our country,

issues a small bulletin called The News Letter, which contains church and local news, greetings, a message for the pastor, etc. Copies of this are sent each month to our sixty members who are in the service. They say it is a constant source of help and strength to them. Definite plans have been made for a special thanksgiving and praise service to be held on notice that hostilities have ceased throughout the world.—Mrs. Mattie F. Wise, Bridgewater, Va., Sept. 15.

**Buena Vista.**—Our council meeting was held Aug. 13, 1944; Bro. J. T. Glick presided. Church and Sunday-school officers were elected for the coming year. Interesting reports were given by the various church organizations. We appreciate the fine service of our summer pastor, Bro. Carl Smith, and wife. Bro. Smith succeeded Bro. D. H. Miller, who was called to the Troutville church in June. Bro. Henry C. Eller of Luray began work as our regular pastor on Sept. 1. We began a 75% Messenger Club in June. We were pleased that both the district meeting and Annual Conference adopted our query regarding the practice of tithing in the brotherhood. Our B.Y.P.D. is sending a monthly news letter to both non-residents and members in the service. Our women have made many relief garments.—Hilda Jewell, Box 52, Buena Vista, Va., Sept. 8.

**Fairview.**—Our delegate to Annual Conference was Bro. S. D. Zigler. Several of our young girls helped with the junior girls' camp at Camp Bethel. Quite a number of our young folks attended Camp Bethel this summer. On July 2 one of our young men who was home on furlough was received into church fellowship. Bro. Harvey Kline of Bethany began a revival meeting at Fairview on Aug. 29. We were glad for the efforts put forth by Bro. Kline and were strengthened by his presence and messages. The women of our church have been sewing for Greek relief and have made soap for camp and relief. Some of our women are canning for the C.P.S. camp at Bedford and are furnishing food each month when the truck comes. On Sept. 1 several of our young folks attended the regional conference at Hagerstown, Md. We will

## Your Future Needs

Mexico, Indiana, Jan. 6, 1944.

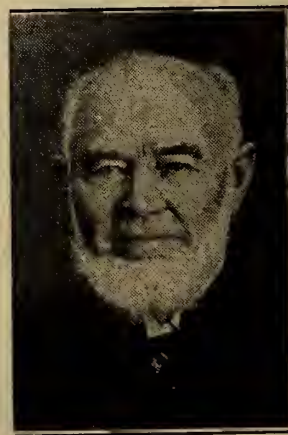
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Dear Brethren:

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(Signed) Frank Fisher.

- The foregoing letter, written so shortly before Brother Fisher's death, January 18, 1944, indicated his appreciation for the annuity plan.

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H. Spenser Minnich, Financial Secretary  
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Date of birth

Name .....

R. R. or Street .....

City ..... State.....



have our love feast Sunday, Oct. 29.—Anna R. Roller, New Market, Va., Sept. 14.

**Mill Creek.**—The mother and daughter banquet was held in our church basement in May with a large attendance. Our young people sponsored a week's vacation Bible school at the Mt. Vernon church. Our women have done a lot of sewing for Greek relief and also canning for C.P.S. camps. We had a very inspiring and interesting revival on Aug. 6-13 with Dr. Warren D. Bowman as evangelist. On Aug. 27 Bro. I. S. Long and his wife were with us to bring our morning message. We have a large number of boys from our church in service. They are remembered each month by news from our young people and also are sent bulletins from our church by the pastor. We met in council on the morning of Aug. 26. Reports were heard from different boards and some new members were elected to fill vacancies and expired terms. We are looking forward to having our pastor, Bro. Homer J. Miller, with us for another year. We voted to continue our 100% Messenger club for another year. Our love feast will be held on Oct. 22 at 7 p. m. We were well represented at the regional conference at Hagerstown, Md. We are now looking forward to the coming of Bro. Ernest Wampler, former missionary to China, on Sept. 24.—Mrs. Eva W. Mundy, Port Republic, Va., Sept. 8.

**Nokesville.**—A Bible school was held from July 24 to Aug. 4 in co-operation with the Cannon Branch and Valley churches for all children of these three communities. Dr. C. C. Ellis of Huntingdon, Pa., was with us July 23 to 30. During the day he taught in the Bible school and at night lectured on the theme, *Living in These Times*. He also was guest speaker at the interdenominational service held at the local high school on Sunday evening, July 30. Twenty of our juniors, intermediates, and young people attended the camp for their respective groups at camps Bethel and Peniel. Delegates to the district meeting at Free Union, Aug. 9-11, were Eugene Herring, Mrs. Sylvia Godfrey and Rev. Olden Mitchell. Two carloads attended the regional conference at Hagerstown, Md. On Aug. 13 Bro. Minor Myers, a returned missionary from China, was with us. Five of our young people have assisted in Bible schools in the district this summer. Ethel May has spent the entire summer in this work. Rosa Lee Beahm and Aileen Nolley worked at the relief center the last week in August. On Aug. 15 we sent 125 cakes of soap and a large amount of old and used clothing on the truck to New Windsor, Md. The ladies' aid recently sent \$75 for general relief. Youth Week was observed by the Nokesville Youth Fellow-

# Remittance Blank

for the \$100,000 Pension  
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Date .....

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ship, an interdenominational group, under the guidance of Rev. Olden Mitchell and Rev. Hugh Cummings, the Methodist minister. Periods of recreation, discussion and worship were held each night during the week. Very capable leaders were Miss Charlotte Beam of Harrisonburg and Miss Paula Young of Huntington, W. Va. Sixty young people were enrolled.—Hazel Bowman Shepherd, Nokesville, Va., Sept. 15.

**Oak Grove.**—Bro. J. S. Showalter of Peters Creek held installation services for our new pastor and wife, Brother and Sister Lawrence Rice, on July 2. Our daily vacation Bible school was held July 10-15 with a closing program on July 16; \$15.74 for heifers for relief was given by the children, and a dedication of a calf was held after the program. On July 23 ten C.P.S. boys from Bedford gave a very interesting program at the morning service. July 30 our women gave a vesper service at Poages Mill church, assisted by Poages Mill women. H. M. Landis of Danville spoke to the B.Y.P.D. group on Aug. 6 about Youth and the Postwar World. Our revival will be held by our

pastor from Oct. 22 to Nov. 5. We will hold a fellowship supper on Thanksgiving Day and the freewill offering will go for Brethren Service. The Sunday school was reorganized Sept. 10. Dr. J. M. Henry of Bridgewater gave a stirring message. This One Thing I Do, on the morning of Sept. 10. Two letters of membership have been received and one of our faithful deacons died since our last report.—Mrs. O. D. Eller, Salem, Va., Sept. 12.

**Pleasant Hill.**—We met in council Sept. 9 with Elder A. N. Hylton in charge. Sister Ava Cannaday was re-elected Sunday-school superintendent. Preparations were made for our love feast which will be held Oct. 7, beginning at 7 p. m.—Mrs. James A. Hylton, Willis, Va., Sept. 14.

**Summit.**—We met in council Sunday, Sept. 10. The Sunday-school officers and teachers were appointed. We will have our communion on Nov. 5 at 7:30 p. m. The aid society purchased a piano. The painting of the interior and the basement of the church has been finished. We are happy to welcome Brother and Sister Newton Poling, who were installed into the pastorate on Sept. 10. Bro. Boyd Cupp had charge of the service. We had a community sing on the evening of Aug. 6. The aid society has finished another one hundred garments which have been sent to the relief center.—Mrs. O. E. Cline, Weyers Cave, Va., Sept. 12.

**Wakeman's Grove.**—Bro. I. N. H. Beahm closed a two-week series of meetings on July 30. The attendance and attention were good throughout the meeting. There were no new additions to the church although we feel that the members have been strengthened. Nine of our young folks attended Camp Bethel this summer. On Aug. 27 Bro. C. E. Long preached the installation sermon for Bro. Owen Landis, who was elected to the ministry a year ago. We feel that Bro. Landis is a promising young minister. The date for our love feast has not yet been determined.—Mrs. Ida E. Barrick, Edinburg, Va., Sept. 6.

## Washington

**Outlook.**—The daily vacation Bible school held in July under the leadership of Miss Ruth Neff was well attended. Splendid interest and co-operation by children and parents were displayed. Outlook was one of the hostesses to the

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summer assembly held at Swauk Creek the first week in August. Hazel Rothrock held meetings from Aug. 18-22. Her messages were a great inspiration to all who heard her. Our young people have charge of the services in the Front Street mission in Yakima once each month. Our business meeting convened on Sept. 1. Church and Sunday-school officers were elected for the year. C. A. Wagner was chosen elder. Communion services will be held Oct. 6 and a home-coming the following Sunday, Oct. 8. Everyone interested is invited to be with us at that time. Three letters have been granted and three received. The young people have charge of the evening services the first Sunday of each month. Messages have been given by Ruth Neff, Ruth Garwood, Dorothy Garwood, Alberta and Verna Lyon and Ted Adams. We find this an inspiration to the church and our young people.—Mrs. Anna Myers, Outlook, Wash., Sept. 9.

**Sunnyslope.**—A large number from our church attended the summer assembly held Aug. 2-5 near Liberty, Wash., and reported a very enjoyable meeting. James Kessler of Indiana, Ernest Davis, La Verne, Calif., John Peters, Manson, Wash., and Jay Eller of the Wenatchee church preached for us. The ladies' aid has been canning for the C.P.S. camps, and has been sewing for Greek relief. Our regular council meeting was held Sept. 3 with a fellowship dinner and the meeting in the afternoon. New officers were elected for the coming year. Bro. Noble Deardorff was re-elected elder. Our fall communion was set for Saturday, Sept. 25, followed by an all-day harvest meeting and fellowship dinner on Sunday.—Mrs. George Deardorff, Wenatchee, Wash., Sept. 13.

### West Virginia

**Bethany.**—Our work has been moving along very satisfactorily the past year. We feel we have made progress despite the national crisis, which has taken most of our young people away. Bro. Ray Showalter and family were with us in our series of meetings July 18 through July 30. One accepted Christ, and the church was greatly strengthened through the able messages Bro. Showalter brought. We held our regular council Sept. 10 and chose our officers for the church and Sunday school for the coming year. Bro. J. E. Forbes was chosen elder and pastor for the coming year. Bro. Forbes is co-operating with the district boards in caring for the ministerial duties at the Greenbrier church, Springdale, W. Va. Sept. 3 Bro. Edgar S. Martin of Daleville, Va., former pastor of this church, brought a timely message at the Greenbrier church at 11:00 o'clock and administered baptismal services at 3:00 p. m. He was with us at Bethany in the 8:00 o'clock service and brought us an able message, using as his theme Salty Christians.—W. T. Sheppard, Charmco, W. Va., Sept. 16.

**Elkins.**—Elder Boyd H. Phares of Gladys gave us a splendid illustrated sermon in June. On July 9 Sisters Edith and Ada Scrogum served as delegates to the Sunday-school convention at Shiloh. At our district meeting at Pleasant Hill on Aug. 25 Elder J. J. Scrogum and Sister Ada Scrogum served as delegates. On Aug. 27 our regional director, A. Stauffer Curry, gave us an inspiring message. He was accompanied by our district fieldman, Norman A. Seese.—Edith M. Scrogum, Elkins, W. Va., Sept. 17.

**Spruce Run.**—Our church met in council on Sept. 9, with Elder J. S. Showalter of Roanoke, Va., in charge. We had election of church officers. Bro. J. S. Showalter was retained as elder and Bro. Eugene H. Kahle as pastor. One letter of membership was granted. The church appointed a committee to purchase a piano. Beginning on Aug. 6 Bro. Eugene H. Kahle was with us for a two weeks' meeting. Two persons were baptized. Oct. 8 is the date of our love feast.—Mrs. Roscoe Dunn, Lindside, W. Va., Sept. 10.

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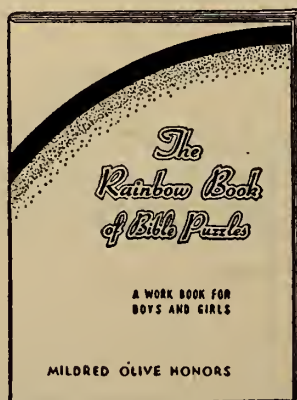
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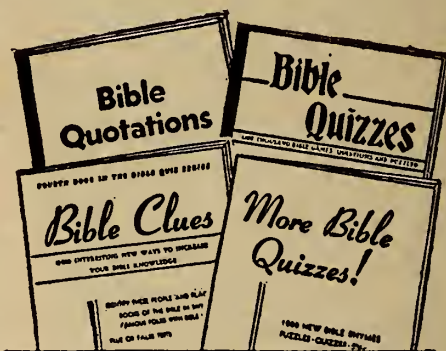
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# GOSPEL MESSENGER

Volume 93

OCTOBER 21, 1944

Number 43

## *Fields and Fall*

Fall is here; morning frost lies on the pumpkin, and the fodder is ready to be shocked. In his arms one lad carries jack-o'-lantern fun and pumpkin pies. The other looks upon the corn which will supply pork chops, stuffed sausage or clove-cured ham for him on bitter wintry mornings. Beyond the lads are meadows and trees. The land is good; it provides food and shade and homes and rest for those who live on it.

But the best product of the countryside is not the corn and wheat which cover its fruitful acres or the black oil or rich gold which comes up from its depths. Rather it is these patched-trousered boys and their tousled-haired little sisters. It is they who give meaning to all farming and all industry, for they are the ones who will live on the land tomorrow. Attention prayerfully given to this essential crop in spring and in fall will yield abundant blessings, even a kingdom of God.

If there is any one crop upon which the church needs to focus special attention this is it. For these lads and lassies must be tomorrow's church.

D. W. B.







## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Volume 93

Number 43

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# Around the World

Harvard University has opened the doors of its medical school to women for the first time since the school was founded 162 years ago.

More than 90,000 beginning teachers come to our nation's classrooms each new school year, according to statistical reports for normal years.

According to a study made recently by Paul Comly French, Mennonites comprise about sixty-three per cent of the conscientious objectors assigned to alternate service in Canada.

According to reports from Santiago, such progress has been made in construction of the eighty-acre community for orphaned and dependent children on the outskirts of the Chilean capital that completion of the project is in sight. When completed the various units of the project will commemorate all the American republics and outstanding American personalities.

Facilities in New York City for the rehabilitation of men rejected or discharged by the armed forces for neuropsychiatric reasons are far short of needs. A report from the mental hygiene committee of the state charities aid association states that of 135,500 men with mental handicaps or disabilities, 108,000 need psychiatric help, 27,000 want help, while only 5,400 are receiving it.

A British paper, News Review, calls incredible the trait of the American people which keeps in active circulation 10,000,000 comic magazines on the newsstands in the United States and some 2,500,000,000 comic sections of Sunday papers. In Britain, this paper states, comics have no hold except among children, and only one newspaper runs a sole comic strip for older readers.

A petition, signed by the principal and twenty-five teachers of Flushing High School, New York, objecting to the banning of the Lord's Prayer at student assemblies, has been prepared and sent to the board of education. Although the Lord's Prayer has been part of the school services for seventy years, it has now been ordered discontinued by board officials, the teachers charge. The report is that the board of education made a ruling last June after discovering that only a handful of principals still retained the prayer at their assemblies.

American Fifth Air Force crews, who recently had to destroy a New Guinea church, later collected nearly \$900 towards the cost of rebuilding it after the war.

The Presbyterian Church (South) through its committee on evangelism has set aside March 4, 1945, for the beginning of a six-weeks period of special evangelistic endeavor throughout its territory.

Despite repeated requests from both the American Red Cross and the Young Men's Christian Association that representatives be allowed to work inside war prisoners' camps in Russia, the Soviet government has not granted permission, Dr. Tracy Strong reported recently at a press conference.

A Woman's Bureau survey shows that 6,500,000 women have joined our country's working forces since Pearl Harbor, with more than half coming from home housework. As of March, there were some 16,500,000 working women in the United States, compared with 12,000,000 the week before war was declared. These figures are based on job turnover rates.

The five-story mansion of the late Harold I. Pratt on Park Avenue, New York, has been presented to the Council on Foreign Relations, it has been announced. The gift was made by Mrs. Harriet Pratt as a memorial to her husband, who was a member of the council for many years prior to his death in 1939.

That the Russian government is currently recognizing the implications of religious views in the problems which they face is seen in the fact that the Soviet has submitted certain proposals to the Catholic Vatican, and has invited Louie D. Newton, a prominent Baptist pastor of Atlanta, to visit Moscow.

"It is useless merely to preach about the blessings of peace and denounce the horrors of war," said the Archbishop of York recently in Parade, the British armed forces newspaper. "We did this again and again before 1939, and all our pious resolutions failed to impede for a moment the drift toward war. Wishful thinking and rhetorical statements will never avert war. The church must promote the spirit of Christ among the nations, which, if it becomes widespread, will make war impossible. That is its first and main duty."



## O Come, Let Us Worship

We discover the uses of worship in at least two ways. The "Lord, teach us to pray" of the disciples suggests that for some the values of worship are first apparent as observed in the lives of others. That is, seeing what meditation and prayer mean in the life of some other person, it is but natural to desire the same benefits for ourselves.

Of course, this does not explain why the first man was moved to worship, or why those who have seen no winsome examples come to desire worship for themselves. Hence, it may be in point to recall a certain young man who left for Haran on rather short notice. On the way he came to a place where he spent the night with a stone for a pillow. In the morning he awoke to recall a wonderful dream and to realize that God was near even though he had not suspected it. The stone pillow he set up for an altar, and ever after the place was sacred to Jacob and his descendants. It would seem that it was by accident that the father of the Hebrews discovered the larger meanings of worship.

But one does not need to go to far countries or men of the ancient days to find how worship begins. Who

has not felt a sense of the nearness of the divine on beholding some natural wonder—the billowing clouds sun-touched at eventide, vistas across some mighty deep, the sea thundering against some rocky shore? Nearer to hand and heart is the wonder of an opening flower, the moving words of a book, the questioning eyes of a little child.

The urge to worship comes out of the everyday of living quite as certainly as from the unique and crucial experiences of life. Perhaps here is the basis for Paul's suggestion that one should pray without ceasing, that in everything we should give thanks. Adoration becomes a natural and proper attitude when one discovers his place in the universe, and especially in the world of the immediate.

Much as Jacob raised the stone that had been his pillow to mark the place of vision, and came again to build an altar there, so others have found some spot sacred, and come again and again to recover the insights and assurances of the first experience.

Jesus loved the mountain quietness and often went apart to pray. The great test at the beginning of his ministry occurred in the wilder-

ness. When he could not go as far as the mountains or the wilderness he would retire to some garden or some congenial home as at Bethany and there find opportunity for communion with others of like mind or with his Father in heaven.

Every worshiper has some place or places that are dear through worship experiences. And as worship develops and becomes more elaborate the worshiper may choose between the private and corporate types, or he may enjoy the benefits of both. Recall that the psalmist writes: "I was glad when they said unto me, Let us go into the house of the Lord." Yet one wonders if when among the throng he came to any more exalted moments than when he stood alone on some hill and considering the heavens, began to wonder: "What is man, that thou art mindful of him? and the son of man that thou visitest him?"

But we must not disparage the lovely and holy place for worship. It was in the temple that Isaiah saw a vision of the glory of the Lord. It was temple worship that led him to say: "Woe is me! . . . because I am a man of unclean lips; . . . for mine eyes have seen the King, the Lord of hosts." It was a lonely heart, thinking of the social side of corporate worship, who wept as he recalled going to the house of God, lifting "the voice of joy and praise, with a multitude that kept holyday."

And, yet, every true worshiper must realize that the recovery of worship involves more than the mere return to beloved places and scenes. It is "neither in this mountaintop, nor yet at Jerusalem" that one must go to worship the Father. The essence of true worship is that it be on the level of a spiritual contact.

H. A. B.

## Before Honor

The little child came dashing to his mother with tears splashing from his cheeks. "Mother," he wailed, "we are playing follow the leader and they won't let me be the leader."

The mother was wise. She said, "Well, son, then you be the very best follower of them all. Perhaps after a while they will ask you to lead."

Presently Sonny led the gang past the window, and smiling up at mother he shouted, "It works."

Solomon said a long time ago, "Before honor is humility" (Prov. 8: 33). The most lasting honors come to those who do not seek them but rather seek only to serve. D. W. B.

## Thinking About the News...

### How Can We Keep Our Thinking Clear?

This is a collection of news items which make evident a considerable confusion about what we are to think and do in days like these.

"A group of American soldiers at Fort Lawton, Washington, attacked a unit of sleeping Italians who are paroled prisoners of war, seized one of the Italians, and hanged him to a tree. Twenty-four Italians were injured in the fighting."

"Three American chaplains seeking out wounded under fire in a marshy no-man's land brought a spontaneous unofficial cessation to hostilities in this bloody sector of Normandy for three hours recently. The Germans came out and directed the chaplains and litter-bearers to our wounded. A German cameraman snapped pictures. When the wounded were removed shooting began again."

"One gets used to shocks these days but the other afternoon I had the sort of shock I hope I shall not have to get used to. Intending to hire a yacht in Oxfordshire, England, I was presented with these words: 'No charter accepted for Jews or other foreign nationals.' It filled me with the same sort of alarm that I had experienced when I read such notices in Germany before the war." (Worldover Press)

"Six inductees from McPherson, Kansas, who were conscientious objectors, were beaten and had their hair cut off with pocket knives while traveling to Ft. Leavenworth for their physicals. Other inductees on the bus committed the assault."

To think clearly under a maze of conflicting pressures is difficult. Those who cannot think clearly often get carried away by a false patriotism and combat and destroy the very idealism which they think they are protecting. Some of these clippings indicate that.

In correct thinking, as in correct measurement, an accepted standard is necessary. Otherwise accuracy or correctness is impossible.

The way of the Master is this correct standard.

All thinking, if it is to be correct, needs to be measured by his way.

The church should not let men forget that. . . . D. W. B.





## Have We Outlived Compassion?

Robert L. Strickler

Pastor, Crab Orchard, West Virginia

Hear also the words of Peter: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Peter 3:8). How plain the words of 1 John 3:17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from

amount of compassion for the individual should blind us to the teeming millions who are starving and wandering over the face of the earth today.

Following the example and teaching of our Lord, the Christians whom Paul contacted on his missionary journey were moved with compassion as they heard of the need in Jerusalem. They sent gifts of money by him to these brethren. This was the first relief program of the Christian church, but not the last. Being moved with compassion for the foundlings, the church established foundling homes. Being moved with compassion for the sick, the church established hospitals and asylums.

A study of early church history shows that one of the primary functions of the church was "relief of the poor," not only of her own children, but of the whole population. So conspicuous were the acts of compassion by the church to friend and foe alike that Julian the Apostate said, "It is shameful that the 'galileans' [as he called the Christians] should support not only their own, but also the heathen poor." Pope Gregory the Great was a father to the poor; he felt himself responsible when anyone starved to death. One fourth of the church's income was given to charity.

The church moved to compassion has been the prolific mother of homes for children; of hospitals, dispensaries and retreats for the physically defective, the mentally deficient and the morally delinquent. For the establishment and maintenance of these, Christian people moved by the spirit of the One who went about doing good have poured forth their wealth in a continuous stream. The pages of pagan history do not reveal the existence of such organizations. Where they exist in non-Christian lands today they are the result of missionary labors and the diffusion of the spirit and teachings of Christ. One of the distinguishing characteristics of the Christian individual and of the church is this capacity for compassion.

The church of our day must manifest Christlike compassion if it is to remain true to the name it bears.

**W**HAT do we mean by compassion? This question will be answered if we walk with the Master. We hear him say, "I have compassion on the multitude" (Matt. 15:32; Mark 8:2). On another occasion we read: "When he saw the multitude, he was moved with compassion." Two blind men cried, "Have mercy on us," and we read: "So Jesus had compassion on them."

Compassion means suffering with another. It means sorrow for the distress of others. It means a feeling of tenderness and helpfulness for the unfortunate and needy. It means that in a measure someone else cares, is concerned, shares our grief and trouble, our heartache and loneliness. Christ is such a one, "for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

The author of Hebrews (13:3) writes: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." This is a call for Christians to identify themselves with those who suffer. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

him, how dwelleth the love of God in him?"

Jesus was moved with compassion for individuals: the leper, the blind men, the bereaved widow, the man possessed, Martha and Mary, and others. Here was particular, specific, personal compassion. Again we note that he was moved with compassion as he viewed the multitudes. Because he could show compassion toward the single needy individual, he was the more moved in the presence of the thousands who were just as needy. Yet, compassion for the multitude did not cause him to lose sight of the individual.

Jesus' compassion was not empty; it was love in action. It expressed itself in helpfulness. Jesus, being moved with compassion, fed the hungry, made the leper clean, the lame to walk, the blind to see, the deaf to hear, the dumb to speak, the enslaved free, the fevered and diseased well. In this spirit the Good Samaritan, being moved with compassion, bound up the wounds of the man he found by the roadside.

There are individuals all about us to whom we can show compassion in many ways. We can show compassion as we see their physical need. We can show compassion as we sense their soul need. We as Christians will be moved with compassion for individuals and will do what we can. There are also many opportunities to show compassion for groups, the multitude. No



There is a great program of relief, reconstruction and rehabilitation which calls for an expression of Christian compassion. Our church was seeking to manifest Christian compassion as certain representatives administered relief during the civil war in Spain. Our church moved with compassion has given magnificently to help suffering China. Our church moved with compassion for the suffering of occupied Europe is doing what it can now and is preparing to do far more for the whole of war-devastated Europe as soon as it is possible. A recent report estimates that the child population of the totally occupied countries of Europe is approximately forty million. Our church is preparing shiploads of cattle to send to Europe as soon as the way is open, has sent tons and tons of clothing, has gone to the prisoner of war, is helping American-born Japanese, is providing a spiritual ministry for men under arms and, moved with compassion for those whose consciences would not let them engage in war, has made provision for them.

Compassion is love in action! But in all seriousness we need to ask ourselves the question: Are our consciences as sensitive to the suffering of others as they should be? Never before in history has the total of human suffering been so great; and, yet, it has become so commonplace that it seems to make no deep impression on our consciences. This is one of the worst moral consequences of war. Partly out of the sense of futility, and partly because unconsciously we protect ourselves against the suffering involved in sympathy, our sensitiveness atrophies.

Why should one take the suffering of another upon himself? This is love's habit. Love is always vicarious, sharing the burdens of others. Those who love will mourn. Those who love will show compassion. This is the spirit of Christ. Let us pray that our hearts may remain sensitive; that we may not become calloused to the needs of suffering men anywhere or under any conditions. Let us always remember—compassion is love in action!

*I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me. Matt. 25: 35-36.*

## Brethren Service

Nevin H. Zuck

Pastor, Uniontown, Pennsylvania

We have all read with interest Time's article on the heifer project of the Brethren Service Committee. We Brethren do not live up to all that was said about us, but the article does call our attention in a new way to the possibilities of Brethren Service. Why do we send heifers to Puerto Rico and to Europe? Where did we get the idea?



Christians are unhappy when children are starving

A good place to start in answering that question is to go to the upper room on the eve of the crucifixion. As Christ entered that upper room, he discovered a lack of unifying spirit. The disciples on the way to the upper room had disputed among themselves as to who was greatest, and even in it, they were quibbling over the first place at the table. Here were grown-up men, each wanting the place of honor, each a bit jealous and afraid of the other. For Christ, communion and fellowship was impossible. Something had to be done. Jesus rose from supper, laid aside his garments, took a towel and girded himself, and began to wash his disciples' feet. Christ did the thing the disciples should have done

to him had they been better gentlemen.

Here is one of the beginnings of Brethren Service. Every time you and I wash our brother's feet, we are saying, "In all humility, I will be a brother to you with a desire to serve." This spirit of service worked itself out most clearly, perhaps, in the church at Antioch, the place where the disciples of Christ were first called Christians. These Antioch Christians demonstrated clearly that followers of Christ care. They had word that famine was spreading throughout the world. Hence, they contributed according to

their means to the relief of the brethren in Judea. Even as late as the fourth century, in earthquake, war and pestilence, these Christians never failed to help. From the beginning, Christians have always been people who care, and who respond in a practical way to the world's need. Christians are unhappy when children are starving in occupied Europe, children who could be fed. Several months ago some Christian ministers protested obliteration bombing. Many people disagreed violently with the protest. These ministers did us all a good service in this—they brought to our attention the terrible danger we run of being glad when we read of women and children being literally roasted to death by our bombs. Christians ought to care. Brethren Service is a demonstration that we do care. Relief giving has disappeared in many branches of the church, and with it has gone our sense of brotherhood. We Brethren have a practical means of preserving this sense of brotherhood.

Brethren Service helps us to express in a practical way the true meaning of one of our basic ordinances. We Brethren emphasize our peculiar ordinances, and rightly so; but like the early church, we had better get up from the table where we washed our brother's feet, and serve, with God's help meeting some of the needs of the people of our world. Our Brethren Service program is an attempt to go beyond what we have ever done for mankind. The basic question we must ask ourselves is this: "Do we care as Christians for people for whom Christ died? Are we willing to put into action that which we believe



and feel for all the people of the world?"

We may not understand everything the Brethren Service Committee is doing. We may not agree with the value of all the projects we carry on. Let us remember the words of Sylvester Horne, "The church will survive the mistakes she makes trying to help people. She cannot survive an attitude of detachment and aloofness and unconcern when the lives of people are in the balance." Here is a program, "the most down-to-earth program yet devised by a United States church," which expresses our love and concern for all men and their needs. We can support it better than we do now, for we know that "with deeds of love and mercy, the heavenly kingdom comes."

## Adventures in Friendliness

A. F. Bollinger

Missionary, Anklesvar, India

### 3. A Night on an Iraqi Train

In the spring of 1938 our family was returning home from India through Iraq. Our steamer from Bombay arrived at Busrah late in the afternoon. After disembarking and going through customs we barely had time to get some Iraqi money and buy our tickets for the train journey to Hilleh, the station near the ruins of old Babylon. The coach was modeled after our American day coaches, except that the seats were shorter, narrower, and without upholstery, and the luggage racks above the seats were much wider and stronger. It was impossible to lie down to sleep on the seats, so we fixed bunks for the children on the long luggage racks. The only vacant racks were some distance from our seats, and all through the night the Iraqi men sitting beneath the children kept their blankets from slipping off the narrow shelf. In fact, all of them tried to be helpful. Those sitting near us tried to carry on a conversation with us with rather poor success; but at any rate they could talk and wave their hands and smile and we did the same, with a resulting feeling of mutual interest and friendliness.

Some missionary friends from India were in an adjoining car. In the scramble of going through customs we had become separated. The next

morning when we reached Hilleh a father asked us whether we could lend him a little Iraqi money. In Busrah he could not get the money changed which he needed, but the railway authorities had allowed the family to ride all night on the promise that he would be able to get the balance from friends at Hilleh. Close your eyes and try to imagine an American train crew doing as much for a foreigner!

## Jericho

W. Raymond Long

Augusta, Maine

There are those who no longer have room in their creed for the miraculous, so they have branded the Joshua story a beautiful fairy tale. Little meaning can be derived from it unless one looks beyond the surface of the story and sees it as a superb teaching of the "righteousness exalteth a nation" text. Even casual observation of our civilized age affords ample proof of the truth of this concept.

Peoples all over the world are eager to co-operate with any nation or group of nations (and what greater force is there in the world than complete unity of purpose?) who will champion their needs and freedoms. Vice-President Wallace's "quart of milk" speech reverberated throughout the world; America would have the tremendous power of an eager world behind such aims. But officialdom muzzled Mr. Wallace. Instead we speak to our enemy as well as to semifriendly and friendly nations through our race riots, through indiscriminate internment of our own citizen Japanese, through our refusal to aid in the evacuation of Jews from Hitler's persecution (Sweden found ways of saving thousands of them). Where is our regard for small nations, for minorities?

We speak through increasing numbers of strikes growing out of attempts to abrogate rights that labor has been years in winning. We speak through our complacent attitude toward the starvation of hundreds of thousands of Europeans, Chinese and Indians. Where is our freedom-from-want pledge?

Enemy soldiers laid down their arms when they learned of Wilson's Fourteen Points, for they realized they would fare better in defeat under those terms than in victory. Certainly better terms are possible. Europe is resisting to the utmost out of fear of possible implications of unconditional surrender.

Why do we not profit by the lessons of history? Let us purify our purposes, give them meaning in action and girdle the enemies of freedom (Germany and Japan have no monopoly on them) with this honest affirmation of justice. The resultant universal co-operation of all peoples will dissolve this exceedingly difficult-to-conquer wall of evil as simply as the Children of Israel dealt with the resistance of Jericho.

## Why Should Laymen Support the Supplementary Pension Fund?

A. G. Breidenstine

Chairman, Council of Men's Work

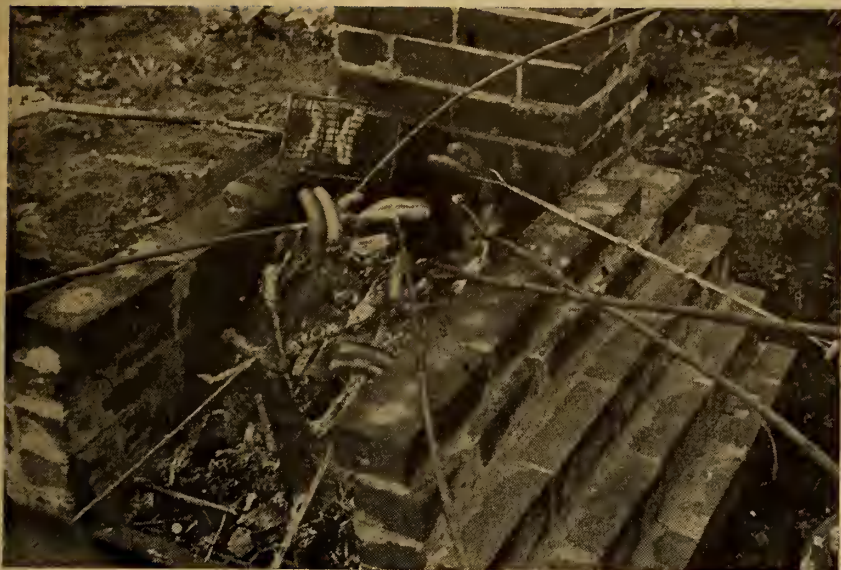
The laymen of the Church of the Brethren have thus far given nobly of time and energy to the establishment of the ministerial and missionary pension plan. Some effort must continue in order that the plan may become strong and unquestionably stable. Pension and retirement systems invariably establish large reserve funds to guarantee stability and to boost retirement allowances. Therefore, a \$100,000 reserve fund is a wise provision and should be established now. It should be established for practical and sound business reasons, but also for several other reasons of equal import.

What better task could laymen perform for their church than that of upholding the hands of the ministers? Ministers can do their best for the church when concerns for adequate support, children's education, and old age benefits are taken care of. This fund can relieve some of these concerns. If laymen gave time and energy in the establishment of the plan, it is only reasonable to expect that now financial support will follow. What greater encouragement could be given our ministry than the realization that 40,000 laymen have accepted the challenge of raising \$100,000 for the supplementary pension fund! In such an expression ministers could detect church interest and a full measure of goodwill.

This is the time to consolidate our interests and financial resources so that another area in our brotherhood may become strong. Surely the time is near when the church will reach out and become global in its influence. For such a task our church must be strong in every respect. While funds are available, and while the opportunity presents itself let us rally to this cause and supply the necessary amount.



## Home and Family



The church and the home working together to provide wholesome recreation can overcome the lure of less desirable places

### A Plea From Today's Youth

Gladys Christensen  
Stanley, Wisconsin

I am just another of today's young people with an earnest desire for clean Christian living. I want to find entertainment and friends, and some day I want to marry and share a home with some Christian man. I want to stay pure and strong, so that if I have children, they, too, might have a chance to live Christian lives.

But I am disturbed, for while my church teaches me good habits, and instills within my heart a desire to walk with God, yet it offers me only one hour each of church and Sunday school a week in a church building where grass grows high around it and flowers do not bloom. Besides this, my church gives me a chance two evenings of the month to meet with other young people. But must I spend the other twenty-eight evenings of the month at home with only my family and occasionally another family of friends? I, like many of my friends, do not feel that this gives us a fair chance to meet with others in our age group.

I look down the road and see bright lights gleaming through the darkness. They come from a large, attractive-looking dance hall. Loud music swells from its doors. Gay laughter rings within. Each night throngs of people meet in this place to dance and drink. These people

may come at any time to find their kind of entertainment, while I must stay at home because I do not know where else our Christian youth may go.

I look about me to find young people drinking, and young women as well as young men smoking one cigarette after another. I've talked to some of them and they laugh at my ideas. They tell me I'll change because once they didn't drink or smoke either.

This scares me. Will these things ever become so commonplace that my friends, now Christian, will take to them as these have done and will my sisters and my brothers and even I who are so much against it now become a part of it?

Surely the Christian fathers and mothers of our world will hear the weakening plea of its young people in time to help us to walk gallantly across this valley of destruction.

When a tavern keeper or a dance hall manager decides to build on a new location, he chooses his ground wisely. He spends much time and

*This interesting plea from a Brethren youth of Stanley, Wis., merits our attention and interest. Does some reader have suggestions to offer?—Ed.*

money erecting a most attractive building. He seeds the lawn and plants flowers around it. Inside the place he polishes it and buys much to please the folks that he will serve. When he is through, he places bright lights outside its doors and lets them shine out to catch the eyes of all those who pass by. This business is his chief concern. He puts all of his time and energy into it, and the people respond.

If the church is to hold its young people in these days of this changing world, then surely it must build larger, more attractive buildings and make some recreational offerings.

It will cost money, much money. It will take time—the full time of many people. It must be a project of the church with her full support and above all a project guided by the hand of God working through those who wish to serve him.

Ministers and teachers, fathers and mothers, go to the dance hall doors and look thoughtfully within through the thick blue smoke to the staggering youth. They are tomorrow's leaders.

### A Psalm of Courage

Loren S. Simpson  
Sykesville, Md.

This paraphrase of the Twenty-third Psalm is written for and dedicated to those who are faced with distressing and tragic circumstances in these turbulent days and who feel the need of a sympathetic and understanding heavenly Father.

Brother Simpson tells us that out of his own sorrow he wrote this paraphrase. He shares it with us.—Ed.

The Lord is my Comforter; I need not fear.

He watches o'er me through days of adversity;

He comforts me in times of deep distress;

He strengthens my soul.

He teaches me the ways of life for my own sake. . . .

Yea, though I experience sorrow and the anguish of heartache,

I will prove steadfast; for Thou art near me;

Thy love and Thy grace—they sustain me. . . .

Thou givest me strength in time of trouble to face it courageously:

Thou suppliest all my needs; my blessings are many.

Surely Thy goodness and mercy shall follow me wherever I go,

And I will abide in Thy care this day and forever.



# ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, October 22**

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Religion in Education**—Matt. 7:7-12; Luke 6:39-45. Golden Text, Ye shall know the truth, and the truth shall make you free. John 8:32.

**Christian Workers, Local Church Finance.**

**B. Y. P. D., Youth Serves in the Local Church.**

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## Gains for the Kingdom

Six baptized in the Springfield church, Pa., Bro. George W. Landis, pastor.

Two baptized in the Ottumwa church, Iowa, Bro. Charles A. Albin, pastor.

Five baptized in the Beaver Creek church, Ohio, Bro. E. Friend Couser, pastor.

One baptized in the Allentown church, Pa., Bro. Jonathan F. King, pastor.

One baptized in the Manvel church, Texas, Bro. M. H. Peters, pastor.

Sixteen baptized in the Bear Creek church, Ohio, Bro. Ralph W. Schjosser, evangelist.

Five baptized in the Brick church, Va., Bro. G. W. Bowman, Jr., pastor and evangelist.

Eleven baptized in the Mt. Zion church, Va., Bro. M. R. Wolfe, evangelist, Bro. H. C. Eller, pastor.

One baptized and one reclaimed in the Washington Creek church, Kansas, Bro. Ralph M. Hodgden, pastor.

Twelve baptized in the Lone Star church, Kansas, Bro. Earl M. Frantz, evangelist, Bro. Elmer L. Dadisman, pastor.

Four baptized in the Jennersville church, Pa., Bro. Michael Kurtz, evangelist, Bro. S. W. Longenecker, pastor.

Five baptized in the Monroe County church, Iowa, Bro. Francis Shenefelt, pastor, assisted by Bro. Charles Dumond, Jr.

Three baptized in the Sidney church, Ohio, Bro. William G. Wiloughby, evangelist, Bro. S. S. Blough, pastor.

## With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Charles Oberlin in the Logansport church, Ind., Nov. 6-19.

Bro. M. A. Jacobs of York, Pa., in the Bermudian church, Pa., Nov. 12-26.

Bro. G. A. Snider of N. Manchester, Ind., in the Dupont church, Ohio, Nov. 5-19.

Bro. J. Edson Ulery of Onkama, Mich., in the Wakarusa church, Ind., Nov. 6-20.

Bro. W. K. Kulp of Kittanning, Pa., in the Clover Creek church, Pa., Nov. 13-26.

Bro. A. J. Replogle of Salisbury, Pa., in the Fairview church, Pa., Oct. 27-30.

Bro. George F. Yoder of Windber, Pa., in the Myersville church, Md., Oct. 23—Nov. 5.

Bro. Paul J. Wright of Dayton, Ohio, in the Pleasant Hill church, Ohio, Nov. 12-19.

Bro. Oliver Royer of Pleasant Hill, Ohio, in the Sidney church, Ohio, Oct. 22—Nov. 5.

Bro. Ira E. Long of North Liberty, Ind., in the East Chippewa church, Ohio, Oct. 22—Nov. 5.

Bro. Phares J. Forney of East Petersburg, Pa., in the Mountville church, Pa., Nov. 12-26.

Bro. Wilbur M. Bantz in the Middle District church of Southern Ohio, near Tipp City, Oct. 23—Nov. 5.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Curryville house, Woodbury, Pa., Oct. 16-29.

Brother and Sister J. F. Burton of Topeka, Kansas, in the Granada church, Kansas, Oct. 15-29; in the Kansas City First Central church, Kansas, Nov. 5-19.

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## Personal Mention

Bro. Edward Stump announces a change of address from N. Liberty, Indiana, to 745 N. Cushing Street, South Bend, Indiana.

Bro. Harlan J. Brooks sends a telegram from Los Angeles, California, saying that he, with his family, has arrived safely on American shores from India.

Bro. Ralph R. Wright of Blacksburg, Va., a teacher in the Virginia Polytechnical Institute, was a recent visitor to the Publishing House. One of his interests was his sister who is employed here.

To Bro. James M. Moore we express our appreciation for a copy of their news-filled Lititz Messenger.

Bro. Hugh Garner sends us Vol. 1, No. 1 of their new monthly bulletin, Brethren News, published by the Twin Falls church, Idaho.

Bro. Joseph Kettering has produced an excellent treatise on Brotherhood, for men's work. He speaks of Brotherhood Building, A Brotherhood Philosophy, Church Loyalty and Increasing the Membership.

Bro. Harvey R. Hostetler has accepted the pastorate at Wichita, Kansas. His address is 1141 N. St. Francis Ave., Wichita 5, Kansas. His correspondents will please note his change of address from Detroit, Michigan.

Brother and Sister Crawford Brubaker and their son and daughter, formerly of California, stopped to visit the Brethren Publishing House on Monday morning, October 9, as they were enroute from Schenectady, New York, to Pocatello, Idaho.

Brother and Sister Walter Brandt of Millerstown, Pa., write as follows: "We express our heartfelt thanks to our many Brethren friends who remembered us in our bereavement. We know that our daughter is in God's care, and we can only say, 'His will be done.'"

Brother and Sister Amos O. Brubaker of Conway Springs, Kansas, were recent visitors at the Publishing House. They had been visiting their son in St. Charles, which is near by. They said they have been subscribers to the Gospel Messenger for forty years or more and have read it as long as they can remember.

Mrs. J. H. Bittinger was a recent interested visitor at the Publishing House. She said that the Messenger has been a part of her reading ever since she could read at all, and that when she established a home of her own her children soon became faithful readers of the church paper. "Now some of them work for it," she observed.

"Bro. Melvin Landes, R. 4, Alexandria, Va., has begun the pastorate of the new mission church at Copeland Park in Newport News, Va. Services for the present are being held in Rental Office, Number 2, on 48th Street." So writes A. Stauffer Curry, Executive Secretary of the Southeastern Region.



To Bro. Bruce H. Flora, pastor at Reedley, Calif., we extend our thanks for a copy of his interesting Church News Letter.

Bro. B. J. Fike has moved to 5528 Moore Ave., N. E., Portland, Oregon, and assumed pastoral charge of the church there. He would be glad to be informed of any members within the city who are not now attending the Brethren church.

**A National Mission to Christian Teachers** is to be held in thirty-two sections of the United States this fall. Forty-two Protestant denominations will participate. Bro. Raymond Peters will help in the leadership of these missions at Decatur, Ill., and Kansas City, Mo.

Brother Edward Lander, 616 N. Pacific Ave., Glendale 3, Calif., has graciously consented to represent the Brethren Service Committee as their official visitor to military stations in the Glendale, Calif., area. Kindly send all names and addresses to the Brethren Service Committee, 22 S. State St., Elgin, Illinois.

Bro. Fred Hollingshead changes his address from Ohio to 215 Hummel St., Harrisburg, Pa., where he assumed pastoral charge on Oct. 1. He asks that pastors and friends of Brethren members moving to Harrisburg get in touch with him so that he can endeavor to keep the newcomers within the church fellowship.

Bro. John B. Wieand sends the following figures about the general church dollar:

|                                             |      |
|---------------------------------------------|------|
| What becomes of the church member's dollar: |      |
| For living expenses .....                   | 24¼c |
| For luxuries .....                          | 22c  |
| Wasted .....                                | 14c  |
| Miscellaneous (unclassified) .....          | 13½c |
| Investment .....                            | 11c  |
| For crime .....                             | 8¼c  |
| For government .....                        | 4½c  |
| For schools .....                           | 1½c  |
| FOR CHRIST'S CHURCH .....                   | ¾c   |

(Figures based on American Education Digest.)

### Miscellaneous Items

**A nation-wide Bible reading** from Thanksgiving to Christmas, in which millions of American servicemen and women and their families and great numbers of other Americans will join, is being sponsored by the American Bible Society and two national sponsoring committees formed for this purpose. The national sponsoring committee of laymen, composed of leaders in various fields, includes ex-President Herbert Hoover, Mr. John Foster Dulles, Admiral Ernest J. King, and Ambassador John G. Winant. More than thirty major religious bodies are represented on the national sponsoring committee. Through a nation-wide

poll of pastors and chaplains, Bible passages most helpful in times like these have been chosen. The list of thirty-three passages for daily reading will be released later.

**The Church of the Brethren Hour** is broadcast over Station KTRB, 900 kilocycles, Modesto, California, each Sunday afternoon from 5:00 to 5:15.

**"The Franklin Grove** congregation, N. Illinois, will celebrate its 100th anniversary. It was organized in 1845 with 13 charter members. This little group rejoiced in their worship, for the following year they built their first meeting house. This was the first Brethren meeting house in Northern Illinois and the second church to organize. The congregation now numbers nearly 200 and worships in a modern and well-equipped church building." This is quoted from their 100th anniversary program and directory.

### To ministers in charge of churches:

On October 10 the office of the General Ministerial Board had received the Annual Report for the year ending Sept. 30, 1944, from these churches, listed by districts:

Butte Valley, Lindsay, Live Oak, McFarland, Oakland, Waterford, Glendale, Glendora, Los Angeles Calvary, Los Angeles First, San Diego, Denver, Clay County, Miami, Sunnyland, Tampa, Emmett, Whitefish, Chicago Douglas Park, Dixon, Franklin Grove, Lena, Rockford, Stanley, Worden, Allison Prairie, Camp Creek, Cerro Gordo, Champaign, Girard, Liberty, Panther Creek, Romine, Loon Creek, Peru, Pleasant Dale, Spring Creek, Wabash City, Camp Creek, Cedar Creek, Florence, Goshen City, Maple Grove, Michigan City, Middlebury, Mt. Pleasant, North Liberty, North Winona, Pleasant Hill, First South Bend, Union Center, Yellow Creek, Buck Creek, Fairview, Four Mile, Maple Grove, Muncie, Pyrmont, Rossville, Upper Fall Creek, Beaver, Brooklyn, Dallas Center, Des Moines Valley, Iowa River, Panther Creek, Curlew, Garber, Greene, Kingsley, Monticello, South Waterloo, Worthington, Holland, Olathe, Burr Oak, Galesburg, Osage, Parsons, Conway Springs, Pleasant View, Prairie View, Denton, Edgewood, Locust Grove, Reisterstown, Evergreen, Hagerstown, Martinsburg-Vanclevessville, Bear Creek, Fairview, Elmdale, Flint, Lansing, Onekama, Sunfield, Mineral Creek, Spring Branch, Warrensburg, Bethany, North Bethel, Plattsburg, Wakenda, Nevada, New Hope, Afton, Berea, Riverslide, Rowland Creek, Travelers Rest, Milk River Valley, Poplar Valley, East Chippewa, Owl Creek, Springfield, Wooster, Zion Hill, Bellefontaine, Deshler, Dupont, Fostoria, Lima, Poplar Ridge, Ross, Sand Ridge, Sugar Creek, Swan Creek, Bear Creek, Bethany, Constance, Hamilton, Harris Creek, May Hill, Middle District, Pleasant Hill, Poplar Grove, Troy, Union City, Big Creek, Washita, Mabel, Myrtle Point, Chiques, Conestoga West, Lake Ridge, Lebanon, Mechanic Grove, Midway, Palmyra, Shamokin, West Greentree, White Oak, Burnham, Lewistown, Green Tree, Harmonyville, Philadelphia Gelger Memorial, Pottstown, Codorus, Falling Springs, Hanover, Mechanicsburg, Waynesboro, Hostetler, Johnstown Moxham, Meyersdale, Mt. Joy, Penn Run, Pittsburg, Pleasant Hill, Robinson, Somerset, Ewing, New Hope, Walnut Grove, Manvel, Nocona, Roanoke, Richmond, Mt. Joy, Roanoke Ninth Street, Greenmount, Salem, Trout Run Valley,

Barren Ridge, Forest Chapel, Mt. Vernon, Pocahontas Mission, Staunton, Valley Bethel, Christiansburg, Fraternity, Maple Grove, New Bethel, Snow Creek, White Rock, Allegheny, Bean Settlement, Beaver Run, Old Furnace, Tear Coat, Elkins, and Union Chapel.

If you have received your blank, please fill it in and send it at once. If for any reason you have not received a blank, please request one immediately. Delay means added work and expense. You will want to help us make our records accurate and complete. On the first page give the officers for the year beginning Oct. 1, 1944. Check carefully the location of your church house as given in the 1944 Yearbook. Fill out the rest of the report as directed. Perhaps your report is on the way to the Elgin office by the time you read this notice. We must have this material for the 1945 Yearbook.—General Ministerial Board.

## With Our Schools . . .

### Juniata College

Juniata College opened for the fall term of its sixty-ninth year on September 11 this year with an enrollment of one hundred and ten new students and a total enrollment of two hundred and forty-one. On Sunday, September 17, the convocation sermon was delivered by President Emeritus C. C. Ellis in the Stone church.

The second state-wide conference of Hi-Y leaders was held at Juniata over the week end of September 30. The speaker at the conference was Dr. Paul Limbert, National Council Secretary for Religious Education.

The semiannual men's work dinner and business meeting was held in the college dining hall on Friday evening, October 6. President A. C. Baugher of Elizabethtown College gave the address.

Dan West, director of peace education of the Board of Christian Education, was the main speaker at the work camp conference held at Juniata on September 23.

The annual home-coming will be held the week end of October 21. An interesting program is being planned for the returning alumni. One of the highlights of the week end will be a lecture by President George F. Zook of the American Council on Education, former United States Commissioner of Education.

Dr. Mahlon J. Brougher of Greensburg will be the minister for a series of special meetings in the Stone church, October 16-29.



# Brethren Service

## Letters From Servicemen

Through Rev. Merlin C. Shull and many Brethren ministers scattered throughout the United States, Brethren men in the military services regularly receive the greetings and ministry of the church. About 10,000 men are on the mailing list of the Brethren Service office at Elgin and Rev. Shull carries on a personal correspondence with more than 1,000 of them. From that voluminous correspondence come the following quotations which reveal the thinking of the men in service:

**A pen pal from New Guinea:** "In our 'strictly army' Yank, a weekly magazine, there appeared a full page of interesting explanation and pictures of our conscientious objector camps in Puerto Rico and the Virgin Islands. They went to great length to describe the sacrifice and willingness of the C. O. in his work. It really did my heart good to see an army-edited article that gets around to giving due credit to those fellows who are sacrificing more than many in the army and other forces with the exception of those who are casualties. Because of it, I'm certain most of the 'G. I.'s' have a better understanding of them."

**From Florida:** "I am proud to say that I come from a wonderful Christian family, and I appreciate your efforts to help me keep up the high standards which they taught me. In these trying times, when we are kept so busy and face so many temptations, it's mighty easy for those high standards gradually to slip out of our grasp."

**A firsthand view of missions:** "I've had the chance to see some of the missionary work that has been going on over here. They have really worked wonders here, especially among the younger natives. I am certain if the people back home knew how much the money spent for missions was doing to the natives over here, raising mission funds would be much easier."

**And from California:** "I attended the services at the chapel here on the field this morning and the house was filled. The army provides for a very nice church building and the services are very enjoyable. Let me thank you again for the correspondence and assure you that your kindness is appreciated. My association

with many fine young men in my outfit makes me sure that the church will increase and become a powerful factor in settling the many disputes and problems after the war. I am praying for that day."

**Hawaiian note:** "I receive the Gospel Messenger here in which I find very good reading for these times."

**A pen pal in England:** "We have a visitation group here that goes to an English church in the surrounding vicinity each Sunday night. We have invitations as far ahead as the last of September and many more we have had to refuse, so we have organized a second group from the regular fellows in the Bible study class. Four or five take part in the service with three fellows giving short talks. It is very nice and I think the people enjoy it."

**An Indiana fellow writes:** "One really doesn't know what his home

means to him until he is forced to leave it. I've thought time and time again that my parents were too strict and that I wasn't granted the privileges I should have been. Now since I'm gone, I see it all. I've belonged to the Church of the Brethren for a long time, and it means everything to me now."

**And from a C.P.S. camp:** "It's great to be a member of the Church of the Brethren where, with somewhat conflicting ideas, we can still maintain respect and a Christian attitude toward one another."

**From somewhere overseas:** "First of all I wish to thank you for sending me the bulletin. I enjoy reading it very much. Out on the high seas where the nights and days are long, I enjoy taking the leaflet, Search the Scriptures, and finding and reading all the verses mentioned. Our pastor from the home town church sends me very nice letters which I surely do appreciate."

## More Pen Pals Who Have Written

Each month hundreds of letters come to the Brethren Service Committee offices in Elgin from the Brethren young folks in the military services. The following have personally corresponded with the office for the first time during the last few months.

Colvin, Edward W. .... Phoenix, Ariz.  
Corn, Clarence W. .... Independence, Kans.  
Coy, Reuben ..... Columbiana, Ohio  
Curtis, Chas. G. .... Blue Jay, W. Va.  
Deane, William L. .... Mt. Carmel, Va.  
Deckert, Roland F. .... Hutchinson, Kansas  
DeStefano, Ralph ..... Philadelphia, Pa.  
Dinger, Paul W. .... Stephen, Pa.  
Ditzler, Paul ..... Lititz, Pa.  
Eichelberger, Don .....  
Farsh, Joseph Raymond, Grossnickle, Md.  
Figert, Neva Irene .... North Webster, Ind.  
Fink, Chester ..... Empire, Calif.  
Fitch, Byron ..... Bartlesville, Okla.  
Ford, Clarence F. .... Altoona, Pa.  
Fox, Alice G. .... Hagerstown, Md.  
Gable, Myron ..... Ashland, Ohio  
Garber, Donald ..... Centerville, Ohio  
Garber, Robert F. .... Harrisonburg, Va.  
Garman, J. Wilbur ..... Lititz, Pa.  
Gauntz, Harold ..... Myersdale, Pa.  
Gelb, Esther ..... Lebanon, Pa.  
Gillam, Kenneth ..... McVeytown, Pa.  
Godfrey, Wilmer P. .... Codorus, Pa.  
Good, Virgil Wm. .... Hollsopple, Pa.  
Graham, Mrs. Glenn .... Waitsburg, Wash.  
Grubb, Russell ..... Palmyra, Pa.  
Hoffman, Don ..... Spring Creek, Ind.  
Hoke, Kenneth C. .... Elgin, Ill.  
Hollinger, Byron .... South Whitley, Ind.  
Hopp, Ralph .....  
Huber, Melvin ..... Goshen, Ind.  
Hylton, Melvin A. .... McFarland, Calif.  
Hylton, Wilbur B. .... McFarland, Calif.  
Johnson, Charles H. .... Elizabethtown, Pa.  
Kerr, Harry S. .... McVeytown, Pa.  
Kesner, Sterling ..... Moorefield, Va.  
Kline, Harold B. .... Hagerstown, Md.  
King, Beatrice ..... Kent, Ohio  
Kreiser, John P. .... Hershey, Pa.  
Landis, Harry R. .... Ephrata, Pa.  
Laughman, Lowell E. Harris Creek, Ohio  
Nedrow, "Red" ..... Myersville, Pa.  
Newcomer, Clarence C. .... Lima, Ohio  
Noce, E. W. .... Kent, Ohio  
Nulph, Samuel C. .... Peru, Ind.  
Ogg, Walter R. .... Preston, Minn.  
Oliver, Orval O. .... Phoenix, Ariz.  
Penrod, Ralph ..... Ligonier, Pa.

Peters, George W. .... Lewistown, Pa.  
Powers, Harry ..... Greensburg, Pa.  
Pugh, Clyde ..... Boyer, W. Va.  
Phyllaier, Arthur E. .... Pleasant Hill, Ohio  
Robinson, W. D. ....  
Russell, Charles C. ....  
Schrantz, Don Mike .... Eastwood, Ohio  
Seifer, Elmer ..... Dayton, Ohio  
Shaffer, Clyde A. .... Somerset, Pa.  
Sheaffer, Earl W. .... Springville, Pa.  
Shimp, Chelcie ..... Tipp City, Ohio  
Link, Betty L. .... Rockford, Ill.  
Ludwick, Cline Arnold, Jr., Keyser, W. Va.  
Mack, George E. .... Inglewood, Calif.  
Marriott, Clyde ..... Sacramento, Calif.  
McCormack, George .... Cloverdale, Va.  
McCray, Harold F. .... Rockford, Ill.  
McLaughlin, Bruce D. .... Hopewell, Va.  
McManuels, Arthur J. .... Harrisburg, Pa.  
McWilliams, John ..... Dayton, Ohio  
Miller, Eli ..... Center, Ohio  
Miller, Ernest H. .... Luray, Va.  
Miller, John E. .... Salisbury, Pa.  
Miller, Warren A. .... Dunnings Creek, Pa.  
Miscigno, S. J. .... Brooklyn, N. Y.  
Morris, Raymond E. .... Glendora, Calif.  
Mumaugh, Theodore .... Killbuck, Ind.  
Napp, Mark L. .... Bethel, Pa.  
Shively, H. L. .... Empire, Calif.  
Shumaker, Roy L. .... Philadelphia, Pa.  
Smeltzer, Maurice R. .... La Verne, Calif.  
Smith, R. A., Jr. .... Ambler, Pa.  
Snell, Edward D. .... N. Manchester, Ind.  
Snethen, Walter .... Council Bluffs, Iowa  
Snider, Charles A., Jr. .... Waynesboro, Pa.  
Sproat, Charles L. .... Kansas City, Mo.  
Sollenberger, James H., Williamsburg, Pa.  
Tarlton, Melvin R. .... Waynesboro, Pa.  
Thompson, Herbert B. .... Gladys, W. Va.  
Tooker, Grant C. .... Empire, Calif.  
Wagoner, B. A. .... Darlington, Ind.  
Walter, C. R. .... Hollidaysburg, Pa.  
Wampler, Claude O. .... Waynesboro, Pa.  
Wantz, Norman ..... Piney Creek, Md.  
Ward, A. D. .... Grand Junction, Colo.  
Watson, Ned ..... Covington, Ohio  
White, James P. .... Fairfax, Va.  
Woody, Carl D., Jr. .... La Verne, Calif.  
Yoder, Ivan F. .... East Nimishillen, Ohio



## Our Mission Work

### "To the Last Full Measure of Devotion"

ANNA HUTCHISON

#### Chao Si Ti

Chao (Sung) Si Ti had reached the age of thirty when she with Shu Mei and Ch'eng Yu was led forth that Saturday night to meet her death. Such a fate would seem a terrible tragedy were it not for the fact that to them it was, perhaps, a welcome release. Su Ti as a girl lived in the village of Feng Hou, eight miles north of Liao. Her family was one of the leading families of the village, and highly respected. On our arrival at Liao Chou, her father was secured as our first local language teacher. Thus he early came in touch with our Christian message and was among the first converts to be baptized into the church. Later he taught in our boys' school.

Su Ti had received some education in their home village school, but it was not until after her marriage and removal into the city that she learned much of our Christian faith. Here she entered our Bible school and was open and receptive to the Christian teaching. She had also married into a fine Christian family, her father-in-law being one of our teachers and a trusted deacon in the church. Soon Si Ti also enrolled as an inquirer, and then later, while she and her husband were living for a season in Tai Yuan Fu, she was baptized by Bro. Myers. Su Ti was a sweet, attractive girl, of a modest and retiring disposition, earnest and sincere in her Christian faith. Several children were born to them, but all died in their infancy, which was a sorrow to them. She was nearing the completion of her studies in our Bible school when the terrible tragedy brought them to a close. May it not also be said of such, "Of whom the world was not worthy."

hope this will carry on into the village. After I had taught them leapfrog, I looked down the road a few days later. There a quarter of a mile away I saw something rising at intervals. It took me a minute to know that the boys were having a game of leapfrog.

Our school enrollment is 215; our average daily attendance is 210. We have a good group of teachers. My favorite class is a class of 12 little five- and six-year-olds. They are learning the first syllables in reading. With their little smiles and eagerness to learn, they quite captivate me.

During the summer also, we had four boys' clubs going. These will continue during the school year. They are learning first aid, nature, rope tying and signaling, much after the pattern of the Boy Scouts, with the religious emphasis added. We have a good swimming pool a mile away, and plenty of hills for hikes close enough to use. I find these boys from ten to fifteen able to care for themselves in the open, make fires, cook food, find bark from the trees to tie up bundles, such as Scouts in the United States are able to do only after years of training. They are natural out-of-doors people. It really is a pleasure to work with them.

Nine tenths of these people will be able to return to their homes. Our big opportunity is to teach them of our Christ, so that when they return to their hundreds of villages, they can in turn help their people. Each Sunday afternoon we have what we call the children's church. Here 80 to 100 of them gather and have their devotions and a program much like Christian Endeavor or B. Y. P. D. at home. Many of them are in Sunday school in the morning also. Last Sunday morning, more than a hundred of them went to the platform in the church and sang two songs in our church worship program.

The leper colony becomes a great training center for our Bura territory as well as the territory farther out. We have people from about every village in our Bura and Margi territory, and we are praying that these, when the time comes for them to go home, will become leaders in their community in building the kingdom of God in their own country.



#### What to Pray For

Week of October 21-28

##### J. F. Graybill

Born June 10, 1874.

Sailed to Sweden 1911, 1919, 1933, 1939.

##### Alice Hoffer Graybill

Born September 1, 1874.

Sailed to Sweden 1911, 1919, 1939.



Brother and Sister J. F. Graybill returned to the United States from Sweden in 1942 after spending thirty-one years working in both Denmark and Sweden. They are now at home in Lebanon, Pa.

During the past few years Sweden has been passing through heavy trials and suffering, as have many of the countries of Europe. The injustice of it all seems hard to bear. The people of Scandinavia have always worked hard. They have been frugal and industrious and they have appreciated that which they have earned. To be in want and not be able to supply their own needs comes to them as a severe test. In the midst of anxiety the church survives. Let us pray that in these days of fear and great conflict the Christian people shall carry on with fortitude.

#### Children in the Leper Colony

Herman B. Landis

Garkida, Northern Nigeria

Usually when people think of a leper colony, they think of old broken-down people with terrible sores who are in a most pitiable condition. But what really amazed us when we first took up the work here, was the number of young folks and

children. Only the doctor could tell that they had leprosy. They are full of enthusiasm and fun and are quite normal children.

This summer when there was no school, we met one evening each week for games. We played such games as "Three Deep," "Ruth and Jacob," and relay games with balls, etc. They enjoy games. Now since school has started we teach them games one hour each week. We



# The Church at Work



## Christmas Program Materials

### Plays and Pageants

Copies of all plays listed below may be secured for examination from the Brethren Loan Library. Purchase from the General Boards.

#### ADULTS AND YOUNG PEOPLE

**And There Were Shepherds**, by O. G. Herbrecht. 4 scenes. Cast indefinite. 45 min. 25c. Luke's story developed to show the effect of the birth of Christ on Reuben, and, in turn, the effect on the begging children. Excellently adapted to the modern youth program. Music.

**Bed of Hay**, A. by Agnes Peterson. 1 scene. 6 or 8 m., 3 w. 30 min. 50c. Tender and effective picture of the well-loved Christmas story. Setting is in a stable yard of an inn.

**Bethlehem in Our Town**, by Lyman R. Bayard. 9 m., 1 w., 2 boys, 1 girl and choir. 35c each; 12 or more copies 30c each. Permission to perform granted with the purchase of 12 or more copies. The Christmas message developed in a modern setting. Simple costuming.

**Blue Angel**, The, by Hamill. 6 m., 2 w., and carol singers. 30c each; \$3.00 per doz. As the plot unfolds tense conflicts arise for a businessman, a college student and a doctor, and each is forced to make difficult decisions.

**Children of the Inn**, by Jewell Bothwell Tull. 1 act. 8 m., 4 w., extras. 25 min. 35c. No royalty to amateurs. A very human and dramatic nativity play.

**Christmas Carol**, A. by George M. Baker. 6 m., 3 w., 1 hr. 25c. A dramatization of the immortal story by Dickens. Simple staging.

**Crowded Out**, by J. W. G. Ward. 1 act with prologue and epilogue. 12 m., 6 w. 25c. Royalty \$5.00. The traditional Christmas story done simply and effectively and with use of the Christmas carols.

**Dust of the Road**, by Kenneth Sawyer Goodman. 1 act. 3 m., 1 w. 40 min. Int. 50c. Royalty \$5.00 when no admission is charged, \$10.00 when admission is charged. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship.

**Fragrance of Myrrh**, The, by Mildred Bowles. 3 scenes. 8 m., 3 w., 1 child. 1 hr. 50c. The setting is in the inn at Bethlehem. The kind innkeeper and his wife have had much sorrow and illness in their home. The daughter has never been well. They share their room, bed and blanket with strangers who come and their stable is opened to a poor traveler and his wife from Nazareth. A great miracle happens in their home on the night when the child is born in the stable, for their daughter, Anna, is healed.

**King Shall Reign**, A. by Marion Wefer. 1 scene. 4 or 6 w., 2 m., 1 child. 45 min. to 1 hr. 35c. Royalty \$5.00. A Hebrew mother grieves for her slain baby. Her grief is hallowed as she lovingly gives shelter to travelers who flee the country with their child. In her service, it is revealed to her that she has served the Christ Child.

**Lost Star**, The, by Dorothy Clarke Wilson. 5 episodes. 9 m., 5 w. 30 min. 35c. Ten or more copies must be purchased for permission to give the play. The youngest of the Magi loses his way in following the star because of hatred for an enemy. With the help of a Jewish captive he regains the light. Musical background.

**Mimi Lights the Candle**, by Edith Coulter. 1 act. 1 m., 8 w. 30 min. Int. 35c. No royalty to amateurs. An effective well-written play of modern life carrying its lesson of the beauty of kindness.

**No Room in the Hotel**, by Dorothy Clarke Wilson. 1 scene. 6 m., 4 w. 1 hr. 35c. A Christmas play which depicts a present-day scene where the same attitudes are revealed as in the inn centuries ago. There is a strange similarity to the Bible story although representing our own generation. Even today, hearts are touched.

**Peace I Give Unto You**, by Dorothy Clarke Wilson. 1 act. 4 m., 1 w. 30 min. Int. 35c. A Christmas peace play. It takes place in the humble cottage of Joseph and Marta, and tells the story of the first Christmas in its relation to universal peace.

**Search for the Holy Grail**, The, by Mabel Moomaw. 1 scene. 19 characters and chorus. 35 min. Mimeographed. 10c. The theme is clearly brought out that "he who serves his fellow man is surely kin to me," and finds the Holy Grail.

**Stranger in Bethlehem**, A. by Charles George. 1 act. 3 m., 3 w. 1 hr. 35c. Christmas Eve in the town of Bethlehem, Pennsylvania, in a poor, unhappy present-day home. A stranger comes to the door and brings comforts and adjustment. Happiness is restored to the home.

**Topaz of Ethiopia**, The, by Edith Squires and Elizabeth Emerson. 1 act. 5 m., 3 w., 4 girls, reader. Int. 35c. Eight copies must be purchased for permission to give the

play. This play is based upon an imaginary legend—that the Topaz of Ethiopia, one of the gifts of the wise men to the Christ Child, remade the lives of those who touched it. A very dramatic presentation of the power of the Eternal Spirit of goodwill.

**White Christmas**, by Dorothy Clarke Wilson. 4 m., 3 w., and 2 small girls. Int. 40 min. 35c. A missionary Christmas play. The Marshall family, though they are givers to the missionary cause, still have to learn the true spirit of missions.

#### Pageants With Songs and Music

**Christmas Pageant**, by LaVona Hildreth. 2 scenes. Reader, 2 candlebearers, Mary, Joseph, 3 kings, 4 shepherds, choir boys, angel choir. 20 min. 5c. A simple but effective presentation by pageant and song of the cradle scene, shepherds, and wise men.

**Nativity**, The, by Margaret I. Snyder. 4 episodes. 12 m., 1 w. 45 min. 25c. A service depicting the story of the first Christmas in music, pageantry and reading.

**Star Gleams**, The, by Florence L. Speare. 1 scene. 8 m., 2 w., 2 choruses and the audience. 1 hr. 35c. The story of the star told entirely by community singing and pantomime.

**Way**, The, by Ethel Rockwell. 3 parts. 16 characters, voice, ten nations. 1 hr. 35c. A Christmas pageant of peace. In Part 1, the world is waiting for the Christ. Abraham, Moses, Elijah and Isaiah speak. In Part 2 the coming of the Christ is presented, and in Part 3 the nations of the world rejoice that the Christ is among them.

#### INTERMEDIATES AND CHILDREN

**Adoration of the Kings and Shepherds**, The, by Mildred Cook. Choir, church school children, angel, minister. 75c. A pageant of the nativity. Many beautiful hymns, carols and benedictions make up the service.

**Lighting the Way**, by Esther E. Olson. 2 m., 1 w., 2 b., 2 g. 20 min. Int. 25c. Children alone may people the cast. A wealthy lady from the city, because of an accident to her car, finds opportunity to play the role of Santa Claus' assistant to a group of unfortunate children.

**Littlest Shepherd**, The, by Florence Ryerson and Colin Clements. 8 boys, 3 girls. Ext. 35c. Royalty, \$5.00. The Littlest Shepherd, faithful to his task on the hillside, is shown the nativity scene and learns that to be happy one must make others happy.

## It Occurs to Me . . .

Raymond R. Peters

Among my friends there are two people holding similar positions, but they are quite different in disposition. One is suspicious, critical, antagonistic, talkative, looks for the bad in others and is given to gossip. He is quite sensitive and feels that people do not understand or appreciate him. The impact of his personality is negative and he is the source of much difficulty. This individual is constantly working against group morale.

The other person is the opposite in almost every regard. He is optimistic, sympathetic, appreciative and creative in his outlook. He is a morale builder. When people speak derogatorily of others he immediately has a good word for the one under attack and turns the conversation into a positive vein. He creates an environment in which gossip does not flourish. Too many people tend to be like the first person and too few can be classified with the second. I believe all of us need to check up. A little motto which I have on my desk might serve as a guide:

Great minds discuss ideas;  
Average minds discuss events;  
Small minds discuss people.

IT OCCURS TO ME that the searchlight of Christ needs to be turned on the "sins of disposition." The church ought to help us to be Christian in our attitudes. Love and forgiveness will help us win.



**Nativity, The,** by Rosamond Kimball. Adapted for any number of children or young people. Ext. 35c. Composed entirely of selections from the Bible story of the nativity. Tableaux accompanied by congregational singing of carols and hymns.

**Old, Old Story, The,** by Helen Perry Curtis. 1 scene. Any number of children. Int. 35c. Twelve or more copies must be purchased for permission to give the play. The story of the nativity in the words of the Bible, music and tableaux.

**One Gift, The,** by Agnes M. Miall. 2 w., 1 b., 2 g., extra optional. 20 min. Exterior. 35c. Royalty \$2.00. Hopelessly crippled Christina is told by a beggar woman that if she will give a gift to the glory of the Christ Child, she will forget her own sorrows. Christina sings a song and is cured of her infirmity. May be played in front of the choir.

**Reverie,** by Percival Wilde. 4 m., 3 w., 8 or more children, or all parts may be taken by children. Int. 45 min. 50c. Royalty \$10.00. Because of his own harshness Ex-governor Richard Harkness has estranged his children from him. It is a vision in the fireplace of children dancing around the tree and of his own boyhood that brings him to a realization that the fault is his. Needs careful staging.

**Songs of Christmas, The,** by Martha Bayly Shannon. 4 girls and a number of minor parts some of which may be taken by younger children. 35c. A play depicting the origin of familiar Christmas carols by music, tableaux and dialogue. Easily produced. Simple setting.

**Street of Hearts,** by D. M. Davis. A pageant for Christmas Eve. 15 children. 25 min. 15c. The Poor Little Boy finds a place for homeless Joseph and Mary after everyone else has turned them away.

**Tidings of Joy,** by Elizabeth McFadden. 1 act. 6 m., 2 w., 5 boys, 4 girls, 1 baby and other children. Int. 35c. Royalty \$5.00. Scene: A basement room in a poor tenement. A modern setting. Joseph and Mary Doe and their baby, Christopher, are about to be evicted from their home. Christmas carolers from a near-by church find them and give them help.

**Why the Chimes Rang,** by Martha Race. 1 scene. 4 m., 3 w., many extras. From 20 min. to 1 hr., depending on elaboration. Ext. 35c. This is a pantomime arrangement of the famous Christmas story, easy to present, as a reader gives all the lines. In order to be effective, the staging should be carefully done.

**Paramount Plays and Pageants for Christmas**—Three plays and three pageants for the Christmas program. 25c.

## Christmas Music

Copies of cantatas listed below and miniatures of anthems may be secured for examination from the Brethren Loan Library. Purchase through the Brethren Publishing House, Elgin, Ill.

### Cantatas

**Carols of Christmas.** A Carol Choir Cantata for mixed voices. May be used as a background for a pageant. Lorenz. 75c.

**Chorus in the Skies, The.** A Christmas Choir Cantata for mixed voices. Holton. 85c.

**Christmaside.** A Christmas Cantata-Pageant, for choir and Sunday school. London. 35c.

**Gloria in Excelsis.** A Christmas Choir Pageant for mixed voices. Music arranged from Felix Mendelssohn. 85c.

**Music of Christmas, The.** A Two-Part Christmas Choir Cantata. For Youth, Junior, or Intermediate Choirs. Ira B. Wilson. 50c.

**Silent Night.** A Christmas Story Cantata for Women's Voices. Lillenas. 40c.

### Anthems

Miniature copies of Christmas anthems may be secured for examination. Anthems may be ordered from the Brethren Publishing House.

## General Program Materials

**What Shall I Give Him?** Women's study program. 5c.

**Christmas Program Material, 1944.** Mimeographed materials with a missionary emphasis. Free.

**A Christmas Worship Service for the Family** in form suitable for pastor's greeting to the families in his church. Price per hundred including envelopes, \$2.75.

### ADULT DISCUSSION OUTLINE

#### The Church and Returning Servicemen

Sunday, November 12, 1944

Scripture: Ezek. 46: 9; 1 John 1: 7.

There are at least four things for the church to keep in mind in its plans for demobilization. We must be equally concerned to meet the needs of the men returning from the armed services and those returning from C.P.S. And we must strive now to maintain fellowship between the families and friends of these men.

Second, we must co-operate with and take into account community agencies in our planning. Third, we must do something for the serviceman now if our welcome home is to ring sincere. Fourth, we must study the problem—perhaps appoint a special committee whose duties will be to assign responsibilities to the on-going agencies of the church.

These suggestions may be used as a basis for your discussion. The following resource materials will be helpful.

### Resource Materials

**The Church and Returning Service Personnel. No. 1. Attitudes and Problems.** 10c.

**The Church and Returning Service Personnel. No. 2. A Report on the Baltimore Conference.** 10c.

**Demobilization Bulletins,** issued Bimonthly. Dept. of Christian Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee.

See Church at Work section of July 15, 1944, Gospel Messenger. Also Our Young People, Sept. 9, 16, 23, 30, 1944.

## Correspondence . . .

### A Double Milestone

Brother and Sister S. S. Blough, of Sidney, Ohio, have had the unique experience recently of celebrating two fiftieth anniversaries in one month. On June 17, 1894, they were united in marriage in the home of Brother and Sister J. A. Wertz, parents of Mrs. Blough, at Johnstown, Pa. Brother W. J. Swigart of Huntingdon, their college teacher, was the officiating minister. Eleven days later, June 28, at a regular council of the Johnstown congregation, Brother Blough was called to the ministry and he and his companion were duly installed. Just ten days later, July 8, he preached his first sermon in the Pine Grove house of the Quemahoning

congregation, which church he had attended until arriving at maturity, and where he united with the church. His father, Emanuel J. Blough, had the oversight of the church.

Brother and Sister Blough have been active in the work of the church in all of these years and are still in full-time pastoral activity in Sidney, Ohio. While in attendance as delegates to the Conference, they were among those who had been present at the Conference of 1894. He has attended most of the Conferences, and served on Standing Committee six times.



Brother and Sister S. S. Blough celebrated two fiftieth anniversaries in one month

He has served as a member of the General Sunday School Board and of the General Ministerial Board of the brotherhood. He became full-time pastor in 1900 while beginning and organizing the Pittsburg, Pa., church. This was at a time when it was still unpopular to receive compensation for pastoral work. They have done pastoral work in seven church districts, adapting themselves to various situations.

Celebrations honoring these anniversaries were held over a period of time, in a number of places. All their children were in the home in Sidney on May 7. The Darke County ministers and their wives arranged a program on May 29. The real celebration was held in the home now owned by Mrs. Blough's sisters. Here the wedding had taken place fifty years before on the 17th, but the celebration was held on Sunday the 18th. Seven of those at the wedding besides the Bloughs were present on this day also. Here a very pleasant afternoon was spent by relatives and friends after a wedding anniversary dinner. On this day Brother Blough also preached his fiftieth anniversary sermon in the church where he had been elected. The 4th of July was spent with members of the two older sons' families in the country home of Carman G. Blough near Harrisonburg, Va. Pleasant times were also enjoyed in the homes of Carman G. and Roy Blough in Washington, D. C., and in the home of Rev. E. E. Blough, a brother, near Manassas, Va., and in York, Pa., in a former pastorate.

The last was an open house at the Sidney parsonage on July 16, after the happy couple returned from their very pleasant trip. The Sidney church also had part in the Johnstown celebration, having sent a beautiful bouquet of golden rosebuds for that day. The inspiration and various gifts received and the fine fellowship enjoyed made these occasions times long to be remembered.—Mrs. Clyde Albaugh, Sidney, Ohio.

*Blessed are they which do dwell together in the Lord; for their years shall be like gems set within the royal crown of their glory.*



**Barnhart-Cooper.**—Capt. Joseph Barnhart and Ruth Cooper, both of New Carlisle, Ohio, in the New Carlisle church, Aug. 19, 1944, by the undersigned.—J. Howard Eidemiller, New Carlisle, Ohio.

**Bechtel-Moore.**—Arthur R. Bechtel of Elizabethtown, Pa., and Mary K. Moore, of Royalton, Pa., at the home of the bride, Sept. 26, 1944, by the undersigned.—A. C. Baugher, Elizabethtown, Pa.

**Curry-Sell.**—Gerald Eugene Curry and Betty Ruth Sell, both of Roaring Spring, Pa., on Sept. 27, 1944, by the undersigned.—D. I. Pepple, Woodbury, Pa.

**Detwiler-Claybough.**—Charles Leo Detwiler and Evelyn Delores Claybough, both of Bakers Summit, Pa., Aug. 31, 1944, by the undersigned.—D. I. Pepple, Woodbury, Pa.

**Ebersole-Reiber.**—Ralph Z. Ebersole and Betty A. Reiber, both of Elizabethtown, Pa., in the Elizabethtown church, Aug. 19, 1944, by the undersigned.—Elmer E. Ebersole, Elizabethtown, Pa.

**Harclerode-Griffith.**—Homer Harrison Harclerode, Jr., and Bernardine Dolores Griffith, both of Woodbury, Pa., July 28, 1944, by the undersigned.—D. I. Pepple, Woodbury, Pa.

**Huntzberger-Miller.**—Joseph Huntzberger and May Belle Miller, both of Elizabethtown, Pa., in the parsonage, Aug. 27, 1944, by the undersigned.—Elmer E. Ebersole, Elizabethtown, Pa.

**Imler-Whetstone.**—Donald S. Imler and Ruth E. Whetstone, both of Woodbury, Pa., at the home of the bride, July 30, 1944, by the undersigned.—D. I. Pepple, Woodbury, Pa.

**Leonard-Goodling.**—Charles A. Leonard, Port Royal, Pa., and Rhea Goodling, Elizabethtown, Pa., in the Elizabethtown church, Sept. 23, 1944, by the undersigned.—A. C. Baugher, Elizabethtown, Pa.

**Newcomb-Hoover.**—Alvin D. Newcomb, Argos, Ind., and Phyllis Jeann Hoover, Tippecanoe, Ind., at the home of the bride, Sept. 24, 1944, by the undersigned.—J. W. Grater, South Bend, Ind.

**Stutzman-Setzler.**—Charles Stutzman of Pacos, Texas, and Irma Setzler of Toledo, Ohio, at the parsonage, Aug. 16, 1944, by the undersigned.—J. A. Guthrie, Metamora, Ohio.

## Fallen Asleep . . .

**Butterbaugh.** Anna K., wife of Ira Butterbaugh and daughter of the late Blanche and Charles Barnhizer, was born Feb. 19, 1887, and died Aug. 27, 1944. She was united in marriage to Ira Butterbaugh in 1905. Five sons and two daughters were born to this union, of which all but one daughter survive; her husband, a brother, a sister and ten grandchildren also survive. Sister Butterbaugh joined the church at the age of twelve years and was a loyal and active member. For the past five years she was president of the La Verne W.C.T.U. Funeral services were held at the La Verne church by Rev. Edgar Rothrock, assisted by Rev. La Mar Bollinger. Interment was made at the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

**Click.** Lazarus Edgar, son of Brother and Sister Martin Glick, was born March 19, 1870, at Weyers Cave, Va. He grew to manhood there and came to the frontier in Washington when the Brethren were colonizing the Pacific slope in 1899. He settled at Tekoa, Wash., where he met Mary Jane Huffman, to whom he was married in 1901. When the Brethren colony changed to the Wenatchee Valley, they came here also in 1920. Bro. Click is survived by his widow, two sons, his foster daughter, four grandchildren, one brother and two sisters. Funeral services were conducted by the elder and the body laid to rest in the family plot in the Wenatchee

cemetery.—Geraldine Eller, Wenatchee, Wash.

**Gardner.** Minnie A., daughter of William and Charlotte Bussard, was born May 27, 1871, and died Sept. 10, 1944. She was married in 1889 to Charles A. Gardner. She is survived by her husband, two daughters and one son. Funeral services were conducted in the Elkhart church by the undersigned, assisted by Brethren Ralph Holdeman and Harold Mohler, with interment in the Prairie St. cemetery.—G. W. Phillips, Elkhart, Ind.

**Gelb.** Aaron, died Aug. 24, 1944, at White Oak, Pa., aged sixty-eight years. He is survived by his wife, one brother, and two sisters. He was a member of the Church of the Brethren for many years. Funeral services were conducted at the White Oak house by the home Brethren. Interment was in Hernleys cemetery.—Susan M. Cassel, Manheim, Pa.

**Geisel.** Harve M., son of Norman and Emma Statler Geisel, was born May 2, 1900, and died Sept. 2, 1944. He is survived by his wife, two children, four brothers and his parents. Funeral services were held in the home by Brethren G. E. Yoder and I. C. Paul.—Mrs. Howard Weaver, Scalp Level, Pa.

**Guthrie.** Thelma Pearl Mills, died Sept. 4. Surviving are her husband and one daughter. She was a member of the Baptist church but shared her interests and work in the Church of the Brethren. Funeral services were conducted by Rev. Gammon, Rev. Tillman and the undersigned. Interment was in the family cemetery.—Oscar R. Fike, Boone Mill, Va.

**Mishler.** Mary Yoder, was born Dec. 26, 1870, and died Sept. 9, 1944. She united with the Church of the Brethren at the age of seventeen. On Feb. 28, 1892, she married M. J. Mishler. She is survived by her husband, four sons, one daughter, three brothers, one sister and six grandchildren. She attended aid society regularly and supported the church work in many other ways. She was devoted to her home and family and was regarded by all who knew her as a fine Christian woman. Funeral services were held in the La Verne Church of the Brethren by the undersigned, assisted by Rev. La Mar W. Bollinger. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

**Mull.** Henry B., was instantly killed in an automobile accident near Ephrata, Pa., on Aug. 14, 1944. He had been in the service and was home on a medical discharge when this happened. He united with the Church of the Brethren when quite young. He is survived by his parents, one sister and two brothers. Funeral services were conducted at the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Shaffer.** Charles Porter, son of Francis and Susan Horner Shaffer, was born June 11, 1863, and died Aug. 10, 1944, at La Verne, Calif. In 1886 he married Felicia E. Peck, but this union was broken by her death in 1904. He later married Mary Ellen Kintner. Two daughters were born to this union, who with their mother survive. Dr. Shaffer served on county and city health boards and as railroad surgeon and physician. He joined the church at the age of twelve and was a faithful, devoted member. He was a friend and counsellor to his patients as well as a physician. Funeral services were held at the La Verne church by Brethren Edgar Rothrock, S. J. Miller and D. L. Forney; interment was in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

**Weaver.** Mrs. Clara May, daughter of Jacob and Fanny Steele Fike, was born Oct. 9, 1891, and died May 22, 1944. She married J. Earl Weaver on Oct. 19, 1910. She is survived by her husband, one son, one sister, and two brothers. Funeral services were conducted at the home by Brother T. E. George, pastor, and the Rev. Paul M. Brody of the First English Lutheran church. Burial was in the Grace Lawn cemetery.—Clarence J. Fike, Middlebury, Ind.

## Kansas

**Burr Oak.**—Our church met in council Sept. 10 with Bro. S. E. Thompson as moderator. The church enjoyed the services of Bro. Wayne Crist the past summer. Brethren Sam Ernst and Andy Renner were chosen as delegates to district meeting. Our love feast is to be held the first Sunday in October. The ladies' aid is sending garments to the needy in Greece. The church is looking for a pastor.—Mrs. Rose Renner, Mankato, Kansas, Sept. 16.

**Topeka.**—The church met in council Sept. 6, with Elder J. F. Burton in charge. Officers were elected for the coming year. Pastor Joseph Margush was elected delegate to district conference. The treasurer's report showed the splendid giving spirit of the people of the church as our financial condition is the best it has ever been. We are also very glad for the organization of a choir in the church. Bro. Margush also started an old-fashioned hymn sing service every other Sunday evening which is very well attended. The church decided to hold its annual birthday, Sunday, Sept. 24. We have also decided at the suggestion of our pastor to hold a home-coming and rally day in the near future for the purpose of paying off the debt on the parsonage. We are inviting everyone who has ever attended church or Sunday school at Topeka to this home-coming. Watch the Messenger for the date. We are sorry to lose the Roy Smith family and we welcome the Willard Brammell family. One of our young men was called recently to the service. Our services through the summer were very well attended. On Sept. 1 Bro. Margush started his second year of service at Topeka. We pray for the coming year to be even more successful than the first has been. The last of August we dedicated a service flag.—Verle Nincehelter, Topeka, Kansas, Sept. 16.

## Ohio

**Bellefontaine.**—Our church held its annual Sunday-school picnic at Mountain Lake, Aug. 25 with approximately fifty present. We enjoyed the fellowship very much. On Aug. 29 Sister Velma Ober from China was with us. She gave a very interesting description of China with the aid of illustrated pictures. On Sept. 1 we had a birthday surprise for Mrs. Beery. On Sept. 15 we held our business meeting and election of officers. Bro. Beery was elected elder.—Mrs. C. E. Crim, Bellefontaine, Ohio, Sept. 15.

**Fostoria.**—On July 9 Sisters Nettie Senger and M. B. Williams were with us for an all-day meeting. Sister Senger gave us very helpful addresses in the forenoon and afternoon and a stereopticon slide program in the evening. A number of our people attended Camp Mack this summer. Aug. 10 was our regular business meeting. Bro. Gale Freed of Findlay was chosen elder for the coming year. Bro. Reuben Boomershine resigned as pastor of the Fostoria church to accept the pastorate of the Nappanee, Ind., church. He served the Fostoria church for nearly seven years. On Sept. 3 Sister Velma Ober was with us for an all-day service. She gave very helpful addresses in the morning and afternoon and closed with a stereopticon program in the evening. Pleasant Center and Oak Grove churches enjoyed these services with us. On Oct. 15 the joint Sunday-school convention of Deshler, Sand Ridge, Pleasant Center, Oak Grove and Fostoria will be held at the Fostoria church.—Viola Boomershine, Fostoria, Ohio, Sept. 16.

**Lower Miami.**—The church met in council Sept. 13 with Elder J. M. Garst presiding. Sunday-school officers were elected for the coming year. The attendance at our church services has been low for some time, owing to an epidemic of infantile paralysis, but attendance is now coming back to normal. Prof. Ammon Swope, of Purdue University, brought us a wonderful message on Sept. 10. We are expecting Bro. W. D. Keller, of Frederick-



town, Ohio, to assist us in a revival meeting to begin Oct. 8. Our love feast will be Oct. 21, beginning at 7 o'clock.—Mrs. Wm. Furrey, Dayton, Ohio, Sept. 16.

### Pennsylvania

**Conestoga.**—Bro. Abram Eshleman was the evangelist at the revival meeting held in the Monterey house Aug. 6-20 and as a result of the meetings fourteen were baptized. On Sunday afternoon and evening, Aug. 17, a conference on Christian education was held at Bareville; the speakers were Brethren Carl Zeigler, C. C. Sollenberger, Charles Weaver and H. J. Fry-singer. The church met in regular council Sept. 14. Our elder, Bro. D. S. Myer, was re-elected for a term of three years. Our love feast will be held Oct. 14. The men of the church are planning to form a men's work organization. The women are making garments for Greek relief. A special fund is being created for the benefit of the dependents of men in C.P.S. camps.—Sara M. Groff, Bareville, Pa., Sept. 18.

**Penn Run.**—Our church met in council and elected officers for the coming year. Bro. John H. Clawson was retained as pastor and elder for the coming year. Our love feast will be held on Oct. 1 at 6:30 p. m. Bro. Harry Holsopple was elected

delegate to district meeting. Our Sunday-school attendance has been about average for the last year.—Mrs. Clark Strong, Penn Run, Pa., Sept. 16.

**Westmont.**—During the summer months our church was under the leadership of a summer pastor, Harold Z. Bomberger, of Bethany Seminary. During this time our church and Sunday school have gone forward in both attendance and interest, which is very encouraging. Brother and Sister Bomberger were very active in the work of the church, giving very generously of their time and talents. Beside the many Spirit-filled messages given at the regular service, they conducted a two-week vacation Bible school with an enrollment of forty pupils and also a two-week evangelistic campaign. The interest and attendance were very gratifying. Two accepted Christ and were added to the church. Sister Bomberger was in charge of music for all services. We feel our loss keenly, but wish them a very successful and happy year in their work at Bethany. We are now without a pastor and until we procure one permanently our pulpit will be filled by pastors from local congregations. The writer represented our congregation at Annual Con-

ference.—Mrs. Paul Croyle, Johnstown, Pa., Sept. 14.

**Yellow Creek.**—Our revival meeting will be Oct. 1-15 closing with the love feast. Bro. J. H. Clapper is the evangelist. A missionary society has been organized at the Bethel house. The women at both churches have been sewing for Greek relief. Five letters of membership have been granted since our last report. The officers of the Sunday school have been elected for the coming year.—Mary Stayer, Hopewell, Pa., Sept. 14.

### Virginia

**Midland.**—We met in council Sept. 2, with our elder, John Hinegardner, presiding. Officers were elected for the coming year and Bro. Hinegardner was re-elected elder. Our revival at Mt. Hermon was held for one week from Aug. 6-13. Bro. N. J. Craun from Singers Glen, Va., was our evangelist. One was received into church fellowship through baptism. We held one week of vacation school at Mt. Hermon and one week at Midland. Our communion services were held at Mt. Hermon, Oct. 7.—Mrs. William Long, Bealeton, Va., Sept. 20.

**Poages Mill.**—Our church met in council Sept. 13 and elected officers for the coming year. Bro. Carl Spangler was elected elder. In July Brother and Sister Lawrence Rice came to serve the Oak Grove and Poages Mill churches. We feel that our church is progressing under their leadership. Our ladies' aid has been sewing for relief and quilting. They are now planning to buy a heifer for relief. Our pastor will conduct our revival meeting from Oct. 4 to 15. Our love feast will be held Oct. 22.—Mrs. H. M. Henry, Roanoke, Va., Sept. 18.

**Rileysville.**—Our pastor, Bro. H. C. Eller, and family have left us to accept a pastorate in Buena Vista, Va. We wish them much joy and success in their new field of service for the Master. At the present time we do not have a pastor, but we are looking forward to the coming of Rev. Don Royer from Pennsylvania to be our pastor very soon. The ladies' aid has been sewing for Brethren Service relief. We have a 75% Messenger club.—Mabel L. Atwood, Rileysville, Va., Sept. 18.

### Washington

**Wenatchee Valley.**—Our pastor, Bro. W. Earl Breon, left us to go to Manchester College, where they felt they needed him for specialized field work. That left us without a leader during the three summer months. However, the summer was not without its blessings. We are deeply indebted and grateful to the various Brethren ministers who came and so ably assisted us from Sunday to Sunday. Bro. Charles Zunkel of Lima, Ohio, answered our call for help and he and his family arrived in Wenatchee Sept. 1 to take up the pastoral duties of the church. We look forward to much work for the Lord in Wenatchee. Our young people have built an electric dehydrator and expect to dry a good many pounds of apples for the Brethren Service work. The Wenatchee young people have also assumed the responsibility this year for the publishing of the Evergreen Promoter, the district monthly bulletin.—Geraldine Eller, Wenatchee, Wash., Sept. 20.

### West Virginia

**Old Furnace.**—Our aid society has been quite active sewing for relief. They also have been canning for C.P.S. camps. Oct. 15 is to be a special building fund day for us; we will have all-day services. Our goal to be raised that day is \$2,500. Brother and Sister Lawrence Bianchi were with us in an evangelistic meeting Aug. 13-27. They labored faithfully among us, and as a result thirteen were baptized, one reclaimed, and one other confession made. Brother and Sister Ira Abe served as our delegates to district meeting. Our elder, Jesse W. Whitacre, was moderator. Our love feast is to be on Oct. 21.—A. Ruth Whitacre, Keyser, W. Va., Sept. 18.

## Announcements . . .

### DISTRICT MEETINGS

Kansas, Northwestern, North Solomon, Oct. 20-22.

Kansas, Southeastern—Parsons, Oct. 28-30.

Missouri, Northern—Plattsburg, Oct. 20-22.

Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.

Pennsylvania, Southern—Waynesboro, Oct. 24, 25.

Pennsylvania, Western—Meyersdale, Oct. 25, 26.

### LOVE FEASTS

#### California

Nov. 12, 4 pm, San Bernardino.

#### Delaware

Oct. 29, 5 pm, Bethany.

#### Florida

Oct. 22, Sebring.

#### Idaho

Nov. 5, Nampa.

#### Illinois

Oct. 29, 7:30 pm, Panther Creek.

#### Indiana

Oct. 21, Eel River.

Oct. 21, Pine Creek.

Oct. 21, Union Center.

Oct. 21, 7:30 pm, Cart Creek.

Oct. 22, 7:30 pm, Rossville.

Oct. 26, Nappanee.

Oct. 28, Mexico.

Oct. 28, Middletown.

Oct. 29, 7 pm, Fort Wayne.

Oct. 29, 7 pm, Osceola.

Oct. 29, 7:30 pm, Cedar Creek.

Oct. 30, 7:30 pm, Flora.

Nov. 4, 7:30 pm, Burnettsville.

Nov. 25, New Hope.

#### Kansas

Oct. 28, 8 pm, Lone Star.

Nov. 26, 8:30 pm, Washington Creek.

#### Maryland

Oct. 21, 5 pm, Beaver Creek.

Oct. 22, 7:00 pm, Bush Creek.

Oct. 28, 2:30 pm, Broadfording.

Oct. 28, 2:30 pm, Longmeadow.

Oct. 28, 3 pm, Locust Grove.

Oct. 29, 5:30 pm, Pleasant View.

Oct. 29, 6 pm, Baltimore.

Oct. 29, 6:30 pm, Manor.

Oct. 29, 7 pm, Beavertown.

Oct. 29, 7 pm, Woodberry.

Nov. 4, 6:30 pm, Westernport.

Nov. 5, 5 pm, Dundalk.

Nov. 5, 6 pm, Myersville.

Nov. 5, 6:30 pm, Monocacy.

Nov. 5, 7 pm, Frederick.

#### Michigan

Oct. 22, Buchanan.

#### Ohio

Oct. 21, 7:00 pm, Lower Miami.

Oct. 21, 7:30 pm, Harris Creek.

Oct. 22, East Chippewa.

Oct. 22, 8 pm, Swan Creek.

Oct. 28, 10:30 am, Prices Creek.

Oct. 29, New Carlisle.

Nov. 4, 7 pm, Poplar Grove.

Nov. 4, 7 pm, Happy Corner.

Nov. 5, Bellefontaine.

Nov. 5, 10 am, Wooster.

Nov. 11, 10 am, Salem.

Nov. 18, Beaver Creek.

Dec. 18, Poplar Ridge.

#### Oklahoma

Oct. 28, 8 pm, Thomas.

#### Oregon

Nov. 4, 8 pm, Mabel.

#### Pennsylvania

Oct. 21, 1:30 pm, Little Swatara, Ziegler house.

Oct. 21, 1:30 pm, Springville, Mohler house.

Oct. 21, 22, 10 am, Big Swatara, Hanoverdale house.

Oct. 21, 22, 10 am, Shank house, Back Creek congregation.

Oct. 21, 22, 10:30 am, Hade house, Falling Spring.

Oct. 21, 22, 1:30 pm, Heidelberg.

Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.

Oct. 22, Black Rock house, Upper Codorus.

Oct. 22, Carson Valley.

Oct. 22, Holsinger house, Dunnings Creek.

Oct. 22, 9:30 am, Maiden Creek.

Oct. 22, 7:00 pm, Ridge, Fogelsanger house.

Oct. 25, 26, 10 am, Middle Creek house, West Conestoga.

Oct. 28, 2:00 pm, Akron.

Oct. 28, 2 and 6:30 pm, Indian Creek.

Oct. 28, 7 pm, Pine Glen.

Oct. 28, 29, 10 am, Hanoverdale.

Oct. 28, 29, 10 am, Prices church.

Oct. 29, Geiger.

Oct. 29, 7 pm, Clover Creek.

Nov. 4, 7:30 pm, Mechanic Grove.

Nov. 5, Brothersvalley.

Nov. 5, Ephrata.

Nov. 5, Everett.

Nov. 5, Lower Claar.

Nov. 5, 10:15 am, Shrewsbury.

Nov. 5, 6:30 pm, Philadelphia, First.

Nov. 5, 6:30 pm, Springfield.

Nov. 5, 7 pm, Boiling Springs.

Nov. 5, 7 pm, Madison Ave., York.

Nov. 5, 6, West Greentree, Rheems house.

Nov. 11, 2 pm, Myerstown.

Nov. 11, 12, 2 pm, Mountville.

Nov. 12, York, Second.

Nov. 12, 7 pm, Snake Spring Valley.

Nov. 14, 7 pm, Greencastle.

#### Virginia

Oct. 21, 6 pm, Mt. Zion.

Oct. 22, 6:00 pm, Poages Mill.

Oct. 22, 6:30 pm, Lebanon.

Oct. 22, 7 pm, Mill Creek.

Oct. 22, 7:30 pm, Unity, Fairview house.

Nov. 5, 7:00, Beaver Creek.

Nov. 5, 7:30 pm, Summit.

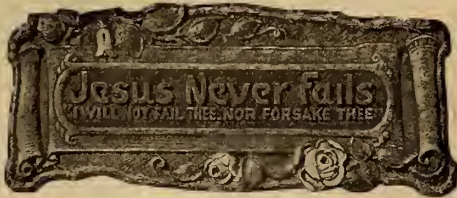
Nov. 11, 7:30 pm, Timberville, Mt. Olivet house.

#### West Virginia

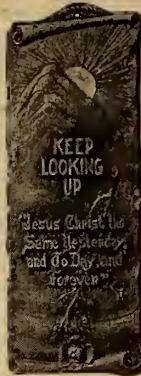
Oct. 21, Old Furnace.



# Art-Wood Plaques Make Christmas Gifts



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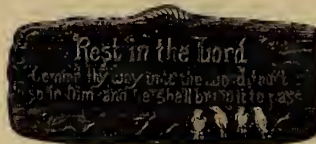
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Appropriate for Christmas gifts. Very new and sturdy. Raised texts. Walnut finished. Made from genuine hand-carved wooden models. Each in box. Prices subject to change without notice. Order by number from Brethren Publishing House, Elgin, Illinois.



# Gospel Messenger

Volume 93

OCTOBER 28, 1944

Number 44



*Who will guide these feet?*

• • T E M P E R A N C E I S S U E • •



# I M P O R T A N T

*read before ordering*

The materials contained on the advertising pages of this issue are splendid suggestions for Christmas gifts. We have a stock of all the items listed. However, this is no assurance that the demand will not exceed our estimate. We will do our best to fill your order as given. In cases where this is not possible we will substitute similar materials unless you specifically request us not to do so on the original order.

Send your order early; this has several advantages. (1) You will more nearly be able to secure what you want. (2) It will give us sufficient time to fill your order and have it in your hands before Christmas. (3) It will give our employees, who are already working to the limit, more time to fill your order.

The person who waits until a few days before Christmas will surely be disappointed.

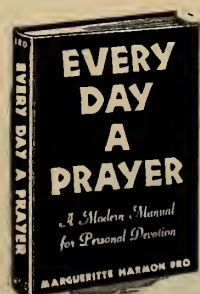
*Brethren Publishing House*

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#### EVERY DAY A PRAYER—Margueritte Harmon Bro

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Small compact size • Large boldface type • Self-pronouncing • Illustrations • Helps.

- 188—Bound in morocco grain Leatheroid, amazingly like leather in appearance, flexible overlapping covers, gold titles, red under gold edges, headbands and ribbon marker, boxed .....\$3.00
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- 157RL—Same as No. 157 except words of Christ in red .....\$6.75
- 155RL—Same as No. 155 except words of Christ in red .....\$3.00



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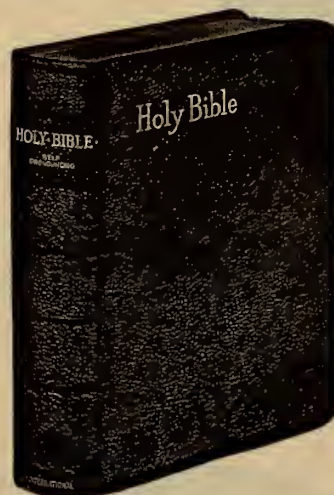
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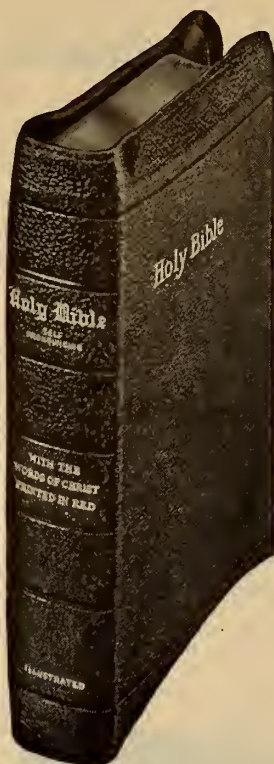
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Printed on Oxford extrathin paper • Ruby type • Very readable • No helps or references • Size 5½x3½x½ inches

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Words of Christ in red • For teachers, preachers, students • 4,500 questions and answers • Concordance • Bible reader's aids • Family record • Illustrations • Maps • Size  $5\frac{3}{4} \times 8\frac{3}{8} \times 1\frac{1}{2}$  inches.

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*\*Ye shall indeed drink of the cup  
that I drink of; and with the baptism  
that I am baptized withal shall ye  
be baptized:*

*But to sit on my right hand and*

Specimen of type

## Illustrated Gift Bible

Clear, boldface type • Bible reader's aids • Questions and answers • Illustrations • Family record page • Maps • Size  $4\frac{1}{8} \times 7\frac{1}{8}$  inches • Concordance

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### At Special Prices

Printed on Bible paper • Minimum type • Maps • Illustrations • Aids to Bible study • References • Size  $5\frac{3}{8} \times 5\frac{1}{8} \times \frac{7}{8}$  inches.

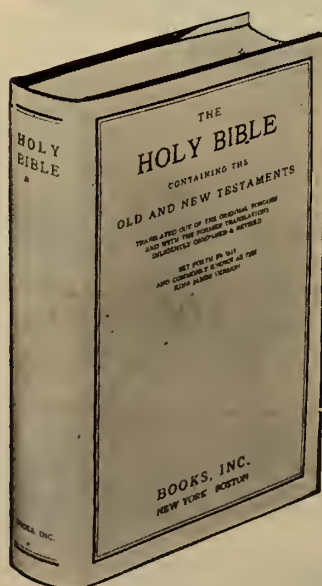
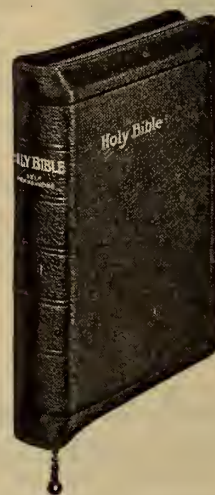
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An unusually thin New Testament

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St. LUKE, 5.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.  
8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.  
16 ¶ And he withdrew himself into the wilderness, and prayed.  
17 And it came to pass on

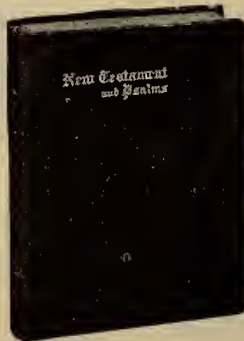
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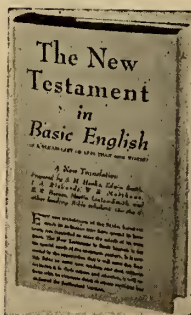
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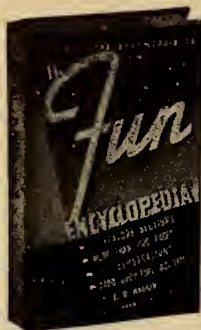
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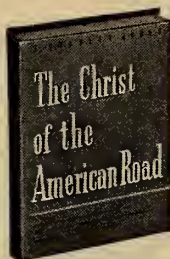
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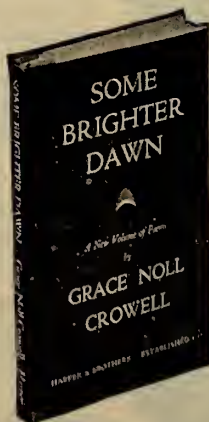
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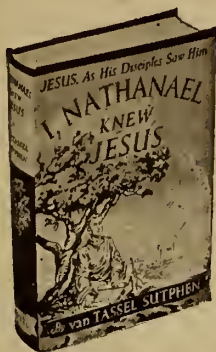
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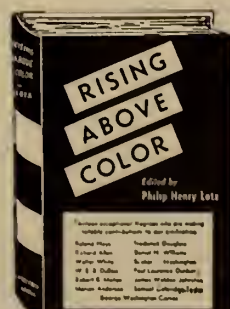
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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 28, 1944

Volume 93

Number 44

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## Around the World

The alcohol beverage industry has started a campaign for a refund on its war taxes.

There was a credit course given last year in alcohol education at Alderson-Broadus College, West Virginia.

One university in California gave an accredited two-unit course on narcotics during the six weeks' summer session.

Fifteen counties in Arkansas have voted out liquor since November, 1942, when the local option law was made legal at a general election.

When the Eighteenth Amendment was repealed, the per capita drinking was one and one-half gallon. Five years later it was fifteen gallons.

In the new state constitution of Georgia, soon to go into effect, the allotment of the distilled liquor and beer revenue to the schools will be omitted.

The government, it is reported, will permit distillers to use corn for whiskey distilling in a "holiday" to be declared soon. A bumper crop is the alibi for authorizing the use of this feed grain.

When the twenty-first amendment, repealing the Eighteenth Amendment, was passed, only 15,400,373 votes out of a possible 58,000,000 were cast for repeal; only 5,146,277 votes against it.

In Soviet Russia all alcoholics are said to be registered and their personal and social histories filed in accordance with a comprehensive scheme of control which has been developed by the state.

The Washington Hospital, in Boston, has long been devoted exclusively to the treatment of alcohol addiction and diseases of chronic alcoholics. Under competent medical direction, it has expanded in recent years to include an ambitious program of research.

Of one hundred men admitted for study to a New York hospital between 1934 and 1940 for the immediate cause of "alcoholic overindulgence" sixty-three were college graduates, seven physicians, six lawyers, two writers. The average age at which drinking began was twenty-three; the average age of admission to the hospital, thirty-seven.

The state W. C. T. U. of West Virginia last year voted an appropriation of \$1,000 toward publication of "Answers to the Old Judge," advertisements prepared by the American Business Men's Research Foundation. This appropriation was to pay fifty per cent of all money spent by local and county unions for this advertising in local newspapers. Eighty advertisements were published.

Dr. E. M. Jellinik, director of the Yale Plan for Alcohol Studies, estimates that the United States has 3,000,000 excessive drinkers and 600,000 alcoholics. On a statistical basis, he found that 45,000,000 Americans "took a drink" and that one in twenty of these would become an excessive drinker at the present percentage rate.

Co-operating since 1938 in the narcotics education program of the National Woman's Christian Temperance Union, the South Dakota W. C. T. U. is able for the first time this year to place a speaker in narcotics education on the teachers' institute programs. Furthermore, a credit course in narcotics education will be given in the teacher training college next summer.

The essential part of the Alcoholics Anonymous program is the spiritual awakening, the religious experience which the patient must undergo in order to be cured. "If the alcoholic can truly accept the presence of a Power greater than himself, he, by that very step, modifies at least temporarily and possibly permanently his deepest inner structure and when he does so without resentment or struggle, he then is no longer typically alcoholic."

In an analysis of 500 case histories of military offenders studied by the department of psychiatry and sociology at the sixth service command rehabilitation center, Fort Sheridan, Ill., it was revealed that 187 were diagnosed as having mental conditions. Of these, sixty-two were constitutional psychopathic inferiors and another sixty-two received the diagnosis of chronic alcoholism. "The rate of alcoholism among the patients is appalling. A total of 361 (72.2 per cent) admit alcoholic tendencies. Thirty-five per cent fall within the classification of alcoholism. Twenty-three per cent are classified as moderate or heavy drinkers, and 14.2 per cent are considered social drinkers."



# Editorial

## Why Be Temperate?

One hundred forty years ago when Annual Meeting was asked whether or not a brother or sister might keep a tavern the answer was in the negative "because we are convinced that it cannot be done without disorder, and is rather a hindrance to a godly life and quietness of spirit." There was a fear that engaging in the tavern business would lead "our youth and offspring into licentiousness and scandal."

In 1853, just over one hundred years ago, when Conference was asked, "Is it right for brethren to take a dram in public, when in perfect health?" the answer was: "We are of the opinion that it has the appearance of evil, and should not be indulged in, or partaken of at all, as a beverage."

In 1884, or some sixty years ago, Conference heard this statement: "Inasmuch as the use of ardent spirits causes much trouble and misery in our country, and we as a body of Christian believers advocate temperance and oppose the use of intoxicating drinks, will not this district meeting ask Annual Meeting to petition the general government to enact a law to prevent the manufac-

ture of ardent spirits, and to prevent the importation of the same into the United States?"

In 1943 there was a paragraph in the Annual Conference resolutions which expressed concern "for the maintenance of our Brethren way of life, built upon the family altar with Bible reading and prayer, dedicated to the purity and simplicity of life, emphasizing temperance in all things and the observance of the Lord's day of worship, and the promotion of peace by the way of love."

One by one these quotations indicate that the Brethren emphasis on temperance is no new thing, that it springs from observing the unfortunate consequences which flow from the use of liquor, and that the common-sense method of dealing with questionable practices is by just abstaining from that which has the appearance of evil.

When you hear some blatant radio voice extolling this or that beer, or see the colored magazine advertisement straining to show the drinking of whisky as cultured and wise, please remember that the experience of races and peoples is a different story. Who has woe and redness of eyes? The bored rich man who

seeks to escape the weariness of the flesh quite as surely as the distressed poor man who would drown his troubles in drink.

Why be temperate? Because it is wasteful to turn grains into drink when bread is scarce. Because it is selfish to drink what the starving should have to eat. Because to drink decreases one's abilities, dulls the moral sensibilities and but adds trouble to trouble. The position the Brethren have come to regarding drink is the sane and practical one of leaving it alone. Temperance is a part of the pattern of wholesome Christian living. Let us continue in well-doing. Let us be temperate.

H. A. B.

## Fellow Passengers

The train was almost ready to leave Chicago as a middle-aged passenger hurried into the coach and seated himself in the only empty seat remaining. Already the atmosphere within was laden with tobacco smoke and the passenger's face registered pain as he filled his lungs with the unwholesome air. He looked about him upon the men and women who were smoking and seemed to be questioning whether his right, and the right of the half-dozen children in the coach, to stimulating air was less important than the right of most of the other passengers to smoke. It seemed everyone assumed that the right to smoke was more important, so taking a book from his brief case he sat down. One could assume from looking at him that he was journeying some place to give a lecture that evening.

He had scarcely seated himself when there came up the aisle, rather unsteadily, a final passenger for the coach who slid waveringly into the unoccupied part of the seat beside the reading man. The newcomer placed his bags on the floor alongside those of his neighbor.

Feeling friendly he pressed his face up close to his seat mate's shoulder and said, "I'sh been traveling for five days now and tonight I'm gonna see my girl."

The thought of this overcame him, and, as is the custom of the inebriate, he became embarrassingly sick. Before the sickness subsided the suit of the middle-aged man was ruined and his bags were

Continued on page 17

## Thinking About the News...

### Some Startling Facts

The Department of Commerce reports that the national drink bill last year was \$6,000,000,000. That is \$46 per capita or \$184 per family of four.

The arrests for liquor offenses increased 161½% in the period between 1932 and 1942, says the W.C.T.U. Crime in general increased 164% since prohibition repeal, they report.

Thirty million dollars a year is being spent on advertising alone to make people drink, more liquor.

Dr. Arthur T. McCormack says, "It has been shown that in World War I venereal disease cost the United States army a loss of almost seven million days. Only battle wounds and influenza cost more."

The WPB has released metal for 1,000,000,000 cans to be filled with beer for overseas soldier and sailor consumption this year.

Had these been consumed at the rate of one per minute between the time of Christ and the present they would only now be drinking the last ones.

A recent biographer writes: "I live in Washington. Our district leads the nation in the per capita consumption of hard liquors. . . . Already some of the elected representatives of the people, once pleasantly Puritan in their ways, carry with themselves the perfumes of excess and move toward a dreadful habitude."

Secretary of War Stimson wrote several governors: "I hardly need to remind you that among these healthy young men of our army, venereal disease produces more disability than any other single cause, and that among industrial workers it is one of the most serious causes of disability and inefficiency."

The church of Jesus Christ has an obligation to combat this wicked business and to remove it from our society.

D. W. B.



# Better Home and Community Life

Edward Lee Murray

Pastor, Pleasant View Church, Southwestern Kansas

Crime is not only destroying our young men and women, but it is consuming great quantities of our economic resources. Most of the careers of crime are begun between the ages of eight and sixteen; therefore, we must go back to the home if we wish to exterminate a large portion of it. Family life, it is said, is shaken as never before. The absence of fathers and older brothers in the armed services or in war industry in other centers, the great increase in the number of mothers

problems we must combat today. In a large part of our country, especially in the larger cities, juvenile delinquency is increasing very rapidly. Delinquency among girls is increasing even more rapidly than for boys, as the following figures from the Federal Bureau of Investigation will show: "Arrests of girls under twenty-one increased 55.7% in 1942 over 1941. Arrests for prostitution increased 64.8%; other sex offenses 104.7%; vagrancy 104.3%; and disorderly conduct 69.6%. In New York



In the city children often have to play in such a cramped back yard as you see in this picture. Crowded off the street and out of the home it is small wonder that delinquency results

working outside the home, the shift of many families to new communities where the old restraints of living among friends and neighbors break down, overcrowded living conditions—these are some of the factors that have greatly increased the strain on family life and on children and youth.

Father Edward J. Flanagan, the founder of Boys' Town, has said: "Since crime begins in the cradle, any attempt to halt its onward march will have to begin there. The right of every child is to his home, and all that a good home means."

Juvenile delinquency is one of the

City the number of all delinquents brought before the courts in the first three months of 1943 was almost a third higher than in the corresponding period for 1942, and almost 50% greater than in the same period of 1941. In the thirteen 'war industry' counties of New York State juvenile delinquency increased 22.4% in the first six months of 1942 over the average for the same period from 1938 to 1940, while in 39 other counties of the state outside New York City there was a decrease."

City life tends to sharpen and dramatize economic inequalities; side by side with the luxurious displays of shop windows are the miseries of the slums; crowded dwell-

ings make wholesome life exceedingly hard to maintain; children seek the streets; recreational outlets seem to be harmful; gang life is stimulated. All this restless movement has a marked effect upon the child and makes it difficult for anyone to build up within himself a sense of responsibility.

The Federal Council of Churches Bulletin says: "The old home of rural or small town America is no longer the typical one; no longer is it the center of individual and social life; no longer the chief school of habit-formation and the inculcation of moral ideals. Its members spend most of their daytime hours outside the home in factory and shop, and many of their nighttime hours at the movies or in dance halls and night clubs. Many of these places which parents frequent, and younger ones too, are not healthful to happy married life."

Divorce, separation, and desertion are about three times as great among parents living in cities as among parents living on farms. The home situation of the white youth seems to be far more favorable than that of the Negro.

Lack of recreation, or leadership in recreation, is another of the difficulties which cause delinquency. Children in the formative years have an abundance of energy, and this is the time to guide them into wholesome recreational channels. If they are not led, their energy may spill over into harmful pursuits. It is found that only about 1% of the juvenile delinquents used their leisure constructively.

The Baltimore Criminal Justice Commission reports that of 592 boys arrested only 5% had any supervised recreational activities, while 82% were forced to resort to street play and corner gangs. Yet in this same district there were thirty-nine vacant lots of varying size which could have been converted into playgrounds.

When America was predominantly agricultural, recreation was closely tied with that occupation. There was hunting, fishing, swimming and trapping. For social life, there was visiting, attending church, community celebrations, school affairs, and other neighborhood activities. A changed concept of recreation has paralleled the transition from an agricultural to an industrial and commercial economy. Recreation is health, vigor, romance and fullness of living, and should be accepted as a necessity for living as much as sleeping and eating. It is a natural



and a healthy thing for young people to want to be together in work and in play. They are largely unorganized and therefore engage in individualistic activities in the expenditure of their leisure time.

"With more or less justification the United States has acquired the doubtful distinction of being the 'most criminal' of all the civilized nations of the world. The national bill for this incredible extravaganza is variously estimated at from \$4,000,000,000 to \$116,000,000,000 a year, and a low estimate would probably put the annual loss to each family in the nation at about \$160."

We as a Christian nation must trace crime to its source, which is the home, and destroy it there, or our laws will not be of much use.

A few of those things which present difficulties and help to cause juvenile delinquency have been named; now I wish to mention a few things we may do to overcome the problem.

5. Clear slums; give to all better housing; do away with class and race distinction.

*B. The church has a responsibility in the religious education of its children and in providing wholesome recreational facilities.*

1. Dwight J. Bradley sums it up in these words, "The church has a responsibility for seeing to it that the whole social environment encourages and does not blight or destroy the moral growth within a person's soul. . . . Health, welfare, social hygiene, recreation and education in the fine art of living are all a part of the church's business because they contribute to spiritual development and ethical maturity."

2. Ministers need to get busy.

*C. Have schools with Christian teachers who are capable of leading the child into an atmosphere which will help him to become better. The teacher can do this by being a good example.*

*D. Give to all equal opportunity*



Recreation tends to translate human energies into socially desirable conduct, and adds to the social and spiritual stature of a person who indulges in it. If it is not organized youth are misled

*A. Have the home and family life of the highest and noblest and with a Christian outlook.*

1. Christian parents most generally produce Christian children.

2. Improve the recreation in the home.

3. The family must have marital and family guidance, in clinics, in school, and in our churches.

4. Limit the family to the size that can be cared for best.

for health, happiness, wealth, education, medical care, good churches and good home life. . . .

The state W. C. T. U. in Maine last year financed the making of records and aided local organizations of the Woman's Christian Temperance Union and church groups to provide the time for eight-minute broadcasts from radio stations all over the state.

# Crime:

## FREEDOM UNLIMITED

John Edgar Hoover

Director Federal Bureau of Investigation  
United States Department of Justice

One of man's most treasured possessions is his power of self-determination, his freedom to choose a course of action, to do or not to do as he pleases. That faculty, together with his intellect, distinguishes him from the animal, gives him a dignity that reflects the divine nature. Man is jealous of that prerogative to life, liberty and the pursuit of happiness, and should it be challenged or abridged, he will fight to protect it, as he is fighting now in every corner of the earth against a totalitarian philosophy that would enslave him.

It is strange, then, that by his own abuse of freedom man sometimes seeks to destroy it. True freedom can exist only when it is limited—limited by the rights of other men and by the laws that define and protect those rights. When a man refuses to respect those limitations, when he refuses to observe the laws laid down by God and by man, he becomes a criminal—an enemy to all his neighbors.

Experience has demonstrated that fear of punishment alone is not an effective deterrent against crime. There are always those who believe themselves above the law, or who fatuously pride themselves upon an ability to escape the consequences imposed by society upon the transgressor. Frequently, by the time their lawless activity becomes sufficiently serious to merit punishment, they have lost all sense of moral responsibility, all realization of their obligations to their God, their country and their fellow men. The prevention of crime can never be achieved by the mere enforcement of law, by treating the symptom rather than the cause. Amputation of a gangrenous limb is necessary, but not nearly so salutary as the prevention of infection.

The experiences of these wartime years in America have shocked us all into a realization that there is a growing infection in our society. Almost daily the ranks of those who have lost their respect for true freedom grow, and frequently the new recruits are drawn from our most vital possession—youth. During 1943, age eighteen predominated



among all persons arrested, according to fingerprint records received in the FBI from all parts of the nation. Arrests of seventeen-year-old boys increased 27.7 per cent, and of sixteen-year-old boys 61 per cent during the period. For the past two calendar years arrests of girls under twenty-one years of age have increased 130.4 per cent.

These cold facts have stirred the nation to its very core. On every side intelligent citizens are planning and acting to remove the causes of this shocking increase in lawlessness among our young people. It is obvious that the immediate causes are many, and thus the remedies applied must be varied and must reach all the maladjustments that have helped to produce an era of juvenile crime. Improved facilities for recreation, intelligent administration of juvenile courts, increased guidance for children whose families have been weakened by the war—all of these things are necessary and good. But they are not enough.

All the activities of civic organizations and all the efforts of law enforcement to curtail crime and to create conditions in which crime will not find nourishment will avail nothing, so long as the boy or girl, man or woman has no impelling motive for living in accordance with the law of God and the law of man. Since they have the power to do as they please, they are likely to forget their responsibilities, unless they have a reason for observing them.

Often we are prone to forget that man is more than a machine, a bundle of nerves and muscle that will react automatically to physical stimuli. We may analyze the conditions that breed crime and strive to eliminate or alter them. To do so is an obligation of civilized society. But it is not the only obligation, because conditions alone cannot produce strong citizens and great men. Our problem is not merely that of the gardener, who needs to look only to the condition of the soil and the absence of deleterious insects and plants. We are dealing with men, men who think and choose freely their own course of life, and who have the power to rise above conditions or to rot in spite of them.

But our cause is not without hope; we can prevent crime and produce a noble citizenry. The answer lies in religious education. Religion reaches a part of man where sociology is ineffectual; it reaches his motives, his reasons for pursuing a way of

life. In the last analysis, religion is the recognition of man's dependence upon a superior Being and his obligation to observe a higher law. Hitler is wrong precisely because he refuses to recognize that Being and observe that law. Like Julius Caesar, he has taken unto himself the attributes of divinity. The young criminals who are falling into lawlessness and immorality are closer to the philosophy of Hitler and of Caesar than to the will of God.

We must, then, engender in our youth a sense of moral responsibility founded in religion, a religion that is not merely a method of worship, but a religion that embodies a creed and a code as well. The young boy and girl must believe in those truths upon which our freedom rests, and they must have respect for the laws which must exist to preserve it.

The obligation to supply religious education to our youth rests largely with the parents and the churches of the land. It is an obligation to provide a way of life, a motive power

that will impel the young men and women of America to choose the good instead of the bad in every department of their lives. To accomplish that, it is obviously necessary that they know what is good and what is bad, not for just a moment, not in the light of a temporary pleasure, but in the eternal order.

The duty that lies on the shoulder of every parent and every clergyman in America is a sacred and a serious one. It is not merely an opportunity for philanthropy or humanitarian good works. It is rather a solemn obligation to preserve freedom and justice for the world, by molding the youth of America in accordance with the divine plan. That duty is not an admonition or a counsel; it is God's will, and if it is faithfully discharged America will survive and prosper. If it is ignored, we can never hope for the true freedom for which our sons and brothers and husbands are giving the final measure of love on the battlegrounds of the earth.

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## Women's Part in Temperance

Ilda B. Ziegler

Former Missionary to India, York, Pennsylvania

If we are ever to have a temperate world, women will have to bring it about. Intemperance has always been a curse. Modern civilization has not helped to relieve the curse.

Some faithful women have done something about it, however, and this year, September 14-19, the seventieth anniversary of the Woman's Christian Temperance Union was fittingly held in Columbus, Ohio. For seventy years faithful women have been giving much time and effort though this organization to stamp out the curse of drink.

Largely through women's effort, the Prohibition Act was passed. When it was repealed we were promised that saloons would never reappear. Now instead of saloonkeepers and bartenders we have tavern operators and girl waitresses serving both men and women. One of our greatest war problems is drinking women—intoxicated mothers, whose children need them; intoxicated girls making themselves unfit for true motherhood, and teenage prostitutes. One does not need to travel far to see these evils.

We Christian women must do something about it. We cannot go

down the street and close all these evil places or forbid the selling of the poison that ruins our boys and girls. We will have to work through some other channel for the present.

My deep conviction is that we will have to work with youth, themselves, and I would prefer to begin right in the home. I have always admired Daniel for refusing the king's drinks and dainties. He could have accepted the wine and the folks back home probably would never have found it out. But, Daniel purposed in his heart that he would not defile himself. How did he get that purpose? I think his mother had a lot to do with it. I think she said before he was taken away from his home, "Daniel, you are going far away; we will miss you here; you may be tempted to do wrong, but remember the things I have tried to teach you. I will trust you and remember you in prayer." When Daniel was tempted he remembered. I want to give my boys something that they can remember when they go out from home.

Many mothers are working outside of the home today. They are

Continued on page 21



# Home and Family

## Teaching Our Children Temperance

**Mrs. DeWitt L. Miller**

Pastor's Wife, Meyersdale, Pennsylvania

The world is teaching our children to drink. Look at the advertisements and see how they appeal to a child's sense of beauty and love for color. Friendliness and gracious living are associated with drinking. A beautiful horse, lovely flowers, cultured and refined people and everything the world thinks of in connection with the finest and best in life are all included in the pictures which make up the liquor ads. Our boys listening to the sports news over the radio are subject to the subtle and unconscious influence of the best sportscasters being sponsored by the manufacturers and distributors of intoxicants.

If we do nothing to offset this clever and appealing, though false, propaganda we are virtually giving our consent for our children to drink. We cannot evade our responsibility to teach them temperance, if we expect our children to live sober, temperate lives. We need to have a very definite plan—a systematic program—in the home and church for effectively and intelligently teaching them the way of temperance.

In this program we must be as clever and appealing as our enemy. We must make temperate living more attractive than they have represented intemperate living to be. If the people who teach our children temperance are negative, unattractive persons, while the people our children want most of all to be like are the people who drink, then their teaching will fall on deaf ears. It is not enough to teach temperance; we must be the kind of persons who can teach it and teach it effectively. We would like to be the kind of parents who live so abundantly, leading those we teach in such spirited, adventurous living, that they will never have any need of any other "spirits."

In addition to a good example there are other ways of teaching. We may teach temperance by giving them the facts. This may be done by reading to them before they are able to read. Preschool children would enjoy hearing *What the Fairy Told the Queen* and about *Mrs. Gray Bunny's Children*. Later they will want to read for them-

selves materials which parents and church school teachers should make available to them.

One of the very effective ways of presenting the facts about alcohol is through the use of slides, film strips and specially prepared movies. Another effective method of teaching is through the use of drama, especially when the children themselves take part. The plays should be selected and directed with great care or the children will all want to play the part of the drunken person because it is far more dramatically appealing to the child's imagination. Furthermore, care should be taken in the use of dramatics that the message is not lost in the details of presentation.

Since liquor ads are so misleading there is no education quite so effective in counteracting their influence as to let our children see the results of drinking. A smashed car; a man lying in the gutter; a man entering a saloon, leaving poorly dressed children at the entrance—let them see some of these things and never lose an opportunity to say, "That was caused by drink."

Last summer, quite by accident, we got into an eating place where people were drinking. Our first impulse was to leave immediately but we stayed. It gave my boy his first opportunity to see well-dressed, supposedly respectable people slightly under the influence of liquor. Their boisterous conduct was quite a shock to him. He stared at them in amazement and fear. He lost his appetite. We are quite sure it made a deep impression upon him and taught him some facts about drinking he will not soon forget. While we do not advise anyone de-

### Cheap?

**Roy White**

Chicago, Ill.

Caught in a turbulent mael of strife,  
Man quickly must decide  
What value he wishes placed on life—  
And by that price abide.

Many a hasty low value set  
On life, clearly has shown  
How easy it is to forget  
That this includes—our own.

liberately to seek such an experience, we hope no one will fail to make good use of it if it should present itself.

Some helpful materials, all of which can be obtained through the Brethren Publishing House, are listed for your consideration.

### For Reading

*What the Fairy Told the Queen.*  
*The City of Me.*

*Gray Bunny's Children.*

*Mrs. Gray Bunny's Health Color Book.*

*Mrs. Gray Bunny's Children Still Learning.*

*That Awful Ethel.*

*Three Partners.*

*Inside Information.*

*So You Are Going to Drink.*

*It's the Drinker Who's a Sissy.*

*Sixteen Reasons Why an American Chooses Not to Drink.*

### For Study

*We Meet an Enemy.*

*Boys and Girls Learn About Alcohol.*

*Alcohol Talks to Youth.*

### Film Strips

*He Went Straight Home.*

*Dollars and Sense.*

*The Chance of a Lifetime.*

### Plays

*Alcohol in Court.*

*Ten Wise Bunnies.*

*One Drink Too Many.*

### Label Liquor as Poison

That the Department of Justice should invoke the Federal Pure Food and Drugs Act against liquor distillers, wine fermenters and brewers for misbranding their products, is the contention of Mrs. Ida B. Wise Smith, former president of the National Woman's Christian Temperance Union.

Each bottle or can containing an alcoholic beverage should be plainly labeled "poison" and "unfit for internal use."

All standard dictionaries used by the federal courts define intoxication as "poisoning by a spirituous or narcotic substance," and evaders should be hailed into federal courts and tried, further contends Mrs. Smith.

"In justice to those drinkers who do not fully understand that the liquor they are about to imbibe is poison," says Mrs. Smith, "each glass or metal container should be truthfully labeled, not only with the stuff's percentage of alcohol, but the word *poison* as well."—From *National W.C.T.U.*, Evanston, Ill.



**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, October 29**

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Christian Motive for Living (International Temperance Sunday)—Psalm 4: 5-8; Luke 4: 4; John 6: 35; Romans 12: 1-2; 13: 12-14. Golden Text, Seek those things which are above. Col. 3: 1.

**Christian Workers.** Money Spending in America.

**B. Y. P. D.** Youth Serves in the World-wide Mission of the Church.

## Gains for the Kingdom

One baptized in the Bethany church, Ohio, Bro. Fred E. Woodie, pastor.

Thirteen baptized in the Meadow Branch church, Md., Bro. S. Clyde Weaver, evangelist.

Nine baptized in the Markleysburg church, Pa., Brother and Sister B. M. Rollins, evangelists.

Five baptized in the Osage church, Kansas, Bro. C. D. Bonsack, evangelist, Bro. G. A. Zook, pastor.

Three baptized in the Loon Creek church, Ind., Bro. Ray Zook, evangelist, Bro. Roy Gilmer, pastor.

Five baptized, one received on former baptism, and two by letters in the Lebanon church, Pa., Bro. Carl W. Zeigler, pastor.

Nine baptized and ten received by letter in the Sugar Creek church, Ind., Brother and Sister Charles Oberlin, evangelists, Bro. Garlan Borden, pastor.

Three baptized in the Appanoose church, Kansas, Brother and Sister J. F. Burton, evangelists, Bro. D. H. Heckman, pastor.

Twelve baptized and three received by letter in the Hershey church, Pa., Bro. James M. Moore, evangelist, Bro. J. Herbert Miller, pastor.

Four baptized and one received by letter in the Tire Hill church, Pa., Bro. C. O. Showalter, evangelist, Bro. Dorsey E. Rotruck, pastor.

Three baptized and six received by letter in the Logansport church, Ind., Bro. Lyle Albright, pastor.

Three baptized in the Olympia church, Wash., Bro. William Willoughby, pastor.

One baptized in the Cando church, North Dakota, Brother and Sister Paul S. Bowman, evangelists-pastors.

## With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. I. C. Snavelly** in the Elmdale church, Mich., Nov. 12-26.

**Bro. DeWitt Miller** in the Pleasant Dale church, Va., Oct. 22-29.

**Bro. Emra T. Fike** in the Needmore church, Pa., Oct. 22-28.

**Bro. Henry C. Eller** in the Elk Run church, Va., beginning Oct. 23.

**Bro. S. Loren Bowman** in the Daleville church, Va., Nov. 16-26.

**Bro. D. D. Fleishman** in the Sebring church, Fla., Nov. 27—Dec. 10.

**Bro. J. S. Showalter** in the Red Hill church, Va., beginning Oct. 29.

**Bro. Otho Hassinger** in the East Fairview church, Pa., beginning Oct. 29.

**Bro. J. O. Winger** of Nappanee, Ind., in the Piqua church, Ohio, Nov. 5-12.

**Bro. S. Clyde Weaver** in the Indian Creek church, Pa., Nov. 19—Dec. 3.

**Bro. Ray E. Zook** of Flora, Ind., in the Greenville church, Ohio, Nov. 20—Dec. 3.

**Bro. Charles D. Bonsack** in the Elkhart City church, Ind., Oct. 29—Nov. 12.

**Bro. Milton L. Hershey** of White Oak, Pa., in the Florin church, Pa., Nov. 26—Dec. 10.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., in the Bellwood church, Pa., Oct. 16-29.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., in the Rodney church, Mich., Oct. 22—Nov. 5.

## Personal Mention

**Recent visitors** to the House include Mr. and Mrs. Ernie Stryker of Haxtun, Colo.; Jacob and Leona Dick of Windber, Pa.

**Bro. Henry C. Eller** has accepted the pastorate of the Buena Vista church of Second Virginia. His address is Box 465, Buena Vista, Va.

**Bro. Paul S. Bowman** is serving the Pleasant View church near North Manchester, Ind. His address is changed therefore from Cando, N. Dakota, to North Manchester, Ind.

**Bro. C. Z. Reitz** of Maxwell, Iowa, who would have been 104 years old had he lived until Nov. 25, passed away Oct. 9. More will be written concerning him later.

**Bro. L. A. Walker** has accepted the pastorate at Independence, Kansas. Accordingly his address changes from Adel, Iowa, to 210 N. 16th St., Independence, Kansas.

**Bro. Leonard Birkin's** new address is Beattie, Kansas. As pastor of the Richland Center church he is especially anxious to get the addresses of Richland Center men who may be in the service.

**Bro. William L. Gould** accepted the pastorate of the Leamersville congregation in Middle Pennsylvania. His address is changed accordingly from Curwensville, Pa., to East Freedom, Pa.

**Bro. C. H. Deardorff**, Church Building Counselor, has now moved into a house on McClure St., in Elgin, Ill. Henceforth all mail for him should be addressed to 22 S. State St., Elgin, Ill., instead of to Uniontown, Ohio.

"I am sending \$10 for your new church house at Flat Creek, Ky. I read about it in the Messenger." This letter came from Michigan to Bro. Rohrer in Kentucky. Sister Rohrer says that the church building is going up nicely.

## Miscellaneous Items

**Messenger club** renewal time has come again. Don't wait for the year-end rush. Send in your club now. The one-hundred-per cent list continues to grow, one of the most recent additions being a large eastern church with 164 Messengers, 142 of these new subscriptions.

**The a cappella male chorus** of East Petersburg, Pa., will present a program of sacred music in the Brothersvalley church at Brotherton, Pa., at 11:00 a. m., on Oct. 29. The same chorus will present a program of sacred music and the Somerset church in the evening of the same date.

**The Harrisburg church, Pa.,** gets out a postal card at the time of renewal of its Gospel Messenger 100% club and gives a copy to each member of the church. This can then be mailed or handed, together with \$1.00 to any member of the men's work. It facilitates the work and seems to us a good idea.



The problem of how to handle all the material seeking admission to Messenger pages is a difficult one, and this is especially true of the news. Correspondents and readers will please bear with us as we do the best we can to put the gist of two pages of matter where there is room for but one.

**The Brethren Relocation Hostel**, 168 Clinton St., Brooklyn 2, N. Y., of which Mrs. Eldon Burke is the director, has kindly consented to entertain Brethren servicemen who may be stationed in that area. Please send all names and addresses to the Brethren Service Committee, 22 South State St., Elgin, Ill.

**A nice Christmas Credit Check** is being worked out for the use of those who feel they would like to give their friends a sum of money to purchase books or other merchandise handled by the Brethren Publishing House, rather than buy something they fear might be a second choice. The checks are to be issued for \$2.50, \$5 and \$10. Write the Brethren Publishing House, Elgin, Ill., for details.

**China Looks Ahead** is a 3-reel, 16 mm, silent film. It was produced co-operatively by various mission societies and edited under the direction of the Missionary Education Movement. This film tells the story of the education of a young Chinese Christian minister, nurse, doctor and agriculturist, and the part they will play in building the New China through Christian ideals and principles. Time: 45 minutes. Send \$1.50 (50c per reel) to defray costs of outgoing transportation and handling. The use assumes return costs. Give first and second choice of dates. Order from General Boards, Elgin, Ill.

**Selective Service** has recently announced several changes in classification procedures: Men over 38 are now to be reclassified IV-A, a classification which formerly applied only to registrants over 45. These men formerly simply had an "H" added to a classification determined in a manner similar to other registrants. Men honorably discharged from service will henceforth be retained in Class I-C (the classification given men in the armed services). This in effect makes discharged veterans of this war ineligible for reinduction. Classes I-A (L), I-A-O (L), and IV-E (L), limited service designations, have been discontinued. Limited service registrants are to be reclassified IV-F unless they are eligible for an occupationally-deferred classification.

**The New Catalog** of the Brethren Publishing House, featuring Bibles, Hymnals, good books, periodicals and church supplies, is being mailed out. If you have not received a copy a postcard request to the Brethren Publishing House, Elgin, Ill., should bring you one.

**Alcohol a Social Problem.** "It must be taken into account that the social attitude toward the drinking of alcohol is one of the most important things in our civilization. Thus, alcohol is the drug used to enhance good fellowship and to evince gaiety, celebration and ceremony. To class it simply as a drug of escape, or of oblivion, is to express only one phase of its psychological use. The other phase—celebration and ceremony—should be understood. Moreover, the measure of personality worth, to a certain extent and in large segments of the population, becomes the ability to handle alcohol—to be able to drink large quantities. The whole attitude of society toward the use of alcohol and the alcoholic patient has become decidedly ambivalent. This total pressure must be met by social means, social re-education and social legislation, as perhaps the most important parts of the prevention of alcoholism."—Abraham Myerson, M. D., *The Social Pharmacology of Alcoholism*.

## *With Our Schools . . .*

### **La Verne College**

Among the chapel speakers of the year have been Hylton Harman of Kansas City, Kansas; M. R. Zigler of Elgin, Ill.; and Miss Mary Robe, representative of the World Student Service Fund.

**The medical library** of the late Dr. C. P. Shaffer has been given to the College Library and six beautiful occasional chairs have been purchased for the lobby of Miller Hall by our matron, Mrs. Mary Shaffer.

**The Edward S. Merrill Scholarship Attainment Award**, denoting the highest academic standing in his class, was presented to Philip B. Davis, A.B., 1939, at the commencement exercises of the College of Osteopathic Physicians and Surgeons in Los Angeles on Oct. 5.

**A class in lip reading** is one of the unusual opportunities we offer this year to our students and community. The teacher is Miss Elise DeMars Nelson, professor of modern languages, who is an expert in the theory and practice of speech reading. Several people from the com-

munity are among the students enrolled in the course.

**A series of New Era Banquets** will be held at convenient centers in Northern California this fall in order to express appreciation for the support of loyal donors in that district, many of whom have not been privileged to attend the banquets held at La Verne for many years. The places and dates scheduled are Empire, Oct. 27; Fresno, Nov. 17; and McFarland, Dec. 1.

**Our total enrollment** now stands at 108. This represents an eleven per cent increase over last year. The freshman class numbers 44 which is the largest first semester enrollment of freshmen since 1931. With only a small senior class to be graduated this year, it is believed that a substantial step towards attainment of prewar enrollments can be made next year.

### **Fellow Passengers**

*Continued from page 11*

fouled. The young man, now rid of his poison, fell asleep. The train rolled on.

The scene was not glorified any when one noted that the young man was dressed in military uniform. His seat partner and the conductor put the young man off at the station designated by his ticket where his "girl" awaited his arrival. The meeting may not have been the one she had dreamed about.

One of these passengers was marked by his uniform as guardian or protector—he protects civilization, we have said. The other was a churchman. Should not the protection have extended both ways and should not the churchman have been enabled to protect the soldier from the enemy which had already struck him down and which will hold a conquering hand upon him, enslaving him throughout all his remaining frustrated days?

Yes, churchmen should protect their fellow passengers in the journey of life. It is their duty, and they should demand the right to protect youth even if they have to journey to the congressional halls of the mighty as did the prophets in the days of old.

There is, moreover, another way they must offer protection. That is by training the mind of youth to resolves that are above such degeneration and by training the spirit of youth to revolt at such ungodly and unpatriotic use of the physical body given to man.

D. W. B.



## SETTING LARGER GOALS

A new leaflet, **CLOTHING FOR RELIEF**, is now off the press calling upon the women of the church to continue and increase their endeavor to sew and give all manner of serviceable clothing for relief.

Women throughout the brotherhood have done most excellently in making the Greek relief garments. More than thirty-one and a half miles of white muslin were made into 78,323 garments. That was a herculean task well done. This cloth was available because of a government grant of cloth to the Greek Relief Committee.

Now that this project is done the women of the church will need to rely more on their own local resources for general relief garments. There is a possibility that more Greek relief cloth may be secured and if so, that will make it possible for more cut-out garments to be distributed among the churches for sewing. However, the time is here when more general relief clothing should be sent.

During the war, the need for clothing has been great, but many times

the way has been closed to send it. After the war ends and the roads are open to ship to the places of need the call for clothing will know no bounds. Our church should be preparing for the day when shipments can be made to all lands. There should be a vast store of relief clothing in reserve for the day when war ends, which we hope is not far in the future. Every practical, sensible garment any one can think of will be needed, and for every age. The main thing to watch is that all the clothing sent in is in good repair and clean and ready to wear.

Leaflets entitled **Clothing for Relief** are being sent to your minister with the request that he hand them to the women's group. Be sure to ask him for a leaflet. It is an attractive leaflet and it gives many facts about the need for all types of relief clothing. Specific suggestions as to packing and shipping are included. If more leaflets are desired order from the Brethren Publishing House, Elgin, Illinois. They are free and they should be widely distributed.

time of world crisis and distress. As our contribution to this work we have been canning fruits and vegetables and sewing the muslin garments for Greek children.

*From Hagerstown, Maryland*

Since the Hagerstown church is the largest church in the brotherhood, the women decided that they should make the largest number of Greek relief garments. An order for 540 garments was received and the women were busy sewing. And then we heard that the women of Pine Creek church in Northern Indiana ordered their second three hundred garments, thus making a total of 600. In order to live up to our resolve we sent for another 100 garments, thus making our total 640.

*From Pleasant View, Maryland*

When our pastor visited the New Windsor storeroom he brought enough garments for this little church of less than 150 members to make our total 1,000 garments.

## What to Pray For

*Week of October 28—November 4*

**Mary N. Dadisman**

Born May 29, 1913.

Sailed to Africa, 1941.

Three years ago this month Mary Dadisman sailed for Africa. The time has passed by with incredible swiftness for her because she has been busy every day during this time. As with all first-term missionaries part of her time has been spent in language study and during the past two years she has lived at Jos and taught in the school for missionaries' children.

In a number of interesting letters Mary has shared her experiences with the home church, and the members of the church should appreciate this information.

It does the heart of a missionary much good to know that the members of the church at home remember her in their prayers.

## Women Tell About Their Sewing

*From Rocky Ford, Colorado*

In our church there are 150 active members. The women's work sent relief clothing as follows: In October, 157 general relief garments, in November, 108, December, 113, February, 136, March, 262, April, 319, September, 287—total 1,382. For Greek relief 104 garments were made.

One of our unique features in the work here is the help we get from the Japanese-American youth group. They have shared over 300 garments for relief. Some of their leaders heard what we were trying to do and they asked if they might help.

*From Huntsdale, Pennsylvania*

This was our first work meeting with ten present: a girl of fifteen years, several young women, the rest older up to sixty-two years. Over half of this group could not sew. We were led to expect that situation and planned accordingly. In my large sitting room the fifteen-year-old girl cut out a goodly number of cloth dolls to be made later. Three young women worked at a table and machine with clean soft muslins, tearing, sewing, measuring and rolling bandages for the Castañer hospital. One sister finished our seventy-five piece consignment of Greek underclothing by making button holes. Three women sorted, cleaned, and mended second-hand

clothing which had come in. This latter job on a screened-in porch, and just off the porch in a wash house two women made soap.

*From Dandridge, Tennessee*

The Greek relief garments came on Monday, so my husband and I went from house to house to deliver them. I also mailed some to those at a distance. We really enjoyed it very much knowing it was to help some children in great need. Our group members could not get together to sew because of the busy season on the farm, but sewed at home when they could catch the time.

*From Stony Creek, Ohio*

Our women's group is much interested in the work of the Brethren Service and Relief, especially at this



The women's work group of the Woodland, Michigan, congregation gathers to do sewing for Greek children



# CURRENT RELIEF NEEDS

## Supplies Needed in Castañer Hospital, Puerto Rico

When the call came from the Castañer Hospital for hospital supplies a number of churches responded by contributing sheets, towels, binders, bandages, etc. These articles were sent to the Hagerstown, Maryland, church where the Women's Service Guild repacked them in wooden boxes and shipped them to Puerto Rico when final arrangements had been made with government authorities. The medical staff at Castañer Hospital received the supplies with deep appreciation.

Again there is need for more hospital supplies and the list of the articles needed is herewith presented. All churches that can help in any way are invited to do so. No one group can supply all of these articles, but if each group will give whatever it can, the need in the Castañer Hospital will doubtless be met.

Send all packages to the Brethren Service Committee Storeroom, New Windsor, Maryland. Be sure to label the package for Castañer Hospital.

### List of articles needed in Castañer Hospital:

- 100 Pillow slips—regular size about 36 inches wide
- 200 Large bed sheets—96 or 98 by 60 inches
- 200 Draw sheets—40 by 60 inches (made from 40-inch material)
- 100 Baby mattress covers—36 by 30 inches like pillow case
- 100 Baby diapers—27 by 27 inches (not outing flannel) (bird's eye)
- 200 Patients' gowns (half length), tied in the back with tapes and having short sleeves.) (Made from light muslin, crepe (cotton), white or printed. (Light colored, light weight print.) Sizes: 32, 36, and 44. Small or medium and large
- 75 Children's gowns (in sizes 1 to 10 made the same as above)
- 100 O. B. pads, heavy cheesecloth, light weight absorbent muslin 24 by 36 or 24 by 40.
- 25 Quilted hip pads 24 by 24 inches (line with any kind of old blankets)
- (All the above except the diapers may be of either bleached or unbleached muslin.)
- 50 Baby blankets—light weight, outing flannel preferred
- 50 Triangular bandages
- Rolled bandages—5 yds. by 2½ inches, 5 yds. by 3 inches, 5 yds. by 1½ inch, 3 yds. by 1 inch (all you can send)
- 100 Bath towels
- 100 Hand towels
- 100 Dish towels
- 100 Wash cloths
- Soap—It is very hard to get in Puerto Rico
- 100 T binders
- 100 Many tailed (or scultetus binders), special pattern
- 50 O. B. breast binders, special pattern

### Operating Room Supplies

(All of these are to be made from heavy grade of unbleached muslin with small hems ¼ to ½ inch.)

- 20 Drape sheets—60 by 60 inches
- 100 O. R. drape towels—18 by 24 inches
- Sterile package wrappers in different sizes:
  - 50 12 by 12 inches
  - 50 18 by 18 inches
  - 50 24 by 24 inches
  - 20 36 by 36 inches

The Union Bridge ladies' aid society of Pipe Creek congregation of Eastern Maryland was the first group to come to the clothing center to volunteer their services. Clothing on the table in the foreground is ready to be cut into garment pieces.



## Gifts to Relocation Centers

From the Home Missions Council of North America the following letter arrived on October 1, 1944.

"We are hoping that your churches will co-operate again in making Christmas a happy time for the children in the relocation centers. Enclosed is the quota we should like you to be responsible for. Please let us know whether we may count on your help.

"Five hundred gifts as follows:

- 50 for boys (2 to 6 years)
- 50 for girls (2 to 6 years)
- 50 for boys (7 to 14 years)
- 50 for girls (7 to 14 years)
- 25 for boys (15 to 18 years)
- 25 for girls (15 to 18 years)

"Address: Christmas Gift Committee, Granada Christian Church, Box 7-H, Amache, Colorado."

The following list gives suggestions for gifts:

Pencils, colored pencils, crayons, painting sets, drawing paper, tablets, coloring books, cutout books, scrapbooks.

Games such as checkers, chess, Chinese checkers, etc. Puzzles of all kinds.

Equipment for games such as handballs, baseballs, bats, gloves, rubber balls, etc.

Sailing boats, model motor cars, airplanes, etc.

Scraps of wood for carving, knives, model airplane kits and pieces of wood for same, model sets of other kinds.

Harmonicas, drums, etc.

Stuffed toy animals, dolls, dresses for dolls, paper dolls and paper dresses to be cut out, doll houses and paper doll houses, tiny furniture sets, dish sets and all kinds of playhouse sets.

Tablets, notebooks and writing paper. Pads, colored paper, pencil sharpeners, erasers.

All the favorite child classic books and magazines for children such as Jack and Jill, Child Life, Boys' Life, etc.

Towels and washcloths; decorative strips for shelves; oilcloth. Window curtain material. Shower curtains.

Aprons, pajamas, dresses.

Yardage from which clothing might be made.

Yarn and crochet thread, needlework, fancy work of any kind, stamped materials, needles, workbaskets, etc.

Soap, toothpaste and toothpowder, face powders and creams, toilet goods.

Hairbrushes, clothesbrushes and combs.

This same list appeared in the Gospel Messengers of December 12, 1942, and October 23, 1943, when our church was invited to send gifts to Manzanar, California, and to Jerome, Denison, Arkansas (later changed to McGehee, Arkansas).

Should any church desire to send its gifts again to Manzanar or to McGehee, it has the privilege of so doing, but the Amache, Colorado, center is our new assignment for this coming season.

## Brethren Service News...

Rev. O. P. Williams, who was formerly pastor of the Church of the Brethren at Chico, California, has been appointed as director of Camp Belden, C.P.S. No. 134, at Belden, California. He succeeded Rev. D. C. Gnagy, who resigned during the summer to become pastor of the San Francisco Church of the Brethren in September. The new director was selected co-operatively by the campers, Brethren on the west coast and the Brethren office in Elgin.

John Barwick, Brethren Service relief worker among prisoners of war in England, returned to London on October 4 after spending the month of September in the United States. The purpose of his trip was to report to the Brethren Service Committee in Elgin and to the In-

ternational Y. M. C. A. under whose auspices he works in England. He spoke to the Elgin staff concerning the physical and spiritual needs in Europe.

Members of the NSBRO met in Elgin on Sept. 19 and 20 to discuss, among other things, plans for the demobilization of Civilian Public Service men. Tentative decisions indicate that a point system will be used to determine which men will be discharged first, which is roughly comparable to the point system outlined for army use. They also discussed such problems as educational, vocational and financial aid for discharged men. Col. Lewis B. Kosch represented Selective Service.



# The Church at Work

## Planning Your School of Missions

The Church of the Brethren is a missionary-spirited church.

Each local church believes in the spread of the Christian message.

Every member wishes to know more about the growth of Christ's kingdom.

"In Southeast Asia and the Southwest Pacific where the Christian Church has spread to hundreds of islands."



In order to help to make the above statements true there should be a School of Missions in every church this year.

### How to Plan a School of Missions

The governing body of the local church decides to have a school. The pastor is present and keenly interested. The date is set (the month of January is suggested, using four Sunday evenings). All age groups are represented. Leaders and teachers are selected. Assignments of duties and details are made. Catalogues are sent for. Books are chosen. Literature materials are ordered from the Missionary Education Movement Catalogue or other catalogues. Picture slides or films are ordered. A missionary is invited when available. Announcements continue to be made in the church bulletin, etc., until the school begins. Expectancy is built up among all members.

### Division of Periods

Joint fellowship and supper hour.

Study classes—with a class for each age group.

Joint worship and program session.

### Length of Periods

One hour for each period—

5:30-6:30

6:30-7:30

7:30-8:30

Eight-thirty is still an early hour to return home.

### The Fellowship Hour

Eat supper together at the church.

Let the meal be simple, or one that represents the country being studied.

The hour should be one of fellowship and friendship.

### The Study Hour

Each age group goes to its own room.

Each group studies its own age-group books.

Preparation and study determine the value of the class period, both for teacher and student.

Good methods of teaching are as necessary in a mission school as in high school or college.

### The Worship Hour

The whole church assembles for worship.

The different departments may be responsible for the devotional period.

A visiting missionary may speak.

Films and slide pictures may be shown.

The worship session becomes the devotional closing hour for the entire group.

### Books Available for 1944-45

The foreign theme: Southeast Asia.

The home theme: The American Indian.

#### Foreign Books

Adult: *West of the Date Line* 60c

Young People: *Unfolding*

*Drama in Southeast Asia* ..... 60c

Junior High: *Tales from*

*Southeast Asia* ..... 50c

Junior: *Beyond the Blue*

*Pacific* ..... 60c

Primary: *A Bell for Baby*

*Brother* ..... 60c

*A Teacher's Guide*, 25c, based on each book is available.

All of these books give information about the growth of the Christian church on the islands of the southwest Pacific, New Guinea, Philippines, Gilberts, and in Burma, Thailand, etc. Thousands of men in service have found the church there and the home church should know about the spread of the kingdom on these islands.

#### Home Books

Adult: *The Indian in American Life* ..... 60c

Older Young People: *Speaking of Indians* ..... 60c

*This Is the Indian* ..... 25c

Young People: *Indians Are People Too* ..... 60c

Junior High: *Trails of*

*Friendship with Indian Americans* ..... 50c

Junior: *Peter of the Mesa* ... 60c

Primary: *My Indian Picture*

*Story Book* ..... 50c

*A Teacher's Guide*, 25c, based on each book is available.

### Helpful Materials

Indian picture set of six pictures ..... 35c

Maps and plays.

Send for Missionary Education Movement catalogue listing helpful materials.

Send for Mission Study Order Sheet.

### India Jubilee

In addition, study the India mission field.

1945 marks the fiftieth year since Church of the Brethren mission work began in India.

Send for bibliography of books and materials on India.

A school of missions means hard work but should not each church be seriously in earnest about knowing the current events of the acts of the present-day apostles?

### Thanksgiving Program Material

**Thanksgiving and Home Mission Program.** Free. Mimeographed material providing program resources on Thanksgiving and information on home mission work in 1944.

**Readings:** Thanksgiving on a Red Tablecloth—Free; The Mansion—10c; Prayer, Personality, Possessions—Free; A Thousandfold and Beyond—Free; What Is That in Thine Hand?—Free.

#### Plays

*Americans Together*, by Dorothy Clarke Wilson. 2 m., 4 w., 2 boys, 2 girls. 10c. The Carter family entertains a modern Indian family on Thanksgiving Day. Needs some adaptation.

*Land We Love, The*, by Aileen Sargent. 4 episodes. 14 m., 6 w. 45 min. 25c. Thanksgiving Day pageant covering period of time from 1621 to today. A beautiful story which portrays the fundamental principles of Christian democracy for which we give thanks.

*Sharing Our Benefits*, by W. G. Nyce. 5 episodes. 29 characters. 1 hr. Mimeographed. 10c. Portrayal of religious blessings passed down to this day and age, and the great need of recognizing them and passing them on to others.

*Thanksgiving Table Is Set, The*, by Margaret T. Applegarth. A short play with 14 characters. Free. A play showing the contribution of the Negro, Mexican, Chinese, and Jewish races to Thanksgiving. Needs adaptation for presentation to Brethren audiences.

*Thanksgiving Ann.* 2 scenes. 2 m., 2 w., 2 children. 3c. Thanksgiving Ann's object lesson to the Allans leads them to rethink their plan of giving. Order from the General Boards, Church of the Brethren, Elgin, Illinois.



**Our Home Missions**

Sunday, November 19, 1944

*Scripture: Luke 24:47*

For some years during the month of November the Church of the Brethren has placed special emphasis on home mission work. In many places the offering is designated for home missions. Whether or not this is done in your church it will be well to become better acquainted with this program.

The general program of home missions is promoted through the provision of pastoral leadership for weak churches, summer pastors in areas of need, evangelistic and field work, contact with nonresident members and special mission projects. Your district board of administration or home mission board co-operates in this work and will be able to furnish information pertaining to the work in your district.

The resource material listed below furnishes a great deal of information on our present home mission program.

**Questions for Discussion**

What churches in our district are in need of financial and pastoral help?

Are there any unchurched communities within the district?

How can we keep our absentee members in touch with the church? (See information on nonresident

membership in program material listed below.)

In what ways can we help in the home mission work of our church?

**Resource Material**

Thanksgiving and Home Mission Program. Free.

**Women's Part in Temperance**

Continued from page 14

making money to buy their clothes and better food for the children, but what are the children doing while the mother is working? The cause of much of today's juvenile delinquency is the breakdown of the home. Since the home is the school where the child must learn the lessons of right and truth that will mold all his life and conduct, the mother should be the one to see that the air he breathes is sweet with purity and fresh with the vigor of temperance. The child should learn from the mother's quiet firm example and spoken precept the virtues of self-control and total abstinence.

The place for the mother of all little boys, Is home where those small boys can kneel By the side of a bed, by the side of a chair With fresh rosy faces and softly combed hair,

And taste, at the end of day's tumult and noise,

The rare and exquisite, the dear and contented

Knowledge of being mom's boys.

—Frances McCabe Spaeder,  
in *White Ribbon Herald*  
and *Pennsylvania Bulletin*.

Since a large proportion of our public school teachers are women, here, again, we have many opportunities for teaching youth the facts about things that harm the body. After they have the facts they should be allowed to make their own choices.

Before a boy or girl is tempted to smoke or drink he should know first, the cost. Does he have money to spend for cigarettes or drinks? (A pack of cigarettes a day amounts to quite a sum of money for a year.) Is that the best way to spend money? Second, where will it lead? If he smokes or drinks will it lead him into the kind of company he would want to choose for the rest of his life? Third, what kind of a habit will be formed? How hard will it be to break the habit later? Very few of our young people would choose intemperate habits if they were led to think through these problems seriously. Schoolteachers and Sunday-school teachers have great opportunities to help young people make the right choices. A young Brethren mother said she started smoking to be smart. Now she has formed the habit and thinks she cannot stop. No one had helped her think it through before she began.

The W. C. T. U. is doing much to keep the facts before the people and to help our young people make right and healthful choices. Our women's work organization urges the women of our church to take a more active part in the W. C. T. U. The wets would like to have congress and the public forget the problems of alcohol. But the W. C. T. U. has been making it impossible for the public to forget. Brethren women owe their fullest co-operation to this movement.

Women can take the lead in writing to our senators and congressmen, telling them how we stand on the matter of temperance. We can send petitions. Many people are willing to follow, or sign their names if someone will lead out. Women can also educate themselves in politics far enough so they will know how to elect men who will help bring about our ideals.

Young girls have great opportunities to use their influence to keep the proper standards of morality. Let them set such a high value on their own dignity and womanhood that they will not accept company or attentions from young men, however charming they might be, who fre-

***With the Minister . . .*****H. L. Hartsough**

H. F. Richards, chairman of the General Ministerial Board, is giving special emphasis to evangelism. He makes the following appeal at our request: "As ministers and pastors in charge of churches we are deeply interested in the Mission to Christian Teachers to be held in twenty-five cities and twenty-two states during October and November. This wide-scale effort has no precedent and was born out of a compelling sense of need. There is an alarming amount of Biblical illiteracy and spiritual dearth, as well as moral delinquency. No agency is set up to cope with this situation in all age groups as are our Sunday schools. Yet attendance has been dropping. Something is needed to increase its teaching efficiency and quicken its spirit of evangelism. Hence this movement, in which leaders in the field of evangelism and that of education have joined in planning. The hope is that the influence of these state meetings may make contact with all of our communities and churches.

"What can we do? We can acquaint ourselves with the time and nature of these state conferences by securing material from our General Boards. We can learn, through proper channels, what may be the plans of state committees of evangelism and Christian education for bringing leaders from these conferences to our own, or near-by communities, and co-operate by sending delegations of teachers to near-by meetings. We can seek to have the church send a delegate or two to the state conferences. We can work with our superintendents and local boards of Christian education in seeking to implement the suggestions and inspiration of these conferences into our own Sunday-school work.

"Those in charge recognize that the pastor is a key man in this whole effort. It is an opportunity for which we have been looking. Let us give it our wholehearted co-operation."



quent taprooms or other questionable places. A young man was calling on a Brethren girl. He said, "Do you care if I smoke?" Her answer was, "If you care more for your cigarette than you do for me, you may smoke." That young man quit smoking. If our young women themselves smoke or drink, what can we expect of our young men? A philosopher has said, "A nation can rise no higher than the virtues of its women."

The standards of our country have dropped very low since we have gone to war. Christian people who have high ideals will have to work and pray much to bring our country back to Christian standards. Madame Chiang Kai-shek said to leaders in China, "The most important factor in reconstruction is the spiritual renewal of the people and the improvement of their character. . . . We need to transform our society by breathing into it a new soul." To breathe a new soul into the world is our task. It is no small task but Christian women have never asked for small tasks. We can do it if we will to do it. A rebuilding of ideals is more important than rebuilding buildings.

## Correspondence . . .

### The Home-going of James T. Newill

The climax of a project that was to bring great rejoicing to the congregation of the Church of the Brethren in the city of Pittsburgh was about to be realized, and none of its workers had more reason to rejoice than our young treasurer, Bro. James T. Newill, as he constantly brought the heartening assurance that we could burn the mortgage on our newly purchased church house by May 7, 1944. But his Lord called and his accounts were sealed with this promise, "Well done, good and faithful servant; . . . enter thou into the joy of thy lord." His passing, which came on June 18, was preceded by weeks of suffering.

James T. Newill was born near Mt. Pleasant, Pa., Jan. 21, 1902, the son of Franklin and Henrietta Shaffer Newill. At the age of eleven he was baptized into the church at Mt. Joy. On Jan. 21, 1923, he was united in marriage to Stella E. Riley of Mt. Pleasant, Pa.

Their home was blessed by one son, Vaughn A. Newill, now a promising medical student. Bro. Newill served the church at Mt. Pleasant as deacon, Sunday-school superintendent, Sunday-school

teacher, church treasurer and member of various committees. He was also president of the seventh circuit of Sunday-school workers for one year. During the past six years he served the Pittsburgh church in these same offices and proved a real asset in the legal matters pertaining to the selling of one church property and buying another. He with his wife and son helped to organize the choir in this new church and served in the choir.

Beside the wife and son he is survived by his parents, two sisters, Mrs. D. M. Smith of Greensburg and Mrs. Bessie Miller of Mt. Pleasant, and a brother, Charles Newill, also of Mt. Pleasant. Funeral services were held in the church at Mt. Joy by his pastor, Elder W. H. Neff, assisted by Elder Charles Blough of the Mt. Joy church, and W. C. Sell of the Mt. Pleasant church.

His body rests in the cemetery adjoining the church where his vows were made. Though he is missed by a host of friends and a devoted family, his memory continues with us as we gather for worship.—M. Elizabeth Barnett, Pittsburgh, Pa.

## Matrimonial . . .

**Fike-Johnson.**—George Fike, Jr., of Munden, Kans., and Marie Johnson of Scandia, Kans., at the parsonage Sept. 10, 1944, by the undersigned.—W. W. Gish, Belleville, Kans.

**Garber-Foley.**—Ernest A. Garber of Timberville, Va., and Fern A. Foley of Harrisonburg, Va., at the home of the bride, Sept. 19, 1944, by the undersigned.—John S. Flory, Bridgewater, Va.

**Greenwood-Correll.**—John T. Greenwood of McClave, Colo., and Sada A. Correll of Abilene, Kans., at the parsonage Sept. 27, 1944, by the undersigned.—Harold G. Correll, Abilene, Kans.

**Howell-Clark.**—Don A. Howell of South Bend, Ind., and Betty L. Clark of Lakesville, Ind., in the Pine Creek church Sept. 26, 1944, by the undersigned.—Niels Esbensen, North Liberty, Ind.

**Miller-Ringer.**—Mervin Miller and Anabelle Ringer, both of Hutchinson, Kans., in the First church, Sept. 5, 1944, by the undersigned.—Leonard M. Lowe, Hutchinson, Kans.

**Weimer-Hollopeter.**—Herbert J. Weimer and Arabelle Hollopeter, both of Union City, Ind., Sept. 30, 1944, by the undersigned.—D. G. Berkebile, Union City, Ind.

## Fallen Asleep . . .

**Andrews, Orville,** was born May 14, 1912, and died Aug. 8, 1944, in France after being seriously wounded in action. He married Georgia Miller of Nappanee, Ind., in 1933. He was inducted into the service in May 1943, and was sent overseas in June 1944. He is survived by his wife, his father, and fourteen brothers and sisters. Memorial services were conducted by Brethren J. O. Winger and Everett Pippen in the Nappanee church on Sept. 24.—Hazel Grasz, Nappanee, Ind.

**Baker, John M.,** son of Jacob and Elizabeth Baker, born in Frederick County, Maryland, Aug. 3, 1874, died July 20, 1944. When he was six months old the family came to Indiana and the vicinity of North Manchester has since been his home. He was married in 1898 to Elnora Fultz. Six

children were born to this union. He is survived by his wife, five children, fourteen grandchildren, one great-grandchild, and three brothers. In January 1899 he united with the Church of the Brethren and was a faithful member of the Liberty Mills church.—Lora A. McKee, Liberty Mills, Ind.

**Bell, Jerry Henry,** son of Mrs. Mute Stiles, was born March 30, 1919, in Kingwood, W. Va. He died Aug. 15, 1944, as a result of injuries received when the car in which he was riding was struck by a logging truck. He married Juanita Irene Burkett of Newberg, Oregon, on April 8, 1944, and they were residing in Newberg at the time of the accident. Before coming to Oregon to the Waldport C.P.S. camp in May, 1943, Jerry resided at Accident, Maryland. He was a member of the Church of the Brethren. Funeral services were conducted by the writer and interment was in the Friends cemetery, Newberg, Oregon.—Forrest U. Groff, Albany, Oregon.

**Bennett, Eugene,** son of James and Clara Bennett, born in Sherman Township, Mason County, Mich., May 1, 1921, was killed in action in France, Aug. 15, 1944. Eugene was a member of the Church of the Brethren. He enlisted Sept. 26, 1942. A memorial service was conducted by Bro. J. E. Ulery, of Onokama, assisted by Bro. H. H. Helman, also of Onokama, and Bro. Arthur C. Carlson of Manistee, Mich. He is survived by his parents, two sisters, one brother.—Mrs. John Landis, Manistee, Mich.

**Comer, Lillian Virginia,** daughter of William and Jean Brunshire Comer, died Sept. 24, 1944, at the home of her parents, Endless Caverns, Va., at the age of five months. Besides her parents she is survived by one brother and grandparents. The funeral was held from the Fairview church with the undersigned and Elder J. S. Roller officiating. Burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Curry, Alpheus,** son of W. H. Curry and the late Ida Grogg Curry, died Aug. 14, 1944. He was a member of the Church of the Brethren since early childhood. Surviving him are one son, three sisters, and four brothers. Funeral services were in charge of Rev. Paul Ellis, pastor of the Harris Memorial church, and interment was in the Edgewood cemetery.—Ruth F. Miller, Dayton, Va.

**Curry, Mary Eleanor,** wife of E. F. Curry, died Aug. 20, 1944. She was the daughter of the late John A. and Lucy V. Curry. She became a member of the Church of the Brethren in her early youth. She is survived by her husband, one son, six daughters, one sister, one brother and eight grandchildren. Funeral services were conducted by her pastor, Bro. I. J. Garber, and Bro. J. M. Foster in the Briery Branch church. Burial was in the church cemetery.—Ruth F. Miller, Dayton, Va.

## Church News . . .

### Illinois

**Astoria.**—Bro. L. E. Fike represented our church at the Conference in Huntingdon, Pa. On Aug. 18 a farewell social was held honoring our pastor, Bro. L. E. Fike, and family. We wish for them God's richest blessings in their new field of service. Our business meeting was held Sept. 5 with Bro. Dewey Cave as moderator. Bro. Cave was elected elder for the coming year. The church voted unanimously to have Bro. G. G. Canfield of Richmond, Va., come as our new pastor. We are looking forward to the coming of Brother and Sister Canfield by Nov. 1.—Lizzie Riebling, Astoria, Ill., Sept. 18.

**Franklin Grove.**—We had nineteen young people from our church in camp this summer. Young people from the Polo and Mt. Morris churches respectively gave programs in our church during the summer. Our church entertained the district meeting on Sept. 2-4. This was a very splendid meeting, large in attend-



ance and many fine speakers were on the program. We feel our local congregation received a rich blessing in the service rendered in entertaining our district meeting, for all worked together in unity and Christian fellowship. On Aug. 25 our church council meeting was held, at which time reorganization and choosing of officers for the Sunday school and church took place. Bro. O. D. Buck was again chosen elder. During the summer we sent clothing for relief and the women have been and will continue to sew for Greek relief. They have also been canning for Brethren service. The women's work and the men's work have been reorganized for another year. On Sept. 24 we had promotion and installation services for the men's and women's work officers. Oct. 1 was rally day in our church.—Mrs. Anna S. Buck, Franklin Grove, Ill., Sept. 16.

**Oakley.**—Our evangelistic meetings were held from Aug. 29 to Sept. 13. Our evangelist, Rev. Oliver Dearing, from Calhoun, Ill., brought to us an inspirational sermon as well as a special number of music each evening. As a result of the meetings, four young people were received into church fellowship. Our love feast was held on Sept. 14. Our homecoming was held on Sept. 3. On Sept. 17 we held our council meeting, at which the officers for the coming year were elected. Quite a number of our members attended the district conference, which was held in the Woodland church, Aug. 26-28.—Idabelle Hood, Cerro Gordo, Ill., Sept. 18.

**Rockford.**—At our council meeting on Sept. 14 church officers were elected and Bro. D. D. Funderburg were chosen elder. There has been an increase in attendance in the Sunday school over last year. Our church had a good representation at district meeting. A neon sign was presented to our church by two of our families. The ladies have been very active gathering material for foreign relief. They have had several extra meetings and are hard at work on their suitcase project. They are planning to sew for Greek relief as soon as the shipment arrives. We have purchased five heifers. A number of our intermediates and young people attended their respective camps this summer. Rally day is being planned with a potluck dinner and pictures to be shown that our minister has taken of the church families in all fields of work and recreation.—Mrs. Sheldon Best, Rockford, Ill., Sept. 13.

## Indiana

**Beech Grove.**—Seven members have been received by baptism and two have been reclaimed. We met in council meeting on Sept. 5 with Elder E. L. McCullough in charge. Our church was well represented at the district conference which was held at the Nettle Creek church Aug. 22-23. A plaque was presented to the church in honor of the boys who have been called from our community; there are thirty names enrolled. One of our young men who is in France sent \$25 to be used for missions and C.P.S. A number of our children attended Camp Mack this summer. The women have been sewing for Greek relief. Our church sent \$100 to Manchester College. Bro. John Root conducted a week's meeting beginning Oct. 8. Our love feast was held on Oct. 14.—Mrs. Zella Fuqua, Fortville, Ind., Sept. 18.

**Killbuck.**—Thirteen attended Camp Mack this summer and five attended the young people's week-end camp. We have had Bible study every Sunday evening and prayer service each Wednesday. Both have been well attended. Four have been received into church fellowship through baptism. Fourteen of our members attended district conference. We have sent \$60 for C.P.S. and relief. The Progress class has decided to raise a helper to send to Europe. Our annual homecoming was held Sept. 24. Council meeting was held Sept. 19, with Elder J. Andrew Miller in charge. Bro. Miller was re-elected elder and Ray Dowling re-elected Sunday-school superintendent. Our fall love feast will be held Nov. 25. Bro. Ira Moomaw, returned missionary from In-

dia, and at present a teacher in Manchester College, plans to be with us on Nov. 5.—Mrs. Ruth Himes, Gaston, Ind., Sept. 20.

**Pipe Creek.**—Our guest speakers during the past few months have been Bro. Perry Coblenz of Peru and Bro. Walter Balsbaugh from Mexico. The ladies' aid society has been sewing for Greek relief. Four boys from our church attended the various camps at Camp Mack this summer. Ada Hessong and Avery Myers were our delegates to district meeting on Oct. 12-14. We have received one member by letter. Bro. Ira E. Long of Middlebury, Ind., was our evangelist in a two weeks' meeting which closed Oct. 1.—Mrs. Vinal Bowyer, Peru, Ind., Sept. 19.

**Salamonie.**—Our church sent two delegates to Annual Conference. We have received one member through baptism, granted three letters and received three. A reception was held for Bro. W. C. Stinebaugh and family, who have left us to take up their new pastorate. Our new pastor, Bro. Fred Hollenberg, began his work Sept. 1. Brother and Sister Hollenberg were our delegates to district conference. The church is appointing a committee of three to contact our boys in the service. This we hope will be an encouragement to them and we also plan to help relocate them on farms or jobs in the home community if at all possible following the war.—Mrs. I. E. Weaver, Huntington, Ind., Sept. 14.

**Santa Fe.**—We held our regular council on Sept. 12, with Elder Mills Huffman in charge. Officers for the coming year were elected. Bro. F. P. Hastiller was chosen to represent us at district meeting. Our communion will be held on Oct. 27. Our aid society has packed four boxes of clothing for relief. They have bought one heifer for relief, and the Sunday school has also bought a heifer. We are few in numbers but are trying to do all we can for relief work.—Dossie Webb Fewell, Bunker Hill, Ind., Sept. 26.

**Union City.**—At the September business meeting our pastor, Brother D. G. Berkebile, was re-elected elder. For the past year our average Sunday-school attendance was 102 and the average offering \$6.80. The men's work is raising three heifers for relief. The ladies' aid has been busy quilting. Many of our young people attended the various camps at Sugar Grove this summer. A newly organized midweek prayer service is studying the Book of James. The Ministerial Association is planning a city school of religious education. Bro. H. H. Helman of New Carlisle, Ohio, will conduct an evangelistic meeting beginning Nov. 12.—Rachel Keltner, Union City, Ind., Sept. 20.

**West Eel River.**—On Sept. 3 we met in regular council. Our elder, Bro. Hugh Miller, was chosen delegate to district meeting. Since our last report Brother and Sister Will Stellar were chosen as deacons. Our rally day was held Oct. 8. Our men are planning to send several heifers for relief. Our love feast will be held on Oct. 23. Our aid has been sewing for Greek relief. We have also redecorated our church floors.—Mrs. Dora Helser, North Manchester, Ind., Sept. 19.

## Iowa

**Panther Creek.**—On Aug. 13 John Uliniski gave us an interesting talk on Poland. He came to us under the auspices of the War Relief organization. Our delegates to district conference, which was held Sept. 2-4, were Virgil Marshall and Gladys Stine. Our council meeting was held Sept. 7 and officers were elected for the coming year. Our new pastor, Bro. Paul Miller, and family have arrived to take up their new duties.—Mrs. Martin Stine, Adel, Iowa, Sept. 18.

## Kansas

**Monitor.**—Our church met in council Sept. 17 with Elder J. J. Yoder presiding. Sunday-school officers were elected for another year. Our vacation Bible school was held in August. The offerings from the school, which amounted to \$32, were given to relief. Our love feast will be held Oct. 8. Sister Flossie Andes and

Bro. J. B. Stutzman were our delegates to district meeting. Kenneth Wampler was elected to the ministry and is attending McPherson College this year. The Home Builders organization has raised \$35 to be used in modernizing the parsonage. Our pastor, Bro. Chester Van Dyke, has enrolled in McPherson College. Our church is planning to help with the heifer project.—Mrs. E. L. Crumpacker, McPherson, Kansas, Sept. 14.

**Quinter.**—Bro. Paul K. Brandt will be retained as our pastor for the coming year. Bro. Floyd Crist will serve as elder, and Brother Louis Bowman as Sunday-school superintendent. On Sept. 24 we held our rally day, with services both morning and afternoon, and a fellowship meal at noon. We will hold our love feast the first part of November. The amount of \$460 has been given to Brethren Service during the last quarter. Two helpers were donated for relief. The women's work gave \$50 to the local church, and \$25 to the national women's work. They made fifty garments and shipped a large amount of clothing. The women also presented the picture, Sallman's Head of Christ, to the church in memory of Mrs. J. R. Mohler, beloved worker. A group of young people attended Camp Wa-shunga this summer. Eulalia Crist was the district representative to the national youth conference in Chicago.—Myrtle Porter, Quinter, Kansas, Sept. 19.

**Sabetha.**—The women's work has been sewing for Greek relief. Rev. and Mrs. Burton of Topeka, Kansas, were recent visitors in our church and Bro. Burton preached the sermon on Sunday morning. Our Sunday-school picnic was held Aug. 30. We met in council Aug. 29 and Bro. Dennis Kesler was elected elder. The church has been reshingled during the summer. A revival meeting is to be held this fall with Bro. Burton as the evangelist, to be followed by the love feast. A number of our young people attended camp at Wa-shunga, Kansas, this summer. We have received three new members by baptism.—Mrs. Harry Brown, Sabetha, Kansas, Sept. 15.

## Maryland

**Pipe Creek.**—From Aug. 6 to 20 we held a revival service with Bro. Philip Lauver in charge. Thirteen new members were received into the church. On Aug. 23 we held our joint Sunday-school picnic with a very large attendance. A very good program was rendered, after which the picnic was enjoyed by all. On Sept. 24 our church was host to the Eastern District of Maryland round table. A well-planned program was enjoyed by all. We have had very good attendance at all of our meetings, and we trust that it will continue.—Mrs. Nettie Elliott, Linewood, Md., Sept. 17.

## Michigan

**Shepherd.**—Our church held its business meeting Sept. 11, with Elder Harvey Stauffer in charge. Sunday-school officers were elected for another year. Our women have been sewing for Greek relief and canning for the C.P.S. camps. Brother and Sister Ralph Fry took over the pastorate of our church on Sept. 1. On Sept. 7 we held a reception for them. Our love feast was held Oct. 1.—Myrtle Spencer, Shepherd, Mich., Sept. 18.

## Nebraska

**Beatrice.**—On Sept. 6 we held our church council meeting with officers being elected for the coming year. At the close of the council meeting we had a birthday surprise for our pastor, Rev. Swigart Miller. He was presented with several nice gifts, after which refreshments were served. We all wish our pastor many more happy birthdays.—Beulah M. Beam, Beatrice, Nebr.

## Ohio

**West Dayton.**—Church attendance has kept up unusually well during the summer months. Twenty have been received



# Announcements . . .

## DISTRICT MEETINGS

Kansas, Southeastern—Parsons, Oct. 28-30.

Pennsylvania, Eastern—East Petersburg, Nov. 1, 2.

## LOVE FEASTS

### California

Nov. 12, 4 pm, San Bernardino.

### Delaware

Oct. 29, 5 pm, Bethany.

### Idaho

Nov. 5, Nampa.

### Illinois

Oct. 29, 7:30 pm, Panther Creek.

### Indiana

Oct. 28, Mexico.

Oct. 28, Middletown.

Oct. 29, 7 pm, Fort Wayne.

Oct. 29, 7 pm, Osceola.

Oct. 29, 7:30 pm, Cedar Creek.

Oct. 30, 7:30 pm, Flora.

Nov. 4, 7:30 pm, Burnettsville.

Nov. 5, 7 pm, South Bend, Second.

Nov. 6, 7:30 pm, Auburn.

Nov. 19, Logansport.

Nov. 25, New Hope.

### Kansas

Oct. 28, 8 pm, Lone Star.

Nov. 26, 8:30 pm, Washington Creek.

### Maryland

Oct. 28, 2:30 pm, Broadfording.

Oct. 28, 2:30 pm, Longmeadow.

Oct. 28, 3 pm, Locust Grove.

Oct. 29, 5:30 pm, Pleasant View.

Oct. 29, 6 pm, Baltimore.

Oct. 29, 6:30 pm, Manor.

Oct. 29, 7 pm, Beaverdam.

Oct. 29, 7 pm, Woodberry.

Nov. 4, 6:30 pm, Westernport.

Nov. 5, 5 pm, Dundalk.

Nov. 5, 6 pm, Myersville.

Nov. 5, 6:30 pm, Monocacy.

Nov. 5, 7 pm, Frederick.

Nov. 11, 3 pm, Welty.

### Michigan

Nov. 5, 7:30 pm, Pontiac.

Nov. 11, 8 pm, Elmdale.

### Ohio

Oct. 28, 10:30 am, Prices Creek.

Oct. 29, New Carlisle.

into the church since our last report. Bro. Paul Halladay was with us in two services recently under the auspices of the C.P.S. unit stationed here. Our Women's Work is faithful in relief and Red Cross work. Sixty-five of our young men are now in the service. We remember them with prayer at each Sunday morning service as the Candle of Hope is lighted for them. Plans are now under way to send each one a Christmas box. Installation of officers for the new year was conducted Sept. 24, by Bro. Hartsough. We are sorry to report the resignation of our pastor, J. Perry Prather. He and Sister Prather have served this church faithfully for eleven years. The good wishes and prayers of our church will accompany them as they take up their new field of labor in Detroit.—Allie K. Gnagey, Dayton, Ohio, Sept. 18.

**Walnut Grove.**—Oct. 1 was rally day at the church; promotion and installation of officers were observed. Our harvest meeting was held on Oct. 8 with Sister Faye Moyer as guest speaker. A basket dinner was served at noon. In the evening our revival meetings began with Bro. Elgin Moyer as evangelist. On Aug. 18 we held a vesper service on our church lawn to which we brought our offerings for the Studebaker memorial fund, which amounted to \$27. A large number attended the summer assembly at Eagle Creek.—Mrs. Hazel Maneval, Alvordton, Ohio, Sept. 12.

## Pennsylvania

**Akron.**—On Aug. 20 Sister Mary Sheaffer spoke at our morning service on her work in China. On Sept. 3 Bro. Norman Bowers was the speaker at our harvest meeting. On Sept. 5 we held our council

Oct. 29, 7:30 Eagle Creek.  
Nov. 4, 7 pm, Poplar Grove.  
Nov. 4, 7 pm, Happy Corner.  
Nov. 5, Bellefontaine.  
Nov. 5, Canton.  
Nov. 5, 10 am, Wooster.  
Nov. 6, 7 pm, Sidney.  
Nov. 11, 10 am and 2 pm, Salem.  
Nov. 18, Beaver Creek.  
Nov. 19, Brookville.  
Nov. 26, 7 pm, Piqua.  
Dec. 18, Poplar Ridge.

## Oklahoma

Oct. 28, 8 pm, Thomas.

## Oregon

Nov. 4, 8 pm, Mabel.

## Pennsylvania

Oct. 28, 2:00 pm, Akron.  
Oct. 28, 2 and 6:30 pm, Indian Creek.  
Oct. 28, 7 pm, Pine Glen.  
Oct. 28, 29, 10 am, Hanoverdale.  
Oct. 28, 29, 10 am, Prices church.  
Oct. 29, Geiger.  
Oct. 29, 7 pm, Clover Creek.  
Oct. 29, 7:30 pm, Upper Clair.  
Oct. 30, 7 pm, Fairview.  
Nov. 1, 7 pm, Chambersburg.  
Nov. 4, 7:30 pm, Mechanic Grove.  
Nov. 5, Brothersvalley.  
Nov. 5, Ephrata.  
Nov. 5, Everett.  
Nov. 5, Lower Clair.  
Nov. 5, 10:15 am, Shrewsbury.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 6:30 pm, Springfield.  
Nov. 5, 7 pm, Boiling Springs.  
Nov. 5, 7 pm, Madison Ave., York.  
Nov. 5, 7:30 pm, Royersford.  
Nov. 5, 6, West Greentree, Rheems house.  
Nov. 11, 2 pm, Myerstown.  
Nov. 11, 12, 2 pm, Mountville.  
Nov. 11, 3 pm, Welty.  
Nov. 12, York, Second.  
Nov. 12, 7 pm, Snake Spring Valley.  
Nov. 14, 7 pm, Greencastle.  
Nov. 19, Harrisburg.

## Virginia

Oct. 29, 7:30 pm, Daleville.  
Nov. 5, 7:00, Beaver Creek.  
Nov. 5, 7:30 pm, Summit.  
Nov. 11, 7:30 pm, Timberville, Mt. Olivet house.  
Nov. 26, 4 pm, Buena Vista.

meeting with Elder David Snader presiding. Sunday-school officers were elected for the coming year. Our delegates to district meeting are Brethren David Snader and Paul Dohner. We have received one into the church by baptism and six by letter. Bro. Harry Eshleman will be our evangelist for the January meeting instead of F. S. Carper as stated in our last report. We are raising six heifers for relief. On Sept. 17 Bro. Galen Kilhefner spoke at our morning service on Christian Education.—Geo. B. Wolf, Akron, Pa., Sept. 19.

**Everett.**—Since our last report, twenty-six have been added to the church by baptism. Our pastor, Rev. E. M. Detwiler, and Bro. H. W. Simmons represented our church at Annual Conference. Fourteen of our young people attended the different camps at Camp Harmony during the summer. The women of the church completed one hundred sixty-nine pieces of children's garments for Greek relief. Our harvest home service was held Sunday, August 27. An offering was taken for the old folks' home at Martinsburg. Sunday evening, September 10, Bro. J. W. Yoder of Huntingdon was with us. He led the singing, and gave a lecture on customs of the Amish people which included a detailed account of an Amish wedding. Rally day was held Sept. 24 with Pres. Calvert N. Ellis of Huntingdon, Pa., bringing the message. An offering was received for the benefit of Juniata College.—Mrs. L. Chester England, Everett, Pa.

**Hooversville.**—Our attendance has been very good during the summer months. Our pastor, Rev. Kenneth R. Blough, represented our church as delegate to Annual Conference. On Sept. 17 we met in council with Elder W. D. Rummel of Pittsburgh presiding. Our church and Sunday-school officers were elected and Bro. W. D. Rummel was re-elected elder.

We elected two delegates to represent our church at district meeting which will be held in the Meyersdale church Oct. 25 and 26. We also elected a committee to correspond with our boys in the service. Sister Helen Blough of Tire Hill will give a report of her experiences at the Bethany youth conference. Our fall love feast was held Oct. 15 at 7 o'clock.—Mrs. Kenneth Blough, Holsopple, Pa., Sept. 19.

**Pittsburgh.**—During the summer the men's work remodeled the kitchen and repainted and cleaned the church throughout, which helped to make it a very pleasant event when our district Sunday-school and ministerial convention assembled in our church. The meeting was a success both in interest and attendance. At our special council on Sept. 14 officers were elected for the new year. Bro. W. D. Rummel was re-elected elder.—M. Elizabeth Barnett, Pittsburgh, Pa., Sept. 18.

**Pleasant Hill.**—Every evening at 7 o'clock our church bell rings to remind us all to pause and pray for all our boys away from home on account of the war. We are privileged to have some of the boys worship with us from time to time. Our pastor represented us at Annual Conference. Our pastor taught at Camp Harmony during the junior high camp. On July 6 our quarterly council was held; our church officers for the coming year were elected. Bro. Lewis Brumbaugh was re-elected elder. On July 20 we had our annual Sunday-school picnic. Aug. 6 was cash rally day. Our offering amounted to \$750. On Aug. 20 we held our home-coming, which was an all-day meeting. Everyone received inspiration from the addresses by Brethren Clayton Gehman and John Ellis. The B.Y.P.D. has placed a board in the church on which the names and addresses of all our boys in the service and C.P.S. camps are listed. The women are canning for Camp Kane. Sunday-school officers were elected Sept. 10 and all the Sunday-school classes have organized for the coming year. We are ready to start the new church year with renewed vigor and enthusiasm.—Mrs. Ordo M. Fletcher, Johnstown, Pa.—Sept. 18.

## Virginia

**Briery Branch.**—The women's work has made more than one hundred garments for Greek relief and also has been quilting. Several of our young people attended Camp Bethel this summer. The B.Y.P.D. has reorganized for the coming year. Our Sunday-school officers have been elected for another year. On Oct. 1 Bro. Minor Myers was with us to give a lecture. On Aug. 14 our revival meetings started with Bro. Joseph Kiracofe of Vienna, Va., as our evangelist. As a result of the meetings, five young people were received into church fellowship.—Ruth F. Miller, Dayton, Va., Sept. 18.

**Linville Creek.**—Guest ministers recently in our church were Brethren I. S. Long and Ezra and Galen Fike. Each brought us an inspiring message. A committee of five has been appointed to study and plan for an enlargement in our pastoral program. Our women have been sewing for Greek relief. The estimated value of clothing contributed for relief for 1944 has been \$135. The men have their regular meetings each month. They are planning to clean the cemetery and improve our church grounds this fall. Our love feast was held on Oct. 15. Council meeting was held at the Cedar Run house Aug. 4, at which time our superintendents were approved for the new year. Our B.Y.P.D. has organized for the coming year. Our young people have been writing letters each month to more than twenty boys in the service. Recently they joined with the Unity and Timberville congregations in a picnic and vesper service and later a campfire service. We welcome Brother and Sister Leander Smith and Bro. Ray Reynolds into our membership. Pastor Lindsay, Brethren Charles Lantz and Dave Miller and Sister Ottie Myers represented our church at the regional conference in Hagerstown, Md.—Mrs. Roy Kline, Broadway, Va., Sept. 17.





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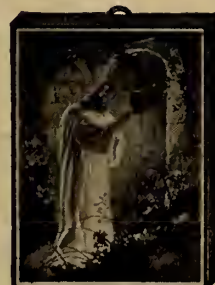
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164. The Future

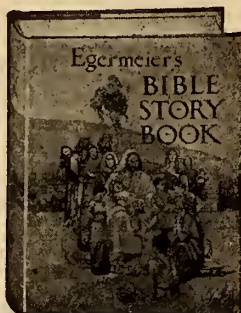
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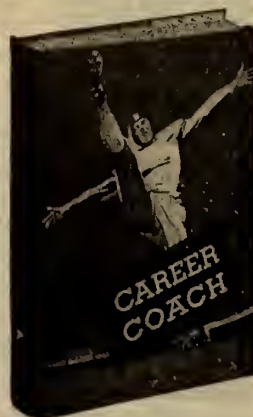
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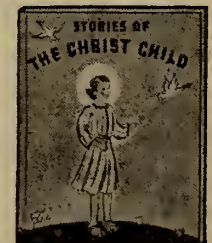
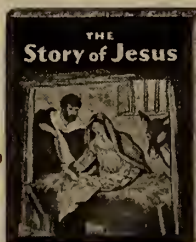
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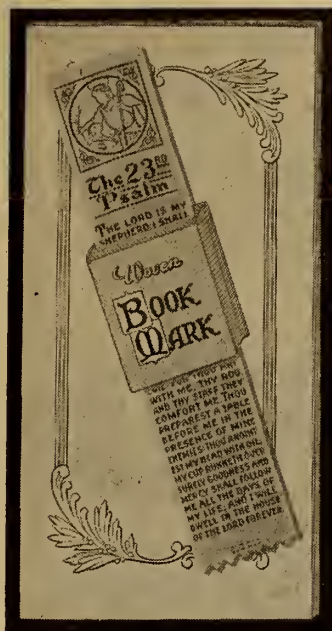
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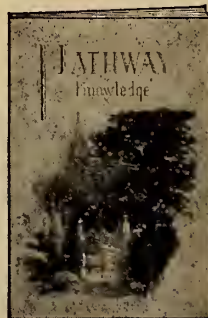
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# Annotated List of Newer Brethren Books...

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A descendant of the founder of the Church of the Brethren has brought together all that years of research have revealed concerning his illustrious ancestor, including much genealogical material.

Price, \$2.75

**ANNA ELIZABETH,** Lucile Long

The delightful story of a Dunker maid of some two centuries ago—how she lived, how her people thought, and what she wanted. A volume that young and older persons can read with great profit.

Price, \$1.00

**BASIC BELIEF,** Edward Frantz

"We could wish that thousands of Methodist youth could be persuaded to make a careful study of its luminous pages," writes Editor Roy L. Smith of The Christian Advocate. We would like to suggest as much for Brethren young people.

Price, \$1.25

**CHURCH OF THE BRETHREN AND WAR,** Rufus D. Bowman

This timely and ably written volume reviews the Brethren peace position through the more than two centuries of our church life. It is a book that should be in every Brethren home.

Price, \$2.50

**BRETHREN YOUTH MANUAL,** Raymond R. Peters

This manual fills a long-felt need for a concise and practical treatment of young people's work in the Church of the Brethren. Those who are using it find the answer to their needs.

Price, 25c

**COUNTRY ALTARS,** Edward K. Ziegler

A helpful booklet on worship in relation to rural life. Forty-eight pages; 15c per copy; ten or more copies 10c each.

**EMANUEL B. HOFF—BIBLE TEACHER,** Ernest G. Hoff

All who knew E. B. Hoff will find precious memories living again as they read this book. To Messenger subscribers, \$1.00.

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**HOMEBUILDERS OF TOMORROW,** Warren D. Bowman

A scientific and wholesome treatment of such problems as: forming friendships, choosing a mate, courtship, engagement and entering upon marriage.

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**H. C. EARLY, CHRISTIAN STATESMAN,** John S. Flory

A volume presenting the life and work of one who made a profound impression upon the church of his generation. To Gospel Messenger subscribers, 75c.

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**HERITAGE OF DEVOTION,** Lillian Grisso

A book of devotional materials drawn entirely from Brethren sources. Sponsored by women's work. Ask about the dozen rate.

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During the past year seven new books were brought out by the Brethren Publishing House. They were—

Emanuel B. Hoff—Bible Teacher  
Scenes from the Psalms  
Church of the Brethren and War  
Social Recreation Primer  
Mastery of the Master  
Heritage of Devotion  
Take Heart

**THE HISTORY OF A CHURCH,** Roland Howe

As a labor of love the author has brought together what patient research has uncovered concerning the First Church of the Brethren, Philadelphia, Pa.

Price, \$3.50

**FOUNDATIONS OF PEACE,** Wang Tung

A Chinese Christian tells how the problem of peace looks to him and suggests a Christian solution.

Price, 25c

**EXPLORING THE BIBLE,** E. G. Hoff

Written to lead the average person into a general understanding of the Bible—what it is, how it has come to be, and how to use it.

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**MASTERY OF THE MASTER,** DeWitt L. Miller

Chapters developing themes growing out of John 13:13. A book to read and reread.

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**SOCIAL RECREATION PRIMER,** Bob Tully

A practical guide to Christian recreation. Recommended by the Board of Christian Education.

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**WORSHIP IN THE CHRISTIAN HOME,** Edward K. Ziegler

A new and practical manual on worship in the home. Raymond Peters says: "Exceedingly helpful and deserves a wide reading."

Price, 15c

**MEET HENRY KURTZ,** H. A. Brandt

A popular account of the life and times of the man who revived printing in the Church of the Brethren. The centennial of the Gospel Visitor will come in April of 1951.

Price, \$1.00

**SETTLEMENT OF THE BRETHREN ON THE PACIFIC SLOPE,** Gladdys Muir

The story of the westward movement of the Brethren people as it finally came to its finish on the Pacific Slope. A significant study in colonization as it has touched Brethren life.

Price, \$2.00

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Human interest materials out of Brethren life. Companion volume to The Story of Our Church.

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**STORY OF OUR CHURCH,** J. E. Miller

A concise and interesting review of Brethren history written especially for young people. May be used as a text.

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**TAKE HEART,** Ernest G. Hoff

Unique combination of pictures and writing by one who is highly skilled in both. The most beautiful book we have published. A volume to cherish and to share.

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**TOUCH OF THE MASTER'S HAND,** Myra Brooks Welch

This volume is the new and enlarged edition of verse by Mrs. Welch beginning with the well-known poem, The Touch of the Master's Hand.

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**SCENES FROM THE PSALMS,** H. A. Brandt and E. G. Hoff

Of this "exquisitely beautiful little book" the Christian Century says: "Psalms and scenery furnished the inspiration for this beautiful little book of religious meditations." Sixteen large illustrations; 64 pages.

Price, 75c



# GOSPEL MESSENGER

Volume 93

NOVEMBER 4, 1944

Number 45



*Book Week . November 12 to 18*





## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 4, 1944

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Unification of the eight groups of the Lutheran Church was a step nearer after the United Lutheran Church in its recent convention became the final body to ratify the constitution of the National Lutheran Council.

A strengthening of the ties between the British and American churches, both now and after the war, was emphasized at the fifth semiannual meeting of the British Council of Churches, held in London in early October.

A proposed New York to London air service of seven round-trip flights weekly, which can be placed into immediate operation at the cost of only \$263.80 a passenger for a one-way trip, was announced early in October by the president of Transcontinental and Western Air, Inc.

A budget of \$1,790,000 for world action in 1945, nearly triple the \$622,000 being currently expended, was approved by the convention of the United Lutheran Church in America as delegates voted in favor of a new constitution greatly augmenting activities of the National Lutheran Council, which administers the funds.

Bishop G. Bromley Oxnam, head of the New York area of the Methodist Church, and the fourteen district superintendents in the area, issued a joint pastoral letter to the ministers of the 1,438 churches under their jurisdiction, calling upon the pastors and parishioners to "make V-E Day a religious day." "Victory should be characterized by reverence, repentance and the stern resolve that we will do our part to build a better world," the bishop wrote.

One hundred forty-seven persons attended the School of Alcohol Studies of the Laboratory of Applied Physiology at Yale University, July 7 to August 4, almost twice the enrollment of the previous year. They came from thirty-nine states and Canada. Pastors of churches made up more than one third of the enrollment. The problem was studied from a psychological, physiological, sociological, anthropological, educational, medical, legal and religious viewpoint, and always there was the scientific approach, that alcohol is a complex problem in society, and that acquiring facts and understanding is the first step toward solution.

Calling for goodwill between religions and races and an end to hatreds and bigotry, Mayor Leonard K. Thompson of Miami, Fla., unveiled and dedicated a huge billboard for American unity in the heart of the downtown business district in Miami before a large crowd of whites and Negroes.

Church membership in the United States includes only two fifths of the population. It is said that from this group come the following: four fifths of the college students; three fourths of all the home owners; nine tenths of the gifts to charity and other forms of philanthropy; and almost ninety per cent of the outstanding leaders in public life.

Ninety-eight Protestant ministers and laymen representing fourteen different denominations are currently engaged in a program of visitation to Civilian Public Service camps and special units. Sponsored by the committee on the conscientious objector of the Federal Council of Churches, the visitation provides a continuing ministry of counseling and fellowship.

The war department announced on Aug. 31, 1944, that it is no longer necessary to obtain approval of the provost marshal general for the attendance or employment of a person of Japanese ancestry at an educational institution. Persons of Japanese ancestry may again enter any one of our institutions of higher learning on the same terms as all other students.

Schools for parents of delinquent children have been advocated by Mrs. T. Grafton Abbott, consultant in parent education of the Massachusetts Department of Public Health, as a means of reducing juvenile delinquency. Mrs. Abbott proposed that such schools be operated co-operatively by the courts and the schools, with instruction and facilities donated by local school systems.

In Sweden the problem of alcohol addiction has received a great deal of attention and in every community there is a local official temperance board which possesses broad powers. Cases of alcohol addiction are referred to this board by the police, relatives, social agencies, or hospitals, and the boards in each case deal with the various economic, social and medical problems presented by the individual.



## Worship Patterns

Out of the experiences of the individual grow patterns and organization for worship. The quiet rural rendezvous gives way to the shrine and the spacious temple. What the individual and prophet record concerning their communion with the divine becomes the basis for litany and elaborate ceremony. While worship is an individual matter it may be facilitated by some customary time, beloved place and private formula. Perhaps at the evening hour one goes aside to a shady knoll to read and meditate and pray.

But the glow on the face of such a person is pretty sure to bring a request from others for a sharing of the worship secret. Soon the successful worshiper finds himself the leader for vesper services while a score or more listen to what he has to say and respond to what he says

to do. Thus begins organization for worship and thus it continues through all the elaborate means men can contrive to recover the radiance of some precious hour.

Centuries elapsed between the time that Abraham, Isaac and Jacob in turn set up simple altars and the days when their numerous descendants worshiped in the temple. In our times we have made the transition much more quickly. Homes were the first meeting places for the Brethren. Soon plain churches were built and simple services held. They began with singing and Scripture reading and continued with each minister present adding his word of testimony. Gradually the number of speakers has been reduced until it is now customary to have but one, with the regular minister jealous of his schedule.

Today organization for worship is

about as typical for the Brethren as for others. Our churches are being built so that every appointment will be conducive to worship. Even the morning's preaching program is sometimes so airtight it is impossible to omit a hymn if time is unexpectedly consumed at some point or some new factor upsets the schedule.

But suppose the worshipers should see some vision comparable to that described by Isaiah, or that the minister himself should discover he would like to scrap his announced sermon and preach another! There is hope for us as long as we give God a chance to get something in edgewise. Peter learned that on Pentecost. The fact is that he could not have followed a printed program on that day.

H. A. B.

## The Ancient Landmark

It was only a little white stone set in the forks of the stream. On it was scratched a rough arrow with three short protrusions from its left side and one from its right. The traveling party passed it from hand to hand and examined it. Said the anthropologist in the group, "This is centuries old; it was put here by the ancient geographers. It shows the way to an important spot up this left branch; somewhere beyond three rivers from the left and one from the right there is a town or a mine or a place of worship. It has probably kept men from being lost for many generations. I must add this to the collection of my museum. It is very valuable."

Then said the Bible student in the group, "Remove not the ancient landmark, which thy fathers have set" (Prov. 22: 28).

So they put it back in the forks of the stream.

. . . . .

"The traditions and beliefs of the Fathers!" snorted the young churchman. "What are they but halters and stumbling blocks! Let us cut loose from them and live our own lives in our own world."

"But," said another youth, "when the signposts are down roads become but a puzzle and a confusion. Let us forget not the ancient landmarks. However, let us go beyond them, if we can, and set up some new landmarks which will show the way to those who follow us."

He was a wise youth. D. W. B.

## Thinking About the News...

### For Whom Shall I Vote?

After seeing this headline some readers will say at once, "The church should not enter into politics." Others, who speak more emphatically, will say, "All such considerations have nothing to do with the church; they are of the devil. I am disgruntled at this religious journal." But still others will say, "The cries of little children can be heard behind the backdrop of this year's political arena. These cries come from those who will be killed in the next war if I do not cast my vote to the best advantage in this eventful year. At least in part I hold their fate within my hands. I wish the church would offer help at points like this in my life when I need it so much."

It is to this latter group that this writing is addressed. Though almost every utterance of an interested person can be construed to be political in a political year the writer insists that this and all other of his writings are nonpolitical; they do concern themselves with the duty of the church in its crusade for righteousness, however.

Below are some guideposts the writer sets up to help him through a maze of political propaganda. He submits them for the consideration of other voters.

1. Make this election a matter of earnest prayer. It is that important.

2. Do some studied thinking about what kind of a world we ought to build after this war is over. Measure this thinking by the purposes of the Master.

3. Examine each candidate (there are more than two who seek the presidency) and try to determine which one has the qualities that are necessary to lead us in the direction of the hope we have established for ourselves in number two above.

4. Examine the men who surround each candidate and serve as his helpers. Are they chiefly and sincerely interested in helping to build a better world?

5. Try to discover, back of all the ugliness and foolishness of politics, what are the faith and the inner purposes of each candidate's heart in seeking high office.

6. Vote for that one which from this background of study gives most promise of being able to lead us in the direction of righteousness.

The churchman's job is forever to be a servant, used for the purposes of God.

D. W. B.



# AIRLINE OBSERVATIONS

Leland S. Brubaker

Letter No. 2

Buenos Aires,  
Sept. 29, 1944

Dear Desmond:

One is always impressed by the great amount of checking and double-checking that is done before he is allowed to get into the plane. Then it seems to be such a simple thing to leave all the confusion behind and fly into the clouds where there is nothing but the welcome noise of the engines and either the sea or the land below. In the air you have no impression of speed. You feel as if you are just suspended there and it is most difficult to imagine you are traveling at the speed of 180 miles per hour. However, a few hours later when you land, you suddenly realize that you have traveled 800 or 1,000 air miles and have done it in a very short time. When all the red tape connected with international travel can be done away with, or diminished, traveling will be much more pleasant and satisfactory.

Guatemala City was our first overnight stop after Mexico City. We found it to be a most interesting place. Most of the buildings were modern and there seemed to be an air of activity. This would appeal to North Americans! It had a very beautiful central plaza. That evening we had the opportunity of hearing a band give an excellent musical program. Sitting there in the balmy evening air, listening to the fine music made it difficult to believe that this peaceful experience did not exist all over the world.

Balboa came next and with it the disappointment of having the blinds put on our windows so that we could not see the city or its surroundings as we approached by air. That evening we were shown around the city by the general secretary of the Y.M.C.A. Many different nationalities live here and the living conditions vary a great deal. Balboa and Panama have increased in size a great deal since the war. Hotels were filled to capacity. Because we were transit passengers of Pan American we were given hotel reservations in Panama City. Early the next morning we were again winging our way through the skies towards Ecuador.

Ecuador has about 125,000 square

miles of territory. This makes it about the size of our New Mexico. However, it has a density of population seven times as great as that of New Mexico. Ecuador has a great variety of climates. In Quito, which is the capital and which is 9,350 feet above sea level, the temperature remains around 54 degrees F. the whole year.

We came into Ecuador at the seaport, Guayaquil. Our first impression of this city as we approached it from the airport was anything but pleasing. But it is really amazing how quickly a cold and strange city turns friendly overnight when you find gracious hospitality among its people. Here we met and thoroughly enjoyed the hospitality of the John and Allen Reed families. They have one of the best self-supporting, indigenous mission works that I have seen anywhere. But on to Quito.

Quito is but one hour and ten minutes by plane from Guayaquil, but eighteen long hours away by train. There is a marked contrast between the people one sees on the streets in these two places. Of the three million people in Ecuador, over 58% are Indian. These people with their quaint costumes and strange hats seem to hold much of the future of Ecuador in their hands. Kurtis and Gladys Naylor have been living in Quito now for over two years, working among the boys of this great city. This is a project sponsored by the B.S.C. A visit to the house which is used as a meeting place for the boys is a long-to-be-remembered experience. The place was literally swarming with boys, ages 6-14. No boy is ever turned away. If they want to join the club that is their privilege, but in doing so they must abide by the rules and regulations. Some play checkers, others ping-pong. Still more were in the music room playing (?) the piano or the bottle arrangement. The library was full; the toy shop, where they make toys for the children in the hospital, was filled with hammers and saws and toy arms and legs. Volleyball and basketball were in full tilt. Boxing by a dozen little fellows was going on all over the place. Some of the boys stopped in the director's office for friendly counsel and advice on personal problems. Mothers come here to talk about their boys. This sympathetic and helpful approach cannot help

but influence many of these little fellows for good in the years to come.

Some Ecuadorians say that the Brethren Club is the only place where one can see happy faces. This work is spoken of very highly by government and non-government people. The Honorable President's wife spoke to us in glowing terms about the good this project is bringing to the poor boys of the city. Our ambassador and others of our own government men said the only thing wrong with the work was that it was too small. There are over 500 boys a day pass through the club; 1,700 are now enrolled.

The Bowmans and Naylor started this work together just a year ago. The Naylor have given unstintingly of their time and energy to the work, particularly since the Bowmans moved to La Paz, Bolivia. To live at this high altitude, away from home and friends, brings many lonesome hours and heartaches. But this is more than compensated for in the growing smiles of the boys who attend the Brethren Club. Our time was short but every minute was full and we enjoyed it immensely. We were sorry to push on when the time came to go.

## Voting Prayerfully

Ernest Lefever

Yale Divinity School, New Haven, Conn.

### The Marks of a Christian in Politics

*Righteousness exalts a nation;  
But sin is a people's ruin.*

Prov. 14:34\*

The current drama of personalities, platforms, and parties creates an atmosphere in which Christians might well ponder their civil responsibility. Too many church folk dismiss the whole matter of politics as a "buzzing confusion." Others wash their hands of the "dirty business." Some see no relationship between politics and their Christian living. Richard Brinsley Sheridan voices this third attitude: "Conscience has no more to do with galantry than it has with politics."

More and more, however, the Protestant churches are coming to realize that every political issue is a moral issue—an issue of conscience. Like the Hebrew prophets and Jesus himself they believe in taking religion into the market place, the senate chamber, and the executive mansion. A Christian cannot leave God behind as he goes to the polls on

\* An American translation. Smith and Goodspeed, University of Chicago Press.



November 7. John Viscount Morley states well this growing viewpoint: "Those who would treat politics and morality apart will never understand the one or the other." The impact of religion cannot be fully realized, even in one's individual life, until it is applied to every realm of human endeavor. Every Christian must seek under God to lead his government into the paths of justice and of peace. "Righteousness exalts a nation."

How does a Christian differ from a non-Christian in his political life? Should he be different? Assuming that a Christian should represent a higher standard in all areas of conduct, let us consider the distinguishing characteristics of a Christian in politics. We suggest that you measure yourself against these four suggested standards. Add other ones.

1. *A Christian considers his vote a sacred obligation.* In a democracy the welfare of the community and the nation rests upon every citizen. If one's private conscience, evaluation of facts, and sense of justice are not expressed, the whole community suffers. Ballots not only influence the life of the nation, but they reflect the character of the one who casts them. A sensitive Christian will not try to escape difficult decisions by washing his hands of the grave problems which face every citizen. Especially today when democracy is being severely tested will he exercise his sacred responsibility to vote.

2. *A Christian acts from principle rather than from pressure or custom.* He is not the victim of emotionally-charged phrases. His vote cannot be bought. Seeking to understand clearly the issues involved, he casts his ballot as an expression of his innermost convictions rather than for the one he expects to win. He is not afraid to vote for a third party candidate, because he believes that expressing one's conscience is not "throwing one's vote away." In November many Brethren will vote for Norman Thomas for president because they believe this to be the only way to register their peace convictions. If every person who agreed with his high principles supported him, Norman Thomas would poll a significant minority with which the winning candidate would have to reckon.

3. *A Christian seeks the Good Society.* In order to "make glad the city of God" he renounces selfish class, racial, or economic interests. He supports those men and those policies which will make for a free society where equality of opportuni-

ty will be the birthright of all. His loyalty is to the common good rather than to a party, a section of the country, or any other special group. He supports those social controls which prevent the few from exploiting the many. He seeks to guarantee the rights of laborers, farmers, racial groups, religious sects, and all other minorities for he recognizes that unless all are free, none are free.

4. *A Christian attempts to express the will of God.* In all his political activity he will seek the pleasure of his Father. Political issues will be the subject of his prayer and meditation. He will discuss these vital matters with his Christian friends in the same spirit in which he talks about the meaning of suffering or the program of the church. Worship is the springboard from which his activity flows. He recognizes that one cannot love God, whom he has not seen, if he loves not his fellow men with whom he has daily association. In political life he expresses this love toward neighbor. In prayer he seeks God's will; he votes as he prays, and prays as he votes. Are you voting prayerfully?

## Can the Peace Churches Lead?

F. E. Mallott

Instructor, Bethany Biblical Seminary,  
Chicago, Ill.

Shortly before his death in 1941, Arthur Holt, the great sociologist, wrote an article in which he said that the historic peace churches were in the twentieth century carrying the hope of human progress. What did this eminent thinker mean by such a statement?

His supposition is that the Christian religion is carrying within itself all possibility of a more humane order of social life. Any hope of improved living conditions for our grandchildren rests with the Christian religion. Otherwise technical progress will only spell greater possibility of peril.

This is no theoretical discussion of whether the world is getting better or worse. We are here dealing, not with ultimates, but with immediate practical prospects.

There are three paths proposed from within the contemporary Christian world. These three paths might also be represented to ourselves as three schools of thought, or three blocks of conviction.

There is the Roman school of thought. This expects the human family (or a major part of it) to be reduced to a theocratic social order

under an authoritative priesthood headed by bishops, who in turn are led by archbishops, cardinals, and a pope.

There is the Protestant bloc. With this may be placed the Eastern Orthodox Churches. These are a group of state churches or state-allied churches which arose historically into separateness in opposition to the theocratic ideas of Rome. Their original protest is now dimmed and save as they are tintured (and they are deeply tinged) with the ideology of the third bloc, they serve as chaplains to an increasingly totalitarian state order. We are closer to a state church in the United States than most people believe.

The third bloc consists of those who interpret Christianity as an ethical way of life. The essence of the faith is the fellowship with Jesus—in his life and in his sacrificial death. The bloc is humane in emphasis and democratic in method. The imitation of Jesus, or living the life expounded in the Sermon on the Mount, is their ideal.

Arthur Holt believed it was in this third direction that the kingdom of God lay. Many in the first and second blocs have absorbed the ideas of these whom we have designated the third bloc.

We who say we are in a church founded upon the New Testament are officially committed to this type of Christian ideology. Was Arthur Holt right in expecting leadership from these historic peace churches?

## Peacemakers

Paul Mohler

Pasadena, Calif.

When Jesus said, "Blessed are the peacemakers, for they shall be called sons of God," he knew how badly they would be needed in the world, how hard their work would be, and how exacting the qualifications. It is no accident that this beatitude is placed seventh in the list (Matt. 5:3-9). It takes all that the preceding six imply to qualify the peacemaker fully.

### The Need

We always need peacemakers—we need them now more than ever. After the shooting war is ended, peace will not come yet; there will still be hatreds, resentments, selfish ambitions, greeds, and fears, all seeking their satisfactions by conflict. A people fired to fight do not

Continued on page 7



# Home and Family

## PRECIOUS JEWELS

Naomi R. Zeigler

Pastor's Wife, Lebanon, Pa.

### Part II

Samuel liked to visit the farm. Abie, his friend, lived there. All of his happiest times were spent with Abie.

Both boys were four years old. Their parents called them "the pups." Some of their baby chubbiness still clung to them. They ran and rolled and jumped, punctuating their glee with hearty laughs and drum-splitting shrieks. Why must little boys let out such nerve shattering shouts? Sometimes their cries were so well camouflaged that only intent listening could discern between the voice of pain and voice of sport.

Abie was too happy to think of his sore throat. His mother had explained that he usually had a bad throat when he took cold. Before the afternoon was spent apples were handed out. Abie and Samuel shared theirs, often biting out of each other's apple. At four o'clock good-bys were said. The kind lady filled Samuel's pockets with apples to take home for his sisters.

Chattering and puffing from his afternoon exertions Samuel hurried with his dad over the thawing fields. Soon they were home, engaging in their evening work. Samuel hunted the eggs. Will milked Pet, their trusty cow.

When they came in from the barn work, the coal oil light was lit. Supper steamed on the table. Samuel took off his coat and cap. Already the warm heat of the stove made him feel weak. Quietly he lay on the couch behind the stove. Mollie called for supper. He was not hungry. She saw his flushed face. He was tired out, no doubt. It had been a long day, and cold too.

She had gone about her evening work. At eight o'clock she got all the children ready to tuck into bed. Then she went to Samuel. He was feverish. Lard was always her remedy for cold. After it was heated she greased him well behind the ears, across the forehead and temples, over his throat and chest. Samuel wriggled and fretted as all children do through the process. With a confidence that her ministrations would ward off the cold she

put him to bed with the other children. Tenderly she tucked the blanket around his tiny form.

Oh, but she was tired! Her feet dragged. Only a few more weeks. Would this one be a boy or a girl? No matter how many she had she would always wonder what it would be. She went to bed wondering. Nature has a way of easing the peaceful mind to quick rest. All her thoughts fell away from her like quicksand. The little house slept quietly until the sun burst through the eastern gates.

Breakfast had to be made! Oatmeal, fried mush, pudding and coffee. The menu was as certain and unchangeable as the calendar. That was their winter breakfast, accepted and eaten without criticism. There was never any money for extras. Even in food every bite had to be substantial.

After breakfast she had packed the lunch for Will in the dented, scratched lunch kettle. He had gone out to do the chores.

Before her morning work was done the children trooped down the back stairs, dream lights twinkling in their starry eyes. Samuel was decidedly worse. All day the anxious mother nursed her boy. That evening she waited tensely for the creak in the gate. That would mean Will was home from school.

Every yard had a fence in those days. Either a whitewashed paling fence or an iron one. Theirs was an iron one; along the top was a pattern of arrow, igloo, arrow, igloo until the corners or the gate were reached. Then came the crowning artistry of dome and steeple replete with four archways.

Their gate always left glamour in its wake. At another time hearing the gate creak could mean a pleasant surprise—a neighbor, granny, a tramp or the biannual peddler with his bulging black-strapped suitcase. This evening the creaking gate would mean that Will was home and that he could get the doctor. "Hush, children! Is that daddy? Tell him to get the doctor." Her heart seemed lighter. Each beat said, "He will soon be better. Will will get the doctor." Rosalee and Alberta ran out to the gate. Raiding the lunch box eagerly, they announced their mission. "Daddy, get the doctor; Samuel is very sick."

When the old doctor came he said, "It's just a bad cold."

"No, doctor, I have a very sick boy here," the mother insisted.

Automatically she gave the medicine left by the doctor but she felt in her bones that the doctor was wrong. When the old doctor was sent for the next day his face blanched as he looked at the boy.

"Diphtheria. I can slit his throat and try a silver tube, but I don't know if he will ever be right."

The seconds waited with bated breath. Will and Mollie stood side by side. But Mollie did not see anyone. She formed an answer slowly. "Give me time to find the answer." She prayed. Through mute lips crept the reluctant words.

"Doctor, let him die." The awful silence was stifling her. Could a heart lurch downward so sickeningly and beat again? What had she done? Condemned her boy to death? There is a living death more terrible than the wildest imagination could construe. Surely this death was blessed. A release from burning fever and pain.

They stood there together, she and Will, scarcely aware of the doctor's going. There they stood idly by while the life of Samuel trembled, flickered and slowly ebbed. Had she done wrong? No, this was better, better than a living death. Children were made to be happy, to play and to run.

Samuel's beautiful little bed was covered with glass. The neighbors and friends walked by the fence. Awkwardly they tried to conceal their faces. Sympathy and fear battled, only to have instinctive self-preservation win over the noble intents of their friendship.

The grandmothers were not afraid. Love defies disease. They did what they could. And friendship brought one dear neighbor lady every day. An angel of mercy, she knew what to do and what to say. She was the kind of person who fits without intrusion into a stricken home.

Several days later Rosalee fell ill. Her mother rocked her and loved her. Would God take her too? Rosalee was her first baby, so pretty, so gentle, more loving in her ways than the others. She was so appreciative of just the smallest things. She was made for beauty. There was such radiance about her that even the old doctor came from his closemouthed professional mien to say when he saw her, "She is a beauty, all right."



"When will Jesus come? I want to go to Jesus. I'll see Samuel. You won't cry, will you? It is a happy land."

"Yes, Rosie, yes. Jesus loves you. Jesus will come soon."

"How soon, mamma?"

"Soon, Rosie, soon."

Steam was piped into the room from the tea kettle. Anxiously they waited. God needs flowers for his garden. And the streets of the city shall be filled with children.

Two little graves were side by side now in God's acre beside the country church. Effie went next. Three little graves.

One night the mother wakened knowing her time was near. By ten o'clock twin boys cried lustily in the two washbaskets in the mother's room.

"They can't help but get it, too," was all the old doctor said. He was doing his best but what had he to fight the dread disease! There was no antitoxin. Science had not yet unshackled him. Joseph and Timothy lived nearly a week.

On the tenth day the mother went about her work once more. She had one little girl who wandered about the house begging, "Go buy Abie so I have someone to play with." All in eleven weeks' time!

Will's school was taken. Nobody dared to let him work for them. Fear drove the inhuman bargain. People avoided them. Silently the little family struggled on.

The rocker creaked. The clock ticked on. Mirrored on Mollie's face contentment reflected peace. Her thoughts were a magic garden where time and eternity had met to spend a pleasant afternoon. Its fragile beauty was enshrined in her heart of memories.

## Our Music

**Irene Miles**

Leonard, Mo.

Music, with its harmony and melody, is for the raising up of our hearts toward God, and its purpose is to point us to the beauty of God and nature. Music is so essential in our lives that it seems to be a part of us. Without it, our lives are but a discord. An unknown poet composed these lines:

Where music is, there dwells no wrong,  
Evil people have no song.

Records tell us it began three thousand years before the birth of Christ, and this beautiful gift of God has lived down through the ages. Many wonderful improvements have

been made in our music, which plays a very important part in the world.

Music is the link that connects the physical world with the spiritual world. It can comfort a troubled heart and many times its influence has led souls to Christ.

My greatest desire has always been to learn more of its value, and to appreciate its meaning fully.

The 150th Psalm tells us how we can praise him with the sound of music. What a wonderful meeting in heaven that will be when all redeemed singers and players get home!

## Peacemakers

Continued from page 5

lose the fighting spirit when one enemy is conquered. They seek other enemies to conquer. After the other war we had the Ku Klux Klan fighting the Jew, the Catholic, and the Negro; the fundamentalists and the modernists fighting in our churches; organized labor fighting in its own ranks as well as with employers; a great political upheaval marked with extreme bitterness; and worst of all, a great increase in the divorce rate from fighting in the home, the basic unit of society. How sadly peacemakers were needed in all these areas, and how few there were! Is it any better now? It may be much worse.

### How Many?

In organized society, we try to divide our labors, allowing to each the task to which his capacities are best suited. It would be fine if we had a small group of efficient peacemakers to whom we could entrust the labor and responsibility of peacemaking in all areas of conflict. But these areas are so vast and the number of people concerned is so great that no mere committee can cope with the problems involved even if endowed with wisdom greater than Solomon's. Neither can it be treated as a side issue with safety. Every one of us finds that each and every aim, object and purpose of his life is endangered by strife which affects us all directly or indirectly. If every Christian of every variety and degree were well qualified as a peacemaker and busy all the time, we still could not cover the ground completely. It is our job, and we are all drafted.

### Qualifications

When I look at the qualifications set forth in the Beatitudes, it is easy for me to see that I do not measure up to them. Does that release me? If it releases me from the duty, it

also releases me from the promise. I want to be a son-of-God peacemaker. How can I be that when so unworthy?

If a masterbuilder should ask me to build him a house, I would say that it was impossible; not that I could not build a house that would be better than no house, but that I could not build such a house as he would want. It is so in peacemaking. I cannot make peace as the Prince of Peace would like me to make it, but I can do something at it, and I can learn under his instruction and with his enabling grace. Any member of any family or larger group can do something valuable and effective in his area. Facing these facts, I know that there is no excuse for me—or you. We must be peacemakers.

As the Prince of Peace has planned his work, he cannot bring peace on earth, goodwill to men, without an army of peacemakers. He solicits recruits. He will qualify all who enlist wholeheartedly. He offers the highest rank in the world of men—sons of God. Faithful soldiers will be richly rewarded.

## Hymn Singing on the Offensive

**Jack DuBois**

Instructor, McPherson College, McPherson, Kansas

Do we lose the power of beautiful hymns? Have they, in the past, played their part in the world? Must something else take their place now? No, I think our mistake is here: we save hymns for Sunday only and sing the songs of the world for the melody in our lives. It takes no longer to sing Sweet Hour of Prayer than to let your thoughts race through Mairzy Doats a few times.

When frustration or illness has taken all your energy, sing to yourself I Need Thee Every Hour. Let the melody in your mind give you strength to carry on; keep your ears tuned . . . someone may be singing his song just when you are most in need of it.

If life is treating you well and you have joy to share, try singing We Praise Thee, Oh God; someone near you may need its message and harmony. Why seal it within silent lips? We, as Brethren, have a great heritage in song; our hymns have been defended for centuries and proved their worth; now let us put them on the offensive to take their place in our world.



# ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, November 5**

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**Sunday-school Lesson, The Christian and the Race Problem—Acts 10: 9-16, 34-35; 17: 24-28.** Golden Text, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10: 34-35.

**Christian Workers, The Church and C.P.S. Dependents.**

**B. Y. P. D., When They Come Home From the Armed Forces.**

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## Gains for the Kingdom

**Two** baptized in the Greenbrier church, W. Va.

**Four** baptized in the Elkins church, W. Va., Bro. J. J. Scrogum, pastor.

**Five** baptized in the Boyer church, W. Va., Bro. Wilmer Crummett, pastor.

**Two** baptized in the New Hope church, W. Va., Bro. Wilmer Crummett, pastor.

**One** baptized in the Peace Valley church, Mo., Bro. Emra T. Fike, evangelist, Bro. P. L. Fike, elder.

**Five** baptized in the La Porte church, Ind., Bro. B. D. Hirt, evangelist, Bro. Herbert Zook, pastor.

**One** baptized in the Yellow Creek church, Ill., Bro. Emra T. Fike, evangelist, Bro. Galen G. Gerdes, elder.

**Two** baptized in the Hevener church, W. Va., Bro. J. W. Pugh, evangelist, Bro. Wilmer Crummett, pastor.

**Eleven** baptized in the Fairview church, Mich., Bro. Ernest Muntzing, evangelist, Bro. J. A. Guthrie, pastor.

**Five** baptized, one reclaimed in the Osceola church, Ind., Bro. G. W. Phillips, evangelist, Bro. Carl E. Yoder, pastor.

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## With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Ernest Muntzing** in the Cherry Lane church, Pa., Nov. 12-26.

**Bro. Paul Shrider** in the Chipewa church, Ohio, Nov. 5-19.

**Bro. Lawrence Bianchi** in the Wooddale church, Pa., Nov. 6-19.

**Bro. M. J. Brougher** in the Hanoverdale house, Pa., beginning Nov. 27.

**Brother and Sister B. M. Rollins** in the Dundalk church, Md., beginning Oct. 30.

**Bro. Clarence G. Erbaugh** in the Constance church, Kentucky, Oct. 22—Nov. 5.

**Bro. W. G. Group** of Waynesboro, Pa., in the Longmeadow church, Md., Nov. 19—Dec. 3.

**Bro. W. H. Zigler** of Churchville, Va., in the White Hill church, Va., beginning Nov. 12.

**Brother and Sister Harold R. Myers** of Garrett, Ind., in the West Marion church, Ind., Nov. 13-26.

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## Personal Mention

**Elder C. E. Bower** will represent Florida and Georgia on Standing Committee for 1945.

**Bro. H. B. Heisey** has accepted the pastorate of the First church, Altoona, Pa., and accordingly his address is changed from Harrisburg, Pa., to 510 Fifth St., Altoona, Pa.

**Bro. C. Walter Warstler** has moved into the new parsonage at 2400 Hill Ave., Middletown 15, Ohio, where he has recently assumed the pastoral charge.

**Bro. M. G. Blickenstaff** has accepted pastoral charge of the Myrtle Point, Oregon, church and accordingly his address is changed from Yakima, Washington, to Myrtle Point.

**Elders Roy D. Boaz, V. F. Schwalm** and **Clarence Sink** will represent Middle Indiana at the Winona Lake Conference. The alternates are **T. G. Weaver, Ray Zook** and **C. Ray Keim**.

**Bro. Raymon E. Eller** has taken up the pastoral work at Dundalk, Md. His address is changed from Bassett, Va., to 6 Arrowship Rd., Baltimore 22, Md. He would like to be informed when Brethren people move into his area.

**Brethren boys** at Camp Barkley, Texas, have organized a Brethren Fellowship with Thoburn Cassady of West Virginia serving as chairman. Pastors and parents of boys there may tell them to call chapel number ten, telephone 673, for time and place of meetings. Signed: Russell G. West.

**Mrs. J. Ralph Bowman** and **Mr. and Mrs. Elmer Slagle** and **Ardath**, all from Scottville, Mich., were recent visitors at the Publishing House.

**Bro. Holly P. Garner**, of Okeechobee, Florida, will represent the Brethren Service Committee in visiting Brethren servicemen who may be stationed in that area. Kindly send all names and addresses to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

**Bro. William Willoughby**, 2117 E. 4th St., Olympia, Washington, has become our camp visitor at Fort Lewis and McChord Field in Washington State. The Willoughby family has already entertained over a dozen servicemen in their home, and extend an invitation to all Brethren boys and their friends who may be stationed in that area. Kindly send names and addresses to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Brother and Sister Dewey Rowe**, 942 W. 58th St., Seattle, Wash., have offered the hospitality of their home to Brethren service men and women who may be stationed in or near Seattle, Wash. Bro. Rowe is also our official camp visitor for this section. Kindly send names and addresses to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Brethren Russell A. Sherman** and **Walter S. Coffman** will be our camp visitors in the Glendale, Tucson and Phoenix, Ariz., areas, including such places as Davis-Monthan Field, Luke Field, and Thunderbird Field. Kindly send all names and addresses of servicemen for this area to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

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## Miscellaneous Items

**Winona Lake, Ind.**, is the location for Annual Conference of 1945, and the dates June 6-10, according to the latest information to reach the Messenger office.

**The cover page**, besides reminding readers of Book Week, will call attention to some of the fine books which can be had through your own Brethren Publishing House.

**"Just finished** reading the Church of the Brethren and War by Rufus Bowman. Sure is a fine book. . . . I'm sure a copy would be a welcome guest in every Brethren home."



**Chambersburg, Pa.,** church will hold a hymn sing, 7:30 o'clock, Sunday evening, Nov. 5. Some of the contributing singers will be in from other churches, while of the home music there will be a special featuring of their new junior choir. This is open, with a warm welcome, to the public.

**The Brethren Service Committee** is most anxious to keep in touch with Brethren wounded men or those who are ill from other causes. These men are in hospitals in America and other lands. Please keep us informed of the names and addresses of these young men for they need and appreciate the ministry of the church in their lonely hours. Send names and addresses to 22 South State Street, Elgin, Illinois.

**A Sunday bulletin service** for local churches is announced by the House. The aim is to furnish high grade bulletins at a reasonable price. The contents will emphasize Christian points of view as understood by our church and as stressed in our brotherhood and local church programs. One side of the bulletin will be available for the local church material. Write the Brethren Publishing House, Elgin, Ill., for particulars.

**Catalog No. 44** has been going out to Sunday-school superintendents, pastors and literature representatives. Mailing to all other names on our list will follow. If you do not receive a new catalog in the course of the next few days, use the request form on page 14 of this Messenger. Because of present conditions there will be some incorrect prices and some materials listed which are not available. Especially in the case of Bibles, be sure to give second and third choices when ordering.

**Forget and Remember.** Bro. Galen B. Royer has just informed us that he is not the author of the poem on pages 42 and 43 of *Heritage of Devotion*. He says he wishes he had been able to write such either in prose or poetry. The poem has for its title, *Forget and Remember*. It was discovered on page 196 of the March 28, 1914, *Gospel Messenger*, and embodied in an article written by Galen B. Royer concerning *Forgetting*. Since the poem was not quoted, it was taken for granted that Bro. Royer was its author. Since Bro. Royer is not the writer of the poem, this word of apology is written for the mistake made thirty years ago and also for the mistake made in 1944.

**The Newton City Church** of the Brethren, Kansas, held their delayed fall business meeting September 10, 1944, with Dr. Burton Metzler in charge. Arrangements were made to have Rev. Blair Helman, student at McPherson College, be the new pastor of the Newton church.

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### **Peacetime Military Conscription**

Once again we stand face to face with what thoughtful Christian people call an unchristian and non-American ideology. The bill to conscript all American youth beginning at seventeen is to be reported for hearings in Congress, we are told, on Nov. 14. These are some reasons why Christian people and those who wish to perpetuate the American idea of life are against it.

1. It would throw America into a power politics rôle and thus encourage the world-wide application of that philosophy. Our strength at the Conference table henceforth would not be based on justice and right so much as on the weight of a conscripted nation back of our demands. Another war, soon, would be the inevitable outcome of such a world-wide system.

2. We would fasten upon America the system our forefathers suffered to get away from.

3. It would be the beginning of the end of a system of free democracy and a long step in the direction of a growing military and totalitarian system. It would mean that the thing we have been avowedly fighting against has crept in and seized us.

5. It would mean that our locally controlled educational system be turned over more and more fully to a central and a military authority. This has happened before in other lands.

6. Its claims in the direction of health and discipline begin too late, and could be met better in other ways, such as a program to strengthen the school, the home, the church and to provide a more available medical service.

7. The churches of Christ are against it; the very existence of the peace churches would be threatened by it.

For these reasons the staff at Elgin suggests to local churches:

1. Have church and Sunday-school officers meet and study the situation. A council meeting to discuss it would be in place.

2. Write to Elgin for material to study and to distribute.

3. Have a committee from the

church visit your congressmen while they are at home.

4. Visit community leaders to get them thinking on the subject.

5. Let every member write or wire his congressmen and urge his neighbors to do the same.

6. Send reports of progress to Elgin.

This is urgent and important. The future of our children, our churches, and our country is at stake. D. W. B.

## ***With Our Schools . . .***

### **Elizabethtown College**

The fall semester opened on Sept. 18 with approximately a ten per cent increase in enrollment over last year.

**Miss Dorothy Dupler** resigned her position as dean of women and assistant professor of English to accept a position in Lankenau School for Girls in Philadelphia. Miss Vera Hackman, class of '25, formerly a teacher in Pine Mountain Settlement School, Kentucky, and Mechanicsburg, Pa., High School, has been appointed as the professor of history and dean of women. Miss Hackman has pursued her graduate work in Columbia University and Pennsylvania State College.

The board of trustees met on Oct. 14 for their annual fall meeting.

**The Southernnaires**, the famous Negro radio quartet, appeared in the auditorium of the college, Oct. 14. This is the third time that the quartet has appeared in Elizabethtown. More than a thousand people paid admission to this recital.

**November 10** the famous Westminster Choir will appear on our lyceum number. On Monday evening, Dec. 18, Dean Gilkey of the University of Chicago Chapel will lecture in the auditorium.

**The annual fall outing** was held on Tuesday, Oct. 10. The students divided into groups of from two to twelve and helped farmers with their fall crops, picking potatoes, husking corn, picking apples. A number of students remained at the college and did work about the buildings.

**The building and endowment campaign** is moving along in a splendid way. The goal set is \$300,000. Approximately \$50,000 of this amount is to be used to build a library. The balance will be devoted to endowment. The amount thus far received in cash, pledges and annuities is about \$42,500.



## Brethren Service



This building, the Palacio Municipal, houses the Huitzilac, Mexico, work camp. The near end of the building housed the campers this summer. The building also housed the school, the jail, the pound for stray animals and the municipal offices.

### Ten Weeks in the Mexico Work Camp

Excerpts from the letters of three Mexico work campers, Miriam Hanawalt, Emma Grace Ritchey, and Kathleen Lehman, follow. They tell this past summer's story of good neighborliness, greater understanding, and Christian service. Suggestions and plans for future campers are clearly stated.

"I feel the summer's work in Huitzilac was an invaluable experience. Besides being in such a scenic beauty spot, with a wonderful climate, there was a friendliness in the village that made you feel you were needed and wanted there.

"It was a privilege to meet and work with such a grand group of people. 'Mom' and 'Pop,' as we called the Michaels, are very capable in such a position. Mr. Michael is so versatile and seemed to cope with every situation. As far as we could tell he was well liked by the natives. I'm sure they appreciated his sense of humor. And so did we campers!

"To me, there is no question as to the medical needs of the community. I shall never forget helping Mr. Michael give antitetanus shots, one rainy night by candlelight, to a young man writhing with lockjaw."

"The site for the camp was excellent—the needs are so great in this town and we were so happy that we were in a native village rather than a tourist town. The people were so appreciative of everything and so very friendly and kind.

"I hope that the camp home will remain at the Palacio Municipal. It is my feeling that the situation right in the center of town was ideal. The people feel much more free to come there for aid than they would outside of town; and then, too, we felt that the habit which the children had of just looking in the window had some influence on home life. We must have done some queer things—using boiling hot dishwater instead of cold, having the men of the house help with household tasks, etc."

"If our camp means as much to Huitzilac as it did to me personally, it is certainly worth while. And I believe it does, though as yet it is not functioning nearly to the maximum of its possibilities. There are now, however, excellent beginnings made in several fields which I hope the next group will be enthusiastic in developing. The health work is well taken care of by the Michaels, but in the three months we were there agricultural experimentation, recreation, and work with the women in sewing and cooking were just getting well started. They are all needed.

"Agricultural experimentation will probably be one of the most profitable projects in time, but the people will be slow in accepting the improved plants. I certainly hope that the trees, at least, can be started this fall.

"We did a great deal of recreational work this summer, but found ourselves somewhat limited by the

lack of knowledge of the language and insufficient equipment. It would be a real contribution to the community if the campers could build some playground equipment (perhaps with the assistance of the school boys). A volleyball, baseball and bat would also be very helpful.

"The more knowledge of Spanish and natural adaptation to the learning of languages a camper has, the more service he can give."

### Brethren Service News

Leland Brubaker writes from La Paz, Bolivia: "The work in Quito was most interesting. I have never seen a project of which the people speak so highly. The only thing that we could find that folks felt to be wrong was the fact that we didn't have more of the same thing. There are over 500 little fellows passing through the club every day. To see them at their play and to watch them is very interesting. The ambassador spoke very highly of the work and said he would like to see it continued and enlarged. To have him say he is in favor of the project is to some people the finest recommendation for the project."

Miss Margaret Williams of the Wenatchee, Washington, Church of the Brethren arrived at Elgin on September 2 to join the unit of four women who are studying and working at the Elgin State Hospital. Other members of the unit are Miriam Schrock, Martha Wenger, Ann Heckman and Olive Burnette.



The four young people who spent the summer at the Huitzilac work camp go through customs inspection at the Mexican border—Raymond Hoover, Emma Grace Ritchey, Kathleen Lehman and Miriam Hanawalt.



# Our Mission Work

## The Logical Solution

Sara Shisler

Missionary at Marama, Nigeria, W. Africa

Sindi (also called Adamu) said that he had chewed tobacco for many years. Then when he entered the adult reading class which was held in one of the school classrooms, he at once ran into difficulty. Where should he expectorate?

At first he tried to solve the problem by leaving the room rather frequently but he found that this interfered with concentration and progress. He was in the class to learn to read and to write and he was in dead earnest about it too.

Being both practical and sensible he decided that the logical solution of the problem was to stop chewing tobacco. So he stopped.

He said, "It was very simple. All I needed to do was to decide to stop it, and then stop."

Sindi must have noticed that Christians do not use tobacco because he added, "I have never drunk beer and now I have stopped chewing tobacco. So that is another thing overcome on the road to becoming a Christian."

His interest seems to be more than just friendship toward the Christian group. By the remarks he has made, it is rather clear that he is seriously

thinking about becoming a Christian. It appears that his leaning toward the Islam faith is gradually fading away.

### South China News Items

Moy Gwong from Kwantung, China, writes as follows:

"We thank our heavenly Father for his blessing and protection in spite of the critical conditions. The work of the Lord at this place is pushing along nicely, so far this year. The whole mission family is well.

"The hard time of the year has come; during these two or three months on account of the shortness of food the people have to suffer much. But we are glad to say that conditions of this year seem to be better than last year at the same time. There are several reasons that cause this better condition. 1. Money comes from America and other foreign countries without much trouble. 2. Starvation and cholera in 1943 decreased one fifth of the population. 3. The China government has given much attention in solving the food problem and also doing much relief work. 4. The people also have stored up enough

food to meet the famine. The high price of food and things is still existing. People still have to suffer but starvation is not so bad as last year."

### Monthly Financial Report

During the month of September contributions for the Conference Budget and all General Boards and agencies in the budget totalled \$18,041.00 and the total received for the year beginning March 1, 1944, was \$196,170.27. Contributions for the Brethren Service totalled \$37,431.07 for the month and the total received for the year \$196,370.72, detail as follows:

| CONFERENCE BUDGET—    |                |                    |
|-----------------------|----------------|--------------------|
|                       | Rec. for Sept. | Total since 3-1-44 |
| For Entire Program    | \$ 3,573.55    | \$ 83,740.64       |
| Designated for—       |                |                    |
| World-wide Missions   | 2,427.64       | 25,197.30          |
| Women's Work Proj.    | 1,324.28       | 5,511.43           |
| Home Missions         | 242.62         | 1,596.12           |
| Foreign Missions      | 861.71         | 5,203.04           |
| Junior League Proj.   | 65.83          | 1,225.64           |
| Intermediate Proj.    | 90.10          | 225.27             |
| India Mission         | 1,292.24       | 3,869.26           |
| India Share Plan      | 317.50         | 1,408.00           |
| India Supports        | 1,678.02       | 15,468.14          |
| China Mission         | 313.38         | 1,859.97           |
| China Share Plan      |                | 137.50             |
| China Supports        | 777.09         | 9,308.60           |
| Sweden Mission        |                | 10.00              |
| Africa Supports       | 1,930.76       | 9,513.97           |
| Africa Mission        | 457.59         | 8,163.27           |
| Africa Share Plan     | 31.25          | 358.63             |
| Studebaker Memorial   | 200.54         | 10,029.55          |
| Africa Leper          | 77.47          | 315.45             |
| Bethany Bib. Sem.—    |                |                    |
| At Elgin              | 359.46         | 6,875.79           |
| At Chicago            | 45.49          | 901.60             |
| Bd. of C. E.          | 365.41         | 1,228.31           |
| Gen. Educ. Bd.        |                | 53.32              |
| Gen. Minis. Bd.       |                | 10.50              |
| Minis. & Missy. Serv. |                | 64.58              |
| C. B. Share Plan      | 12.14          | 87.14              |
| Youth Serves          | 1,596.93       | 3,807.25           |

\$18,041.00 \$196,170.27

|                    |           |            |
|--------------------|-----------|------------|
| BRETHREN SERVICE—  |           |            |
| For Entire Program | 21,978.77 | 119,718.49 |
| Designated for—    |           |            |
| China Relief       | 4,196.35  | 20,203.10  |
| Civ. Pub. Serv.    | 7,539.01  | 39,572.25  |
| European Relief    | 5.00      | 293.47     |
| General Relief     | 3,390.94  | 11,858.99  |
| Heifer Fund        | 298.71    | 4,228.54   |
| Postwar Reconst.   |           | 413.59     |
| Refugee Fund       | 22.29     | 82.29      |

\$37,431.07 \$196,370.72

Grand Total .....\$55,472.07 \$392,540.99

The following shows statement of condition of the following Boards as of September 30, 1944:

|                                    |              |
|------------------------------------|--------------|
| General Mission Board              |              |
| Income since March 1, 1944....     | \$ 97,601.36 |
| Income same period last year...    | 67,499.42    |
| Expense since March 1, 1944....    | 126,066.47   |
| Expense same period last year...   | 71,755.90    |
| Mission credit balance 9/30-44...  | 23,458.08    |
| Mission credit balance 8/31-44...  | 30,153.96    |
| Decrease in cr. bal. Sept. 1944... | 6,695.88     |

|                                   |              |
|-----------------------------------|--------------|
| Brethren Service Committee        |              |
| Income since March 1, 1944....    | \$196,370.72 |
| Income same period last year...   | 163,607.03   |
| Expense since March 1, 1944....   | 210,941.72   |
| Expense same period last year...  | 200,743.19   |
| B. S. credit balance 9/30-44 .... | 54,723.65    |
| B. S. credit balance 8/31-44 .... | 55,727.85    |
| Decrease in cr. bal. Sept. 1944.. | 1,004.20     |

NOVEMBER 4, 1944

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### What to Pray For—Week of November 4-11



Clarence C. Heckman

Born Nov. 8, 1897.  
Sailed to Africa, 1924,  
1928, 1932, 1937.



Lucile Gibson Heckman

Born Aug. 10, 1902.  
Sailed to Africa, 1924,  
1928, 1932, 1937.



Edna Faye Moyer

Born Jan. 16, 1900.  
Sailed to Africa, 1931,  
1935, 1940.

Clarence and Lucile Heckman returned on their fourth furlough on April 3, 1944. They came by plane and made the quickest trip that any missionaries have had either going to the field or coming home. During these months in the United States they have been continually on the move visiting churches and church camps. Already they are making plans to return to their field of labor in Northern Nigeria, West Africa.

Edna Faye Moyer arrived in the United States on the last day of July for her third furlough. She is now at her home at Alvordton, Ohio. She has been among a number of churches during the summer and fall months.



# The Church at Work

## A Month of Bible Reading

The Board of Christian Education makes an annual appropriation to the American Bible Society. This program of Bible reading is one of the contributions rendered by the Society to our church life.

A church that passes by the special days and seasons without due attention may indeed be missing a great opportunity. At such time the setting is laid in the larger community for the church's work. Teaching done then is carried forward by a momentum not alone of the church's making.

Universal Bible Sunday is one of these occasions. The years of its observance and the variety of approaches to it by leaders of state and community as well as by the church have made it an especially good time to encourage the reading and use of the Bible. The date this year is December 10.

### No Ordinary Times

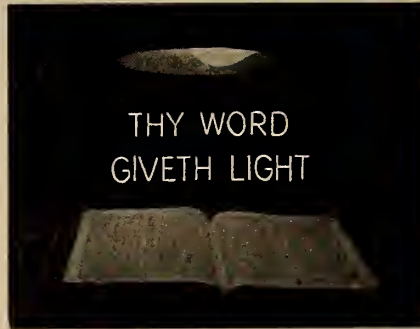
Bible reading is of sufficient importance not to require any special season or circumstances to call it forth. But the deeper the need and the more crucial the days, the greater is the urgency for it. Ours are no ordinary times. People come in from the day's work and from contact with men discouraged by the chaos that is in men's minds and hearts. The moral foundations of our civilization seem to be shaking. A few great souls are refined by the fiery trial, but most folks seem to be burned up by it. Too much hay and stubble is built into their lives to withstand the flame. But there are still some deep longings and aspirations, and some undercurrents of brotherliness that have not been smothered by war. Even in the men who are fighting and in the people who are despoiled this is true.

The time is ripe to a greater extent than we have ever known, for us all to go to the Book of Life for light, conviction, inspiration and strength. The resources for living are there. It holds the answer to our needs. It has life to offer to men and the very kingdom of God to offer to a chaotic world.

### A Period of Bible Reading

The people with their needs are here. The Book with its resources is at hand. How can the two be gotten together?

The American Bible Society, which sponsors Universal Bible Sunday, has laid plans for a period of Bible reading from Thanksgiving to Christmas this year. Letters were sent to a great many pastors and chaplains to get a vote on which chapters of the Bible to suggest. By this process thirty-three choice chapters have been selected. A bookmark listing the suggested scriptures has been prepared and is



available free from Department B. R., American Bible Society, Park Avenue and 57th St., New York 22, New York. The list of chapters follows:

|                       |                       |
|-----------------------|-----------------------|
| Thanksgiving, Nov. 23 | .....Psalm 103        |
| Friday                | .....John 14          |
| Saturday              | .....Psalm 23         |
| Sunday, Nov. 26       | .....Psalm 1          |
| Monday                | .....Matthew 5        |
| Tuesday               | .....Romans 8         |
| Wednesday             | .....1 Corinthians 13 |
| Thursday              | .....Psalm 91         |
| Friday                | .....Matthew 6        |
| Saturday              | .....John 3           |
| Sunday, Dec. 3        | .....Isaiah 40        |
| Monday                | .....Psalm 46         |
| Tuesday               | .....Romans 12        |
| Wednesday             | .....Hebrews 11       |
| Thursday              | .....Matthew 7        |
| Friday                | .....John 15          |
| Saturday              | .....Psalm 27         |

|                    |                       |
|--------------------|-----------------------|
| Sunday, Dec. 10    | .....Isaiah 55        |
| Monday             | .....Psalm 121        |
| Tuesday            | .....Philippians 4    |
| Wednesday          | .....Revelation 21    |
| Thursday           | .....Luke 15          |
| Friday             | .....Ephesians 6      |
| Saturday           | .....John 17          |
| Sunday, Dec. 17    | .....Isaiah 53        |
| Monday             | .....1 Corinthians 15 |
| Tuesday            | .....John 10          |
| Wednesday          | .....Psalm 51         |
| Thursday           | .....Psalm 37         |
| Friday             | .....John 1           |
| Saturday           | .....Revelation 22    |
| Sunday, Dec. 24    | .....Psalm 90         |
| Christmas, Dec. 25 | .....Luke 2           |

The value of this plan to the church is increased by the fact that leading magazines, newspapers, radio programs, commercial firms and men in public life will be talking about it and getting people ready for it. Now is a golden time to get people started at regular daily Bible reading. An added incentive is that the list of chapters is to go to the American armed forces throughout the world through the chaplains. Families and men and women abroad can thus find a sense of kinship on the deeper spiritual level by this reading.

### Only a Good Start

This plan is being promoted on a scale never before attempted, and it is to be hoped that many will be led to taste the benefits of Bible reading who are all but strangers to the Book, and that others who have been only casual readers will get the daily habit. The period from Thanksgiving to Christmas is being stressed, but of course if Bible reading proves worth while for that period there will be no reason to stop with the passing of Christmas. The bookmark suggests additional chapters to read until New Year's Day and tells where to get suggestions

## It Occurs to Me . . .

Raymond R. Peters

The father of one of our prominent ministers recently stated his conviction about the value in entertaining good people in the home. He feels that the ministers, missionaries, college representatives, and others who have been in his home through the years influenced his son to be a minister. I, too, can testify to the value of such experiences. Many outstanding church leaders have been in our home. Through these contacts as a boy I was encouraged to subscribe to a religious magazine, to give a special missionary offering, and to become interested in higher education.

For the past ten years I have traveled extensively throughout the brotherhood and I have observed a trend which gives me some concern. It seems that the pastor's family is usually expected to entertain the "visiting brethren." It is a joy and a pleasure to visit in our parsonages. It is possible, however, for much entertaining to become a burden on the pastor and his family.

IT OCCURS TO ME that a number of families in the church could share in this responsibility and profit from the contacts with church leaders. Why not check up on the situation as it is in your congregation? Here is an opportunity for the laymen to make a real contribution to the church.



for further reading. Perhaps if folks get a real taste of the Book, they will find their own way into it and no longer need anyone to tell them where to read.

Ministers may well refer to Ezra's Bible reading program (Neh. 8, 9) to get inspiration for this effort. His program resulted in making the Jews a people of the Book. What a revival in religion we would have if the same could be true of every minister and his people! Others besides ministers can work at this task in the church, the Sunday school, and the home.

### Literature for New Year

*The Voice of Time*, a New Year's Eve Pageant. 10c.

*A Watch Night Service*. Free. (Prepared 1941.)

*Worship Services of the New Year*. A number of books in the Brethren Loan Library include such services. Write for information.

*1945 Temperance Calendar*. 25c per single copy. Special quantity rates. These calendars follow the format of the Scripture text calendar and carry many excellent statements on the temperance issue.

### ADULT DISCUSSION OUTLINE

#### Getting Ready for Christmas

Sunday, November 26, 1944

Scripture: Luke 1:68-79

For the most significant celebration of Christmas it is necessary to study and prepare in advance. Adults may well consider in their discussion the things which they would like to see happen during this season in church and home.

The general brotherhood offering for world-wide missions fits well with the spirit of sharing which the Christmas spirit fosters. Part of your discussion might center about means of arousing interest in this offering. This contribution to missions may be considered as the outreach of the spirit of peace and goodwill which prevails at home.

Adults may well consider special Christmas projects for the home and church: promoting worship in the home at Christmas, sharing of Christmas cheer with those in the community who are less fortunate (considering always the effect upon the recipient), remembering the men in C.P.S. and the armed services, deepening fellowship in the church and community along with the offering for world-wide missions.

#### Resource Material:

Christmas Program Material. Free.

## Readers Write...

This column endeavors to allow freedom of individual expression. Opinions expressed here are not necessarily in accord with those held by the editors.—Ed.

Every week when I receive my Messenger all I read about is the fellows that go to C.P.S. camps. According to my way of thinking that is the easy way out. It takes both moral and mental courage to fight for our right to worship our own God. That's what I think of the issue.

True, I don't like the idea of killing any one but there are plenty of places in our armed forces where no killing is ever done.

If this letter is published, and you have my permission to do so, it will no doubt cause a lot of controversy.

We give up much more than the men who take the easy way out. How many of them get to see their wives or parents only once or, if very lucky, twice in two or three years.—Charles L. Sell, Eastaboga, Ala.

I am a reader of the Gospel Messenger and find great enjoyment and strength in reading it. It has meant more to me since coming overseas than ever before. I do not know who is having it sent to me, but I do appreciate it very much and I would appreciate having it sent to my new address.—George

M. Kline, % Postmaster, San Francisco, Calif.

We all are aware that there is a great difference of opinion concerning our support of the war and its efforts. I believe it would be helpful toward our understanding of each other if those on either side would give Bible references as the foundation for their point of view. We are not concerned with personal ideas or opinions but with the correct teaching of the Bible.—J. D. Cosner, Waterford, Calif.

Just a few lines to let you know how much I enjoy your editorial, Thinking About the News. I think it is what our church paper has needed for a long while, since we have so many of our members who have fallen away from the ways of Christ and have followed the pathway which leads to hatred instead of love and doing good to those who despitely use us, as our Master taught.

Keep on coming out with the truth in spite of all opposition, and I am sure the Lord will bless you beyond measure.—Wm. M. Abbott, Cumberland, Md.

## Correspondence...

### Civil Rights Today for Christians

We are citizens of a great country. There is need of wise leadership always and especially in a time like this.

Powerful forces may override and coerce, even in our country. This year is said to be the most momentous election since the year 1864. Rights and freedoms are at stake now as they were then.

The readers of the Messenger have always been liberty loving, peace-minded and thrifty. We keep our liberties by using our right to vote.

An alien does not vote. A criminal in the penitentiary does not vote. The alien must do certain things to become a citizen. The criminal has lost his right. Let us not place ourselves in either group, that is, by not voting.—Irene M. Clark, San Antonio, Texas.

### Elder Harvey M. Barkdoll

Harvey Mathias Barkdoll was born in the Cumberland Valley near Upton and Chambersburg, Pa., Dec. 4, 1842, and died Aug. 15, 1944, at the home of his daughter, Mrs. I. B. Netzley, in Glendora, Calif., at the very advanced age of 101 years, 8 months and 11 days. Bro. Barkdoll grew to manhood in Pennsylvania and, during the Civil War, at the age of twenty, he came to Illinois. Two



years later his parents came also, arriving in Chicago the day President Lincoln was assassinated. They settled on a farm southeast of West Chicago.

On Jan. 25, 1868, Bro. Barkdoll was united in marriage to Sarah Martin of West Chicago. To this union were born five daughters and one son, five of whom are living; Mrs. Minnie Buhrnsen preceded him in death. Those living are Mrs. Rhoda Netzley of Naperville; Mrs. Ella Royer of Brawley, Calif.; Charles Barkdoll of Warrenville; Mrs. Jesse Sollenberger of Pleasant Hill, Ohio; and Mrs. I. B. Netzley of



Glendora, Calif., with whom he lived for the past twenty-one years. His beloved wife passed away twenty-one years ago at the age of seventy-four. Surviving also are nine grandchildren and thirteen great-grandchildren.

Bro. Barkdoll was always interested in the worth-while things of life, and in 1869, the year after their marriage, he and his wife united with the church, being baptized in the DuPage River near Naperville by Elder Samuel Lehman, one of the pioneer elders of the Naperville church. He served the church faithfully and joyfully in the offices of trustee and deacon, in the ministry and eldership for many years, preaching his last sermon Sept. 19, 1943. He was the oldest minister as well as one of the oldest members of the brotherhood.—C. E. Barkdoll, Naperville, Ill.

## Matrimonial . . .

**Clark-Pletcher.**—Clifford W. Clark of New Paris, Ind., and Thelma Pletcher of Elkhart, Ind., in the Rock Creek church, Sept. 23, 1944, by the undersigned.—J. S. Zigler, Warsaw, Ind.

**Foust-Crull.**—Ronald Foust of Losantville, Ind., and Josie Crull of Hagerstown, Ind., Aug. 26, 1944, by the undersigned.—E. L. McCullough, Pendleton, Ind.

**Fryman-Jay.**—Rev. Darrell Fryman of Greenville, Ohio, and Betty Jay of Piqua, Ohio, in the Piqua church, June 4, 1944, by the undersigned.—Roy Honeyman, Greenville, Ohio.

**Gibbs-Dresback.**—Marion R. Gibbs and Fredia M. Dresback, both of Sidney, Ohio, in the parsonage, Sept. 9, 1944, by the undersigned.—S. S. Blough, Sidney, Ohio.

**Holsinger-Koch.**—Winfred C. Holsinger of Quakertown, Pa., and Elizabeth A. Koch of Coopersburg, Pa., in the parsonage, Aug. 26, 1944, by the undersigned.—Jonathan F. King, Allentown, Pa.

**Polk-Reedy.**—Harold Medford Polk and Gladys Marie Reedy, both of Timberville, Va., in the parsonage, Oct. 5, 1944, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Wright-Hollis.**—Charles B. Wright, Marshalltown, Iowa, and Doris Hollis, Waterloo, Iowa, in the home of the bride, Oct. 7, 1944, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

## Fallen Asleep . . .

**Dennis,** George W., son of Philip and Mary Hauger, died at the home of his son, Sept. 16, 1944, following a lingering illness. He was united in marriage to Sidney Ellen Teets, July 15, 1888, and is survived by his widow, two sons, three daughters, one brother, one sister, twenty-one grandchildren and twenty-three great grandchildren. He was a member of the Church of the Brethren. Funeral services were conducted on Sept. 18, by Elders H. H. Glover and Chester Thomas with burial at the Willet cemetery near Brandonville.—Nevin H. Zuck, Uniontown, Pa.

**Jacobs,** Howard Earl, son of M. Earl and Maude Spielman Jacobs, was born near Waynesboro, Pa., seven and a half years ago. He died in the Waynesboro hospital on Aug. 30, 1944. He is survived by his parents and maternal grandmother. Services were held in the Trinity Reformed church in Waynesboro conducted by Rev. Howard J. B. Ziegler and Rev. George L.

**CATALOG NO. 44** of the Brethren Publishing House is now being mailed to Sunday-school superintendents, pastors and literature representatives. Other names will follow. If you do not receive a catalog in the next few days send us your name and address as indicated below—

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Detweiler. Interment was made in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Keller,** Eliza Heffley, daughter of the late Jacob and Sarah Heffley, was born in West Cocalico Township, Lancaster County, Pa., Nov. 7, 1856, and died Sept. 14, 1944. For forty years her home was in Ephrata, Pa. She was married to Adam Keller, Dec. 1, 1872, and to this union were born six children. Her husband died 16 years ago. She is survived by two sons, two daughters, sixteen grandchildren, and eighteen great-grandchildren. She united with the Church of the Brethren early in life. Funeral services were conducted by her pastor, Sept. 18, in the funeral home and burial was in the Springfield cemetery.—C. C. Sollenberger, Ephrata, Pa.

**King,** Herman William, Jr., son of Herman W. and Sarah Hartman King, was born near Waynesboro, Pa., March 30, 1918. He was killed while in action in Saipan on July 12, 1944. He was inducted into the U. S. army in June 1941, and at the time of his death he was serving as a private, first class, in the United States infantry. He was a member of the Church of the Brethren. He is survived by his mother, four brothers and four sisters. A memorial service was held for him in the Waynesboro church on Sept. 3, conducted by the pastor, Rev. George L. Detweiler.—Sudie M. Wingert, Waynesboro, Pa.

**Koch,** David S., aged 66 years, died Aug. 26, 1944. He was born in Bucks County, the son of Sylvanus and Mary Strawnsnyder Koch. He was a faithful member of the church for many years and served as deacon and trustee. He is survived by five children. Funeral services were held in the Springfield Church of the Brethren by Bro. George W. Landis. Burial was made in the adjoining cemetery.—Miriam K. Steely, Quakertown, Pa.

**Laury,** Winfield, was born July 22, 1870, and died very suddenly at his home in Dillsburg, Pa., Sept. 17, 1944, aged 74 years. He is survived by his wife, one son, one daughter, one sister, four brothers and a number of grandchildren. Funeral services were conducted by the undersigned, assisted by the Lutheran minister, Rev. Young.—W. G. Group, Waynesboro, Pa.

**Michael,** Samuel Calvin, son of John and Cassie Michael, was born near Overbrook, Kansas, June 20, 1875, and died on Sept. 4, 1944. He was married to Lucy Breeding Dec. 4, 1895, and to this union were born nine children. This wife and mother died in 1915. A second marriage was consummated June 20, 1919, and two children were born to this union. He is survived by his wife, five sons, five daughters, thirty-eight grandchildren, thirteen great-grandchildren, one brother and two sisters. Funeral services by the undersigned at the Appanoose church, near Overbrook, Kansas, Sept. 7, 1944.—W. A. Kinzie, Morrill, Kansas.

**Mohr,** Alfred H., aged 81 years, died July 31, 1944. He was born in Upper Saucon Township, Lehigh County, the son of the late David and Maria Moyer Mohr. He was married to Emma B. Landis, who died in Jan. 1942. He was a faithful member of the church and active as a deacon and trustee for many years. He is survived by seven children, one brother and two sisters. Funeral services were held

at the Springfield Church of the Brethren by Bro. George W. Landis. Burial was in the adjoining cemetery.—Miriam K. Steely, Quakertown, Pa.

**Norton,** Eugene Ronald, son of William R. and Marjorie I. Norton was born in Nappanee, Ind., March 1, 1943, and died Sept. 22, 1944. He is survived by his father, mother, one brother and grandparents. Funeral services were held in the Nappanee church, conducted by Bro. Theodore Miller, assisted by Rev. Roederer of the Evangelical church. Burial was in the Bremen cemetery.—Hazel Grasz, Nappanee, Ind.,

**Secrest,** Jennie, died July 12, 1944, aged 81 years. She was a member of the Welsh Run congregation and always attended church regularly. She is survived by one son and one brother. Funeral services were held in the Welsh Run church conducted by Brethren Frank Laughlin and Clarence Hunsberger. Interment was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

## Church News . . .

### California

**La Verne.**—Our delegates to district meeting which was held at Pomona, Oct. 12-15, were Brethren Fred Butterbaugh, W. H. Wertenbaker, W. La Mar Bollinger, Charles Hollinger and Sister Pobst. Church and church school officers and teachers were installed on Sept. 17 with Rev. Galen B. Ogden officiating. On Sept. 5 Rev. and Mrs. Ogden were honored at a reception and were formally welcomed into the La Verne church by representatives from the different departments. The adult choir now numbers more than fifty voices; a men's chorus of approximately twenty voices, and a junior choir are all being directed by David G. Young, minister of music. The aid society is busy making Red Cross garments in addition to their regular sewing. A quota of garments for Greek relief were recently completed. Brother and Sister Ogden are going forward in all lines of the church program. Bro. W. La Mar Bollinger, assistant pastor, is co-operating in setting up the program.—Grace Hileman Miller, La Verne, Calif., Sept. 17.

**Oakland.**—The church has sent \$178 to the Studebaker memorial fund. The women's circle sent \$25 to the heifer project. We also sent ninety pounds of clothing to Camp Belden. As a relief project the women's circle are sewing garments for Greece, and have sent forty pounds of clothing to Russia. We have a nice group of young people, considering the war and C.P.S. camps. We appreciated Bro. Eugene Lichty being with us on Sunday, July 2. He spoke in the morning, and in the evening favored us with a solo. Our pastor and his wife attended Camp Greenhorn this summer. Bro. O. C. Sollenberger was with us on the evening of July 9. He showed us pictures on China. We held our regular business meeting Aug. 4. Bro. Paul Studebaker was chosen elder for another year and our new church officers were elected. Our love feast was held Oct. 1.—Irene McElroy, Oakland, Calif., Sept. 20.

**Waterford.**—Our regular council was



held Aug. 31, at which time officers for the ensuing year were elected. Bro. F. E. Miller was chosen as elder. The young people's choir is progressing very nicely. Bro. C. Ernest Davis of La Verne College was with us recently and gave us an inspiring message.—Myrna A. Bashar, Waterford, Calif., Sept. 25.

### Colorado

**Fruita.**—Since our last report one letter has been granted. On July 23 we had a basket dinner at the church, honoring our new pastor and wife, Brother and Sister E. F. Weaver. On Aug. 6 Bro. Ralph Hoover brought the message in the absence of our pastor, who with his wife and Mrs. Opal Maxey was attending young people's camp and district meeting at Pine Crest, Palmer Lake, Colo. On Aug. 27 a basket dinner and social hour was enjoyed at the church. In the afternoon we held our council meeting with Bro. Ralph Hoover presiding. Officers for the coming year were elected and Bro. Hoover was re-elected elder. On Sept. 24 a consecration service for the new church and Sunday-school officers was held.—Mrs. J. A. Austin, Fruita, Colo., Sept. 24.

**Haxtun.**—On July 16 our annual birthday dinner was served in the church basement with eighty-five present. On Friday, Sept. 15, a reception was held at the church for our new pastor and his wife, Brother and Sister Otto Laursen, formerly of Poplar Ridge, Defiance, Ohio. We are very happy to have them with us. On Sunday morning, Sept. 17, our pastor conducted a consecration service for babies. Three families participated. On Sept. 17 we had a basket dinner at the church, followed by our council meeting. Bro. R. P. Baker was re-elected elder. On Sept. 24 we held an installation service for the newly-elected teachers and officers of the church and Sunday school. We observed communion on Oct. 1.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 26.

### Florida

**Clay County.**—The church met in council Sept. 24, with our elder, H. B. Layman, presiding. Church and Sunday-school officers were elected for the coming year. Delegates to the district conference were also elected. We decided to paint our church house soon and a special offering was taken for that purpose. We are putting forth an effort to increase our Sunday-school attendance.—Ida K. Layman, Doctors Inlet, Fla., Sept. 27.

**Jacksonville.**—Our church met in council Sept. 27 and reorganized for the year. Bro. S. Ira Arnold was elected elder, with Bro. John Motes as Sunday-school superintendent. We have purchased a lot and a house to be used as a church until we are able to build better. We have enjoyed meeting in the H. B. Jenkins home the last few years, but all of us look forward to our new place of worship. Last spring

eight were baptized, so our hope of a growing church here in Jacksonville is becoming a reality. Pray for us.—Mrs. S. Ira Arnold, Jacksonville, Fla., Sept. 26.

### Idaho

**Bowmont.**—Our church met in council Sept. 17. Our elder, Oliver Fillmore, presided and we elected Sunday-school and church officers. Rev. H. G. Shank is retained as our pastor. Rev. E. J. Glover of Bakersfield, Calif., preached for us Aug. 6 and Bro. Eric Jordon on Aug. 13. The ladies' aid has been sewing for Greek relief. Our love feast was held Oct. 13.—Mrs. V. W. Goodman, Bowmont, Idaho, Sept. 25.

**Payette.**—Thirty-two from our church attended Camp Stover this summer. On Aug. 27 we held a basket dinner in honor of Rev. David Holl, our summer pastor from La Verne. At this time he was presented with \$100 as a special gift from the congregation, in appreciation of his services this summer. During the afternoon a dedication service was held for the fireplace that was constructed by the young people this summer. They were assisted by the pastor and Brother David Snowberger, to whom the fireplace was dedicated. Rev. C. C. Cripe and wife arrived from Auburn, Ind., to make their home in Fruitland, Idaho. Rev. Cripe was installed as our new minister on Sept. 10. At our business meeting which was held Sept. 17, Sunday-school officers were elected for the coming year.—Mrs. Bert Rumley, Payette, Idaho, Sept. 23.

### Illinois

**Oak Grove.**—On Aug. 20 the women's work presented the play, We Call It Freedom. They also presented it at the Panther Creek church. It was very well rendered and enjoyed by all. Several from here attended the district meeting at Astoria. Our church was represented by Juanita Wise and Alberta Christ, who gave us a good report of the meeting. We held an all-day meeting Sept. 10 with business session in the afternoon, at which time we elected our Sunday-school officers for the coming year. Our communion was held Oct. 8. Bro. J. E. Smeltzer of Canton was with us in the afternoon and also for our evening service. Bro. John Price of Hemet, Calif., brought us a very fine message on Sept. 17.—Dorothy Braun, Washburn, Ill., Sept. 21.

**Virden.**—The church met in council on Aug. 2 with Rev. Caslow presiding. Officers for the Sunday school and church were elected for another year. On Sunday evening, July 30, Mrs. Modena Studebaker, wife of Dr. Lloyd Studebaker of New Paris, Ind., was the speaker at our church for the school of missions, sponsored by the Virden council of church women. Seven of our young people with Bro. Fouts, our pastor, enjoyed a week at Camp Lewistown. Five intermediates and seven juniors attended camp at Decatur,

Ill. Bro. Fouts was one of the instructors. A number of our people attended the district conference at the Woodland church. Our women have been sewing for Greek relief. In the junior and intermediate departments scrapbooks are being completed for the China mission project. The church held a potluck fellowship supper on Sept. 28 with Bro. Wieand of Decatur as our speaker.—Mrs. A. E. Vaniman, Girard, Ill., Sept. 26.

**Woodland.**—With the local hybrid seed corn company donating twelve bags of corn we inaugurated a God's acre project to raise money for a parsonage fund. Our vacation Bible school this year had an enrollment of 115. The children's pennies, \$17 of them, are sent to Bro. Kurtis Naylor for the very poor children of Quito, Ecuador. Bro. Clinton Kessler, who has been relicensed, has been helping in the local pulpit. Recently two shipments of used clothing have been sent to relief centers. Our pastor and wife attended conference and Sister Sherfy brought back with her material for four dozen garments for Greek relief. This has been made up and shipped. On Sept. 3 our revival meetings began with Bro. Leland Nelson, evangelist. At our recent council for reorganization, Bro. J. E. Smeltzer was chosen as our elder.—Mrs. Marshall Kessler, Astoria, Ill., Sept. 25.

### Iowa

**Brooklyn.**—We met in council Sept. 17. The Sunday-school officers were all re-elected for the coming year. The love feast was set for Oct. 15. Bro. H. N. Butler and Sister Stella Connell represented us at our district conference held in the Des Moines Valley church, Sept. 2-4. A new roof has been put on the parsonage, and the church tables and benches have been painted. Our pastor and wife had the privilege of attending the district conference in Southern Iowa held at the South Keokuk church, near Ollie, the latter part of August.—Mrs. H. N. Butler, Brooklyn, Iowa, Sept. 22.

**Monroe.**—On Sept. 17 the church met in council with Elder Charles Albin presiding. Officers were elected and Bro. Albin was re-elected elder. The work of the church is progressing nicely. The church approved the ordination of our pastor, Bro. Francis Shenefelt, as elder. On Sept. 3 the church closed a successful evangelistic service with our pastor in charge, assisted by Bro. Charles Dumond, Jr., of McPherson, Kansas. Five were baptized and one received by letter. The services were closed with a love feast Sept. 4. Several of the members attended the district conference at the South Keokuk church in August. Sept. 24 was observed as birthday Sunday. Our offering amounted to \$10.55 to be used for missions.—Mrs. Mary Reeves, Albia, Iowa, Sept. 26.

### Indiana

**Bethany.**—Our council met Sept. 7 and officers were elected for the coming year. Bro. A. E. Clem officiated and was re-elected for another year. Bro. Charles Light of Howe, Ind., will hold our series of meetings Nov. 12-26. On Oct. 12 we observed home-coming day. Bro. Paul Warstler was elected Sunday-school superintendent. The men's work has been busy with the improvement of the church. Our aid has been sewing for relief and canning for C.P.S. camps. Bro. Galen Bowman, our pastor, has been giving us fine sermons and arranging for special programs.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 20.

**Bethel.**—Our church held its regular council on Aug. 18 with Elder Howard Kreider in charge. Four deacons were elected and also Sunday-school officers for the coming year. Our love feast was held Oct. 14. Our pastor is holding a Bible study class on Sunday evening. The aid society has been doing some relief sewing. The men have painted the roof and made other repairs at the church.—Grace Noss, Milford, Ind., Sept. 25.

**Four Mile.**—The one hundred thirty-

## Announcements

### LOVE FEASTS

#### California

Nov. 12, 4 pm, San Bernardino.

#### Idaho

Nov. 5, Nampa.

#### Indiana

Nov. 4, 7:30 pm, Burnettsville.

Nov. 5, 7 pm, South Bend, Second.

Nov. 6, 7:30 pm, Auburn.

Nov. 19, Logansport.

Nov. 25, New Hope.

#### Kansas

Nov. 26, 8:30 pm, Washington Creek.

#### Maryland

Nov. 4, 6:30 pm, Westernport.

Nov. 5, 5 pm, Dundalk.

Nov. 5, 6 pm, Myersville.

Nov. 5, 6:30 pm, Monocacy.

Nov. 5, 7 pm, Frederick.

#### Michigan

Nov. 5, 7:30 pm, Pontiac.

Nov. 11, 8 pm, Elmdale.

#### Ohio

Nov. 4, 7 pm, Happy Corner.

Nov. 4, 7 pm, Poplar Grove.

Nov. 4, 7 pm, Trotwood.

Nov. 5, Bellefontaine.

Nov. 5, Canton.

Nov. 5, 10 am, Wooster.

Nov. 6, 7 pm, Sidney.

Nov. 11, 10 am and 2 pm, Salem.

Nov. 18, Beaver Creek.

Nov. 19, Brookville.

Nov. 19, Chippewa.

Nov. 26, 7 pm, Piqua.

Dec. 18, Poplar Ridge.

#### Oregon

Nov. 4, 8 pm, Mabel.

#### Pennsylvania

Nov. 4, 1:30 pm, Welsh Run.

Nov. 4, 7:30 pm, Mechanic Grove.

Nov. 5, Brothersvalley.

Nov. 5, Ephrata.

Nov. 5, Everett.

Nov. 5, Lower Claar.

Nov. 5, 10:15 am, Shrewsbury.

Nov. 5, 6:30 pm, Philadelphia, First.

Nov. 5, 6:30 pm, Springfield.

Nov. 5, 7 pm, Boiling Springs.

Nov. 5, 7 pm, Madison Ave., York.

Nov. 5, 7:30 pm, Royersford.

Nov. 5, 6, West Greentree, Rheems house.

Nov. 11, 2 pm, Myerstown.

Nov. 11, 3 pm, Welty.

Nov. 11, 12, 2 pm, Mountville.

Nov. 12, York, Second.

Nov. 12, 6:30 pm, 28th St., Altoona.

Nov. 12, 7 pm, Germantown.

Nov. 12, 7 pm, Snake Spring Valley.

Nov. 19, Harrisburg.

Nov. 19, 6 pm, Mechanicsburg.

#### Virginia

Nov. 5, 7:00, Beaver Creek.

Nov. 5, 7:30 pm, Summit.

Nov. 11, 7:30 pm, Timber-

ville, Mt. Olivet house.



fifth anniversary of our church, the first Church of the Brethren in Indiana, was observed Sept. 10 with an all-day service. Bro. L. John Weaver of Eaton, Ohio, was the guest speaker. At our recent business meeting church and Sunday-school officers were elected. Bro. F. E. McCune continues as elder and pastor. Communion will be held Nov. 5, at 7 p. m. The aid society has made about 200 garments and contributed other clothing for Greek relief. They gave \$35 to the Winger Memorial fund and set aside \$350 for parsonage improvement.—Ona May McCune, Kitchel, Ind., Oct. 2.

**Logansport.**—In July Bro. Clarence Sink from the Lower Deer Creek church gave us the Sunday evening message. The ladies' quartet from his church sang two numbers. Then, on Aug. 6, the secretary of the local Y.M.C.A. spoke on his experiences. A large crowd attended the Sunday-school picnic on July 30 at Dykeman Park. We write letters each week to our boys and girls in the service, and our pastor has special prayer for them on Sunday. Our aid society donated \$30 to Sister Alice Eby toward her expenses to attend the Golden Jubilee in India. Our aid has made six dozen garments for Greek relief and has been sewing for Bethany Hospital, besides its local sewing and quilting. Our young people organized and now hold meetings every other Sunday evening. On Sept. 23 the district cabinet and our B.Y.P.D. held a week-end camp at a state camp which twenty attended. At our recent council we elected the church and Sunday-school officers for the coming year. Bro. Albright moved back to Chicago Sept. 25 where he will finish his seminary course, but will continue to return here on Sundays to take care of his congregation. Brethren Albright and Fred Brower were our delegates to district conference at the Flora church Oct. 12-14. We have not had any assistance from the district for more than a year, but are meeting our expenses, progressing, paying for our parsonage and have a balance in church funds, which is encouraging.—Florence E. B. Arnold, Logansport, Ind., Sept. 27.

**Nettle Creek.**—Our church held its communion and love feast at the Brick church Oct. 21 with Bro. E. O. Norris of Richmond officiating. Bro. Norris was with us the following Sunday and brought us both the morning and evening messages.—Mary Dutro, Hagerstown, Ind., Sept. 28.

## Maryland

**Sams Creek.**—Our attendance has improved this summer. Bro. Howard Gosnell represented us at Annual Conference. We met in council on Aug. 27 with Bro. William Kinsey in charge. In the election of officers for the ensuing year, Bro. William Kinsey was re-elected elder and Bro. Norman Nalle was re-elected Sunday-school superintendent. Brother and Sister Samuel Rahes served as delegates to regional conference. We held a workers' conference on Sept. 13 at which time we planned to have a fellowship supper

on Nov. 28. We are planning to pack Christmas boxes for the boys in camp and in the service and for Mary Gosnell, our relief worker in Puerto Rico. The Sunday school observed rally day on Sept. 17. Bro. Kinsey installed the Sunday-school officers at that time. Our revival meeting will be held Oct. 29 to Nov. 12 with Bro. S. Earl Mitchell as the evangelist. Our love feast was held Oct. 8. Several of our women have canned for the C.P.S. camps and our relief offerings have been good.—Mrs. Howard H. Gosnell, Mt. Airy, Md., Sept. 26.

# Christmas with the Children



## STORIES AND BOOKS

### THIS WAY TO CHRISTMAS—Ruth Sawyer

The story of a lonely boy who found the real spirit of Christmas through the acquaintance of lonely neighbors—a German, a Negro, a Romany traveler, a Spanish boy, and others. An unusual and charmingly told story that all children enjoy. ....\$1.25

### WHY THE CHIMES RANG—Raymond M. Alden

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### HAPPINESS FOR SALE—Grace Noll Crowell

The story of a little girl who buys happiness for all the dearest-on-earth and so brings again into the hearts of us all the real spirit of Christmas. ..75c

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A guide for keeping Thanksgiving and Christmas as Christian festivals for use in churches and homes. Contains rich ideas and resources for guiding activities into meaningful experiences for children .....25c

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# GOSPEL MESSENGER

Volume 93

NOVEMBER 11, 1944

Number 46

## Humanity Hungers



Humanity has always hungered: some have hungered for food; all have hungered for acceptance and for love. One of life's bitterest cries is "And no man cares for my soul."

This woman and her child hunger both for food and for love; they hunger for the security which will come when they can find these together. Christ came from heaven that this mother and child might have life and have it abundantly. Even though it may seem to them now that the abundant life has passed them by, hope is being restored from them through this cup. It is the cup of the church.

The church cannot afford to be indifferent when humanity hungers. If it is indifferent then soon it will no longer be the church.

But it may not know that it is no longer Christ's church. Pre-occupied with many things concerning itself the shock may be a rude one for the church when it is said, "Depart from me, for I was an hungered and ye did not know!"

D. W. B.

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*Brethren Service Issue*

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## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 11, 1944

Volume 93

Number 46

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## Around the World

In Yugoslavia, 500,000 children with parents killed and homes destroyed are living in woods and mountain hideouts without care, schools or homes.

A Quaker writes from France: "Over 150,000 Jews have been deported since 1941 and have been unable to send news to their relatives left in France or settled abroad."

The Congregational Committee for War Victims and Services has had several workers accepted by UNRRA who will work in the refugee camps in the Near East and in Greece.

Forty-four governments are participating in the plans of the United Nations Relief and Rehabilitation Administration in its \$2,000,000,000 task of aiding the liberated regions of Europe and Asia when hostilities cease.

Of 8,250 elementary schools in Greece, only 2,800 are left. Greece had before the war 26,000 teachers. It is estimated that not more than 11,000 are left alive. Those left have neither the physical strength nor the means to teach with any effectiveness.

Arrangements have been completed for a shipment of New Zealand foods as a gift to the people of Greece. It will be presented by the government and people of New Zealand. The two countries are bound by special ties from their common fight in the dark days of 1941.

## PEACETIME MILITARY CONSCRIPTION

Three pronouncements against peacetime conscription in a recent week were these: Rev. Dr. Cyril F. Meyer, dean of St. John's University, Brooklyn, vigorously denounced the proposal in an address before the Catholic Daughters of America. Father Meyer said conscription is an "attack on democracy from within" and "is not necessary to keep peace in America." The Virginia Methodist Conference, meeting at Lynchburg, Va., unanimously voted opposition to compulsory military training during peace and called on members of Congress to vote against it. The United Lutheran Church in America, meeting at Minneapolis, called on Congress to defer action on the proposal for a year, or until after the war.

The Jews of France are seeking American aid to speed their return to a normal way of life. They believe that the Americans will somehow find a solution to the question of displaced persons. It is estimated some 30,000 to 40,000 Jews were in Paris at the time of her liberation. One hundred twenty-five thousand live in continental France.

Ten thousand huts similar to the army's Nissen huts will be used this winter in England to house some of the 1,000,000 homeless persons. A number of houses that can be repaired quickly will shelter ten thousand persons. In London alone, forty-two thousand houses are not fit for occupancy, 170,000 have been seriously damaged and 700,000 have received "first-aid repairs."

The war department has completed plans for the disposition of all prisoners of war who are rescued from the enemy and returned to military control, says Lt. Col. Joseph B. Kavanaugh, chief of the American section of the Prisoner of War Information Bureau. General Eisenhower's headquarters has a duplicate list of every civilian internee and prisoner of war in enemy hands, and is notified immediately if any change of status comes through.

Of Greece's estimated population of 7,000,000, 5,000,000 persons have tuberculosis. Two and a half million suffer from malaria. Dr. Polymeriakos, director of public health in the Greek ministry of public welfare, says that nothing short of large-scale and immediate acquisition of the necessary foods and medicines can keep these figures from mounting. It is estimated that 900,000 in Greece are homeless. Everyone is ill-clothed and even the best fed are undernourished.

It is estimated that some 200 million pairs of shoes and enough repair material for perhaps 100 million soles are needed on the European continent today. So acute is the clothing shortage that it is estimated that during the relief period enough cotton and wool must be imported to provide at least one third of Europe's 400 million people with a whole new outfit. In the emergency period, the main source of supply will be the United States, and we shall have to realize that only five per cent of our cloth production can mean the difference between life and death to many in Europe.



## Editorial

### World Peace and World Order Sunday

November 12 is World Peace and World Order Sunday. At least two things are significant in this announcement. First, world peace and world order are at last brought very close together. It is beginning to become obvious even to the less thoughtful that they are dependent upon each other. A world cannot operate without some sort of world understanding and order any more than a home, a business, a state or a nation can operate peacefully without accepted system and order. We are discovering now that in a world where each nation writes its own international laws, and changes them at will, there can be only disorder and war. Perpetual suffering and eventual destruction for all lie at the end of such a course. The alternative to world order is chaos.

But world order must grow out of a world peace which will make possible sane counseling together. World order cannot come by way of war any more than family order can come by way of the family brawl. While this fact should also be obvious, interestingly enough it has been observed by relatively few. War will lead somehow to eventual peace, men have mistakenly thought.

Our conclusion is, then, that (1) world order will come, indeed can come, only out of sane and unemotional council, and (2) world peace will become permanent only when some system of world order is set up. We wait now for peace so that sane counseling can follow and a fair and just world order can be set up.

A second thing about the announcement for Nov. 12 is that instead of directing our attention to celebrating a great victory achieved

but little more than twenty years ago on a November 11 we are asked instead to devote our efforts toward world peace and world order. Can this mean that we have begun to understand that in our age, victories are not achieved on the field of battle as much as they are achieved in council? And that much of the bloodshed on the field of battle, yea, even all of it is futile unless something good comes out of the council chamber?

But victories cannot be achieved in council chambers until they have been achieved first within the hearts of those who sit in council. So we come back to the individual. He is important and fundamental.

This war must be won first in millions of human hearts. Then can the councilors set up world order, and from order can flow peace. Only that can be called victory and the church must lead the way to this victory.

Jesus pointed the direction: forgiveness, love, mercy, brotherhood. To these revenge is a stranger.

D. W. B.

### Thinking About the News...

#### Help for Needy Countries

When the United States assumed government responsibility for countries liberated by our armies we were thrown into a type of international relation with which we have had little experience. As was to be expected, America entered into this responsibility with a feeling of benefaction; we were positive we could offer good government and great freedom to any people. Consequently Americans felt hurt when some of the governed countries presently reacted by sabotaging our efforts and by publicly claiming that they had enjoyed more freedom and better government under a fascist or totalitarian regime.

America's initial effort was through the AMG (American Military Government). Unfortunately our first entrance into the liberated countries was as a glorified Santa Claus. We distributed freely, from advance jeeps and tanks, those things we held to be very essential to life and liberty: cigarettes, chewing gum and candy. This grandpa attitude was later modified toward self-government, but to our disappointment we discovered that self-government opened the way for head shavings, mob whippings and lynching among the liberated peoples.

UNRRA (United Nations Relief and Rehabilitation Administrations) has been set up to disburse relief to those in need in these countries. Disagreements between UNRRA and AMG and between Britain and the United States concerning relief are being solved and a worthy relief action begins to go into effect. Fifty million dollars was recently voted to be used in Italy. This is encouraging for until recently UNRRA would not distribute relief in enemy countries. Starving children are now ruled to be neutral. Furthermore, it has recently been ruled that relief can enter enemy countries such as Rumania, or even Germany, for Allied prisoners of war and for persecuted groups.

This is a good beginning. Several things are still to be desired and to be worked for.

If UNRRA would allow agents of interested groups such as the Friends and Brethren Service Committees to work with them it would give the church an opportunity to speak loudly for goodwill in a critical time and in addition it would allow a more widespread relief.

If UNRRA would distribute relief in enemy countries to the starving citizens of those countries it would do more for peace than many battles.

However, Christians will give thanks for what is being done for relief and will wish to co-operate as fully as they can.

D. W. B.

#### The Christian Imperative

"Come, ye blessed of my Father, inherit the kingdom prepared for you; . . . for I was an hungered, and ye gave me meat! I was thirsty, and ye gave me drink." Herein is revealed the Christian imperative. Our faith is not so much a philosophy of life, as a program for daily action.

Paul makes clear the scope of this imperative when in speaking for himself he says: "I am debtor both to the Greeks, and to the Barbarians, both to the wise and the unwise."

If one inquires as to the source and basis of this sense of obligation he can find these in the concept of God as a Father, the Giver of every good gift; in the life and sacrifice of Jesus, who not only went about doing good, but gave his life for those who misunderstood him.

In the early church this feeling of responsibility for those in need is reflected in more than the life and writings of Paul. Recall how in the mission church at Antioch, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." It was John who asked: "But whoso hath this world's goods, and seeth his brother in need, and shutteth up his



bowels of compassion from him, how dwelleth the love of God in him?"

Consider the work of Dorcas. When she was thought to be dead widows stood about showing Peter "the coats and garments" which she had made. How fully that same spirit of concern is typical of Christian women through the ages since and for today! At this very moment one might show samples of the thousands of garments our good women have made for the needy in Spain and France, in Greece and China. Meanwhile in hundreds of pastures sleek heifers feed, cared for by the men or young folk of the church against the time when these useful animals can be sent to save life.

The Christian church has a noble record in the work of relief the world around. Nearly fifty years ago it was famine in India that touched the hearts of the Brethren people and led them to share. Since then relief has gone to the suffering Armenians, the famine stricken of China, the war impoverished peoples of Spain, France and Greece.

The demand for the practical fruits of Christian living seems now more insistent than ever. As our knowledge of the plight of others increases we are conscious also of their needs. May we ever share in the unselfish spirit of those commended by the Master.

H. A. B.

## John Barwick Speaks About Europe's Needs

Reported by Ralph Smeltzer

B.S.C. Administrative Assistant, Elgin, Ill.

On his recent visit to Elgin John Barwick expressed doubt as to whether the Church of the Brethren was spiritually qualified to lift the broken people of Europe to their feet again. Paraphrased, his remarks went something like this.

You have not suffered. You have not experienced hunger, thirst, homelessness, nakedness, confinement in prison. Nor have you witnessed such. You are too far away. The horrors of war and suffering have not reached you. I am not sure that the church is really sensitive to the needs of those over there. I am hopeful, but not sure.

I suppose you can never fully realize what Europeans have gone through until your homes have been blown in, your farms "block busted," your family separated, wounded, or killed, your minds disillusioned, confidence in mankind shattered, your faith in God tested.

I am afraid that you are not strong enough, do not understand enough, are not sympathetic enough, or consecrated enough to provide the ministry which the world's broken people need.

You have given money, but not "till it hurts." You have given clothing and food and heifers but your giving has not been truly sacrificial.

We in Europe need your money, your clothing, your food and your heifers. We need all that you can send and then some. But we need more than these. We need spiritual help. Send us consecrated workers. Europe hungers for the spirit of kindness, of brotherliness, of unselfishness. It hungers for the spirit of Jesus and for reconciliation.

Is the Church of the Brethren qualified to provide this spiritual leadership? Are you training relief workers with sufficient strength of character, Christian devotion, and spiritual buoyancy to lift and guide the physically and spiritually broken ones of Europe?

My European friends are searching for God. They want peace of heart, of mind and of body. Only those of you who are qualified to guide them in their search will be welcome.

Many Europeans hesitate to invite in American religious relief workers. They fear American denominationalism. They prefer the ecumenical church, one church of Jesus Christ.

Above all, Brethren, prepare yourselves spiritually, as well as physically and mentally, for service "over there."

## Some Are Conscientious Constructors

A year or so ago our government began the passage of a bill whereby those who could not conscientiously take part in war would be allowed to go abroad to rebuild and rehabilitate in areas devastated by war. This was a far-seeing piece of legislation and had it passed it would have been a credit to what we have called the American philosophy of life.

It was held up, however, by a few in government who feared it. In the colleges throughout the United States young men, when they heard of this provision, hastened at once to become a part of such a constructive civilian enterprise. As knowledge concerning it became more widespread young women also began to make inquiries as to how they might enter. Clearly demonstrated was the fact that American youth was

eager to spearhead a program of helpfulness. Thereupon the project was halted abruptly; such a scheme cannot well be fitted into a war philosophy.

But the program had gone far enough to allow American youth to write a preference. Their statement gives hope for the future. Clearly they indicated that they would prefer to build rather than to destroy; to free life rather than to destroy it. Given a chance in some happier future they will.

This preference is particularly demonstrated by pacifist youth. When given opportunity to render what they consider to be constructive service they turn to it eagerly. Many of them cannot conscientiously become a part of a military machine, the purposes of which are avowedly nonconstructive. But persistently they have pressed to get into combat zones as constructive civilians. Were this opportunity allowed them they would likely write a chapter in history which would mark a significant turning in international relations.

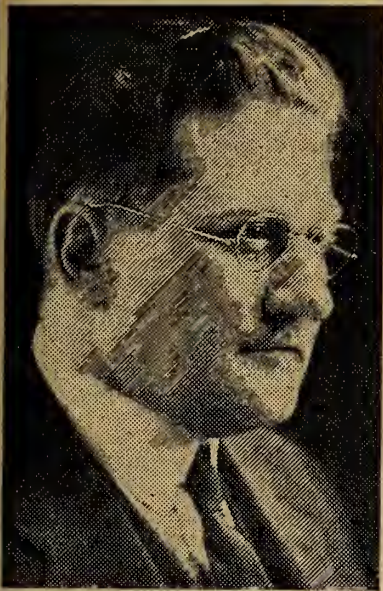
The pacifist youth is not so much a conscientious objector, even though he is so designated, as he is the conscientious constructor of a new way of life. This way could be called the friendly way, the good neighbor way, the co-operative way, the Christian way; eventually he hopes it may become more fully known as the American way. Hampered on every side by regulations which hinder him from throwing himself into this sort of constructiveness with self-surrender and enthusiastic abandon, he yet tries to stifle his discouragement and to make what testimony he can in hospital, on farm or in forest.

Constructiveness is at the heart of pacifist tradition. History has demonstrated that afforded opportunity, the friendliness of pacifism becomes the greatest of forces. William Penn's Pennsylvania which was a Mecca for all, stands as the beacon light of a freedom and justice and co-operativeness to which we once attained but from which we have since subsided. He was centuries ahead of his time; he was also ahead of our time, we hope not centuries but only decades, or better still but a generation of years.

Youth, particularly pacifist youth, seeks diligently to pull us all again into the warmth and glow of the torch of friendship, co-operation, and mutual respect.

A young Man once died for this on a hill called Golgotha. D. W. B.





M. R. Zigler

# Resources for the World Task

M. R. Zigler

Executive Secretary, Brethren Service Committee

*The executive secretary of the Brethren Service Committee examines the resources of our Brethren people in the light of the world task which the church set before the Brethren Service Committee in the CHARTER drawn up at the La Verne Conference.*

THOSE who are peacemakers must not stand confused, timid and powerless. It is expected that men with the Christian dynamic will be prophetic and will act according to their vision. In the world today there are resources available which are powerful enough to rebuild out of chaos a world com-

munity of love. These resources are within the framework of a broken fellowship. Men, heretofore called Christian, have during the past few years, by some form of reasoning, been shooting and killing one another across national lines. It will take the men of state a thousand years to overcome the hatred developed during the past few years. By teaching reconciliation the wounds within the Christian church can be healed quickly. Here is the hope of the world.

If the church is to become the peacemaker of this generation it must clearly recognize and measure available resources. Men of the state are thinking of maintaining peace by force. Men of Christ must and will offer an alternative, a community based on Christian love and brotherhood. Since the body of Christ is divided into groups, it is necessary that each denomination mobilize its resources for the common good. Therefore the Church of the Brethren must make available its energy and offer it unselfishly with others to give drive to the program of peacemaking. What does the Church of the Brethren have to offer?

First: Through the centuries we have tried to teach and practice the doctrine of reconciliation. Techniques have been used to guarantee that all members remain at peace with one another. Our communion service or love feast, if followed according to the teaching of the church, casts out all that destroys the fellowship or community of love. This we have to offer.

Second: Our heritage has given to us a keen desire to be at peace with all men, and through experience we have learned a few ways to overcome evil by doing good. A literal following of the teaching of Christ regarding the "second mile" and the giving of the "cloak" have been found revealing and successful in maintaining peace. This experience

## the brethren service committee finds its CHARTER

in the words of the Master:

*"I was hungry, and ye gave me to eat; . . . I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."*

This committee represents the Church of the Brethren in the area of social action. Its primary function is that of personal rehabilitation and social reconstruction in the name and spirit of Christ. Its fields of service are as follows:

1. To arrest and eliminate, in so far as possible, those forces in human society which contribute to the disintegration of personality and character, and to social instability. The Brethren recognize war, intemperance, political corruption, and the breakdown of the family as important among these forces (1 Thess. 5:14-15).

2. To relieve human distress and suffering around the world without regard to barriers of race, creed or nationality. This includes the service of the church among refugees, exiles, prisoners, orphans, widows, the aged and other conditions of human life in which there is need for physical and spiritual relief compatible with the ideals, traditions and financial resources of the church (Gal. 6:10).

3. To represent the church in the area of creative citizenship and Christian testimony on issues of national and international significance.

This includes the program of Civilian Public Service and the relation of the church and its members to the government in regard to peace and war and situations where the principle of religious freedom is involved (1 Peter 2:12).

4. To develop, organize and apply the spiritual and financial resources of the church to the above areas of service as a concrete and practical expression of the spirit and teaching of Christ as the Brethren understand and interpret them. This shall include the expressional side of our peace program in an effort of world reconciliation and the preservation of goodwill and human understanding among all peoples and races. The work of the committee shall be carried on so far as possible on a voluntary basis (Rom. 12:20-21).

From Report on Reorganization and Function of Brethren Service Committee adopted at Annual Conference, La Verne, 1941.



is worth increasing and sharing with others.

*Third:* Within the church there are thousands of people who have old clothes, new materials and money that is not being used. Many thousands are already sharing. Clothing is now being shipped. Already material has been received in Europe, Puerto Rico, South America and other places of need. Food has been given to those in need in America. We can offer more material and money. Already there is an increased giving throughout our brotherhood. We can join with other Christian bodies in the name of Christ to clothe the ill-clad, to feed the hungry, to give a cup of cold water, and to visit those in prison. Through this service we will reach others in the hope that we will establish conditions that will produce and maintain peace.

*Fourth:* Men and women must go with our resources if the full meaning of our faith is to be realized. We have hundreds of people who are trained and are willing to go for a year or more to minister to those in need. Many more thousands are ready to work at home and make available material, food, heifers and money in order to help rebuild brotherhood around the earth.

*Fifth:* Our vision is of a world at peace where it will be safe to bring a child into the world with the expectation that the child will not need to suffer the reality of a war. The church is the only international organization that has the power to thrust through the darkness. We can offer the vision of peace with the hope that before long all the religious bodies will join in giving light to the darkest places of the world.

Because we are followers of the Nazarene we are ready to set our stakes, to share our resources, to die if need be, so that others might live. We must live out the meaning of our symbols of baptism and the love feast, and go about doing good, always calling men to repentance and to Christ. Thus we will do our share in building the kingdom of God. When the Holy Spirit was received on the day of Pentecost, the people immediately saw need and ministered. If we will allow the Spirit full power, there will be an unprecedented giving and sharing in the Church of the Brethren. We dare not fail.

# Christians First at Antioch

Paul H. Bowman

President of Bridgewater College

THE disciples were called Christians first at Antioch." This was probably said in derision of the early Christians, but it was an acknowledgment, nevertheless, of the growing influence of Christianity. It is surprising that this should have happened at Antioch, for of many eastern cities Antioch seemed to offer the poorer soil in which the Christian message might find rootage. It was a proud city, given to wealth, to luxury, and to vice. It was also a city of strong pagan influence. But it was here that faith in the universality of the gospel first revealed itself. It was here that Jewish exclusiveness broke down and racial prejudice gave way before the impact of the Christian message. It was here that the missionary spirit of the church was born which made Antioch the hub of the missionary enterprise of the church throughout the first century.

## Christian Strategy in the First Century

The Christians at Antioch were probably unconscious of the influence of their methods of church extension on the future program of the church. But they, nevertheless, set the pattern to which the church has adhered over these twenty centuries. The Antiochian strategy became the grand strategy of the whole Christian movement. St. Luke informs us that "men of Cyprus and Cyrene . . . preached the Lord Jesus" in Antioch. He also states that Barnabas, a "good man, and full of the Holy Spirit and of faith exhorted them all at Antioch." In both instances "much people was added to the church." It is also stated by Luke that Saul of Tarsus was brought to Antioch and that "even for a whole year . . . much people was taught." He also reports a predicted famine in the face of which the Christians (Gentiles) at Antioch, "every man according to his ability, determined to send relief unto the brethren [Jews] who dwell in Judea."

One of Luke's most significant references to the Christians at Antioch is the message of the Holy Spirit to the church, saying: "Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid hands upon them,

they sent them away." The early church "crossed the Rubicon" in that act of consecration and one of the greatest enterprises of all time was launched. Thus the pattern of extension of the gospel in the first century included *preaching, teaching, the ministry of mercy, and world-wide evangelism.*

## Christian Strategy in the Fourth Century

The method of extending the Christian movement as developed in the first century was not a mere gush of enthusiasm which lasted but for a day. It carried on across the centuries with almost no abatement. The prophets of paganism in the early history of Christianity developed a map of the future to show that the year 398 A. D. would be the year of doom for the Christian cause. It is at least interesting to compare the strategy of the church at Antioch in that century of supposed collapse with the apostolic period in its history.

The program of *world-wide missions* had reached almost inconceivable proportions in the fourth century and the Christians at Antioch still fed the streams of that enterprise with spiritual passion, financial resources, and capable leadership. The emperor of Rome had been converted and thousands of his soldiers admitted to membership in the Christian church. At least one dependable historian of the period declares that the "gospel had won myriads of converts among all nations and had penetrated nearly all parts of the barbarian world." The Christian movement had touched India and China on the east; the tribes of Africa on the south, and had pushed west to central Germany, Scandinavia and to England, Scotland and Ireland.

The "determination to send relief" to the destitute which had impelled "every man" at Antioch in the first century was still a passion of that church in the fourth century. The *ministry of good works* had so impressed Julian the Apostate that when pagan priests sought from him a suggestion for combating the spread of Christianity he answered: "I can offer no higher ideal than that of the impious Christians who nourish our own as well as theirs." Some of the sermons preached from the



pulpit at Antioch in this century called for liberal offerings to carry on the charitable work of the church. Its work of supporting 3,000 widows, of nurturing thousands of juvenile delinquents, of visiting the sick and distressed in city rooming houses, of rehabilitating crippled soldiers, and of extending a ministry to prisoners and slaves demanded a heavy budget.

The *teaching ministry* of the church at Antioch also withstood the strain of passing centuries. Its faith in and support of education in the fourth century is suggestive of the devotion and sacrifice which have characterized apostles of learning and scholarship in more recent centuries. The school of law made famous by the pagan teacher, Libanius, was attended by the Christian youth of Antioch and other cities of the east. The Bible school of the Christian scholar, Diodorus, was crowded with choice minds from the Christian families of western Asia. The names of Flavian, Basil, Chrysostom, and others, all students of Diodorus, bear testimony to the power and influence of the educational program of the Christian church in the fourth century. The spirit of those who sought for a young rabbi in Tarsus in the first century and arranged for him to "teach much people" for a whole year in the church at Antioch still lived on after four hundred years.

The *Christian pulpit* was probably never more influential than in the late part of the fourth century and no church surpassed Antioch in the wisdom and eloquence of its preaching ministry. The city of Antioch had a population at that time of about 250,000 people and nearly half of the population is said to have been connected with the Christian church. John Chrysostom, preached in the Cathedral of Constantine. The church experienced Pentecost after Pentecost under his leadership.

The chapter of church history represented by the Christians at Antioch reveals that the church went forward by *preaching, teaching, world-wide evangelism* and the *ministry of good works*. That strategy has carried across the ages as a pattern of Christian service and has lost nothing of its power and efficiency. All of this fourfold ministry arose out of the same passion and loyalty to Christ. There was no argument, so far as we can discover, about the priority of this or that aspect of the program over any other. It was all the Lord's work and it all went on together as the united min-

**"The chapter of church history represented by the Christians at Antioch reveals that the church there went forward by preaching, teaching, world-wide evangelism and the ministry of good works. That strategy . . . has lost none of its power and efficiency. It was . . . the united ministry of Christ to the need of the world." An absorbing and scholarly analysis of church polity in any age.**

istry of Christ to the need of the world.

#### **The Message of the Christians at Antioch**

The church at Antioch speaks across the centuries to us. Christ must also be proclaimed now in many "tough spots." Antioch was perhaps no more difficult soil for Christianity than are Washington, New York, London and Berlin. The church at Antioch admonishes the modern church to build its pulpit strong and to ordain to the ministry the choice spirits among its youth. It urges us to provide the best educational opportunity for our children and to give our colleges the vigor of perpetual youth in their ministry to each succeeding generation of our young people. It counsels us to expand our ministry of mercy to include the hungry, the naked, the

sick and the afflicted in every clime and in every nation. Finally, the Christians at Antioch challenge us to a broader and broader program of Christian missions at home and abroad.

This fourfold strategy of Christianity possesses no magic and no dark secret of progress for the church. It has been blessed of God in all the ages to the progress of his kingdom on the earth and it will be blessed still to the redemption of this impoverished and vindictive world. The message of the gospel and the passion of the church expressed in faith and loyalty to Christ count most. The methods and the outward machinery of the church are important but their chief justification lies in the fact that through them men and women are redeemed in Christ.

### **War Songs**

**Royal D. Glick**

Hermosa Beach, California

The last war produced a dozen or more intensely popular war songs and a whole host of war titles in popular fiction. The men who went overseas were imbued with a spirit not unlike that of the crusaders, until sometimes the singing of the soldiers going across would almost drown out the whistles of the boats themselves.

How different this time! In a recently published New York Times best-seller list, none of the twenty-five top tunes of the 1943-44 song season could, by any stretch of the imagination, be considered a war song. The top song hit was a novelty for children, *Swingin' On a Star*, and the three runner-ups were romantic lyrics. Of the fourteen novels included on the best seller list only two dealt with the war; and of sixteen nonfiction books only four concerned the war in any way.

How shall we account for this difference, unless it be that the forces which worked for peace between

the wars have wrought better than they knew? It makes almost no difference to whom one talks—enlisted man, farmer, merchant, laborer—almost everyone expresses extreme dissatisfaction that it was necessary to go into the war at all; and each one in his own way is saying that war, at its very best, is a nasty, grim, dirty business and not the sort of thing in which anyone should find satisfaction or pride. All of this is occurring in the face of a persistent campaign to glorify war.

May it not well be that all of this is the forerunner of unparalleled opportunity for American religious peace groups to demonstrate the vitality of their position? If we honestly attempted to practice the gospel of brotherhood, who knows what we could do for those who are becoming disillusioned with the program of hate, mistrust and violence? We have made good beginnings in Brethren Service and C.P.S. But how great are the areas of life in which the principles of brotherhood need to be demonstrated!





## Why Support C. P. S.?

W. Harold Row

Brethren Civilian Public Service  
Executive Director

CIVILIAN PUBLIC SERVICE is much criticized, even by Brethren. Most of it is deserved. Constructive criticism is good for the soul, especially for the souls of administrators. There are positive values in C.P.S. which many of us feel are vastly important. These values are oftentimes overlooked. I offer the following reasons why Brethren should support the C.P.S. program:

1. *C.P.S. is a logical extension of our Brethren witness against war, and a fulfillment of our heritage of goodwill.* From the beginning our church has believed and taught that war is wrong. For nonparticipation in war our members have suffered loss of property, reputation, and even life. In past wars our witness was made in prison or in death, which, though noble, was too negative. C.P.S. offers Brethren youth their first opportunity to refuse military service in obedience to conscience and at the same time to engage in useful work of national importance. One cannot read the history of our church without being thankful for the chance C.P.S. gives Brethren youth to serve their country constructively during war.

2. *C.P.S. is a creative attempt to solve the age-long problem of church and state.* Three major solutions in history have been offered

to this problem. The first was *state church*. Under this the state is the church. The state speaks and the church obeys. The ancient Roman Empire and the totalitarianism in Germany are outstanding examples. Roman Catholicism and Anglicanism lean in this direction. Glenn Frank once expressed it: "When the state barks the church barks and straightway begins to hunt with the pack."

The second attempt in history was the *church state*. Under this the church is the state. John Calvin in Geneva made the church elders the city fathers. The Jewish theocracy placed the total life of the nation under divinely appointed leaders. Zionism and Jehovah's Witnesses are present-day examples.

The third attempt in history was *church-state parallelism*. Under this the principle accepted is that of separation of church and state, with each sovereign in its own domain. Though traceable to Lutheranism and the emerging democratic ideal, this doctrine of separation of church and state was first universally recognized in the founding of the American commonwealth. Roger Williams of Rhode Island and Thomas Jefferson of Virginia were leading exponents. The church

ruled on matters of faith and the state ruled on matters of political economy.

The first attempted solution failed because totalitarianism denies completely the right of individual conscience or the independent voice of the church. The second failed because our secular civilization utterly disregards theocracy. The third—separation of church and state—is still on trial. Church-state parallelism has worked well between wars. In times of national crisis it has failed. Neither the church nor the state is willing to admit itself subordinate to the other. A working basis of agreement for times of crisis was lacking. C.P.S. at its core is an attempt on the part of both church and state to find an adequate "working agreement" for crisis times.

C.P.S. admits the right of the nation to conscript its manpower to meet national emergencies. This was an admission on the part of the church. (Those who deny the state this right therefore refuse to support C.P.S.). Also C.P.S. stands for the right of the individual to an alternative service, in keeping with his conscience, when conscripted by the state. This was an admission on the part of the state. The state can

"Civilian Public Service is a logical extension of our Brethren witness against war—a fulfillment of our heritage of goodwill." An evaluation of our C.P.S. program by its director.



conscript members of the church as citizens—but it cannot conscript them to do work which their consciences forbid. The church admits the right of conscription; the state admits the right of conscience. C.P.S. has thus introduced the new concept of alternative service as a creative solution to the critical problem of church and state.

3. C.P.S. gives evidence of America's concern for minority rights. Lord Acton observed: "The provision made in any state for minorities is the best test of the standard of civilization in that state." Wartime threatens tolerance. Total war allows few persons or few values to retain individual freedom or expression. In C.P.S. our government at war has gone a long way in recognizing the rights of conscience. This act of tolerance has tremendous significance for the hopes of other minorities: the Negro, the Jew, the Japanese-American, the sharecropper, the migrant laborer, and others. In supporting C.P.S., Brethren are strengthening the rights of these other minorities in America.

4. C.P.S. offers through "alternative service," an opportunity for creative citizenship. Brethren have often been accused of exclusiveness, and of withdrawing from society. It is true that as a people we have not taken a very active part in community and national affairs—at least not until recently. An important reason was that Brethren were persecuted when the nation was at war and frowned upon by their local communities. Through C.P.S. our people can exercise the responsibilities of citizenship—and even go the second mile in our services to the nation—while at the same time respecting our conscience against war. This is not an opportunity to be taken lightly by Brethren.

5. C.P.S. allows our small church to make a significant contribution to the ecumenical church. Opposition to war is not limited to the Church of the Brethren, or even to the historic peace churches. All of the major bodies of the church have at various times, usually peace times, voiced in strong language their opposition to war. More than a hundred distinct denominational groups are represented with men in C.P.S. These men for the most part became pacifists under the instruction of their churches. War and conscription found these churches unequipped to support their young men who because of conscience were assigned to alternative service.

## A Letter

I WANT to answer your concern about men who have had their religious ideas disturbed since entering C.P.S. Nearly any one who lives away from home for the first time and goes through some mental changes takes the chance of having some of his religious ideas challenged. The same thing happens, perhaps in a lesser degree, when one goes to college.

I have seen many of the men in camp go through these disturbances and in most cases they came out stronger. They threw off the inconsistencies, superficialities, and hypocrisies and came more nearly to the real Christ. I have heard many of these same boys when they came back from furloughs express keen disappointment in the services of their local church; they had not realized that, although our country was a partner in the world's greatest crime, the people back home had not been disturbed.

Individually and as a group, the strongest men intellectually and spiritually that I have known are the men I have known in camp. I have in mind one man who was one of the first to go to C.P.S. His meager savings soon dwindled away in an effort to pay his own way. He had no outside source of income and was almost entirely dependent on the \$2.50 allowance given him each month. Although he did not have sufficient clothing to protect him from the cold he spent freely from his allowance to buy stamps and stationery to promote a cause which he thoroughly believed in and which later became one of the outstanding educational achievements in C.P.S. Although he was mistrusted by the administration I never heard him complain or become morbid. I never saw that before I went to camp.

I have seen thoroughly sincere men sent to a criminal court and convicted of the crime of loving their fellow men too much to kill them. I have seen them come out of the penitentiary and speak with kindness and generosity of the men who sent them there and of the men who held them there. Neither did I see that before I went to camp.

I have seen men wade snow thirty inches deep, eat a cold dinner in the field and come in and fast during supper so that the cost of their meal would buy food for some one more unfortunate. I have seen others get a cherished box from home and take one piece of candy or one cookie for themselves and pass the rest out as far as it would go. I had never before seen unselfishness like that.

These are not isolated instances, but enough to suggest that the society in C.P.S. is genuine and real. If I were forced to choose between a society of the fellows I have known in camp and any others—home community, church or school—I would choose the men in C.P.S. I hope no such choice will ever be necessary.—Thurl Metzger, C.P.S. No. 113, Grand Rapids, Mich.

Through the strength of their long tradition of peace, and their more recent experiences with volunteer work camps, the Mennonites, Friends, and Brethren were able to underwrite financially and administer, in co-operation with the government, the C.P.S. program. We are not supporting C.P.S. for ourselves alone, but for the conscientious objectors across the country. As one American churchman put it: "The historic peace churches are doing for us what we are not yet able to do for ourselves." Brethren dare not fail in their trusteeship in C.P.S.

6. C.P.S. is rendering important services to several aspects of our

national life. In three years the men in C.P.S. have contributed in time and energy the equivalent of about \$10,000,000 in services to the government. The financial aspect is unimportant in comparison to the actual services rendered in soil conservation, fire suppression, reforestation, dairying, dairy herd improvement, roadbuilding, nursing and attendant care, medical experimentation, hookworm eradication, flood control and agricultural experimentation. In time of war, C.P.S. has labored faithfully to keep these important services going. Hundreds of



testimonials from grateful benefactors have come to our offices because of the men in C.P.S.

7. C.P.S. is providing our church with new insights and techniques in leadership. Largely because Civilian Public Service was new and therefore lacking in patterns, and partly because its leadership was inadequately prepared for the tremendous task of administration and guidance, C.P.S. has had an opportunity to develop some important new patterns. C.P.S. has provided a workshop in functional democracy. Evolving from it have been techniques of group discipline with unco-operative members and the conference method of leadership selection. Men had learned to know intimately persons of many different religious, social, occupational, and racial backgrounds. They have ex-

plored under competent leadership the values of interfaith and interracial fellowships and projects, co-operatives, pacifist living, industrial relations and rural living. Many of these men will come back into the church and community as able and creative leaders. When these men have ended their labors of love, the church will owe them her gratitude.

The church has a large stake in the men of Civilian Public Service. They represent our "consciences in actions." They are pioneering at the "growing edge" of the world's ethical judgment against war and violence. They symbolize and keep alive the hopes of all of us—even those of us engaged in war or in the manufacture of implements of war—that wars shall cease and that the day of brotherhood and peace shall surely come.

## With Charity for All

NEVER in the history of our beloved church has there been so great an opportunity to demonstrate true brotherhood. The spirit of tolerance, goodwill and mutual concern is becoming a reality in our Brethren fellowship. Thousands of Brethren youth are serving in all parts of the world. From the frigid regions of the north countries to the burning deserts on South Sea Islands; in poverty-stricken areas, such as Puerto Rico, and the Virgin Islands; on farms and in mental hospitals; in medical centers where men are giving their bodies to be experimented upon in the hope of discovering new remedies for disease—to all these places have gone Brethren youth, youth with high idealism and consuming passion to serve. These young people differ just as their loved ones at home differ in their opinion as to how they can best serve in these tragic days. Having associated with many of these folks, and having heard from hundreds, we are convinced that, with rare exceptions, they are high-minded, noble in spirit, and deeply attached to church and home.

One of the finest indications of the spirit of our church has been the wonderful way in which we have been able to extend the hand of friendship to these young people, regardless of where or how they have served. It has always been interesting to know that from the same

family have gone boys into Civilian Public Service, as well as into military service. These boys are equally loved by their parents and likewise by the brotherly and spiritual church. Men in the military have sent money to support boys in Civilian Public Service, and men in Civilian Public Service repeatedly express their goodwill and love for their brothers in far corners of the world.

Innumerable have been the expressions from all these men of devotion as well as concern for the future of the church. These men love their churches and their families. One young man who had spent two years in the South Seas says that he had never seen the face of his little child who was nearly two years old. Another said, "My baby is to be dedicated in the church next Sunday, and I would like so much to be there that sometimes I think I cannot stay here a day longer."

All of these men, from the battlefields of the world and from various places of service in the States, are anxiously awaiting the day when they can step from a train that brings them home to stay, whether it stops at some great city station, on a village street, or in the open country. Let us be there, not only to welcome them as churches and as families, but ready to help bind up their mental and spiritual wounds,

to give guidance to those who have been disillusioned, and to do everything we possibly can to use their experiences and insights in helping to build a stronger church, more wholesome communities, and more lovely homes. If we can have the spirit of Christ, as demonstrated so often in his attitude toward those who have had unusual trials, we will find many opportunities of expressing this kindness, sympathy, and understanding love.

Others are writing in this issue of the Gospel Messenger about specific things that the church can do. It is our earnest hope and prayer that all these things will be done in a wise and understanding way, with charity for all, ever manifesting a deep sympathy and an earnest desire to minister to all who bear on their bodies or in their minds the scars of life's battles. May we be indeed "Brethren in reality." Deep in the hearts of us all there is the fervent longing for a peaceful world; so forgetting the unpleasant experiences of the past, and casting aside all our differences, let us as one great brotherhood give comfort to those who sorrow, food to all who hunger for temporal or spiritual sustenance, ever working together to build a world in which there shall be, as never before, "peace on earth and goodwill toward men."

### Mother's Message

Mrs. Joseph S. Wine  
Arlington, Va.

When the shades of evening gather  
And a hush steals o'er the plain,  
Where upon the field of battle  
Lie the wounded and the slain;  
As the din of battle ceases  
In the countries over there,  
Just remember, boy, your mother  
Pleading at the gate of prayer.

Mother's pleading with our Father  
To protect you by his power,  
As the evening shadows deepen  
Into twilight's sweetest hour;  
That he may protect and help you;  
Yes, go with you all the way—  
He who is our guide and comfort,  
He who is our hope and stay.

Always strive to trust him fully,  
Ever deign to do his will.  
He can quell the rising tempest,  
He who whispered, "Peace, be still."  
Jesus loves you always—ever;  
Jesus keeps you every day.  
Kindly heed your mother's counsel  
And go with him all the way.

Then when life's short day is ended  
And we reach the riverside,  
May we face to face behold him  
As we cross the swelling tide.  
Face to face with Christ our Savior;  
From our sin and guilt made whole;  
There to join in songs of triumph  
While the ceaseless ages roll.



## Luther H. Harshbarger

The author is the pastor of the Ambler, Pa., church and is under appointment to go to Europe as a relief worker under the Brethren Service Committee. With Eldon Burke of Muncie, Ind., and Martha Rupel of California he expects to leave for France as soon as civilian passage is available.

relief work arises out of concern for our fellow men. This is the simple concern for meeting elemental needs, the giving of "a cup of cold water" in the Master's name. Conceivably, this can be a very selfish desire, since such men threaten our own existence. If Europe starves, the whole world will be the poorer. It can arise purely from human sym-

to see what he can do, the answer which comes is, for him, the Voice of God. For the necessity of his doing this work arises, not just out of the springs of human sympathy, but out of the basic assumptions of his faith. All men are brothers not because they live in proximity, but because they are sons of the same Father. The primary motive is re-

# The Way of Peace Leads to Europe

*"If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise from darkness. . . . And they that shall be of thee shall build the waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:10, 12).*

THERE is a specter haunting Europe, as it does all the world. The four horsemen are riding high again, unhampered by any defender of mankind; they are not even appreciably checked by the Christian conscience. Wherever those shadows stalk, men, women and children are left exhausted and spiritless. No one is left untouched, ultimately. Bodies are racked by famine, disease and death; the spirit is stultified. Children cry in fear and pain; men grow embittered, full of hatred and despair, suspicious and unreasonable. Such suffering does not enoble. It drags downward so that men are incapable of building a new world about which they once dreamed.

Hence, the motivation for doing

pathy and shame because we are better off than our neighbors. If that were the only reason for our sharing their need, it probably would be motivation enough.

Ling Tang, in Pearl Buck's *Dragon Seed*, tried to remain oblivious to the Japanese terror and death that struck his people. He was able to regard it as insignificant until it struck near his home. Then he said, in effect, "Death is every man's natural end and this I know. This death and destruction is beyond the mind of man until he sees it, and that I must do." "That I must do," because the world is indissolubly one; and to the Christian, famine and death in Europe are just as real as though they were here. This sense of solidarity reminds us that we are brothers. As Ling Tang said, we share the same sun and moon; why not the earth? Why not? And why not share our neighbor's suffering and sorrow?

But there is another reason why Brethren must go to Europe. When a man looks out into the world and sees its crying need, and measures his own resources against that need

ligious. The mercy and love of God provide the all-compelling motive. "They that shall be of thee shall build the waste places."

Further, there is in the world today an almost cynical reliance on power as a necessity but not as a solution. The Washington mood is one of abject pessimism about the possibility of anything like a permanent peace. Such a lull of hostilities as may come will provide only an interim preparation for World War III. In this framework peacetime conscription is logical, consistent, and necessary.

But the Brethren way of life is a vocation of peace. One cannot sink into cynicism or regard war as a "necessary evil." Peace is always desirable and possible if it is waged with the same intensity as war. This, then, becomes the calling of peace-minded people: if some men leave their civil ways to become soldiers, pacifists must become "commandos" of the spirit; if soldiers leave their homes and families, though against their will, the Brethren must volunteer for the ways of peace; if some people buy war bonds, the religious must give bonds of peace; if soldiers die for nationalism, Christians must die for brotherhood.

From a personal point of view, relief work offers a positive, constructive alternative to the ways of militarism. While many people, some of very high ideals, destroy and kill in the hope of allowing a new world to be born—a cause which now seems to be all but lost—the relief worker has the opportunity to help, heal and rebuild in a constructive way the waste of war. He is a "repairer of the breach" between peoples. This is an exceedingly important task. Thus, while men and women leave their homes to fight, others must also leave their homes and families to be the "restorers of paths to dwell in."



Typical of devastated portions of Europe, this Greek family sits dazed amid the ruins of their home.





Brethren women sew for needy people around the world

*The author of this article is the chairman of the Pacific Coast Brethren Service Committee and dean of La Verne College. He has had rich experience in the various phases of Brethren Service work.*

In a broader sense, the relief worker wants to demonstrate in conflict areas the ideals of democracy, mutual forbearance, mutual aid, and the ways of peace, which were the essential ideals and practices of our church fathers and others of like mind. Unfortunately, Dumbarton Oaks does not offer the way to peace. The ways of peace are not discovered in political meetings of top officials, but are found in the yearnings and longings of the masses of people who have not yet had an adequate opportunity to express their innermost desires. People, with ideals like the Brethren, must be willing to give their lives in simple living and to the vocation of peace in the centers and hotspots of the world.

Plainly, this is an enormous missionary task which comes close to the calling of the Hebrews as envisioned by Isaiah: giving light in darkness, feeding the hungry, offering spiritual satisfaction to the afflicted, rebuilding razed homes, building foundations for future generations, repairing breaches among peoples, and restoring international paths. That people will always receive such help with joy and appreciation is too much to expect, any more than Mohammedans welcome Christian missionaries. We have fostered too long the spirit of nationalism to expect to have an easy time of it. What we need to do now is to minister simply to their elemental needs; to demonstrate in quiet ways the Christian spirit of love so we can earn the right, as Christians, to say to the world: "This is the way, walk ye in it."

## Brethren Service in the Local Church

**Lorell Weiss**

Dean of La Verne College

**I** SUPPORT our Brethren Service program enthusiastically, but I think there are some weaknesses in it. The chief one is the fact that it is still too remote from the average member of the average congregation. His main connection with it is an opportunity to give money, the use of which he will not be able to observe personally.

The money is needed, it is excellently used and he ought to be giving more than he is. But appeals for money are an old story. The average church passes the basket four times per Sunday before service is really considered. The average member needs to participate in actual Brethren Service activities. Those who do usually give more money than before.

I should like to see our national Service Committee devise more projects which can be carried on in the average local church with the participation of a large percentage of the members. Already there are more such opportunities than most of us suppose.

Our women, for instance, have been doing Brethren Service work for generations. They used to call it sisters' aid, which amounts to pretty much the same thing. But our women sometimes become preoccupied with the business of mak-

ing money because of financial quotas for national or district projects or the need of a new carpet for the pulpit. Consequently they undertake semicommercial enterprises such as bazaars, food sales, or sewing or quilting for pay.

The projects to which the earnings go are excellent, and the women work hard. But their service to human need is indirect and hard to visualize. More direct service will increase interest and enjoyment and will attract more workers.

Women's groups can collect, clean, and repair used clothing and forward it to our relief depots. Suitable kinds can also be sent to our C.P.S. camps where boys working without pay are in serious need. Our women can preserve fruits and other food for relief needs or C.P.S. camps. They can manufacture new garments, quilts, or soap for the day when our Service Committee begins to relieve suffering in war-torn areas. Such work, particularly for the sake of children, has tremendous appeal as was evident in our Greek Relief sewing project.

The men of our church too often find it hard to keep their organizations alive, probably because they do not find enough interesting, enthusiasm-breeding work to do. Some men complain that every meeting





A heifer is dedicated in Northeastern Ohio

means a money-raising project for which, having no talent for bazaars, they must dig down in their pockets. Brethren Service ought to supply a solution to this problem.

The men of rural or small town churches can participate in the heifer project or raise gardens to produce food for the women to preserve. They can take care of the heavy work involved in women's activities and solve their carpentering and mechanical problems. For example, the men can build the containers and arrange for shipping when clothing or food is to be sent to relief centers. A local church centrally located in a Brethren area might even secure a baler, prepare relief clothing for storage and shipment, and thus become a miniature relief center.

The young people of the church are interested in race problems, economic justice, and world friendship. Only a few, however, are able to attend the work camps where these problems are studied and attacked. Why not study them at home? Many churches have social problems in their own neighborhoods.

Perhaps there is a race group or a foreign language group who are looked down upon by white, older Americans. Perhaps there is a low income group living in a slum area with a high rate of crime and juvenile delinquency. Perhaps there are Americans of Japanese descent who are outcasts because of the present war. All these groups represent human need of the kind to which Brethren Service ministers in other lands. Local churches can minister here at home and get a real taste of the joys and perplexities involved in such work.

If young people undertake such

projects, they will do well to ask the assistance of older heads in the church. On the other hand, there is no reason why young people should not help in the men's and women's projects mentioned above. The more wholeheartedly a congregation gets

## Relief in Retrospect

Anetta C. Mow

Missionary Education and Women's Work

### In India

Missions and relief have from the very beginning walked hand in hand. They are in many respects doing the same task. Their purpose is the same in that they give assistance to those who are in physical and spiritual need. Theirs is a compelling task of assistance to those suffering and in distress.

In looking at the story of the Church of the Brethren missions, we immediately find that mission work in India and in China began by administering to physical need. In the beginning chapters of our mission work in India, the pathetic pictures of famine and the ravages of bubonic plague appear. People died by the hundreds in large cities and plague and famine spread out into villages as the people left their homes in a vain attempt to escape the horrors of the disease in the towns and cities. In the early spring of 1897 the people in Bulsar were dying at the rate of twenty to thirty each day and by the time the plague had run its course nearly one tenth of Bulsar's population was dead. Famine increased and claimed many more victims. This condition was very gen-

into Brethren Service, the less reason there will be for artificial distinctions between old and young or men and women. The whole church can work together in serving.

If and when a church embarks on such a program, there will need to be meetings to talk things over, decide on projects and methods, and evaluate the work done. Somewhere in the church program we will need to introduce a Brethren Service meeting open to everybody that is interested.

There may also be need for additional leadership in the work. Possibly a miniature local Brethren Service Committee of three or five key individuals could head the activities or at least serve to coordinate various existing organizations insofar as they participate in the service program.

We are only on the threshold of effective local Brethren Service. We must experiment. We must persevere. And we must, by all means, continue to support the central program with our gifts and interest.

eral over all the territory occupied by our mission on the western coast.

Our pioneer missionaries gave much of their time and strength to famine relief. They gathered in orphan children by the hundreds and established orphanages. Many of those boys and girls have become the leaders of the church in the succeeding years. The home church responded to the call for money and more than \$15,000 was contributed by the brotherhood toward the India Sufferers' Fund.

Several famines of great intensity followed in rapid succession. In 1900 people were so desperate that many sold their children for a few cents each. In 1902 when famine again stalked the land, S. N. McCann in and about Anklesvar did an outstanding piece of work in relief. The story of his untiring efforts has become one of the great epics in our mission history.

Through the fifty years of mission service in India, relief work has gone steadily on in proportion to the need.

In the past three years \$2,000 has

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**H**APPINESS and spiritual security develop where the home and church are one in their purposes and plans of good living. Such a unified testimony is never confusing but always reassuring. Any church plan cannot succeed entirely on its own; it is always colored by the interpretation given it in the home. And likewise any good home will be a better home when it can find in the church a channel for goodwill.

### An Old Brethren Practice

Good homes have always cared about the welfare of other homes. Our pioneer grandparents lived in their immediate communities where their concern and love reached their brethren and neighbors. They cared for each other in times of illness and storm. They helped each other in the busy seasons of sowing and harvest. We, too, live in our communities; but our feelings and thoughts reach beyond. The fact of the war, the radio and newspaper and other means of communication have pulled us out beyond our own communities.

This old Brethren philosophy could not stay as it was. It had to grow or shrink with the changing world. Wherein it shrank, even our neighbors' need is lost in our oversized concern for our own families. Wherein it has grown it reaches beyond our neighbors to foreign lands, and to those of other faiths and colors. I have no doubt that our good forefathers would have reached out too, had they heard so often of the need, for it fits with their way of life and with the Brethren heritage. Living in our modern world demands more, not less, than service to our neighbors. Let us help our children see that this is not something new, but is rather a fulfillment of our unwritten creed, and is needed for the construction of tomorrow's world.

### The Spirit of the Service

We've been unusually fortunate. Our lands are green, our houses still stand, our fruit rooms are almost too full, our churches are intact and our children play, learn and worship in easier situations, and there is more money. Such fortune is marvelous—unless it spoils the heart of our service. We must give not merely of our good fortune, but also of our love. Only then will our gift be pure and sweet-smelling. Let us help our children to see that giving requires not only the gift but the growth and love of the giver. Thus the family heart must be stretched



"An old Brethren practice: good homes have always cared about the welfare of other homes."

## Teaching Brethren Service in

in love toward "his other sheep." "Who gives himself with his alms, feeds three, himself, his hungering neighbor and me."

### How Can We Do It?

A feeling of general goodwill to all men may miss the mark. It might even get in its own way and become a kind of substitute for real service. We react more truly to specific situations. A few weeks ago Our Boys and Girls carried something of the need of the children in South America where the Service Committee is working through our representatives. Our children do not know them beyond the fact of their need. The alert parent and Sunday-school teacher can assist in discovering the important facts of their needy lives. It is always good for the child and parent to go together in this discovery, maybe at the suggestion of the Sunday-school teacher. The local library may be able to help here. One local junior class made some blankets for the Greek children, but that did not satisfy them. They wanted to know about the children. We sent to the Greek War Relief Association in New York and we received some excellent material for the promotion of that work; but it also helped to implement their feeling of goodwill. We parents can watch where our Service Committee is working and make the plan of our service a means of growth for our children. We can also study the

needy of our home communities, especially among underprivileged groups—the Negroes, the Jews, the Mexicans, the poor whites and others. It is hard really to help them, but "the love of Christ constraineth us" and we want it to constrain our children also.

Mutual aid between homes does build social and spiritual strength. Where physical energy is shared there is deeper meaning in our service.

But we can't serve all needs directly either in our local communities or in the larger world. And so we need money. Home is the best place to teach the use of money, including the money we give. But the teaching is not always simple or easy. One plan recommends that the family give as it feels at each meal. Some may have found it to work. But unless the children have developed a keen motive for the cause, it is likely to wear out. Could we develop some plan whereby our family giving fits with our local church giving? Some homes have found it good for each child to have and fill his own Brethren Certificate with stamps bought from his own money. Written across the years, our children must give from motives prompted from within, not because the parents love the cause alone, not



because there is a service program in the church, not just from a bulging family purse, not just because there is need in the world, but because they too love and want to help meet that need.

Our better magazines are featuring articles and pictures which carry the thought of goodwill. These should be used in the home and the pictures can be used informally, preferably at the table with not too much said about them. If our children read the comics only, or the brazen pictorial tragedies as found in some magazines, we cannot hope to help them build a Christian world outlook.

Our conversation at our tables should stretch us. Too often it gets no farther than the immediate pile of work at hand. We can help our children to look beyond and feel farther than "me and my wife and our son John and his wife."

There are far-reaching adventures

## the Home

today and farther ones possible in the future. Some of our young people have gone to corners of the earth far removed from their own home and church. I would like to see our church plan for goodwill among men and meet the most adventurous spirit found among our young people and children. Then we can build ever widening circles of love; this is the essence of the kingdom.



All remaining of a family of eight Spaniards—homeless, poorly dressed refugees in the dead of winter. The boy's warm clothes were given him by Brethren relief workers.

Genevieve Crist, children's editor, writes on:

## Building Tomorrow's World Today

On Monday morning Miss von Reisen was telling the fourth grade children about her experiences of the week end. She had seen one of the heifers which had been purchased to relieve European children who are starving or suffering malnutrition. A study had revealed, she told the class, that one good cow could save the lives of ten babies. The response was spontaneous and enthusiastic. The children filed to the front of the room and donated coins from their pockets—forty-two cents in all—to be used toward the purchase of a heifer. Other classes were equally excited and the fund soon grew to about one hundred dollars. It was used to buy heifer No. 1,327, now giving milk to Puerto Rican children who had never before tasted milk.

That was the beginning of the Heifer Club in Decatur public schools as far as the public was concerned. But to Gertrude von Reisen, director of religious education, and her teaching force, the project had been initiated months before this Monday morning occasion. Back of it had been a spirit of eagerness among teachers to keep informed about conditions and to discover best avenues for service. They had laid detailed plans for an educational process. They skillfully guided worship services and discussion groups. Together with the children they played games and learned songs and made friends of other races. And when sufficient understanding and sympathy had been engendered in the hearts of the children, this idea of service was presented and was enthusiastically accepted and carried on by the children.

This well-planned, educational process in order to bring children to a point of readiness for launching the project is only one of the many techniques needed to carry through successfully service projects for children. What are some of the other methods leaders must use? Briefly here are a few:

*Continue the educational process over a period of time*, that the project may become more than a time-filler or interest-reviver, but a real life-director. For example, in the Decatur schools, as in many heifer

clubs, ceremonies were planned for formal christening, tagging and dedication of the heifer; parents were informed by letter about the project and facts leading up to it; contact was kept with the heifer after shipment and international friendships started. Prayers were composed and used. This project was only the beginning of friendship and goodwill.

*Make the project dramatic.* Dress up service in terms and ideas the children can understand.

*Give the children an active part.* Let them help to make and carry out plans. Let them earn their own money. Too many projects fail to catch children's imaginations because adults dominate the scene.

*Keep children informed.* Stories and articles appearing regularly in the story papers and the Gospel Messenger, if properly read or told, can keep any group challenged. For example, let such stories as the Story of Nagarmal (Our Boys and Girls, October 28, 1944) be the starting point for a class discussion or the basis for a worship service.

*Order the free packet, Brethren Projects for Children.* It contains instructions and descriptions of various projects.

*Share ideas.* If you had a new idea that proved successful, pass it on that others may profit. Did you notice the play of Mrs. Paul Seese, There's Work for All, in the October 7 Our Boys and Girls? Your contributions are welcome too. Our Sharing Club page proves a fascinating way for junior groups to exchange ideas.

*Launch only one or two projects.* More are confusing.

*Build a friendship library and reading table.* Order the List of Peace Materials for Children and use it to fill your shelves or reading table. Every child should know such books as Pearl Buck's Chinese Children Next Door and Stella Sharpe's Tobe.

*Keep leaders enthusiastic.* No lukewarm leader can create interest or vitally touch the lives of her children.

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## Brotherhood Theme for 1944-45 Deepening Fellowship Through Christ

### Calendar for Sunday, Nov. 12

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Church During War and Peace—Matt. 5:43-48; Romans 13:1-7.** Golden Text, Blessed are the peacemakers: for they shall be called the children of God. Matt. 5:9.

**Christian Workers, Returning Servicemen.**

**B. Y. P. D., When They Come Home From C.P.S.**

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### Gains for the Kingdom

**Ten** baptized in the Mount Joy church, Pa.

**Thirteen** baptized in the Maple Spring church, Pa.

**One** baptized in the North Liberty church, Ind.

**Six** baptized in the Battle Creek church, Mich.

**Seven** baptized in the Cerro Gordo church, Ill.

**Four** baptized and two received by letter in the Huntington church, Ind.

**Four** baptized in the Crummett Run church, W. Va.

**Twenty-one** baptized in the Upper Conewago church, Pa.

**Two** baptized in the Curlew church, Iowa, Bro. A. Blair Helman, summer pastor.

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### With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Medford Neher** in the Pleasant Chapel church, Ind., Nov. 19-29.

**Bro. B. M. Rollins** in the Pleasant Hill church, Pa., Nov. 13-26.

**Bro. Leo H. Miller** of South Whitley, Ind., in the Roann church, Ind., Nov. 5-19 and in the Wabash City church, Ind., Nov. 20—Dec. 3.

**Bro. Nevin Zuck** of Uniontown, Pa., in the Meyersdale church, Pa., Nov. 19-26.

**Bro. Roy K. Miller** in the Marsh Creek church, Pa., Dec. 3-17.

**Bro. Kenneth W. Hollinger** of Bethany Biblical Seminary in the Red River house, Southern Ohio, Nov. 19-26.

**Bro. Trosile P. Dick** in the Carlisle church, Pa., Nov. 26—Dec. 10.

**Bro. Otho Hassinger** in the Mannheim church, Pa., Nov. 19.

**Bro. C. D. Brendlinger** in the Bartlesville church, Okla., Nov. 12-26.

**Bro. W. C. Stinebaugh** in the Pittsburgh church, Ohio, Nov. 5-19.

**Bro. Earl Brubaker** in the Meyer house, Fredericksburg congregation, Pa., Nov. 19.

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### Personal Mention

**Mrs. Lula Brown**, Bremerton, Wash., now confined to her home, asks for the prayers of the brotherhood in her behalf.

**Bro. Luke H. Bachman** of Lebanon, Pa., now in C.P.S. work at Lyons, N. J., was a recent first-time visitor to the Publishing House.

**Brother and Sister Clinton I. Weber** have accepted the pastorate at Dallas Center, Iowa, where they recently moved from Hutchinson, Kansas.

**Sara Shisler** sends this cablegram from South America. "Arrived. Departure uncertain. In farm family." She is returning for a needed rest from Africa.

**Geo. L. Kelley** of Pasadena, organizer and chairman of a Ban the Japs Committee, was converted at a meeting of the Organization for Honorable Principles and Fair Play. He resigned from his own committee and sought membership in the organization for tolerance.

**Brother and Sister William Gauntz, Sr.**, of Meyersdale, Pa., Brother and Sister William Gauntz, Jr., of Bethany Seminary in Chicago, and Dr. and Mrs. Wilbur Cumming of Canada, together with their three children, were recent visitors at the Publishing House. Dr. and Mrs. Cumming are missionaries on furlough from Manchuria.

### Church Titles

Numerous inquiries have come to Elgin concerning the transfer of local church titles to districts. After deliberation and study a legal form for such a transfer has now been prepared. It is comprehensive and contains a statement of Faith of the Church of the Brethren. This form, together with information concerning putting it into operation in local churches that desire it, can be secured from the Treasurer of the General Boards, 22 S. State St., Elgin, Ill.

**Brother and Sister D. M. Wenrick** of Warrensburg, Mo., stopped to see us recently while visiting a son employed in the bindery.

**Mrs. Robert Good** and Elizabeth of Altoona, Pa., and Brother and Sister Merrill Heinz of Bethany Seminary were recent visitors at the Publishing House.

**Mrs. Russell Eisenbise** of McPherson, Kansas, was a recent visitor through the Publishing House. She will remain now to work here while her husband is away in camp.

**John S. Crumpacker** of near Roanoke, Va., added to the happiness of all workers at the Publishing House offices recently when he had distributed among us a bushel of his excellent Virginia apples.

**Stanley Hamilton** of the Rural Life Association, R. 2, Quaker Hill, Richmond, Ind., asks us to inform Messenger readers that persons interested in farms and rural life may get in touch with his office. Just now he tells us a Quaker farm is for rent in Howard County, Ind.

**Ida C. Shumaker** and **Lillian Grisso** set sail on Oct. 22 for India. They left from Philadelphia on a neutral vessel. They expect to transship in Lisbon, Portugal. Drs. A. R. and Laura Cottrell still wait for their British visas, but hope to sail as soon as the visas arrive. The prayers of the church should attend these missionaries.

**Mrs. H. Stover Kulp**, missionary on furlough from Africa, whose husband is now on the field, wrote from Huntingdon, Pa., on Oct. 26: "Naomi Jean was operated on for appendicitis at eleven o'clock this morning. She got sick only last night. She is getting along as well as could be expected at this time. She is in the Blair Memorial hospital at Huntingdon."

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### Miscellaneous Items

"Here is a \$5 gift for your proposed building which we read about in the Messenger," says a letter from Michigan to the York Center group in Lombard, Ill. The York Center Brethren say, "Thank you."

**One hundred sixty-one men** from Civilian Public Service (Brethren camps) have indicated their desire definitely to take up church work after the war. Of this number, some seventy have indicated a desire to attend Bethany Biblical Seminary.



Is there someone to whom you would like to send a gift subscription to the Messenger? If so, send the name or names through your local Messenger club or write directly to the Brethren Publishing House.

Within a recent week church papers were received from the following: Cedar Rapids, Iowa; Southern District of Illinois; Southern Ohio; Philadelphia, First church; District of Southern California and Arizona; Muskegon, Mich.

Brethren students at Yale University and Hartford Seminary and other nonresident members of surrounding territory plan to hold a Brethren love feast on Monday evening, Jan. 15, 1945, in New Haven, Conn. Edward K. Ziegler of York, Pa., will be in charge of the service. For further details, write to Ernest Lefever, Yale Divinity School, New Haven 11, Conn.

Copies of the Social Recreation Primer were mailed out over an extension list some weeks ago with the thought that if our people could see this fine new book on recreation many would want to keep it and send the House one dollar. We now desire to thank the many who have done just that. Those who have not made their decision should do so at their earliest convenience.

The Southeastern Regional B. Y. P. D. cabinets at their recent retreat at Hagerstown, Md., decided among other things to set their goal for Youth Serves at \$10,000; to make this year a special year of stewardship study; to emphasize missions and relief in every church in the region and to make immediate preparations to welcome and to help integrate returning servicemen. A report like that is encouraging.

Welcomed "home" by a delegation of fifteen Pasadena Junior College Student Christian Association classmates-to-be and officials of the Friends of the American Way as she alighted from the train, Miss Esther Takei reached her California destination safe and sound on Sept. 12. Nineteen-year-old Miss Takei, daughter of Mr. and Mrs. Shigehisa Takei, Granada (Colorado) relocation project and a Venice (California) high school honor graduate, is the first Nisei to return to Southern California to resume her education since the 1942 mass evacuation. Dr. John W. Harbeson, principal, declared that Miss Takei was being welcomed to the institution as an American citizen and that the "doors are open" to all such citizens who have the proper educational prerequisites.

Volunteer wanted to help in kitchen at Brethren Relief Center in New Windsor, Md. Can be man or woman. Opportunity to learn cooking and baking for large groups of people. Previous experience helpful but not necessary. Need is urgent. If interested, write Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Meyersdale, Pa., celebrates. "On November 12, we are having a special missionary convocation in our church. Fifty years ago at the Meyersdale Annual Conference our first missionaries were consecrated and sent to the India mission field. Miss Ida Shumaker went out from the Meyersdale church to give thirty years of her life to India. On the 12th we will unveil two marble tablets. One will commemorate the sending of the three missionaries: W. B. Stover and wife and Bertha Ryan (now Shirk); the other will honor Miss Ida Shumaker. Leland Brubaker is to speak in the forenoon; Don Snider to a special Y. P. meeting in the afternoon at 2:30; and J. Ray Klingensmith of the Brethren Church in the evening. We invite all to come to these significant services."—DeWitt L. Miller.

The American Bible Society. While a large number of the members of our brotherhood read their Bibles daily an opportunity is now offered by the American Bible Society and a sponsoring committee to join a world-wide family in reading the same portion of the Word of God during the days between two of our significant holidays. The selected passages appeared in the Gospel Messenger for Nov. 4, page 12. The annual meeting of the Advisory Council of the society will convene at the Bible House in New York, Dec. 5 and 6. Representatives of more than forty denominations attend this annual gathering. It is an expression of the concern of all Christians that the Holy Scriptures may be spread among all people for the advancement of the kingdom of Christ. The functions of the advisory council are to inquire into the operations and work of the society in behalf of the denominations represented, to take counsel with the officers of the society concerning its program and the strengthening of its work, and to review with the budget committee of the board the proposed budget for the ensuing year. If any board, committee or individual in our brotherhood has a concern in accord with the duties of the members of the advisory board, I shall, as the representative of our denomination,

be glad to carry such a concern to the meeting in December.—Ross D. Murphy, Philadelphia, Pa.

## *With Our Schools . . .*

### **McPherson College**

The fifty-seventh year opened September 13 with a freshman class consisting of thirty-five more members than the class of last year, and a total gain in student enrollment of twenty-seven per cent over the number enrolled last year at the same time.

New faculty members for the year are Dr. L. Avery Fleming, professor of sociology and education; Dr. L. K. Bowersox, professor of history and social science; Dr. Marcel I. Weinreich, professor of modern languages; Miss Virginia Harris, librarian; Mrs. E. L. Ikenberry, acting dean of women; and Mr. Jack DuBois, assistant in piano and director of the band.

President Peters was recently appointed by Governor Andrew F. Schoepel to represent the Protestant church-related colleges in Kansas on the committee on Distribution of Surplus Government Property and Standards for School and Colleges.

Dr. R. E. Mohler has been appointed by the Kansas State Teacher's Association a member of the Commission on Educational Policies and Postwar Planning for Kansas. The commission is composed of ten educators of the state.

Plans are now being made for our annual home-coming day, which this year will be held on December 8.

The program for regional conference is being prepared and promises to be as strong or stronger than in former years. The dates for conference are Feb. 18-23, 1945.

Religious Emphasis week will be observed from Oct. 29 to November 5; Dr. C. C. Ellis will be guest speaker for the week.

We are expecting Rev. Charles A. Bame of the Brethren Church to spend three days on our campus, Oct. 22-24.

Without any organized soliciting, the membership of the Fifty-Dollar Club for the year 1944-1945 has already reached twenty members. Our goal for the year is two hundred members. Last year the total membership reached two hundred nine.

Twenty-one student ministers are enrolled in the college. Nineteen of this number are ministers in the Church of the Brethren.



# Missions and Brethren Service

A few misinformed people in the church may speak about relief or missions and do their thinking in such unfortunate terms as "either-or." This article is about relief and missions. In the minds of Christian relief workers and missionaries the two always go together. Dan West insists that our Brethren testimony must always be tied in with Brethren Service, and even when we send heifers to Spain, where we cannot directly preach to the people or start a Brethren church, yet we do in a very real

Feb. 28, 1912, Annual Reports—India:  
Orphanage .....\$2,500  
Widows' Home ..... 500

Dec. 1912, Childsaving in Oklahoma:  
"The largest number of children cared for in any one year has been twenty-three. The entire number of children who have been placed in homes during the ten years has been ninety-four."

July 1912, Famine Relief Work in China:  
"It was decided by our mission workers that I [Geo. W. Hylton] should go into the real famine areas farther south to help in the distribution there. . . . The people in that district are dying at the rate of two or three thousand a day."

Feb. 1914, Annual Reports—Sweden:  
"Clothing forty children was such a source

of joy to us that we decided to make a special effort to do more next Christmas."

And so one could go through the records of our church work, home and foreign, and in fact, through all the writings of our entire church history.

In times of war or of great natural disasters, of course, the emphasis upon relief work is increased. In the first World War our church had a special relief committee and we did our share of relief work during those postwar days, but that committee did not become permanent. In more recent times we have had workers in Europe although they worked under other agencies. John Barwick and David Blickenstaff are still at the significant tasks of helping war prisoners and displaced peoples. Our Brethren Service Committee is now planning for a large program of relief work. Our world demands that we as Brethren, if we are true to our traditions, should plan not only for the emergency relief of feeding the hungry and clothing the naked, but that we help to rebuild devastated homes and communities in a long-range relief program. Now and the next ten years should be a time of real sacrificial sharing on the part of Brethren people. No testimony can better propagate the Brethren way of life than this actual sharing with all our brothers everywhere,



Child refugee feeding in Spain

## Relief and Missions

A timely article by E. L. Ikenberry, missionary-relief worker under appointment for immediate return to China

sense give our testimony for the Brethren way of life. "Brethren love and goodwill" will flow along with the milk for the children.

Several of us were at New Windsor, Maryland, in the relief training units for Europe and China. We spent several hours in the former Blue Ridge College library one evening, going over some volumes of the *Missionary Visitor*. We were impressed with the relations that have always existed between relief and home or foreign missions. These two phases of the work of the kingdom have been interwoven in all of our work at home and abroad. Pick up at random almost any volume of the *Missionary Visitor* and you will find such items as these—



Bible class in China—Photo by American Bible Society



whether they be friend or foe, white or colored. Why should we not already begin to think of relief for postwar Germany or Japan as a part of our peace testimony? Relief work can and should become "a cutting edge for the kingdom of God" right here on our war-cursed globe.

As one who is to go back to China as a representative of the Brethren to help in the work of the Student Relief Committee in Chungking, I am thinking of the great needs to be met in China for many years to come. One of the proposals coming out of a series of China planning conferences across the country is that a "pool of personnel and money" be formed by the relief agencies and mission boards for relief work in China under the direction of an international interdenominational Chinese church committee. This will make for co-ordination and will avoid those unfortunate "rice Christian" aspects of relief work when it was tied up too closely with a local church! Our Service Committee and our Mission Board can well consider making contributions of staff and money to this "pool." Five of us who have had experience in China are ready to go to help in this emergency relief work in China as soon as the way is cleared. We have all been assigned to tasks by the National Christian Council of China.

We are also thinking of the time when our mission area in Shansi Province will be free from occupation by Japanese troops. We remember vividly the destruction of whole communities by war before we were forced to leave our work in 1941. We can think only in terms of long-range relief, helping for many years to "rebuild the waste places," and to rehabilitate many villages and even county seat towns. Our program of relief work will call for a number of our keenest young people for short terms (two to three years) to help do this challenging task. For as we rebuild destroyed homes and rehabilitate village farmers, we will be doing more than mere relief work. We will be building the kingdom and strengthening our Chinese Brethren who have suffered so much during many years of war. Let us hope and pray for a better world, and may we do our full share in making it better.

## Relief in Retrospect

Continued from page 13

### In China

In many respects China's mission and relief history resembles that of India. Immediately on arrival in

China the first missionaries were appalled at the poverty and distress they saw on every hand. They could not help but attempt to meet this need; this was a definite part of their work. Then came terrible epidemics and famines. In 1917 the deadly pneumonic plague broke out in Shansi. Of the thirty-five foreign doctors and preachers of North China who joined in the campaign to suppress this plague, six were from the Church of the Brethren mission. There is not space here to tell of the horror of those days and how Doctors Fred Wampler and O. G. Brubaker, F. H. Crumpacker, I. E. Oberholtzer, E. D. Vaniman and Mrs. Fred Wampler co-operated with government authorities in the plague campaign and in relief work. The home church was deeply sympathetic and gave generously. The ready response of the missionaries in this crisis won for them larger openings and opportunities for Christian work.

During the last years has come the added horror of war. During the past six years the church has been eager to help China in her days of torture and grief. The Brethren Service Committee in co-operation with the General Mission Board has given \$76,283.77 in behalf of China relief in North China. South China has been remembered by the General Mission Board.

A long paragraph might be written about the various phases of this recent relief work in China, but it must suffice to say that the Christian church in general has done much to help China's people in every possible way in these recent years and our church has been responding by sending relief workers, relief money and relief clothing whenever the way was open. The missionaries have done all they could. Some have returned as relief workers and others are hoping to return soon. The full accounts of the work of Ernest Wampler, O. C. Sollenberger and Howard Sollenberger reveal the deep concern of the Church of the Brethren for China's people.

### In Europe

The story of the church's work in Spain and France is quite generally known among us. It has been the same expression of interest and deep concern as has been shown in the mission fields of India and China. It, too, has been the endeavor to give help and relief in the name of the Lord. Dan West, David Blickenstaff and his wife, Martha Rupel and

Paul Bowman know the joy and blessing of service in European lands.

### In Neighboring Countries to the South

When a whole world is in a death struggle the church is challenged to open new fields and enter new doors. Our church has done this. Into Puerto Rico, into Mexico and into South America in recent years some personnel and funds have been sent with the great purpose of helping the suffering and needy people of those lands to know better conditions and the blessings which Christ and his way of life bring.

L. S. Brubaker has recently visited these countries with the express purpose of studying conditions and seeing how our church may relate its work to those conditions. He has gone as secretary of the General Mission Board and as director of the Brethren Service Committee's relief and rehabilitation program, thus representing both interests. He will share his findings with the church on his return.

In an air mail letter that just reached us from La Paz, he says: "The work in Quito was most interesting. I have never seen a project where the people speak so highly of it. The only thing that we could find that folks felt to be wrong was the fact that we didn't have more of the same thing. There are over 500 little fellows passing through the place every day. To see them at their play and to watch them is very interesting. The ambassador spoke very highly of the work and said that he would certainly like to see it continued and enlarged. I understand that he does not speak unless he means it and to have him say he is in favor of the project is to some people the finest recommendation that the project could receive."

The Church of the Brethren has in the past confessed that it believed in the statement of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It believes this for today and it plans to carry out this desire of the Lord in the days ahead.

## Building Tomorrow's World

Continued from page 15

The world marches ahead on little children's feet. Tomorrow is determined by what we teach children today. When children's friendships are world wide, there is hope for humanity.



# Peacetime Conscription

## Problems for Brethren

For the second time within a year a serious attempt is being made in the United States Congress to pass a bill which would provide for a program of peacetime military conscription and training. According to latest information hearings on the proposed bill are to begin before the House Military Affairs Committee on Nov. 14. It is expected that congressional action will follow rather soon.

No legislative proposal in recent years has held such important consequences for Brethren people as this peacetime military conscription bill. In addition to the effect that such a program would have on the efforts of all Christians to build a peaceful world, the proposal will present a direct challenge to Brethren who cannot by reason of conscience serve in the armed forces. Such a program would endanger the peace testimony of the church and would present new problems in the handling of an alternative service program for religious objectors which the Church of the Brethren has undertaken under the present law.

Because of the importance of the bill to our Brethren concerns, an action program has been outlined as follows:

**A. Pastor:** Call together immediately those persons to whom this letter is addressed and confer on the recommendations which follow.

**B. Elder:** Call a special membership or business meeting. Discuss the problem of conscription. Have several members study the enclosed pamphlet, *Peacetime Conscription—A Problem for Americans*, and use this as a basis for discussion.

**C. Elder or membership:** Appoint a committee of local influential citizens and leaders to visit your congressmen *before election*. Ask the congressmen to (1) oppose passage of the conscription bill or (2) postpone consideration of the bill until after the war. Interview all men who are running for Congress from any party. You must act quickly.

**D. Brethren Service representative** or some other member: Use the enclosed order blank to obtain additional copies of the pamphlets we are sending you. Distribute them to members of your congregation. Send

them to your friends; send them to your congressmen.

**E. Women's Work:** Organize immediately to write letters or postcards to members of the congressional Military Affairs Committees and to your congressmen in the week before November 14. Express your opposition to peacetime conscription. The women's work department might set up a "postcard meeting" or "letters to Congress meeting" in your church. Furnish pencils, postcards or stationery, addresses of congressmen and suggestions for the message to each person attending. One Brethren group recently wrote over 200 letters to Congress in one evening opposing conscription.

**F. Pastor:** Present this matter to your local Rotary, Ruritan, Kiwanis or other service club, to your local farm organization. Urge them to discuss and oppose peacetime conscription.

**H. Adult Adviser for Youth** or youth leader: Survey your church young people. Find out how many would be affected by peacetime conscription. Present this matter to the local high school. Stimulate discussion.

An important part of this program is that each member of the church should write to his representative in the Senate and the House of Representatives and other government officials expressing his viewpoint on this bill. It is the responsibility of the citizen to make himself heard and it is the responsibility of the houses of Congress to weigh carefully the opinions of the people whom congressmen represent.

For the guidance of Brethren in writing letters to the President, to their representatives in the Senate and House of Representatives and to appropriate committees of Congress, the following instructions are provided.

The President of the United States should be addressed as follows:

The President of the United States  
The White House  
Washington, D. C.

To write your senator or representative address your letter to:

The Honorable .....  
Senate Office Building or House of  
Representatives Office Building  
Washington, D. C.

It is important that each person write the congressman who represents the locality in which that per-

son lives, but it is also very important that the men who will consider this bill in the committees receive the expressions of interested citizens. In the House of Representatives, the committees which will give consideration to this bill are the Military Affairs Committee and the special committee on Postwar Military Policy. The names of men on these committees are as follows:

Members of the Military Affairs Committee of the House of Representatives:

Andrew J. May, Ky., Chairman

Walter G. Andrews, N. Y.

Overton Brooks, La.

John M. Costello, Calif.

Carl T. Durham, N. C.

Ivor D. Fenton, Pa.

J. Leroy Johnson, Calif.

Clare Boothe Luce, Conn.

Matthew J. Merritt, N. Y.

Paul W. Shafer, Mich.

Dewey Short, Mo.

John J. Sparkman, Ala.

J. Parnell Thomas, N. J.

Arthur Winstead, Miss.

J. R. Farrington, Hawaii

Leslie C. Arends, Ill.

Charles R. Clason, Mass.

Clifford Davis, Tenn.

Charles H. Elston, Ohio

Forest A. Harness, Ind.

Paul J. Kilday, Texas

Thomas E. Martin, Iowa

Philip J. Philbon, Mass.

John Edward Sheridan, Pa.

Robert L. Sikes, Fla.

Paul Stewart, Okla.

R. E. Thomason, Texas

A. J. Dimond, Alaska

Bolivar Pagan, Puerto Rico

Members of the special Committee on Postwar Military Policy of the House of Representatives:

Clifton A. Woodrum, Va., Chairman

Andrew J. May, Ky.

R. E. Thomason, Texas

Matthew J. Merritt, N. Y.

John M. Costello, Calif.

Walter G. Andrews, N. Y.

Dewey Short, Mo.

Leslie D. Arends, Ill.

Carl D. Vinson, Ga.

Patrick J. Drewry, Va.

Warren G. Magnuson, Wash.

Lyndon B. Johnson, Texas

Melvin J. Maas, Minn.

James W. Mott, Oregon

W. Sterling Cole, N. Y.

Schuyler O. Bland, Va.

Alfred L. Bulwinkle, N. C.

J. Buell Snyder, Pa.

Harry R. Sheppard, Calif.

James W. Wadsworth, N. Y.

Leo E. Allen, Ill.

D. Lane Powers, N. J.

William J. Miller, Conn.



# Report from Spain

Several hundred refugees have recently been able to depart from Spain to French North Africa. In a camp near Casablanca they are cared for by the British and American governments until such time as they can return to their homes or set up permanent residence elsewhere. David Blickenstaff, who directs the Madrid office, and who, with his wife, Janine, is supported by the Brethren Service Committee, describes the preparations for departure.

"The boat sailed June 21 with five hundred seventy-three refugees aboard. It was an impressive departure and although it was a necessary and a good thing, there were many people who were sad because departure to North Africa was for them only the lesser of two evils. The organization of such a departure had involved an incredible amount of work. This involved the filing of applications, preparation and dispatch of the applications to the various authorities, screening of lists, preparation and processing of exit visa requests, preparation of identity documents, synchronization of rail transport, lodging of so large a group in a small town like Cadiz, medical attention, customs and police control in Cadiz, and the final mechanics of getting everyone on board in a minimum time.

## Twenty-two Left Behind

"There was a group of twenty-two people whose entry to the boat was refused by the commander because some of them had lice. As they were

## David Blickenstaff

*The writer has spent five of the last seven years in relief work in Spain. Although still a representative of the Brethren Service Committee, he now heads an office which represents all American relief agencies working in Spain. His particular task is caring for refugees who do not have the support of the Madrid embassy of any nation.*

refused entry only at the last minute, they found themselves sitting on the dock with the police records showing their legal exit from Spain already effected. After making arrangements for their lodging in Cadiz, it was necessary to ask the police authorities to cancel the record of their exit from Spain. With the chief of police of Cadiz, we phoned police headquarters in Madrid to explain what had happened and to find out what was to be done with these unfortunate refugees. It should be noted that we had previously prevented the internment of this particular group only by certifying to the police that their departure from Spain was assured in this proposed convoy. Their failure to leave, therefore, would mean internment. Police headquarters in Madrid instructed that they be sent immediately to Algeciras to embark with the next French convoy due to leave in about a week.

"This decision on the part of the police meant that the Spanish authorizations for such departure could be easily arranged, but it also meant



that other authorizations from various Allied authorities would be needed. Lawrence Parrish in our Madrid office went to work on these authorizations. We next asked the sanitary officials of the port to disinfect the refugees to remove the supposed objection to their embarkation. Then there was the question of finding train space for them from Cadiz to Algeciras. Finally, with all these problems well on their way to solution, we left for Algeciras. There I explained the whole story to the chief of police who had not yet received instructions from Madrid.

## Ultimate Success

"Thinking that everything was now in order for taking care of the refugees upon their arrival in Algeciras and their later embarkation, my wife, Janine, and I left for Madrid. Next day we learned that even before the arrival of the group in Algeciras, the military governor of the town decided that he would not permit them to remain in town more than twenty-four hours. This conflict between the police authorities and the military authorities was not one in which our intervention could be of any use. The result was, that after a fourteen-hour trip from Cadiz to Algeciras, the whole group was immediately put back into the train to make another fourteen-hour return trip to Cadiz. There they remained until the day before the departure of the French convoy.

"We have now sent three groups of people to the camp in North Africa: thirty-six on May 6, five hundred seventy-three on June 21, and twenty-two on July 1, making a total of six hundred thirty-one."



These five sisters, their parents dead, decided to take in all the orphans in their little Spanish village. They received relief clothing for the children from the Brethren workers.



## The Local Church Gives to Brethren Service

### A "How to Do It" Article

#### 1. Why are we giving to Brethren Service?

Some of us give because we are loyal to the church, some because we want to share our abundance with more needy ones, some because we believe in rights of conscience and religious liberty, others because we can worship our loving Father through giving. Money given to Brethren Service is used to create goodwill across all barriers of race and nationality. The Brethren Service Committee aims to help needy persons to help themselves. Its workers go as Christ's disciples. They serve in his name. We give to Brethren Service because we want a part in building the kingdom of God among men, because we believe in peace and reconciliation.

#### 2. How much are we giving?

During the year ending February 1943, each of us gave \$1.89 on the average. Last year we each gave \$2.15. But let's not be self-satisfied. This was less than a penny a day. Incomes have skyrocketed. Shouldn't our giving to Brethren Service be more than  $\frac{2}{3}$  of a penny per member per day? Some of our members give much more.

Some churches give much; some give little. Some small churches give far more than their share; some large churches give conspicuously less than they are able. What is your church giving? Consult the back pages of the June 3, 1944, Gospel Messenger.

#### 3. How many of our members are giving?

It is estimated that only  $\frac{1}{2}$  of our members are giving generously to Brethren Service. How many members of your church are giving "until it hurts"? Let's make it five fifths.

#### 4. What techniques are we using in our giving?

The cup symbolizes "a cup of cold water in my name." It decorates many of our dinner tables. Some of us use it every day. Before we give thanks to God the sight of the cup and its meaning compel us to share our earthly gifts with others. Children give from their allowances. All this makes prayers which follow

more sincere and meaningful. Our food can be eaten then with more grateful hearts. Beautiful myrtlewood service cups (50c) can be secured from 22 South State Street, Elgin, Illinois.

Most of our children enjoy collecting stamps. Your local Brethren Service representative will furnish you with the new animated picture stamp folder. This attractive new folder makes buying stamps (10c) a meaningful game—a story in stamps. It's fun to make little relief workers and build little homes with Brethren Service stamps.

Many of us are "investing" our money in the church—in Brethren Service certificates. Our "return" is the kingdom of God on earth. Our certificates bear neither interest nor return of principle. Most of us are "investing" in \$5 and \$10 certificates, many in \$25 ones, some in \$50 and \$100 ones. Each of us listens for the voice of God and in his own Christ-enlightened conscience should obey that voice no matter to what great

sacrifice and suffering it may lead.

The last Sunday of each month is Brethren Service day in most of our churches. This is the time when we publicly acknowledge and dedicate our gifts to God whether they be from our cups, for our stamps, or for our certificates. Special Brethren Service envelopes help to dramatize our Sunday giving. A gift sealed in an envelope is a secret bond between us and our God. When we commune with God freely we give freely.

Some of us give to the general fund of Brethren Service, some to specific projects which interest us. Undesignated funds last year were \$230,293; designated funds \$156,189. To Civilian Public Service we gave \$300,000; to relief and rehabilitation \$85,912.

When you give 70c, you support the entire Brethren Service program for one minute.

When you give \$1 you support Club Brethren for one day. This is a club for 1,700 needy boys in Quito, Ecuador.

When you give \$5 you pay the extra costs of a European relief worker for one day.

When you give \$10 you provide the monthly allowance to Myrtle Barley, a worker in the New York Japanese-American Relocation Hostel.

When you give \$25 you support a native helper for one month in Castañer General Hospital, Puerto Rico.

\$25
Nº 2070

### CERTIFICATE

**Registered \$25 and 00cts**

## BRETHREN SERVICE COMMITTEE

**CHURCH OF THE BRETHREN**  
GENERAL ADMINISTRATION OFFICES  
ELGIN, ILLINOIS

*This certifies that* \_\_\_\_\_  
has contributed the within stated sum to the Church of the Brethren to be used in Civilian Public Service, in relieving suffering, in creating good will and in making Christ known as Prince of Peace.

**Contributor's Statement of Purpose**

This contribution, made in addition to my normal giving, is in consideration of tragic world need, of the sacrifice of life and money which many are making in war and of my desire to support constructive service to humanity. This contribution is intended as an alternate service to war, in which my conscience does not permit me to engage. I give it voluntarily, asking neither interest nor return of principal.



Signature

In witness whereof the Brethren Service Committee of the Church of the Brethren issues this certificate on this \_\_\_\_\_ day of \_\_\_\_\_ A. D. 19\_\_\_\_

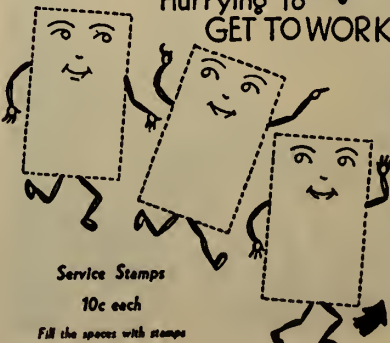
*H. Spencer Minnich*  
General Financial Secretary

Local Church Officer

*These Busy Little Stamps*  
have  
*A Big Job*  
to do!



See Them  
Hurrying to  
**GET TO WORK**



Service Stamps

10c each

Fill the spaces with stamps

New B. S. C. Stamp Folder



When you give \$50 you ship a heifer from its home to port of embarkation.

When you give \$100 you pay David and Janine Blickenstaff's salary for one month in Spain.

When you give \$500 you have almost paid a year's contribution by Brethren Service to help prisoners of war around the world through the International Y. M. C. A.

When you give \$1,000 you wholly support Brother and Sister Michaels' work in Huitzilac, Mexico, for four months.

When you give \$5,000 you support Brethren Civilian Public Service for five days.

#### 5. What are Brethren Service needs?

Brethren Service is a big program. It is growing. It costs more money than any one of us can visualize; but compared with the overwhelming needs of a war-torn suffering world it is insignificant. We are relatively a small church. We cannot possibly minister to all of the world's spiritual and physical needs. Our task is to do our share, if possible to do more than our share.



Make a  
**Peace Testimony**  
Funds for  
**RELIEF**  
and  
**Civilian Public Service**

Special envelopes for the Brethren Service offering at the end of the month.

Religious liberty and freedom of conscience—Civilian Public Service—is costing us \$30,000 each month. This cost is not expected to decrease for some time.

Dependents of some C.P.S. men—their wives and children—are suffering financial hardship because their husbands and fathers chose alternative service without pay. We cheerfully and unhesitatingly give to these dependents. But it costs money. It is costing more money each month. In July it was \$1,248; in August \$1,349; in September \$1,546. We dare not fail this obligation.

Relief, rehabilitation and missions—church expansion—are costly projects though abundantly productive.

Our year's budget for England is \$4,800, for Spain \$5,400, for South America \$8,000, for Mexico \$3,000, for Puerto Rico \$14,500. It costs \$1,000 to send a worker to Europe, \$1,500 to Asia.

Brethren Service relief needs are rapidly increasing. A unit of five is preparing to go to China and a unit of three to Europe as soon as passage can be obtained. From the above figures you can estimate the cost of these units.

#### 6. Can we increase our giving?

Most of us can. Farm prices are good; wages are high. Many of us are receiving better incomes than ever before. We can afford to give more to the church than before. The national income has increased 100%. Many of our individual incomes have increased 100%—some more—since prewar days. Our church giving has not increased proportionately. It should. Perhaps some of us would not personally choose to enter C.P.S.; but we all believe in and can support our relief and rehabilitation program. Most of us can increase our giving. Urgent needs are stacking up. We should be stacking up resources to meet those needs as the ways open.

#### 7. How much should we give?

Each of us should give as he has prospered. Those of us should give most who have prospered most. The chief problem faced by many Asiatics and Europeans is how to get food, clothing and homes. The chief problem facing many of us is how best to invest our money. Let us invest it in saving life, building goodwill and glorifying God. If we are to do our share and more in relieving the world's suffering we must give and sacrifice more.

#### 8. How should we give?

The needs of the Brethren Service program change quickly—are often unpredictable. Its program is wide. Administering its funds is like shifting men in a football game—more resources must be shifted to meet greater needs. General funds can be used wherever necessary to meet the greatest needs. Designated funds can be used only for those projects for which they are designated. For the most efficient and flexible use of funds we should give our money *undesignated* to the Brethren Service fund.

#### 9. What have some groups given?

Oregon, one of the smallest dis-

## *With the Minister . . .*

H. L. Hartsough

### **To the Elders' Body of the District**

The district elders' body is vested with unusual authority. You meet in private session. You determine who shall or shall not be an elder in your district. You have the right to discipline the members of your group to the point of taking from them the eldership or ministry. You are to a large extent the Standing Committee of the district meeting.

In too many cases the elders' meeting is sandwiched between other important meetings and you dispatch routine work and give attention only to some irregular cases brought to your attention. Because of who you are I believe it should be your major task to meet when you are not hurried, to give grave and deliberate thought to trends in our church life; to anticipate difficulties and prevent them before they happen. Rather, you are the fathers of the church, the counselors of the district. The church should look to you to give timely advice and direction. It is indeed a great responsibility to be an elder and have a seat and a voice in this body.

You say that I have glorified the elders' body too much. Perhaps this is a picture of what it should be rather than what it is. Any minister ordained to the eldership in the Church of the Brethren should be a great soul. There must be no place in his heart for shallowness, indifference, selfishness, personal grudges. Rather openmindedness, a passion to serve, clear thinking and wise judgment should characterize an elder in our church.

We are living in a day of revolution. I am almost frightened when I consider the changes in and out of my church in the past forty years. More changes are ahead, not because anyone wills it so, but because we are a part of the silent revolution that is going on. Any minister worthy of a seat in the elders' body must keep his mind open and his vision clear. He will realize that methods and plans are not good or bad because they are new, but must be weighed carefully, with unprejudiced minds. This is not a time for emotionalism, for radical statements, for condemning judgments. It is a time for clear thinking, wise counseling, for careful adjustments and for courageous faith. A time for living close to our Lord. This is why I am deeply concerned about the elders' meeting across the brotherhood.



tricts in our brotherhood, gave \$4.14 per member last year to Brethren Service. This heroic giving challenges the rest of us. Camp Mack young people's camp gave \$732 this past summer. Camp Harmony junior high coeducational camp gave \$147. Some individuals have made large gifts; one brother in Pennsylvania has given \$1,000; a sister in Iowa has given \$900; a family in Maryland gave \$1,800. A sister in California is sending in an annuity and others are planning to do the same. But you and I know that it is not the size of the gift that counts with our Father—it is what we truly sacrificed to give it. May we give because we love our God and our fellow men, not because we believe it our duty.

#### ADULT DISCUSSION OUTLINE

### The Book of Many Tongues

Sunday, December 3, 1944

*Scripture: Matt. 24: 14.*

It was a Jew who first took the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn took the gospel to Scotland. Following these missionary endeavors came the translation and distribution of the Bible in the languages of the people.

Each translation of the Bible is a long and arduous task, sometimes taking twenty-five to thirty years to complete. In spite of all this our Bible may now be called the Book of Many Tongues—more than a thousand tongues in fact. The story of this accomplishment is an interesting one and might be presented in your meeting by a person who will do some research work on the subject. Your public library should be able to furnish good material on this subject.

The Bible is a book of many tongues in another sense. It speaks the language which will fit the various attitudes of the reader. See pp. 21-23 of *The Book to Live By*. A part of your program might be devoted to reading several of these references.

#### Resource Material.

I Am the Bible. Free.

The Bible. Free.

The Book to Live By. Free.

Our Young People for December 4, 1943.

## Correspondence . . .

### British Paratrooper, Marked for Death, Baffles Nazi Officer

Reprinted from the Cedar Rapids Brethren Parishioner

An unarmed conscientious objector serving with the British army medical corps dropped behind the German lines with the first wave of paratroopers on "D" day, and completely bowled over the enemy, according to word received at Quaker headquarters here.

Related a captured German officer:

"I scattered my men where the paratroopers had landed, warned them that they must be swift and ruthless; then I set off to kill my personal Englishmen.

"When I found my first Englishman, I fired at him twice. The shots missed.

"The British paratrooper dodged behind a tree. Instead of firing back, he cried out in German:

"Tell me, herr officer, have you fellows any blankets we can borrow? I am a conscientious objector."

"Then tell me what you are doing here."

"Our blankets dropped into a marsh, and we've got some wounded including a couple of Germans, in a cottage up the road. I'm looking for something to keep them warm. Can you help me?"

Concluding his story, the German officer commented, "The British are truly mad, stark mad."

Then he added, "But it's a glorious kind of madness just the same."

### Hatreds Seen as Cause of War

Dear Brethren: The enclosed is a clipping from the South Bend Tribune, Indiana. I thought it was so good that perhaps you could share it with Messenger readers.—Mrs. Clarence R. Cripe, Goshen, Ind.

One of the major postwar tasks, according to Henry Ford, will be to level off the far-reaching hatreds that have been created by the present world conflict.

The noted industrialist took time out from a vacation with Mrs. Ford at his summer lodge on the near-by Lake Superior shore to comment upon the progress of the war and the steps that must be taken to make it the last war.

"There can be no lasting peace where hatreds exist," he said, and added, "Hatreds will continue to arise as long as the causes of war are not rooted out and exposed.

"Remember that this war was not brought on by men who work for their living. It was caused by the individuals—many of them unfortunately citizens of our own country—who profit from the manufacture of munitions and explosives.

"And mark this well: Until these individuals are exposed, there can be no peace—only another armistice. By exposing them I mean making

them so well known that every school child can identify them by name and tell their purposes.

"If another Hitler comes into power after this war it will be because the warmongers have not been ousted and want another war; because this war with its terrific cost was fought solely for the benefit of the munitions makers and not for the preservation of democracy."

Ford said he did not believe it would be necessary to dismember Germany after the war in order to prevent another conflict.

"Get rid of the militarists and the German people can live in peace with the rest of the world," he said. ". . . You will have to root out the philosophies that create them."

### Sunday School Convention of Middle Pennsylvania

The annual Sunday-school convention was held in the Stone church at Huntingdon, Pa., on Aug. 23. The theme of the convention was Deepening Fellowship Through Christ.

The first subject discussed was Improving Our Church Schools. Bro. A. E. Wilt, who served as superintendent of the First church, Altoona, church school for fifty years, gave some helpful thoughts from the superintendent's standpoint. Mrs. C. O. Beery gave some facts concerning the teacher's responsibility and opportunity and Bro. C. L. Cox considered the subject from the pastor's standpoint. These discussions were followed by an open forum led by Bro. Perry L. Huffaker.

Dr. Calvert N. Ellis gave a very impressive message on the theme of the convention. He showed that fellowship grows from many sources but fellowship through Christ rests upon association with Christ and this fellowship can be deepened by living in the consciousness of individual persons and realizing that God does have an eternal purpose.

Bro. A. R. Coffman gave a very interesting message on the Meaning of Brethren. This message in the afternoon was followed by sectional conferences as follows: children's workers in charge of the director of children's division, Sister Naomi Kensinger; women's work in charge of the president of women's work, Sister Bertha L. Brumbaugh; and those not included in these two groups in charge of Bro. Carl Lauer.

Our guest speaker was Bro. Minor Myers, who gave challenging messages on Contribution of the Christian Movement to World Peace and The Chinese Church and the Outlook for the Future. He gave us an insight of what the Christian movement is doing in China and other places and brought to our attention in a very vivid way the manner in which the Chinese Christians are going forward through persecutions and suffering.



At the business session Bro. L. Chester England was elected as a member of the board of Christian education to succeed Bro. E. M. Detwiler and Bro. A. R. Coffman was previously appointed as a member to fill the unexpired term of Bro. Paul Hoover, who resigned, owing to his entering medical school in Philadelphia this year.—Sara G. Replogle, Secretary, New Enterprise, Pa.

### District Meeting of Northern Iowa, Minnesota and South Dakota

The district meeting of Northern Iowa, Minnesota and South Dakota met in the South Waterloo church, South Waterloo, Iowa, Aug. 25-28. The moderator was Bro. Charles Dumond. The theme for the conference was: Deepening Fellowship Through Christ—That They May All Be One. Several speakers from the local churches brought helpful messages. The speakers from outside our own district were: Bro. Rufus D. Bowman, president of Bethany Biblical Seminary; Bro. Clarence Heckman, missionary to Africa, now on furlough, who brought the missionary address on Sunday; David I. Berger, head of the department of Bible and Christian education of Coe College, Cedar Rapids, Iowa, who gave two helpful addresses; James Elrod, fieldman of the central region, who presented the work of the region and helped with the work of our district in a general and helpful way; Nevin Fisher, head of the voice department at McPherson College, who directed part of the music and gave help in other ways.

Miss Gretchen Garst, formerly a teacher in Japan, gave the main address at the women's meeting.

Bro. W. T. Luckett, pastor of the Ivester church, was elected to serve on Standing Committee next year. Bro. W. H. Yoder is to be the moderator for the 1945 meeting, which will be held in the Root River church at Preston, Minn.

The work of the district is going forward for the most part in a commendable way. Both the reports of the women's and men's work show that these groups are helping in Brethren Service as well as in other phases of the work of the kingdom.—H. I. Metz, District Clerk, Worthington, Minn.

## Matrimonial . . .

**Bowlby-Hackman.**—Glen H. Bowlby and Helen Hackman in the Elizabethtown church, Pa., Aug. 5, 1944, by the undersigned.—William M. Beahm, Chicago, Ill.

**Frederick-Moomaw.**—Clifford Frederick and Margaret Ellen Moomaw in the Bethel church, Milford, Ind., Jan. 29, 1944, by the undersigned.—William M. Beahm, Chicago, Ill.

**Rawling-Miller.**—James William Rawling of Akron, Ohio, and Susan Ann Miller of York, Pa., in the Madison Avenue church, York, Pa., Oct. 7, 1944, by the undersigned.—M. A. Jacobs, York, Pa.

**VanVickle-Seitz.**—W. Kenton VanVickle of Mound City, Mo., and Melba Seitz of Skidmore, Mo., at Mound City, Mo., June 21, 1944, by the undersigned.—L. L. McWhorter, Mound City, Mo.

**Wagner-Fisher.**—Richard E. Wagner and Evelyn Ruth Fisher, both of Trotwood, Ohio, in the Trotwood church, Ohio, Sept. 24, 1944, by the undersigned.—E. R. Fisher, Trotwood, Ohio.

**Wright-Conly.**—J. W. Wright and Emma Conly, by the undersigned.—I. N. H. Beahm, Nokesville, Va.

## Fallen Asleep . . .

**Bingham, H. Gilbert,** was born Aug. 14, 1883, and died July 24, 1944. He became a Christian forty-five years ago and served as a deacon for twenty-four years. He is survived by his wife, his aged mother, four daughters, several grandchildren, three brothers, and one sister. Funeral services were held in the Carson Valley church by Elder D. I. Pepple, and interment was in the Altoona Rest cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

**Canvin, Frank,** died Sept. 27 in Huntington, Ind., at the age of fifty-one years. During the past fifteen years he served as custodian of the Huntington church. He is survived by his wife, a son, a stepson and four brothers. Funeral services were conducted by the pastor, Galen T. Lehman, in the Huntington church, with burial in the Clear Creek cemetery.—Galen T. Lehman, Huntington, Ind.

**Cripe, Esther,** was born April 1, 1877,

and died Sept. 27, 1944. She was the daughter of John J. and Mary Wagner Cripe. Surviving are two sisters and one brother, and a near friend, Martha Barnhart, with whom she lived for nearly thirty-three years. Funeral services were conducted by Rev. Ralph Frantz. Interment was in the Mexico cemetery.—Daisy Peters, Peru, Ind.

**Dellinger, Charles Calvin,** son of the late William and Sarah Cathrine Barb Dellinger, was born on June 15, 1892, and died Aug. 22, 1944, in Harrisonburg, at the age of fifty-two years. His first wife, Rose Cathrine Munau, preceded him in death. He later married Rhoda Florence Hatterman, who survives. Bro. Dellinger was a faithful member of the Stony Creek Church of the Brethren. Besides his wife, he is survived by four sisters, three brothers, eight children and two grandchildren. Funeral services were held on Aug. 24 from the Powder Springs church, conducted by Brethren J. Carson Miller and Rev. M. S. Zirkle. Burial was in the church cemetery.—Eunice P. Kahne, Quicksburg, Va.

**Dummeldinger, Anna,** born in Hungary, died at her home in Ambler on Sept. 16, at the age of forty-nine years. She was a faithful member of the Church of the Brethren. She is survived by her husband and five children. Services were held from the Davis funeral home. Interment was made in the Brethren cemetery, Bro. Luther Harshbarger officiating.—Elizabeth R. Blough, Hatfield, Pa.

**Fike, Kenneth Cordell,** son of Ezra H. and Elva T. Fike, was born at Tempe, Ariz., March 21, 1926, and died at Stockton, Calif., Aug. 31, 1944. After graduating from Polytechnic High School at Long Beach last spring he had enlisted in the U. S. air force. The body was brought to Pomona and interred in the beautiful Evergreen cemetery at La Verne. Services were conducted by the writer.—Edgar Rothrock, Pomona, Calif.

**French, Preston,** was born March 17, 1883, and died Aug. 1, 1944. He is survived by his wife, one son, one sister and two brothers. Funeral services were held at the Albright church by Elder D. I. Pepple and interment was in the Holsinger cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

**Gard, John Henry,** was born March 4, 1858, and died Sept. 19, 1944, at the age of eighty-six. He leaves his wife, three daughters, one sister, and three grandchildren. Bro. Gard was a member of the Church of the Brethren over sixty years. Recently he and his wife celebrated their sixty-first wedding anniversary. He was a man of sterling character, living simply and quietly, going about his work, believing in the Lord Jesus Christ. Funeral services were conducted by the undersigned.—M. S. Frantz, Los Angeles, Calif.

**Gorbutt, Joseph William,** was born near Frankfort, Kansas, Feb. 26, 1871, and died near Lone Star, Kansas, Sept. 25, 1944, on the eve of his golden wedding anniversary. On Sept. 26, 1894, he was married to Jessie Alice Kent of Troy, Kansas, and she survives with four of their five children, three granddaughters, three sisters and one brother. Funeral services were conducted by J. F. Burton of Topeka, assisted by the undersigned, and interment was in the Memorial Park cemetery in Lawrence. Brother Gorbutt united with the church at Buckeye, Kansas, in 1905 and served faithfully in the office of deacon for thirty-seven years. He was a charter member of the Lone Star church and the Sunday-school superintendent for a number of years.—Elmer L. Dadisman, Lawrence, Kansas.

**Halladay, Jacob,** one of the faithful deacons of the Poplar Grove church, died Sept. 27, 1944, at the age of seventy-eight. He will long be remembered for his loyalty to Christ and the church, for his missionary zeal and for his sympathy for the poor. On June 3, 1897, he married Sister Maggie Baker. Five children were born to them, four of whom with the



### What to Pray For Week of November 11-18

**Chalmer G. Shull**  
Born Aug. 8, 1892.  
Sailed to India 1920, 1928,  
1936.

**Susan Stoner Shull**  
Born Oct. 26, 1898.  
Sailed to India 1927, 1935.



On May 23, 1944, Chalmer and Susan and their daughter, Esther, reached the United States on the eastern coast coming from Bombay, India. Their home while on furlough is at North Manchester, Ind. They too will be among the churches as much as possible. Sister Shull's mother lives in Inglewood, Calif., and Bro. Shull's parents live in North Manchester, Ind., and so it has been possible for Chalmer and Susan to be in many churches in the East and on the Pacific Coast.



mother survive. Funeral services were held in the Poplar Grove church, conducted by Rev. Theodore Eley and the writer.—D. G. Berkebile, Union City, Ind.

**Heilman**, Francis Herman, son of Frederick and Christina Heilman, was born April 17, 1856, near Lewisburg, and died in the Brethren Home near Marshalltown, Iowa, Aug. 3, 1944. On Dec. 20, 1885, he was united in marriage to Mary Wonderlich. Bro. Heilman united with the Church of the Brethren in 1892 and was a faithful and active member. Funeral services were held in South Keokuk by the undersigned.—D. F. Shelly, Ollie, Iowa.

**Herr**, Cleo Marie, wife of Elmer Herr of Union Township, St. Joseph County, Ind., died at the age of forty-two. She is survived by her husband, her stepmother, two daughters, a son, two brothers and a sister. Mrs. Herr was a faithful member and worker in the Pine Creek Church of the Brethren. The funeral service was held at this church on Sept. 12 by the pastor, Niels Esbensen.—Niels Esbensen, N. Liberty, Ind.

**Keller**, Ardella Burger, was born in Knox County, Ohio, Jan. 12, 1864, and died at the home of her daughter, May 20, 1944. She was united in marriage to Daniel Keller on Dec. 31, 1892. God blessed their home with four children, one son and three daughters. By her marriage she became a mother to two stepchildren, a daughter and a son, the writer. A dear loving mother was she to us all. She accepted Christ as her Savior and Lord and united with the Church of the Brethren at the age of sixteen. She loved her Lord and his church and rendered faithful service at every opportunity. May the memory of her beautiful Christian life linger as an inspiration to those who knew her. Funeral services were in charge of her former pastor, Rev. G. S. Strausbaugh, with burial in the Owl Creek church cemetery.—W. D. Keller, Fredericktown, Ohio.

**Lonsinger**, Joseph Carl, was born June 11, 1913, and died Sept. 18, 1944. He was the son of the late Oscar and Jennie Lonsinger. Carl united with our church in his early youth. He was married on Nov. 21, 1933, to Julia Dudack. He is survived by his wife, four daughters, one sister and five brothers. Funeral services were conducted by Brethren Clayton H. Gehman and Arthur L. Rummel. Interment was in the Pleasant Hill cemetery.—Mrs. Ordo M. Pletcher, Johnstown, Pa.

**Luce**, Sarah Jane, daughter of Henry and Elizabeth Hahn, was born May 20, 1876, and died Sept. 13, 1944. She was baptized into the Church of the Brethren in the year 1890 and lived a faithful Christian life. She was united in marriage to George Luce on Sept. 13, 1899. To this union were born four children. She is survived by her husband, one daughter, ten grandchildren, two great-grandchildren, two sisters, and two brothers. Funeral services were held in the Elmdale church by the undersigned, assisted by Brethren Schrock and Roy McRoberts. Burial was in the Mennonite cemetery.—W. E. Tombaugh, Clarksville, Mich.

**Plowman**, Mona Christine, was born July 10, 1940, and died May 9, 1944. She is survived by her parents, grandparents and several brothers and sisters. Funeral services were conducted by Elder D. I. Pepple, and interment was in the Carson Valley cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

**Pobst**, James William, born in Roanoke, Va., Feb. 23, 1874, died May 23, 1944. On March 28, 1901, he was married to Rebecca E. Moomaw. He united with the Church of the Brethren early in life. He was active in church and civic affairs. He is survived by his wife, one daughter, three sons and four grandchildren. Funeral services were conducted by Brethren A. J. Caricofe and Rev. E. E. Neff at the Oakton church on May 26, 1944. Interment was in the adjoining cemetery.—Ethel Miller, Vienna, Va.

**Saylor**, Laura Christine Severin, was

born Oct. 17, 1900, near Axtell, Kansas, and died Sept. 12, 1944. She was confirmed into the Lutheran church early in life, then later united with the Church of the Brethren, at Morrill, Kansas, where she gave freely of her time and talent in the activities of the church and the community. She was united in marriage to Leonard D. Saylor, of Morrill, Kansas, March 24, 1923. One son came to bless this happy union. She is survived by her husband, one son, her father, three sisters, and four brothers. Memorial services were held from the Morrill church Sept. 14, 1944, conducted by her pastor, assisted by Rev. J. D. Kemper. The body rests in the cemetery near by.—W. A. Kinzie, Morrill, Kansas.

**Settle**, Elizabeth Clapper, was born at Martinsburg, Pa., Feb. 20, 1865, and died Aug. 20, 1944. On Sept. 8, 1885, she was married to Frank Settle. In 1896 they emigrated to Carrington, N. Dak., and in 1907 to the province of Alberta, where they were the first settlers in the Bow Island district. They were long-time members of the Church of the Brethren. She is survived by her husband, and one daughter. Funeral services were conducted by the undersigned and interment was at Medicine Hat.—E. C. Cawley, Arrowwood, Alberta, Canada.

**Smith**, Martha Jane, daughter of James and Lucy Snodgrass, was born Feb. 13, 1886, at Hynes, Iowa, and died Aug. 12, 1944. She was united in marriage to William Roy Smith, Oct. 19, 1904. Her husband and one son preceded her in death. She is survived by two sons, one daughter and eight grandchildren. She was a faithful member of the Church of the Brethren. Memorial services were conducted at the Monroe county church in charge of Bro. Francis Shenefelt. She was laid to rest in the Cuba cemetery.—Mrs. W. E. Reeves, Albion, Iowa.

**Snowberger**, Thomas C., son of Andrew and Martha Callahan Snowberger, born at Snake Spring Valley, Oct. 1, 1869, died Aug. 11, 1944. On July 31, 1892, he married Lillie B. Oakes. He is survived by his wife, six daughters, one brother, four sisters, 17 grandchildren and five great-grandchildren. He was a member of the Clover Creek church. Funeral services were conducted by Brethren Paul Hoover and I. B. Kensinger. Interment in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Snyder**, Joseph Eugene, age 9, only son of Mr. and Mrs. Kenneth Snyder, near Gratis, Ohio, died Aug. 18, 1944. Funeral services were held Aug. 21, from the Gratis church, conducted by Rev. Vergil Meyers, assisted by Rev. William Deaton. He is survived by his parents, his grandparents, and a large circle of relatives and friends who mourn his untimely death.—Geneva Rust, Camden, Ohio.

**Sprecher**, Annie M., daughter of the late Henry and Elizabeth Moats, died Sept. 27, 1944, aged 83 years. She spent her entire life in Tilghmanton, Md. On Dec. 25, 1880, she united with the Church of the Brethren and remained a faithful member until the end. She is survived by two daughters, two sons, a brother, ten grandchildren and nine great-grandchildren. Funeral services were held at the Manor church Sept. 30, by Bro. J. Rowland Reichard, assisted by Rev. W. A. Miller. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

**Strayer**, Ephraim, was born at Johnstown, Pa., 1861, and died July 24, 1944, at Washington, D. C. He was united in marriage to Hannah Laura Brallier, deceased. To this union were born four children, three of whom survive with eight grandchildren and four great-grandchildren. The funeral was held at Vienna, Va., with Rev. A. J. Caricofe, pastor of the Fairfax church, in charge. Services were also conducted by Rev. J. A. Robinson at Johnstown. Interment was in the Cone-maugh cemetery at Johnstown, Pa.—Ethel Miller, Vienna, Va.

**Thomas**, Isaac Lafayette, son of John C. and Mary Rosenbaum Thomas, was born near Damascus, Va., May 21, 1864, and died June 22, 1944. On Oct. 20, 1889, he was

united in marriage to Barbara Swadley, who survives with two sons, a granddaughter and one sister. At an early age he united with the German Baptist church (Old Order Brethren). Funeral services were conducted at the home by the ministers of the Peters Creek congregation, Va. Burial was in the Monte Vista cemetery.—John H. Thomas, Johnson City, Tenn.

**Timmons**, Jeremiah, died July 19, 1944, aged 71 years. He was a member of the Welsh Run congregation. He is survived by four sons, four daughters, thirty-eight grandchildren, five great-grandchildren, two brothers and three sisters. Funeral services were conducted at the Welsh Run church by Bro. Frank Laughlin. Interment was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

**Wagner**, Daniel Philemon, was born March 7, 1862, and died July 10, 1944, at his home in East Berlin, Pa. He is survived by one son. Funeral services were conducted from his late home by the undersigned with interment in Mummars cemetery, near East Berlin, Pa.—W. G. Group, Waynesboro, Pa.

**Viranangus**, Adeline Oliver, daughter of Mr. and Mrs. Shirley Oliver, was born in McGaheysville, Va., and died at her home at Campbelltown, Pa., Sept. 14, 1944, aged twenty-four years. She was a member of the Palmyra Brethren church. She is survived by her parents, three brothers and one sister. Services were conducted in the Palmyra church in charge of Bro. Frank S. Carper. Interment was in the Gravel Hill cemetery.—Mrs. Irwin A. Allwein, Palmyra, Pa.

**Walter**, Raymond, was born Aug. 25, 1878, and died at the home of his daughter Sept. 9, 1944. Surviving are five children. He was a member of the Reformed church. Funeral services were conducted by Elder D. I. Pepple. Interment was in the Carson Valley cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

**Wise**, Jacob A., son of Andrew J. and Susan Shank Wise, was born near Greencastle, Pa., June 30, 1870, and died at his home in Dallas Center, Iowa, Sept. 10, 1944. On Oct. 8, 1893, he was united in marriage to Hettie I. Ebersole. To this union were born two daughters, one of whom died in infancy. At the age of eighteen he united with the Church of the Brethren and lived a consistent Christian life. He was interested in civic affairs and was a member of the town council for a time. He leaves his wife and daughter, one brother and one sister. Funeral services were conducted by Elder M. W. Eikenberry, assisted by Elder C. I. Weber. Burial was in the Brethren cemetery near Dallas Center.—Mrs. W. H. Royer, Dallas Center, Iowa.

**Wright**, Myrtle Florence, born near Churchville, Va., Aug. 30, 1872, died March 23, 1944, in Vienna, Va. In 1893 she was married to Robert G. Wright. She is survived by two sons and four grandchildren. Funeral services were held at the Oakton church March 26, 1944, conducted by the pastor, A. J. Caricofe. Interment was in the Flint Hill cemetery.—Ethel Miller, Vienna, Va.

## Church News . . .

### Arizona

**Phoenix**.—On Aug. 27 Bro. Glen Montz concluded a six-year pastorate in the Phoenix church. He has gone to the Inglewood church in California. During his pastorate here the present splendid set of buildings was constructed and furnished. A farewell was held for Brother and Sister Montz on Aug. 25 and a gift was presented by the church. On Aug. 20, Ens. Irene Thomas (N.C.) U.S.N.R., of this church, held a lighted candle while the names of our boys in service were called; a friend or relative told where each was stationed. Then prayer was offered by Bro. Montz in their behalf. On Aug. 25 Glen Jones, who recently returned from a five-year residence in Alaska, showed pictures of Alaska in color. On Aug. 27 Mr. Jones presented to the



church a set of flags, the United States and the Christian flag, in memory of his father, Ira E. Jones, who was the first deacon in the Phoenix church. Our new pastor, Bro. Russell Sherman of Garrett, Ind., and his wife and son arrived in Phoenix Sept. 1. On Sept. 15 a reception was held for the Shermans. It was well attended and enjoyed by all. During the evening a gift of canned fruit and vegetables was presented to the Shermans. On Sept. 19 Bro. Hylton Harman of the Kansas City, Kansas, church was with us, speaking of Brethren preparation for peace. His visit, sponsored by the General Education Board, was greatly appreciated. The church year has started out with a good attendance at the preaching services, and every department of the church and Sunday school is functioning well. We hope under the direction of Brother Sherman to accomplish much for the cause of Christ and the church in Phoenix.—Mrs. Lois Greenawalt, Phoenix, Ariz., Oct. 5.

### California

**Belvedere.**—On Sept. 21 we held our Sunday-school picnic in Alhambra Park. A surprise anniversary gift was presented to Pastor and Mrs. Critchfield. Fifteen of our young people attended young people's camp at San Dimas. The ladies' aid has been sewing for Greek relief. Since our last report there has been one baptized, three letters accepted and four anointing services held. The B.Y.P.D. has sponsored a farewell social and gift for each boy that has left for the service. Council meeting was held Sept. 17 with Bro. J. Z. Gilbert officiating. Sunday-school officers were elected for the coming year. Bro. J. Z. Gilbert was elected elder. Our love feast was held Oct. 8.—Mrs. Lucille Robinson, Montebello, Calif., Sept. 28.

**Covina.**—During the summer several weekly evening meetings were held, at which time the men worked around the church grounds and inside; then a lunch was served on the grill outside and the group had a social hour together. In August the young people held an ice-cream social. They raised \$162 to be added to the building fund, which is growing under the skillful management of D. A. Fesler. Through the ministerial union our church is co-operating in the program of weekday religious education, beginning Oct. 1. Our program for the Sunday evening service has been re-organized so that the different age groups meet separately and then come together for a closing worship period and a short sermon by the pastor. The women have begun monthly home builders' meetings. The ladies' aid meets weekly. Once a month a dinner is held at which sixty to eighty people are served. They sew for the Red Cross and the C.P.S. camp at San Dimas. They made one hundred two garments for Greek relief, sent to Los Angeles several boxes of clothing for general relief, contributed to Bethany Hospital, to the Studebaker memorial fund, and other church funds. In September a pot-luck lunch was served, after which a business meeting was held. The year's reports were made; church and Sunday-school officers were elected. Delegates elected for district meeting were H. M. Brubaker and Sister Eikenberry. On Oct. 1 our pastor installed the officers and teachers of the church and Sunday school. Our love feast was held in the evening.—Mrs. Temple S. Funk, Charter Oak, Calif., Oct. 4.

**Pomona.**—We recently elected officers for the ensuing year. Rev. John Deeter, J. J. Bowser and Mrs. J. E. Neher are our delegates to district meeting. The district conference of Southern California and Arizona is to convene in the Pomona church Oct. 12. We are hoping for a goodly representation from the district. During the summer months union services were held in which our church participated. Among the speakers were George Parkinson Howard, the long-time missionary to Latin America, and Rev. Harold Kingsley, a fine Negro leader. Rev. Hylton Harman recently gave us one of his able discourses on peace. The women's

work is continuing sewing, quilting, canning fruit. The junior church, which was discontinued during the summer, has now been resumed, and will be conducted in three sections according to the ages of the children. The older group will take part in conducting their service. The church auditorium is being redecorated and lightened up by new paint. The parking lot adjoining the church has just been hard-surfaced. Since it has been impossible to secure the services of a janitor, we have turned some of our evening social get-togethers into cleaning bees. Bringing lunches as we used to in school days and working together has been very enjoyable.—Evalina Porter Blocher, Pomona, Calif., Oct. 5.

### Florida

**Okeechobee.**—Our Sunday-school attendance is increasing; on Oct. 1 we had promotion day, with 80 present. In August ten of our young people attended camp near Orlando. Our pastor and his wife, Brother and Sister Garner, and Sister Harry Frish also went as camp leaders. The young people of our church were represented at the National Youth Council in Chicago this summer. We have organized a 100% Messenger club. At our fall council meeting we held election of church and Sunday-school officers. On Sept. 24 installation services were held for the new officers. During the past summer, our aid society made and shipped one hundred forty-four new garments for Greek relief. Bro. Robert La Martin still conducts services at the Taylor Creek house. Services at the Bassenger house have been discontinued.—Mrs. Victor Damer, Okeechobee, Fla., Oct. 1.

**Sebring.**—During the summer several of the boys from our nearest C.P.S. camp in Florida assisted in our services. At our recent council meeting Sunday-school and church officers were elected for the coming year. Bro. Edgar Stauffer was re-elected elder. Delegates to district meeting are Brother Edgar Stauffer and Sister Edith Drake. On Sept. 9 our new pastor, Bro. D. D. Fleishman, and family arrived. A reception was held for them on Sept. 29. Our aid society recently sent a box of clothing for Greek relief.—Mary Miller, Sebring, Fla., Sept. 27.

### Illinois

**Allison Prairie.**—We met in council on Sept. 30 with Rev. Oliver Dearing as chairman. Rev. Dearing was elected elder and Adam Jellison was re-elected superintendent of the Sunday school. On Sept. 17 Rev. Jay Johnson of Monticello, Ind., gave the morning message. Bro. Glenn Carr of Iowa will move here with his wife Dec. 1 to take up the work as full-time pastor. Our women's work is canning for the C.P.S. camps and sewing for Greek relief. Our love feast will be Nov. 1.—Viola Frye, Lawrenceville, Ill., Oct. 3.

**Okaw.**—At our recent council meeting Sunday-school officers for the coming year were elected. The women's group is sponsoring the support of Sister Ferne Baldwin on the Africa field. At our missionary program Sept. 24 the mite boxes and offerings totaled \$217.93. Sister Kathryn Kiracofe was guest speaker. Several of our young people attended camp this summer. We are sending letters each month to our boys in service. Bro. Leland Templeton spoke to us on Sept. 24. One member has been added to the church through baptism. Our revival will begin the last of November with Bro. W. T. Luckett as evangelist. The women's group has canned forty-four gallons of fruit and vegetables for C.P.S. camps and relief. We also have made two hundred relief garments.—Mrs. Estella E. Emmert, La Place, Ill., Sept. 30.

### Iowa

**Dallas Center.**—After nearly nine years with us, our pastor and elder, D. D. Fleishman, left us in August to go to Sebring, Fla. M. W. Eikenberry was appointed elder and Bro. Clinton I. Weber and wife, of Hutchinson, Kansas, have begun their pastorate here. A new furnace was installed and other work, including interior decorating, was done while the

parsonage was vacant. Many of the members assisted in this work. Adult, young people and intermediate groups meet on Sunday evening for discussion, followed by the sermon hour. We observed World Communion Sunday Oct. 1 with an impressive service under the direction of our pastor.—Maud L. Moser, Dallas Center, Iowa, Oct. 4.

**Mt. Etna.**—Since our last report three young people have been received by baptism and three by letter. Several letters have been granted. Eight young people attended camp and with five others went to the district meeting at Ollie. Last Friday night eighty interested friends honored one of our boys in service with a gathering at the church; the young people played volleyball and the older folks enjoyed the evening with visiting and contests. Plans were made to continue the weekly fun nights for the young people of the community and to have older folks meet with them once monthly. The men are helping with the heifer project. The women are sewing for Greek relief, having made over one hundred garments. They are sending twenty-six Christmas boxes to members and friends in the service. We have a 100% Messenger club.—Doris Gossard, Mt. Etna, Iowa, Oct. 3.

### Indiana

**Ladoga.**—On Oct. 5 Elder Musselman of Anderson conducted our members' meeting. Sister Cletus Deardorff was elected secretary of the Brethren Service project. We are glad to welcome five new members as the result of Bro. Rarick's services in August. Communion services were appointed for Oct. 22. On Oct. 1 the church and community joined heartily in celebrating the sixtieth wedding anniversary of Elder and Sister S. D. Stoner with a splendid dinner and many lovely flowers. All their children and many relatives and friends spent the day at the church with them where Brethren R. H. Miller and Otho Winger of North Manchester conducted services in their honor.—Mrs. Lulu Goshorn, Ladoga, Ind., Oct. 6.

**Nappanee.**—Our pastor, J. O. Winger, was delegate to Annual Conference. Sister Winger, Brethren David Metzler and Lawrence White were delegates to the district meeting at Camp Mack. Many of the members attended also. A number of young people and children were sent by the Sunday school to the various camps. With regrets the church has accepted the resignation of Bro. J. O. Winger as pastor, because of ill-health. Bro. Reuben Boomershire, former pastor of the Fostoria, Ohio, church, was chosen to begin the work Oct. 1. A home-coming harvest meeting on Sept. 10 was largely attended. The aid society has met nearly every Wednesday this year, doing relief sewing, canning and quilting. On Sept. 24 the primary department presented \$50 to the men's work for the purchase of a heifer for relief. During the past nine months the Brethren Service offerings amounted to \$487.67. On Sept. 25 the church gathered in a farewell meeting for the Wingers. Several gifts were presented to them. Committees are preparing Christmas boxes for our boys in service.—Hazel Grasz, Nappanee, Ind., Oct. 3.

**Pleasant Dale.**—Our church met in quarterly council Oct. 3, with Bro. Russell Weller presiding. Bro. Dale Liby and Lester Adler were chosen delegates to district meeting. Our church officials were also elected for the coming year. We have a 100% Messenger club and hope for the same again next year. A number of our Sunday-school boys and girls attended Camp Mack. We had a large attendance at our home-coming on Sept. 17. President V. F. Schwalm of Manchester College was our guest speaker. Our aid society has canned over two hundred quarts for Bethany Hospital. We also gave in cash \$50 to Bethany Hospital, \$25 to the Winger memorial fund and \$20 to the Sister Eby fund.—Mrs. O. V. Dilling, Decatur, Ind., Oct. 9.



**Sugar Creek.**—Our church enjoyed a two-week revival meeting in August with Brother and Sister Charles Oberlin of Peru, Ind., as evangelists. Nine were baptized at the close of the meeting. The church met in council on Sept. 13. Bro. A. M. Snell was re-elected elder, and Bro. Garland Borden is to continue as the pastor. Sunday-school officers were also elected for the following year. One was received by letter.—Chloe M. Ott, South Whitley, Ind., Oct. 1.

**Wabash.**—Bro. Leo Miller and wife were with us for a two weeks' evangelistic meeting Aug. 6-20. We all enjoyed his sermons and picture lessons on what it means to be a Christian. Six converts were received into the fellowship of the church at baptismal services held Aug. 27. Our ladies' aid has made several garments for Greek relief and has served four dinners. The proceeds from these dinners have been used to help pay for a new roof on our church. We met Sept. 7 in the evening for our council at which time Bro. Jake E. Smith was elected elder for the coming year, taking the place of Bro. Obed Rife. Our church and Sunday-school attendance has been good during the summer months and we hope it will continue during the winter. Our love feast was held Oct. 7.—Mrs. Earl Vincent, Wabash, Ind., Sept. 26.

**Wakarusa.**—Our church met in council Sept. 6 with our elder, Bro. Theodore Miller, in charge. Bro. Miller was re-elected elder. One letter was granted. Bro. Lee R. Cory has been serving the church as pastor the past year and will continue indefinitely. We were favored with a program Sunday evening, Aug. 13, by the Byler quartet. On Sunday evening, Sept. 17, a B.Y.P.D. meeting with over 100 present was held at the church with a very impressive service. At our annual harvest meeting held Sept. 24, Dr. and Mrs. Lloyd Studebaker, returned missionaries from Africa, were the speakers. On Nov. 6 Bro. J. Edson Ulery of Onekama, Mich., will be with us for a two weeks' revival. A new roof was recently put on the church, and we are planning to redecorate the interior during the winter.—Mrs. H. O. Metzler, Wakarusa, Ind., Oct. 2.

### Kansas

**Independence.**—On Aug. 18 the men of the church reroofed the garage at the parsonage, and will later refloor the parsonage. Bro. Leonard Birkin preached his farewell sermon to us on Aug. 27. That evening a farewell social and ice-cream supper was held in the church basement. Sept. 17 L. A. Walker of Adel, Iowa, filled our pulpit as guest speaker.—W. E. Burroughs, Independence, Kansas, Sept. 30.

**North Solomon.**—Our church met in council and elected Sunday-school and church officers for the coming year. Bro. W. W. McDaniel was elected elder. Plans are being made to entertain the district meeting. Brother George Merkey and Sister Veta Thompson are to be our delegates to district meeting. Some improvements are being made on our church.—Mrs. Macy Moyer, Portis, Kansas, Sept. 24.

**Ottawa.**—Our church met in council meeting Sept. 7. Our elder, Bro. W. B. DeVilbiss, presided, and all church and Sunday-school officers were elected for the coming year. Bro. DeVilbiss was re-elected elder. Sister E. E. Babs and Elder DeVilbiss are our delegates to district meeting. On Sunday evening, Oct. 1, we had our birthday dinner, and Bro. Ira Brammell of McLouth was our guest speaker. On Oct. 5 we were privileged to have Brother and Sister Frank Crumpacker with us. On Sunday evening, Sept. 17, we held a dedicatory service for our new organ, which was dedicated in memory of our late Bro. D. R. Sisler. Mrs. E. E. Babs will be Messenger agent and correspondent for the coming year.—Mrs. H. B. Wheeler, Ottawa, Kansas, Sept. 24.

**Richland Center.**—Brother and Sister J. F. Burton were with us the last two weeks

in August to conduct a revival meeting. As a result of the meetings nine accepted Christ as their personal Savior. The last Sunday of the revival, Bro. Leonard Birkin was installed as pastor and chosen elder for the coming year. Brother and Sister Birkin were also chosen delegates to our district conference being held at Lone Star, Kansas. Our communion service was held Oct. 1. We feel much encouraged for the work here. The ladies' aid is putting on a bazaar Nov. 2. A beautiful crocheted wall piece portraying the Lord's Supper has been presented to the church by Mrs. Muriel Hutchinson of Calif., in memory of her mother, Mrs. Bell Van Nortwich, deceased. Both were former members of Richland Center.—Mrs. H. R. Tice, Summerfield, Kansas, Sept. 26.

### Maryland

**Dundalk.**—On the evening of Sept. 2 we had a fellowship supper. It served as an expression of farewell and good wishes to our former pastor, Rev. Wendell P. Flory, who has left us to go to China within the next few months, and to Mr. and Mrs. W. Jack Morris and daughter, who have moved to Virginia. At the same time we welcomed our new pastor, Rev. Raymon E. Eller and wife. On Sept. 3 we held our council meeting and officers for the coming year were elected. Rev. Frank E. Williar was chosen as elder. Our young people are working with renewed interest. They have a heifer for relief, and have canned almost 200 quarts of tomatoes and beans from two gardens they cultivated this summer. They have planned an interesting program for the next few months. We are planning a two weeks' revival meeting starting Oct. 30, with Rev. and Mrs. B. M. Rollins, evangelists.—Mrs. Oscar L. Shanholtz, Dundalk, Md., Sept. 25.

**Harmony.**—The little church group at this place has taken a new interest in our entire church program over the last several years. They have a marked increase in their church and Sunday-school attendance. They have regular preaching services every two weeks in the morning and also every two weeks in the evening. Regular missionary offerings are taken; also they help in the support of our district program. The women have helped in the sewing of garments for Greek relief and they have done some canning for the Hopewell farm. Recently Bro. Harper Snively of Carlisle, Pa., held a two-week

evangelistic meeting at this church. As a result of the meeting twelve were baptized into the church.—Mrs. John F. Graham, Myersville, Md., Sept. 22.

**Manor.**—On July 16 we had a visit from Bro. H. Spenser Minnich. On Aug. 17 Bro. Frank Crumpacker spoke on his experiences in the China mission field. On Sept. 18 we entertained church workers from the various churches of the Middle District of Maryland in a fellowship meeting, to discuss leadership training. On Sept. 6 we held our business meeting at Sharpsburg. Sister Marguerite Rayski was elected delegate to the next district meeting. Oct. 29 has been selected as the date for our communion service, beginning at 6:30 p. m. Sixteen of the women met at the C.P.S. farm and canned ten bushels of peaches which had been purchased from the women's aid fund. They have also been sewing for Greek relief. A delegation of thirty young people, the adult advisers and teachers of young people attended the B.Y.P.D. round table at Pipe Creek on Sept. 24.—Naomi H. Coffman, Fairplay, Md.

### Michigan

**Adrian.**—Our church met in regular business meeting Sept. 13, with Bro. Orville Noffsinger presiding. Brother and Sister H. H. Hendricks and Brother and Sister Dean Stutzman attended the training school at Camp Mack. A number of juniors and intermediates and young people attended Camp Mack this summer. On Aug. 13 our Sunday school and the Fairview Sunday school held a joint picnic. Our church officers were elected for the coming year. Our revival meeting will be held Nov. 1. Bro. Shaffer of Pontiac, Mich., will be the evangelist.—Lulu Kintner, Adrian, Mich., Sept. 22.

**Onkama.**—Our church met in council Sept. 16 with Elder J. E. Ulery in charge. The young adult Bible class is raising a heifer for relief and hopes to raise more as soon as they are available. Election of Sunday-school and church officers was held. Rev. J. E. Ulery was elected pastor and elder for another year. Our love feast and communion was held Sept. 29. The women's work has been sewing for Greek relief and canning for the C.P.S. camps.—Beulah Lantz, Onkama, Mich., Sept. 21.

**Rodney.**—At our recent council meeting officers were elected for the coming year. Our love feast will be held Nov. 6, fol-

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lowing the close of our series of meetings to be conducted by Bro. Ernest Muntzing of Virginia. Brother and Sister Prowant were our delegates to the district meeting. If the 1945 district meeting is not located by our next council meeting this church will ask for it. We had a daily vacation church school this summer, the attendance being smaller than usual because of lack of transportation facilities.—Mrs. Evelyn Jehnson, Rodney, Mich., Sept. 20.

**Sunfield.**—Our aid society has been sewing for Greek relief. They have also been canning for the C.P.S. camps. The men's work is progressing nicely. They sowed and harvested a field of oats this year. They are also raising heifers for relief. At our recent council meeting Bro. Donald Collier was elected Sunday-school superintendent. Our communion was held Oct. 1. Bro. Harley V. Townsend is our elder and part-time pastor.—Mrs. Nellie T. Townsend, Woodland, Mich., Sept. 24.

### Minnesota

**Worthington.**—On Sept. 5 we held our quarterly business meeting. We regret that our pastor, Bro. J. Schechter, handed in his resignation to be effective any time within the next six months, or perhaps a year. Because of his age, the congregation voted unanimously to accept the resignation and immediately authorized the ministerial board to take steps to secure a pastor. Elder J. E. Rolston was present to officiate at the meeting while considering the resignation of our pastor. Bro. Schechter has spent the past forty-two years in the ministry; twenty-eight were spent in the Worthington church. Six of our young people attended our three-district camp at Pine Lake, Iowa, in August. On Aug. 3 Bro. James Elrod of McPherson gave us an evening service showing pictures. Our fall love feast was held Oct. 8.—H. I. Metz, Worthington, Minn., Sept. 22.

### Missouri

**Mountain Grove.**—In August the district conference of Southern Missouri and Arkansas was held in the Mountain Grove church and the attendance was larger than for several years past. We held our regular council meeting on Sept. 24 and elected church officers for the coming year. Bro. A. M. Peterson was chosen as elder. We will hold our fall love feast Nov. 10 at 8:00 p. m. The adults of this district spent two or three days in a work and study program at the young people's camp, beginning Oct. 9.—J. H. Harris, Mountain Grove, Mo., Oct. 3.

**Osceola.**—The church met in quarterly council on Sept. 17. Bro. James Mohler was re-elected elder and Bro. Ralph Skaggs pastor. Delegates to district meeting were Abe Replogle and Charles Simmons. Our love feast and communion will be held after a week of special meetings. The church has purchased a calf for relief.—Mrs. Ella Stong, Osceola, Mo., Oct. 3.

**Wakenda.**—On Aug. 13 a fellowship dinner was enjoyed, following the regular Sunday morning services. We held our regular business meeting with Elder J. F. Van Pelt presiding. Officers for the coming year were elected. Delegates chosen to represent us at district meeting were Sisters Elsie Van Pelt and Sara Fifer.

Brother and Sister Diehl began their third year of pastoral work with us Sept. 1. The ladies' aid has been sewing for Greek relief. They are also making comforters. Our pastor and wife attended Annual Conference.—Sara E. Fifer, Hardin, Mo., Sept. 26.

### Ohio

**Eagle Creek.**—Our pastor, Bro. J. J. Anglemeyer, recently held a consecration service for the young children of the church. In the month of August, the summer assembly of Northeastern Ohio convened in our church. On Aug. 27 Sister Velma Ober, a missionary to China, was with us, and told many interesting things about the China mission. A collection of \$23 was taken for the children's school in China. The ladies' aid has been sewing for Greek relief. One hundred garments have been made. Our homecoming will be held Oct. 22.—Mrs. Lois Rodabaugh, Williamstown, Ohio, Sept. 30.

**Eastwood.**—The church met in council on Sept. 12 and elected officers for the coming year. Our choir sang at the Northeastern Ohio district conference and at the homecoming of the East Nimishillen church. We had an interesting guest speaker on Sept. 24, Rev. Gruen, a Christian Jew. The ladies' aid has been sewing for Greek relief, canning for Brethren Service and doing their regular quilting and sewing. Our young people have reorganized the B.Y.P.D. and have started their Sunday evening meetings.—Mrs. P. J. Remsburg, Akron, Ohio, Sept. 24.

**Eaton.**—On July 23 Sister Kathryn Kira-cofe gave an interesting account of her homeward voyage from Vyara, India. Several of our girls and boys attended camp. Our pastor attended the Institute of International Relations at Antioch College and brought us a report. Our vacation Bible school was held in July with an attendance of ninety. A Brethren Service garden was planted and tended by the young people of the church. The ladies' aid has been canning for the Brethren Service and sewing for Greek relief. One year ago Rev. L. John Weaver of Windber, Pa., began his work as our pastor. After a very successful year, he has been asked to continue indefinitely.—Mrs. Charles Beasley, Camden, Ohio, Oct. 3.

**Gratis.**—Our church met in council Sept. 20, with Elder William Deaton presiding. Officers for the coming church year were elected. We will have an all-day homecoming on Oct. 21, beginning at 10:30 a. m. with communion service in the evening. We voted to secure a full-time pastor for the coming year, if possible.—Geneva Rust, Camden, Ohio, Oct. 2.

**Hickory Grove.**—Our new pastor, Bro. Albert L. Whitmore, and his wife were installed as ministers of this church on June 25. The evening of September 6 we enjoyed a lantern slide program given by Velma Ober, missionary to China, home on furlough. At our harvest day meeting Sister Faye Moyer, missionary to Africa, now home on furlough, was our guest speaker. Our ladies' aid will help support the budget for Brethren Service. They have been sewing for Greek relief and canning for C.P.S. and Bethany Hospital. Our young people sponsored a program in which five Jamaicans, who have been assisting the farmers in this vicinity, were

entertained. Our district young people's conference is to be held in the Hickory Grove church in November.—Mrs. Otie Fisher, Pioneer, Ohio, Sept. 30.

**Silver Creek.**—For two weeks, Oct. 8-22, Bro. Elgin Moyer, of Chicago will hold revival meetings. Our annual rally day service was held Oct. 1. We also had a re-dedication service of our church for the recent interior decorations. We are thankful for having our floors finished and for new carpets, and also for the large picture of Christ in Gethsemane painted by Kenneth Rupp, one of our own members. This all helps in the worship of our Lord. We had re-organization of the church and Sunday-school officers a few weeks ago and we are now starting a new year. Rev. Paul Noffsinger is our pastor for the coming year and Bro. Chester Kintner the Sunday-school superintendent.—Evelyn Moyer, Waldron, Mich., Oct. 2.

**West Charleston.**—Fourteen women were present at the summer women's meeting at New Carlisle on July 19. On July 20 our pastor, Bro. Eikenberry, and wife were ordained to the eldership. Our women have been making comforters and sewing for Greek relief. On Aug. 6 we held our council meeting and elected our church officers for the coming year. Sunday evening, Aug. 20, Clarence Heckman, a returned missionary to Africa, gave a very interesting moving picture of The Land of the Monkey Bread Tree. Bro. Merlin Cassel and wife will be our new pastors beginning Sept. 17. On Aug. 27 Bro. Eikenberry preached his farewell sermon. A basket dinner was held at the noon hour. On Sept. 3 Bro. H. H. Helman of New Carlisle gave a very interesting sermon. On Sept. 10 we had Bro. Franklin Wallick of Dayton, Ohio, with us and he gave us a very fine message.—Mrs. Edith Rose, Tipp City, Ohio, Sept. 26.

### Oklahoma

**Big Creek.**—Much enthusiasm was expressed by the ones privileged to attend the first camp held at Spring Lake, July 31—Aug. 7. On Aug. 10 Bro. E. L. Ikenberry gave an interesting talk about missionary work in China. Sisters Beatrice Olwin and Lottie Pippenger were our delegates to district meeting Aug. 22-24. Bro. Dan L. Blickenstaff closed his pastorate here Aug. 27, and accepted the call to the church at Navarre, Kansas. At our business meeting officers for the coming year were elected. Home-coming and the fiftieth anniversary of the organization of our church services will be held on Oct. 29. We extend a hearty invitation to visitors and former members.—Abbie S. Pote, Ripley, Okla., Sept. 22.

### Oregon

**Albany.**—Our council meeting was held Sept. 19. Bro. B. J. Fike of Vancouver, Wash., was elected elder for the coming year. Ten letters have been granted since our last report. Church and Sunday-school officers were elected for the coming year. The Sunday-school convention of the five Sunday schools of the Willamette Valley is to be held at the Albany church sometime this fall. Brother and Sister Thomas Forney and two boys moved back to Portland the last of August. They plan to come to help us each Sunday until we get a regular pastor.—Nannie Gordon Miller, Albany, Oregon, Sept. 22.

**Ashland.**—Our church held its council meeting Sept. 6 with Elder George Shade presiding. Officers for the new year were elected. It was decided to continue our Sunday evening vespers. We have had one baptism recently. The young people held a social on Sept. 22 at which new officers were elected. They surprised the pastor with handkerchiefs as it was his birthday. Recently a singspiration and fellowship get-together was held after our evening vespers. The young people will sponsor the singspiration once a month.—Mary Pratt, Ashland, Oregon, Sept. 25.

**Mabel.**—The congregation met in coun-

## Announcements

### LOVE FEASTS

**California**  
Nov. 12, 4 pm, San Bernardino.  
**Florida**  
Nov. 12, Seneca.  
**Indiana**  
Nov. 14, 7:45 pm, Goshen City.  
Nov. 19, Elkhart.  
Nov. 19, Logansport.  
Nov. 20, Roann.  
Nov. 25, New Hope.  
**Kansas**  
Nov. 26, 8:30 pm, Washington Creek.  
**Maryland**  
Nov. 12, 7 pm, Thurmont.

**Michigan**  
Nov. 11, 8 pm, Elmdale.  
**Ohio**  
Nov. 11, 10 am and 2 pm, Salem.  
Nov. 18, Beaver Creek.  
Nov. 19, Brookville.  
Nov. 19, Chippewa.  
Nov. 26, 7 pm, Piqua.  
Dec. 18, Poplar Ridge.  
**Pennsylvania**  
Nov. 11, 2 pm, Hatfield.  
Nov. 11, 2 pm, Myerstown.  
Nov. 11, 3 pm, Welty.  
Nov. 11, 12, 2 pm, Mountville.  
Nov. 11, 12, 1:30 pm, Annville.  
Nov. 12, Germantown.

Nov. 12, Lititz.  
Nov. 12, York, Second.  
Nov. 12, 6:30 pm, 28th St., Altoona.  
Nov. 12, 7 pm, Germantown.  
Nov. 12, 7 pm, Snake Spring Valley.  
Nov. 14, 7 pm, Greencastle.  
Nov. 19, Harrisburg.  
Nov. 19, Hostetler.  
Nov. 19, 6:30 pm, Mechanicsburg.

### Virginia

Nov. 11, 7:30 pm, Timberville, Mt. Olivet house.  
Nov. 12, Middle River.  
Nov. 19, Cedar Grove.  
Nov. 26, 4 pm, Buena Vista.



cil Sept. 14. Present church and Sunday-school officials were retained for the coming year. Two of our young Brethren are in C.P.S. camps, two of our members are nonresident, leaving only six resident members. We have services Sunday mornings. We support the Conference Budget, district missions and Brethren Service. We are planning for a love feast Nov. 4.—H. H. Ritter, Mabel, Oregon, Oct. 1.

**Myrtle Point.**—During summer assembly at Camp Myrtlewood the young adults of the District of Oregon organized their group. We have this summer sent over two hundred pounds of clothing, shoes, etc., to the Brethren Service depot in Portland for relief purposes. We were sorry to lose Bro. Stern and family but we are glad that he has the opportunity of attending La Verne College. We welcome our new pastor, Bro. M. G. Blickenstaff, and family, who arrived Sept. 15 from Yakima, Wash. Installation services for Bro. Blickenstaff were held Sept. 17 with Rev. Grant T. McGuire of Wenatchee, Wash., participating. Our church business meeting was held the same afternoon following a basket dinner. Three church letters were received and four granted. Our love feast was held Oct. 1.—Minnie M. Hermann, Myrtle Point, Oregon, Sept. 23.

**Weston.**—Our church met in council Sept. 17 with Rev. E. E. Tucker presiding. Rev. J. D. Miller was elected elder for the coming year. Rev. Edwin Shelly has been our part-time pastor, coming from Portland the second and fourth Sundays of each month. We enjoyed their fellowship so much during the summer months, and are praying if it be God's will, the Shelly family can return to us again next summer.—Mrs. E. E. Tucker, Weston, Oregon, Sept. 25.

#### Pennsylvania

**Ambler.**—Our church has been moving forward; the members co-operate and work willingly. Sunday, Sept. 24, was a day set apart for visitation. Visitors, under the supervision of deacons, went in groups of two to call upon every family in the congregation. This was not a campaign for money, it was being conducted for the sake of fellowship and personal contacts of family with family. On Oct. 1 we held our love feast. Our ladies' aid has completed over two hundred garments for Greek relief and five quilts. In the past eleven months this church has given \$1,268.28 to missions and other great causes. Our pastor, Bro. Luther Harshbarger, will attend the conference in New Windsor, Md.—Elizabeth R. Blough, Hatfield, Pa., Sept. 24.

**East Fairview.**—On Aug. 28 we met in council and elected Sunday-school officers for the coming year. As our delegates to district meeting we elected Brethren J. Norman Weaver, Jacob Ruhl and Robert Turner. Our young people held a weekend camp on the John Earhart farm. Martha Martin and Stanley Earhart taught several classes and the young people from Conewago conducted the campfire service. On Sept. 24 we celebrated the fiftieth anniversary of the building of our church, with Bro. Frank Carper as the guest speaker and a musical program in the evening.—Jerome H. Brubaker, Mount Joy, Pa., Oct. 2.

**Geiger.**—Bro. H. J. Beabes represented our church at Annual Conference. Our men have been very active improving the church drive and grove. Our grove now has a large stone oven and tables and seats. At our annual summer festival we had a short program and dedication service, at which time our pastor dedicated the grove for church and community fellowship. A new well has been drilled on the church lawn. The annual Sunday-school picnic was held in the grove Sunday, Aug. 27. A family night fellowship was held in the grove the following week, at which time parents and children enjoyed a covered-dish supper. The exterior of our church has been repainted,

which is an added improvement. Mrs. Nevin Zuck from Uniontown met with our church workers on Sunday afternoon, Sept. 3, and presented the district program for the coming year. Evangelistic services were held in our church from Sept. 4 to 17. Dr. R. W. Schlosser from Elizabethtown College was our evangelist. His doctrinal messages were most helpful and inspiring. Five souls were baptized Sept. 24 and added to the church. During the meetings special music was given by groups from the surrounding churches: Somerset, Sipesville, Maple Springs, Brothersvalley and from the Listie brethren. Our fall rally was held October 8 and our love feast date is Oct. 29.—Roy S. Forney, Berlin, Pa., Sept. 25.

**Midway.**—Our harvest meeting was held at the Cornwall house on Aug. 13 with Bro. John Hershman of Elizabethtown, Pa., as guest speaker. Our church met in council on Aug. 22. The officers for the church and Sunday school were elected for the coming year. Bro. Raymond Gible and Bro. Earl Longenecker with their wives were installed in the office of deacons. Also at this time the church elected Bro. Paul Forney to the ministry. The men's work group is taking a deep interest in the heifer project and will send four heifers with the first shipment to Spain. On Sept. 10 Bro. Amos Heisey was with us and brought us the message. Bro. Forrest Weller of Elizabethtown College will conduct a Bible institute at the Midway house Oct. 22. Our revival meetings will begin Oct. 29. We have the promise of Bro. S. G. Meyer to be with us.—Mrs. Jesse R. Miller, Lebanon, Pa., Sept. 27.

**Mt. Pleasant.**—The improvements to our church building have been moving along rapidly. Our members have given very generously toward the building fund. One member alone gave \$500. Rev. M. J. Brougher of Greensburg, Pa., is to hold a pre-love-feast revival in our church Oct. 30.—Nov. 3.—Mrs. Ruth Overly, Mt. Pleasant, Pa., Sept. 23.

**Myerstown.**—July 17-28 we conducted our daily vacation Bible school. The total enrollment was 118. The offering which amounted to \$56.02 was given for China relief. A representative from the Anti-Saloon League gave an interesting lecture on temperance in our Sunday school Aug. 13. The men's work group arranged for a German service which was held on Aug. 13. Bro. Frank Laysor delivered the message. The offering which amounted to \$75 was used for the heifer project. On Aug. 21 Bro. Henry King de-

livered a challenging missionary sermon. Bro. Harvey Frantz was the speaker at our harvest meeting on Sept. 17. Bro. Iram Lentz was the guest speaker Sept. 24 when we had our installation service.—Mrs. Clarence Dubble, Myerstown, Pa., Sept. 27.

**Palmyra.**—Since our last report one has been received by baptism and three by letter. On July 16 Bro. Luke Ebersole of Philadelphia, Pa., brought us the message. On July 19 we held a special council. Brethren Henry F. King and Samuel K. Wenger, members of the district ministerial board met with us. At that time Bro. William Fegan was licensed to preach. July 22 our annual Sunday-school outing was held at Camp Bethel. A number of our young people have enjoyed Camp Bethel throughout the summer. On Aug. 27 we held our harvest home service, conducted by our home ministers and at the same time we had a display of fruits and vegetables which will be sent to Camp Kane. On Sept. 14 our mother and daughter meeting was held with Mrs. Stanton as guest speaker. She spoke on how people live in Brazil. Our sisters have made over two hundred garments for Greek relief. Gifts have been sent to all our boys in camps and overseas by our young people. Weekly letters are being sent to all our boys in the service by our elder. On Sept. 27 we met in council, at which time reports were read and accepted. Our love feast will be held Nov. 5. Our revival services will be conducted Nov. 13-27 by Elder J. A. Robinson.—Mrs. Irwin A. Allwein, Palmyra, Pa., Sept. 28.

**Salisbury.**—An interdenominational sunrise service was held at Mt. Davis, the highest point in Pennsylvania, on Sept. 13, which was a very impressive and worth-while experience. Aug. 27 the Sunday-school and church officers were elected for the coming year. Our district board of Christian education is putting on an intensive program, emphasizing the following subjects: Home and Family Life, Peace and Postwar Problems, and Personal Evangelism, which are to be carried into every church. A mass meeting for our circuit was held in the Salisbury church Sept. 1, with Brethren Arthur Rummel, Jacob Dick and C. H. Gehman as leaders, which was followed on Saturday evening with a leader in each church. On Sept. 4 Bro. John Long, former pastor of this church, began a week's meetings. The sermons were strong and inspirational and community interest was evidenced by the increased attendance.

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The love feast on Sunday evening, Sept. 10, was a spiritual occasion and well attended. At the fellowship supper on the following Friday evening some plans were made for the local execution of the program as recommended by the board of Christian education.—Mrs. P. S. Davis, Springs, Pa., Sept. 18.

**Uniontown.**—Our pastor was dean of the junior high group at Camp Harmony. A number of our children and young people attended Camp Harmony, and several adults spent some time at the assembly. During the time our pastor and family were on vacation, Bro. Edgar De Bolt and Bro. Wilbur A. Martin preached for us. Our council meeting was held Aug. 22 when church and Sunday-school officers were elected for the coming year. We also decided to support Dr. A. Raymond Cottrell on the mission field. Several carloads of our people attended the district Sunday-school convention in Pittsburgh. Bro. Wilbur Neff of Pittsburgh was with us in our workers' conference on Sept. 5. Promotion day was observed in our Sunday school Sept. 24. Dr. and Mrs. Cottrell were also with us and took part in all of the services. Two letters of membership have been received since our last report.—Mrs. Mary Fearer, Uniontown, Pa., Sept. 28.

**Waynesboro.**—The union vesper services on our church lawn during July and August were well attended. On Aug. 27 there was a record attendance at the community hymn sing. During the second and third weeks of August our pastor and wife, Rev. and Mrs. George L. Detweiler, attended the Massanetta Springs Bible conference in Virginia. During that time our assistant summer pastor, Rev. Earl E. Snader, Jr., had full charge of the pastoral work. The labors of both Bro. Snader, who is one of our local boys, and his wife were much appreciated. The young people especially enjoyed the Monday evening get-together meetings with them on our church lawn. Four of our intermediates and seven of our young people attended Camp Harmony this summer. Our chapel choir presented a thirty-minute program at the opening of the district ministerial meeting in Greencastle, Pa., on Aug. 2. On Sept. 17 a group of our young people attended the youth rally in the Chambersburg church. The fall meeting of our women's work organization was held on the evening of Sept. 14, when Mrs. Edward Ziegler of York, Pa., gave a talk on the subject, In the Services. A feature of our Sunday evening services is a period of congregational singing.—Sudie M. Wingert, Waynesboro, Pa., Sept. 20.

**Welsh Run.**—Our church met in council on Sept. 9. We decided to purchase the Mercersburg United Brethren church which is not being used by the United Brethren people. We decided to hold our love feast on Nov. 4, at 1:30 p. m. On Sept. 17 we had with us Bro. Delauter, our district fieldman, who delivered the



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message to us. We also held our Sunday-school meeting on Sept. 17 at 1:30. Brethren David Lehigh, Bruce Anderson and Edgar Landis were with us and gave us good sermons.—John D. Martin, Mercersburg, Pa., Sept. 18.

### South Dakota

**Willow Creek.**—On July 30 our Sunday school enjoyed a picnic dinner and recreation in the Frederick park. Our elder, Bro. J. Schechter, met with us Aug. 15. He conducted a short business session in the afternoon and in the evening we observed our communion service. Bro. Ralph Martin officiated with Bro. Schechter assisting. A farewell service was held at the church on Aug. 20 for Bro. Martin. The young people conducted a program after which refreshments were served. Bro. Martin represented this church at the district meeting held Aug. 28 in the South Waterloo church, Iowa. From there he went on east to enter college. His summer's work was very gratifying. Our Sunday school continues with good attendance and interest.—Lena I. Heagley, Wetonka, S. Dakota, Sept. 25.

### Tennessee

**Limestone.**—Our church met in regular council Aug. 26. Brother and Sister S. H. Garst were with us Aug. 27 to Sept. 10 to hold revival services. The attendance was good on the part of Christian people. Two young girls were received into the church by baptism. Sister Garst's stories to the children were much enjoyed. Our love feast was held Sept. 23.—Honorina Pence, Limestone, Tenn., Sept. 26.

**Pleasant Hill.**—On Aug. 19 we held our council meeting and officers for the coming year were elected. The men's work was charged with the procuring of the 100% Messenger club. The B.Y.P.D. has been reorganized for another year. We held our Sunday-school picnic on Sept. 9. Our pastor and wife have just concluded a two-week evangelistic program in the Limestone church. Bro. Beverly A. Smith rendered very efficient service as an as-

sistant pastor. On Sept. 16 we held our annual fall love feast, which was largely attended, and we enjoyed the presence of Elder Frank W. Isenberg, pastor of the Knob Creek church; Elder J. C. Wine, pastor of the Johnson City church, and Rev. Paul Howell, pastor of the Kingsport church, all rendering valuable assistance and making this one of the most enjoyable occasions of the year.—Sallie E. Garst, Blountville, Tenn., Sept. 22.

### Virginia

**Brick.**—Since our last writing five were received into the church by baptism. We sent Brother H. B. Flora and Sister Ivan Boitnott to district conference. Twenty-seven of our local young men are in service, and the home builders' class of our Sunday school has as a special project writing to each of these boys once a month. On Sunday, Sept. 10, we had our annual fellowship day with Bro. G. W. Bowman, Jr., bringing an inspiring message. Picnic lunch was served on the church lawn, and everyone present enjoyed the hour of fellowship together. In the afternoon we had a business meeting and elected new officers. We decided to take an offering on the second Sunday in November for the support of our church college at Bridgewater, Va. We also decided to give \$25 toward the support of teaching Bible in the public school system in the county. The district round table met with our young people on Sept. 18. Our love feast was held Oct. 7.—Mrs. Sylvia Flora, Rocky Mount, Va., Oct. 1.

**Elk Run.**—At our council meeting on Sept. 9 we elected our church officers for the coming year. Brother and Sister Zigler have left us to take up other work. Bro. Zigler has served the Elk Run congregation faithfully for about forty-three years. Our prayers go with them in their work. Bro. B. M. Flory has been secured as pastor and elder. He took up the work Sept. 1. We welcome Bro. Flory and family into our midst. Bro. H. C. Eller will conduct our revival meeting which will begin on Oct. 23. Our communion will be held on Nov. 5.—Mrs. Lena V. Eagle, Lone Fountain, Va., Sept. 27.

**Freemont.**—Our congregation was very fortunate in securing a summer pastor, Bro. Rufus B. McDannel, of Elizabethtown, Pa., who is a student at Bethany Seminary. The church work progressed nicely under his leadership; all of his sermons were very inspirational and helpful. Bro. McDannel conducted a two weeks' revival meeting which closed Aug. 27. As a result of the meetings one was added to the church. At our council meeting on Sept. 3 officers were elected for the coming year. Our love feast was held Sept. 16. On Sept. 17 Bro. Harvey Reed gave us a very fine message.—Frances Gardner, Hillsville, Va., Sept. 25.

**Salem.**—From July 24 to Aug. 6 our church enjoyed a two weeks' revival meeting conducted by Rev. Howard Whitacre of Oakland, Md. Bro. Whitacre brought us inspiring sermons. Eight young people were received into the

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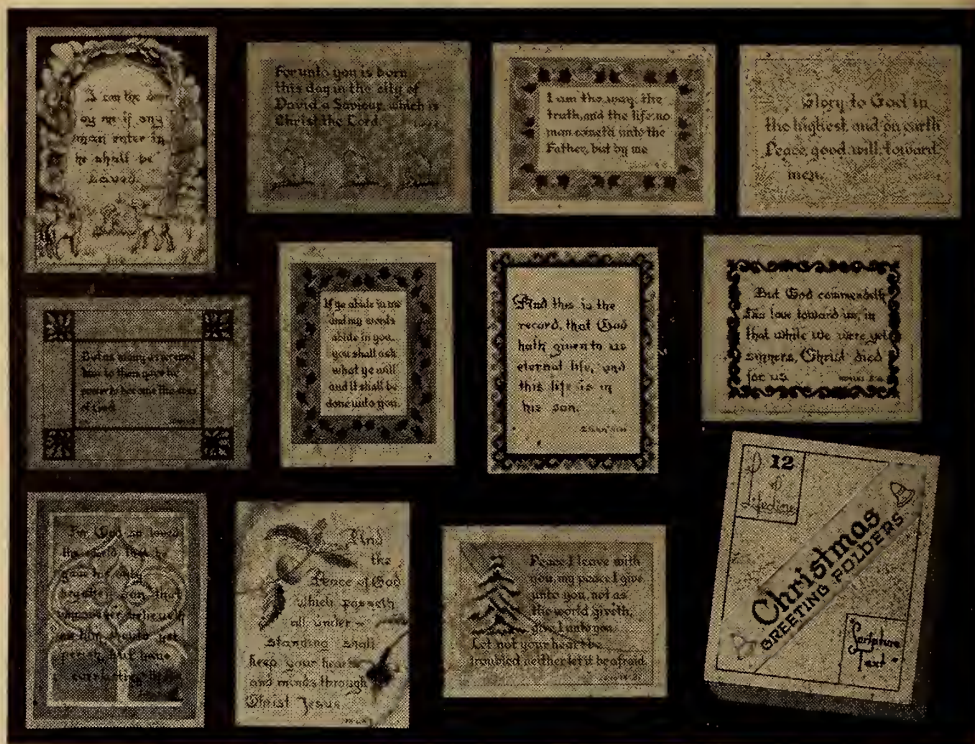
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church by baptism. Our council was held on Aug. 19. Teachers were re-elected for the coming year. Bro. B. S. Landis from Harrisonburg, Va., officiated at the love feast on Sept. 16.—Ollie Cline, Winchester, Va., Sept. 26.

**Unity.**—A well-attended Bible school was held two weeks in August, with Brother and Sister Harvey S. Kline as teachers. On Aug. 13 a fellowship dinner was held in the basement of our church, and a missionary offering was taken which amounted to \$42.60. An offering of \$24.79 taken during Bible school went for the Earl and Rachel Zigler fund. On Sept. 7 the women's work program of the Northern District of Virginia was held at our church, which was well attended and enjoyed by all. Council meeting was held at the Bethel church Sept. 11 with Bro. John Huffman as moderator. Our Sunday school has reorganized for another year with Bro. David Huffman as superintendent.—Mrs. Mary Fristoe, Broadway, Va., Sept. 27.

#### West Virginia

**New Dale.**—We met in council on Aug. 26 with our pastor, J. C. Kohne, presiding. Bro. Walter Burner of Woodstock, Va., was our evangelist for two weeks from

Sept. 3-16. Four were received into the church through baptism. One was received by letter. The second Saturday night of each month Rev. Carl Welsh preaches for us. Our Sunday school is progressing nicely.—Geneva Miller, Lost River, W. Va., Sept. 27.

**Oak Dale.**—We had a fine revival meeting in our church from Aug. 20 to Sept. 3. Bro. Ernest E. Muntzing of Harrisonburg, Va., was the evangelist. Attendance and interest reached unexpected proportions throughout the meeting. As a result of the meetings there were eleven baptized and many reconsecrated. Our love feast was held Sept. 4. At the close of the love feast a thank offering was lifted, and a total of \$24 was received for use in Brethren Service and war relief.—Mrs. Ross Johnson, Scherr, W. Va., Sept. 24.

**Keyser.**—Our business meeting was held on Sept. 5. Rev. A. R. Showalter was re-elected elder. Delegates to the district conference were Bro. Charles Bobo and Rev. Albert Burgess. The church voted to enter the pension plan; also to place special emphasis on stewardship during the months of October and November. It was decided to hold a school of missions again in the month of January, with classes for adults, young people and children. Mrs. A. R. Showalter, director of Brethren Service, reported \$263.94 raised

in cash, and used clothing valued at approximately \$300 sent to New Windsor and considerable canning done for C.P.S. camps. Communion services were held on Oct. 1. Dr. Rufus Bowman, president of Bethany Seminary, will conduct our evangelistic services Oct. 8-15. Prof. Nelson Huffman of Bridgewater College will direct the music. Thirty-seven people from our church attended Camp Galilee this summer. Nine attended the regional conference at Hagerstown and we sent two delegates to Annual Conference. Our church auditorium and Sunday-school rooms upstairs have recently been redecorated. Eleven have come into the church by Christian baptism since our last report.—Mrs. George McNeill, Keyser, W. Va., Sept. 21.

#### Wisconsin

**Mondovi.**—Our council meeting was held Sept. 17 with our elder, Bro. D. D. Funderburg, presiding. Sunday-school and church officers were chosen for the coming year, and Bro. Funderburg was re-elected elder. We had a very fine group of young people who represented us at district meeting, and they gave us a very good report. Our young people enjoyed a three-day camp meeting the latter part of August. Our fall love feast and communion was held Oct. 7.—Blanche M. Scott, Mondovi, Wis., Sept. 21.

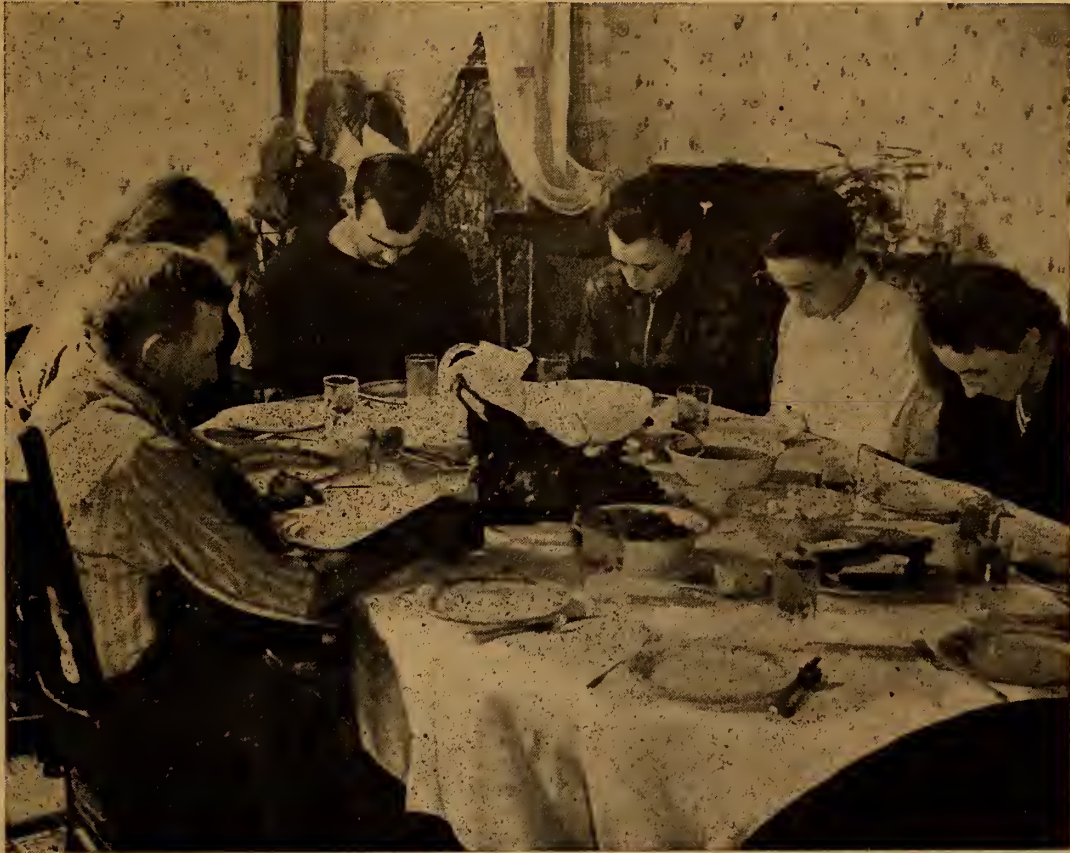


# GOSPEL MESSENGER

Volume 93

NOVEMBER 18, 1944

Number 47



Samuel Myslis

## Thanksgiving

*Turkey in the center,  
Flowers along the wall,  
Eleven places at the table,  
And food enough for all,*

*Faces bright as morning,  
Heads bowed low in prayer,  
Contentment, home and friendship—  
These mean peace is there.*

***“For these and all thy mercies, O God, we give thee thanks”***

D. W. B.





## Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

A trend is under way to have regularly established chaplains attached to all large factories and industries in our country.

The national council of the Y. M. C. A. has gone on record as favoring an international organization for peace consisting of a judiciary body and a police-force.

British book publishers, laboring under the difficulties of a forty per cent paper ration with millions of books destroyed by bombs, plants destroyed, and an acute manpower shortage, are doing constructive and highly intelligent planning.

Fewer than five per cent of American servicemen in the southwest Pacific are receiving personal letters from their pastors and churches, it is revealed by Dr. Daniel A. Poling, who has completed a 36,000-mile tour of United States bases in the Pacific.

## Peacetime Military Conscription

The annual session of the International Convention of Disciples of Christ voted almost unanimously to urge Congress not to decide on peacetime conscription until the war is over. The New York Synod of the Presbyterian Church of the U. S. A. has passed a strong resolution against postwar conscription. Postponement of consideration of peacetime military conscription until after the war has been urged by the Long Island Baptist Association, New York.

The Annual Conference of the Church of the Brethren voted this resolution unanimously June 11, 1944: "The great principles of equal opportunity, freedom of thought and expression and respect for the views and rights of minorities—principles originating in the spirit of Christ, and expressed in modern democracy—are also in peril. While we rejoice in the degree to which our government continues to maintain them, we cannot be blind to the fact that they are violated occasionally by the government itself and more frequently by the citizenry. We regard with sorrow and alarm the increasing antagonism directed against Jews, Negroes, Mexicans, and American Japanese; and the current effort toward permanent regimentation and militarization of American life through such proposals as the May Conscription Bill."

Foreign relations are of such interest to the public that the state department is now receiving about a thousand letters a day on world affairs from citizens.

Members of the clergy, both Catholic and Protestant, are included in the draft for the German people's home-guard army, Stockholm church officials have been informed. Only Jesuits will be exempted.

The church federation of greater Chicago, through its civic relations commission, has launched a six months' campaign against advertising of alcoholic beverages through newspapers, magazines and the radio.

Seven hundred thirteen American missionaries are still interned in Japanese-occupied territories in the South Pacific, says Joe J. Mickle, associate secretary, reporting to the East Asia Committee of the Foreign Missions Conference.

New Jersey Methodists went on record at a recent conference as recommending that American Christians must accept continued sacrifices after the war so this nation may play its full part in relieving starvation and war ravages in other parts of the world. The conference adopted a report to demonstrate our belief in a new world of peace by acts of mercy as yet undreamed of in the relations of men with each other.

Dr. Henry J. Cadbury, Hollis professor of divinity at Harvard University, has been elected chairman of the American Friends Service Committee, succeeding Dr. Rufus M. Jones, who retired after holding the chairmanship for a total of twenty years from the committee's start in 1917 to 1928 and from 1935 to date. Dr. Jones was elected honorary chairman and will continue close association with the affairs of the committee.

Formation of the National Committee for Education on Alcoholism, Inc., with offices in New York has been announced. Sponsored by the Yale plan for alcohol studies and drawing on the experience of the Yale laboratory of applied physiology, the committee will work for public recognition of alcoholism as a disease, termed America's public health problem number four by Dr. Lawrence Kolb, assistant surgeon general of the United States Public Health Service.



# Editorial

## I Am Thankful

While little children look up out of the ruins of German and English cities and fear the death that has come from the sky to strike down their playmates and to destroy the homes in which they slept and the yards in which they played; and,

While the citizens of the Pacific Isles grovel under palm logs and press themselves into the swamps to get below the level of cannon and machine-gun fire that comes upon them from two directions; and,

While parents and sweethearts and children in America look at the stars in their windows and see them turn, one by one, from navy to gold; and,

While the world waits for the end of a time of death and tears so that it can live again, I ask myself, "For what can I be thankful in the midst of all of this?"

And this thanksgiving answers.

I am thankful that the way which leads from frustrations and tears and death unto life has already been discovered and marked.

I am thankful that this life which God so patiently waits for us to discover can be abundant, and joyful and serviceful not for one group only but for all mankind.

I am thankful for our courageous friend, Jesus the Christ, who told us of this life and showed us the way to attain it.

I am thankful for homes, the ones from which we came and the ones in which we live. They are worth more than insurance values can cover.

I am thankful for childhood, with its unrestrained laughter and its confident faith, and for youth with its promise of stalwart manhood and of rounded and compassionate womanhood.

I am thankful for the church, and for those within it who have not allowed discouragement and darkness to engulf them, but who confidently work that the church may eventually lead men from the darkness into the light.

I am thankful for my own church; for its belief in the Bible, its heritage of simplicity, its commitment to Jesus' way of love, its belief in evangelism and in the cup of cold water given in his name.

I am thankful for faith, and for Christian convictions and the courage to follow them. I am thankful that these things are not dead in the world. And that since they are not we are not moving toward midnight but toward morning.

And so on Thanksgiving Day, 1944, we give to thee our thanks, O God.

D. W. B.

## Thinking About the News...

### Who Is Winning the War?

For some time now the allies have had what is called superiority in the field. That means they have preponderance in equipment and the advantage in man power. The eventual military outcome in the field, therefore, is no longer in doubt even though the end of the bloodshed may not come for many months.

The important fact is that much of the slaughter that occurs from now on could be avoided. Moreover, all fighting from here on to the end, at least as far as the European theatre of war is concerned, is likely to take us away from a good peace instead of toward it.

The reason for this is not hard to see. The fighting now begins to become only a battle for revenge and an attempt to reinflate punctured pride. Moreover, there is jockeying for position and advantage among the allies; recent action in Greece focuses attention upon this.

Those who claim to know tell us that we are in this war not because of poor work on the War I fields of battle but because of wrong attitudes at Versailles and because of subsequent national selfishness.

Some of our attitudes now seem even more wrong than were those. If that is the way the other peace was lost then, it is possible that this one is being lost also, even while the men yet struggle. Following are some indications. Let Christians weigh them. "Unconditional surrender." "Reds bare plan to occupy reich in three zones." "Churchill insists nazis must atone." "Sumner Welles proposes that the only way to end the German menace is to partition Germany into three states." "Morgenthau's proposal to deindustrialize Germany, as presented at Quebec, is in effect a proposal to crush her completely." It is suggested by some thoughtful persons that these terms are among the most vengeful ever proposed in civilized history.

It is now in place to inquire whether it was necessary that the whole world lose World War I because of vengeance and selfishness. It is also in place to ask now whether the present war is not similarly being lost in conference while tanks still thunder forward. For it is the conference table more than the battle field which will determine whether there is to be peace or not.

Jesus was talking about this sort of situation when he said: "Love your enemies . . . and pray for them . . . that ye may be the children of your Father" (Matt. 5: 44-45). Christians cannot be inactive now.

D. W. B.

### Indispensable Men

There are hundreds of young men in C.P.S. camps who are dreaming of the time when they can return to their home communities and to more or less normal living. And yet, when the time comes they will find themselves marked men, marked for life by the experiences they have had.

We know of one such young man, always rather serious-minded, who is finding his current experiences a great incentive to thoughtful planning for the future. With others of his type he is in the process of evolving a philosophy of life such as he hopes may prove sufficient for the ordeal of re-entering community relations.

This young man's stated hope is that he may so share in the wholesome interests of the home community that he can live as a useful and even indispensable citizen. His hope is that he may go some portion of the second mile as he tries to exemplify the best in the Brethren tradition of sober and industrious living. His philosophy of human relations is thus based on the doctrine of indispensability.

It seems to us that this is both a logical and a wholesome conception of one's relation to the world of his times. And why should not everyone of us strive the more wholeheartedly to be an integral part of the best in community life? You, too, can hope to be an indispensable man.

H. A. B.





## For What Shall We Be Thankful This Year?

Harry K. Zeller, Jr.  
Pastor, Elgin, Illinois

Wherein lies the special significance of this day?

Does it lie in its rich historical tradition? This experience which we share each year is a heritage significant in the American way of life. It spans the throbbing years from Governor Bradford's original proclamation to the fine words of our own President. But its genius lies not in this rich historical tradition.

Does it lie in the feasting which is a part of this day? Turkey, cranberry sauce, candied yams, and mince-meat pies make it difficult even to suggest that the real purpose of this day is something else.

Does it lie in our failure to be properly thankful the other 364 days? We hear much about our colossal lack of gratitude. So we set this day apart and awaken ourselves in signal fashion to the need for gratitude. No, the special significance of this day lies not in the fact that it may gather up in one grand manifestation the ingratitude of many days and transform them into one bold shout of thanksgiving.

To aid in our search for finding the special significance of this day, this particular year, consider a story recorded in the New Testament:

*And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:*

*Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other (Luke 18:9-14).*

This is one of the hard stories of Jesus because in it he drives us to one of two biting alternatives and we like neither of them. We want to be neither Pharisee nor publican. This story of Jesus is given point only when we see that the publican was by all odds the more despicable character of the two. He was a tax collector.

Needless to say, the publican was the most despised person in the land. Well, such a one went up to the temple to pray. He had enough for which to ask forgiveness! A Pharisee, also at his prayers, saw this despised publican and saw in him all the evil which he desired not to be. His thanksgiving to God was the prayer of gratitude that he was not such a creature. We have reason to believe that in every word of his prayer he spoke the truth. He thanked God that he was not a partaker in many of the sins of other men—sins symbolized in this unbearable publican. He thanked God that he fasted twice in the week and gave tithes of all he possessed. By any standards those were things for which he could be thankful to Almighty God.

You know the story—how the simple and complete penitence of the publican, phrased in the words, "God be merciful to me a sinner," were accepted as the real heart outpouring of a sinful man, whereas the thanksgiving of the pious Pharisee was rejected because of the unsympathetic spirit which vitiated the good things which he had done.

It will be difficult for us to be thankful to God this year without becoming thoughtless, disdainful, or arrogant. It will be well-nigh impossible for us to thank God for our

blessings—personal and national—without falling into the error of the Pharisee and thanking God that we are not as other men are—extortioners, unjust, warlike, bloodthirsty, cruel.

A sharp self-examination will reveal the treachery of being thankful for some things this Thanksgiving. Dare we express gratitude to God on behalf of the spiritual condition of our nation? It is being said that under the stress of these times men are turning again to God, yet statistics do not definitely bear out any such hoped-for conclusion. And beyond the statistics there lies the heart of the matter, whether our nation has become any more Christian under the stirring hatreds and inhumanities which war brings to the life of the people. Is our society built on the original foundations of the strong religious faith left us by the doughty Pilgrim fathers? Having departed leagues from the spiritual heritage which has been our genius as a people, we dare not thank God for the spiritual health of our nation.

Dare we thank God for the material prosperity which abounds in our land? We are in an era of prosperity which exceeds anything which has been known anywhere in the world. Our assets are liquid. Our national wealth is fluid. Getting and spending, we are laying waste our power as never before. What matters it that we give more to missions, to the church, to the community fund, to all sorts of charities than ever before, if the prosperity which makes possible these mild philanthropies is rooted deep in destruction and the letting of blood? We cannot escape it, try as we will. We do not like to admit that material recovery could come only as we hurled the natural resources and the man power of our nation into the awful debacle of destruction which is spreading across the face of the earth. We cannot come before God Almighty on Thanksgiving Day and thank him that our preponderantly powerful industrial machine has enabled us to inflict suffering and distress upon any people in our world. What is now happening to your sons and mine, and to the sons of every land under the sun, barring none, must as surely belong to the agony of God as what happened to his own young son one afternoon nineteen centuries ago on a skull-like hill outside Jerusalem.

Whatever thanksgiving we make in 1944 will drive us back in humility to repentance. Having in the far and near past misused vast



powers for good on selfish and ill-gotten gain we must bring ourselves once again to the throne of grace, asking forgiveness. What matters it that we are not as other men are? Heaven knows that we do not wish to be as some other men are. What really matters is that we are not as Christ would have us to be. We must bring ourselves this Thanksgiving, asking forgiveness for misused gifts, and for the many wasted opportunities for good everywhere in the world, asking remission for continued suspicion and mistrust.

Our thanksgiving this year must be rooted in gratitude that there is a way by which we can redeem these lost opportunities to make our lives and our world better. We can thank God for the salvation which lifts men to new heights of manhood in Christ. We can thank God for the salvation which raises nations to new peaks of brotherhood in Christ. We can thank God that amid the kingdoms of this world there is a kingdom which is not of this world, a kingdom which knows no boundaries, a kingdom for which his servants cannot fight, a kingdom in which all men are brothers and God is the Father of all.

We can thank God for God. We can express gratitude that everything which is happening in our world cannot change God. God is working in our world even now as always to draw order out of chaos, good out of ill, love out of hatred. We can thank God that in the same, irresistible way that he creates and recreates in the animal and vegetable worlds, but on a vaster scale, he is working for the restoration of our world to the ways of justice, goodness, and peace. Let us pray the prayer of that little New England girl who, having uttered her other petitions, felt that another word needed yet be said, and so she prayed: "And dear God, please take care of yourself, 'cause if anything would happen to you, I don't know what would become of the rest of us."

We can thank God for God.



## None But the Thankful Heart

Millie B. Rumley  
Payette, Idaho

*None but the thankful heart  
Can truly praise our God.  
Asking for blessings all day long  
Holds scarcely the praise of a thank-you song.  
Thanking thee for the light of day,  
For our deepest woes and the urge to pray,  
For the spring's first song, and the winter's gloom,  
For the cozy warmth of a pleasant room,  
For the open road and a clear blue sky,  
For the song of the lark and the wood dove's sigh,  
For the hours of joy and the hours of pain—  
Oh, the thankful heart has the most to gain.*

## The Brethren Love Feast

J. E. Miller

Author of The Story of Our Church

Among the memories of my happy boyhood days are the semiannual two-day love feasts of the home church. The local membership was largely present, the "visiting" members were numerous and the non-Brethren of the community enjoyed the social part of the meeting and listened well to the sermons. The sumptuously loaded tables in the basement and the hours of social contacts left their imprint on me, but I am sure that the spiritual uplift was not the least of the good impressions made on my life even before I united with the church. Yes, the Brethren love feast has been a vital factor in Brethren character building.

Let us relate four occasions when the Brethren communion service came to the front.

The late E. S. Young told me the following from his student days at Yale Divinity School. The class was studying the Gospel of John. While considering John 13 one of the students asked Dr. Harper whether he thought Jesus meant to teach that we should wash feet.

"No," said Dr. William Rainey Harper, "I do not think that Jesus meant to teach feet washing on that occasion, but if he had meant to do so he could have taught it in no better way than the way in which it is recorded in this chapter of John."

Dr. Harper's words are easily understood. He evidently said just what he meant. The words of Jesus on this occasion are equally clear and I take it that he meant just what he said.

I have heard it said that John R. Mott once attended a Brethren love feast. Speaking of the occasion he said: "If the Christian church would practice what that service symbolizes, she would transform the world."

I cannot vouch for the accuracy of this report, but Mott is just frank enough to express such an opinion should he believe that way.

When Dr. D. W. Kurtz was a student at Yale Divinity School one of his teachers asked him to preach a class sermon on The History and Teachings of the Church of the Brethren, as he was the only member of that church in the class. Dr. Kurtz prepared the sermon. After its delivery came the period for discussion. One student said: "I am surprised that an intelligent man like Mr. Kurtz would belong to a church that washes feet." Further discussion followed. Finally the teacher spoke something like this:

"I suggested that Mr. Kurtz speak on this subject because I believed it would be helpful to all. Mr. Kurtz has given a clear, concise and forceful statement of the history, faith and practice of his denomination. Kurtz spoke like a man who believes in his denomination. He has dedicated his life to his Lord and the Christian ministry, seeing fit to render his service through the Church of the Brethren. Every denomination needs young men who know thoroughly, believe in fully, love whole-heartedly and can defend courageously their own denomination just as Mr. Kurtz has done."

That sermon and its preparation



left its mark on Bro. Kurtz. This helps me to understand a later incident when Bro. Kurtz was en route with others to the World's Sunday School Convention at Jerusalem. The rumor spread that Kurtz was a member of a denomination that washes feet. Asked about this by Dr. Merrill, he replied, "Yes, I do; why don't you?"

Mrs. Miller and I were asked to be present at a love feast in a neighboring congregation. The pastor explained that a group of seminary students had arranged to be observers at that love feast. He wished I would make it a point to explain the different parts of the love feast and the Scriptures on which we base our practice. The young men were attentive and seriously spiritual. Their leader asked for an interview after the service. As we sat together and discussed the feast, he spoke somewhat like this for the group:

"We came to learn. We have enjoyed the evening. You Brethren have something that we lack. We conduct communion services, but we do not build up the spiritual atmosphere which your love feast creates. You begin with feet washing and the supper. Both of these are steppingstones to the communion. You read the Scriptures and give the historical setting. We have none of this setting. You lead your communicants into deeper spiritual experiences. Before they partake of the communion, they have lived over that last evening Jesus spent with his disciples. As a result the bread and cup have a deeper meaning to them than to us. We fail to prepare our people to get the most out of the communion."

"Yes," said I, "there is a difference. As I see it, our love feast is a pageant, a drama of the last meeting of Jesus with his disciples. Now that the church is again taking up religious pageantry, she should study anew the method of the Master and discover the sound pedagogical principles of that last meeting when Jesus washed his disciples' feet, ate with them and gave to them the cup and the bread. It is hard for anyone to improve on the Master's method at any time."

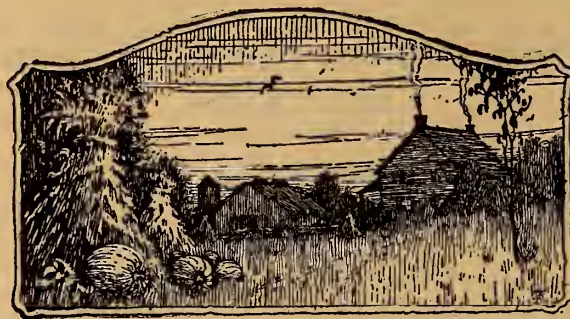
## "Thermometers or Thermostats"

Galen T. Lehman

Pastor, Huntington, Indiana

"Thermometers or Thermostats?"

That is the name of a lecture by Henry Hitt Crane. He emphasizes the fact that thermometers merely register the surrounding atmosphere. They rise and fall with every change of temperature and make no effort to do anything about it. The thermostat, in addition to recording the temperature, because



## Thanksgiving 1944

May Allread Baker

Arcanum, Ohio

*Now when the sky is gray and overcast,  
And wild geese calling with their haunting cry,  
When all the harvest's gathered in at last,  
And scattered snows proclaim the winter nigh—  
We thank thee, Lord, for this: thy gift of grain  
Drawn from the storehouse of the rich, dark soil,  
Fruits of the summer sun and summer rain,  
That thou hast given for our honest toil.*

*We thank thee, Lord; though hate and death and fear—*

*War's bitter fruits—are garnered up today,  
And vacant chairs stand at the table here;  
Yet we as Christians hopefully can pray  
For days to come when wars forever cease  
And nations follow in the paths of peace.*

of some hidden resources adds the important element of control. When it gets cold it insists on "turning on the heat." When it gets too warm it calls a halt, and says, "It is time to stop."

People can be classed in much the same way. The great majority resemble thermometers, registering the popular trend of the day. They keep their ears to the ground, and vacillate back and forth with every change of popular opinion and whim of the masses. In order not to come in conflict with the current trends of thinking and conduct, they readily tone down and adjust their convictions accordingly.

The minority who live on the thermostatic principle do not conform to prevailing atmosphere. They are people of discipline. They have ideals, principles of life, convictions of right and wrong, and visions of a better world. They inject the factor of control. It is their goal to change the atmosphere, not conform or succumb to it. These people picture in their minds what ought to be, and then live as though it were so. All the moral progress of the world is made by those who live at all costs by ideals and dreams.

There are two kinds of religion. The one would say: "Whatever is must be endured." It believes in complete adjustment. The true Christian tradition cannot accept this, but believes that "what cannot be endured must be cured." Hence we Christians must be divinely disturbed when we confront a wrong. Our symbol is the cross. In Jonathan Edwards' diary he expressed his rule for action something like this: "Resolved, first, that every man should do right, whatever it costs. Resolved, secondly, that every man should do good, whatever it costs." Continued on page 11

## Military Conscription

F. E. Spicer

Ablene, Kansas

With alarm one reads the repeated warnings of peace societies concerning the efforts to establish universal compulsory military training of youth in peacetime. Its proponents are attempting to slip this over while 11,000,000 young men are absent and cannot be consulted. This is hardly sporting or democratic. But those who desire

it are organized, equipped, determined and powerful as well as persistent and active in promoting it.

One is amazed at the apathy and seeming indifference of the Church of the Brethren over a proposition which, if enacted into law, will seriously affect us as a historic peace church. One wonders why we do not protest vigorously to our congressmen. Such a measure which will seriously affect the future of this country and the families the ex-servicemen propose to raise should be discussed fully and honestly now.

Time is precious and opportunity is knocking—and will pass. "Be instant in season" (2 Tim. 4: 2).



# Home and Family

Nancy was watching her mother bake goodies for the Thanksgiving dinner. Grandpa and Grandma Moore were coming, and the aunts, uncles and cousins also. There were fat cookies made with sorghum molasses cooling on waxed paper. Nancy sniffed and sniffed with pleasure. Once in a while she would run to the door to call to her dog, "Can you smell the goodies?"

Just then a car drove up in front and Nancy ran to see who was coming. She called back to her mother, "Here's Hazel Stine and her Aunt Ellen." Mother Moore and Nancy met the callers at the door and gave them a hearty welcome. The visitors came on in and were seated.

"I heard you are having company tomorrow, Nancy," said Ellen, "so I brought you some of our big hickory nuts to put in your salad—that is, if it meets your mother's approval."

"Thank you so much," said Nancy, taking the gift from the elderly lady, whose eyes twinkled as she watched Nancy run to her mother.

"This suits us fine, doesn't it, Nancy?" said Mother Moore. Then she continued: "We have had wonderful crops this year. In spite of world conditions we have so much to be thankful for—cans filled with fruit and vegetables, bins filled with grain, hay for feeding, straw for bedding stock, corn in all the cribs. But we have to remember that in other places of the world folks are in desperate need."

"My mother was born in 1842," began Miss Ellen with a faraway look in her lovely grey eyes. "When she was two years old, and the wheat was in the milk stage, there was a killing freeze. Not only was the wheat killed, but also the corn, garden stuff and fruit. Folks were able to harvest buckwheat and that was their staple food during the following winter. My mother was too young to remember this herself, but she heard the story told many times. All over northwestern Ohio folks were hungry. And the next spring



## God's Bounty

Leo Lilliam Wise  
Fremont, Ohio

housewives went out to gather the small sour clover to use in making pies. Women would gather beech leaves to cook as greens. They were just that hungry for food not made of buckwheat! I can imagine that there were folks in other states with an abundance of food to share, but they did not know of the sorry plight of folks who had suffered from the freeze. Nor did they have the means of sending food long distances."

"Now," Hazel spoke up, "we hear over the radio, or read in the newspaper about hunger and dearth in even the little-known places of the earth. We also have the means of sending foodstuffs. God's bounty is not for us alone; we are to share with others. Now, Aunt Ellen, I think we should be on our way."

After the callers had left Nancy said to her mother: "What did Hazel mean when she said, 'God's bounty'?"

"I think she means God's plenty," said mother to Nancy. "God has been very good to us, and in turn he wants us to be good to others."

Nancy sat watching her mother go about getting dinner ready for the men who would soon be coming in. There was a thoughtful look upon the small girl's face. Suddenly she hopped down off her chair and ran

upstairs. Soon she was back with her precious silver dollar clutched in her hand. She gravely handed the money to her mother, saying, "Will you please send this to the folks who take care of sending food to hungry boys and girls?"

"Indeed I will," promised mother with a husky note in her voice. The next day just as they finished eating the feast Mother Moore said, "I'd like to tell you a story."

As she finished telling of the year a hundred years ago when folks were hungry, she added, "How about our remembering the hungry needy folks of our day?"

So Nancy's dollar did not go alone to the office for relief, for it was increased many times; but perhaps her dollar outshone all the others, for she had given out of her very small store.

## Dependence

Julia Graydon

Harrisburg, Pennsylvania

During a London blitz the following sign was displayed for people to read: "Everything depends on me and I depend on God." A wonderful message for those who were discouraged.

God will work with us and for us, but we must do our part. Those of us who have been brought up to depend on God as our helper at all times can understand what this means, and we can pass it on to those who perhaps have not been close to God. "Everything depends on me and I depend on God."

## Two Years of Longing

Martha Martin

Elizabethtown, Pennsylvania

Two years of longing for one gone before  
Have quietly sped on their way;  
A light in the home, missed more and more,  
Still beams in the distance today.  
For mother, so precious, lives still over there  
In a realm of infinite day.  
The joys of her spirit, enraptured and fair,  
Nevermore shall pass away;  
In the light of her Lord her spirit exults,  
In this light of supernal ray,  
For now she is free from earth's sad tumults  
Which seem here on earth to stay.  
Yet we, her own friends, here too have a Light  
Who turns sorrow's night to glad day!





## ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
 Deepening Fellowship Through  
 Christ

### Calendar for Sunday, Nov. 19

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Christianity and Democracy**—Mark 12:13-17; Rom. 13:8-10; 1 Peter 2:13-17. Golden Text, Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6:2.

**Christian Workers, Our Home Missions.**

**B. Y. P. D.,** Translating the Bible.

### Gains for the Kingdom

**Five** baptized in the Bellwood church, Pa.

**Four** baptized in the Pleasant Dale church, Va.

**Eight** baptized in the Rummel church, Pa.

**One** baptized in the English River church, Iowa.

**Seventeen** baptized in the Granada church, Kansas.

**One** baptized in the Topeka church, Kansas.

**Fourteen** baptized in the Pine Creek church, Ind.

**Ten** baptized and one received by letter in the County Line church, Pa.

### With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. W. T. Luckett** in the Okaw church, Ill., Nov. 27.

**Bro. Ray O. Shank** in the Beaver-ton church, Mich., Dec. 4-17.

**Sister Goldie Killion** of Peru, Ind., in the Pleasant Hill church, Ind., Nov. 8-19.

**Brother and Sister J. F. Burton** in the Sabetha church, Kansas, Nov. 26—Dec. 10.

**Bro. J. Herbert Miller** of Hershey, Pa., in the Allentown church, Pa., Dec. 3-17.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., in the Cherry Lane church, Pa., Nov. 12-26.

**Bro. M. E. Clingenpeel** of Polo, Ill., in the Pleasant View church, Ohio, Nov. 27—Dec. 10.

**Bro. Charles Light** of Howe, Ind., in the Bethany church, Ind., Nov. 19—Dec. 3.

### Personal Mention

A telegram from Sara Shisler, who is returning from Africa, says that she arrived in Miami, Fla., on Nov. 3.

**Bro. Ira E. Long** is accepting the pastorate at North Liberty, Ind. Accordingly his address is changed from Buchanan, Mich.

**Bro. Otto Laursen**, pastor at Hax-tun, Colo., writes that he will have time for one revival meeting some-time this fall or winter.

**Bro. Leland Brubaker** returned from his trip to South America on Nov. 3, we are informed. He may tell us more about it later.

**Bro. J. J. Yoder** of McPherson, Kansas, was among our recent vis-itors. He was returning from visits at Manchester College and Bethany Seminary, he told us.

**Bro. C. Walter Warstler** writes us that his recent move was not to Middletown, Ohio, but only within the city itself. He adds that during three of the six years he has been there they have had a 100% Mes-senger club.

**Raymond R. Peters** will speak at the rededication of the Troy church, Southern Ohio, on Sunday afternoon, Nov. 19, and remain for an evening session of discussion on some of the objectives and methods of our Chris-tian education program.

The **Conference committee** on church reorganization spent several days in Elgin recently. About the Publishing House we saw J. W. Lear, C. D. Bonsack, Norman Seese, J. M. Moore, and R. D. Murphy. They told us they had rolled up their sleeves and really got down to work.

**Dr. Daniel A. Poling**, just back from a visit to the South Pacific, says that notable differences be-tween this war and the last are found in the lack of hatred for the enemy on the part of both officers and men, and the "universal" admi-ration for the conscientious objector "who faces equally with the soldier the dangers of the battle front."

### Miscellaneous Items

**Church bulletins and newsletters** were received recently from the fol-lowing: Pleasant Hill church, Md.; Flower Hill church, Md.; Muskegon, Mich.; District News Letters, East-ern Md.; Welty church, Smithsburg, Md.; Warriors Mark church, Middle Pa.; Dundalk, Md.; Northwestern Ohio Herald.

The **Granada relocation center**, Amache, Colo., requests that the gifts to them be sent without separately wrapping them. This means that the gifts should be placed in one box and mailed that way.

The **Crystal church** in Michigan is having a home-coming and Lord's Acre day on Nov. 26. It will be an all-day meeting, with a basket din-ner at noon. Dr. C. L. Anspach, Cen-tral State Teachers' College, will be the speaker.

The **General Boards** have been meeting the week of Nov. 6. From all over the brotherhood men and women have come to plan, in Christ's name, for the work of the church. It makes us particularly happy to see youth and age sitting down together to plan for this important work.

The **Cedar Creek church** in Ala-bama will have an all-day Thanks-giving service with the noon meal served at the church. They an-nounce that if members and friends around Mobile will write to Bro. W. E. White, Citronelle, Ala., R. 1, ar-rangements will be made to bring them to the service.

**From Cascade Locks** comes this news. "We are well pleased with what the church is doing about mili-tary conscription. As for us we are sending letters from here to the pas-tors of the Church of the Brethren in Illinois, Iowa, Missouri, Arkansas, Oklahoma, Kansas, Nebraska, North Dakota, South Dakota, Minnesota, Wisconsin, Montana, Colorado, Ore-gon and District of Columbia as well as writing to our congressmen. We have over seven hundred cards writ-ten."

The **New District**. The Annual Conference at Huntingdon recog-nized a new church district in our brotherhood and seated its delegate on the Standing Committee. This district has selected for itself the name Mardela, since it is made up of nine counties in Maryland and about two thirds of the state of Delaware. Its total membership is about eight hundred, distributed through five congregations, ministered to by a total of fourteen ministers and elders. Its first district meeting was held at Denton, Md. Elder N. J. Mil-ler was selected as moderator for the coming year and a \$3,600 budget for missions and Brethren Service was adopted. We extend to this new district our sincere good wishes.



The Topeka church, Kansas, will have a home-coming and rally day, Nov. 26. Bro. Roy Kistner will preach in the morning and Bro. J. F. Burton in the afternoon. A basket lunch will be served. In the evening an old-fashioned hymn sing will be held from 8:30 to 9:30. All are invited.

Western Pennsylvania sees three great church needs to be emphasized this year, reports the news letter from the Morrellville church in Johnstown: (1) Evangelism; (2) Home and Family Relations; (3) Peace. These needs can be commended to the consideration of the entire brotherhood.

The Fellowship of Nonresident Members is in touch with about 11,000 isolated members of the church. If servicemen were included, the total would be about 20,000. It is not likely that as many people have been away from their home congregations in the history of our church as there are now. We would like very much to have the names and addresses of all those who are too far from local congregations to worship regularly so that they can be included in this service. These names and addresses should be sent to the Fellowship of Nonresident Members, 22 S. State St., Elgin, Ill.

The Gospel Messenger reprints the following from the Sunday School Times since inquiries have been made of us concerning this program: "The Sunday School Times is glad of this opportunity to assure its readers that the Old Fashioned Revival Hour, of which Dr. Charles E. Fuller is the director, is exceptionally well managed, and not managed for profit. The Old Fashioned Revival Hour has been steadily growing through the years; its tremendous expenses have been met by the free-will offerings of Christian people, and as far as the Times knows, it is the largest single broadcast of any kind."

James M. Ludlow says, "Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness." The Home Mission offering is an opportunity to show in a material way our appreciation for the blessings we have received. This offering is set for either Thanksgiving Day or the preceding Sunday.

The Italian Church of the Brethren in Brooklyn, N. Y., sponsors a radio program called The Hour of Joy at 7 p. m. each Sunday evening. This broadcast is in the Italian language. Bro. Allegri writes, "If we all do our share with zeal, with love, with faith,

and with a spirit of sacrifice, I am sure that the Lord will not fail to do his part, according to his promise, making fruitful the seed of his Word thus sown, in salvation of souls, and to the glory of his holy name."

The Church of the Brethren through the Ministry to Servicemen, is supplying more than fifty army and navy chaplains with religious literature upon their request. The following from a chaplain in San Francisco is typical of the many expressions of appreciation: "We want to thank you for the pamphlets, Chapters of Pure Gold, which you sent so promptly upon request. We have a large unit of men here, many of whom ship out each week to all parts of the world. Your pamphlets will be distributed among them."

From France come many interesting letters from Brethren boys. These letters reveal a deep hunger for Brethren fellowship and more than ever before they appreciate hearing from their pastors and the Elgin headquarters of our church. Postal authorities are not obligated to forward our letters if they are addressed to a station from which the young man has been gone over a year. We urge our churches to keep us informed of the changes in the addresses of their boys. Delay has sometimes meant that a boy did not get our letter before losing his life. Kindly send up-to-date addresses to the Brethren Service Committee, 22 S. State Street, Elgin, Ill. Many have been very faithful in doing this and we deeply appreciate your co-operation.

Honoring Octogenarians. At the Brandt house on Sunday evening, Aug. 20, a service was dedicated to the honor of the octogenarians of the Back Creek congregation in Southern Pennsylvania. Those who have been spared to worship with us for so generous a number of years are: Sisters Martha Beeler, Ida Palmer and Rebecca Ashway, Brethren John Fox and James Blattenberger and Brother and Sister William Kline, Brother and Sister Ezra Anman and Brother and Sister Harry Kriner. Bro. Blattenberger has been a deacon for forty-five years and has also served as Sunday-school superintendent and teacher and church chorister. Sister Kriner is the oldest in years of church membership, having joined the church when she was thirteen years of age. Bro. Anman has a fine record of regular church attendance. May God bless each one worshiping together, journeying toward our heavenly home. The correspondent adds that Bro. Otho

J. Hassinger of Huntsdale, Pa., held revival meetings from Aug. 6-20.

For a dime or ten cents in stamps the Interdenominational Bureau of Architecture will forward a blank form for use in examining the church property to discover fire hazards. There were 2,800 church fires in 1942, with a loss of \$5,100,000. Most of them could have been prevented. Address E. M. Conover, Director, 297 Fourth Avenue, New York 10, New York.

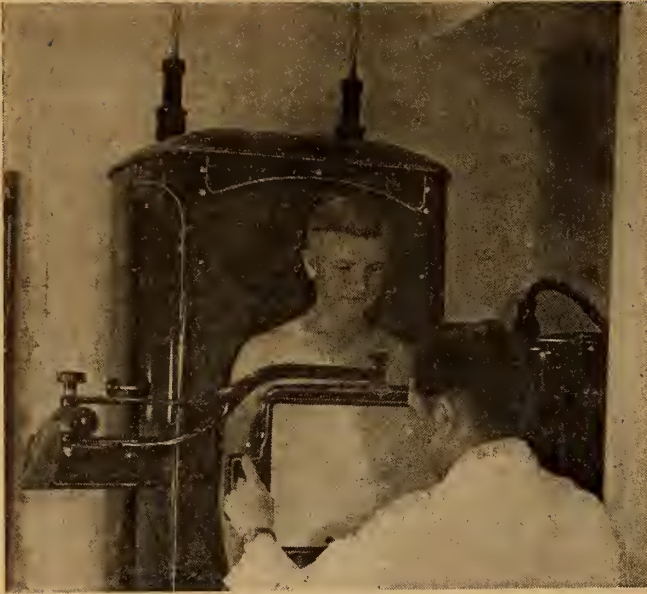
Ministers Practice Tithing.—A recent leaflet entitled, The Minister's Budget, issued to promote the \$100,000 Ministers' Supplemental Pension Fund, set forth a minister's budget pension on a salary of \$1,500. One item of his budget was \$80 for the minister's giving. Ministers in Maryland, Indiana, and Ohio have written remonstrating that a figure less than the tithe should be put in a minister's sample budget. The Maryland minister says: "I feel a big mistake was made in listing the minister's contributions to all church and charitable purposes at \$80. One of the biggest personal problems a minister has to face is how much he and his family shall share with the local church, missions, and all other benevolences. Just this last year Annual Conference went on record encouraging all our members to practice Christian stewardship and suggesting tithing as the minimum. I really believe most, though not all, of our regular pastors serving full time in the work of the church are trying to make tithing the minimum of their giving. . . . I know that our incomes are low, and that many things must be sacrificed, but I believe that most of us pastors should and do make a larger share of our incomes go for benevolence than is suggested in this budget."

Oct. 22 was proposed as a date for congregations to lift an offering for the Ministers' Supplemental Pension Fund. While many churches observed this day, it was too soon for others. In many congregations plans are being made to present the Supplemental Pension Fund as a part of the new year's budget, or by some special approach suitable to that particular congregation.

The minister may feel reluctant to promote this fund because it is for pensioned ministers. Since any one minister is not raising this fund for himself, but for all ministers in the pension plan, such reluctance is really not necessary.—H. Spenser Minnich.



## Brethren Service



Experimental subjects spend several hours a day undergoing tests which measure accurately the effects of the diet they have and the activity they go through.

### Minneapolis Relief Project

Forty-five C.P.S. men have just reported to a new C.P.S. unit at the University of Minnesota at Minneapolis, Minn. Thirty-seven of the men will serve as human "guinea pigs" in a grueling scientific experiment which will attempt to discover the best diet to use in rehabilitating the physical health of millions of people who have undergone semistarvation during these war years. The men have volunteered to undergo a rigidly controlled twelve months' experimental routine, which includes three months of physical standardization and tests, six months of semistarvation and three months of rehabilitation through curative diets. Extensive tests will measure accurately the physical effects of the starvation period and will check the effectiveness of the different diets that will be used during the rehabilitation period.

The results obtained from this type of experiment will enable relief agencies and relief workers to be more efficient in selecting the most useful foods to be distributed to the suffering populations of Europe and China when it becomes possible to send larger food shipments into these occupied countries. Medical leaders have indicated that the experiment will make a significant contribution to scientific knowledge. In addition to the thirty-seven men who are serving as subjects in the "starvation" experiment, there will

also be fourteen men who will serve as subjects in another experiment which is designed to test the minimum amount of thiamine (vitamin B<sub>1</sub>) that is necessary for health. There will also be about sixteen technically trained men who will help in the administration of the project.

The men who are participating in the project will also have an opportunity to participate in various kinds of educational activity. The largest group of men will be engaged in a

study of postwar relief and rehabilitation. The group will study especially the work-camp method of social reconstruction. Other men will carry out individually planned programs of study.

W. Jarrott Harkey, who entered C.P.S. at Camp Magnolia and was later unit leader at the Norwich, Conn., mental hospital unit, has been selected as assistant director for the project. Robert W. Stevens of Camp Waldport in Oregon has been chosen to be the educational secretary for the group. He has been in Camp Walhalla and Camp Lagro and was in the Manchester College relief training unit. He was educational secretary at Camp Waldport before this assignment. An additional man, probably not a C.P.S. man, will be selected to direct the studies of those men particularly interested in relief training.

The experiment is being conducted at the laboratory of physiological hygiene in special quarters built in the stadium of the University of Minnesota. It was organized by representatives of the laboratory and representatives of the Brethren Service Committee and will be jointly administered by these two agencies. The American Friends Service Committee is also assisting in the financing and sponsorship of the project. The assignment of the C.P.S. men to the project has been, of course, approved by officials of the Selective Service System.

### Brethren Service News...

Peacetime Conscription was the subject of a recent letter from A. Stauffer Curry to ministers of the Southeast. The Southeastern Region program includes writing letters to governmental officials, sending delegations to congressmen, studying the matter and discussing it in local groups. Sample letters to congressmen were enclosed to help speed action.

Charles E. and Bertha Frantz Kimmel, who have been serving as house parents and managers of the Brethren Fellowship House in Elgin, have moved to the Brethren Service Committee relief center where they will help in the management of the institution. Mrs. Kimmel will supervise the cooking and housekeeping department while Mr. Kimmel will help with the management of finances, buildings and grounds.

Dr. and Mrs. Everett Myer and their four-month-old son of La Verne, California, arrived in San Juan, Puerto Rico, on Oct. 9 after a plane trip from Miami. Dr. Myer will be on the staff of the Castañer hospital; his presence at Castañer will enable Dr. Daryl Parker to leave on short notice for China when the B. S. C. relief workers get clearance to travel there.

Miss Mary Eisenbise, R.N., of Lincoln, Nebraska, also arrived in Puerto Rico on October 9. She will serve on the nursing staff of the Castañer hospital.

Glen Austin, who formerly represented the Brethren Service Committee in relief work carried on through the work camps in Mexico, recently died at Camp Barkeley, Texas, of asphyxiation due to abscess of the brain.



# Our Mission Work

## Missions at Sugar Grove Camp

**F. H. Crumpacker**  
Missionary to China

We had four regular double sessions and three extra sessions. The aim of the course was:

1. To show that the more active one gets in the thing he is sponsoring the more likely he is to meet one of two conditions; persecution and opposition or popularity.

2. The missionary spirit was found to be active in our early Brethren church leaders such as Mack, Becker and Urner as well as in the leaders who helped to found the churches all through Pennsylvania, Virginia, Ohio, and on to the west and northwest. Their search for truth and their desire to propagate the same caused them to be driven from Germany to Switzerland, to Holland and finally to the U. S. A.

Then this desire was kindled in their followers till the west and northwest, even into Canada, had Brethren churches dotted here and there. Long before this expansion was completed in America a desire grew up within the church to go into foreign lands with the gospel. Men like Christian Hope, Daniel Vani-man and D. L. Miller were among the earlier agitators. This was pushed until a general board to carry on foreign as well as home mission work was organized in 1880.

3. The foreign program began the third stage in our missionary enterprise. The real father of foreign missions appeared in the person of a young man, W. B. Stover. An easy-to-be-remembered cycle was now begun. Every fourteen years a foreign field was opened up by the general board for the church. In 1894 W. B. Stover, Mrs. Stover and Bertha Ryan (later Mrs. Bertha Shirk) opened work in India. Another fourteen years passed until 1908 when Brother and Sister F. H. Crumpacker, Brother and Sister Geo. W. Hylton and Miss Emma Horning opened work for the Church of the Brethren in China. After the third cycle of fourteen years had passed Brethren H. Stover Kulp and A. D. Helser opened work for the Church of the Brethren in Africa. This was in 1922.

4. Following these general findings our discussions at camp centered on mission work in China. This includes educational work, medical work of all kinds, first in the general hospital and then the specialized work such as for the deaf, the dumb, the insane, the blind, work with orphans, feeding the starving and any other work that will "show" Christ to the backward

peoples of China. These methods of work brought on unrest among the people and actual opposition from some. Finally, the forces of darkness took a stand and organized to defeat the forces of light. This culminated in the Boxer War. The result of this was a great victory for the workers of light. The young especially rallied to the ongoing program. Finally there came the big uprising that was known and recognized as a bloodless revolution that set up the new republic in China. This was 1911. Just three years before this date our first party landed in China and were just then getting ready for fuller organization and wider evangelism among the peoples of our part of the Shansi Province.

The light of the gospel was emphasized from the beginnings of our work. Its power to break up foot-binding for girls and the use of opium for all, to overcome the hindrances of superstition and finally to change the attitude toward the place of women and girls in society, all tended to light and freedom that the people of China were not slow to recognize. These successes not only built up a church; they also built up a healthy spirit of national solidarity. This latter spirit has swept over the entire nation in recent years and all will agree that the work of the gospel had a lot to do with this fine movement. Today China has a wonderful president and first lady. With their cabinet and twelve of their sixteen councilors they are strongly agitating for a nation-wide Chinese church. We now have about 3,000 members in our church in China. The prospects for church growth and expansion after the war are wonderful.

### "Thermometers or Thermostats"

Continued from page 6

only, whether any other man does right or not, I will, so help me, God."

It is our responsibility and glorious privilege to live in these crucial days as part of the remnant who discover ideals and live by them regardless of the price, all the time keeping in touch with divine power. It is our job to release our energies so that the social atmosphere will change, not to acquiesce in the face of evil. Paul changed society where he went. What was his cue? "Be not conformed—be ye transformers." Be a thermostat.

### What to Pray For

Week of November 18-25

**Herman B. Landis**  
Born July 18, 1898.  
Sailed to Africa, 1938, 1943.

**Hazel Minnich Landis**  
Born Sept. 14, 1899.  
Sailed to Africa, 1938, 1943.



Just about one month ago Herman Landis wrote the home church a most interesting letter telling about the children in the leper colony near Garkida. Anyone who failed to read his account in the Oct. 21 Gospel Messenger should turn to that paper and read it. Those who did read it will find it worth rereading. Also in the Sept. 30 Gospel Messenger the Landises both wrote to us. Everyone should recall the story of the boy who came to the front and started singing.

Herman and Hazel are finding much joy in their work among the eight hundred people of the leper colony. This colony is known throughout the leper mission world. The American Mission to Lepers has stood behind the colony and given most liberally to its work. The British government has been greatly pleased with the colony and has recognized it with liberal grants. The Landises desire the prayers of the whole church.



# The Church at Work

## The Work of the Missionary Committee

In the local congregation where the board of Christian education is doing effective work and where it takes seriously the work of the whole church it usually has a missionary subcommittee within its board. Its task is to focus the spotlight of the congregation's attention upon missions. Its work is done as a part of the program of the board of Christian education.

The missionary committee is also represented on the pastor's cabinet or on whatever group is responsible for the direction of the work of the church. Thus the missionary plans are brought to the attention of all groups represented on the governing cabinet. Thus the missionary program becomes a vital part of the total interests of the church because the plans of the committee become known to all and are given consideration.

In many churches there is also a women's work director of missions. Definite effort to co-operate should be made on the part of the women's director of missions and on the part of the missionary committee of the church. The women's work director of missions should be represented on the pastor's council through the president of total women's work.

### Points Which Concern the Missionary Committee

1. The missionary spirit in congregational worship.
2. The missionary emphasis in the various church organizations.
3. Missionary education in the church, in Sunday school, in daily vacation Bible schools and in weekday church schools, school of missions, study classes.
4. The relationship of missionary groups to the whole church missionary program. (This refers especially to women's missionary societies.)
5. Missionary giving.
6. Promotion of missionary projects: women's work project, Youth Serves, intermediate missionary

project, junior missionary project, share plan, support of missionaries.

### 7. Recruits for mission service.

### Make Missionary Education Live

1. Place the missionary message at the heart of church life.
2. Make firsthand contacts; help needs of our community.
3. Visit and study mission points.
4. Invite missionaries to the church.
5. Present world-wide information.

Use maps, posters, exhibits, pictures, plays, stories, mission books, reading campaigns, church litera-

### Temperance Calendars

Order these attractive 1945 calendars from the General Boards now. Place one in every home in your church. Single copies, 25c; 12 copies, \$2.40; 25 copies, \$4.25; 50 copies, \$8.00; 100 copies, \$15.

ture, special field issues of the Gospel Messenger, mission department of church paper, Missiongrams, mission lessons in Sunday-school quarterlies, missionary magazines, mission library.

### 6. Reach all age groups in the church.

### 7. Develop leaders.

Have leadership education classes and schools; go to workers' conferences; attend interdenominational missionary institutes.

## It Occurs to Me . . . Raymond R. Peters

Our new church year is well under way. Promotions have been made and new teachers and officers have assumed their responsibilities. The reorganization of the church and the Sunday-school program is always fraught with possible misunderstandings. No doubt your boards and committees are doing their very best to improve the work of the church.

All our church leaders have been selected democratically to fill their positions and they need the wholehearted support of the members. We should feel free to evaluate and to offer suggestions but be slow to criticize. Thousands of people are giving freely of their time and efforts to keep our churches going. Sometimes we fail to recognize the tremendous responsibility that is placed upon our volunteer leaders. Without them the church could not go on.

IT OCCURS TO ME that we need to be appreciative of the efforts of our teachers and officers. The pastor's backing and encouragement along with the appreciative attitude of the parents made it easier for me to teach a class of intermediate boys. A word of appreciation can often lighten the load.



### Use Periods of Special Missionary Emphasis

1. Special missionary sermons.
2. School of missions.
3. Observation of days with missionary implication: the World Day of Prayer, World Communion Sunday, Race Relations Sunday and Interracial Brotherhood Month, Christmas season for world-wide missions, Thanksgiving and Home Missions, Men and Missions Sunday, World Community Day.

### ADULT DISCUSSION OUTLINE

### The Bible in Brethren History

Sunday, December 10, 1944

Scripture: 1 Tim. 4:13, 16; 2 Tim. 3:16-17

Alexander Mack, founder of the Church of the Brethren, wrote, "They [early members] examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and thus according to his own salutary counsel, go forward to the fulfillment of all righteousness." Associated with Mack at Schwarzenau was a little body who agreed to lay aside all human creeds, study the New Testament diligently, and having found the truth, to follow it at whatever cost. Thus was the Bible





adopted as the "rule of faith and practice."

An Annual Meeting minute of 1883 gives the substance of the attitude of the Brethren toward the Bible. "All queries sent to Annual Meeting for decision shall, in all cases, be decided according to the Scriptures where there is any direct 'thus saith the Lord' applying to the question, and all questions to which there is no express Scripture applying, shall be decided according to the spirit and meaning of the Scriptures."

Excellent resource material for this topic may be found in the literature listed below or in other general church histories. After a presentation of the historical aspect of this topic you might discuss the factors in our church faith and practice which reflect close adherence to the teaching of the New Testament.

#### Resource Material:

Birth of the Church of the Brethren. Free.

Story of Our Church, by J. E. Miller; especially pp. 16-20; 139-141; 170-173. Price, \$1.00.

## Correspondence . . .

### "The Enmity of Consent and the Love of Reproof"

"And have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

There is a deeper sense of reality in reproving an act of iniquity than there is in standing by, playing neutral or possibly consenting to it even though we do not actively engage in it. It does not require much integrity, boldness or determination to try to please everybody, but to denounce evil activity boldly requires something more than that.

When Jesus saw the crucial hour approaching he boldly denounced Peter's act when he smote Malchus' ear, and reproved him for it. This is a beautiful lesson for us to search out and consider well. Never sanction anything that seems at the present to be very helpful but in the end destroys all our efforts already put forth for the good cause. Many are doing it; nevertheless this cannot justify us in so doing. It must be one of the two, right or wrong. There is no half and half. He that is not for me is against me.

The follower of God places his trust in the living God, one that perishes not. He puts forth effort toward planting and cultivating and awaits the prosperity that God gives. If he gets little he is satisfied with it, for "he that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding" (Prov. 12:11).—John B. Shank, Greencastle, Pa.

## Spring Creek Church Pledges Support of Two Missionaries

Bro. Moyne Landis, for the past twenty-six years pastor of the Spring Creek church, delivered his farewell sermon on Aug. 27. He has accepted a call to the Oakland church at Gettysburg, Ohio.

During his long ministry Bro. Landis has greatly stressed the cause of foreign missions in his church, and as a token of their appreciation of his years of devoted service, members of the Spring Creek church have pledged themselves to support two missionaries on the Africa field for a period of four years.

Bro. Landis' farewell was observed by an all-day meeting at the church, with a basket dinner at noon. Bro. Landis was prominent in educational circles in Kosciusko County. He started a teaching career in a one-room schoolhouse in 1908, which supplemented his church work. Later he taught in the consolidated schools, then became principal of both the Sidney and Silver Lake schools. He retired from teaching in 1942 to give his full time to church work.

Bro. Leonard Custer, the new minister, was present for the services on Sunday. A beautiful candlelighting installation service was one of the features of the afternoon program.

Bro. Landis moved to his new home Aug. 31.—Mrs. Ada Mishler, South Whitley, Ind.

## Church News . . .

### Indiana

**Wawaka.**—The church held their council meeting Sept. 26. Officers for the Sunday school were elected and a decision made to send a gift to the Winger memorial building fund of Manchester College. Our annual harvest meeting was held Sept. 17 when we enjoyed two addresses by Bro. I. W. Moonaw in an all-day meeting. During the summer some repairs on the parsonage and a small addition to the church were made. Our rally day was held Oct. 8 and a new attendance plan was started at that time. Our communion date is Oct. 28. Our women recently had as a guest Mrs. Charles Weybright from Syracuse, who spoke to them about Bethany Hospital. The young people's class is printing our local church news each month to send to our boys in service.—Blanch Blosser Frick, Wawaka, Ind., Oct. 2.

**West Marion.**—The church met in quarterly council Sept. 12 with Bro. T. G. Weaver presiding. Sunday-school officers were chosen for the following year. It was decided we would have home-coming Oct. 22 with a basket dinner. Our revival will be held Nov. 13-26 with Bro. Harold Myers presiding. Our church is putting forth an effort to raise money for the church debt. Our ladies' aid has made thirty-six garments for Greek relief.—Mrs. Robert Kendall, Marion, Ind., Oct. 3.

### Kansas

**Appanoose.**—We have just closed a revival meeting led by Brother and Sister J. F. Burton. Three were received into the church by baptism. The attendance was good. We held our council meeting Sept. 1 with our elder, J. M. Ward, presiding. Sunday-school and church officers

were elected for the coming year. At our annual birthday meeting, Sept. 3, \$32.84 was given for the support of our missionary, Sister Ella Ebbert. Bro. Charles Miller was guest speaker for the occasion. Our love feast was on Sept. 30. Installation services for our new pastor, Bro. D. H. Hackman, and wife were conducted by our district supervisor, Bro. J. F. Burton, at Lone Star, Oct. 1. Brethren Everett Simmons and Otis Ikenberry will represent us at district meeting.—Mrs. Ethel McEathron, Pomona, Kansas, Oct. 4.

**Garden City.**—Our church met in council with Elder Burgin presiding. Church officers were elected and also delegates to district meeting. Our love feast was held Oct. 8. Our women have been sewing for relief and have already sent several boxes of used clothing. We had the pleasure of having Bro. Earl Frantz preach for us on Sept. 24.—Mrs. D. A. Sheaks, Garden City, Kansas, Sept. 26.

### Maryland

**Pleasant Hill.**—Bro. Chester I. Harley has taken up his work as our pastor for an indefinite term, and we are looking forward to a period of prosperity for the Master's cause under his supervision. Our church met in council Sept. 17 with its elder, Bro. E. C. Bixler, presiding. Church and Sunday-school officers were elected and plans made for a two-week evangelistic service to be held in August of 1945. Our communion service was held on Oct. 22. The last meeting in the year of the B.Y.P.D. was held in the home of its adult adviser; the officers for the coming year were elected. Mrs. Lavinia McGolerick, president, reports that the year ending Sept. 30 marked the most successful year in B.Y.P.D. work we have experienced for some time. Installation service was conducted by the pastor, Bro. Harley, on Oct. 1 for all the new officers and teachers of the church and Sunday school. As we take up our work for the new year we solicit the prayers of all interested in the building of God's kingdom upon earth that our labor for him in our small corner of this great harvest field may prove a success.—Edna Ledbetter, Monrovia, Md., Oct. 4.

### Michigan

**Grand Rapids.**—A new church year got under way again as the church met in council and held its annual business meeting on Sept. 17 to elect its officers. Harley Townsend was chosen as elder. We are looking forward to a progressive new church year.—June Van Qwarden, Grand Rapids, Mich., Oct. 4.

**Pontiac.**—We held our vacation Bible school from July 10 to 21 with our annual picnic the following Sunday at Cass Dodge Park; impressive vesper services were held in the evening under the direction of the young people. A special cradle roll program was given on Aug. 27 when two babies were dedicated; Sister Mary Woods from the African M. E. church was our guest speaker. The women's work society has been busy making thirty-six garments for Greek relief. They also purchased new linoleum for the kitchen of the church. We have a large, active class of young people who have several projects such as packing Christmas boxes for the boys in service. At our recent council meeting all officers were elected for the coming year. On Sept. 24 we were fortunate in having President Schwalm of Manchester College with us for the rededication of our church. Bro. Schwalm also installed our officers and teachers for the coming year.—Mrs. Susan P. Shafer, Pontiac, Mich., Oct. 4.

### Montana

**Grandview.**—On Sept. 24 we held our annual harvest meeting. Brethren from Poplar came over for this service, and enjoyed with us a fellowship dinner. At our annual council meeting a church foreman was appointed as Bro. Emswiler left for McPherson College the first of September. He was retained as our elder and



we look forward to his return at the close of school. Even though our group is small we carry on as Brethren. We subscribe for the Bible Study Monthly and the young people's and children's papers for each family during the winter months. We have had a 100% Messenger club for a number of years. All our Sunday-school children have the new attractive service folders and hope to fill them this winter.—Bertha I. Glein, Medicine Lake, Mont., Oct. 3.

### Nebraska

**South Beatrice.**—Rev. and Mrs. Lewis Naylor came to us Sept. 1 to begin their work as pastors. Rev. Naylor has been in the teaching profession for twenty years and is happy to get back into pastoral work again. They are the parents of Kurtis Naylor, who is working for the Brethren Service Committee in Ecuador. At our fall council meeting on Sept. 6 the regular business was transacted and church officers were elected. District conference was held in our church Oct. 13 to 16. A choir for young and old has recently been organized with Bro. Sam Mohler as director. There are over twenty-five members. About forty members met on Sept. 26 to clean and repair the church. At the close of the work session, coffee and doughnuts were served. On Oct. 1 eight members were received into the church by letter and one by baptism.—Mrs. J. S. Dell, Beatrice, Nebr., Oct. 3.

### New York

**King Ferry.**—Our council meeting was held Sept. 10 with Bro. Norman Baugher, our pastor and elder, in charge. All officers for church and Sunday school were elected for the coming year. All treasurers' reports showed a substantial balance in each fund. Brother James Nedrow and Sister Edith Arnold were elected delegates to district meeting Nov. 1 and 2. The first Sunday in October was rally day; also on that day all officers for the year were installed and consecrated. Our love feast will be held Oct. 28. Instead of a revival meeting this fall, our pastor gave us a series of evangelistic sermons from Sept. 24 through Oct. 15. Our church has ten boys in the service of our country now. Each week the members write one boy a letter, the pastor sending them all in one big envelope. The ladies' aid society is sending each of the boys a daily devotional guide for his Christmas gift. We have reduced our church debt from \$1,500 to \$900. The ladies' aid reorganized at the September meeting and Sister Adeline Weibly is our president for another year.—Mrs. C. W. Roller, Genoa, N. Y., Oct. 3.

### North Carolina

**Spray.**—We held our quarterly council meeting on Sept. 13. The Sunday-school officers and teachers were elected for the coming year. Oct. 1 was promotion day. Our love feast was held on Oct. 15. Bro. A. J. Caricofe of Vienna, Va., will be with us Oct. 16 to begin a two-week revival. Two have been baptized since our last report. Our missionary circles are quite active. We are sending clothing for relief. Recently we held a memorial service for one of our young men who was killed in action in France. Our building fund is now over \$12,000. We hope to build a new church as soon as it is possible to get material.—Mrs. Sam B. Thomas, Leaksville, N. C., Oct. 3.

### North Dakota

**Carrington.**—On Sept. 3 Rev. Russell Hart and wife were with us, stopping over on their return to Bethany Seminary. Rev. Hart presented us with a very good sermon. We held our harvest meeting on Sept. 10. Visiting ministers were Brethren D. T. Dierdorff and Russell Hart. During the month of August we sent \$80 to C.P.S. camps. Our council meeting was held Sept. 17 and we elected Sunday-school officers for the coming year.—Mrs. E. E. Wenger, Carrington, N. Dak., Sept. 29.

### Ohio

**Bear Creek.**—We met in council on Aug. 1 with Elder Parker Filbrun presiding. The Beaver Creek choir, directed by Bro. Joseph Gilbert, presented an inspiring musical service here on Aug. 6. Dr. Ralph W. Schlosser of Elizabethtown, Pa., conducted a series of services from Aug. 20 to Sept. 3, during which time sixteen accepted Christ as their Savior. The Montgomery County Sunday-school convention was held here Sunday, Sept. 24. A basket supper was served in the basement. Men's work groups of the five interested churches met with their families in a fellowship meeting at Sinclair Park, Dayton, on Oct. 1. Installation service for Sunday-school officers and teachers was held Oct. 1. On the same date the annual dinner event of the Christian Sentinel Sunday-school class was held in the church basement with ninety in attendance.—Mrs. Quinter Erbaugh, New Lebanon, Ohio, Oct. 2.

**Fairview.**—Our church met in regular business session on Sept. 6 with our elder, Bro. J. A. Guthrie, presiding. Sunday-school officers were selected for the coming year with Bro. Fred Stutzman as superintendent. Bro. E. E. Muntzing held a revival here from Sept. 12 to 24. Our love feast on Sept. 28 was the best attended in several years. As a direct result of these services there were thirteen decisions for Christ. On Sept. 24 we dedicated two heifers for Brethren Service. Our women's work group has sewed twenty dozen garments for Greek relief and also canned fruit and vegetables for C.P.S. camps. We recently sent \$100 to Brethren Service. We believe our church is growing not only in attendance but in spiritual power as well.—Gertrude E. Guthrie, Metamora, Ohio, Oct. 4.

**Harris Creek.**—Our church met in regular council Aug. 5 with the assistant elder, Fred Hollingshead, in charge. Sunday-school officers were chosen for the coming year. The ladies' aid reported a balance of \$352.76 in the treasury. They have done some sewing for Greek relief and canning for C.P.S. camps. They made a comforter for a family who lost almost everything by fire. The young married people's class sponsored a miscellaneous shower for the same family. We feel it is good when neighbors and friends can get together and help those in need. The trustees had the interior of the church redecorated this summer. Our love feast was held Oct. 21.—Mrs. Harley Hoover, Bradford, Ohio, Sept. 30.

**Owl Creek.**—Interest in the Lord's work continues to grow in the Owl Creek church. The ladies have been sewing for relief. The men are interested in the heifer project. A number of families have moved quite a distance from the church but we are endeavoring to interest others in the services. The pastor represented the church at the Huntingdon Conference and he and Sister Lola Workman were delegates to the district conference at Hartville. A number of special services were enjoyed by the membership and friends during the summer. July 23 Sister F. H. Crumpacker directed our interest to the work in China. Liberal offerings were received for missions. Our revival began Aug. 6 with two sacred music programs by the Gospel Harmony Four of Grabill, Ind. For two weeks our pastor, Bro. W. D. Keller, preached very strong and effective doctrinal-evangelistic sermons. The interest and spirit of the meetings were enhanced by an appealing song service and special musical numbers in charge of the pastor's son, Paul D. Keller, and wife. As a tangible result fifteen were received into the church. Two of the number were colored girls and five were heads of families. Oct. 1 was rally and harvest-home day. The children took part in the morning service and Bro. T. G. Weaver of Mexico, Ind., preached in the afternoon. A basket dinner was served.—Mrs. Eula Mae Grant, Bellville, Ohio, Oct. 3.

**Sidney.**—The church met in regular council and elected Sunday-school officers for the coming year. Drs. Raymond

Cottrell were with us on Sept. 17 both morning and evening. They gave very worth-while talks. The men's work and women's work are taking part in the heifer project and the women have also been sewing for Greek relief. Brother and Sister Blough were delegates to district and Annual Conferences. They observed their fiftieth anniversary of marriage and fifty years in the ministry in June. We held our home-coming and rally day Oct. 1. Bro. H. Spenser Minnich was the speaker. Our revival meetings will begin the last of October. The Sunday school is preparing to send boxes to the boys in the service. Church and Sunday-school attendance has been very good. The young people have donated towels, washcloths and soap for foreign relief.—Margaret Friend, Sidney, Ohio, Sept. 24.

**Stony Creek.**—Our revival meetings were held Aug. 13 to 27 with Bro. C. D. Bonsack as evangelist and Bro. Joseph W. Yoder of Huntingdon, Pa., as song leader. The meetings were well attended. Eight persons were received by baptism. On Sept. 1 our quarterly council met. Church and church-school officers were elected for the ensuing year. Bro. I. R. Beery of Bellefontaine was chosen as elder. Our communion service was held Oct. 1 and was well attended. A set of thirty communion cup holders made of beautifully finished myrtle wood was presented to the church as a gift by the writer and wife.—John W. Vetter, De Graff, Ohio, Oct. 3.

**Toledo.**—The women's work held their first meeting Sept. 7. Miss Nettie Senger, a returned missionary to China, was the speaker. The next meeting was scheduled for Oct. 10. The theme is stewardship. Mrs. Noah Chalmers will have charge. On Sept. 10 the members attended a missionary meeting at the Black Swamp church. Miss Velma Ober was the speaker. Our business meeting was held Sept. 17. Rev. Harold Hendricks was elected elder. We decided to increase our pastor's salary. Rally day was Oct. 1. Mrs. Durell Miller had charge of the program in which the children gave recitations and music. Our pastor will hold a two-week revival meeting in the Middle District church of Southern Ohio, starting Oct. 23. On Nov. 12 we will have an all-day meeting at the church, with Bro. D. W. Bittinger as our speaker.—Mrs. Floyd Utter, Toledo, Ohio, Oct. 5.

**Tuscarawas.**—We met in council on Friday evening, Sept. 1, with our elder, Rev. A. H. Miller of New Philadelphia, presiding. Following the routine business session an election of officers was held. Our pastor, Rev. Peter Kaufmann, resigned Sept. 1 because of ill-health. Our prayers go with Rev. Kaufmann for his health and success in the Lord's work. Our pulpit has been filled by brethren of North-eastern Ohio. We have especially enjoyed the fellowship with Brethren Clyde Mulligan, Edward Shepher and Albert Krieger. Our series of evangelistic meetings began Oct. 2 and continued for two weeks. Our elder, Rev. A. H. Miller, was the evangelist. On Oct. 21 we held our love feast. The ladies' aid has ordered artificial palms to decorate the pulpit platform of the church. The ladies recently spent a day at the church and boiled eight gallons of peach butter for C.P.S. camps. We are praying for the safety of our fourteen boys still in service.—Nancy Lantz, Canton, Ohio, Sept. 30.

### Oklahoma

**Thomas.**—A council meeting was held Sept. 17, with the pastor, Albert L. Williams, presiding. Sunday-school and church officers were elected. Bro. Harley Stump was elected elder. Our love feast was held Oct. 29.—Thelma Scott, Thomas, Okla., Sept. 28.

### Pennsylvania

**Center Hill.**—Our pastor, Bro. W. K. Kulp, has been laboring earnestly and sincerely for the work of the kingdom. Each month he prints The Church Visitor, which contains the church news as well as a letter for the boys in service. At present we have forty-four boys in service,



sixteen of whom are overseas. Rev. and Mrs. Kulp spent their vacation at a Bible conference held at Massanetta Springs, Harrisonburg, Va. On Sept. 22 we held our regular council meeting and officers were elected for the coming year. Our rally day was held Oct. 1, with our harvest home meeting in the evening. The young ladies' class gave a large contribution of soap, towels, and washcloths for refugees. The women's class made garments for Chinese children, and some usable clothing was collected and sent to refugees.—Margaret Claypoole, Kittanning, Pa., Sept. 23.

**Chiques.**—The church met in council Aug. 29. Sunday-school officers were elected for both the Chiques and the Mt. Hope church. On Sept. 10 a home-coming program was held at Chiques. Our sisters have been busy canning for camps and sewing for Greek relief. Thus far we have made two hundred forty garments. Our love feast was held at the Mt. Hope house Oct. 24-25. A series of meetings will be held Nov. 12 to 26 with Bro. Otho Hassinger from Huntsdale as evangelist. Since our last report two adults have been baptized.—Mrs. Fanny Zug Shearer, Manheim, Pa., Oct. 2.

**Ephrata.**—We met in council on July 25 and elected church and Sunday-school officers for the coming year. Our pastor, Bro. C. C. Sollenberger, was retained as elder and Bro. E. B. Kennel as Sunday-school superintendent. A workers' conference and covered dish supper was held on the evening of Sept. 19. Bro. Eli H. Stoltzfus of the Oaks church was the guest speaker. Our pastor held a brief installation service on Sept. 24. On Aug. 6 Bro. Nevin Zuck was our guest speaker in the morning and Bro. Wilbur Neff in the evening. The harvest meeting was held Sept. 3. Lowell Zuck, our newly licensed minister, was the speaker. We are planning to hold revival services Oct. 15-29 with Bro. McKinley Coffman as evangelist. Our love feast will be held on Nov. 5. Mabel M. Myer, Ephrata, Pa., Sept. 29.

**Harrisburg.**—Brother and Sister H. B. Heisey have accepted a call to serve the Altoona church, and on Sept. 20 a farewell service was held at the church. We regret very much to see the Heiseys leave us. Sunday morning, Oct. 1, Bro. Norman Musser of the district ministerial board was present and installed Bro. Fred Hollingshead as our new pastor. On Oct. 4 a reception was held for Bro. Hollingshead and family. There have been four recent additions, three by baptism and one by the right hand of fellowship. Our rally day service was held Oct. 15. During the past summer months, our services have been well attended. A number of our young people attended the Brethren camp recently opened near Bethel, Pa. Our men's work has been active in promoting the heifer project. We will again arrange for a 100% Messenger club this fall. Our love feast will be held Nov. 19.—Chester E. Shuler, Harrisburg, Pa., Oct. 2.

**Jennersville.**—The outside woodwork of the parsonage was painted this summer. The church purchased fifty new Brethren hymnals. A daily vacation Bible school was held from July 3-14 with an average attendance of fifty-three; and the offering amounted to \$36.37. The children's offering of \$20.56 was sent to buy food and clothing for Chinese children. The adult offering of \$15.81 was used to buy Testaments for the boys in the service. Revival services were held Aug. 6-20 with Elder Michael Kurtz from Richland, Pa., as the evangelist. As a result of the meetings four were baptized. We met in council

Sept. 13 with Elder Rufus Bucher presiding. Sept. 24 was our promotion day.—Mrs. Frank H. Kauffman, Cochranville, Pa., Sept. 28.

**Lancaster.**—On Aug. 27 a special service in recognition of all the boys in the service was held. There are now fifty-one names on our honor roll. At a recent business meeting the B.Y.P.D. decided to send gifts to all the boys for Christmas. Our pastor, Bro. Myers, was our delegate to Annual Conference. The women's work has decided to do some canning for Camp Kane and to sew some garments for Greek relief. On Sunday evening, Aug. 20, the men's work sponsored a service dedicating the five heifers being raised by this congregation. A sound reel on the life of St. Paul was shown in the church on the evenings of September 10 and 24. The intermediate department of the Sunday school sponsored these programs. The regular council meeting was held on Sept. 19. The trustee board was granted permission to call a special council meeting to discuss the advisability of a new church building. The following delegates to district meetings were elected: Brethren Will E. Glasmire and Earl Kreider and Sisters Kenton Cox and F. A. Myers. Our revival meetings were held from October 1-15 with Bro. DeWitt L. Miller from Meyersdale, Pa., as the evangelist.—Mrs. M. Alexander Glasmire, Lancaster, Pa., Sept. 22.

**Mechanicsburg.**—The church met in regular quarterly council on Oct. 2, with Elder W. G. Group presiding. Delegates to district meeting at Waynesboro, Oct. 25-26, were elected. The trustees gave a report on the plans for remodeling our church, as soon as the materials can be obtained. They have secured an architect from Elgin to draw up the plans. Bro. Group was again re-elected elder and Bro. Nedrow was re-elected pastor by a unanimous vote. The churches of the town held Sunday evening vesper services in Memorial Park during July and August and in the United Brethren church during September. On Sept. 10 we elected our Sunday-school officers and observed rally day with Bro. Gible of Middletown as guest teacher. On Sept. 18 we were happy to have Bro. J. W. Yoder of Huntingdon with us to give us a program consisting of a medley hymn sing, solos and a lecture on his own book, *Rosanna of the Amish*. The proceeds of this meeting were given to our local heifer project. On Sept. 30 we held a dedication service for fourteen heifers for relief. The service was held at the home of Bro. Jacob S. Stoner, the secretary for zone 3. Bro. Galen Kilhefner of Elizabethtown gave the address to a large crowd.—Mrs. Herman J. Bowser, Mechanicsburg, Pa., Oct. 10.

**Pottstown.**—Our daily vacation Bible school this year was the largest since our school began. We had one hundred thirty-eight boys and girls enrolled with an average attendance of one hundred. The offering of the school was \$76.42 and with it we expect to support three native students in our boarding school in India. Our church helped to make it possible for nineteen of our boys and girls to attend our church camp this summer. Our pastor attended the extension course under Bethany Biblical Seminary from Aug. 7 to 20 at Juniata College. Harvest home services were held Sept. 17. We had a large display of all kinds of fruit and vegetables. A special offering was taken for the Angenys. Our fall council meeting was held Sept. 29. Officers for church and Sunday school were elected for the coming year. Richard Gottshall was li-



## Symbol of Brotherly Love

A beautiful plaque made of pressed wood. The hands on the original design are those of J. E. Miller and C. D. Bonsack. The cup is one taken from the mother church at Germantown, Pennsylvania. Has special meaning and significance for all members of the Church of the Brethren. Price, 60c.

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Elgin, Illinois

censed to the ministry. Brother and Sister Irvin Hauseman have been installed as deacon and wife. Oct. 1 was rally day in our Sunday school with all departments taking part. The program, which consisted of recitations, short plays, and musical selections, was very well attended.—Mrs. Lloyd L. Vanderslice, Pottstown, Pa., Oct. 6.

## Tennessee

**Pleasant Valley.**—Our church met in council Sept. 16 with Bro. Niles Hilbert presiding as elder. The following officers were elected: Bro. Niles Hilbert, elder for the coming year. One member was received. Our communion was held Oct. 14. As a result of a recent revival meeting with Bro. B. M. Rollins, as evangelist, four were added to the church by baptism.—Louise Ferguson, Jonesboro, Tenn., Sept. 28.

## Virginia

**Madison.**—Bro. Arthur G. Wheeler of Brokenburg, Va., held a revival meeting in our church July 23-30. Four were baptized at the close of the meeting. The love feast was held July 31 with Bro. Wheeler officiating. Sister Novella Utz and Brother Haney were delegates to district meeting at Free Union in August. Bro. Minor M. Myers spoke to a capacity audience on Aug. 31, telling about his experiences as a prisoner of the Japanese. The women's work organization has been sewing for Greek relief. The B.Y.P.D. members worked very hard in their gardens and sent potatoes to C.P.S. camps along with other food donated by the church families. Successful daily vacation Bible schools were held at both church houses this summer. One of our girls, Sister Doris Finks Flory, is attending Bethany Biblical Seminary with her husband.—Mrs. Irva Kendrick Haney, Brightwood, Va., Sept. 28.

**Oakton.**—Since our last report nine new members have been received by baptism and eight by letter. Plans are being made for a class in leadership training for our workers. Brethren H. O. Mason and Russell Miller and their wives were recently installed as deacons. A short time later

## Announcements

### LOVE FEASTS

#### Indiana

Nov. 19, Elkhart.  
Nov. 19, Logansport.  
Nov. 20, Roann.  
Nov. 25, New Hope.  
Dec. 1, Pleasant Chapel.

#### Kansas

Nov. 25, Topeka.  
Nov. 26, 8:30 pm, Washington Creek.

#### Ohio

Nov. 18, Beaver Creek.  
Nov. 19, Brookville.  
Nov. 19, Chippewa.  
Nov. 26, 7 pm, Piqua.  
Nov. 26, 7:30 pm, Hartsville.  
Dec. 18, Poplar Ridge.

#### Pennsylvania

Nov. 19, Harrisburg.  
Nov. 19, Hostetler.  
Nov. 19, 6:30 pm, Mechanicsburg.  
Nov. 26, 7 pm, Allentown.

#### Virginia

Nov. 19, Cedar Grove.  
Nov. 26, 4 pm, Buena Vista.



J. E. Eichelberger and wife and Nelson Craun and wife were elected deacons. At the same service Sister B. J. Wampler, Jr., was installed as a minister's wife. Our Brethren Service activities consist of a monthly offering, sewing for relief, canning for C.P.S., raising heifers, and a week-end camp for near-by C.P.S. men. Our intermediates held a week-end camp in a vacant house on one of our dairy farms.—Ethel Miller, Vienna, Va., Oct. 3.

**Timberville.**—We were pleased to have with us this summer as assistants to our pastor, Brother and Sister Harvey S. Kline, Jr., students in Bethany Biblical Seminary. They conducted Bible schools at both the Mt. Olivet and the Timber-ville church. Bro. Kline also held a re- vival at the Mt. Olivet church with seven additions to the church. Our church schools have been reorganized for the coming year. A committee of five has been appointed to consider the purchas- ing of an organ for the church. We are requesting the presence of Bro. Alvin Brightbill with us next summer, when he visits the Southeastern Region. Guest speakers with us recently have been Miss Deane Rumberg, who spoke on the work camp program, Rev. James E. Spring and Bro. Harvey S. Kline. Our church co-operated in the drive for funds for the weekday school of religion in our county and gave \$153 for this work. Do- nations of clothing have been collected and given to the Brethren Service head- quarters at New Windsor, Md. We were represented at the Southeastern Regional conference held in Hagerstown, Md., and the women's work program of our district held at the Bethel church, and at the dis- trict B.Y.P.D. conference held at the Mt. Zion church. The kitchen, the children's assembly room and the social hall of the church have just been repainted. Bro. Joseph W. Miller, our elder, preaches for us every fourth Sunday, with all other appointments in charge of our pastor, Bro. Samuel Lindsay.—Mrs. Galen Flory, Broadway, Va., Sept. 28.

#### Washington

**Tacoma.**—On Sept. 24 the church met in council with Bro. Harry Lammedee pre- siding. Church and Sunday-school offi- cers were elected. We have some canned fruit to be taken to the C.P.S. camp at Cascade Locks. We received the letters of Brother Elmer and Sister Lena Carpenter; we give our Lord thanks for bringing them and others into our midst.—Mrs. Nora Musser, Tacoma, Wash., Oct. 5.

#### West Virginia

**Locust Grove.**—On Aug. 28 Bro. Vernon Shanholtz of Ridgeley, W. Va., began a re- vival meeting which lasted two weeks with the love feast at the close of the meeting. Ten were brought into the church. The meeting was inspirational with very good attendance. We held our regular church council on Sept. 2 and the officers for the coming year were elected; Bro. Zina Cosner was re-elected as elder. Our Sunday school and B.Y.P.D. are both very active with the young people taking the leading part.—Zina Cosner, Bismarck, W. Va., Oct. 4.

**Tear Coat.**—A series of meetings was held from July 17 to 29, with Bro. R. K. Showalter as the evangelist, assisted by our pastor, Bro. O. F. Bowman. On Aug. 5 Bro. Frank Crumpacker brought the morning message, which all enjoyed, and through his message we were able to un- derstand better the needs of the China mission. At our council meeting on Sept. 23 church school officers were elected for the coming year. Bro. Ansel Sowers, Bro. Harry Durst, and their wives were in- stalled as deacons. A committee was ap- pointed to solicit funds for a new parson- age. Plans were made to start a mission in Romney. Our church was represented at district meeting by Bro. Howard Shingleton and wife. Our love feast was held on Oct. 1 with one hundred five tak- ing part.—Laura Richman, Augusta, W. Va., Oct. 3.

## Our Christmas Book Shelf

Give the Children Good Books for Christmas

**THE CHRIST CHILD** .....\$2.00  
Maud and Miska Petersham

An exquisitely colored picture book using for the text the Christmas story as told by Matthew and Luke. The reading of this book at the Christmas season might well be- come part of the family tradition. Up to nine years. Size about 10 x 12 inches. 32 pages.

**STORIES FROM THE OLD TESTAMENT** .....\$2.75  
Maud and Miska Petersham

These most popular famous illustrators of children's books have taken four of the most cherished stories of the Old Testament—Jo- seph, David, Ruth and Moses—and have re- told them in simple words that reverently follow the Biblical language. To obtain ut- most accuracy in pictorial detail the authors visited the Holy Land. As a result their book is illustrated with glorious and dignified pic- tures in six colors, the finest in Biblical pic- tures. 128 pages. Size 7½ x 9. Ages 6-10.

Also published in four separate cloth-bound volumes: Joseph and His Brothers, Moses, Ruth, and David, each 90c.



**SMALL RAIN** .....\$2.00  
Elizabeth Orton Jones

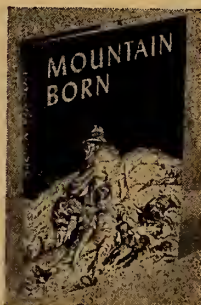
Choice Bible verses or short passages for children with the loveliest of mod- ern illustrations accompany each. Every child should have a copy of his own to help him to Bible appreciation. Ages 4-8.

**COUNTRY NOISY BOOK** .....\$1.25  
Margaret Wise Brown

A little dog named Muffin goes to the country for the first time. All the strange new sounds he hears are shown in the pictures. With a little encour- agement the children will supply the appropriate names and have a wonder- ful time doing it. 44 pages. Size 7 x 9 inches. Ages 2-4.

**MOUNTAIN BORN** .....\$2.50  
Elizabeth Yates

Mountain Born is the story of the boy Peter and his little black cosset who grew to be the leader of a flock of sheep. Living a life close to the sheep, close to nature and its secrets, close to a shepherd who knows how to interpret life to a small boy, life richly unfolds itself slowly to Peter with the imagination, feeling and understanding you are wanting for your child. There's plenty of philosophy in it for adults too. It is a truly beautiful book with lovely drawings by Nora S. Unwin. Age 7-11. 118 pages.



**THE SHINING HOUR** .....75c  
Grace Noll Crowell

A children's Christmas story in which little Prudence Parker gives up being the Snow Queen for the sake of the little girl across the tracks and so earns for herself

one of the Christ's gifts on his birthnight. A children's story that the family will enjoy reading together.

**CHOOKY** .....\$2.00  
Lucille Wallower

Here is a story of a seven-year-old girl in a Dunker home in 1883, of her unselfish desire for her brother's happiness and her affection for her limp- walking chicken, Chooky. Profuse illustrations in color and in black and white show many of the events and customs of the characters of the story. For children from seven to nine, but of interest to all ages of Brethren peo- ple who cherish the traditional life of our fraternity. 92 pages. For children from 7 to 9.

**ANNA ELIZABETH** .....\$1.00  
Lucile Long

Anna Elizabeth is a story of Brethren life centering around the experiences of a twelve-year-old daughter in a Brethren home of two hundred years ago. The scene is laid in the Oley region of eastern Pennsylv- ania. While the book is of interest to older readers as a faithful appraisal of Brethren life in colonial times, it is also a delightful and wholesome story for older children and young people. The illustrations used were specially drawn for this book and are of a delightfully informal type.



Brethren Publishing House, Elgin, Illinois



# GOSPEL MESSENGER

Volume 93

NOVEMBER 25, 1944

Number 48



## *God Has Not Forgotten Us*

This is Nebraska corn. The crop is good; one of the best they have had in many years. There are eleven hundred kernels on this ear. Nature packed them in generously, crowding them tightly at both ends of the cob. Each kernel has the possibility of making one or more ears of corn. If each grain, by giving itself, produces an ear as good as the one from which it came, the eleven hundred kernels will grow to be over a million kernels. If they produce two ears the result will be about two and a quarter million kernels. God's increases are almost beyond belief.

God gave Nebraska all this corn because he wanted hungry people to be fed. He did not give it to them to make medicine for intoxication, or to manufacture explosives and to sweep the world with death. Yet much of it will be used that way and hunger will continue.

If Nebraska could sell this corn to starving China and hungry Europe those who raised it could pay for their machinery and for their farms. If international selfishness and mistrust make that impossible, then the government will need to "help" the farmer in an artificial manner or he will lose his machinery and his farm.

Jesus was a great teacher and a master of economics. He rooted his economic system in concern for others; he bulwarked it by a character-building faith in men. His economics were as simple as unselfishness. Some of our best economists today, after long study and experience, have concluded that his system is the only one that will work in our world.

The bread on the table of the Lord, which is the world, is not my bread but *our* bread. We live more happily and God's kingdom grows when we live by that truth. D. W. B.





## Gospel Messenger

"*Thy Kingdom Come*"

DESMOND W. BITTINGER . . . Editor  
H. A. BRANDT . . . Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Number 48



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The trend is definitely away from war toys in the Christmas stock in department stores in the cities. Tractors are replacing Sherman tanks.

Ten thousand pounds of clothing have been forwarded by the Save the Children Federation for distressed children in Holland. This is a part of 1,385,000 pounds that have been contributed by children of America through the public schools.

To promote personal Bible reading and study among Presbyterians, a particular book of the Old or New Testament is recommended each month for special consideration. The board of Christian education, delegated by the general assembly, makes the selections.

Connecticut assumed leadership among the states recently by initiating its own closer economic and cultural relations with Latin American republics. Connecticut entered the "good neighbor" field last May when the development commission was host to twenty-five representatives of eleven Latin American republics.

Education for Peace will be the theme of the fourth Nobel anniversary observance on Dec. 10 at the Hotel Astor, New York. Several Nobel laureates and leaders in the fields of science, medicine, nutrition, religion, literature, press, radio and other fields will discuss what could be done through particular fields in maintaining peace.

## Peacetime Military Conscription

Worldover Press reports that the government of Australia has officially announced its intention to abandon all conscription after the war. If Australia is called upon to furnish armed forces for use by an international organization, it will recruit men by voluntary enlistment.

The Fellowship of Reconciliation says: "We are unalterably opposed to having the question of permanent conscription settled in wartime. The proposal to effect such a revolutionary change in our American way of life, and to take so drastic a step toward total regimentation, should be passed upon only after the most careful democratic discussion, which is impossible in wartime."

Poland had before the war 125,000 teachers, of whom fifty per cent have been killed. About 60,000 in a school population of 5,000,000 are left in poor health. Twenty-five per cent of all school buildings are gone. During the last four years no institution for teacher training has been operating.

An increasing interest in adult education is reflected in the highest registration in its history, the New School for Social Research announces. Preliminary figures show an increase of 104 per cent over the corresponding period of last year, or 4,463 students registered in 275 full semester courses.

On the eve of its 100th anniversary, Friends Central School, Philadelphia, has inaugurated a "student abroad" plan whereby students will be permitted to spend one year in a foreign country, living in a carefully selected family and actually acquiring a practical knowledge of the language of the country.

In Norway, 700 teachers were put in concentration camps because they refused to sign a declaration of their adherence to the national socialist teachers' organization; many have died from torture and ill-treatment. Twenty-eight hundred students of the University of Oslo were taken in December 1943 to concentration camps because of their fervent protest against the suppression of freedom.

The fine arts collections and historic landmarks of Europe have escaped with little damage from the war, but the museums, monuments and libraries of Great Britain have been damaged severely, according to a report to the American Commission for the Protection and Salvage of Artistic and Historic Monuments in War Areas by Francis H. Taylor, director of the New York Metropolitan Museum of Art.

Development of religious radio programs "for the church generally and for the religious education movement more specifically" will be the purpose of the newly created department of radio production of the International Council of Religious Education, it has been announced by Dr. Roy G. Ross, general secretary. The first project of the radio department will be the production of Victorious Living, which, it is expected, will go on the air January 1.



## Military Conscription and the Way of Christ

The military conscription of our seventeen-year-old youth is creeping up upon us rapidly, almost stealthily. Public opinion is being carefully courted or soothed in the direction of an easy acceptance. Its inevitability in a world like ours is urged upon those who would protest against it. General George C. Marshall says, "A large standing army has no place among the institutions of a modern democratic state," and urges the conscription of youth instead. To the nonmilitary mind it would seem that the conscription of youth would have even less place in the democratic state.

The railroad brotherhoods and the American Federation of Labor are against conscription, contending that it would not strengthen youth, as it is claimed, and that it would not offer a defense for the nation.

A few moments of consideration will reveal to most thinking people that the health of our youth can better be treated through our regular

school system and some form of medical and hospital insurance. The \$2,000,000,000 a year that it is estimated conscription would cost would do much to supply this. A little careful thought will reveal further that in our technical age military training when a year old or even a month old will be out-of-date. Hence it can be seen this entire plan is not a scheme for national defense; rather it is one whereby we will be enabled to exert political pressures upon other nations. To adopt conscription is to leap wholeheartedly into the cauldron of power politics.

It is worth while considering how the other historic peace churches feel about it. The peace section of the Mennonite Central Committee writes as follows:

Continuance of conscription for military training is becoming an imminent issue again. It had been dormant for several months. The present prospects point to an early attempt to force such a bill through congress before Christmas. Where moral and spiritual values are involved, it is our responsibility to sound a clarion note.

One of the weapons of our defense against such encroachments has perhaps not been as much used as it should have been. And that is the weapon of prayer.

upon our nation. True Christians everywhere—let us pray!

The Ohio Yearly Meeting of Friends for 1944 said:

Deep faith in the power of the spirit of love impels us to protest against the establishment of peacetime conscription for military training and service, which, it seems to us, will commit our country to a permanent military program, inducing other nations to arm for their own protection and thus lay the foundations for other wars even more terrible than this one, as science applies its discoveries and inventions toward the power of death and destruction instead of building the arts of peace for the benefit of human progress in living.

Might is not always right, and even if it is on the side of right, its method of coercion does not convince the evildoer, but rather begets in him friction and hatred.

On the other hand, when evil is overcome with good—when the enemy is fed and treated in the way love provides, the evildoer may be won and the enemy made a friend—and the victory becomes a victory of peace and co-operation.

If we are to have a lasting peace when this war is ended, it will be necessary to bring about a great reduction of armaments and to put a stop to the training and preparation for war. Preparation for war must be turned into preparation for peace. Our country is the one to set the example. . . .

Over against this philosophy is the rather puzzling one of Secretary Stimson, "We must not accept the philosophy that this war will end all wars and that there will never again be a need to resort to arms. I strongly urge that this country adopt universal military service as a certain means of preparing for war and a very good means of avoiding war."

It becomes evident that militarism has nothing to offer but war; that is their training and their confidence. A political system that follows that way will arrive inevitably at the same destination.

A small group walks in the other direction, however. This group is the church; or perhaps it is only a small part of the church. They have faith both in God and in their fellow men. Their hope is that they may help to find a good life for all. They do not need military conscription to do that.

The church has an obligation to make its voice heard when issues that are unchristian threaten our government and our people. America has a higher destiny than to jockey for a power position in a militant world. To drop to that level is to turn back the clock several centuries and to deny the high purposes that sustained courageous men and women on a freezing New England coast and in the woods of Pennsylvania. Christ's kingdom is love.

D. W. B.

## Thinking About the News...

### Is This a Different Kind of Courage?

An event occurred recently in France which drove a good many editors and news commentators toward a little deeper thinking. Captain Hon. William Douglas Home, 32, third son of the Earl of Home, refused to lead his soldiers into an attack on Le Havre. The unreasonableness of the demand for unconditional surrender was the reason for his action. He said, "I could not bring myself to take part in an operation against troops who admittedly did not want to fight but whose commander, showing a code of honor, had refused to accept unconditional surrender." Unconditional surrender, he said, "is a deliberately false reading of international politics by statesmen playing the old game of power politics for the second time in twenty years."

For this act the captain was court-martialed, dishonorably discharged and sentenced to one year in prison. His family, with four generations of military tradition back of them, no doubt were pained. This son will bring no decorations home with him when he returns from jail.

But what about his courage? Some will claim they do not understand him, but few will question either his honesty or his courage. He would probably have done the same thing at Aachen; to him the pictures of a devastated Aachen would stand, not as a glorious monument to the fire power of American machines, but as a symbol of what thoughtless and self-esteeming leaders can make necessary. Doubtless millions in the world share his views but under a military regime few will manifest the type of courage he revealed in an endeavor to call forth responsible action from our leadership in a time like this.

To the thoughtful person it seems evident that the fighting in Europe from here on is away from victory rather than toward it. Statements like Morgenthau's demand for a punished and divided Germany call for additional immeasurable suffering now and for a repetition of it upon the next generation.

The way to victory and to peace is the way of repentance, forgiveness, and compassion. The world needs men courageous enough to follow that way now.—D. W. B.



# Living and Transmitting OUR BRETHREN HERITAGE

Rufus D. Bowman

President, Bethany Biblical Seminary

*This theme is presented in three parts by Brother Bowman: I. What Is Our Brethren Heritage? II. Our Brethren Heritage Is Being Threatened. III. How Can the Church of the Brethren Live and Transmit Its Heritage?*

*We recommend reading these as they appear and saving all of them for future reference.—Ed.*

## What Is Our Brethren Heritage?

### Reconciliation

Our denomination is called Church of the Brethren. At Schwarzenau the original members called themselves Brethren. They spent much time in Bible study and prayer and gradually grew into a fellowship. Alexander Mack emphasized love as the basis for this church fellowship. The eighteenth chapter of Matthew was taken as their guide for settling differences with each other. At the beginning of the Church of the Brethren brotherhood and fellowship were fundamental values. The doctrine of reconciliation was central, reconciliation of man with man and of man with his God.

### Brethren faith based upon the life and teachings of Jesus

The founders of the Church of the Brethren accepted no creed but the New Testament. To them the radiant center of the New Testament was Jesus. They believed in him as the perfect revelation of the spirit, word, and nature of God. They interpreted the Old Testament in the light of the New. They held that the New Testament is a more perfect expression of God's Word than the Old, because it contains God's expression of himself through Jesus. The Church of the Brethren might be called a New Testament church, patterned after the apostolic church. The early Brethren started out to live according to the Sermon on the Mount. Their faith was based upon the spirit, life, and teachings of Je-

Continued on next page



Our Brethren Heritage is spoken of in the Church of the Brethren with joy and pride. There is a new interest in church history developing within our denomination. Many Brethren are becoming increasingly historically minded. This new emphasis is good because the Brethren have been lacking in their recognition of the value of preserving historical materials.

The subject, Living and Transmitting Our Brethren Heritage, is in harmony with this new emphasis upon history, but it goes farther and stresses the need for transmitting Brethren ideals to our children and applying them to the life of our day. The noble ideals which captured our fathers will be transmitted, not essentially by being proud of them as historical values, but by living them now. The central problem is: Will the Church of the Brethren make its future contribution in line with its heritage, or will the character of the church be changed? This question calls for a look at our historical ideals.



sus. To them war was wrong because Christ said so. Intemperance was wrong because it was inconsistent with Christian dignity and Christlike living.

#### **The doctrine of the church**

Alexander Mack started out to find a church which practiced the ideals and ordinances as he found them taught in the New Testament. He and Christopher Hochmann studied church history together and visited among various church groups. Mack and Hochmann agreed essentially over their interpretation of the New Testament but disagreed over the question as to whether or not a church should be founded. Mack believed that a church organization was necessary in order to carry out the New Testament ordinances. He believed that the Christian fellowship of believers is a means through which the Spirit of God works. All through Brethren history the church has been exalted. The Brethren have taught that church membership is exceedingly important, that God's Spirit moving through the Christian body will bless individual members and that the organized Christian program is necessary for the most far-reaching Christian service. The ordinances of the church have been taught and practiced as a means of grace. Baptism, the anointing, and the communion service have been important emphases in Brethren history, and they are a vital part of this doctrine of the church.

#### **The insistence upon the good life**

The early Brethren were influenced by pietism. Hochmann was an outstanding pietist and through him to Alexander Mack the central stream of pietistic influence entered the Church of the Brethren. Pietism emphasized a religion of the heart, a religion of prayer and devotion, a religion of genuine good living, as over against the formalism of creeds and the corruption of the state churches. The insistence of the church upon the good life has been a central value in Brethrenism. It has found positive expression in such ideals as simple living, the life of prayer and devotion, integrity of speech, temperance, and purity of home life. It has found negative expression in the doctrine of separation from the world. The early Brethren felt that the good life demanded a break with the unchristian influences of the world. To be a good Christian meant nonconformity to sinful practices in the surrounding communities.

#### **The will of God as revealed in the Scriptures**

At the beginning of the Church of the Brethren God's Word and the individual's conscience were a higher source of authority to be obeyed than the will of the state. Alexander Mack held that "all governments are ordained of God . . . if they will fulfill their office according to the will of God." The Brethren have always believed in the necessity for a well-ordered government, but whether any particular government was accepted as being ordained of God depended upon the character of that government. But above all government was the Lordship of Jesus Christ and the will of God as revealed in the Scriptures.

The principle of personality has been sacred in Brethrenism. John 3:16 has been a central text in our evangelism. And John 10:10 has received a similar emphasis. Brethren preaching and teaching have held that the soul is the most precious value in this universe and is worth more than all the world. Yet respect for personality as a central principle among Brethren has not meant an extreme individualism. Christopher Hochmann was an individualist; Alexander Mack believed in the Christian fellowship. The Church of the Brethren has taught that the individual's co-operation with and participation in the church group is likewise an essential value. Respect for the individual's conscience has been fundamental in our heritage, but along with this the church has held that the individual's conscience must be in harmony with God's Word. To our church fathers the rightness or wrongness of any act did not depend upon the individual's conscience but upon God's Word as revealed in the New Testament. The Brethren's source of authority for conscience has been the New Testament.

One of the most significant statements ever made by the Church of the Brethren is the pronouncement of the Annual Conference of 1781, "We deem the overruling of the conscience as wrong." The statement becomes more interesting as the background is understood. The Revolutionary War was on and the members faced the problem of having to pay taxes to support the war. This Conference advised the members, in order to avoid offense, to pay the taxes required of them according to Matthew 17:24-27. But the consciences of those who could not pay it were to be respected. The source of

authority for conscience was God's Word; the differences lay only in the application of God's Word to a difficult war situation.

The statements which we so often hear today, "Let your conscience be your guide," "Follow your conscience," are not in harmony with our Brethren heritage. Our church fathers believed that there was a higher source of authority than individual opinions, convictions, and conscience. That authority was the will of God as revealed in the New Testament.

There are other elements in our heritage which could be mentioned: such as our heritage of great men, our heritage of education and missions, our heritage of farm life, and the concepts of democracy which have dominated the life of our church. But these five values are central: Reconciliation, The Brethren Faith Based Upon the Life and Teachings of Jesus, The Doctrine of the Church, The Insistence Upon the Good Life, The Will of God as Revealed in the Scriptures.

## **Adventures in Friendliness**

**A. F. Bollinger**

Missionary to India

### **4. A Night on an Indian Train**

Third class on Indian trains is noted for cheapness rather than comfort. That is why missionaries travel that way. One missionary, when asked by an Indian why he was traveling third class, replied, "Because there is no fourth class."

The benches are hardwood, unadorned. There are upper as well as lower "berths." Fortunately they are usually long enough so that one may lie down. The possessor of a good bedding roll can therefore travel without much discomfort in normal times. But in wartime it is different. One can rarely hope for more than hip-wide space to squeeze into.

If I have to travel at night I always try to get an upper, as there one is usually not disturbed. Some time ago I made a trip to Bombay, which is an all-night journey. The train was full and there was no lying-down space in my compartment. In a fit of optimism, however, I looked around in near-by compartments to find some place on an upper bench. My neighbors became interested in my restlessness, and inquired what I was doing. They exhorted me to be calm, informing me



that at least half-a-dozen of them would get down at Surat, after which I could stretch out in the comfort of a lower. Knowing what crowds always jam the trains at Surat I told them that I wanted an upper, as I would not be able to hold a lower against the assault of the mob.

Then one of them got a bright idea. Said he, "This is what we will do. We will all sit still as though we are going on farther. Then after all have found their places we will get out and you will have room."

In spite of my protests that is what they did, sitting there for more than five minutes until the milling around had ceased. I did question the ethics of the whole procedure a bit but I could not doubt their good intentions toward me, a stranger and a foreigner.

Their strategem, however, was in vain. I did stretch out until they were out of sight, but my conscience would not allow me to lie down when others had no place to sit.

## Conscription and the Peace

**Luther Harshbarger**

Washington, D. C.

A simple test for the permanency of any peace at the end of this war is the extent to which it will permit, or better, require, the end of the conscription of youth and the cessation of the use of heavy armaments.

Yet, with the introduction of such bills as the Gurney-Wadsworth (S. 701 or H.R. 1806) and the May Bill (H.R. 3947) calling for permanent and universal conscription for all males having attained the age of eighteen years, one wonders what has been the nature of the "peace" talks of the four powers during recent weeks.

When an army is being raised, one needs to look for the cause. True to pattern in these days of political chaff, the real reasons for a policy of conscription are never mentioned. Such sentimental excuses as the need for physical education, for better health standards and for equality among our youth (no one seems to mention the need for equality of opportunity to higher education), character education, discipline, and others, even if they were genuine concerns, are the garnish for more sinister purposes.

Conscript armies are not needed for such purposes. Armies have only one purpose—aggression either defensive or offensive—and that we

must suppose is the real motive behind our desire to maintain a peacetime army. An army must be used.

Such forebodings raise serious questions. Against whom will the army be used? A foreign enemy or domestic "enemies"? Such preparedness can only arouse suspicion among our neighbors and fear among our people. Conscription offers up one more area of our life to the clutches of totalitarianism. Far from equalizing us, it sets up a new class—the military.

Can this be the peace we have worked and prayed for? It is not too late if Christians awaken to the need of their participation in these affairs.

In addition to your own representatives, write the following men at Washington, D. C.—

Senator Robert R. Reynolds, Senate Military Affairs Committee, Senate Office Building.

Representative Andrew May, House Military Affairs Committee, House Office Building.

Representative Carl D. Vinson, Postwar Military Policy Committee, House Office Building.

Representative Clifton Woodrum, Committee on Postwar Military Policy, House Office Building.

## Our Tithes

**Irene S. Dilts**

Lebanon, Pennsylvania

We very often talk of tithing our money and rightly so. Everything that we have belongs to God and all that we are we owe to him. One tenth seems a small amount to give in return for life with all its opportunities and surrounding beauties. It seems a small amount to give to further God's great kingdom—to share our manifold blessings with those less fortunate; yet how often we fall short of even the tenth which God requires of us.

And now I'm thinking of time, another element that God has given to each one of us. Time, the gift of God, differs from money. We do not all have equal amounts of money to give. We do have an equal amount of time, twenty-four hours in each day, seven days in each week, no matter how rich or how poor financially. We may not all have equal talents, or equal opportunities to increase those talents, but no matter how small our talents we will be rewarded according to how we use that which we have.

I'm wondering how many of us use one tenth of our time in service

for the Lord? How many more souls might have been saved had we used our leisure time for him who gave so much for us? There is so much good to be done, and especially in this day of a war-torn world, and yet so much leisure time is wasted. Once this time is gone it cannot be reclaimed. It is gone forever. Let us consider how we have been spending our leisure time and the Sabbath day which is rightfully the Lord's day. Have they been for the Lord or against him. It may help us as Christians as well as bring great happiness and comfort to those who receive our gifts.

## Be Brief

**Fred J. Miller**

Polo, Illinois

All of us talk so much and say so little.

One of the rules a writer must learn is to use as few words as possible to state his theme and to make every word count. He learns after writing a thousand words to cut them down to five hundred without losing any of his story. That many writers have not learned this is plainly shown in the comparison of a digest article with the original. Often the abbreviated form is more pointed and interesting.

Speakers offend in this way more than writers. Many a speaker takes an hour to say what could easily be presented in half the time. If he would take time to write down his speech and then cut out unnecessary repetitions he could easily prove this statement.

Lincoln's Gettysburg address is remembered and quoted, although it took only a few minutes to deliver. The speaker who preceded Lincoln spoke for several hours, yet his words are unknown to most of us.

Jesus told his stories and preached his sermons in a few carefully selected words. His parables are stated in short pointed words with no unnecessary details. Yet they are beautiful in their simplicity, easily remembered and positive in their teaching.

Jesus put his approval on brevity when he said, "And when ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking." He then gave us a complete, all-inclusive prayer in sixty-six words.

Preaching that lives and teaching that endures are expressed in simple well-chosen words which leave no doubt in the mind of their hearers as to their meaning.



## Home and Family

# TREES I HAVE KNOWN

H. A. Brandt



### Canejo Live Oak

Forasmuch as many have ventured to write of trees, both in elaborate praise of their services to man and with respect to the secrets of their growth and decay, it has seemed good unto me also, having loved and tended trees from as far back as I can remember, to record in some detail my recollections of the friends I have known. It is thus, most excellent *Dendrophilus*, that I hope to add to your appreciation of the mystery and the joy, the triumph and the tragedy in the private lives of our mutual friends—the trees.

The first tree of which I have any certain memories was a spreading live oak. In the mists at the beginning of remembered things I see it standing by the side of the long winding road that ran the length of the isolated Canejo Valley. Where the road began, or where it ended, were not matters of importance in those days. It sufficed that the road passed hard by a humble cottage and a near-by oak of the Canejo. At that time the activities of my life, and those of my young associates, centered about the beloved tree. It was the soul and center of the world we knew. Beneath its spreading branches a half dozen children played. Among its branches they climbed until the sky seemed near and earth far away. In the shade of the great tree lunches were eaten—both real and imaginary. It was beneath the tree, when overwhelmed by weariness, that a childish playmate could doze off into the pleasant land of dreams. From such delightful journeys it was possible to return with powers revived for the wonders of life as lived beneath a great live oak tree.

Thus you must know, my dear *Dendrophilus*, that the chain of experiences which make up my conscious life began in the shadow of an ancient tree. How delicately, and yet how distinctly, is the oak of Canejo etched on the walls of mem-

ory! As I see it now the great tree stands as a dull green cloud at the very center of my ancient world. Its bulging roots seemed to grip and hold the earth beneath. Its spreading branches reached for the hills round about, while the topmost branches seemed to tower to the heavens above.

In the world beneath the giant live oak tree the best of two years were spent. Green was the great tree then—and green are my memories still! As a verdant pillar of overshadowing power, the mental image of my *Yggdrasil* has followed me until today. I have no doubt that it will dominate all primary memories until my end. I am what I am because of what began to be lived in the world beneath a mighty tree.

Now there came a day when the road which ran by the live oak tree became a path to the vast world beyond circumscribed Canejo. The road that seemed to come from nowhere, which was then as mysteriously lost at a bend in the road far down the valley, finally came to be a highway to the strange yet thrilling universe beyond the ranges sheltering the tiny Canejo Valley. To this day that road, once taken, has led but one way for a certain son of the valley. It has beckoned farther and farther from the beloved domain dominated by a grand oak tree.

Often I have toyed with the thought of going back to the Canejo. Occasionally I have read in the papers of the changes which ultimately came to the quiet valley hidden in the folds of the coastal hills. I have talked with travelers who have seen the place. And yet, although for many years I lived within a hundred miles of the Canejo, I have never returned. Always there was something which needed to be done, some sufficient reason why the contemplated trip must be put off. Today, ancient Canejo is farther away than ever, even though the mighty oak looms still as a pillar of cloud in the glorious world of childhood memories.

Indeed, though a stroke of unexpected good fortune should make it possible for me to revisit the Canejo, I would scarcely care to return.

I could not recover the material supports of my world of dreams. These have changed, in some cases fallen away forever. This is true for the reason that the road which led me away from the valley has helped others to find it. These men have planted other gardens and orchards. They have builded other homes and institutions. They have made the winding road of memory into a broad and paved highway!

As for the ancient live oak tree, I fear it has gone the way of most lordly things of the past. It is a safe guess that it has been offered on some altar of progress in order that there might be more space for a ranch or a modern highway. Again and again nature's masterpieces have been ruthlessly destroyed in order that some transient generation of men might have their place in the sun. And so I fear for old *Yggdrasil*. And fearing, I have no desire to return. Rather, I prefer to be left with my memories. These I have carried with me until today, and these I would preserve unblemished until the end. I do not care to spoil, much less to lose, the great green tree of my long ago! What if it be gone from the world of other men? It is a living memory to me—and that is quite enough.

### Weighing in the Balances

Grace Hileman Miller

La Verne, California

The conduct of a certain young sister was being discussed by a group of older women and the majority credited her with misconduct. "But," objected Sister C, "we do not always understand or know all the circumstances in cases like this. I do happen to know for sure that Dorothy is trying her utmost to act the part of a true Christian in the midst of very trying circumstances. If we just keep our eyes and ears open and our lips busy in prayer, we will all see for ourselves that though Dorothy is being tried and is being weighed in the balances she is not being found wanting, because God is her refuge and strength, a very present help in time of trouble."



## ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

**Calendar for Sunday, Nov. 26**

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**Sunday-school Lesson, The Christian View of Industry**—Luke 19: 15-26; 2 Thess. 3: 10-12. Golden Text, Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. 4: 28.

**Christian Workers, Getting Ready for Christmas.**

**B. Y. P. D., Finding Out What Is in the Bible.**

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### Gains for the Kingdom

**Seven** baptized in the Cerro Gordo church, Ill.

**One** baptized in the Lebanon church, Pa.

**Four** baptized in the Huntsdale church, Pa.

**Nine** baptized in the Kokomo church, Ind.

**One** baptized in the Muscatine church, Iowa.

**Three** baptized and one awaits the rite in the Anderson church, Ind.

**One** baptized and six received by letter in the La Verne church, Calif.

**Fifteen** baptized and one received by letter in the Sipesville church, Pa.

**Nine** baptized and four received by letter in the First church, York, Pa.

**Three** baptized and four received by letter in the Lake Ridge church, N. Y.

**Three** baptized and six reconsecrated in the East Dayton church, Ohio.

**Two** baptized and one awaiting the rite in the Smith Creek church, W. Va.

**Eleven** baptized, one received on former baptism and five by letter in the Wiley Ford church, W. Va.

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### With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. John H. Good** of Springfield, Ohio, in the Eagle Creek church, Williamstown, Ohio, Dec. 3.

**Bro. Rufus Bucher** in the Mexico church, Ind., Nov. 19—Dec. 3.

**Bro. C. C. Ellis** of Huntingdon, Pa., in the Woodworth church, Ohio, Dec. 3-10.

**Bro. Samuel Wenger** of Midway, Pa., in the Heidelberg church, Pa., Nov. 26.

**Brother and Sister J. W. Fidler** of Brookville, Ohio, in the Blue River church, Ind., Nov. 19—Dec. 3.

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### Personal Mention

**Bro. Warren D. Bowman**, moderator, spoke at the Crab Orchard church, Crab Orchard, W. Va., on Nov. 21 in three addresses: 10:00 a. m., 2:00 p. m. and 8:00 p. m.

**Brother and Sister J. Perry Prather** have accepted the pastorate at Detroit, Mich. Consequently their address changes from Dayton, Ohio, to 1778 Seyburn Ave., Detroit 14, Mich.

**Mr. and Mrs. David Heckman** of St. Louis, Mo., and **Earl Heckman** of Minneapolis, Minn., were recent first-time visitors to the Publishing House. They were visiting a sister, **Ann Heckman**, who is giving a year of voluntary service in the Elgin mental hospital.

**Pastor G. S. Strausbaugh** of Kent, Ohio, coming to Elgin, Ill., to attend the National Convocation on the Church in Town and Country, spent most of a half day seeing through the Brethren Publishing House and meeting old friends and making new ones in the offices.

**Duane Ramsey** and **Woodrow Rainwater**, both formerly of Camp Magnolia, Arkansas, stopped in for a few moments as they were transferring to Lyons, N. J. and Minneapolis, Minn., respectively. It was the first visit to the Publishing House for either of them.

**Bro. J. Monroe Danner** writes: "Upper Conewago congregation, Southern District of Pennsylvania, extends a hearty invitation to everybody to attend their eighth annual Bible conference Nov. 29 to Dec. 3, to be held in the Mummert meeting-house, near East Berlin, Pa. Sessions begin at 7:30 p. m., Wednesday evening, Nov. 29, and continue through Sunday. Able speakers will grace the program and a real feast will be in store. If you are within reasonable distance you will not want to miss one session of this conference."

**Elder D. P. Neher** will represent Southeastern Kansas at the Winona Lake Conference. The alternate is **Elder J. L. Mohler**.

**At Woodworth church**, Northeastern Ohio, **Dr. C. C. Ellis** will speak in special meetings for the week of Dec. 3-10. For the past month **Bro. E. G. Diehm**, instructor of speech in South High School, Youngstown, Ohio, has been the preacher.

**Hazel Marie Kennedy**, Lindsay, Calif., writes, "Your new catalog is unexcelled anywhere. It is wonderfully organized and the descriptions really describe. I shall find it a very great help. Thank you for your splendid work." Sometimes we forget how much work a catalog represents. The planners of the catalog will appreciate these kind words.

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### Miscellaneous Items

**The Council of Men's Work** asks, "Can a Christian accept for himself, his family and friends the great increase in wages, salaries, and prices received for almost anything he has to sell, and not give a considerable portion of it to the Lord's work?"

**The Brethren Student Christian Conference** for Brethren college students is being held at Juniata College during the Thanksgiving vacation week end, Nov. 23-26. This has been an annual affair for some time with the exception of last year. This year the conference again invited all colleges to participate. Resource leaders are **Paul Robinson**, **Edward Ziegler**, **Luther Harshbarger**, **Forest Shoemaker**, **Tobias Henry**, **Don Snider**, and **Mervin Baker**. The theme is **The World Mission of Brethren Students**.

### Campers Are Givers

Summer camps report that the young people have learned to give. They recognize great spiritual needs and are responding. A good sample of what is going on is the record for **Camp Mack** from **L. W. Shultz**, with the following sums from five different camps with a total of \$1,991.80: \$119, \$370, \$310, \$410 and \$782.80. Another good example is from **Camp Spring Lake** in Oklahoma where about thirty intermediates gave \$125. This they figured would keep 500 orphan children for one month or forty-two orphan children for one year.



**Copies of The Broken Cup**—Three Generations of Dunkers, by Jesse H. Ziegler are desired. Write to the Brethren Publishing House, Elgin, Illinois.

**Church bulletins and newsletters** were received recently from the following: Glendale, Calif.; The Broadcaster, Western Canada; Sebring, Fla.; Ambler, Pa.

**It is time** to be sending in those Messenger club lists, especially if they expire in the next month or so. Help avoid the January rush by sending in your lists in good time.

**The Western Region conference** will be held at McPherson College, Feb. 18-23, 1945. The emphasis this year will be Higher Christian Education. This information comes to us through the Regional Newsletter.

**Order blanks** for Sunday-school supplies were recently mailed to Sunday-school secretaries. If you have not received blanks for ordering your next quarter's supplies, please write the Brethren Publishing House asking for blanks.

**Correspondents**, please give the name of the congregation for which you may be reporting. Where more than one congregation is in or near a given city, and different correspondents use the same post-office address, it is not always possible for us to tell which congregation is intended.

**If your Messenger** has discontinued coming, please check the expiration date included as part of the address as stamped on the wrapper or the margin of your paper. If "Nov. 1944" appears in connection with your address, your Messenger subscription expired Nov. 1, 1944.

**Dedication service** for the Pike Creek house of the Monticello, Ind., congregation will be held Sunday, Nov. 26. President V. F. Schwalm of Manchester College will be the guest speaker. A basket dinner will be held at noon. The dedication services will be held in the afternoon. All former members and friends are invited.

**The young people** of the Lena church of Northern Illinois are initiating this year's Messenger subscription campaign by presenting on Sunday evening, Nov. 19, the short skit, *The Messenger Comes to Cedar Grove*. They hope to educate the church members concerning the 100% club (of which the church is already a member) and the value of the publication. They are enjoying the preparation of this project. This letter made us feel very good. We are eager for our young people to learn to know the Messenger. This is a good way.

**At Thanksgiving** we long to share with others who are less fortunate. Thanksgiving Day or the preceding Sunday is the time for the annual Home Mission Offering. Give through your local church, or if you cannot attend your church, please use the remittance blank on page 31 of the November 11 issue of the Gospel Messenger, and send direct to the General Mission Board.

**Commission on a Just and Durable Peace**.—Steps that might be taken now "to strengthen the purpose of the American people to insure the nation's participation in postwar collaboration" will be studied by a commission of thirty-four churchmen which will present its findings to the second peace conference of Protestant leaders at Cleveland Jan. 16-19. Prof. William Ernest Hocking of Harvard University heads the Commission on the International Situation, which includes many prominent clergymen, educators and Protestant laymen. The special commission will consider the results of Dumbarton Oaks, Moscow, Cairo, Teheran and other conferences, the emerging policy of the principal United Nations and the plan for international organization and general security now under discussion. Other subjects on the agenda are: an analysis in the light of Christian principles of possible peace settlements with special reference to Germany and Japan; an analysis of potentialities for postwar reconstruction, of UNRRA and the Philadelphia charter of the International Labor Organization; American policy toward subject peoples and dependent areas; the relation of American domestic policy in matters of race, social justice, etc., to the problem of world order and an analysis of current American opinion regarding postwar issues and reasons therefor.

**From Laton, Calif.**, comes this suggestive letter: "It may be of interest to you to know that the women's work of the Laton church each year uses ten dollars for Gospel Messenger subscriptions to non-members, men in the service or non-resident members. We are pleased to note the results. Each year several of the recipients will say, 'We enjoyed the Gospel Messenger so much this past year we want to subscribe for it ourselves next year.' This year at renewal time we had four such voluntary responses from the ten sent last year so we are adding more new names to our subscription list.—Mrs. Robert H. Jenkinson."

**The most significant investigation** in the history of Christian education opened recently in New York City when nationally known lay and professional leaders in government, labor, business, general education, theology and Christian education began a study of the underlying philosophy and the present practices of religious education, under the sponsorship of the International Council of Religious Education. It is expected that this study will continue over a period of two or three years.

## *With Our Schools . . .*

### **Bridgewater College**

**The annual convocation service**, officially opening the sixty-fifth annual session of Bridgewater College, was held on Oct. 4. The Rev. Parks W. Wilson, pastor of the Harrisonburg Presbyterian church, gave the address.

**College Day** was observed in Bridgewater on Oct. 15. On that day the people of the community entertained the students of the college in their homes. The occasion followed a sermon in the college church by President Bowman. Later in the year the students will have opportunity to entertain their hosts and hostesses in the college dining hall.

**A joint piano and cello recital** was given on Nov. 14, by Jan and Mischel Cherniavsky. This was the first of a series of concerts to be presented through the year.

**A dramatization of Jane Eyre** will be presented by the senior class on Dec. 2. The presentation of this well-known work by Charlotte Brontë is under the direction of Dr. Ben W. Fuson and Mrs. F. D. Dove.

**In the new Who's Who** volume of American college and university students Bridgewater will be represented by five seniors and two juniors. Those chosen for this honor are Rebecca Gene Bowman and Mary Ellen Miller, of Bridgewater; Virginia M. Bowman, of Vienna, Va.; H. Gerald Guyton, of Boonsboro, Md.; Robert Earle Houff, of Fincastle, Va.; Betty Blough Martin, of Washington, D. C.; and Zola A. Simpson, of Altoona, Pa.

**The trustees of the college** convened in their annual fall session on Friday, Nov. 17. The next day the directors of the Alumni Association held one of their two annual meetings.



# Our Mission Work

## Liu Chin Lan

**Anna Hutchison**

Missionary on furlough from China

Liu Chin Lan, fresh in the beauty and bloom of youth, was called at twenty-four years of age to close her work and labor of love on earth for the Master. She grew up in Liao and finished her grade work in our girls' school at that place. Then she took junior high in the American Board school at Tung Chou, near Peking. She began her senior years in our girls' school at Liao Chou. Chin Lan lived a simple, frugal, conscientious life. While teaching, she spent but little on herself, and instead helped support her widowed mother and provided for her younger brother, Ch'un Jung's, school expense. She was ever ambitious for his welfare and success. She took her Christian life seriously, and counted the possible cost. One Sunday, some months before her martyrdom, she made the statement while leading our Sunday morning church service that she would be willing to die rather than give up her faith and deny her Lord. She was not found wanting. What an example and challenge to weak, indifferent, vacillating Christians!

After the ordered evacuation of the city at the approach of the Japanese in the summer of 1939, Chin Lan with others risked her life to come back again and help us in the work. Again and again she was approached by Japanese messengers who tried to induce her to come over into the city to teach in the school that they had established. But she refused, telling us afterward that she would rather die than go in and help them. One of the interpreters even tried to seek her hand in marriage. Chin Lan, instead, was engaged to a fine young man from a village west of Liao, who, though not yet a Christian, was favorable to the Christian faith; they were to have been married the following summer.

Chin Lan's father had beaten her half brother, Fu Jung, when he had accepted the Christian faith and refused to bow to their idol gods. But the following year, he himself had accepted that faith and later had gone to his reward. Her mother had but recently become a Christian. Though bereaved and sad, may the faithful life of her two martyred children be her inspiration also to live faithful to her Lord!

## Didu Grows Up

**Hazel Landis**

Missionary, Garkida, Northern Nigeria, West Africa

Didu preached at church this morning. He is a young man and it is only a few short years since he was a boy coming to meet Mr. Landis by the road, one Sunday, to tell him that he had a suspicious spot on his body which he thought was leprosy. He was one of our village boys, a Christian, handsome and very smart. His name means "clever." I'll never forget the day he drove away from the Marama dispensary, leaving his people to come to the leper colony, a lonely little boy.

As he stood preaching this morning, it seemed to me it was one of the most forceful sermons I ever heard. He stood there absolutely unassuming and yet he spoke with authority. His words were simple and direct. He read from Luke 17: "It is inevitable that cause for stumbling should come, but alas for the man who causes them. He might better have a grinding stone tied around his neck and be thrown into the middle of the sea, than be the cause of stumbling to one of the least of these." Didu is a teacher of the smallest children in school and a leader of a boys' club and the children in general. "We are leading

these children," he said, "and yet some of us who have been baptized say, 'I will do as I please; it is no business of any one else what I please to do.'" With what force he laid on the hearts of all of us our responsibility in the care of the children and any who may be of "the least of these."

It is inevitable that days of discouragement come to the missionary. But to see Didu practically



## What to Pray For

Week of Nov. 25—Dec. 2

**E. Paul Weaver**

Born Oct. 13, 1912.

Sailed to Africa, 1939.

**Zalma Faw Weaver**

Born May, 1, 1911.

Sailed to Africa, 1939.



Early in the month of April, the Weaver family reached the homeland from Africa, coming by way of England. During the summer they were in the states of Pennsylvania and Washington as they were with their home folks and among surrounding churches. At present they are attending Bethany Biblical Seminary in Chicago.

During their first term in Africa they served most of the time at Lassa. They worked and hoped. We quote from Paul Weaver's own statement. He wrote: "It was our hope that the church should become the most important emphasis of the entire mission. It was our hope that the African church and community, with mission counsel, should open schools that would be supported with African funds and suited to African needs. It was our hope that these new schools should fit our people for a Christian-agrarian life."

cured of leprosy, ready to go back to his people and assume a position of Christian leadership among them, is truly compensation for work done. Didu, no doubt, would have been a fine man, if he had not met Christ. But he would have lacked a radiant face and a quiet, peaceful heart. If he had not come to the leper colony, he would have been doomed to a life of unhappiness and deformity because of his disease. But he did meet Christ and he is about well. He will be a leader wherever he goes. What if much seed falls on very stony ground? Some does fall on good ground.

## The Missionary

**Milton O. Stump**

Elkhart, Indiana

Out of a shining palace,  
All aglow with a welcome light,  
Or out of a humble dwelling  
Into the cold dark night,

There goes a fleet-foot traveler,  
The bearer of a light,  
To find the long-lost wanderer  
Far from the home of light.

Out through the long, long shadows  
Of a strange and distant land,  
Or across the lonely deserts  
Through the hot and burning sand—

This bearer of light speeds onward  
To the millions who have never heard  
Of God and a home in heaven  
For all who will love the Lord.

He brings a gladsome message,  
This bearer of the light,  
To free from chains of darkness  
All the children of the night.



# Brethren Service

## Stories of Service

### A Mother in Trouble

Aurora Hinojosa's mother brought her hurriedly to Mrs. Michael explaining that she had been bitten by some little animal while working in a rocky field. Already her arm was paining severely, and the pain was fast reaching other parts of her body. Though out on another call, I soon returned. Because of the seriousness of the case, we used but little time preparing for the trip to Cuernavaca to get her to medical aid.

Good fortune favored us in that Dr. Ornelos, head of the Health Department of the State of Morelos, was in his office. He at once left his other duties to look the patient over. "Very serious," were his words in English to us, knowing the patient would not understand.

With a 10cc intravenous, a 5cc intramuscular injection and a two-hour rest, some relief had come, and we could bring her home. With another 10cc intravenous injection for us to give in the evening and a second on the morning following, she was so improved as to be back at regular duties in about a week. A scorpion, rattlesnake, black-widow spider, or tarantula, all of which are here, might have been the offender, for at times any may be very toxic.

### Overcoming the Fear of Medical Help

Sacarias Muñoz, twenty years of age, while hunting rabbits with a 16 guage shotgun, fell, discharging the gun, which tore a large hole down through his foot. Being some distance from home, he walked, hopped and hobbled as best he could through dirt and filth until the wound was packed full enough of mud to stop the bleeding. On his arrival home, in about an hour, his sister came at once for us, urging haste in coming to his aid.

After cleansing and disinfecting as best we could with the meager equipment we have, we bandaged it and he got a fair night's sleep. Among these common people back from the main open ways of travel, we find a considerable distrust of doctors. Hence it was not altogether unexpected that he should refuse our offer to take him to a doctor in Cuernavaca in the morning. Though

H. D. and Elsie Michael  
Brethren Work Camp, Huitzilac, Mexico

we feared tetanus, we kept the wound draining and hoped for the best. Yet the dread symptoms came. We then urged again that he go to a hospital or at least see a doctor. The father went, talked over the indication in the case, and brought out anti-tetanus serum which he gave. Then fear of the disease overcame fear of a physician and the boy agreed to go to the home of relatives to be near a doctor and under his care.

He is now back home with the wound healed and getting about

## Brethren Service News...

Other C.P.S. dairy workers have found their way to local churches and are often assisting in the church program by teaching Sunday-school classes. The men in King County, Washington, have met at the Seattle church, while the men in Susquehanna County, Pa., have gathered several Sundays at the home of one of the men. Many of the men in McHenry County, Ill., attend services at the Elgin Church of the Brethren.

The first relief training seminar to be held at the new Brethren Service Relief center at New Windsor, Maryland, came to an end on October 13. For three weeks, seven relief workers under assignment to Europe and to China studied the problems facing the Brethren relief program in these two areas. Attending were Eldon Burke, E. L. Eikenberry, Wendell Flory, Luther Harshbarger, Velma Ober, Martha Rupel, and Mary Schaeffer.

A recent cable from London states: "All clothes received to date have been distributed and immensely appreciated as shown by the moving letters received from Normandy." The shipment referred to included fifty bales of clothing sent from the Brethren Relief Center at New Windsor, Maryland. The fifty bales of Brethren clothing were valued at \$3,750.00. Over 8,000 garments were sent, all of which bore the distinctive Brethren Service label.

Volunteers are needed to sort, clean, mend, pack, bale and ship clothing at the clothing department of the Brethren Service center at

A list of gifts which would be useful in the work of the Castaner project of the Brumbaugh reconstruction unit in Puerto Rico has been prepared. Church groups or Sunday-school classes might well use gifts of clothing, games, books, or pictures to open channels of friendship between the people of the United States and Puerto Rico. The list of needed items may be obtained by writing to the Brethren Service Committee, Elgin, Ill.

with a cane, apparently having a much greater understanding and appreciation of both the medical profession and the Brethren Service Committee camp and its work.

New Windsor, Maryland. About twenty or twenty-five persons—men or women, old or young—are needed immediately to get clothing ready for pending shipments to foreign countries. Volunteers may stay several weeks, or they can give a year of service here. The Brethren Service Committee will provide maintenance and will pay transportation for those who stay as long as three months. Write to the Brethren Service Center, Box 26, New Windsor, Md.

A letter from China from Moy Gwong (May 24, 1944): "We are very happy to receive from you in United States \$1,000.00 from the bank in China, which gives us \$37,010.00 Chinese national currency. We certainly thank you for it. . . . The hard time of the year is come during these three months on account of shortness of food. . . . Conditions this year seem to be better than last year at the same time. Several reasons cause this: (1) Money comes from America without much trouble; (2) Starvation and cholera in 1943 caused the death of twenty out of every one hundred people and therefore not so many people need food now. . . . Kindly continue to pray for us."

The Brethren heifers for relief project was the subject of a poem published in the October 21 Saturday Evening Post (page 38). The poem, The Cattle of the Brethren, was written by a Mr. Robert D. Abrahams.



# The Church at Work

## Action on Conscription

An increasing amount of opposition to the proposal for peacetime military conscription legislation seems to have been, at least partly, responsible for temporary postponement of hearings on such legislation before the Senate Military Affairs Committee. Senator Robert Reynolds, chairman of that committee, had indicated earlier that hearings before the Senate committee would begin on Nov. 14, but has now expressed himself on several occasions as favoring postponement of consideration of the measure.

It is still necessary to carry out a vigorous action program. Some specific suggestions are:

### Men and Conscription

Christian laymen everywhere ought to be concerned about peacetime conscription. Your sons, the men of the future, are the ones most vitally affected by the proposed bill. Some groups are getting together and writing to congressmen. Others are talking with senators and representatives. Men, let's work hard to defeat the conscription bill. Then if it does pass we can feel that we have done our part.—Raymond R. Peters.

### For Adult Advisers

1. Discuss personally and in groups with the youth you guide, and inspire them to act on this problem of universal peacetime military conscription. Go farther than your own church group. Include high school and community young people.

2. Call a meeting of the parents of the young people in your church and discuss the future of their children as it relates to the proposed legislation.

3. Stimulate your young people to act as conscience dictates. Plan a postcard writing social. Sponsor a town hall meeting for youth. Order and circulate literature. Get an editorial in your local paper.

4. Confer with other adult advisers of youth in your community and plan for united action.—Don Snider.

### To Local B.S.C. Representatives

According to the letter of October 24, which you received from the Elgin staff, your responsibility in the fight against peacetime conscription is to supply your congregation with

suitable literature. We sent you some samples with that letter. Estimate how many additional copies your congregation needs. Send us your order. We will fill your order as quickly as possible. Strategically distribute this material to your congregation. Help your members to become well informed on this important issue.

Order additional copies and urge members to send them to their friends and to congressmen.

### Women: Prepare Pens and Pencils

In the letter of October 24 sent to pastors, women's work leaders, and others, the request was made to women to organize their local groups for writing letters and postcards. A vast amount of good can be done if the church people write to their congressmen and to the members of the congressional military affairs committee. We should not allow anything to interfere with our writing on this question to our government leaders. This would be about the least we could do. Set up a postcard meeting. Furnish pencils and postcards or stationery, supply the addresses of your congressmen and give suggestions for the message to be written. Such suggestions are given in the November 11 issue of the Gospel Messenger. Plan for this hour of writing as carefully as you would for a banquet program. It will be worth all the effort put forth. If every church would do this it would mean that

some 120,000 messages would inform our government of our stand. Let us not be weary in well-doing.—Anetta C. Mow.

### ADULT DISCUSSION OUTLINE

#### Using the Bible Today

Sunday, December 17, 1944

Scripture: 2 Tim. 2:15; John 8:32

It would not be possible to describe here the many ways in which the Bible may be used. Suffice it to point out the discussion of this subject in the resource pamphlet, *The Book to Live By*. This and the other resources listed below should be at hand when you plan for your meeting. It may also be helpful to share experiences in values which have come to individuals through various uses of the Bible.

Perhaps you are participating in the nation-wide Bible-reading plan from Thanksgiving to Christmas. (See the Church at Work section of the Gospel Messenger for November 4.) If so, discuss ways by which the values of the plan may be extended beyond Christmas.

#### Questions for Discussion

Is there a need for more Bible study in our church?

What did Bible study do for the founders of our church? Would it change our church today?

How can we encourage the use of the Bible in our homes and churches? Make some very definite plans.

#### Resource Material

The Bible. Free.

The Book to Live By. Free.

Nationwide Bible Reading. Free.

## It Occurs to Me . . . Raymond R. Peters

For some years I have been suggesting that teachers ought to visit two Sunday church schools each year—one that is superior and one that is poorer. Observation is one of the excellent ways to learn. This idea has value for families as well as teachers. Last Sunday our family visited the First Congregational church in Oak Park, Illinois. It is a large church with an adequate staff and a varied program. Those in fifth grade and up meet at 9:30 for study and worship. Those in nursery, up to and including fourth grade, come at the eleven o'clock hour with their parents. They remain in the regular service for a short time. At a designated time the children go to the front of the sanctuary and the assistant minister tells a story. The children then go to the educational building for their class period. The whole experience is quite informal.

My wife and I had an opportunity to see another church program in operation and the children had the experience of adjusting to new situations. It was a good experience for all of us. Within a few months we will attend services somewhere in a little one-room church. There are some real values to be gained from the small school and church.

IT OCCURS TO ME that teachers and families should attend their own church fifty Sundays per year and the remaining two Sundays visit other churches. Those who seldom get away from home are usually the biggest hindrances to progress.



## Correspondence . . .

### Northern Indiana District Meeting

On Aug. 15-17, in spite of gas and tire restrictions, a large number of brethren and sisters of Northern Indiana were assembled at Camp Mack in our eighty-fifth annual district meeting. A shadow of gloom was cast over the occasion because one of our family of elders met a tragic death the evening before at his home just two miles away.

We feel that we have an ideal place for our conferences, which is centrally located in the district, has ample facilities, and is an ideal place for meditation and prayer on the shore of Lake Waubesa. It has become a permanent location for our conference.

The inspirational part of our assembly was truly that. The theme for the conference was Deepening the Fellowship Through Christ. Bro. Desmond Bittinger, editor of the Gospel Messenger, was with us as guest speaker. He delivered four great addresses, interspersing them with illustrations from his missionary experiences in Africa. He began with a missionary address, World-wide Fellowship, giving three reasons for missions—Jesus died for all men; there is a desperate, crying need; and, there is no other name whereby we must be saved. On young people's night he challenged more than 500 young people and a larger number of others on the subject, Youth Building Better Homes. Bro. Bittinger addressed the women's meeting on Fellowship in the Home, and the men's meeting on The Fellowship of Suffering. He surely helped us all to realize more fully our task and our responsibility, and inspired us to greater zeal for Christ and the church.

Bro. S. B. Wenger, chaplain of the Michigan state reformatory at Jackson, Mich., was present for one address, speaking on Chiseling or Chiselers. This was a temperance program and this subject dealt with the moral letdown in the nation. A child has a right to be wellborn, to be wanted, to be loved, and to be guided. The next frontier of the church lies in the realm of arresting personal disintegration.

Dr. Lloyd Studebaker, lately arrived from Africa, spoke on The Fellowship of Healing Ministry, giving many illustrations of his healing ministry as a medical missionary. Bro. Glenn Weimer from our own district spoke on Fellowship Through Consecration. He challenged us with four disciplines—a spirit of openness to God; the spirit of intercessory prayer; cultivating fellowship in the love of God; and cultivating the spirit of self-giving. Bro. L. U. Kreider spoke on The Fellowship of the Spirit, in which he ar-

rested us with this thought: "One hundred twenty at Pentecost through the operation of the Spirit brought 3,000 into the church. What could a church of 120, all filled with the Spirit, accomplish today?" The ministry of the Spirit did not cease at Pentecost.

Offerings taken at the missionary meeting, the women's work, the men's work, for Youth Serves and ministerial promotion totaled \$1,750.

The business session was unusually filled with problems confronting our district. After a year's consideration our district decided to join with Middle and Southern Indiana in establishing a state welfare home for the aged at Mexico, Ind., where Middle Indiana has operated one for many years. Since our program is always crowded and the activities of the district cannot be fully represented, longer time was granted for the district gatherings. A request from the Regional Council for an executive secretary for the Central Region was deferred for another year. A query asking for a Brethren mutual aid society to help establish Brethren young couples on farms and thus to build our rural churches was sent to Annual Conference. Brethren Eldon Evans, Howard Kreider and T. E. George were selected to represent Northern Indiana on next year's Standing Committee, with Brethren H. H. Keim, Jr., C. C. Cripe and Ira Long as alternates.

The forty-seven churches of the district were all represented at some time during the conference and all are now faced with larger responsibility because of this conference.—C. C. Cripe, Writing Clerk, Argos, Ind.

### Elder William H. Eikenberry

The oldest member of our congregation, Grandpa Eikenberry, passed to his reward this summer, after a long and fruitful life in the services of his chosen church. Elder Wm. Eikenberry came to us in his declining years but we know much of the many previous years when he labored for the church and raised a family and earned his own living, as many of our leaders of those years did. He has had to spend most of his years in Wenatchee in bed, but through them all we learned to know him as a kindly, patient, thoughtful friend.

He was born June 19, 1857, at Greene, Iowa. Here he grew to manhood and married Laura Flora in 1878. From there he pioneered in the forest country of Minnesota, where he ran a farm, served his neighbors with a country store and was a leader in the churches that needed a minister. He was advanced to the eldership at Barnum, Minn., in 1897. The records of his life show many baptisms, weddings and funerals beside the regular sermons

of the church. He and Sister Eikenberry retired to California in the early 1920's, going first to Modesto and then to Bellflower. In 1933 they came to Wenatchee to live with their two sons here. Sister Eikenberry died here in 1935.

Bro. Eikenberry is survived by six sons, one daughter, one foster daughter, twenty-seven grandchildren and twenty great-grandchildren. His children are Maurice and Ralph of Wenatchee, Abe of Worthington, Minn., John of Oelwein, Iowa, Mrs. Mark Eshelman of Canada, Mrs. Sarah Peterson of Barnum, Minn., Leslie of Modesto, Calif., and Cecil of Lebanon, Oregon. Funeral services were conducted by the pastor and he was laid to rest beside his wife in the memorial cemetery in Wenatchee.—Geraldine Eller, Wenatchee, Wash.

## Matrimonial . . .

**Dollison-Maust.**—Rollin Dollison and Eloise Maust, both of Cando, N. Dak., in the Zion church, Oct. 14, 1944, by the undersigned.—Ralph Petry, Surrey, N. Dak.

**Gabbert-Sink.**—Ensign Pascal Max Gabbert and Ruth E. Sink of Rossville, Ind., in the Rossville church Sept. 10, 1944, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Heitger-Feldman.**—Edward Charles Heitger, Jr., and Lois Feldman, both of South Bend, Ind., in the Second church, Oct. 21, 1944, by the undersigned.—Edward Stump, South Bend, Ind.

**Miller-Holsinger.**—Chris E. Miller and Catherine L. Holsinger, both of Harrisonburg, Va., at the home of the bride's sister, Oct. 9, 1944, by the undersigned.—Charles T. Good, Harrisonburg, Va.

**Miller-Worden.**—Virgil LeRoy Miller and Verla Grace Worden, both of Burr Oak, Kansas, at the home of the bride, Oct. 22, 1944, by Bro. S. E. Thompson.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**Myers-Miller.**—Earl M. Myers and Delilia Miller, both of Winchester, Va., at the parsonage, Oct. 22, 1944, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Replogle-Zeak.**—Charles Edward Replogle of Roaring Spring, Pa., and Kathryn Viola Zeak of Martinsburg, Pa., at Bellwood, Pa., Oct. 13, 1944, by the undersigned.—Clyde Bush, Bellwood, Pa.

**Scott-Barnard.**—Robert E. Scott and Betty Jo Barnard, both of Flora, Ind., at the parsonage, Aug. 7, 1944, by the undersigned.—Clarence Sink, Flora, Ind.

**Welss-Lehman.**—Louis Weiss of Victorville, Calif., and Lorene Lehman of Glendora, Calif., in the Redlands Baptist chapel, Oct. 5, 1944, by Dr. Louis Mertins.—Mrs. LeRoy Lehman, Glendora, Calif.

## Fallen Asleep . . .

**Austin.** Pvt. Donald Glen, son of John and Nona Stiles Austin, was born June 27, 1914, at Fruita, Colo. He attended Mesa Junior College in Grand Junction and graduated from McPherson College. He taught in the elementary school at Atchee, Colo. After he was licensed to preach he spent one year as assistant pastor of the Church of the Brethren in Hardin, Mo. He received the B.D. degree from Union Theological Seminary and in 1941 he was installed as minister of his home church at Fruita. He entered the employ of the Brethren Service Committee, expecting to be sent to England to engage in war relief work. He spent some time in C.P.S.



camp. He then spent about two years in a volunteer health program in Mexico. Upon his return to the States he volunteered for military service. His death occurred at Camp Barkley on Sept. 17, 1944, after an illness of about two weeks. Funeral services were conducted in the Fruita church by Bro. R. W. Hoover and the writer. Interment was in the Elmwood cemetery near by.—E. F. Weaver, Grand Junction, Colo.

**Balsley.** Mrs. Elma, aged eighty-six years, died Oct. 2, 1944, at the home of her son. In 1876 she was married to Charles Balsley, who preceded her in death. She united with the Church of the Brethren in early life and was a regular attendant. Surviving are one son, five grandchildren and four great grandchildren. The funeral service was conducted by Bro. Edward Stump. Burial was in the North Liberty cemetery.—Anna E. Steele, North Liberty, Ind.

**Bartle, Ida C.,** wife of the late D. R. Bartle, died Sept. 22, 1944, at the age of sixty-five years. Sister Bartle had been a faithful member of the Shanks church for many years. Surviving are a daughter, one son, three grandchildren, two sisters and four brothers. Funeral services were held at the Minnich funeral home in charge of Brethren M. B. Mentzer and C. E. Grapes. Burial was in Cedar Hill cemetery.—Mrs. J. A. Weaver, Greencastle, Pa.

**Beaver.** Mrs. John O., aged sixty-nine years, of Burnham, Pa., daughter of David and Jennie Smith Shellenberger, died in the Lewistown hospital. Surviving are her husband, four sons, a daughter, sixteen grandchildren, and two great-grandchildren. Mrs. Beaver was a member of the Church of the Brethren. Funeral services were held in the Bunkertown church and burial was in the cemetery there. Bro. Harold Snider officiated.—Ida M. Fisher, Lewistown, Pa.

**Boitnott, Henry,** son of Henry and Adeline Boitnott, was born near Boone Mill, Va., in 1852 and died Oct. 4, 1944. He was married to Harriet Forbes on Jan. 1, 1880. To this union were born five children. He came to Burr Oak, Kansas, in 1892 and lived his entire life there. He was a faithful member of the Church of the Brethren for sixty years. He is survived by three children, seven grandchildren, five great-grandchildren, one brother and three sisters. Funeral services were conducted in the Burr Oak church by Bro. S. E. Thompson, assisted by Rev. Pitts of the North Branch Friends church.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**Boyd, Elmer J.,** of Berlin, Pa., the son of Chauncey and Sally Fike Boyd, died Sept. 21, 1944, at the age of seventy-three years. He was married to Ida Gnagey, who died several years ago. He is survived by two sons, three daughters, two brothers, and a sister. Funeral services were conducted at the Johnson funeral home with Bro. Roy S. Forney officiating. Interment was in the Meyersdale union cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

**Brubaker.** Sarah Margaret, daughter of James Madison and Rachel Berry McPheron, was born Sept. 29, 1869, at Bulls Gap, Hawkins County, Tenn., and died near Holmesville, Nebr., Oct. 8, 1944. On March 19, 1890, she was united in marriage to Ben A. Brubaker. To this union were born two sons and four daughters. Sister Brubaker came to Gage County with her parents at the age of sixteen and lived near the church in which she held her membership throughout her long and useful life. She served faithfully with her husband in the deacon's office for many years. She is survived by her husband, two sons, three daughters, two brothers, sixteen grandchildren and three great-grandchildren. The funeral services were conducted by the pastor, Bro. Lewis Naylor, assisted by Bro. Swigart Miller of Beatrice. Burial was in the Brethren cemetery near the church.—Lewis Naylor, Holmesville, Nebr.

**Chapple, Francis John,** son of William

and Louisa Andrews Chapple, was born Jan. 27, 1863, at Plymouth, England, and died Sept. 26, 1944. He was brought up in the faith of the Church of England. He attended Zion church several years before uniting with the Church of the Brethren, at which he was a faithful attendant. He is survived by two sisters and a step-brother.—Mrs. Charles L. Rodgers, Newton, Kansas.

**Danner, William L.,** son of John and Catharine Danner, was born Jan. 11, 1870, at Dayton, Ohio, and died Sept. 21, 1944. He was united in marriage to Laura A. Danford on Nov. 30, 1893. To this union were born five children. He is survived by his wife, three sons, two daughters, six grandchildren, two brothers and one sister. Funeral services were conducted by Bro. J. E. Ulery at Brethren, Mich. Burial was in the Brethren cemetery.—Ella Keith, Brethren, Mich.

**Hollar, Michael Peter,** was born in Virginia, July 6, 1859, and died at his home near Hardin, Mo., Sept. 25, 1944. On July 6, 1879, he was united in marriage to Fannie Swank. To this union six children were born. The wife and three children preceded him in death. He served as deacon for many years. He was very much interested in missions and gave liberally to their support. Funeral services were conducted at the Wakenda church by the undersigned, assisted by Bro. Oscar Diehl.—Oscar Early, Stet, Mo.

**Hollinger, Ella Meckley,** daughter of the late Henry and Amanda Nissley Meckley, was born March 26, 1882, in Mount Joy Township, Pa., and died at her home in Florin, Pa., Aug. 27, 1944, after an illness of twenty months. She was a faithful member of the West Greentree church. She is survived by her husband and one brother. Funeral services were conducted at the Nissley funeral home in Mount Joy, Pa., by Elder Abram N. Eshelman. Interment was in the Mt. Pleasant cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

**Imler, Frank David,** son of Andrew C. and Ella M. Dively Imler, was born at Bakers Summit, Pa., May 25, 1889. He died suddenly Oct. 6, 1944, in Altoona, Pa. On Oct. 21, 1915, he was united in marriage with Ernie Snoberger. To this union was born one daughter. In addition to his wife and daughter, he is survived by one stepdaughter, two brothers and five grandchildren. He was a faithful servant of his Master and a very loyal supporter of the church. Funeral services were conducted at the Fairview church by Elders I. B. Kensinger and Ernest A. Brumbaugh. Interment was made in the Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

**Kenepp, Jesper K.,** son of Walter and Mary Harshbarger Kenepp, died Sept. 6, 1944, in the Lewistown hospital at the age of forty-one years. He was born near Mattawana, Pa. In July 1924 he was united in marriage to Mary Grassmyer, who with three sons and three daughters survives. His parents and three brothers also survive. He united with the Pine Glen church at sixteen years of age and remained faithful till his death. He served the church faithfully and well as a deacon, Sunday-school teacher and trustee; he also served on various boards and committees through the years. Funeral services were conducted in the Pine Glen church by his pastor, Bro. Perry L. Hufaker, assisted by Bro. Lawrence D. Ruble. Burial was made in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

**Kensinger, Bertha Mae,** was born near Nappanee, Ind., May 12, 1882, and died at her home in Glendale, Calif., Aug. 14, 1944. She was married to Marvin Kensinger on May 28, 1913. She was a devout Christian and as long as her health permitted was active in Sunday-school and church work. Funeral services were conducted in the Wee Kirk o' the Heather by the undersigned, assisted by Brethren H. A. Frantz and J. E. Steinour. Interment was in Forest Lawn Memorial Park.—Fred A. Flora, Los Angeles, Calif.

**Landes, Sarah Ann,** died Oct. 2, 1944, near Weyers Cave, Va., at the age of seventy-one years. She was married to Wil-

liam A. Landes, and three children were born to this union. Funeral services were conducted by the pastor; interment was in the Pleasant Valley church cemetery.—Murray L. Wagner, Weyers Cave, Va.

**Menges, Florence May Ott,** daughter of Mr. and Mrs. Dorsey Ott, died Oct. 3, 1944, at the age of twenty-nine years. She was the wife of Galen Menges of Berlin, Pa. Her husband, parents and three small children survive. Funeral services were conducted at the Berkey church on Oct. 6, with Bro. Roy S. Forney officiating, assisted by Bro. Jacob Dick. Burial was in the church cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

**Mote, Alice Brenner,** born Sept. 15, 1866, in Darke County, Ohio, to David and Susanna Brenner, died on Oct. 3, 1944. In February 1893 she was married to John L. Mote of Laura, Ohio. To this union were born two sons and two daughters. She united with the church at Brookville in 1914. She taught the beginners Sunday-school class for twenty years. She is survived by her four children, twelve grandchildren, twelve great-grandchildren and one brother.—Mrs. W. Russell Miller, Brookville, Ohio.

## Church News . . .

### California

**Long Beach.**—Sixty from our church attended various church camps during the summer. Our annual election of church and Sunday-school officers was held Aug. 13. Early this year the ladies' aid gave each woman in the church a little bag to fill with money for the Bethany Hospital. On Aug. 31 the ladies had a covered-dish luncheon and opened the bags which contained \$178.64 for the hospital. On Sept. 7 the ladies' aid gave a building fund benefit banquet and during the program a check for \$630 was given to the trustees for the fund. On Sept. 29 the missionary society held its first meeting of the fall with a luncheon. Mrs. Chalmer Shull, missionary to India, and Pastor S. L. Barnhart were the speakers. Since our last report twenty-four new members have been received into the church by letter or by baptism. Our regular fall business council was held Oct. 8.—Eunice Fager Foster, Long Beach, Calif., Oct. 10.

**Los Angeles, First.**—On Labor Day the men worked on the parsonage, which will soon be ready for occupancy. The ladies' aid prepared dinner for the men. On Sept. 10 the church met in regular council. Both church and Sunday-school officers were elected. Reports from the various departments were encouraging. The Sunday-school record shows a substantial increase in attendance. Delegates to district meeting were elected. The women's work met Sept. 24 and elected officers for the ensuing year and delegates to the district meeting. The ladies' aid made fifty-four garments for Greek relief; two boxes of clothing were given for foreign relief, and two boxes more are ready to be sent. Several boxes were given to the rescue mission of Los Angeles. The women's Bible class meets one hour for Bible study on the same day the aid meets. We have finished Romans and 1 Corinthians and are studying 2 Corinthians. On Oct. 8 a representative from the Gideons gave a talk. A generous offering for that work was given. Our pastor's wife is slowly recovering from a long illness. Our love feast will be Nov. 19, 4:00 p. m.—Mrs. Della Lehmer, Los Angeles, Calif., Oct. 10.

**Pasadena.**—At our church business meeting, Sept. 15, our pastor, Bro. I. V. Funderburgh, his wife and Sister Ida Gibbel were elected delegates to the district conference at Pomona, Oct. 12-15. On Sept. 17 Bro. Hylton Harman, pastor of the Kansas City church, led us in a friendly discussion of our peace responsibilities. Our congregation feels it has a unique privilege in supplying one member of the first unit to go to Europe in relief work for the Church of the Brethren. That member is Sister Martha Rupel, who a few years ago served in a similar capacity in Spain. The church presented her with





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a purse of \$120. In co-operation with forty-three other denominations of the city, our church observed Religious Education Week following Sept. 24, climaxed by a rally day service in the Sunday school on Oct. 1. Pastor I. V. Funderburgh officiated at our love feast and communion on the evening of Oct. 8. The women of the church have been quilting, sewing and distributing clothing among the needy. For relief abroad they have contributed thirty-five pairs of shoes, six hundred six pieces of clothing, several boxes of homemade soap. They made one hundred fourteen garments from the material furnished and cut by the Service Committee for Greek relief, also twenty-nine little jackets and three pairs of booties. To needy Negroes of the city they gave two hundred thirty-five pieces of clothing, twenty-four pairs of shoes, 3,650 salvaged Sunday-school papers and quarterlies, and to government hospitals for wounded soldiers, thirty-eight knee robes and one comforter.—Maud Newcomer, Pasadena, Calif., Oct. 10.

## Delaware

**Bethany.**—Last summer fifteen or more of the B.Y.P.D. attended camp at Broadkill beach. They enjoyed their week of learning and recreation. Three of our number attended the regional conference at Hagerstown, Md. On Sept. 10 we had a Bible institute conducted by Rev. S. E. Christiansen, pastor of the Brethren church, Georgetown, Del. Sept. 24 we held our regular council with Elder N. J. Miller in charge. Church officers were elected: our pastor, Bro. William McDaniel, will serve another year. Bro. Milton Hostedler was elected to the ministry and installed as a licensed minister for a period of one year. Our love feast was held Oct. 29. Two have been baptized since our last report. The B.Y.P.D. of the shore churches had their annual get-together party Sept. 29 at the Bethany church. Dr. Warren Bowman of Washington, D. C., met with them, and spoke on Christian Ideals of Love and Marriage.—Mrs. Vernie Hostedler, Farmington, Del., Oct. 12.

## Illinois

**Decatur.**—Thirty-eight children and young people of our church attended camps this summer. A campfire meeting held on Aug. 20 at Brother and Sister Wieand's was a joyful event. Mrs. Clarence Heckman, who with her husband recently returned from Africa, spoke to us of their missionary experiences. Since our last report we have received eight new members into the church. At our business meeting on Aug. 30 church officers were elected for the coming year. Bro. W. T. Heckman was re-elected as our elder. A pageant entitled How to Use the Lord's Money was presented on enlistment Sunday, Sept. 24. Our parsonage debt has been reduced to \$200. A district peace rally was held at our church on Oct. 1. Bro. W. W. Slabaugh of Bethany Seminary was our speaker. Our love feast was held Oct. 2.—Mrs. M. K. Wolfe, Decatur, Ill., Oct. 6.

## Indiana

**Auburn.**—The young people of section six of Northern Indiana held their quarterly meeting on July 23 in the Auburn church with Brethren Gladden Mathis and Earl Breon as guest speakers. Bro. Chalmer Shull, a returned missionary to India, gave us an interesting sermon on Aug. 20. Our business meeting was held on Sept. 21. Church and Sunday-school officers for the new year were elected and reports were given. On Sept. 24 the young people had charge of the worship hour in the absence of the pastor. The ladies' aid has made ninety-six garments for Greek relief and are working on forty-eight more. We are anticipating a good revival meeting beginning Oct. 22 and continuing for two weeks. Our love feast is to follow on Nov. 6.—Mildred Hamilton, Auburn, Ind., Oct. 14.

**Bethel Center.**—Our church met in council on Sept. 3 with our elder, Bro. V. B. Browning, presiding. Church officers and teachers were elected at this meeting and Bro. Browning was re-elected elder. We held our love feast on Sept. 17. Oct. 15 was our harvest day meeting. Bro. L. W. Shultz of North Manchester gave two very splendid addresses. Our ladies' aid meets every two weeks in order to take care of local work and also to sew for relief. The men's work consisted of raising tomatoes on God's acre. Recent improvements have been made on the inside of the church. A picture, Christ in Gethsemane, was presented to the church in loving memory of O. L. Cook by his family. Brethren Lon Monroe and Carl Wentz were chosen as delegates to district meeting. We are giving 10% of all church offerings to Brethren Service.—Mrs. Carl Wentz, Hartford City, Ind., Oct. 16.

**Cedar Lake.**—On Oct. 1 we held our installation service for the new Sunday-school and church officers. Five heifers have been dedicated for relief, one of which was included in the group that was sent to Puerto Rico. Our young people have donated \$35 to the Youth Serves project. The ladies' aid has been canning for C.P.S. camps and sewing for relief. We held our harvest meeting Sept. 10 with Bro. Ira Long of Buchanan, Mich., as our guest speaker. He gave us splendid messages at the morning and afternoon services. This is the third consecutive year that our church has taken advantage of the 100% Messenger plan. Beginning in January there will be a teachers' training class for the Cedar Lake, Auburn, and Cedar Creek churches.—Mrs. Kendall Ober, Corunna, Ind., Oct. 17.

**Fairview.**—The district young people's conference was well attended and inspiring. A basket dinner was served to a large crowd on Sunday. Bro. J. O. Winger officiated at our communion service. On Oct. 1 we held our annual harvest meeting. Bro. J. O. Winger preached a powerful sermon. An offering of \$56 was received for mission work in our district. That evening we held the first of a series of meetings with Bro. J. Oscar Winger,

evangelist, Mrs. George Hildreth, song leader, and Mrs. Paul Mellinger, pianist. Fifteen accepted Christ and were baptized just before the closing sermon on Oct. 15.—Anna E. Wagoner, La Fayette, Ind., Oct. 16.

**Goshen City.**—Recently our church and Sunday-school officers were elected for the following year. Bro. T. E. George was re-elected elder. The Nappanee chorus recently favored us with the cantata, Queen Esther. On Sept. 24 Brother and Sister Frank Crumpacker showed pictures and told many interesting things about their work in China. A potluck dinner was served in the basement of the church after which we joined in singing old familiar hymns. Following this many questions were asked and answered concerning conditions and the work in China. The offerings of the day, which amounted to \$213.09, went for China missions. Our regular C.P.S. offering for September was \$55. The women of the church have done considerable canning and have furnished many cookies for the C.P.S. camps. Large amounts of clothing have been contributed for relief. The women's work is sending The Upper Room to all the boys and girls who have entered the armed services from this congregation; also a copy in Braille to one of our members who is blind. Our love feast will be held Nov. 14. Bro. C. D. Bonsack will conduct our revival in January.—Cora M. Cripe, Goshen, Ind., Oct. 8.

**La Porte.**—We met for our business meeting Aug. 9 to elect our church officers for the year. Bro. Herbert Zook was re-elected pastor, and Bro. Kenneth W. Murphy, elder. Delegates to district meeting at Camp Mack are Sisters Alice Boyer and Agnes Merchant. Bro. Arthur Keim was with us Aug. 27 in an all-day meeting with basket dinner at noon. On Sept. 10 Bro. B. D. Hirt, from Monticello, Ind., was with us in an evangelistic meeting. Five were baptized at the close of the meeting. The aid society is busy sending Christmas boxes to our boys in the service. Our love feast was held Oct. 7. Some of our young people attended the young people's conference at South Bend and also at Goshen, Ind.—Mrs. Nathan B. Cross, La Porte, Ind., Oct. 11.

**New Paris.**—The church met in regular quarterly council Sept. 7 with Elder Eldon Evans presiding. Two letters of membership were received. The men's work gave a satisfying report on the heifer project. The ladies' aid and women's work did much canning for the C.P.S. camps; also sewing for relief. On Aug. 6 Bro. Chalmer Shull and family were with us in an all-day service, which was greatly enjoyed. Bro. J. O. Winger will begin a series of evangelistic services here Dec. 3, which will close with the love feast on Dec. 18.—Mary C. Kiefer, New Paris, Ind., Oct. 9.

**North Winona.**—Bro. Perry Huffaker from McVeytown, Pa., was with us for a music festival Aug. 31. On Sept. 3 we entertained the young people from our district. The Dunlap family gave us an instrumental musical program. Bro. H. H. Keim preached in the evening. A number of our young people attended Camp Mack. Some from our church attended the district meeting at Camp Mack. On Oct. 1 we had an all-day homecoming meeting. Bro. Lloyd Studebaker and family spoke of their experiences on the Africa mission field. A church welcome was extended to Sister J. S. Zigler on the evening of Sept. 29. Our aid is sewing for Greek relief.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Oct. 9.

**Pleasant View.**—We met in council on Sept. 28 with Elder V. F. Schwalm presiding. We elected Sunday-school and church officers for the coming year and Bro. V. F. Schwalm was again elected elder. Because of the resignation of Bro. Roger Shively, our pastor, we have called Bro. Paul Bowman, a student at Manchester College, to fill our pulpit. Our

## Announcements

**Florida**  
Dec. 3, Arcadia.  
**Indiana**  
Nov. 25, New Hope.  
Dec. 1, Pleasant Chapel.

**Kansas**  
Nov. 25, Topeka.  
Nov. 26, 8:30 pm, Washington Creek.

**Michigan**  
Dec. 9, 7:30 pm, Muskegon.

**Nebraska**  
Nov. 29, 8 pm, Afton.

**Ohio**  
Nov. 26, 7 pm, Piqua.  
Nov. 26, 7:30 pm, Hartsville.  
Dec. 18, Poplar Ridge.

**Pennsylvania**  
Nov. 26, 7 pm, Allentown.  
**Virginia**  
Nov. 26, 4 pm, Buena Vista.



communion was held Oct. 28. Our aid has been making children's garments for Greek relief. A number from our church attended the district meeting at Flora; Brother and Sister Snell were our delegates.—Mrs. Irvin R. Myers, South Whitley, Ind., Oct. 16.

**Rossville.**—The Rossville church met in council on Sept. 28, to hear the year's reports and hold its regular church and Sunday-school election. Our pastor, Robert L. Sink, was again chosen elder for the coming year. Three letters were read and several have been added to the church by baptism. Our annual harvest meeting was Oct. 1. An offering was taken for relief work.—Lillian A. Hufford, Rossville, Ind., Oct. 6.

**South Bend.**—The church held its fall retreat Sept. 2 at the Russell lodge. In the forenoon the topic, The Roots of Christianity, was discussed with much concern. A basket dinner was enjoyed at noon. In the afternoon suggestions and plans were made for our year's work. Our quarterly council meeting was held on Sept. 20. George Phillips of Elkhart was retained as our elder for the coming year. Officers for the church and Sunday school were elected.—Mrs. Edna Edson, South Bend, Ind., Oct. 12.

**South Whitley.**—At a recent council meeting our Sunday-school and church officers were elected. Bro. Elmer Gilbert will continue as our elder for the coming year. Bro. Byron Miller has recently been chosen for our pastor. A fellowship supper and family night at the church Sept. 8 was also a reception for him. The aid has had a very full year, quilting and making up C.P.S. kits. One hundred eight Greek relief garments and several comforters were made.—Mrs. Edgar Miller, South Whitley, Ind., Oct. 9.

**Upper Deer Creek.**—We met in council on Sept. 2 with Elder Harley Fisher of Mexico, Ind., in charge. The Sunday-school officers were elected and our present elder will serve another year. Several from our church were able to attend district meeting at Flora, and good reports were brought home to us. The ladies' aid of the church has sent Christmas boxes to our service boys and girls who are overseas. Our ladies recently spent some time canning for C.P.S. camps.—Mrs. Elizabeth Haag, Galveston, Ind., Oct. 16.

**White.**—On September 11 Bro. H. R. Myers and his wife began a two-week revival, and the following Sunday our harvest meeting was held with a large number of guests from neighboring churches in attendance. On Oct. 8 we met in council. Bro. Ellis Wagoner was retained as pastor and elder; Sunday-school and church officers were elected. One heifer was donated for relief. Our love feast was held on Oct. 22. Four of our young women attended Camp Mack for a week and two of our ladies were delegates to district conference. All brought back good reports.—Anna Rogers, Darlington, Ind., Oct. 23.

## Ohio

**Pleasant Hill.**—Our church met in council on Sept. 6 with our elder, Bro. Oliver Royer, in charge. The usual business was taken care of and Sunday-school and church officers were elected. Our revival will begin Nov. 12 with Bro. Paul Wright as evangelist and Prof. Rowland from Juniata College as song leader. Our church decided to support the work budget of Sister Mary Elkenberry on the Africa field as a missionary project. A special gift of \$100 was made to a young minister who was elected to the ministry in this church and is now preparing for that work. The women of the church have been canning for the C.P.S. camps and have been making garments for Greek relief. The committee in charge of the helper project has reported eighteen helpers in all, fifteen of which were purchased by the adult groups and three by the junior and intermediate groups.—Bertha Pierce, Pleasant Hill, Ohio, Oct. 6.

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# GOSPEL MESSENGER

Volume 93

DECEMBER 2, 1944

Number 49

## This Is Morning

*The sun is rising in Africa. The chief has come early from the town to salute his white friends who spent the night in this circle of huts. He is seated on his rug of royalty while his advisers and men of office surround him. They are silhouetted against a courtyard which brightens in the rays of a growing sun. Several vultures, Africa's bird of death, sit on the roof tops.*

*But this is not a scene of death; it is a scene of hope. These men represent both the wisdom and the wealth of a great continent. That wisdom and that wealth are needed in God's great family of nations and peoples. These men who sit here are eager; they have something for us and they expect something from us.*

*And we have something for them. It is the teaching of Jesus and the love of God our Father. This teaching will release them from fear and us from prejudice and together we will be able to help build the Master's kingdom.*

*The sun is rising. The faces will brighten. This is morning.*

D. W. B.





## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Volume 93

Number 49

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## Around the World

It is reported that forty per cent of our entire population is not related to any religious organization, that eighty per cent of our high school students are outside the church, and forty per cent or more of the junior high students.

Adverse home influences are the greatest single factor responsible for the decline of Sunday-school attendance in Des Moines, Iowa, according to results of a poll conducted among high school students by the Des Moines commission on higher education.

Army chapels are among the surplus war materials to be disposed of by private auction after the war. Some denominations, according to the Interdenominational Bureau of Architecture, are planning to purchase the chapels and have them moved to new sites as permanent churches.

In winter, when children in the rural areas of Maine are "snowed in" their homes, Sunday school will be brought to them by radio and mail, according to plans which are being prepared by the Maine Council of Churches. Material will be sent to them to use in connection with each broadcast.

Courses on Japan and China, the future of the Philippines, history and culture of Burma, social progress in Soviet Asia, and Chinese village, rural and family life are being offered this year at the Iranian Institute, New York City. Ten new courses have been added to the Asiatic studies school, bringing the total to forty-five.

### Peacetime Military Conscription

The Associated Press reports that a mountain of opposition has piled up against plans of congressional leaders to seek early action on legislation to require military training in peacetime. So formidable has it become that backers of the proposal say they would just as soon postpone consideration until sometime next year. Chairman Reynolds of the senate military affairs committee said there would be no hearings this year on the legislation before his committee. In the absence of Chairman May, members of the house military affairs committee said they do not believe they will tackle the subject for some time.

A practical way to help returning servicemen has been devised by the Church of the Latter Day Saints in Luna, N. M. The church has bought an 1,800-acre ranch near by which it plans to divide into farms and sell to veterans at cost.

During the last war seven per cent of the men in the armed services were high school graduates or had completed one year or more of college. Of the present army, thirty-six per cent are in the high school or over category. In 1917-18, a little fewer than five per cent of the men had had one year or more of college; now the figure is sixteen per cent.

Uniform standards of relief have been established by the UNRRA for food, clothing, shelter and other supplies, including 2,650 calories of food per day per person. Priorities in relief supplies have been established in such a manner that the director general can exercise discretion to maintain fair and equitable distribution among large and small, rich and poor nations.

Fully fifty per cent of the women polled by the Woman's Home Companion, national periodical, reveal an altered church relationship since the war began. Of the twenty-three per cent who go less frequently than they did, many find war work an interference, others have small children they cannot leave, and for others gas rationing has been a deterrent.

Medical relief work in China by the Quakers continues. In nondescript, aging trucks, the units carry over rough, difficult highways to the missions, hospitals and clinics the medical supplies that reach China by air from India at a cost of \$5,000 per ton. The supplies are delivered to the National Health Administration, International Relief Committee, Red Cross and similar agencies.

The Swedish government is now carrying on negotiations for relief with France, Belgium and the Netherlands, according to a statement by Worldover Press. This government has already offered to help 10,000 Leningrad children, has offered a sum of money for Jewish relief in Hungary and is diverting large quantities of cod liver oil to France. About 600 tons of clothing and 150 tons of shoes have been collected in Sweden for the people of the Netherlands.



# Annual Africa Number

## Missions and the Future

We hear it beginning to be said now that the day of missions is drawing toward twilight. The high evangelistic fervor which gave birth to the slogan, Evangelize the World in This Generation, seems to be diminishing or to have disappeared. Those who once enthusiastically supported missions now look toward the future with some questions in their minds.

Several things have given rise to this attitude.

One is that the generation which set out to make a reality of the above slogan apparently failed. That generation is becoming old now; they are off the mission fields or will soon be coming off. The countries which they set out to evangelize instead of being one hundred per cent Christian, as they had hoped, vary from one half of one per cent Christian in the case of Africa, to two per cent Christian in the case of China. Moreover, no immediate mass movements toward

Christianity in these countries seem to be pending. We may have become discouraged because the passing generation did not fulfill its slogan.

A second reason for an increasing perplexity concerning missions grows out of our decreasing assurance concerning the eternal rightness and the unquestionable superiority of our Western way of life. It has appeared to some that the way of life which we preached and called "civilization," or "Westernism" has let us down. It begins to appear that not only did it not save us from tears and death, and bloodshed, but that the results of our way of life have bubbled out beyond us and embroiled also those to whom we have gone to preach. The cynicism to which we have descended in this respect is indicated by the question of university professors (who should be among our clearest thinkers) when they ask, "What have we that is worth taking to anybody, anywhere?" Since our way of life and

Christianity have been thought to be synonymous this question has been disturbing.

Still a third reason for lessening missionary zeal grew out of an increasing knowledge concerning the people to whom our missionaries went. We were almost shocked to learn that their civilizations were much older than ours, and that their cultures were of much longer continuous duration. It hurt us when they rather looked down upon our civilization as shallow, coarse and gadget-centered. We were embarrassed to find them able to out-philosophize us. Since they had much that was good, and were not the ignorant pagans we had assumed, some argued, "Why bother them with our culture?"

These, and other arguments that are advanced, do not add up, however, to total a sum that reads, "There is no urgent need of a missionary program." Rather they add up to this: We have not yet comprehended the full breadth of the missionary need or of the missionary task. When we comprehend that task the urgency of missions now and henceforth becomes apparent.

*Missions is the continual mutual and brotherly growth of all men toward salvation and toward the abundant life. This growth must continue until his kingdom shall have come fully in the hearts of all of his children. The mission task will not be completed until his will shall have been done on earth as it is done in heaven.*

Missions, therefore, means more than a condescending benefaction by one people for another, more than a priestly baptizing of the masses, more than a cheap medical service, more than an indifferent or a beginning educational system, more than relief. It means that our missionaries go around the world to grow as well as to help grow, to be taught as well as to teach, to be saved as well as to save.

This conception dignifies the task of present-day missions to that of the mission of the Son of man among his own brethren and kinsfolk and among the strangers within their gates. It makes missions as eternal as imperfection, as broad as the world and as hopeful as prayer.

The day of expanding missions is not at twilight; it is at dawn. D. W. B.

## Thinking About the News...

### It Might Have Been

1. The Worldover Press points out that in the midst of a war which engulfs the world two Central American nations, Panama and Costa Rica, have met and peacefully settled a border dispute that has bothered them for 119 years. Their border is now established with commemorative posts and plaques, some made from melted-down cannon, instead of with forts, barbed wire and tank obstacles.

**It might have been** that the European and Asiatic squabbles could have been settled just as amicably and this destructive war avoided. They could have been if the leadership of our world had courageously desired it and had acted with Christian forthrightness and kindness. Thus it might have been that we could now be a century farther progressed on our way to a better world.

2. This is written on Nov. 7, election day. It is not yet apparent how the returns will fall. **It might have been** that we could have had political platforms that were more courageous than either of the major parties knew how to write. **It might have been** that we could have had a better political campaign than the almost meaningless one we have just now finished. **It might have been** that America could have written a clear-cut program that would have offered leadership to a world lost in a balance of power philosophy. **It might have been** that we could have found a Moses who was dedicated to follow a higher guiding and thus lead us from this wilderness into a promised land. Regardless of who is elected among the candidates offered it is evident we will have neither such a program nor such a Moses. Is it that there is no such leadership now in the world or is it that the citizenry of the world does not want such leadership?

In either case the job of saving the world both in the here and in the hereafter continues to rest with the church. It must save and lead the world's citizenry and offer counsel and direction to its leadership. May God again raise up clear-spoken prophets from among his people as he has done in ages past and back them with a praying church through these momentous years. And regardless of who wins in this election let us pray diligently for him and for his office.—D. W. B.



**R**ECENTLY a group of Christians had an opportunity of demonstrating the contribution that Christianity can make toward better government. In one section of our area there is a very large number of cattle—running up into the thousands. Each year a count is made of these cattle for the purpose of assessing taxes. Three years ago a number of young men who had been educated in our schools and who were Christians were asked to assist in this cattle count in one district. For two years they did their work in an honest and straightforward way. But the result of their count revealed that the lists in former years were far from correct. Investigation disclosed that there had been much bribery and that this was still going on in other districts.

This year a very much larger number of Christians were enlisted to do the cattle census for a very large district. The purpose was to get a basic count which would furnish more or less an honest guide for many years to come. Many African officials of the ruling class ridiculed the Christians for being so foolish as to refuse bribes and the opportunity really to get a lot of money. At the end of their work in a letter from the official in charge of this district the following was stated:

"The men who did the cattle census have been most helpful. Not a whisper of any trickery. The inspectors who were sent up to investigate their work were unable to find a single hidden cow after these lads had counted. It has been most satisfactory and this seems to have solved our cattle counting problem, I hope, to everyone's satisfaction."

Africa's future has already dawned and she now finds herself in the full light of developments of every kind. The war is accelerating these developments at an unbelievably rapid pace. Take education as an example. In a country where there is not even 15% literacy in vast parts of its area, an education scheme is being developed to bring about the education of all children of school age within thirty years.

Methods of farming will furnish another example. The hand-hoe method is now the only way of cultivating the soil. By this method



## The New Africa Needs Christianity

H. S. Kulp

only subsistence production is possible. Within the past few years no department has been so active as the agricultural department. In less than twenty years one man will be producing by improved methods of farming what ten men now produce. It is predicted that the Nigerian will go very largely from hand hoe to motor-propelled implements and that he will skip the stage of animal-drawn farming implements.

In this land where each tribe had walled itself off from even its nearest neighbor by using its own particular dialect there is now a desire, which has become almost a demand, for an international language. Not even a Nigerian *lingua franca* such as Hausa will satisfy. The demand is for English.

In government no less revolutionary ideas are at work. The African knows a new day has come and he also knows that he must have sound and just government organization to sustain and direct the developments that are under way. In Nigeria the type of government which has been set up is called indirect rule. It is a system by which the rule is carried on through the tribal organization and chiefs who were in existence when the British took over. There are hundreds of different tribes with vastly differing tribal setups. Many groups are ruled by foreign tribes or by ruling clans or castes which in the past have been accustomed to wield oppressive and despotic

power. In the past it has been felt by all, rulers and subjects alike, that it was the privilege of the rulers and chiefs to exercise oppression, bribery, extortion and injustice to their own advantage. Even the subject peoples who suffered took all this for granted as the right of their rulers. So much of this injustice and corruption in government continues that many seriously question whether the system of indirect rule can be reformed or transformed to meet the need of an Africa that wants to take its place in the company of modern civilized nations. But whether through indirect rule or through any other system, awakened Africans who see the new day know that there must be a new spirit in government. It is an attitude which we have been accustomed to call the public

spirit. That such a spirit could exist and that it should be exemplified in their rulers or those in political positions are new and

revolutionary ideas to them. Christianity can produce such a spirit, for is not one of its two great laws "Love thy neighbor as thy self"?

There is great significance in the bit of work these young men did in taking the cattle census. The people are saying, "If this is what Christianity can do, then that is what we want." Even Jesus (John 9:25) pointed to what he had done as his greatest witness. We should have no fear or hesitancy—Christianity can and does produce the salt of the earth and the light of the world.

In the picture at the top of the page is shown Lintima, one of the best of the Margi teachers of the Church of the Brethren mission in Africa. With him is his wife, Anariyu, a baptized Christian, and his daughter. There is also a son, Emanuel, born on Christmas Day, 1943. These are helping or will help to make the new Africa of which Bro. Kulp writes.

H. Stover Kulp of Lassa, Northern Nigeria, directed the assignments for the 1944 Africa Gospel Messenger and thus he has become the field editor of this special Africa edition. Thanks are due him and all the missionaries who have shared their experiences through the columns of this paper.



# Toward a Christian Century

E. Paul Weaver

Missionary on furlough from Africa,  
Chicago, Illinois

Much high-priced time and editorial ink has been consumed recently in discussing power politics. Some have predicted that this century may go down on the record as the American Century. Others have predicted the domination of the world by those who speak our language. I would like to lend my voice to that of the prophetic spirits who dare to foretell a Christian Century.

This will not happen as a matter of course. It can happen only when enough people who believe in the kingdom of God are willing to give their lives for it. Why not? Our men in the armed services risk their lives every day on the battle fronts of the world. Likewise our fellows in C.P.S. today maintain that there are values more precious than life. Many youth have found life meaningful for the first time as they have given themselves unstintedly in work camps. Young people across the country and around the world have found their greatest joy in giving their lives for a cause.

Not forgetting the dire need of blood-bathed Europe and Asia and of Latin America as well as of our own country, I purpose to limit this article to a consideration of that section of Nigeria, West Africa, for which we as a church and a mission are responsible.

Africa is in transit; Africa is moving. The boys have been to the cities and worked in the mines. No longer do they submit to the tribal controls. Men can still remember the day when Margi men who went on a trip lived a chaste life. In their primitive animism they believed that if they were promiscuous while away from home, the first child to run out and meet them when they returned would die. Most of our people no longer believe that.

A Margi could put a few leaves of the *shaffa* tree over his doorway or by his farm. No ordinary thief would molest property thus protected. The automatic justice of the *shaffa* would get them. Now the *shaffa* is no longer sufficient. The old controls are crumbling. If we as a Christian church do not reach them effectually in the next decade or two, Africa will be like that house

of which Jesus spoke, where the demon had been cast out and the house had been cleansed and left unoccupied.

The mission work has been going on long enough in our area for the old folks to see what we are really trying to do. A great movement towards literacy for our adults is getting started. Some of the keenest and most powerful leaders among the older men are now coming to Christ.

Most of the boys and young men have been enthusiastic about the Jesus way. With the support and blessing of their elders they will come farther in the next decade than they have in the past when their fathers opposed the work.

The women of our area have found that the kingdom of God is not for men only. Once they were a reactionary force. Now they are coming with enthusiasm. As I see it the only limit now is that set by the endurance and faith of those of us who labor.

The church's job. It has been pretty rough going during the war. For a long time none of our missionaries came to Africa from America. Those on the field who needed furloughs had to remain and try to keep going. Several times we went for almost three months without a letter from home to encourage us. It wasn't easy.

Now, new recruits are planning to go out. Missionaries are coming back for furloughs, long overdue. The great untouched field, of which Stover Kulp wrote in the October 14, 1944, *Messenger*, lies before us. The time is ready. We need doctors; we need nurses; we need able pastors with their wives to build churches among the unreached 400,000.

You can do something. Today you could sit down and write a letter to someone out there who is tired. It helps in the work when a missionary knows that you are praying for him. If new stations are to open and many more missionaries are to enter upon this greatly enlarged field, the church in America will decide how far we can advance.

The voice of the church will be heard as our money, our prayers,

and our lives are dedicated. The opportunity is before us. The eager Africans have beckoned. A friendly government has urged us. We of the mission look now to the church in America. How far can we go forward with you?

## Music in Africa

Mary Platt Faw

As we hear the four o'clock bell ring each Saturday afternoon we know that it is rung for one purpose only, that of calling the children together for their choir practice. Children of all ages come to sing, even some who are too small to be in the Sunday choir group; some of the older girls often carry baby brothers or sisters on their backs in order to give their mothers a few free minutes. Yakwapci, the native music leader, usually brings her chubby seven-month-old granddaughter on her back as she comes with her other three adopted children. Thus in all we have quite an assortment of babies and children.

The roll call is taken and hearty answers of "here" are given and the practice begins. We have taught them many of the same songs that are sung by children in America, and Little Ones Like Me, When He Cometh, and I Am So Glad That Our Father in Heaven are among their favorites. We try to teach songs in the Bura church songbook that are not well known, and after the choir introduces the different songs the church group begins to learn them too.

Following the practice hour everyone goes out of doors, and simple games are played. The new games introduced by the missionaries are liked very much and the children can giggle, laugh and yell as much as any group in America.

The same group of children plus a larger group are in the elementary school. It is a real joy to hear the group sing each morning at assembly time. They can often be heard a long way off. They beg to learn songs in English and so we teach them choruses and songs familiar to them in the Bura and they sing the words, I'm sure, as well as our rendering of Bura words often sound to them. They have learned the familiar song, I Will Make You Fishers of Men in Bura, Hausa and English, and although they add considerable to the original tune they do sing it with their might and with enjoyment.



# The Youngest Member in the Family of Civilized Nations

Christine M. Kulp

Missionary on furlough from Africa,  
Huntingdon, Pennsylvania

**"A real contribution to the spiritual and physical growth of the African has been made. The truth of God as revealed in Jesus Christ has found root in many a heart. God can use what has been done for still greater good . . . that this corner of Nigeria may take an active Christian part in building our new world." Will the home church do her part?**

Africa is the youngest member in the family of civilized nations, and like the youngest child in a family is in danger of being spoiled. The older members of the family of nations have struggled to build our civilization and have gained a certain stability in the struggle. Because this civilization has entered Africa already built, the African is not called upon to make an effort in the building and is missing the benefits derived therefrom. Many parts of Africa had not yet been affected by our present-day civilization, but the war has caused a sudden contact with many other races and the African is being called upon to make a speedy adjustment to these.

Those of us who entered primitive Africa and began in a simple way to direct the spiritual and physical growth of the people might become alarmed at the result of this sudden leap to maturity. Young Tatali, one of the brightest pupils in our school, who was keen in planning for church extension, a most interesting preacher and a successful teacher, is now in the police force of Northern Nigeria! We would be discouraged at losing his services but for his own testimony. He said, "I asked the chief of police to give me permission to attend the church's service arranged here. He not only gave me this permission but also gave permission to all whom I might be able to persuade to go with me. Many of our men accompany me to the services. Moreover, we sometimes have group meetings ourselves, and a better atmosphere reigns in our camp." Perhaps Tatali was called and trained for such a time and such a service as this.

Wanawai, a less capable lad, with more energy than could be used in African village life, is a sergeant major in the Nigerian army. He was in active service in Dakar. Others of our lads are in Burma, and occasionally a report comes of a cas-

uality, one known to our Christians. When those lads who have been spared return to the quiet, rather humdrum life of an African village, what can be done for them? They will look to the Christian mission to supply their need of a fuller, more satisfying life than they once knew. Are there some young men and women in our church who would be interested in supplying their need? Are there churches who will support them financially?

Materials sadly lacking in our mission are also needed for an advanced culture for these lads. Young teachers in African villages are to be admired for the work they do in teaching with so little in the way of aids. They have practically no textbooks; they have only a blackboard, pencils and paper, a few reading books, and the gospels. The missionaries with language ability must be set free from other work in order to provide more books and materials. Are there some young people in our churches interested in building a library in the vernacular dialect of the people in Africa? Are there some groups in our churches willing to finance this project?

And what of the people remaining continually in the villages? They have been called upon to raise a larger supply of food to feed the strangers who have entered their gates from many countries during these war years. They are eager listeners to tales of the habits of these peoples, and attempts are made to copy these habits both good and bad. If this demand for greater production of food continues the African may be willing, perhaps eager, to use the more modern methods of agriculture. A missionary prophesies that they will turn from the hand-hoe method to the motor-operated cultivator and miss

that stage of farming by the oxen- or the horse-drawn cultivator. Are there young farmers in our church who would like to give their lives to the training of young African farmers? Are there churches who will supply their financial support?

Some people have hesitated to offer for missionary service for fear they may have to give up too many comforts. Although this service will always call for sacrifice of many things, it is not entirely lacking in material comfort. Throughout the twenty-two years of living in Africa, our missionaries have spent no little time and effort in improving living conditions. Fruit trees were planted and today there is an abundance of fruit in our mission area, including citrus and tropical fruits of many kinds. Through methods of irrigation vegetables may be cultivated most of the year. Only during the month or two between seasons is there lack of fresh vegetables; then canned ones are used. In midsummer and in midwinter there is no lack of the kinds of vegetables grown in this country.

We live in a cattle country, so milk, cream and butter are available. Pigs have been brought into our area, giving a supply of fresh and cured hams. Eggs and chickens are sold by the Africans and occasionally a cow is butchered and the meat sold. Oh, yes, we have refrigerators operated by kerosene instead of by electricity. African-trained builders and carpenters have helped provide improved homes with simple but adequate furniture. Nor are we any longer asked to part with our children because of the lack of educational advantages in Africa. Our mission has provided a school for them. Our greatest lack is social life, owing to our very small staff of missionaries. But with the addition of many new missionaries in the near future this need will also be met.

Our missionaries entered Nigeria at a most opportune time. A real contribution to the spiritual and physical growth of the African has been made. The truth of God as revealed in Jesus Christ has found root in many a heart. God can use what has been done for still greater good in the future. Will the home church increase her giving that this good work may grow?

**H. Stover Kulp, with Albert Helser, went out first to Africa in 1922. The work formally got under way in 1923. Mrs. Kulp and the two children, Philip and Naomi, expect to join Bro. Kulp early in 1945. Bro. Kulp now spends part time at each of the stations in Africa.**





Africa missionaries at the annual meeting in Africa, December 1943. Reading left to right, back row: Sara Shisler, Mary Dadisman, Grayce Brumbaugh, Harold Royer, Mrs. Royer, Evelyn Horn, Ruth Utz, Clara Harper, Ira Petre, Herman Landis; front row: Chalmer Faw, Lloyd Studebaker, Mrs. Faw, Clarence Heckman, Mrs. Heckman, H. Stover Kulp, Mrs. Landis, Mrs. Petre.

Lucile G. Heckman

Missionary on furlough from Africa,

## In Retrospect

It was mid-December, 1924, and the Mallotts, Esther Beahm and I were nearly to the end of our first train journey in Africa. William and Clarence had remained in Lagos to sweat (literally and figuratively) over the 300 boxes of provisions, clothing and household equipment which must be cleared through customs and sent off for their long haul inland. The last few hours of our journey had seemed interminable as the little old train struggled up the grades which brought us eventually to the Jos plateau and the end of the railway—nay, the very end of civilization. The train drew to a stop and we were joyously greeted by Dr. Burke, who had made the long trip from Garkida to meet us. Alas, the little old Model T had broken down en route and had been left 130 miles away. The doctor had to get repairs up from Lagos, cycle out to the car, perform a major operation and bring it to Jos.

It was after Christmas before we were all assembled in Jos and ready to load up for the last leg of our journey. We wondered how the doctor expected to get us all into the little car, along with our necessary baggage. We soon had a practical lesson in essentials. First of all, the people, Dr. Burke and the six new missionaries, made seven. Then there was the Mallotts' two-year-old child, and one African lad who had come along to help in a score of different ways. The next most essential item was the gas, for we must carry with us enough to get us to our destination. Filling stations were being left behind. The boxes of gas (in five-gallon tins) and the box of food for the journey were to serve as seats for the passengers who sat in the rear of the half-ton truck. The blankets which we must have to make up our beds at night were spread on the boxes. We must also have mosquito nets and boiled drinking water for all, and at least

one five-gallon can of water to pour into the radiator in the long stretches between accessible water. The child of the party was permitted one small bag of personal necessities, but the rest of us could take little more than a comb and a toothbrush. Fifteen miles an hour was our top speed and it took us three days of hard going to cover the 300 miles. Three rivers and a smaller stream had to be crossed without benefit of bridges. We were pulled across the sandy river beds and through the shallow streams by hundreds of shouting, smiling Africans. We wondered if we would ever be able to understand a word they said, much less be able to make them understand us. The road became increasingly bad and the last forty miles took us all day to cover and cost us a broken spring, which the men blocked up with a piece of green timber cut from the "bush."

This part of the journey seemed especially endless because we were so very eager to reach Garkida, which was to be home for the next three years. How surprised we were to find such nice houses! At least, they seemed wonderful to us then, and much better than we had expected. There were just three houses, and now there were six families instead of three; so we had to double up for the time being. That was a great help to the new folks for several reasons. It would be a month or six weeks before we could expect any of our provisions or equipment to arrive. We even had to depend on our hosts and hostesses for a change of clothing! We were unable to talk to the Africans among whom we had come to make our homes. We had a great many things to learn, and our manner of living had to be revolutionized—in reverse.

Adobe walls with bulges and curves in all the wrong places were covered with thatched roofs sup-

ported by rough palm timbers. Pounded clay floors were innocent of cleanable covering. There were kerosene lamps; there was no plumbing whatsoever and not even the simplest refrigeration. Drinking water had to be carried from the river, boiled and filtered. Cooking and baking must be done without benefit of stove or oven. Yeast must be saved from one baking to the next and most of us had to learn to make the "staff of life." We were absolutely dependent upon our own resources for all our food except for a few scrawny chickens, very occasional eggs (far from fresh), the weekly "kill" of beef or mutton (grade XYZ), a fair supply of milk, and a few onions and sweet potatoes procurable during one season of the year. There were no Irish potatoes, no butter, no fresh fruits or vegetables. Memories of the cooking problems of those early years seem like a very bad dream.

But how soon we learned to know and love the people, to appreciate the beauties of the landscape and the sunsets, to conquer the gardening problems and produce fruits and vegetables for ourselves. What fun we had learning the language without benefit of grammar or dictionary. What a privilege it was to be on the spot to witness the production of the first portion of Scripture; to be present when the first of our newly found brethren accepted Christ as their personal Savior. Besides these joys the hardships of those pioneer days faded into insignificance. By no means all the pioneering has been done yet and the great untouched areas of Africa present a challenge to the best young life of our church. "The harvest indeed is plenteous and the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers."



# News From the Garkida

## Leper Colony

We are stationed now at the Garkida leper colony. Harold Royers moved from here to the Jos school early in February, and we moved in about ten days later. We are located on quite a hill right in the heart of the leper colony, overlooking it on either side.

It is a real thrill to be here in the open country with trees and birds and stars. When we sleep out of doors we can watch the moon the month around, and see the sun come up and go down behind Marama Mountain some thirty miles straight west of us.

Truly it seems wonderful to see these leper people going about, each one with his own task. Some are teachers, some dispensers, laborers, and police, and others keep up the houses, roads, wells, etc. If they were in their own towns and villages they would be shunned and not be able to be a part of the life of the village.

One morning our helper stood beside our dining-room door and looked down toward the school ground where the boys were running and jumping about, having the happiest time. As he watched them at their play, he said, "Thanks to the mission." He, too, thinks it is wonderful to see lepers able to act like well people and go about in a normal way.

We now have 860 patients. Over a hundred are children. They all have hopes of being cured or of having the disease arrested. They are the most enthusiastic group we have worked with so far. It seems they realize what God has done for them in their need and they are very appreciative.

Our joy is great when we see such boys as the young man who was teacher at Marama when we were there and who is now next in line for head of the school here. Didu is another Marama boy who is here. He is one of our finest Christian boys.

The school has an enrollment of 225. The headmaster is a good administrator and supervision is all the school needs from us. The church has a membership of some 250. They have a pastor selected from the Christians here, much as the church selected an elder from

Herman and Hazel Landis

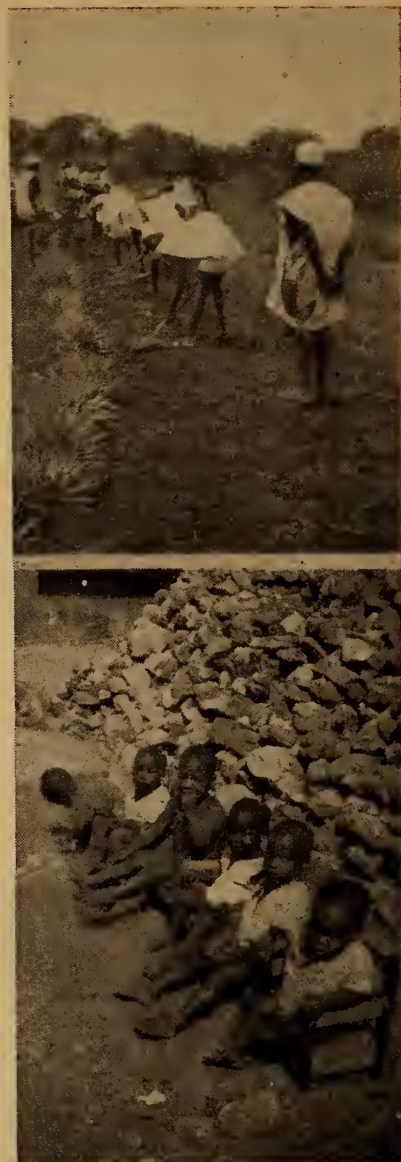
**The Landises of Garkida have written an inspiring letter from which the following paragraphs are quoted:**

the congregation in times past. He presides at all meetings and at funerals. Whether we are here or absent, the meetings go right on. Again our job is giving them that added enthusiasm, baptizing, performing marriages (five in the last month) and organizing.

Just now our interest is in organizing a children's department. We have a good hospital with a non-leper in charge. He is not a doctor, but is excellent in caring for patients and carrying out the doctor's orders. The store is run by a leper who also pays the laborers. We have about three hundred people working fourteen hours per week. Most of them receive enough to live on. A nonleper headman or foreman is in charge of them. All must work some unless the doctor excuses them.

Our colony comprises about 2,000 acres. We have seventy-six cows, some sheep, calves, etc. So we have turned farmers. We have 6,000 forest trees in the nursery ready to set out when the rains come, as well as hundreds of fruit trees. Each patient is encouraged to plant a good-sized farm if he is able, but we must buy grain for those who cannot support themselves or only partly do so. Just now we are in the process of buying 100 tons of kaffir corn. The government has taxed the people so much corn. We buy it, but do not pay quite the market price. It is a beginning of the people taking the responsibility for their sick people.

One of the interesting things about the colony is that we have so many different peoples and from so many different places. It is really an education for them to be here; it is so cosmopolitan. We have two main languages into which everything we say is translated. Church services are all translated into the other language. We have the school divided into the two languages. But there are perhaps twenty different tongues in the colony. The head-



Top: Lepers building a road.  
Bottom: Leper colony babies (not lepers).

master speaks five or six of them and understands others.

We had a whole week of meetings. We started with music, using the accordion. Then the different groups sang their native songs in Hausa, Bura, and Luguda. Then there was a special number which was extra good. It might well be used in the churches in America. A young man came forward and started singing a solo, "Come, come, let us follow Jesus." Near the close of the first verse, a few from the group came forward and joined him in the song. All through the first two verses, others rose and came forward until about twenty were singing. It was quite impressive and it was beautiful singing. We met out in the open with a full moon and the setting was perfect.

This is the hot time of the year



and we are waiting for the rains to come which will cool off the atmosphere. One blessing we have is cool nights and we can really sleep.

On Easter day five lepers were baptized. This was a time of deep rejoicing.

On one Sunday the people

brought grain for the blessing of the planting grain. Many persons bought this grain in a small gourd or cup or sack. There were more than two hundred vessels or sacks and bundles of grain on the platform and in front of the church. It was an impressive sight.

## Christmas in Africa

**Modena Minnich Studebaker**

Missionary on furlough from Africa,  
New Paris, Indiana

*Silent night, holy night,  
All is calm, all is bright.*

The song was sung by the Christian leper men who had come caroling to Garkida on the night of Christmas Eve. We were fast asleep when the sweet music reached our ears, and awaking, we seemed to be hearing a bit of melody from heaven itself. I have never heard sweeter music, any time, any place. The lepers are not allowed to leave the colony in a group at any time during the year excepting when they go caroling. They do not contact other people when caroling and they give themselves and others real pleasure in this way.

Christmas is the greatest day of all the year to the African Christian. For nearly a month before the glad day, the Christian groups in the colony vie with one another in putting newly woven mats around their compounds, in cleaning away debris and making their homes cleaner than at any other time of the year. If possible, both men and women buy or weave new garments to wear on Christmas Day. The school children practice Christmas songs and the Christmas dramatizations with gusto.

At long last Christmas Day does arrive. The spacious church is filled and fairly bulges with the people who sit in every window and press at the doorways. The Christmas service consists of congregational singing, the Christmas dramatization and the gift service. They sing in unison and with such fervor that it fairly makes one's spine tingle. Very seldom does one hear such singing. All of the blessed old Christmas hymns come into the song service. Then it is time for the enactment of the old, old story of Bethlehem.

The Africans have a natural bent for dramatization. They are also

much nearer to the simple peasant life of Jesus' time than we of America are. For instance, they enact the taxgathering scene with great understanding, as they base their actions on their own experiences in trying to evade and argue about the amount of the taxes. So they love that scene which we scarcely even think of using. When portraying the shepherd scene they use little boys as shepherds rather than men, for in Africa the tending of the sheep is actually done by little boys. They usually have a real, tiny, white lamb or two which the boy shepherds carry as a gift of love to Baby Jesus. The lambs add their voices to the dialogue at intervals, making the scene very vivid. The Mother Mary sometimes rides a real donkey down the aisle. The donkey is a common animal in African life. However, using a live donkey has not actually proved too successful as donkeys in Africa have the same characteristics that they have in America. The scene in which King

Herod is informed of the birth of the new king is one which they play with great vigor and appreciation. Their own African chieftains are extremely jealous of their positions and very fearful of a usurper. The lad who plays the part of King Herod each year is a real artist. The audience follows this dramatic scene with rapt attention and keenest enjoyment.

Can this large group of absorbed worshipers truly be lepers? Yes, they are lepers who for one day at least have forgotten their aches and sorrows and are living in a world and century far removed from Garkida.

The white-gift service is one which touches our hearts deeply. In this dedication of the fruits of their hard labor, we catch a glimpse into their grateful hearts. In this service everyone can take part. The lepers stream down the front aisle carrying to the altar great bundles of beautiful autumn-tinted African corn which they have raised on their own farms. Some strong young men carry bundles three or four times down the aisle, balancing the bundles on their heads or shoulders. Some poor toeless women hobble up with only a small gourd filled with dry beans or peanuts and pour them in a certain spot. Occasionally a bent old man fumbles in his pocket with poor stubs of hands, trying to get out a small coin to give. Still they come, around 600 lepers, bringing gifts of love and sacrifice to Jesus. The platform surrounding the altar soon groans with its great wealth of produce. It is a meaningful sight when one realizes all that has gone into these gifts. Later they are sold and the money used for some charitable purpose.

One Christmas the lepers were touched by the tales of the suffering of the Greek people and they sent a substantial check to the Greeks via England. In a few months they received a very cordial letter of thanks from a Greek official.

The lepers have still another happy time in connection with Christmas, for it is then that they receive their yearly gift from the American Mission to Lepers. Some years the gift has been sugar, some years salt. But the gift they seem to like best of all is the pan of salt. They say, "Sugar is sweet, but salt makes good food for a couple of months." They receive the salt with beaming faces

Continued on page 15

Top: Leper colony school at a chapel service in the church.

Bottom: Six lepers by a patch of guinea corn.





# Days of Transition

Clara B. Harper

On furlough from Africa  
Ashland, Ohio

Old things are passing away. What will the African people take hold of in their new world? As I work with our people and find their faith and beliefs in their old native customs and religion slipping away it makes me wonder whether we have sown the seed and whether we have given our witness sufficiently well for them to embrace Christianity. It gives me much concern whether their faith in Christ will hold them fast in the new way.

Yes, we as a church and mission have been responsible to a large extent for the way our people are thinking these days. In the schools and church service and village work much seed has been sown. With the new age and our depleted staff are we going to be able to give sufficient help and guidance? We ask ourselves whether we can direct the thinking enough that the people will choose to walk in the way of life through Jesus Christ.

While walking along a native path one day with a chief of a village we came to a clump of sacred trees. The chief said, "This was the place of sacred worship for our people before you came along with your story of Christ." I said, "Surely some still come to use it even though you do not." He said, "No, the people do not come any more. You see, I was the priest and my brothers helped sometimes but since we are trying to walk the Christian way we refuse to offer sacrifice at this place because we find our faith in the old way of doing things is passing and we know a better way now."

When we needed some lumber a government forestry man marked the trees to be cut. One day a chief of the village came and said, "Your men cannot cut that tree. It is our sacred tree. The spirit dwells in it and if the tree is cut the spirit will come to us and a great calamity will come upon us." I assured him that we had made it plain to the government man that no such sacred trees were to be marked. I told him that he must be mistaken about the certain tree. We sent men to investigate and they brought back word that it was not the special tree but another. But, alas, it was the tree. Several months after the tree was

cut and the lumber sawed, we visited the village and talked with the chief. He said, "I guess the spirit was not in the tree after all, because we have not seen him or had a visitation of punishment as yet." His belief in old traditions was a bit shaken from this experience. In some ways the witch doctors are losing face. Their old beliefs are crumbling.

The church of Jesus Christ in America should ask itself these questions: Are we making it possible for the people of Africa to have faith in Jesus Christ? Are we giving them Christ and his teaching? Or are we satisfied to remain at home in America and enjoy our Christ and let some 200,000 Buras grope in the darkness? Will we permit them to take up another way of life just as dark as the former one?

Only a handful, a mere handful, of workers are your messengers on the Africa field at present. They are doing all they can to reach these people, but many more recruits are needed. Many villages are reached only a few times a year. More missionaries are needed, for these villages need much more help. May God open our eyes and may he stir our hearts to do something about it. God forbid that we should read about the needs of the world and then recline in our easy chairs. God forbid that we shall say that Christ means everything to us and then fall asleep and forget our brothers and sisters who are in need of the light of truth and who need our Savior.

Pray for those of us who are home on furlough in the homeland. Pray that we may receive the rest we need and prepare ourselves to go back to the task. May we go quick-

ly and may others who have consecrated their lives to the missionary task of spreading the gospel of Christ go forth to the Africa field. He calls us to come and work in his vineyard. Who will answer, "Here am I; send me"?

## A Day of Rejoicing

Ira S. Petre

The tenth of September was a great day of rejoicing for the young Chibuk church. We had looked forward to the coming of this day for a long time.

At nine o'clock in the morning we met at the church for the regular Sunday service. The morning theme was Christian Loyalty. Six young men who sat up in the front of the church have been attending classes of special instruction in preparation for becoming Christians. At the close of the service they received the covenant or pledge of faith and loyalty to the Christian way of life. They will continue their preparation.

At the close of the service at the church we proceeded to a chosen place in a stream of water about one and one-half mile from the church to have a baptismal service. Everyone was eager to witness the first baptismal service of the Chibuk church. They had read over and over how John baptized Jesus in the Jordan River. Now they were to witness a similar service and some of their number were to be baptized. Everyone came reverently and sat down on the bank by the stream of water. We sang several hymns from memory after which Athlawa, our Bura teacher-evangelist, read from Matt. 3:13-17. Following this the three young men, two Chibuks and one Bura, were baptized and received into the church. The service was closed by a prayer of consecration by Mrs. Petre. Those who witnessed the baptism shook hands with the baptized and spoke words of encouragement to them.

Blind Pül Nyamdu (center), the former chief of Lassa, recently became a Christian and joined his sons in the cause of Christ. His six sons shown with him are members of the church at Lassa. Will these Africans whose beliefs in the old ways are crumbling find the way of Christ?





**W**E have just spent four and one-half years in America, where it is unusual not to be able to have medical care as needed, where the necessities and comforts of life are abundant, where religious teaching and freedom of worship are enjoyed by the entire country, and where one of the major health problems is overeating and the accompanying overweight. But now we are in Africa! Africa, where the above things mentioned are almost entirely lacking. We have arrived in August at our mission station in a time of greatest want. Malnutrition is prevalent throughout the country. Food is scarce and expensive. Emaciation among the medical cases is common. Dysenteries of a very malignant type are taking many babies and children. Two or three nights of each week we are kept awake by the crying and wailing of parents who have lost a child because of one or another of the many tropical diseases. Tropical ulcers are numerous, some of which involve more than half of the circumference of the foot and leg. There has been no doctor in the entire area for a period of months and it seems that neglected cases have accumulated.

A gangrenous foot has been awaiting the arrival of a doctor for weeks. The first few days of medical work included three hernias, a two-gallon-sized elephantiasis tumor, two cancers of the mouth, numerous ulcers and abscesses along with many cases of all the common ailments that seem to afflict mankind. I am more impressed than I have ever been before, that pus runs more freely in Africa than any place else

## Returning to Medical Mission Work in Africa

Howard A. Bosler

of which I have ever heard. Certainly there is great suffering in Africa.

I am sure this seems to you a gruesome report, but I am writing only out of my daily experiences. These same conditions make me happy that I can be of service in a place where I think I can do most for those in greatest need.

It is a joy to be back in the medical work of the Garkida leper colony. They are a large group of very appreciative people. In the first six months of 1944 more than 1,000 lepers were treated. I attended the leper colony church service the first Sunday after my return when 377 lepers were present. This service was impressive. It has been a long time since I have attended a religious service where the spirit of worship was so fine. They love their Savior. The colony school has more than 200 boys and girls of adolescent age and younger where hopeful cases are learning the new way of life. We have the opportunity of serving twice as many suffering with leprosy in our mission area if the workers and supplies were available to carry on the work. Those who can should support and pray for the needy lepers that are the church's responsibility. We cannot let this work increase until more workers are available. An advanced case of leprosy recently came

begging to be admitted. We told him we were unable to care for him. He answered, "I can't go away and starve. Just dig a grave and bury me. I'm not able to leave in my suffering."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Before I returned many of my Christian friends advised me to wait until after the war before taking up this work again. We left Indiana in April and arrived in Garkida on July 29. A trip that should have taken less than a month was lengthened to three months because we were not contributing to the war effort. We are happy that we are here and sincerely hope that we may contribute in a very definite way toward "peace on earth and goodwill toward men."

### What to Pray For

Week of December 2-9

**Ira S. Petre.** Born Sept. 6, 1910.

**Mary Guyton Petre.** Born July 4, 1917.

Sailed to Africa, 1939.

There is a probability that by the time this paragraph is being read, Ira and Mary Petre and family may be on their way home to America. They have lived at Chibuk, the newest Africa station.

From the last letter from the Petres written in September, the following lines are quoted: "This is quite a busy season for us. We are carrying on classes of religious instruction in the local village and two out villages. I meet the class at Mifa each Monday morning after a three-mile ride over a bush path. The Mifa boys are a fine group and very eager for a chance to learn. On Fridays I go to Kautakari, nine and one-half miles down the Chibuk-Lassa road, to meet the class there. This trip I make by bike too. It is a real joy to meet the Kautakari group. I have great hopes for some in this group who have the stuff for real leaders."

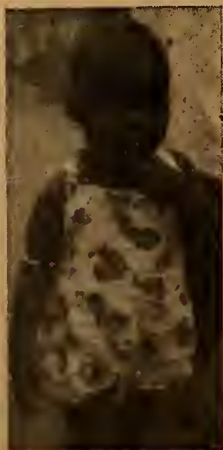
Dr. and Mrs. Bosler have just returned to Africa after an extended furlough at New Paris, Ind.

### Three Noras

*In the Africa mission is a little girl whose name is Nora. She was named after Nora Royer, the daughter of Harold and Gladys Royer.*

*And Nora Royer was named after Nora Rhodes of Dallas Center, Iowa. In this way a name meaning honorable has been honored three times. The African Nora is the daughter of Thlawur, who was Nora Ann Royer's nurse when she was in Africa. She loved Nora Ann so much that when she had a little girl of her own she named her Nora. Nora Rhodes serves the church as a member of the General Mission Board, and her interest in the Africa field is keen.*

*Harold and Gladys Royer, the parents of Nora Ann, are at Jos, helping with the school.*





Chalmer E. Faw

We are now (August) in the height of the rains. All about us stretch endless forests of green: field after field of tall leafy guinea corn flanked on all sides by rank green grass and thrown against a background of verdant bush and woodland extending to the top of the last green hill against the skyline. It is the season of quickened life. From the minutest forms of existence to the greatest there are evidences of activity and growth.

Nor are the signs of new life confined entirely to the plant and animal worlds about us. That life in which we are most concerned, the spiritual life of people, seems also to be quickening. After almost a two-year lapse, elementary school reopened in Garkida in January of this year on a local support basis. To begin with, some twenty or more children were sent to the school by their parents and the experiment was under way. Before the first term was finished in May the number had grown to thirty-five. At reopening time the latter part of July there was another increase of almost 60% as the enrollment jumped to fifty-five. Others have promised to swell that number as soon as the heavy hoeing is finished. The idea seems to be catching on. This new school, under a local African school board, made up of churchmen and one village representative, is its own advertisement. Not only is the local Garkida village sending its children but boys are beginning to come down in increasing numbers from the hills to the west, money in hand, eager to enroll. Beginning this year Garkida village is putting sizeable tracts of land into peanuts to help support the school; most Bura householders are more willing to pay with a day's work now and then than with cash, which is seldom a ready article in this country. By another year, if plans carry, a fair proportion of the school's yearly budget should be raised in advance by the growing of farm produce. If this proves to be a workable annual scheme the financial future of the school will be assured.

Not only is the school coming to life but, what is still more important, the church seems to be finding its feet again after a time of perplexity and difficulty. It may be premature to say that the Garkida

church has come of age, but a movement in that direction is certainly under way. Just in the past year and a half several strong church leaders have either returned to active work or have grown to new stature in the work, until now under African Christian leadership and initiative, village preaching has suddenly taken on new life; regular classes for inquirers and baptismal applicants have been started and church administrative work formerly handled almost entirely by the white man is being increasingly taken over by the Africans. Nor has the transition been so abrupt as to be dangerous. Under an enlarged church committee composed of African church leaders, both men and

## Living in Jos

"How do you like it in Jos?" I have been asked that question many times in the last few months. Why the question? A little more than a year before you read these lines, at the annual meeting of our Africa mission, Mrs. Royer and I were asked to go to Jos to take charge of the school for missionary children. Brother and Sister Heckman had been manager and house parents of the school for two years. Since it was long past time for their furlough, we were appointed to take charge for the school year of 1944. We would have preferred to carry on at the leper colony for a few months to finish our tour and then go to America to see our children. But perhaps we will still get to see them by Christmas.

The school year begins about the first of February and finishes near the end of November. Sister Dadisman, our teacher, was on hand to give us a welcome when we arrived in Jos. But first we had to pack and store our goods in three lots: some to be left at Garkida, others to be used in Jos, and some things to take with us to America when the time comes. We hope that the termites will leave our boxes alone while we are gone. One can never be certain that his goods will not be destroyed by the time he returns in a year or two. Thus far the missionaries themselves have had to bear all such losses.

But where is Jos? To new mis-

women, and two full-time evangelists supported by the church, a balanced church program is being carried forward. What the future holds only God can tell, but our best human prognosis would indicate that the direction is forward and upward.

New life is also beginning to course through the veins of the mission staff with the advent of the first new recruits, save one, in over four and a half years, and with the promise of many more yet to come as transportation conditions improve. One who has not been isolated out here during the past few years without the normal going and coming of missionaries cannot quite realize what it means to have the strength-giving flow begin again. Now that it has begun our mission stands on the threshold of a great new fruitful advance.

Harold A. Royer

Missionaries coming to our part of Africa it means the end of the railroad. The town is situated on a plateau of about 4,000 feet elevation in Northern Nigeria. Because of this altitude the temperature averages fifteen to twenty degrees lower than at most of our other stations. This was one of the chief reasons for locating the school in Jos; then we are able to have electricity and a city water system. From many standpoints it seems to be the most healthful place in Nigeria. Dozens of government officials and missionaries from all parts of the country come to Jos for their vacations. Missionaries stationed on the plateau do a longer tour than those off the plateau. There is a well-equipped government hospital near the school.

The soil is quite poor and there are not many trees outside of the town but the plateau abounds in rocky hills and is quite scenic. Being interested in agriculture I was loath to leave the rich farming areas of our mission field and go to a place where there seems, on first glance, to be only sandy soil and rocks. But the Africans here raise fair crops, although there is no surplus for export. The type of farming is very different from what I have been used to doing. Nearly all planting is done on broad or narrow ridges, depending on whether they are growing yams, cassava or millet. The ridges are made by backbreak-



ing labor with a shovel-like hoe. They do realize the value of contour ridging though, and it is very seldom that one finds ridges running up and down the slope.

Not so long after coming to Jos I wrote to some of my friends that I enjoyed living with and caring for the children, but that I would rather be father to a thousand trees. Well, I have had a little of both. At present our school plant is in temporary quarters. We have recently been able to secure the lease of a larger plot where we can build what we need to accommodate an increasing enrollment of boarding and day pupils.

On this new plot I have just finished setting out 150 fruit trees and shrubs of some twelve different kinds. Some of them will begin to bear in two years, while for some others we may have to wait ten years.

In addition to planting the trees and shrubs I have been able to carry on some of my experimental work on a small scale. I am testing fifteen varieties of soybeans in this new area, and I might say new climate and soil. The rainfall is twenty to thirty inches more than in our mission field 400 miles east of here. I

have secured seed samples of three legumes which may develop into soil builders. But our famous Iowa crop—corn—has been a complete failure. I think it is too cool for the variety of dent corn which I have been raising at Garkida. My African neighbors are having good success with their flint corn.

Quite a bit of my time is taken up acting as purchasing and forwarding agent for our mission. All goods and mail go on from here by truck. Once or twice a week I make the rounds of all the canteens (stores) to see whether anything new has come and to fill orders which have come in the weekly mail from the stations. Because of rationing we have to buy food supplies in small quantities. Some kinds of hardware and food supplies come and are sold out in a few days and it may be months before there is any more to be found. Formerly we imposed this time-consuming task on one of our sister missions.

How do I like Jos? I do enjoy the work but especially the cooler climate. We feel there is a big need for the children's school, and that it is benefiting not only our own mission but missions in general in this corner of the world.

## Garkida and Language Lessons

Lena Wirth

I had never dreamed that Garkida would be such a beautiful place. The hills in the distance are of never-ending interest; so are the jagged peaks, flat-topped mountains and rolling landscape. From our front verandas we see not only this mountain range but also the river valley which is dotted by trees, including many palms. There are also many corn farms in the valley now which add to the greenness of the countryside.

The mission homes are built on hills also. These hills are not so large but bear some resemblance to foothills. The yards of these homes are very pretty with their green hedges, flower beds and flowering shrubs in bloom. The many varieties of potted plants on the verandas also add to the beauty about the houses.

Below the house-and-yard part of these hills where the missionaries live are the peanut patches, and practically every day Bura women are out at work hoeing peanuts. Usually they have their babies on

their backs as they work in the fields.

Five mornings a week the new missionaries have language study. One hour is spent with the missionary teacher who explains the grammar part of the language to us. Another hour is spent with the Bura tutor, Mallam Migawa. He says words in sentences and we attempt to imitate him. By going over the same groups of words every day for a time, it is hoped that we will be able to speak Bura as much like the Buras as possible. Of course there is homework connected with these classes. Grammar lessons call for written exercises. It is difficult to connect the English meanings with the Bura words we learn from the Mallam without extra study because during the hour we spend with him we are interested mostly in imitating sounds.

Most of our first Bura sentences are those that we can use in our homes. Some of the boys who work for us understand a little English but one never knows just how much until one sees the results or lack of

them that comes from our words.

Language study is our first assignment on the field. Later on other assignments will come. It is easy to understand that unless we do our first assignment well, we will be seriously handicapped in later years.

## Monthly Financial Report

During the month of October contributions for the Conference Budget and all general Boards and agencies in the Budget totaled \$25,704.63, and the total received for the year, beginning March 1, 1944, was \$221,874.90. Contributions for the Brethren Service totaled \$26,971.22 for the month and the total received for the year \$223,341.94, detail as follows:

|                           | Rec. for<br>October | Total since<br>3-1-44 |
|---------------------------|---------------------|-----------------------|
| <b>CONFERENCE BUDGET—</b> |                     |                       |
| For Entire Program        | \$ 4,194.60         | \$ 87,935.24          |
| Designated for—           |                     |                       |
| World-wide Missions       | 3,750.10            | 28,947.40             |
| Women's Work Proj.        | 1,586.40            | 7,097.83              |
| Home Missions             | 46.71               | 1,642.83              |
| Foreign Missions          | 925.47              | 6,128.51              |
| Junior League Proj.       | 401.19              | 1,626.83              |
| Intermediate Proj.        | 12.50               | 237.77                |
| India Mission             | 788.44              | 4,657.70              |
| India Share Plan          | 302.50              | 1,710.50              |
| India Supports            | 3,251.05            | 18,719.19             |
| China Mission             | 1,173.33            | 3,033.30              |
| China Share Plan          | 25.00               | 162.50                |
| China Supports            | 1,270.62            | 10,579.22             |
| Sweden Mission            |                     | 10.00                 |
| Africa Supports           | 3,515.87            | 13,029.84             |
| Africa Mission            | 424.56              | 8,587.83              |
| Africa Share Plan         | 50.00               | 408.63                |
| Studebaker Memorial       | 231.80              | 10,261.35             |
| Africa Leper              | 91.67               | 407.12                |
| Bethany Bib. Sem.—        |                     |                       |
| At Elgin                  | 263.43              | 7,139.22              |
| At Chicago                | 163.95              | 1,065.55              |
| Bd. of C. E.              | 1,032.62            | 2,260.93              |
| Gen. Educ. Bd.            | 57.67               | 110.99                |
| Gen. Minis. Bd.           | 2.75                | 13.25                 |
| Minis. & Missy. Serv.     | 5.00                | 69.58                 |
| C. B. Share Plan          | 12.50               | 99.64                 |
| Youth Serves              | 2,124.90            | 5,932.15              |
|                           | \$25,704.63         | \$221,874.90          |

|                          |             |              |
|--------------------------|-------------|--------------|
| <b>BRETHREN SERVICE—</b> |             |              |
| For Entire Program       | 15,657.71   | 135,376.20   |
| Designated for—          |             |              |
| China Relief             | 1,450.99    | 21,654.09    |
| Civ. Pub. Serv.          | 6,428.76    | 46,001.01    |
| European Relief          | 119.50      | 412.97       |
| General Relief           | 2,513.20    | 14,372.19    |
| Heifer Fund              | 779.06      | 5,007.60     |
| Postwar Reconst.         | 20.00       | 433.59       |
| Refugee Fund             | 2.00        | 84.29        |
|                          | \$26,971.22 | \$223,341.94 |

Grand Total .....\$52,675.85 \$445,216.84  
The following shows statement of condition of the following Boards as of October 31, 1944.

|                                   |              |
|-----------------------------------|--------------|
| <b>General Mission Board</b>      |              |
| Income since March 1, 1944        | \$115,448.57 |
| Income same period last year      | 78,881.11    |
| Expense since March 1, 1944       | 155,005.12   |
| Expense same period last year     | 96,675.35    |
| Mission credit balance 10-31-44   | 12,366.64    |
| Mission credit balance 9-30-44    | 23,458.08    |
| Decrease in cr. bal. Oct. 1944    | 11,091.44    |
| <b>Brethren Service Committee</b> |              |
| Income since March 1, 1944        | \$223,341.94 |
| Income same period last year      | 194,730.48   |
| Expense since March 1, 1944       | 245,514.53   |
| Expense same period last year     | 241,374.15   |
| B. S. credit balance 10-31-44     | 47,122.06    |
| B. S. credit balance 9-30-44      | 54,723.65    |
| Decrease in cr. bal. Oct. 1944    | 7,601.59     |

Brother and Sister Baldwin and Lena Wirth have just recently arrived in Africa. Grayce Brumbaugh has been at Lassa since 1937.



## Vaccinating at Lassa

Grayce Brumbaugh

Early in the rainy season of 1943 we heard rumors that there were cases of smallpox to the north and east of us. But no one here seemed interested in these reports. However, several months later some of the hospital boys came to work one morning, very much excited because they had heard of a case of smallpox in a village just eight miles from Lassa. They wanted me to vaccinate them and their families immediately.

The following morning was set as the time when all of their families should come to the hospital. No other announcement was made. The next morning people began coming to the hospital early—not only the families of the hospital workers, but from practically all the compounds in Lassa. It seemed that every one had heard from his neighbor or friend that we were going to vaccinate people that day, so they came along.

What a noisy, milling crowd they were as they came pushing into the dispensary, each one hoping that he would be the next one to be vaccinated, each one talking just a little louder than the one next to him. Most of the women had babies tied on their backs, and most of the babies were crying because of the confusion if for no other reason. We soon arranged to have most of the people stay outside, and only small groups came into the building at one time. Two of us were busy vaccinating all morning, so by noon we felt we had a good start on immunizing the village of Lassa against this dreaded disease.

The next morning we had a similar crowd appear at the hospital, but this time they were not all Lassa people. Neighboring villages had heard that here was medicine which would save them and their children from smallpox, and from former experiences they knew our medicine was effective, so they came streaming into Lassa. Some of the village chiefs asked us to send someone to their village to vaccinate, for these villages were some distance from Lassa, and it was difficult for the older people and the children to come here. The hospital boys did go out to many villages in this area in response to these calls.

Public health and preventive medicine are unknown to the Bura

and the Margi, except as he has learned about them since the arrival of the white man. We are constantly trying to show them that it is better to prevent illness than to come for treatment. Having done over twelve thousand vaccinations we felt that this shows that they are learning about preventive medicine. Although there were several traders who came here having smallpox, not one case developed among the people of Lassa. We were glad to be able to help prevent this dreaded disease, and even more grateful that the people themselves were eager for this immunization for themselves and their children.

## Some Things We Like About Africa

Ferne Baldwin

We like our house—high on a hill overlooking the Hawal River valley. We like the big veranda on the west where we can sit in the cool shade of the morning or evening if we have time. We like our big yard with flower beds and shrubs and the green hedge all around which is kept neatly trimmed.

We like the view from our hill. To the east the hills rise up abruptly but to the west lies the river with a wide valley filled with palm trees and huts and green fields of corn in this present season. Beyond the valley the jagged mountain peaks rear their heads—Flat Top, Old Saddleback, and to the north Garkida Mountain. Each successive range rises behind another until they fade away in the distance. Often in the early morning each peak is hidden behind a curtain of fog until the sun rises to seek each from its hiding place.

We like the mail truck that comes once a week, even if it doesn't always bring us a letter.

We like the cheery friendly greetings wherever we go. Each person seems glad that we are here. Each one speaks a welcome though we cannot always understand.

We like the native Christian songs. They are lined out in a manner something like that of former days and as the leader sings the full-throated response comes back in perfect time. Although we cannot understand the words we can understand the deep feelings expressed by these common folks. The strong sense of rhythm and the rather plaintive but forceful melodies bring a feeling of worship.

We liked the first African com-

munion we attended. The informal yet worshipful fellowship which prevailed throughout the service made us think that perhaps they have achieved an atmosphere much like that of the Last Supper. We came away feeling that we had communed together as Brethren.

We like the common joys and pleasures which come to missionaries, old and new alike—the joy of helping those who need help so badly, the joy of living a comparatively simple life among a simple people, the joy of striving to render an acceptable service to God.

## Letter From Jos, Nigeria, Africa

Mary N. Dadisman

Last Thursday we had a real downpour of rain. Five and one-half inches fell within two hours. We have averaged an inch of rain every day since then so the ground is quite well soaked again.

We are now in the fourth week of the second semester of this school year. We have thirteen pupils enrolled at the moment and could have at least two more girls if we had more boarding space, but since six girls in a room made for four are almost too many we could not quite stretch the space to take eight. What we need is more boarding boys. We have only two now. Some of our pupils have begun middle grade work this semester so it seems as if some of them are getting quite grown up. One of the new pupils is third grader and one is a beginner.

Lady Richards visited the school in May. She spent more than an hour in the schoolroom, chatting with the children and looking at the books. She seemed thoroughly to enjoy it. After the school visit she had tea at the boarding house and saw the equipment there. She seemed very favorably impressed with the setup.

Within the past three weeks it was a happy experience to meet the Boslers, the Baldwins and Lena Wirth. They were here at Jos a few days while they waited to have the car repaired. On the afternoon of July 28 they started off to Garkida.

• • •

"Now at last the sun is coming up again in the Soudan. But this sun will not rise to spread a genuine, abiding light unless it rises in the power of the Giver of Light. Let us give him [the African] his chance to build a nation that will be a blessing."  
—From Soudan's Second Sunup.



## Home and Family

Perhaps some of you will recall that about a year ago in the Africa number of the Messenger an article appeared on the Jos school for European children under the title, *It Is Our School's Birthday*. It did not occur to me at that time to make any explanation as to why there is a school for white children in Africa but since then I have had some reverberations from the homeland which lead me to think that a few explanations might be made concerning the need and purpose of a school for white children in Africa.

Since the school was not in operation when I arrived in Nigeria, I went into medical work with the Africans and enjoyed it very much. I was not too happy, therefore, when I was elected to be the teacher of the school when it opened in July 1942. But when I got into the work I realized that the school had a definite contribution to make to missions. It gave the mission parents more peace of mind to know that their children were in school in Africa, where they could hear from them every week and see them at least twice a year. Have you who are parents ever stopped to think what it would mean to you if you had to leave your child when he was of school age or even before at a place where you would not hear from him for six weeks or so? Have you ever wondered how you would feel when, after four years of separation from your child, you returned to him and he did not know you? Think of the separation from the standpoint of the child who must make adjustments between different parents and different homes. The first separation comes when the parents return to the mission field and the child is left in some home or school. A few years after this adjustment is nicely made the parents arrive home on furlough to take the child back into their care for a year. A readjustment has to be made to them for this period; then when they return to the field there is a new routine to become accustomed to again. Any parent knows that such drastic upsets as these are not good for any child. The parents have attempted to meet these prob-



The children of the Africa missionaries at the annual meeting in Africa, December 1943.

### A School for Mission Children

Mary N. Dadisman

*Here is an explanation of the need of a school for missionary children, written by the teacher of the school at Jos. It is an answer to the questions that have been raised since the first article about the school appeared.*

lems in various ways. Some have made the sacrifice of leaving them at home; others have stayed at home with them and in other cases the mother has stayed with the children at home. None of these procedures is satisfactory, so there is a great loss to the mission field. We feel that in order to remedy these conditions we must have a school for white children in Africa.

Some have questioned the policy we have adopted in taking in non-mission children. This has been done in an effort to make the school socially more like that which the child would find at home, and to help balance the budget. I think we all recognize that it is a sound theory to expose a child to a normal cross-section of the world and help him to make his choices and decisions. Up to the present we have had a majority of nonmission children but we have not lost anything by it; rather we have gained much. The children come from very good homes and the most of them have had religious instruction and are enthusiastic about learning more about the Bible in our lessons in

school. These children come from Scotch, English, Swiss, and French background so we have almost a League of Nation's meeting every day and have some jolly good times talking about our similarities and differences and learning to understand one another. This alone will make a lasting contribution toward world peace as the children grow up with a friendly feeling toward these playmates from other lands. The fact that these nonmission children come from upper-class homes makes it possible for them to pay the full school fees, which is something that the mission children cannot always do. Many of the mission families are not able to meet the full fee requirements for board and tuition, so it helps to have some who are able to meet these requirements.

Of course the school is still in the embryo stage and there are many things to be worked out yet. It seems a bit difficult for us always to comprehend all the problems and their answers when such a great distance lies between us, but I trust that these few lines may serve to help us see the need and the purpose of a school for missionaries' children in Africa.

### Christmas in Africa

Continued from page 9

and use it so carefully that the pleasure from it is really spread out for a long time. If you could know how few luxuries they have in their lives and how they prize each small gift you would feel your heart warmed, and you would be happy that you had a part in making Christmas the happiest day of the year for nearly 1,000 needy lepers.

Herman and Hazel Landis, who went to Africa in 1938, are now at the leper colony.

Brother and Sister Chalmer Faw are at Garkida. They are ready to return for their first furlough.

Mary Dadisman is at Jos. She has been the teacher of the missionary children's school since its inception.



## ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

### Calendar for Sunday, December 3

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, World-wide Christian Fellowship**—John 17:18-23; 1 Cor. 1:1-3; 12:4-7, 12-13. Golden Text, Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one. John 17:20-21.

**Christian Workers, The Book of Many Tongues.**

**B. Y. P. D.,** How to Use the Bible Together.

. . .

### Gains for the Kingdom

**Seven** baptized in the Piqua church, Ohio.

**Nine** baptized in the Second church, York, Pa.

**Eleven** baptized and twelve received by letter in the Red Hill church, Va.

**Nine** baptized in the Elkhart City church, Ind.

**Twenty-one** baptized in the Upper Conewago congregation, Pa.

**Two** baptized in the Marsh Creek church, Pa.

. . .

### With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. C. D. Bonsack** in the Lansing church, Mich., Dec. 3-10.

**Bro. C. H. Cameron** in the North Sacramento church, Calif., Dec. 3-17.

**Bro. Wilbur I. Liskey** in the Waterford church, Calif., Jan. 14-28.

**Bro. Lester E. Fike** in the Circleville church, Ohio, Nov. 28—Dec. 11.

**Bro. Roy S. Teach** of Brookville, Ohio, in the Donnels Creek church, Ohio, Dec. 3.

. . .

### Personal Mention

**Bro. E. C. Cawley** of Arrowwood, Alta., Canada, adds to a business letter some interesting details about local church happenings and an extended trip through the mining and ranching regions of Alberta. He remembers with pleasure, as do also the editors, his last summer's visit to the Messenger office.

**Brother and Sister R. C. Wenger,** pastors at Springfield, Ill., were recent visitors to the Publishing House.

**Bro. M. J. Mishler** of La Verne, Calif., wishes to thank his many friends across the brotherhood for their expressions of sympathy at the passing of Sister Mishler.

**Brother and Sister Bernard L. King** have changed their address from McPherson, Kansas, to Wilmington, Mass. Bro. King is taking graduate work at the University School of Theology in Boston.

**Brother and Sister Earl S. Garver** stopped recently at the Publishing House on their way to Wellston, Mich., to become camp directors. They were journeying from Camp Bedford.

**Pastor and Mrs. Fred Hollingshead,** 215 Hummel St., Harrisburg, Pa., will be glad to have Brethren men in their country's service who might be located near by feel welcome at their home and church.

**Mrs. Ernest Harisough and Melvin** of Bristol, Ind., were recent first-time visitors at the Publishing House. They were interested especially in their sister and aunt, Edna Petgen, who has worked here for some time.

**Bro. David Ensign** has moved to Union Theological Seminary at Richmond, Va., and is serving the Richmond church. He would be glad to be informed of any Brethren moving into the city in order that he might contact them. Address him at the seminary.

**Brother and Sister S. E. Thompson** of Burr Oak, Kansas, desire to express appreciation to their many friends throughout the brotherhood who have remembered them with letters of sympathy during the time of their sorrow in the death of their son, Lee, who was killed in a car accident near Fremont, Nebr., Oct. 24, 1944.

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### Miscellaneous Items

**Young couple interested in farming.** This recent request in the Messenger sent in by a young couple has brought several letters telling about farms. A small accident at Elgin one day has caused the address of this young couple to be lost so that this information cannot be forwarded to them. This notice is to ask them to write us again.

**The annual rural life conference** of the historic peace churches will be held at Bluffton College, Bluffton, Ohio, Dec. 8, 9, 1944. The theme is Conservation of Our Resources. Dr. I. W. Moomaw will be one of the leaders of the conference.

**Word from Washington** indicates that the flood of mail to congressmen has been so heavy in opposition to peacetime military conscription that postponement to next year seems likely. The A. F. L., C. I. O., American Council and others decided recently to oppose the bill as for the present.

**Church bulletins and newsletters** have been received recently from the following: Coventry church, Pa.; Uniontown church, Pa.; Minutes of Southeastern Regional Council of Boards; Cedar Rapids, Iowa; Western Region Newsletter; Crab Orchard, W. Va.; Wakulla Newsletter, C.P.S. 27, Tallahassee, Fla.

**The National Convocation** of the Commissions on Town and Country from the Home Missions Council and the Federal Council of Churches met in the Methodist church in Elgin Nov. 14-16. There were more than six hundred delegates present from the various states of the union. We heard indirectly that some forty Brethren were among those represented. Speakers of national prominence appeared on the program.

**The President of the United States** at a recent press conference came out once more for peacetime military conscription, perhaps because he felt the flood tide of public opinion running against him. It remains to be seen whether his wishes in this matter will at first dominate and eventually convert the public will or whether he can push it through Congress in spite of the public will. A continuing flood of letters to congressmen will help determine this.

**The Donnels Creek church** of Southern Ohio will hold dedication services on Dec. 3 for the new building which has been erected to replace the one destroyed by fire on Feb. 7, 1943. Dr. Rufus Bowman will be the guest speaker, delivering the Sunday morning sermon and the dedicatory address in the afternoon. The congregation wishes to extend its appreciation and many thanks to the churches of Southern Ohio who have willingly and freely helped with contributions and interest.



A rededication service was held Nov. 22-26 at the Brothersvalley church at Brotherton, Pa. Among the speakers were Brethren Ralph Shober, Lewis Knepper, H. Q. Rhodes, Edgar Kiracofe and Roy Forney, the pastor.

**Is This a Record?** If First Church, Orlando, Fla., does not hold the record for Methodism, we would like to see the figures on some congregation that has made a better showing. With a membership of 2,411 and all property indebtedness paid off, the total contributions for "others" during the year just passed amounted to \$41,622.10, an average of \$17.30 per member. This went for Negroes in Africa and Negroes in America, for orphanages, for the blind, for relief, for the needy wherever they could be helped.—Quoted from the Christian Advocate.

**Work camp at New Windsor** put in over 1,000 man or woman hours. They cut, counted, and tied up approximately 60,000 Greek garments. They assisted in mailing out about 30,000 garments; they weighed, sorted and baled about five tons of used clothing; they assisted in all the office work in connection with the above project; they did building and repair work, mowed lawns, kept house, cooked, assisted in a rural life conference, assisted in various church activities, and helped to keep up the morale of a considerable number of C.P.S. men.

**Dr. Seward Hiltner**, executive secretary of the Commission on Religion and Health of the Federal Council of Churches, will be the principal speaker at three conferences on The Place of the Church of the Brethren in the Postwar World to be held in the Southeastern Region on the dates and at the places which follow: Monday, Dec. 4, 2:30 p. m., Frederick, Md., church; Tuesday, Dec. 5, 2:30 p. m., Harrisonburg, Va., church; Wednesday, Dec. 6, 2:00 p. m., Roanoke, Va., Central church. In addition to Dr. Hiltner, Bro. Earl M. Bowman, Dr. Fred Dove, Dr. Paul H. Bowman, A. S. Curry, and possibly Dr. Wm. Barnhart, Ralph Shober, Earl Mitchell, Paul Robinson, N. M. Shideler and others will participate. Themes under discussion at each of these conferences are as follows: Afternoon: The Problem of Minorities, The Effects of the War on Family Life, Postwar Conscription, Counseling With Returning Servicemen. Fellowship supper theme: The Place of Religion in the Maintenance and Improvement of Health. Evening: (7:30 p. m.) The Problems of a Just and Durable Peace, The Ministry of

the Church to Returning Service Personnel. These conferences are sponsored by the Committee on Advancement of the Southeastern Region. Ralph Shober, Earl Bowman, and N. M. Shideler are the members of this committee.—A. Stauffer Curry.

**The Broadcaster**, district newsletter from Canada, is an unusually fine publication. The current number, which they kindly shared with us, contains numerous statements from the Canadian membership about how we might fulfill our theme for the year, Deepening Fellowship Through Christ.

**The death of the Archbishop of Canterbury**, England, was the occasion for these words from Dr. John R. Mott: "Countless friends and colleagues of the Archbishop of Canterbury in all the churches of the United States and of other countries will receive the news of his death with deep sorrow and almost with consternation. It would be difficult to exaggerate the gravity of the loss suffered by the Christian church. The ecumenical movement will feel keenly the irreparable loss of one of their most trusted counselors." Rev. S. M. Cavert of the Federal Council of Churches spoke as follows: "In the death of the Archbishop of Canterbury Christendom has lost one of its greatest leaders of this century. When the organization of the World Council of Churches was launched in 1937 by the Protestant and Eastern Orthodox bodies of thirty nations, all eyes turned to him as its first chairman. He was widely regarded as the outstanding Protestant in the world today. A Christian scholar of the first rank, a humanitarian of deep social sympathies, an administrator of exceptional ability, an ardent champion of Christian cooperation and unity, the Archbishop of Canterbury was beloved and honored, not only in the Anglican communion but in other denominations throughout the world."

**The American Bible Society** has completed its fourth year of war emergency work. During this time it has distributed to the U. S. armed forces and merchant marine, 4,250,843 volumes of Scripture, which include 51,102 New Testaments, carefully packaged in waterproof containers, which the society hopes "will never be read!" These are the books that have been placed on lifeboats and rafts, yet should such an emergency rise there has been ample proof of the strength and comfort stemming from such reading of the Word. There are also 2,300 Bibles supplied as lectern Bibles for army chapels

and ships of the navy and merchant marine. In the Bible Society's files are many letters of gratitude from the fighting men who have found time in the fox holes, on the beaches and in the quiet of their quarters to put to the test the great truths of this Book. "You are doing the type of work that we all depend on from day to day, from one minute to another—the blessing and courage from God," wrote a Nisei medic from Italy, where his division has been in the heavy fighting.

More than a half million books have gone to prisoners of war, refugees and civilians in distressed areas of Europe. This work required Scriptures in forty-one different languages, a miniature tower of Babel, containing such unusual items as Scriptures in Afrikaans, Bambara, and Galla.

Publication in Europe has been started within the past year to meet the increasingly urgent needs and to replenish the great losses caused by the war. Distribution will be made through as many channels as possible during the war period and as soon as hostilities cease.

**James L. Kraft**, chairman of the Kraft Cheese Company, says: "I believe in Christian education. It is possible that some other nation might survive without it, but our nation as it was conceived will not. When oppression became unbearable, God-inspired people came from other lands and occupied this continent and established the great fundamental of religious freedom as the cardinal principle of government. To understand God's purpose for our individual lives requires that we study, be educated, know his will as revealed in the Bible.

"The logical place for such an education is the church school. I believe in old people going to Sunday school because they find there Christian companionship and the solace of God's word. I believe in the middle-aged attending Sunday school because they will find there in the study of the weekly lessons a sure guide to right living. I believe in young people going to Sunday school because at the beginning of their career they need the inspiration of the teaching of Jesus to prevent them from making grave and serious mistakes.

"I believe in children going to Sunday school because Jesus said, 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.'"



# Brethren Service

## Club de Ninyos Brethren

Kurtis Naylor

Kurtis Naylor has directed the Brethren Boys' Club in Quito, Ecuador, since its opening in October 1943. The club has been a second home for nearly 2,000 boys on Quito's streets and has won the praise and support of Quito's citizens and officials.

About two and one-half years ago, the Bowmans and Naylors arrived in Ecuador with the idea of co-operatively working with Ecuadorian people, doing our bit to extend the kingdom of God. Ecuador is a country of weird contrasts. A crying need exists for help on almost any problem in which one would be interested. The problem was not one of ferreting out something to be done, but was one of elimination and selection. Naturally we came with the desire to do more than social service. We wanted to raise the plane of Christian service from one of selfish interest and glory-seeking to that of a co-operative endeavor with people of a neighboring country. Paul Bowman and I talked to literally hundreds of people. People were stopped on the streets and asked what they regarded as the greatest social need of the country, and one which no one was apparently interested in meeting.

Two things simultaneously worked together. Many of the best thinkers of Ecuador pointed out the fact that no one was doing anything for children. At the same time, hundreds of urchins were roaming the streets and one could not help but notice them. These two things coming together forcefully called our attention to the pitiful condition of the children.

Again we started interviewing people. We would talk with a person to discern his interest and desire to work on the problem of the children. Before leaving, we would get his idea of interested people. Gradually, out of chaos, we began to arrive at a general list of interested people. Naturally, the many names boiled down to the few.

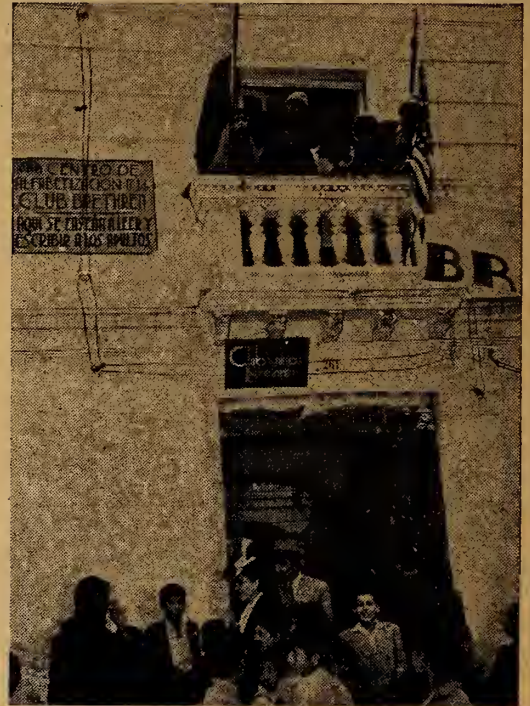
In July of 1943 a meeting was called in which Paul and I outlined a plan for co-operative work. This was unanimously accepted, and the Boys' Club opened on October 5, 1943. How many would come? The first day 23, the second day 78, and the third 232, and from then until

Mrs. Velasco Ibarra, wife of the president of Ecuador, and Mr. Alfredo Vera, minister of education, are seen leaving the Brethren Boys' Club after an afternoon visit. The sign to the left says, "Center for Adult Illiteracy—Here Reading and Writing Are Taught to Adults."

now there has been a rapid growth in attendance. We now have over 1,700 in the club. These little fellows have come from all over the city of Quito to play in an atmosphere of constructive good. Mothers of the working class, Indian mothers and mothers of well-to-do families have come bringing their children.

The club has been visited by many outstanding educators of Ecuador. In fact, the Teachers' Congress of Ecuador passed a special resolution at their recent reunion commending the Church of the Brethren for the Boys' Club of Quito and its activities in bettering the life of children. Almost every diplomatic representative in the capital has at one time or another visited the club. Some of them we count as among our best friends. Government authorities and officials have come to observe the new educational institution.

Naturally we have attempted to make the club more than merely a place to play. We have striven continuously to put in the hands of the boys the responsibility for the operation of the club. Above all, we have stressed the ideals of honesty, friendliness, co-operation, service and reverence. There is a noticeable atmosphere of the spirit of boyhood throughout all activities of the club. We have not attempted to regiment or to impress a strong hand of discipline on the boys. Rather, we have tried to create an atmosphere of creative goodwill in which the staff is regarded not as disciplinarians, but as resource leaders. Boys are taught the great virtues of life through natural play situations. I think the fact that our number has gone up to 1,700 is indicative of the



popularity of the club among the boys.

Activities consist of basketball, soccer, volleyball, baseball, swimming, ping-pong, checkers, Chinese checkers, dominoes, handwork, art, creative music and reading. These are the regular activities of the club. From time to time, we try to capture the imagination of the boys by such things as kite contests, hikes into the country, mountain climbing, etc. It is an interesting experiment to watch boys develop from scared rabbits to little men, willing to assume responsibility and bringing creative imagination to bear on the problems of their lives.

I think a few incidents will indicate the success of the club in the hearts of the fellows:

When the club first started, the boys were having a close game of volleyball. In the heat of the contest one of the boys lost control of his tongue. He ripped out oaths that would have done justice to any sailor. I was tremendously interested in observing the reaction of the boys. Without fuss or feathers, they stopped the game, and one of the members of the Boys' Council approached the offender. His first statement was interesting. "Perhaps you are a newcomer to our club; here we attempt to use only the best in our language, and we have no time for the worst." Without more ado the game proceeded. Could you or





Boys are making a dog house and toys in the manual training work room of the Brethren Boys' Club.

I have given a better moral lesson?

Also, some time ago, we succeeded in getting one of our boys a job with an industrial concern. He was sent out with one of the other boys in the concern to make some purchases. The natural and normal procedure here is for each purchaser to buy an article for one price and present a bill to his employer with another price, pocketing the difference. Upon arriving at the shop, the companion of our boy naturally said, "This article costs S/.5 (five sucres); let us have the shopkeeper put down S/.15 on the receipt. Thereby, you will make S/.5 and I will have S/.5." Our boy with an utter look of disgust turned on his companion and, showing him his club button, said, "Do you see this? That is the insignia of the Club Brethren. In the club we try to be honest and trustworthy and do our best. I am a member of the Club Brethren. I cannot do what you suggest." The shopkeeper was so impressed with the happening that he came to the club to tell me about it. That has made quite an impression among the shops of Quito.

The third example of the interest of the boys in the club is the following: Some time ago a couple of little fellows came into the office and stood around in that peculiar manner which boys have when they have something very weighty on their minds. You know the symptoms: shifting from foot to foot, suddenly starting off in a burst of enthusiasm and then rapidly changing the subject to something of no significance. After a period of agonizing struggle, one of the boys timidly asked how

long the club would last. I jokingly replied, "Oh, the club will last for a long time." It was plain to see that such an indefinite answer in no way satisfied their desires. They immediately came back with the question of whether the club would last until school started. Naturally I replied, "Yes, the club will last while many terms of school begin." By this time my curiosity was aroused. I asked the reason for their great interest. They both had brothers in the hospital and had been told by the doctor that their brothers would be able to leave the hospital when school began; they were worried lest the club would close before their brothers had an opportunity to know it. The smile of satisfaction on those boys' faces when they realized that their brothers would be able to come to the club to play is one of the things that makes our work here extremely worth while.

It has not all been easy and glamorous. I shall not soon forget the first time that a mother came to the club for the expressed and avowed purpose of giving her only son as a gift to Gladys and me. It was not because the mother did not love her son, but she had it all figured out that on the basis of her earnings, her boy was likely to starve. If he did not starve, he would probably get sick and there would be no money for medicine, and even if he lived, what would be the use? He was not then in school, nor could they look forward to the possibility of putting him in school. The mother was anxious to give her child away, not because she lacked a mother's love, but because she desired the best for

her boy. It is not easy to imagine the pain and sorrow of heart that that mother suffered before offering her only son as a gift to a foreigner. Naturally, the easiest thing would have been to take the boy, but our desires to help are deeper and more fundamental than this. We got the mother a job at better pay. We bought Herman school supplies. If you could have seen him carrying his new books and pencils around the club and fondly caressing them for a week before school started, you would have been thrilled to have such an opportunity to do so much good at such little expense. Some twenty or twenty-five mothers have visited the club on the self-same mission as Herman's mother. Unfortunately we have not always been so successful in solving the pressing economic problems.

The Boys' Club, I feel, is extremely significant. The boys are getting a new idea of life. Life is beginning to mean fair play, richness of spirit, strength for responsibility, and the thrill of service. The people of Quito are co-operatively embarking upon a new program of philanthropy, and we as Brethren are adding another ripple to our operating circle of Christian service.

### Brethren Service News

The Western Pennsylvania district meeting which recently convened at Meyersdale, Pa., went on record as strongly opposing any move toward peacetime conscription and made plans to bring the issue to the entire membership in as realistic a way as possible.

The C.P.S. men of the Dayton, Ohio, mental hospital unit recently gave a peace program at the East Dayton Church of the Brethren. Half of the offering at this Sunday evening service was designated as a fund to finance the fight against the passage of the peacetime military conscription bill now being carried on by the C.P.S. unit there.

Leland S. Brubaker, director of relief for the B. S. C. and secretary of the General Mission Board, reported to the Council of Boards of the church on Nov. 9. He told of his visits to the Brethren Service projects and with the workers in Quito, Ecuador; Huitzilac, Mexico; Lima, Peru; La Paz, Bolivia; Castañer and Rio Piedras in Puerto Rico and St. Thomas in the Virgin Islands. He also visited the mission stations of the Brethren Church (Progressive) in Argentina.



# The Church at Work

**O**UR great need is for emotional maturity. So much of our difficulty results from petty jealousies, misunderstanding and bickering with an unwillingness to forgive. The sins of disposition are perhaps more serious than the sins of the flesh. Every Christian must be concerned. Everyone struggles to develop and maintain a healthy mind but those who are spiritually mature can more easily achieve emotional maturity.

## In Local Churches

The program of mental health in the local church should make several approaches. One of the most important of these is to lead the individual to a real spiritual experience, to have him commit his ways unto God.

A study program on elements in the development of a wholesome personality and techniques of group living is necessary. One of man's biggest problems is to find security and learn how to get along with his fellows.

A counseling program has been in operation on a good common-sense basis through the years. But that is not enough. There is a science to counseling. The minister ought to have training in this field; he must earn the right to help his people. He should be able to organize qualified persons in the congregation for a counseling service. Lawyers, doctors, social workers, schoolteachers, successful parents and others might be encouraged to give specialized help. In every situation the counselor should recognize his limitations and get the counselee in touch with the professional help of a psychiatrist. A congregation of one hundred persons will have in it a number of people who need sympathetic help and guidance. In this group there might be an intermediate boy or girl struggling with early adolescent problems, a high school student with a problem of loneliness, an unmarried young adult who is unhappy in life, an engaged couple, a young married couple, a man who has failed in business, a brokenhearted mother and others. Pastors are facing more and more difficult problems calling for special counseling.

The demobilization period will bring many new problems which



"... He cured many of their infirmities and plagues, and of evil spirits" (Luke 7: 21).

## Mental Health

will call for adjustment. Counseling will be one of the big needs in the postwar period. The religious education program calls for individual guidance and counseling and for that reason the Board of Christian Education is especially interested in this important area. Write to the board if interested in this work.

### In Mental Hospitals

The Brethren Service Committee through C.P.S. units and more recently through two women's units in mental hospitals has pioneered in a ministry to the mentally ill who are institutionalized. It is the judgment of the writer that this ministry may be one of the most significant discoveries coming out of C.P.S. The two women's units are at Crownsville, Maryland, a Negro women's hospital, and at the state hospital at Elgin, Illinois. These girls are working on a maintenance basis, giving a year of service. There is need for about twenty-five girls in these units. Those interested should write to the Brethren Service Committee, Elgin, Illinois.

### A Bibliography

An adult study course, *Understanding Ourselves* (150), is available from the General Boards, Elgin, Illinois.

The Commission on Religion and Health of the Federal Council has recently released a most excellent bibliography on personal counseling. The annotated list follows. These books may be purchased from the Brethren Publishing House. Those starred may be secured from the Brethren Loan Library, Elgin, Illinois, for a period of two weeks by sending five cents for each book desired.

*Pastoral Work and Personal Counseling*, by Russell L. Dicks, 1944, \$2.00. Emphasizes the fact that personal counseling and pastoral work represent the same kind of activity and interest, and are in fact one. Helpful discussion methods.

*Interviewing: Its Principles and Methods*, by Annette Garrett, 1942, \$1.00. By a noted case worker. The principles of interviewing are basic in all personal counseling. Of value to all who do counseling.

\**Christianity and the Family*, by Ernest H. Groves, 1942, \$2.00.

Probably the best book available on counseling in family life situations, including counseling methods. Also excellent for its deep-reaching discussion of the spiritual significance of family life.

*Religion and Health*, by Seward Hiltner, 1943, \$2.50. About half of the volume deals with methods of counseling, of ministry to the sick and to the emotionally disturbed. The other half gives background material and basic information.

\**Getting Down to Cases*, by Charles T. Holman, 1942, \$2.00. A book of six cases from pastoral experience, with discussion of how they were, and should have been, handled.

\**The Art of Counseling*, Rollo May, 1939, \$2.00. A suggestive and helpful introductory volume on counseling, including some case discussion. In its discussion of counseling methods it is valuable even for those who may not agree entirely with the author's religious position.

\**Counseling and Psychotherapy*, by Carl R. Rogers, 1942, \$3.60. An advanced book on counseling methods by a professional psychologist. Parts of it are valuable mainly for the professional psychotherapist, but most of it is suggestive for pastors and others.



Personality: A Psychological Interpretation, by Gordon W. Allport, 1937, \$3.50. This volume is, to date, the most comprehensive treatment of the entire modern study of personality, by the professor of psychology at Harvard.

The Neurotic Personality of Our Time, by Karen Horney, 1937, \$3.00. An extraordinarily illuminating description of the psychological factors which underlie numerous acts, attitudes and character patterns which are seen and experienced daily. Indispensable to an understanding of mental and emotional processes.

In Search of Maturity, by Fritz Kunkel, 1943, \$2.75. An attempt to lay the basis of a practical psychology with Christian premises by the distinguished Los Angeles psychiatrist. It is helpful background reading for the counselor in stimulating him to think through the real meaning of mediating help to other persons. Somewhat abstract, it is nevertheless readable, and always probing. Written largely from the Jungian point of view.

\*The Human Mind, by Karl A.

Menninger (revised edition), 1937, \$5.00. A systematic, comprehensive and clear book on the basic psychological processes in personality and how they get off the track.

Psychiatry for the Curious, by George H. Preston, 1940, \$1.50. A very effective nontechnical volume on the nature, background and types of serious mental illness.

Mental Illness: A Guide for the Family, by Edith M. Stern, 1942, \$1.00. A practical guide to procedures when mental illness strikes. Should be in the hands of every counselor to give to people who are facing the problem of serious mental illness in their families, or who may some day face it.

Religion in Illness and Health, by Carroll A. Wise, 1942, \$2.50. The volume contains very valuable background information for the counselor. The first part summarizes the findings of physiologists, physicians and psychiatrists, and other scientific workers in respect to the nature of illness and health, including a discussion of serious mental illness, psychosomatic medicine, and other subjects. The second sec-

tion shows the counselor how religion may be misused and warped, or how it may be constructive and progressive—information essential to the counseling process.

The Art of Listening, by Russell L. Dicks, 1944, 10c.

Reading in Religion and Health, by Seward Hiltner, 1943, 5c.

Personal Problems of Men in the Armed Forces, by Charles T. Holman, 1944, 10c.

Recent Trends in Psychiatry of Particular Significance for Religion, by Alexander Reid Martin, 1943, 10c.

The Ministry of Counseling, by Rollo May, 1943, 10c.

The Church and Returning Service Personnel, No. 3, Counseling to Meet the Needs, by John A. P. Millett, 1944, 10c.

The Church and Returning Service Personnel, No. 1, Attitudes and Problems, by Otis R. Rice, 1944, 10c.

Understanding People in Wartime. A readable and helpful statement. Free.

The Church and Returning Service Personnel, No. 4, Welcoming the Wounded, by Harold Wilke, 1944, 10c.

#### ADULT DISCUSSION OUTLINE

##### Ready for Christmas

Sunday, December 24, 1944

Scripture: Luke 2:8-20

Most of our churches will be having special programs of some type on this Christmas Eve and few adult groups will be meeting for discussion. This is a time which calls not so much for discussion as for appreciation and worship. The resource material listed below will be helpful in planning such a program.

The question, "Are you ready for Christmas?" usually implies wrapping of gifts, preparation for Christmas dinners, etc. It will be well to ask ourselves this question and apply it in a deeper sense. Are our hearts ready for Christmas? Are we attuned to hear the angels' song? Have we applied the spirit of that song to our relationships with others?

##### Items for Discussion

What traditions have enriched the observance of Christmas? Families may share the traditions they have built up.

What has our church done to enrich the meaning of Christmas 1944? Where can we improve next year? Does our Christmas observance reach beyond our home and church? **Resource Materials:** Christmas Program Material. Free.

## *With the Minister . . .* H. L. Hartsough

Pastors should have a wealth of information on many subjects in order to be of real service to their people. I am quoting from a letter from the Social Security Board for your information:

"The Social Security Board is interested in making certain that persons eligible to receive Old-Age and Survivors Insurance do not lose money through failure to file claims when they should.

"Because we know that people often come to their pastor for advice in time of financial difficulty, illness, or death in the family, we believe you would be interested in knowing how to direct your parishioners regarding Social Security benefits.

"There is a pamphlet entitled 'Social Security for Workers and Their Families,' explaining the types of benefits for which people may become eligible. Address, Federal Security Agency, Social Security Board, Washington, D. C.

"The single most important thing for people over sixty-five to know is that they should contact the field office by letter, or by phone, or in person immediately, if they leave their usual regular employment or suffer a long illness. In this way they may be advised the most advantageous time to file for benefits. Where the claimant is too ill to come into the office, a representative can be asked to call at the home.

"The family of a deceased wage earner should also get in touch with the field office nearest their home as quickly as possible."

For further information ask your nearest Social Security Board field office. If you do not know where it is, ask your post office for the address.

There is another matter on which ministers should be informed. The introduction of the new simplified individual income tax returns imposes upon every minister and finance committee or stewardship committee of a local church the responsibility to explain to the contributors the implications of the new procedure. Members and church officials will want help with their income tax this year. Dr. Benson Y. Landis has prepared A Primer on the Churches and the Income Tax for pastors. Single copies at 5c or \$1.75 per hundred. Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill. Several copies will be needed for use by interested people. This is another way to serve your people. Discuss these matters and express your opinion effectively. For technical information address the Collector of Internal Revenue in your district.



### I Was in Prison

Because of C. O.'s in prison and the work with prisoners of war, there has been a surging of interest in prisons, and those therein, which has been reflected in articles in the Gospel Messenger.

This has prompted a decision to pass along some things gleaned from a number of years' experience both in writing to and visiting those in prison. But the field is so large that it is only possible to touch on a few points.

Generally speaking, prisons are a world apart. And also, generally speaking, when a person goes there to serve time he is considered an outcast, almost an untouchable. And the sorry part is that this is almost as true of the Christian church and professing Christians as it is of society in general.

This is a wrong attitude to take toward those who have erred in such a way that the law imposes a penalty. We are all aware of the fact that there are many guilty of things deserving punishment who walk free while those in prison pay the price. Only God can ever deal out real and true justice. This is not meant to condone wrong or to say that the guilty should not be punished but to help us to be more fair.

One man cheats and keeps his place in society; another spends years behind the bars and is always stigmatized by his fellow man. One man takes life and receives a life sentence. Another is freed or is never caught. Nowadays medals are handed out to those most successful in exterminating their fellow man. And the whole effort has been so helped along by those supposed to maintain a witness against it that one thinks he can hear Christ say as he did to the woman's accusers—"Let him that is without guilt cast the first stone."

Just a word here concerning a life sentence—one has to deal with those bearing it to realize what it means. Even though parole may be given, nothing removes it but a pardon, and that is not easily gotten. When God, who was the judge in the first murder case, gave a life sentence, Cain well expressed it when he said, "My punishment is greater than I can bear."

As to prison reform and better methods of dealing with those therein, the needs would vary so with different institutions that it would not be possible to go into it in an article. Much progress has been made from times past but there is still much to be done.

Regulations vary so in different prisons that it is not possible to say

thus and so you can do. Because Federal prisons are under one general administration there is more uniformity in the rules, yet even there much depends on the warden.

This is particularly true of state penitentiaries because with these there is no national jurisdiction. Usually in these there are no restrictions on the amount of mail a prisoner may receive. But they are limited as to the number of pieces they may send. But this limit does not hold for Easter and Christmas greetings.

At many places one is not allowed to give the prisoners anything, not even to send anything by mail, with the exception of books or periodicals which come directly from the publisher. What extras the prisoners want, they must get at the commissary, as far as it has things.

When one is in the work the reason and necessity for this and other restrictions such as censorship of the mail can be understood. One could tell a number of things concerning both. As with most regulations, the rightdoer must suffer because of the wrongdoer.

Admission for prison visitation is likely the most easily gotten at a local jail. From there on up, the difficulty increases unless you can have a prisoner's pass. But special permission can be gotten. Any place you contact, learn what is permissible and what need there may be that you could meet.

A penal institution is a hard place to go and many hard things are met there. It is necessary to keep a never-let-go grip on courage. No one coming in is ever really fully trusted. There are good reasons for this which would be interesting to go into.

But above all, it is necessary to truly believe that God's grace can save to the uttermost and that there is only one unpardonable sin. There are some most revolting crimes and some hard, unlikely people; and only God's grace and the Savior who died for all enables one to deal with such. A prisoner's problems (for there is no crime without problems) are often tragic and seemingly without solution.

There should be more prayer for those in prison. This is something all can do. Another thing is to help those released to adjust to normal life. Few realize what this means after a stay in prison. And here Christians seem often to fail. They give rebuffs instead of help.

Much of the advice and many of the suggestions given concerning returning servicemen apply here also. Some never seem to adjust, just as some soldiers will not bridge the gap. There will be disappointments, for all of God's grace and mercy does not keep some people from going to destruction, even outside of this class. The failures receive publicity.

Those who make good do not, although they are the larger per cent. In men whom men condemn as ill

I find so much of goodness still,  
In men whom men pronounce divine  
I find so much of sin and blot,  
I hesitate to draw a line

Between the two—if God has not.

These apt lines by Ella Wheeler Wilcox make a fitting close.—Rebecca Foutz, Philadelphia, Pa.

### Another Child's Theology

The incident of A Little Child's Theology related in a recent Gospel Messenger so forcefully brought to my remembrance my own childhood thoughts concerning the second coming of our Lord Jesus that I am moved to share them.

The pictures of the baby Jesus, the shepherds, the wise men, Jesus blessing little children, his resurrection from the tomb—all these which are so familiar to a child learning the New Testament were very real to me and my memory verses were closely related to these events.

But just as real to my child mind was the picture of the ascension—Jesus going into heaven—"A cloud received him out of their sight." Then the words of the men in white, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That to me was so easy to understand. It was just as simple as that.

As a consequence, any unusual cloud formation brought to my mind the possibility of Jesus returning in a cloud like that! I had no thought of a time element related to it. Just the event of his coming back to earth was a pleasant thought.

I remember no family conversations in the home concerning the event. However, I have believed my older sister, Mary Quinter, must have shared my impressions or rather I may have absorbed hers. When it was customary to carve some text on a gravestone, she selected 1 Thess. 1:14 to have placed on her father's stone. It was such a precious thought to think of a personal Savior coming for us and our being together with him!

Of course, now the Holy Spirit comes to the hearts of men. That is also simple. Jesus has so promised.

I have never known anyone who "loves his appearing" having any terror, and one could not be weary of waiting, for our program is so enormous—to take the gospel to the whole world!—Grace Quinter Holsopple, Chevy Chase, Md.

### Work, Fellowship, Worship

Communion at the Rock House Church of the Brethren, Heisey, Ky., was the real climax of the fellowship and co-operation which existed between the people of the community and the Rock House work campers.



The service was held August 12, with Elder John Good, Springfield, Ohio, in charge. He was assisted by Reil McGuire, local minister, and Don Rowe, director of the camp and summer pastor. Some thirty-nine members gathered around the tables in the lamplit church to partake of the communion. The remainder of the church was completely filled by people of the community. Besides the seven work campers, Mrs. Good and five other young people from Southern Ohio had come for the week-end activities. During the day the young people and the community folks had worked together preparing the church for the evening service.

Elder John Good delivered the message Sunday morning. Dinner was served in a near-by meadow. A dedication of the work done in the community by the work campers was held in the afternoon. After games and group singing, Bro. Good gave a challenging message to the young people in the evening as they sat around the campfire. The meeting ended with the formation of a friendship circle around the campfire.—Glenna Lambert, Manchester College, North Manchester, Ind.

### District Meeting of Middle Iowa

The conference was held in the Des Moines Valley church from Sept. 2 to 4. The sixteen churches were well represented. The attendance on Sunday was the largest in several years.

The elders convened on Saturday and the business was well outlined under the leadership of the moderator-elect, Bro. U. J. Fike. On Saturday and Sunday we had inspiring messages relative to the different phases of church work with Brethren C. D. Bonsack, Ernest Wampler, W. W. Peters and James Elrod as guest speakers. Liberal offerings were taken for missions, Brethren Service, relief and district work. The men, women and young people took offerings to sponsor their work.

Opal Brubaker was elected delegate to Annual Conference by the young people.

Six new pastors moved into the district during the past year: Sister Bertha Boggs, Beaver; Brethren Chas. B. Reynolds, Muscatine; Meredith V. Rogers, Panama; Clinton I. Weber, Dallas Center; Claude E. Trombley, Prairie City; Paul E. Miller, Panther Creek.

The business session convened on Monday with the following officers: moderator, U. J. Fike; reader, Ross Noffsinger; clerk, Earl Deardorff. There was a voting body of thirty-two delegates.

The district program committee was enlarged to include the presidents of men's work, women's work and young people and the director of children's work. The conference approved the pension supplemental

fund and the men's work offered to sponsor the campaign to raise \$1.00 per member as our part toward the \$100,000. A letter of greeting was prepared to be sent to our members in all branches of the service. The officers of the meeting were instructed to write to the President and the senators, protesting the conscription bill and reaffirming our peace principles.—Earl Deardorff, Writing Clerk, Panama, Iowa.

### Women's Work of Southern Illinois

The women of Southern Illinois met in connection with the district meeting in the Woodland church near Astoria on Aug. 26. At ten o'clock the business session, home builders, and temperance program was held, at which time our president, Mrs. S. J. Snell presided. Mrs. David Fouts of Virden led the devotions.

The treasurer reported that \$370.17 had been given for the girls' schools; for the \$150 Bethany ministers' scholarship \$170.99 was given, and for the \$100 bond for Bethany Hospital \$250 was given. The same projects were continued for the next year except that the scholarship was raised to \$200.

Sixteen of the twenty-two organized groups reported having aid, missionary and home builders organizations and are devoting much of their time to educational programs. Almost \$1,000 was given by the women to the local churches. Eleven comforts, several kits, sheets, mitten liners, shirts, towels, laundry bags and many gallons of fruit and vegetables were sent to C.P.S. camps. Thirty-two large boxes of new and used clothing were sent for relief. Two groups sent Christmas boxes to their boys in service. Several groups sewed for Bethany Hospital and many are sewing for the children in Greece.

A ladies' quartet from Astoria gave a beautiful message in song. Mrs. I. J. Gibson reported on the women's meeting at the regional conference at North Manchester last October. Mrs. M. A. Whisler reported on the women's meeting at Annual Conference.

The following officers were elected: vice-president, Mrs. M. A. Whisler; director of home builders, Mrs. L. M. Baldwin; director of missions, Mrs. W. Harlan Smith; director of aid, Mrs. Ausby Swinger; director of temperance, Mrs. R. G. Wenger; director of peace, Mrs. I. J. Gibson.

Mrs. Paul Halladay of North Manchester, Ind., gave a most interesting and challenging address on Building a Christian Home.

At our missionary program Mrs. Leland Nelson of Girard led our devotions. A group of intermediate girls from Canton sang two selections. The address of the afternoon, In Black and White, by Mrs. Clar-

ence Heckman, was much appreciated. The offerings taken at these meetings amounted to \$45.12, one half of which was given to relief and one half to Bethany Hospital. The closing number was a duet by Mr. and Mrs. Irvin Van Dyke of Okaw.—Mrs. H. V. Stutsman, District Secretary, Girard, Ill.

### Mary Catherine Murphy Frantz

Mary Catherine Murphy was born in Tuscarawas County, Ohio, June 27, 1860, and died in North Manchester, Ind., July 25, 1944, at the age of eighty-four years. She was one of a family of six brothers and three sisters. When a young woman she went to Brown County, Kansas, where three of her brothers had located. There she met Jacob R. Frantz, to whom she was married July 27, 1884.

She was brought up in the Methodist Protestant church, but soon after her marriage she united with the Church of the Brethren, of which she remained a faithful member throughout her life. Shortly after their marriage her husband was called to the free ministry of the church and in this difficult work she was a faithful help through many years.

They spent six years in the Fredonia church, Kansas. Then they moved to Marshall County, Kansas, where they served in the Richland Center church for eighteen years. In 1910 they moved to Fruita, Colo., where they served as long as health and strength permitted. They lived at Fruita for thirty-three years, coming to North Manchester one year ago because of advancing years, to make their home with their son, Ira.

She had been in her usual health until shortly after midnight on July 25, when she suddenly complained of difficulty in breathing. After a very brief struggle, she said, "Well, good-by," and passed into that world where none grow old and where pain is not known.

Surviving, besides her husband, are one son, Ira, of North Manchester, one daughter, Mrs. Ernest Gear, of Grand Junction, Colo., eight grandchildren, two great-grandchildren. There is one sister, Mrs. J. F. McDonnell of Akron, Ohio. One daughter, Eva, wife of Bro. Clarence Schrock, died in 1908.

Funeral services were conducted at the Walnut Street church on July 27. Brother and Sister Frantz were married sixty years earlier on this same day. Those officiating were Bro. V. F. Schwalm and the writer.—R. H. Miller, N. Manchester, Ind.

### Sadie Hahn Redenbo

Sadie Hahn Redenbo was born in Van Wert County, Ohio, Oct. 18, 1883, and passed away at a Sterling hospital, Sterling, Ill., Sept. 2, 1944, exactly one year after the death of her husband.



She was united in marriage to O. B. Redenbo Nov. 29, 1903, both of them uniting with the church soon after their marriage. For almost forty years she was the faithful and devoted helpmate of her husband, whose life was devoted to the ministry and to teaching. Faithful service as a pastor's wife in the churches of Canton, Allison Prairie and Pleasant Mound in Southern Illinois and the care of children at the orphanage at Mt. Morris for a number of years constituted a part of her labors for the church.

Sister Redenbo was a lover of flowers and flower gardens. She was also a lover of people. The affection with which she of people. Dropping her work to go out was held is evidenced by the fact that the common name by which she was known by her neighbors and hundreds of boys and girls who passed through the schools of which her husband was superintendent was that of "Mom," while her husband was known as "Pop."

Sister Redenbo had a cheerful, fun-loving disposition. A friend writing of her and her husband has given fitting expression to their influence. "Although their work was ended early and rather abruptly, the number and quality of their deeds and impressions are countless and lasting."

Surviving are a daughter, Mrs. Theodore Thomas of Oregon, Ill.; a son, Kenneth of Peoria, Ill.; a brother, John Hahn of Willshire, Ohio; a grandniece, Miss Jeanne Moore, who was given a home by the Redenbos.

Funeral services were conducted by her pastor, the writer, at Prophetstown Sept. 4 with burial at Lyndon, Ill.—Foster B. Statler, Mt. Morris, Ill.

### Memorial Service for Richard Theodore Keller

The Oakland community was saddened in the sudden loss of one of its most beloved boys who died of infantile paralysis July 4. Richard, more commonly known as Teddy, was eight years old. He was the third son of Ray and Fannie Keller. Besides the parents, four brothers are left to mourn his departure. He was a faithful member of the Oakland Sunday school. All who knew Teddy loved him and keenly feel his absence.

Since semiprivate services were held at the home, the Oakland church held a memorial service August 20. When many friends desired to send flowers to the funeral, the parents suggested that the money be given instead to missions. They chose the children's ward of the Garkida hospital in Africa as the place for this memorial.

The memorial service was conducted by the pastor, Rev. Frederick Hollingshead. The children sang Jesus Loves the Little Children of the World, and The Whisper Song. The offertory service was an act of dedication of the memorial. At this time the children brought forth an offering of \$58.53 to be a blessing to the sick children of Africa. Lovely pipe organ music added much to the sacredness of the service. A prayer of dedication concluded the service.

The spirit of such a memorial service challenges us to let our witness go on unendingly.

Mrs. Fred Hollingshead,  
Mrs. Elmer Martin,  
Gettysburg, Ohio.

### Gruber Golden Wedding

Brother and Sister Hiram H. Gruber celebrated their golden wedding at their home in Astoria, Ill., on Aug. 12, 1944.

On Aug. 12, 1894, Hiram H. Gruber and Annie Miller were united in marriage at Auburn, Ill., by Elder J. H. Brubaker. The ceremony was performed in the home of the bride's brother, John M. Miller. They immediately left for Astoria, Ill., where they located on his father's farm, which they purchased. They have lived in the Astoria community since; for the

past nine years they have been living in town. The five daughters who came to bless the home are all living.

Brother and Sister Gruber are both faithful Christians, active members, and loyal workers in the Astoria congregation.



They have served in the deacon's office for the past thirty-nine years. They are also well known in the district and beyond; he has served on the district mission board for fourteen years.

Because of present conditions of travel, and the fact that a number of their children and grandchildren would not have been able to be present, they did not plan any special celebration for this anniversary; but others planned a surprise on them. In the evening a goodly number of neighbors and friends came in to spend the evening. Those present included two of his sisters and two daughters. There were six present who were at the reception fifty years ago.—Lester E. Fike, Circleville, Ohio.

### Webb Golden Wedding

Mr. and Mrs. Jason Webb celebrated their fiftieth wedding anniversary on Aug. 5, 1944, at the home of their daughter, Mrs. K. B. Bryant of Mitchell County, N. C. Jason Webb, who is seventy-four years old, and Ritta Whitson, who is seventy-one years old, were married Aug. 9, 1894. Four daughters and one son were born to



them. They are: Mrs. K. B. Bryant and Mrs. J. V. Hughes of Forbes, N. C.; Mrs. John Smith of Baltimore, Md.; Mrs. C. C. Tipton of Tipton Hill, N. C.; and Max Webb, who is employed in Baltimore. All are members of the Church of the Brethren. They have six grandchildren.

Mr. Webb has been a member of the church for forty-four years and has served as a deacon for forty years. Mrs. Webb has been a member for fifty-two years.

All of the immediate family were present at the dinner except Mrs. Smith and two granddaughters. May God grant them many more happy anniversaries.—Mrs. K. B. Bryant, Forbes, N. C.

### Reed Fiftieth Wedding Anniversary

On July 14 thirty children and friends gathered at the Reed home near Heisey, Ky., to help R. H. and Usle Reed celebrate their fiftieth wedding anniversary. The Rock House work campers helped plan and serve the refreshments. After the gifts were opened, Homer McCoy led the singing of Silver Threads Among the Gold, Precious Memories, When You and I Were Young, Maggie, and other favorites. Don Rowe, camp director and summer pastor of the Rock House church, led Grannie and Grandpa in the re-speaking of the vows which they had made fifty years ago. Five of the eleven children were present. This family is unusual in that of the eleven children seven were school-teachers. All but one are now living. There are also thirty-six grandchildren and six great-grandchildren. The children are George, Rufus, William, Mrs. Emma Conly, Mrs. Affel Bevins, Mrs. Kenneth Blackburn (deceased), Mrs. Rell McGuire, Mrs. Merle Stepp, Carl, Mrs. Homer McCoy and Lester.—Glenna Lambert, North Manchester, Ind.

### Matrimonial . . .

**Cook-Devier.**—Paul Leroy Cook of Bridgewater, Va., and Evelene Virginia Devier of Harrisonburg, Va., in the parsonage, Aug. 16, 1944, by the undersigned.—C. G. Hesse, Bridgewater, Va.

**Frey-Bates.**—Vernon Jay Frey of Goshen, Ind., and Gladys Berdine Bates of Millersburg, Ind., in the parsonage, Oct. 28, 1944, by the undersigned.—Howard H. Keim, Jr., Goshen, Ind.

**McCauley-Wyant.**—Keith H. McCauley and Fern Elinor Wyant, both of Lake Creek, Oregon, in the home of the bride, Oct. 24, 1944, by the undersigned.—Stanley G. Keller, Medford, Oregon.

**Miller-Reedy.**—Homer Thomas Miller and Tiny Reedy, both of Bridgewater, Va., in the Bridgewater church, Oct. 14, 1944, by the undersigned.—C. G. Hesse, Bridgewater, Va.

**Moyers-Messeick.**—Cletis Beryl Moyers of Bergton, Va., and Kathleen Margaret Messeick of Broadway, Va., in the parsonage, Oct. 29, 1944, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Roland-Newcomer.**—William H. Roland of Manheim, Pa., and Alta Mae Newcomer of Salunga, Pa., in the home of the bride, Oct. 14, 1944, by the undersigned.—N. L. Bowers, Landisville, Pa.

**Schenk-Dickey.**—Dale Schenk of Laotto, Ind., and Frances Dickey of North Manchester, Ind., in the Liberty Mills church, Oct. 7, 1944, by the undersigned.—A. F. Morris, South Whitley, Ind.

**Schultz-Statler.**—Robert Schultz of Chicago, Ill., and Glenda Statler of Somerset, Pa., in a Lutheran church, Baltimore, Md., by the Rev. William Schauer.—Mrs. Ernest Statler, Somerset, Pa.

**Will-Pope.**—Edwin Eugene Will of Timberville, Va., and Anna Mae Pope of Bridgewater, Va., in the Bridgewater church, Sept. 5, 1944, by the undersigned.—C. G. Hesse, Bridgewater, Va.

### Fallen Asleep . . .

**Akers.** Cornelia Jane Weddle, aged eighty-three years, died Sept. 15, 1944, in Floyd, Va. Mrs. Akers was first married to William E. Marshall; after his death she was married to J. Matthew Akers. Surviving are a son, two brothers, two grandchildren and four great-grandchildren. She was a member of the Church of the Brethren. Funeral services were conducted at the Topeco church with interment in the Weddle cemetery.—Leeta M. Weddle, Floyd, Va.

**Alexander.** Charles Fremont, was born at Iowa City, Iowa, Nov. 2, 1871, and died at Concordia, Kansas, Sept. 16, 1944. In 1880 he moved with his parents to Jewell County, Kansas, where he spent most of his life. On March 25, 1914, he married



Lydia Mae Kinzie. To this union were born a son and a daughter. He was a faithful member of the Church of the Brethren since early manhood. He is survived by his wife, two children, one grandson and two sisters. Funeral services were conducted at the Burr Oak church by Bro. W. W. Gish of Belleville, assisted by Bro. S. E. Thompson of Burr Oak.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**Allbaugh, George W.**, was born Jan. 5, 1861, and died at his home near Bringhurst, Ind., May 26, 1944. He was united in marriage to Metta Eikenberry in February 1886. At an early age he became a member of the Bachelor Run church. He is survived by one daughter, two sons, two sisters, one brother and four grandchildren. Funeral services, conducted by the undersigned, were held in the Flora church. Interment was made in the Maple Lawn cemetery.—Clarence Sink, Flora, Ind.

**Berg, Rella Jane**, daughter of Lewis and Lucy Stuver Link, was born in Middle Taylor Township on Oct. 10, 1893, and died Oct. 6, 1944. On March 16, 1913, she was married to Robert H. Berg. She was a faithful member of the Church of the Brethren. She is survived by her husband, two sons, four daughters, one sister, one brother and one half sister. One of her daughters, Sister Elsie Matula, is a minister of the Church of the Brethren. Sister Berg was buried in the Pleasant Hill cemetery. Bro. Clayton H. Gehman, her pastor, was in charge of the funeral services, with Rev. Jones assisting.—Mrs. Ordo M. Pletcher, Johnstown, Pa.

**Bookwalter, Frank**, was born eighty-one years ago near Palestine, Ohio. He taught school more than fifty years in Darke County, Ohio. He was a faithful member of the Church of the Brethren and taught a Sunday-school class for many years. In his late years he got much satisfaction from gardening and painting. A beautiful picture above the baptistry of the church is a silent memento of his quiet, unassuming life. He leaves four brothers and two sisters. Funeral services were conducted by his pastor, G. L. Wine, assisted by his lifelong friend, Bro. Ira Blocher.—Mrs. G. L. Wine, Greenville, Ohio.

**Boyd, Elizabeth**, daughter of Adam and Isabella Bolinger, was born at Orbinson, Pa., April 19, 1858. She came to Illinois when a girl. On Nov. 28, 1878, she was married to George W. Boyd. She had lived in Lanark since 1893. She was baptized into the Lanark church on Sept. 13, 1896, and remained a faithful member. After a prolonged illness she died Oct. 24, 1944. She is survived by two daughters, one brother and two grandchildren. Services were conducted by Merle Hawbecker and the writer. Interment was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

**Bradley, May Klepper**, was born Dec. 23, 1904, at Rogersville, Tenn. When she was ten years of age her family moved to Daleville, Va. She was baptized in the Daleville congregation at the age of fourteen, later transferring her membership to the Ninth Street church, Roanoke. On Sept. 9, 1925, she was married to Oscar Bradley, who with a son survives her. A daughter preceded her in death. She died Sept. 25, 1944. Funeral services were held at the church by Pastor Shideler and Bro. E. J. Jacobs.—Mrs. C. E. Bowman, Roanoke, Va.

**Cleaves, Herbert**, son of John and Mildred Holdren Cleaves, was born near Wapakoneta, Ohio, Oct. 28, 1869, and died Oct. 10, 1944, in the Paulding hospital, Ohio. He was united in marriage to Mahala Hoover in 1892. To this union were born eight children, four of whom have preceded him in death. He is survived by his wife, four children, thirteen grandchildren and three great-grandchildren. Funeral services were held in the Prairie chapel near Oakwood, Ohio, by the undersigned. Interment was in the near-by cemetery.—David R. Landis, Continental, Ohio.

**Dillow, Norman R.**, thirteen-year-old son of Mr. and Mrs. John Dillow, Johnson City Highway, Tenn., died July 27, 1944, in the Budd clinic, Johnson City. Funeral services were held in the Liberty church by Bro. A. M. Laughrun. Burial was in the adjoining cemetery. He is survived by his parents, one sister, the maternal grandparents, and paternal grandparents.—Mrs. Bert Isenberg, Jonesboro, Tenn.

**Ditzler, Jefferson H.**, son of Henry and Franika Ditzler, was born at Lebanon, Pa., Jan. 4, 1859, and died at his home in Octavia, Nebr., Oct. 11, 1944, after a lingering illness. He came to Nebraska in 1889. On Feb. 20, 1892, he and Miss Lillie M. Van Fleet were married at Octavia. Mr. and Mrs. Ditzler farmed near Octavia for many years. The wife, three sons, two brothers, six grandchildren and two great-grandchildren survive. Mr. Ditzler united with the Church of the Brethren in early manhood and was a faithful member until the time of his death. Funeral services were held in the Octavia Brethren church, Bro. L. L. Meck officiating, assisted by Rev. Taylor. Burial was made in the Edholm cemetery.—Mrs. Elmer Burkholder, Octavia, Nebr.

**Flick, Bettie Alice**, aged sixty-two years, wife of David Turner Flick, died on Sept. 5, 1944. She had lived in Tinville in her early life but had been a resident of Harrisonburg for the past thirty years. She joined the Harrisonburg church late in life and enjoyed her church relationship. Besides her husband, she is survived by three daughters and three sons, a sister and six brothers, and eleven grandchildren. Funeral services were conducted from the Tinville Christian church, with Bro. J. W. Hess officiating in the absence of her pastor, Bro. Bowman.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Freeman, Orpha Eveline**, fourth daughter of Sylvester and Alice Satterfield, was born near Cedar Mills, Ohio, Feb. 24, 1884, and died Oct. 13, 1944. On March 29, 1899, she was united in marriage to Selby Freeman. To this union eight children were born. In September 1923 she united with the church under the pastorate of Bro. H. M. Coppock. She leaves her husband, three sons, two daughters, six grandchildren, two great-grandchildren, one brother and one sister.—Mrs. Lily M. Neary, West Union, Ohio.

**Gard, Susanna Baringer**, was born Feb. 15, 1865, in Elkhart, Ind., and died Oct. 30, 1944, at her home in Los Angeles, Calif. On Feb. 15, 1883, she was married to John H. Gard. They lived together more than sixty-one years, and when he died on Sept. 19, 1944, she soon followed him. She leaves three daughters and three grandchildren. She was a member of the Church of the Brethren for about sixty years. Funeral services were held at a funeral home, conducted by her pastor, Bro. Frantz. She was laid to rest by the side of her husband in Mountain View cemetery in Pasadena, Calif.—Sadie E. Bennett, Los Angeles, Calif.

**Garlitz, Cora Murray**, was born in Greenville Township, Pa., April 17, 1881, and died at her home in Elk Lick Township, Oct. 15, 1944. She united with the Church of the Brethren approximately thirty years ago. In 1901 she was united in marriage to Albert Francis Garlitz, who preceded her in death ten years. Four children came to bless this home, all of whom survive with four grandchildren, six sisters and two brothers. Funeral services were conducted by her pastor, Bro. A. J. Replogle, in the Salisbury church. Interment was in the I.O.O.F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

**Garman, Mary S.**, daughter of the late Adam and Elizabeth L. Strevig Bucher and widow of Edward M. Garman, was born July 7, 1860, and died Oct. 15, 1944. She was a member of the Church of the Brethren, one of the few remaining charter members of the Hanover congregation. Although incapacitated for the last six years, she remained patient and faithful. Her husband preceded her in death six years ago. Surviving are her two daughters and five grandchildren. Services were conducted by Brethren J. E. Myers,

J. M. Stauffer and E. E. Baugher. Burial was made in the Black Rock cemetery.—A. P. Hetrick, Hanover, Pa.

**Gephart, Ella Pearl**, daughter of Samuel and Ellen Statler Lehman, aged thirty-nine years, died Oct. 10, 1944, at her home near Rummel, Pa. She is survived by her husband, one son, her father, seven brothers and seven sisters. She was a member of the Rummel church, where services were conducted by Bro. George W. Wright. Interment was in the Berkey cemetery.—Mrs. Leo J. Hoffman, Windber, Pa.

**Grim, Abtil J.**, son of the late Joseph and Amanda Grim, died Oct. 10, 1944, at the home of his sister in York, Pa. He was aged sixty-nine years. He is survived by seven children, one brother, and five sisters. Funeral services were held at the Koller funeral home, by the undersigned. Burial was in the Mummert cemetery near East Berlin.—M. A. Jacobs, York, Pa.

**Hawblitzel, Elmer**, aged seventy-three years, died while at work in the Oliver hotel. He was a long-time member of the church. His wife preceded him in death a few years ago. He leaves five children. Funeral services were conducted by the undersigned.—Edward Stump, South Bend, Ind.

**Henderson, Mary Isabell**, daughter of Hiram and Rachael Himelich Berkman, was born in Indiana on July 7, 1865, and died in Albia, Iowa, on Sept. 11, 1944. She came to Monroe County in early childhood with her parents, who settled near Frederic, Iowa. Her father was one of the founders of the Monroe County church. He gave the land on which the church now stands. She united with the church early in life and remained a faithful worker until her death. On Sept. 9, 1889, she was united in marriage to Thomas Henderson, who preceded her in death in May 1943. Nine children were born to this union. She is survived by four daughters, three sons, twenty grandchildren, twenty-six great-grandchildren, one brother and one sister. A memorial service was conducted at the Monroe County church by Elder C. A. Albin of Ottumwa, assisted by Pastor Francis Shenefelt, on Sept. 13, 1944. She was laid to rest in the Pleasant Corners cemetery north of Frederic.—Mrs. Mary Reeves, Albia, Iowa.

**Hostetler, Duane M.**, son of Mr. and Mrs. Ernest Hostetler, was born May 4, 1924, and was killed Aug. 22, 1944. He was a technical sergeant with the air force. Duane was baptized in May 1938. On Oct. 15 a memorial service was held in the Somerset church, conducted by the pastor, Galen R. Blough.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Oct. 22.

**Knepper, Homer R.**, was born Sept. 1, 1876, and died Sept. 29, 1944. He is survived by one son, a granddaughter and a brother. Bro. Knepper was an active deacon in the church and will be greatly missed. Funeral services were conducted in the Somerset church by the pastor, Bro. Galen R. Blough. Burial was in the Brotherton cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Oct. 22.

**Lahman, Orval A.**, son of Adam and Sara Lahman, was born near Marshalltown, Iowa, April 7, 1878, and died Oct. 16, 1944, following a lengthy illness. Mr. Lahman was one of the pioneer settlers of Quinter, having moved here in 1887. He was a faithful worker in the church until forced to quit on account of poor health. On Oct. 1, 1902, he was married to Lula Springer, who survives. Two sons, one daughter, two brothers and three sisters also survive. Funeral services were conducted at the Quinter church by Brethren D. A. Crist and Paul Brandt. He was buried in the Quinter cemetery.—Mrs. Emma Ulrich, Quinter, Kansas.

**Landis, Amos N.**, born Aug. 3, 1869, died Sept. 25, 1944. He is survived by his wife, Amanda Snyder Landis, one son, two daughters, nine grandchildren, one great-granddaughter and two half brothers. Funeral services were conducted by



Brethren John Myer and Amos Heisy and Rev. Amos Horst at the Hammer Creek Mennonite church. Interment was in the cemetery adjoining.—Mrs. Mark Royer, Denver, Pa.

**Layman, Clifton Edward**, died Oct. 23, 1944, at the age of sixteen years as a result of injuries received when he was struck by a truck. He was a member of the Christian Church. Surviving are his parents, one sister, four brothers and a grandmother. The funeral was held from the Bethel Church of the Brethren near his home with his pastor, Rev. G. H. Veasey, officiating, assisted by Bro. S. D. Zigler and the writer. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Leslie, Bertie Lois**, was born Aug. 27, 1880, near Carthage, Mo., and died on Oct. 17, 1944, at Elmhurst, Ill. She was the daughter of the late Mr. and Mrs. Solomon Dunning. On July 27, 1899, she was united in marriage to Alonzo George Leslie at Nevada, Mo. Throughout her life she was a devoted and loyal member of the church. She is survived by three sons, three daughters, thirteen grandchildren, one sister, and one brother. Services were held at the First church, Chicago, in charge of the undersigned and Harold K. Michael. Interment was in the Glen Oak cemetery, west of Chicago.—Harper S. Will, Chicago, Ill.

**Long, Sarah E.**, was born in Pleasant Mound, Ill., on Jan. 31, 1868. She came from Greenville to Decatur with her husband and family about twenty-one years ago. Her husband preceded her in death eleven years ago. She died on Oct. 24, leaving eight children, twenty-four grandchildren and three great-grandchildren. The funeral was in charge of the undersigned. Burial was in the Memorial Park cemetery.—John B. Wieand, Decatur, Ill.

**Miller, Charlotte E.**, daughter of Clifford and Esther Koogler Miller, was born Sept. 9, 1924, and died Oct. 18, 1944. Besides her parents she leaves three brothers and two sisters. Throughout her life, she attended the Beaver Creek church and became a member in 1939. She was active in young people's work and was Sunday-school secretary. Funeral services were conducted at the church by the pastor and his wife, Brother and Sister E. Friend Couser.—Mrs. Truman Coy, Dayton, Ohio.

**Mohler, Sara Jane**, wife of John Mohler, died Sept. 24, 1944, at the age of eighty years. She is survived by her husband, three sons, two daughters, thirteen grandchildren, twelve great-grandchildren, two brothers and two sisters. She was a member of the Brethren church for many years. Funeral services were conducted by Elder John Myer and Amos Heisy at the Mohler church. Interment was in the cemetery adjoining.—Mrs. Mark Royer, Denver, Pa.

**Pelter, John Stump**, aged thirty-three years, died at Lewistown Junction on Oct. 9, 1944. On Oct. 8 he was in the session of his Bible class and at both worship services in the Lewistown church, of which he was a member. John was the son of the late Howard Pelter and Mrs. Dora Seltzer Pelter. Funeral services were conducted by his pastor, Bro. Harold Snider.—Ida M. Fisher, Lewistown, Pa.

**Peterson, Michael Daniel**, son of Clinton and Martha Peterson, was born Dec. 18, 1882, and died Sept. 30, 1944. He was married in 1902 to Clara Webb. To this union were born five children. His wife, three children and seven grandchildren survive. Bro. Peterson was a member of the Foursquare church in Hayward. Funeral services were conducted at the funeral home in Burr Oak, Kansas, by Bro. S. E. Thompson, assisted by Rev. Warkentine of the Nazarene church.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**Riffey, Nora Smith**, daughter of Ephraim and Augusta Smith, was born near Clintonville, Wis., Oct. 30, 1889, and died at her home near Wapato, Wash., Sept. 17, 1944. She moved to Fruitdale, Ala., with

her parents when she was seventeen. On Oct. 27, 1916, she was united in marriage to Frederick Lee Riffey, and moved to Girard, Ill. Several years later they moved near Wapato, Wash. For the past five years she had been ill and had undergone numerous operations. On Sept. 17 she had gone to a near-by irrigation ditch, apparently to cool her heated body, and there suffered an accidental death. She is survived by her husband, a stepson, her mother, three sisters and four brothers. She was a member of the Church of the Brethren about twenty-eight years. Funeral services were conducted in Yakima, Wash., by Rev. Hebblethwaite. Then her husband accompanied her body to Girard, Ill., and services were conducted there. Interment was made in the Pleasant Hill cemetery near Girard.—Mrs. Katie Baldwin, Yakima, Wash.

**Rinehart, M. A.**, was born Feb. 22, 1874, in East Coventry Township near Pottstown, Pa., and died Aug. 20, 1944. He lived in the same community all his life. He was a member of the Coventry church and served well in the office of deacon for many years. His ancestors came to this country in 1733 and were members of the Coventry church, several of them being ministers. His great-grandfather, Abraham, was a minister at Coventry. He is survived by his wife, Emma Funk Rinehart, and four children. Funeral services were conducted by his pastor, Bro. Trostle P. Dick, at the White Memorial home in Parkerford. Burial was in the East Coventry Mennonite cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Rittenhouse, Hattie Viola**, daughter of George and Maria McFadden Harmon, was born June 30, 1855, in Ashland, Ohio, and died in Ottawa, Kansas, Oct. 13, 1944. She was united in marriage to Jesse Rittenhouse on Nov. 2, 1876. Bro. Rittenhouse died July 20, 1940. She is survived by one son, one daughter, four grandchildren, and four great-grandchildren. Funeral services were held at the McVey mortuary, Ottawa, Kansas, by the undersigned. Interment was in the Pleasant Hill cemetery.—J. M. Ward, Ottawa, Kansas.

**Rummel, Ertie Elda**, aged fifty-one years, wife of Alonzo Rummel, died on Oct. 19, 1944, at the Lee hospital, Johnstown, Pa. She was a daughter of Cornelius and Margaret Short Shaffer and was born in Hooversville. She is survived by her husband, three children, two brothers and two sisters. She was a member of the Rummel church, where funeral services were conducted by the pastor, Bro. George W. Wright. Interment was in the Richland cemetery.—Mrs. Leo J. Hoffman, Windber, Pa.

**Sealover, James Robert**, son of Robert and Helen Sealover, was born June 10, 1943, and died Oct. 16, 1944, at the Jefferson hospital, Philadelphia. Funeral services were conducted from the home of his grandparents, Brother and Sister Carroll Volland, with further services in the East Berlin church by Elder N. S. Sellers, assisted by Bro. Arthur Hess. Burial was made in the Dillsburg cemetery.—Bertha E. Hull, East Berlin, Pa.

**Sholtzberger, Sgt. Thompson R.**, aged twenty-six years, was killed in action in France, Aug. 3, 1944. Thompson was active in the Sunday school and church when at home. His pastor, Bro. Harold Snider, conducted a memorial service Sept. 10, immediately before the morning sermon.—Ida M. Fisher, Lewistown, Pa.

**Snyder, John M.**, was born Oct. 30, 1868, in Ohio, and died at his home in Hawthorne, Calif., Sept. 22, 1944. Early in life he united with the Church of the Brethren. On Oct. 11, 1891, he was united in marriage with Dora I. Marshall, and to this union four children were born. His wife died in 1910. On Oct. 22, 1912, he was married to Mrs. Lydia Overholt, who was the mother of four children. He is survived by his wife and five children. Funeral services were conducted by the undersigned in the Beaver mortuary in Inglewood and the body was laid to rest in the Inglewood park cemetery.—Fred A. Flora, Los Angeles, Calif.

**Strawderman, Bessie Lee**, died Sept. 25, 1944, at the age of sixty-two years. She leaves her husband, Joseph Arthur Strawderman, five children, five sisters and one brother. Her friends and neighbors will miss her ready smile. She was a member of the United Brethren church. The family wish to express their sincere thanks to friends and neighbors for their kindness and assistance at the time of her sickness and death.—Esta Wratchford, Moorefield, W. Va.

**Stroop, Biedler Woodrow**, son of Brother and Sister Glen Stroop, was instantly killed as a result of an aircraft accident in North Carolina. Sgt. Stroop, aged twenty years, was a member of the Harrisonburg church. He had graduated from a radio school and was flying as a radio operator when the accident occurred. He is survived by his parents, three brothers and one sister. His funeral was conducted at the Harrisonburg church by his pastor, Bro. Earl M. Bowman, assisted by the Baptist pastor, Rev. Lynn C. Dickerson. He was buried in the city cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Turner, John A.**, son of Adam and Mary Showalter Turner, died at his home in Harrisonburg on June 21, 1944. He was born in the vicinity of Broadway and as a young man engaged in farming. He moved to Harrisonburg with his family thirty-four years ago and became one of Harrisonburg's leading carpenters and building contractors. He was faithful to his church and its services. He was twice married and two children were of the first marriage. His second wife, Sallie Hopkins Turner, survives with four children and several grandchildren. The funeral services were conducted in the Harrisonburg church by a former pastor, Bro. N. D. Cool of Bridgewater, assisted by his pastor, Bro. Earl M. Bowman. Interment was in the city cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Ward, Darwin**, aged eighty-three years, died at the home of his sister and brother-in-law in Lewistown, Pa. He spent most of his life working in the railroad yards in the city of Chicago and had only recently retired from active life. He was a member of the Lewistown church.—Ida M. Fisher, Lewistown, Pa.

**Yost, Myrtle**, daughter of Hubbard and Sarah Grant Woodruff, was born Dec. 13, 1875, at Colfax, Ind., and died Sept. 29, 1944, in Mulberry, Ind. She married Amos D. Yost on Aug. 12, 1893. She was a member of the Rossville church for many years and was always interested in Christian service. Her husband, two daughters, five grandchildren, four sisters and one brother survive. Services were held at the Rossville church; interment was in the Rossville cemetery with Elder Robert L. Sink officiating, assisted by C. C. Hylton.—Lillian A. Hufford, Rossville, Ind.

## Church News . . .

### California

**Glendale.**—At our council meeting Bro. J. Z. Gilbert was elected elder for the coming year. Our new pastor, Bro. Edward Lander, and family began their work with us in September. A children's choir has been organized under the direction of Mrs. Frances Creamer, and assists in our worship service one Sunday each month. Our rally day and Sunday-school picnic were held Sept. 17, and promotion day on the Sunday following.—Eugenia Brubaker, Glendale, Calif., Oct. 18.

**Laton.**—Sunday-school and church officers were elected at our regular quarterly business meeting in September. Bro. F. A. Yearout of Fresno was re-elected elder. The Sunday school is growing. A new class for younger married people was started during the summer. Sister Verna DeHart and Bro. Robert H. Jenkinson represented the Laton church at the business session of the district conference of Northern California, held at Lindsay, Oct. 9. Our former pastor, Dayton E. Root, preached for us Aug. 27 and left the same



day for Chicago, where he and Mrs. Root are continuing their seminary work. The chief need of the Laton church at the present time is a pastor. We appreciate the message brought every three weeks by Bro. Glen Harmon of Fresno. Our communion will be observed on Nov. 3.—Mrs. Robert H. Jenkinson, Laton, Calif., Oct. 18.

**Raisin City.**—During Bro. Liskey's absence at the Ashram, Sister Liskey conducted the morning service. When Bro. Liskey held services at Camp Belden, Mrs. Chester Snyder of Fresno gave the morning message. Twenty-two young people and adults attended Camp Greenhorn. Bro. Liskey was recreational director. The church officers were elected in September. Elder Floyd Yearout was re-elected elder. On the afternoon of Oct. 14 Miss Elsie Lane and Peter Hutt were united in marriage by Bro. Liskey. Dr. David will conduct a Bible institute in December and we are planning for a revival service in March.—Mrs. Minnie Mower, Raisin City, Calif., Oct. 19.

### Colorado

**McClave.**—The church met in business session on Sept. 2, with our elder, Bro. Edwin Buck, presiding. We elected officers for the new year. Two new families have recently moved into our community: Bro. Aura Mick and family and Bro. Denson New and wife. We called Bro. Lloyd A. Slater to be our pastor for a year. He and his wife were installed as part of our home-coming program on Oct. 1. We are looking forward to a greater year for our Lord and our community.—Lula Mason, McClave, Colo., Oct. 20.

**Wiley.**—Our ladies' aid has been sewing for Greek relief. We have a very active group of about thirty young people. About eighteen of them attended a part of camp and also district meeting held at Camp Pinecrest in August. Recently they surprised the pastor and his wife with a pound shower in honor of their wedding anniversary. We held our council meeting on Sept. 3. We re-elected our pastor, Bro. Mankey, as elder. Nora Crumpacker will be the new Sunday-school superintendent. The young people chose Roger Fasnacht as their sponsor for the coming year. On Sept. 6 Bro. Mankey ordained Bro. Robert Tully of Rocky Ford, Colo., to the eldership. Our annual home-coming day was held on Oct. 15 with a large crowd in attendance. President W. W. Peters of McPherson College gave us two splendid sermons.—Mrs. Roger E. Fasnacht, Wiley, Colo., Oct. 23.

### Florida

**Seneca.**—Our church school was held on Sept. 17. Bro. J. A. Richard presided. Bro. C. E. Bower was elected elder-in-charge for this year. Church and Sunday-school officers were elected. Five young people were baptized during the year. Our love feast will be held Nov. 12. Two of our young people attended Camp Wewa at Plymouth, Fla.—Mrs. Ira W. Miller, Eustis, Fla., Oct. 17.

### Indiana

**Buck Creek.**—On Aug. 27 two Sunday-school workers, Mr. Kelly and Mr. Lamester of Sheridan, with their families were with us at our morning service and gave some interesting object lessons from the Book of John. On Sept. 23 we met in quarterly council with Elder D. W. Bowman presiding. Two letters were received. Sunday-school officers were elected. As yet we have no resident pastor. After the business session, two were baptized. Our love feast was held on Oct. 14. Bro. H. Jesse Baker of Muncie brought the morning and afternoon messages and officiated at the love feast. Other visiting ministers were Brethren Oscar Werking of Nettle Creek, J. R. Hunter of Antioch, D. W. Bowman of Anderson and Lewis Deardorff of White Branch. On Sunday morning Elder D. W. Bowman conducted an installation service for the Sunday-school officers.—Mrs. Ella Oxley, Blountsville, Ind., Oct. 19.

**Rock Run.**—At our harvest meeting on Sept. 10, Brother and Sister Frank Crum-

packer were the guest speakers. Offerings of over \$120 were taken for missions and China relief. Bro. Oscar Winger conducted evangelistic meetings from Sept. 4-17. This season the women's work canned and dried almost one thousand quarts of food for Brethren Service. They are also making one hundred fifty garments for Greek relief. The men's work has completed an apple storage house for the parsonage orchard. A quarterly bulletin of news items and pastoral messages is being sent to every man in C.P.S. and the armed services. Our secretary of temperance and moral welfare gives a quarterly report of news and temperance facts. Our missionary and Brethren Service secretary gives mission news and Brethren Service news twice each quarter. Our credit union, organized in 1943 with thirty charter members, has doubled its membership in one year. One of Rock Run's heifers went to Puerto Rico to supply milk for a family of twelve children, none of whom had ever tasted milk. Paul Phillips has been selected to go to Spain with the first shipment of heifers. The B.Y.P.D. has sent \$350 to their national project this year.—Mrs. Clarence R. Cripe, Goshen, Ind.

**Santa Fe.**—We were delighted to entertain the district B.Y.P.D. on Oct. 8. There was a nice group of young people present and a good program was given. Our church was well represented at our district meeting held at Flora, Oct. 12-14. Our church sent out boxes to our boys in camp and to those overseas for Christmas. Our aid sent boxes of clothing for relief.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Oct. 23.

**West Goshen.**—Bro. D. R. McFadden served us as evangelist in a two-week revival. His sermons were inspiring and powerful. Brethren David and Robert Byler directed the music. As a direct result of the meetings, twelve accepted Christ. On Oct. 7 and 8 the district B.Y.P.D. conference was held in our church. About four hundred young people attended this conference. Guest speakers for this meeting were Brethren Jesse Ziegler and Don Snider. At our council meeting, church and Sunday-school officers for the coming year were elected. Bro. M. D. Stutsman was re-elected as elder and Bro. Ira Shidler as Sunday-school superintendent.—Edith Huber, Goshen, Ind., Oct. 18.

### Iowa

**Des Moines Valley.**—Our church entertained the district meeting of the Middle District of Iowa. We had voted to take a freewill offering for the meals and to send anything over the actual cost to Brethren Service. We had a balance of \$127. We have just elected officers for both Sunday school and church. Bro. John Brower from Maxwell, Iowa, was elected as our elder. Grace Jasper was elected Sunday-school superintendent. The giving of the congregation for the past year was excellent. Twelve hundred dollars has been put in our building fund for remodeling our church. The women's work held their annual harvest supper, netting \$200. Oct. 22 will be our annual harvest home service.—Mrs. Earl Goughnour, Des Moines, Iowa, Oct. 4.

**Iowa River.**—We met in council Oct. 1 with Elder G. W. Keedy presiding. Church and Sunday-school officers were elected for the coming year. Bro. Keedy was re-elected elder. Besides their regular work, the ladies' aid has been doing Greek relief sewing and remembering the boys in service each month. The men's organization has been active in all national projects. This organization sponsored a family camp for our congregation Aug. 4-7 at Camp Pine Lake near Eldora. It was well attended. Our love feast will be held Oct. 15.—Mrs. Ross Howard, Marshalltown, Iowa, Oct. 6.

**Greene.**—Pastor and Sister Deardorff brought us a good report of the district conference which convened at the South Waterloo church from Aug. 25-28. Our attendance and interest have been good during the summer. At the council meeting on Sept. 4 church and Sunday-school

officers were elected. The church granted our pastor and his wife two months' leave of absence for a trip to the state of Washington. Bro. Roy Stern of the Fredricksburg church is preaching for us in his stead. Our pastor, his wife and the writer met with the members of the home department of the Sunday school at the home of Mrs. Mary Bean near Nashua. A picnic dinner was enjoyed at noon and a short service at the Little Brown Church in the afternoon.—Elsie A. Pyle, Greene, Iowa, Oct. 23.

**Salem.**—Our church met in council Sept. 24 with Elder Charles Colyn in charge. Sunday-school and church officers were elected. Elder Colyn was re-elected for another year. Bro. Everett Symonds and Sister Melissa Roberts were our delegates to district meeting. We decided at our council meeting to give partial support to a missionary through our Sunday school.—Mrs. Charles J. Wray, Prescott, Iowa, Oct. 16.

**Sheldon.**—Since our last report four members have been received into the church by baptism. A community picnic was held on the church grounds on July 4. Bro. H. H. Wingert of Kingsley, Iowa, delivered the morning message on July 30. Immediately following the service our summer pastor, Donald Decker, was re-elected to preach for another year. Bro. Decker continues to serve as part-time pastor for the winter months while attending the seminary. On Aug. 30 Bro. James Elrod gave an inspiring message and showed pictures dealing with world conditions. Our council meeting was held Sept. 4. Bro. J. E. Rolston was elected as elder. Our communion will be held Oct. 22.—Mrs. R. H. Glessner, Sheldon, Iowa, Oct. 12.

### Kansas

**Burr Oak.**—We held our fall love feast Oct. 1. Our elder, S. E. Thompson, officiated. Bro. Thompson is doing the preaching at present in the absence of a regular pastor. A goodly number of our members were able to attend the district conference at Portis, Kansas, Oct. 20-22. Bro. Frank Crumpacker was with us for the Sunday evening service Oct. 22. The church appreciated Bro. Crumpacker's address and the showing of pictures which gave a better understanding of the work in North China.—Mrs. S. E. Thompson, Burr Oak, Kansas, Oct. 24.

**Galesburg.**—On Sept. 10 we had our yearly birthday offering. Our elder, Bro. Zook, met with us for the election of church and Sunday-school officers. Bro. Zook was re-elected elder. On Sept. 29 the mother and daughter banquet was held. Four of our young people attended Camp Wa-Shun-Ga. We are having good attendance at Bible study, held each Thursday evening. Our pastor, Bro. Cleo C. Beery, conducts the services. One of our young people, Esther Hodgden, attended the Brethren youth conference held at Chicago.—Mrs. W. S. Anderson, Thayer, Kansas, Oct. 9.

**McPherson.**—Our church met in council on Sept. 28. Dr. Burton Metzler and Dr. L. Avery Fleming are acting as a pulpit committee for the time we are without a pastor. The church officers were elected for the year with Dr. J. J. Yoder as elder. The yearly reports were given and were very encouraging and stimulating. A parsonage has been purchased recently. The women are busy sewing and getting clothing ready to be sent for relief. Dr. C. C. Ellis of Huntingdon, Pa., will be the guest speaker for religious emphasis week, beginning Oct. 29 and continuing through Nov. 5. Rev. Charles A. Bame of the Brethren Church will speak at the church and the college on Nov. 12 and 13. We entertained the district meeting of Southwestern Kansas on Oct. 13-15. We had a splendid meeting and a good attendance considering the gas and tire situation. Brother and Sister Frank Crumpacker were here and helped much in the fine addresses they gave.—Mrs. W. W. Peters, McPherson, Kansas, Oct. 23.



**Newton.**—We observed our annual harvest meeting on Oct. 8. A basket dinner was enjoyed at the noon hour. At 2:30 p. m., Dr. Burton Metzler of McPherson College delivered the address. Our delegates to the district conference were Bro. Blair Helman and Mrs. Chas. L. Rodgers. —Mrs. Chas. L. Rodgers, Newton, Kansas, Oct. 18.

**Pleasant View.**—Our pastor and family and two of our young girls attended Camp Carlisle this summer. Bro. Murray was director of recreation at the camp. Our B.Y.P.D. is giving its services one Sunday evening each month in a program at the Brethren Home. Our yearly council meeting for the election of church and Sunday-school officers was held on Sept. 19. Bro. Leonard M. Lowe of Hutchinson was elected elder. Our delegates to district meeting were Edward L. Murray and V. W. Hornbaker. On rally day, Oct. 1, an address was given by Bro. Berkebile of McPherson College. On Sept. 24 our members were visitors at the Union church of Castleton, Kansas, at their dinner and afternoon service while some of their members came to our church at the same time. We feel that the association is good for us all. Our two-week revival meeting will begin Dec. 4. Bro. Charles A. Albin of Ottumwa, Iowa, will be the evangelist. Mrs. Gertrude Finfrock is president of our women's work. We are quilting and have done some Greek relief sewing. —Mrs. Barbara Showalter, Hutchinson, Kansas, Oct. 20.

### Maryland

**Frederick.**—Our young people's group planted a large garden again this year for the purpose of canning vegetables for our camps. The canning was done in the church kitchen by a group of our women. We have packed and given approximately 240 pounds of clothing for relief. We are helping with the sewing project, too. Our church is also giving three heifers. A number of our young people were enrolled at Camp Peniel this summer. The bulletin of Sept. 3 was dedicated to Sister Claudia Kimmel in honor of her seventy-seventh birthday and fifty-five years of teaching in our Sunday school. A number of our workers attended the regional conference held in Hagerstown. On Sept. 24 Bro. Don Snider of Elgin, Ill., was our speaker for promotion day in the Sunday school. On Sept. 27 our council was held with Elder J. H. Hollinger presiding. Brethren Charles Swomley, Gilmore Garst and Jesse Shaver were elected to the office of deacon. Bro. Hollinger was again elected elder. —Mrs. John W. Wolfe, Frederick, Md., Oct. 12.

**Hagerstown.**—Our women's service guild made and sent 620 pieces of clothing last summer for Greek relief. Thirty-five of our juniors, intermediates and young people attended Camp Peniel last summer. The Southeastern regional conference was held in our church from Aug. 30 to Sept. 1 with about 900 people attending. On Sept. 15 Rev. Willis R. Ford, executive secretary of the Maryland-Delaware Council of Churches, spoke at our church school board supper on the meaning of Christian education today. Over a hundred workers participated in the every-member enlistment on Sept. 17. More homes were reached and more money pledged than in any previous campaign. October is rally month in our church. World Fellowship was emphasized on the first. Rally day was observed on the eighth with 625 in the church school. Oct. 15 was youth Sunday with the young people assisting in the morning service. Oct. 22 will be laymen's Sunday, when members of the men's club will participate in the service. The annual harvest home service will be held on Oct. 29. Sister Velma Ober was present at our women's missionary meeting on Oct. 10 and showed her pictures of China. Our choir with two other choirs will give The Holy City on Nov. 12. We are looking forward to the coming of Dr. C. C. Ellis on Nov. 12 for a week of evangelistic meetings. The

young people have asked the church to send The Link to our servicemen again this year at Christmas. —Mrs. Earl Coffman, Hagerstown, Md., Oct. 19.

**Meadow Branch.**—In August Bro. S. Clyde Weaver, of East Petersburg, Pa., conducted a two-week series of evangelistic services. Thirteen were baptized. Cottage prayer meetings were held at several homes prior to these meetings. Our congregation met in regular council on Sept. 14. Elder J. Walter Thomas officiated. Election of officers for the coming two years was held. Owing to poor health, Bro. J. Walter Thomas tendered his resignation as elder of the church. His services and interest will be greatly missed. Bro. Elmer Schildt of the Rocky Ridge congregation was elected as elder. Our young minister, Bro. Glenn Garner, has entered Bridgewater College, where he will take up his ministerial studies. Our women's work group has done a great deal of sewing for the Brethren Service relief centers at New Windsor. Some have also assisted in cleaning rooms and in a general way preparing living quarters for others who will assist in the work at this place. Some of the brethren also helped to remove the fence around the campus and to clean the lumber which will be used for necessary building. About 750 quarts of fruit and vegetables were canned for the C.P.S. camps. Our love feast was held on Oct. 14 with a large attendance. Bro. Samuel Weybright officiated at this service and preached an inspiring sermon on Sunday morning. Three new members were baptized prior to the love feast. —Mrs. William E. Brown, Westminster, Md., Oct. 15.

### Michigan

**Elmdale.**—Our church met in council on Sept. 2. Bro. H. W. Peters brought the message at our evening service on Sept. 17. On Sept. 24 Bro. Barkdoll and Bro. Snavelly were with us for the morning services. Our ladies' aid society has been active this summer and fall, quilting, and canning for C.P.S. camps. Our fall revival meetings will be held Nov. 12 to 26, with Bro. I. C. Snavelly as evangelist. Our Sunday-school classes take turns in remembering our boys in service. —Orvin Allerding, Freepoint, Mich., Oct. 16.

**Lake View.**—We met in council Sept. 15 with our Elder J. Edson Ulery presiding. Church and Sunday-school officers were elected for the coming year. Bro. J. E. Ulery is our elder and Bro. Clifton Leckrone pastor for the coming year. Sept. 30 was our promotion day. Bro. Leckrone conducted a short consecration service for the newly elected church and Sunday-school officers and teachers. One member has been received into fellowship and three letters of membership have been granted. —Ella Keith, Brethren, Mich., Oct. 12.

### Missouri

**Cabool.**—Our church had as guests for an evening's entertainment Bro. James Elrod and a male quartet from McPherson. Brother and Sister Adkins attended Annual Meeting and brought to us the emphasis and message of the conference. Our church council was held Oct. 5. One letter was received and one granted. Bro. Adkins was re-elected elder for the new year. The women's work reported ninety-two garments completed for Greek relief and \$111.95 raised by sales. Forty-three young people attended the district camp and four were baptized the last evening. Brethren Fike, Basserman and Bastin from Peace Valley were guest speakers for the church during the summer. Bro. Don McMurtrey from McPherson also gave two helpful messages. Our love feast is Nov. 1. —Mrs. J. A. Rust, Cabool, Mo., Oct. 7.

**North Bethel.**—The church met in council on Sept. 12. Bro. X. L. Coppock was re-elected elder for another year. Sunday-school and church officers were elected. Delegates for district meeting are Brother and Sister Casper Drivers. Our church is being painted on the outside. The ladies' aid is responsible for

the material and work. —Mrs. Viola McWhorter, Mound City, Mo., Oct. 9.

**Peace Valley.**—We met in council on Oct. 8 with Elder P. L. Fike in charge. Our love feast will be held Nov. 17. Bro. Emra T. Fike of Egdon, Va., held a two weeks' revival beginning Sept. 17. One new member was added to our church. Our aid has been sewing for Greek relief. We are planning to repair and paint the church this fall. Several of our congregation attended district meeting at Cabool in August. Brethren Fred Bastin and Alva Fike were our delegates. —Mrs. Ethel Broyles, West Plains, Mo., Oct. 10.

### North Carolina

**Maple Grove.**—The church met in council on Oct. 1. Officers for church and Sunday school were elected. Bro. H. J. Woodie was retained as elder. Mrs. Mary Pickett and Dorothy Everidge from the Fraternity church assisted the pastor and wife in a daily vacation Bible school, which was held July 10-21. Our pastor, Bro. S. H. Flora, preached each evening the last week of the Bible school. The meeting closed on July 23 with the communion service Sunday afternoon. The young people's group and a quartet from Fraternity brought special music during the meeting. —Mrs. S. H. Flora, Winston-Salem, N. C., Oct. 14.

### North Dakota

**Zion-Cando.**—A members' meeting was held at the Zion church on Sept. 3. Church officers were elected. Ernest Walker was asked to serve as our winter pastor. Oct. 1 was promotion day at Zion church. The ladies' aid met on this day and planned to have our annual chicken supper on Oct. 26. —Mrs. Vetrus Hillestad, Bisbee, N. Dak., Oct. 6.

### Ohio

**Akron.**—Harlan Grubb, B.Y.P.D. adviser, and Arthur Beach attended the meeting of the Brethren youth council at Bethany. On July 16 Bro. Clarence Heckman spoke and showed the film, Land of the Monkey Bread Tree. On Aug. 27 the B.Y.P.D. sponsored a picnic supper with vespers following. Miss Mary Fujii was guest speaker. Wayne Hostetler spoke to us on Sept. 10 on his recent trip to Puerto Rico. Brethren A. B. Replage, Edgar Diehm and D. G. Brubaker preached for us while Pastor N. D. Cosner was engaged in revival meetings in Pennsylvania. Oct. 8 was rally day. Dinner was served at noon, followed by a program in charge of the women's missionary director, Mrs. L. B. Oaks. Thank-offering boxes were brought in; the offerings amounted to \$37. The mothers and daughters organization sent nineteen Christmas boxes to our boys in service overseas. On Oct. 22 Brother Edson Ulrey began a series of meetings which will close Nov. 5 with our love feast at 6:30 p. m. —Edna Disler, Akron, Ohio, Oct. 10.

**Brookville.**—In July and August our women made 530 garments for Greek relief and also contributed a box of used clothing. On Sept. 12 the women of the church prepared and canned 245 quarts of fruit and vegetables for Brethren Service. Bro. Roy Teach, our pastor, held a two-week revival at Prices Creek. On Sept. 17 the Good Will Industries presented their film to show what is being done to help the underprivileged. The home builders met on Oct. 10 at Mrs. Galen Fasnacht's home. There was a very fine program on child training given by Mrs. Harry Fasnacht, Miss Frances McDonald, and Mrs. Dorothy Dull Eby. A junior choir has been organized and meets each Thursday evening for practice. Our love feast will be held on Nov. 19. —Mrs. W. Russell Miller, Brookville, Ohio, Oct. 16.

**Canton, First.**—On July 30 Bro. John C. Middlekauff, pastor of the church at Wilmington, Del., was our guest minister. A basket dinner was served in the church basement in order to provide an opportunity for mutual acquaintance between our church family and the Middlekauffs. Bro. Middlekauff arrived with his wife and their daughter, Sylvia, on Sept. 27 to be our pastor. Our former pastor, Robert



L. Sherfy, has taken up his new pastorate at New Carlisle, Ohio. Our church wishes him much success in his new charge. During the past twelve months our young people have given \$275 for the district Youth Serves project. The Joint Board of Northeastern Ohio met in the Canton church on Sept. 30. Dinner was served to them by the women's work. The women are busy with relief clothing. We have done a lot of canning for the C.P.S. camps. Annual report shows a gain of nineteen members for the year, and total giving of \$5,200. Our love feast will be observed Nov. 5.—Mrs. J. W. Meyers, Canton, Ohio, Oct. 16.

**Center.**—During the past year seven have been received by baptism and two by former baptism. Five have left the church, four by death and one by affiliation with another church. Bro. G. S. Strausbaugh of Kent brought us seventeen gospel-filled sermons. On Sept. 19 we had a home-coming and memorial day service with A. H. Miller as the main speaker.—Elmer E. Frick, Louisville, Ohio, Oct. 10.

**Hartville.**—Brother and Sister Niels Esbensen represented us at the Annual Conference. Bro. Esbensen has resigned as pastor of the Hartville church and has taken up the pastorate at Pine Creek, Ind. In the two years that he served us, he and Mrs. Esbensen made their influence felt in many constructive ways. Substantial improvements have been made to the church and a parsonage was purchased. Special services for the dedication of little children were observed June 18 and Aug. 20. Our church was host to the district conference Aug. 29-31. Bro. Clyde Mulligan represented us as delegate at the district meeting. The district children's workers' conference met here Sept. 17. A. R. Coffman of Martinsburg, Pa., has decided to accept the call to the pastorate of this church. The exact time of his coming will be announced later. Bro. Elmer Brumbaugh has been our supply pastor since Bro. Esbensen's leaving and will serve us until Bro. Coffman arrives. We would be happy to have any one passing through Hartville worship with us.—Ethel Stickler, Hartville, Ohio, Oct. 9.

**New Carlisle.**—On Oct. 1 we began a new year with an all-day meeting at which Bro. Robert Sherfy was installed as our new pastor. Bro. H. H. Helman, who had been with us for the past ten years, resigned Sept. 1. Our communion was held Oct. 29. The women's societies have been meeting regularly. The aid has been working on Greek relief. The boys in the service have been sent boxes of cookies, cards, prayer books and other remembrances. The missionary society has collected the names and birthdays of the boys and listed them in little prayer books and distributed them among the church families.—Maude McGillivray, New Carlisle, Ohio, Oct. 5.

**Olivet.**—The B.Y.P.D. sponsored a lawn social on the evening of Aug. 3 to secure funds to send young people to camp. The net proceeds amounted to \$56. Five members attended camp. Three departments held farewell receptions for Bro. Ralph Fry and family, who left on Aug. 20 to assume a pastorate in Michigan. At each reception they were presented with a gift. The descendants of the Israel Snider family held their annual reunion at the church Aug. 20. Several of our members attended district conference with Bro. Frank Arnold acting as delegate. Bro. J. C. Inman of Canton was chosen as our elder and Bro. M. S. Leckrone was retained as our Sunday-school superintendent for the ensuing year. The ladies' aid society contributed \$100 toward the support of a room at Bethany Hospital. For C.P.S. work our cash contribution for the year was \$178.67. The B.Y.P.D. takes a special collection weekly and monthly for the support of the Youth Serves project of Northeastern Ohio.—Mrs. Floyd DeRolph, Thornville, Ohio, Oct. 17.

**Pittsburg.**—We met in council in September with our elder, Bro. Roy Teach of Brookville, presiding. Our revival services will be conducted by our pastor, Bro.

Stinebaugh, from Nov. 5-19. Our love feast will be held on Oct. 21. The increase of the improvement fund is quite encouraging. In the Sunday school on the third Sunday of each month a special offering is taken for it. The women have been sewing for the Red Cross and for relief, and canning for the service camps. Under the leadership of our new pastor, Bro. Walter Stinebaugh and his family, the work of the church is progressing.—Mrs. Pearl M. Jobes, Pittsburg, Ohio, Oct. 18.

**Salem.**—The church met in regular council Aug. 23 with Elder Enos Brumbaugh presiding. Reports of various committees were given and new Sunday-school officers were elected. Some of our recent guest speakers have been: Brethren S. S. Brumbaugh, Washington, D. C.; Warren E. Shoemaker, North Manchester, Ind.; Mark Shellhaas, Trotwood, Ohio, and Calvin Bright, who has worked during the past summer in a Japanese relocation camp. He showed slides, and his explanations helped us to understand these Americans better and the effort of our government to relocate them in regular life. Our women's group has been active this summer, making five hundred garments for Greek refugees, canning over two hundred gallons of food for C.P.S. camps, and doing their regular quilting. A fine number of our young people attended Camp Sugar Grove this summer. On Nov. 11 there will be an all-day service with guest speakers both morning and afternoon and communion in the evening.—Mrs. Wilbur Erbaugh, Brookville, Ohio, Oct. 10.

**Zion Hill.**—Bro. Claude Wolfe from Bethany Seminary served us as summer pastor. On Aug. 27 as a farewell to Bro. Wolfe and his wife, a fellowship dinner was served in the church basement, and a purse of \$50 was given to them. The women of the church have been sewing for Greek relief. They also dried corn and canned fruit and vegetables for Brethren Service. The young people's class sent boxes to our four boys and one nurse overseas. During September and October, Bro. E. G. Diehm has been filling our pulpit. Beginning Oct. 15, Bro. Roy S. Richey of Kokomo, Ind., was with us for a two weeks' evangelistic service.—Mrs. Wilbur F. Detweiler, Columbiana, Ohio, Oct. 14.

### Oklahoma

**Washita.**—We met in council on Sept. 20 to elect officers for the new church year. Bro. Harley Stump was elected our elder. Our love feast will be held Oct. 9. Our church surely enjoyed and appreciated the fellowship and services of our summer pastor and wife, Brother and Sister Homer Kimmel, and missed them very much when they left our church and community. They with the other leaders of our camp rendered a wonderful service for the campers. On Aug. 6 Bro. D. W. Bittinger gave the address and it was a challenge to each one. The enrollment of the camp was exceptionally good, considering the living conditions. Most of our church group were present on visitors' day. In the afternoon several of the campers were baptized—five from our own local group. It was a beautiful service and very impressive. Our women's work attendance is small but we continue with our quilting and have made several sets of children's garments for Greek relief. Our local church is sending Christmas packages to the men in service.—Lula Brubaker, Cordell, Okla., Oct. 5.

## Announcements . . .

### California

Dec. 10, 7:30 pm, Hermosa Beach.

### Florida

Dec. 3, Arcadia.

### Michigan

Dec. 9, 7:30 pm, Muskegon.

Dec. 10, 7:30 pm, Lansing.

### Ohio

Dec. 4, 7 pm, West Milton.

Dec. 11, 8:30 pm, Circleville.

Dec. 18, Poplar Ridge.

### Oregon

**Medford.**—We dedicated our church on Sept. 3. Bro. Grant T. McGuire, regional director of Wenatchee, Wash., gave the dedication sermon. Brethren J. D. Miller and Jess Dunning of the district board of administration were with us. Installation was held for our pastor and his wife, Brother and Sister Stanley Keller. Groups of young people have spent two week ends working on the church. We appreciated their help. We still have a lot to do on the building. The men are working on the basement and the installation of the furnace. The ladies' aid gave the lights for the auditorium and are planning to furnish the kitchen. Our Sunday school is growing under the leadership of Sister Marie Pence, our superintendent. On Oct. 4 Bro. Frantz showed us pictures of Bethany Hospital. The C.P.S. group were here with their canner and canned pears. We enjoyed getting better acquainted with them.—Mrs. Edith Cox, Medford, Oregon, Oct. 13.

**Newberg.**—Our church met in council Sept. 24 with Bro. J. D. Miller presiding. Church and Sunday-school officers were elected for the coming year. Bro. Ora Huston was elected elder, and Bro. D. C. Snider pastor. The women of the church have made garments for Greek relief and have also made soap. We are expecting to organize a ladies' aid in the near future. The date of our communion is Nov. 12.—Gussie V. McPherson, Newberg, Oregon, Oct. 4.

### Pennsylvania

**Allentown.**—A leadership training class consisting of sixteen members finished their second unit of study with the pastor teaching the class. Seven of our young people attended Camp Bethel in August. Our pastor was our delegate to Annual Meeting at Huntingdon, Pa., and also attended extension school of Bethany Biblical Seminary at Juniata College in August. Elder J. Herbert Miller of Hershey, Pa., will be with us for two weeks of revival meetings in December. On Sept. 24 Elders Rufus P. Bucher and Harry Eshelman, all members of the home mission board, visited us. In the evening Bro. Schrock, a Mennonite minister whose home is in Kansas, and one of a unit of twenty-five C.P.S. men stationed here at the state hospital, brought the message. Bro. Dwight B. Horner and wife paid us a visit on their way to school at Bridgeport, Conn., after spending several weeks here at Cedar Crest College.—Mary Foutz King, Allentown, Pa., Oct. 5.

**Brothersvalley.**—The church will hold a rededication service for the Brotherton church, beginning Nov. 22 and continuing until Nov. 26. The speakers will be Brethren Ralph Shober, Lewis Knepper, H. Q. Rhodes, and Edgar Kiracofe, and the local pastors.—Mrs. J. C. Reimen, Berlin, Pa., Oct. 17.

**Chambersburg.**—Bro. George L. Detweiler, pastor at Waynesboro, presided at the church council on Sept. 14. We decided to build a better church and parsonage, with project committees to be appointed by the elder and pastor. On rally day, Sept. 24, \$1,273.77 was contributed to the building fund. We have made a \$50 increase this year in giving to our district mission board. Our Christian Endeavor has given \$50 to the new camp near Bethel. Three heifers have been purchased and are being raised for Brethren Service. Our parish sisters have made garments for Greek relief and are collecting and sending clothing to our Brethren relief center at New Windsor, Md. Our church conducted the union vesper service in Chambersburg on the evening of Aug. 6, and afterwards conducted the outdoor community hymn sing. On Sept. 17 our church entertained the district youth conference of Southern Pennsylvania. A fellowship meal was served in the evening. Sister Ernest M. Angle, and others with her, conducted another splendid children's day program on Aug. 13.



Sister W. L. Widdowson, district director of children's work, was present and had a part in the service. Sister Angle is director of our large junior choir, which was just organized. We have had a missionary message from Miss Eleanor Porter, whose home is in Chambersburg. She had been a missionary teacher of music in Japan. Rev. John E. Meeter, who is assistant professor of Bible at Wilson College, preached our morning sermon on Oct. 10. Brother and Sister Clarence W. Foust and Sister Joseph M. Faust will represent us as delegates at the Oct. 24-25 district conference to be held at Waynesboro. Our love feast was held Nov. 1.—Ralph G. Rarick, Chambersburg, Pa., Oct. 10.

**Indian Creek.**—Our vacation Bible school was held July 10 to 21, with an enrollment of 120. The service project was cooking soap for relief. The annual memorial services in honor of our early church leaders were held at Kline's, the burial place of Elder Peter Becker, on Aug. 27. Bro. Alton Bucher was the guest speaker. Eleven of our Sunday-school pupils attended camp at Bethel this summer, with the Sunday-school paying half of the costs. On Oct. 1 the young people had installation of officers in a candlelight service conducted by our elder. The Friendly class canned for Camp Kane 135 quarts of fruits and vegetables and twenty pints of jellies. Several visits were made recently to the Montgomery County prison at Norristown, where services were held for the prisoners. Several classes co-operated in buying a new bulletin board for the front lawn of the church.—J. Wilford Price, Harleysville, Pa., Oct. 8.

**Leamersville.**—Brother and Sister Merrill S. Heinz of Altoona, Pa., who are taking special work at Bethany, served us as summer pastors. The church as a whole has derived much benefit from their having been with us. Through their efforts six of our young folks attended Camp Harmony. Our women have just completed forty-eight garments for Greek relief. They have also sent several boxes of used clothing to the Brethren Service center at New Windsor, Md. Our church packed and mailed seventeen Christmas boxes to our boys overseas. Bro. William L. Gould of Curwensville, Pa., will serve us as full-time pastor, beginning Nov. 1. Our communion service will be held Oct. 29.—Mrs. Freda Showalter, Duncansville, Pa., Oct. 6.

**Lebanon.**—On Oct. 3 our Sunday evening service was held on the Midway church lawn. On Labor Day we heard splendid talks from Dr. Warren D. Bowman. This meeting was very well attended. At the close of the sessions the combined choruses of the neighboring churches joined in singing the Hallelujah Chorus. Sept. 24 was our rally day. Bro. Fred Hollingshead, pastor of the Harrisburg church, was our speaker for the day. Our offering for the year for our building fund was \$5,300, leaving a mortgage of \$4,700 to be met in the coming year. Our love feast was held on Oct. 1 and our revival will begin Oct. 15 with Ralph W. Schlosser as the evangelist. On Sept. 5 the mothers and daughters held their annual mite offering service, at which time one hundred dollars was collected. On Sept. 17 our church sponsored the program at the county home. Our daily vacation Bible school had an enrollment of 100 for a period of two weeks. The young people present each young man who leaves their group for the services with a book, Daily Devotional Messages, and a Testament. They contributed \$201.50 to the rally day fund. The men's work has laid plans for the heifers for relief project.—Rosalee Reinhold, Lebanon, Pa., Oct. 8.

**Lititz.**—A conference on Christian education was held at our church on Sept. 10. On the opening day of Religious Education Week we had as our guest speaker, the Rev. C. N. Hostetter, Jr., president of Messiah Bible School, Grantham, Pa. On

fellowship night about eighty-five members and their families enjoyed an evening of fellowship together. Each family brought its own lunch and coffee was served by the Alexander Mack Bible class. On Oct. 1 the newly elected Sunday-school officers and teachers were installed. A candlelighting service was held in the evening, at which time we remembered the young men and women in the service. A mixed chorus was recently organized, with Prof. Albert Ebbert as director. Prof. J. W. Yoder of Huntingdon, Pa., presented an interesting program of Amish music and stories. On old folks' day, a bouquet was given to the oldest woman and to the oldest man present. The Gospel Messenger will be sent to the homes of all our members again this year. The Upper Room is being sent to our young men and women in the service. On Oct. 22 Miss Emma Snyder, a missionary home on furlough from the leper colonies in Africa, gave an illustrated lecture in our church.—Mrs. Louis Huebener, Lititz, Pa., Oct. 23.

**Maple Grove.**—We had an active summer season with fairly good attendance and fine messages by our pastor, Bro. J. E. Murphy, and others who have filled our pulpit at various times. We pray for our young people who are scattered over all the earth today. The ladies' aid is busily quilting and working on a relief project. We met in regular council on Sept. 19. Bro. J. E. Murphy was elected elder and pastor. From Sept. 24 to 30 a series of meetings was conducted by Brethren P. C. Strayer, I. C. Paul, G. M. Baird, J. M. Geary of Maple Spring and J. E. Murphy. Our fall communion was held Oct. 1. The attendance was unusually large.—Florence Kelley, Elton, Pa., Oct. 7.

**Reading.**—The total amount paid on the church debt thus far this year is \$2,800. Bro. Vernon Powell was ordained to the ministry at the regular council Aug. 19. He and his family left for Bethany for further study to fit them for their life-work. In August the B.Y.P.D. held a vesper service, followed by a wiener roast. Miss Ruth Spatz, the guest speaker, gave an illustrated talk. Other guests were the C.P.S. boys who are working at the state hospital at Wernersville. Twenty-two members of our church spent a week end at the new Brethren camp near Bethel. Ten of our young people also spent a week there. Gifts are being sent to all the boys in the service. Our love feast was held Oct. 1. The ladies' aid is making aprons and selling Christmas cards. Elder Howard A. Merkey of the East Fairview church, is holding a revival here from Oct. 9 to 22.—Mary Seyler Folmer, Reading, Pa., Oct. 10.

**Royersford.**—The church elected E. Earl Nelson, Donald L. Snively, Lloyd G. Rogers and Paul Tyson to the deacon's office after the morning service on Oct. 8. Following the election these brethren with their wives were installed in a brief service held by the pastor of the church. The ordination service will be held one year from the date of the election. This event marked another milestone in our church history for it had been years since a deacon had been chosen in this congregation. The church business meeting was held on Oct. 8 with a good attendance. In the evening we had our annual candlelighting service with Bro. C. W. Bucher preaching the sermon. Our love feast will be held on Nov. 5. On Nov. 12 we are celebrating missions and world order Sunday. Bro. R. P. Bucher of the Mechanic Grove congregation, and father of our pastor, is to be the speaker for the day. The young people are in charge of the evening service.—Olive Fleming, Royersford, Pa., Oct.

**Smithfield.**—Our church met in council Sept. 27 with our elder, Bro. D. I. Pepple, presiding. Church and Sunday-school officers were elected for the coming year. Bro. Pepple was re-elected as elder and Bro. Heaster Smith as Sunday-school superintendent. Several of our young folks attended Camp Harmony this past summer. Our fall love feast was held Oct. 13.

with a very good attendance. Bro. Charles Helsel officiated and was assisted by our pastor, Bro. Emmert Frederick.—Mrs. Fred Hoover, Martinsburg, Pa., Oct. 20.

**Sugar Valley.**—Our church council was held Oct. 14 with Elder Earl S. Kipp presiding. Bro. John C. Boone was elected to succeed Bro. Kipp as elder. The other officers were re-elected. On Aug. 13 Sister Laura Moyer of the Italian mission in Brooklyn told us of the important work being done there. Evangelistic services were conducted by Bro. Joseph Whitacre of Woodbury from Aug. 21 to Sept. 6. As a result of the meetings six were baptized. On Sept. 2 we held our love feast. On Oct. 8 a group of twenty-one young folks attended the young people's rally at the Free Springs church. The ladies' aid has been sewing for Greek relief and canning for the C.P.S. camp at Kane. They also sent two boxes of clothing for relief work to New Windsor, Md.—Mrs. Miriam E. Geisewite, Loganton, Pa., Oct. 16.

**West Greentree.**—The Sunday-school and missionary meeting held July 4 at the Greentree house was very well attended. The Loyalty chorus spent July 8 and 9 at Camp Bethel, and reported a very enjoyable time. Our council meeting was held Aug. 1 at the Greentree house, with Elder Abram Eshelman officiating. At our harvest home services on Aug. 6 an offering of \$112.47 was received for the benefit of the district budget. Brethren Abram Eshelman and Harry Eshelman have been away conducting evangelistic meetings during part of August and September. On Sept. 3 Bro. Rufus McDannel was ordained to the ministry, and Sister Ruth M. Meyer

## The Church of the Brethren Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17, 19; 6:1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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as a minister's wife. On Sept. 10 we opened a church library at the Florin house with about 250 books presented to our church by Bro. John B. Brubaker. A number of our brethren met in the evening of Sept. 15 to cut the corn raised on God's Acre. Bro. Milton L. Hershey will conduct our evangelistic services at the Florin house in November.—Mrs. Clarence B. Myers, Florin, Pa., Oct. 13.

**Woodbury.**—Since our last report, eight letters of membership were received and sixteen were added to the church by baptism. Bro. D. R. McFadden of Smithville, Ohio, conducted evangelistic services in the Woodbury house July 24 to Aug. 6. His messages were edifying and strengthening. Bro. Whitacre, our pastor, will hold revival services in the Holsinger house, beginning Nov. 20 and closing with the love feast. Our Annual Conference offering amounted to \$245.39. On Aug. 20 Bro. F. H. Crumpacker brought a message on China to the three church houses. On Sept. 17 harvest-home services were conducted at each house. Bro. S. Clyde Weaver of East Petersburg, Pa., began a series of revival sermons in the Curry church on Oct. 16. Quarterly council was held Oct. 13, in the Holsinger house.—Alice M. Baker, Martinsburg, Pa., Oct. 16.

## **Tennessee**

**Jackson Park.**—Our church met in council on Oct. 8 with our elder, Bro. Niles Hilbert, in charge. On Wednesday evenings our pastor, Bro. Wine, presents lectures with pictures on some phase of our church work. Sister Anna Hutchison, a returned missionary, gave a lecture at our church. Brother and Sister B. M. Rollins held a two-week revival in August. Six were baptized during the revival. One young man attended our young people's camp along with our pastor and wife. Our women have been sewing for relief and have packed several boxes to be sent to New Windsor, Md. The Sunday school is growing in interest and attendance. The communion service will be conducted Nov. 11.—Mrs. Lois Clark Miller, Jonesboro, Tenn., Oct. 9.

## **Virginia**

**Blue Ridge.**—Church council was held Sept. 24 with Bro. M. G. Wilson presiding. Church officers were elected and plans made for the new year. Bro. E. C. Crum-

packer was re-elected elder. The Sunday-school officers and teachers enjoyed a potluck supper on Oct. 2. Bro. J. Clyde Forney held a series of meetings from Oct. 8-15. Our love feast will be held Oct. 29. Our women have sent garments to the new relief center at Roanoke, Va. We extend a special welcome to all of our friends to visit our church Nov. 19 to help celebrate our annual home-coming and special bond-burning services. This will be an all-day meeting with basket lunch at noon.—Mrs. R. M. Foster, Blue Ridge, Va., Oct. 16.

**Copper Hill.**—Bro. James Boitnott and wife served as our summer pastors. We feel that their coming meant a great deal to our congregation. He and his wife conducted two vacation schools. We were so well pleased with his work that we voted unanimously for a summer pastor another year. We held our regular church council Aug. 26 with Bro. C. E. Eller presiding. Officers for the new year were elected. Bro. C. M. Key was elected as our elder to replace Bro. Eller, who has served faithfully for almost forty years and has been a real father to us. We held our love feast on Sept. 23.—Mrs. G. P. Fralin, Bent Mountain, Va., Oct. 5.

**Daleville.**—On July 16 the young people of our church entertained a group of the C.P.S. boys from Camp Bedford. A picnic supper was served in the evening. The boys gave a very interesting program for the evening service. On Sept. 10 our young people paid a return visit to Bedford. In the evening they discussed what the church expects of the C.P.S. boys and what the boys expect of the church. A number of our young people attended the district young people's banquet which was held at the Ninth Street church in Roanoke. An installation service was held for the newly elected officers. Althea Reed is vice-president of the district. On Aug. 20 our men's chorus gave a program of hymns and song worship in our church. Five of our members attended the regional conference in Hagerstown, Md. The women of our church have been sewing for relief. The men's group held a fellowship supper recently. Bro. Loren Bowman will be with us in a revival in the Daleville church beginning Nov. 16.—Mrs. J. W. Ikenberry, Daleville, Va., Oct. 16.

**Manassas.**—The camps at Bethel were well attended by our juniors, intermediates and young people. On Sept. 17 the young people sponsored a fellowship supper at the church, a recreation hour, and vesper service with special emphasis on relief. Several hundred cakes of soap, homemade soap and clothing have been sent to the relief center at New Windsor. One young person gave a month's service, and several others spent three days to a week at New Windsor. Bro. Olden Mitchell met with the young adult fellowship group in October and gave an extensive outline of projects that might be taken up. At that time \$100 was raised to purchase a heifer for relief. The women's group has been sewing for Greek relief and for Bethany Hospital. Much canning of fruits and vegetables has been done for C.P.S. camps and thirty-four gallons of apple butter were made. Several carloads attended the district meeting at Free Union the first week of August. The regional conference at Hagerstown was well attended. On Sept. 1 at our council meeting we elected Sunday-school and church officers for the coming year.—Crystal Driver Wakeman, Manassas, Va., Oct. 17.

**Mt. Joy.**—We re-elected the present Sunday-school staff on Sept. 24. Our revival meeting was conducted by our pastor, Sister Elizabeth Broughman, from Sept. 24 to Oct. 1. The attendance was good and much interest was shown. Two were baptized on Oct. 8 and one more will be later. We had our love feast on Sept. 30. Bro. Eugene Kahle and wife and Sister Harmon from West Virginia were with us. We enjoyed the fellowship with them and hope they will be with us again soon. Our Sunday-school attendance has been exceptionally good.—Lois Walker, Buchanan, Va., Oct. 16.

**Mt. Zion.**—We have called Brother and Sister Donald M. Royer of Denver, Pa., to serve as pastors and we feel we are fortunate in securing them. Installation services were held for them Sunday morning, Oct. 1, and a fellowship supper was held in their honor at the Luray church on Sept. 29. On Sept. 17 the youth conference of the Northern District of Virginia convened at Mt. Zion. The national youth director, Bro. Don Snider, and Bro. Wendell Flory were the principal speakers for the occasion. Both sessions were well attended. At a business meeting held on Sept. 11 officers for the next year were chosen. Bro. H. E. Wakeman will serve again as elder. Our love feast will be held on Oct. 21 at Mt. Zion church.—Mrs. H. E. Wakeman, Luray, Va., Oct. 5.

**Topeco.**—We had our council meeting on Sept. 2, with Bro. Benton Alderman presiding. Our annual communion services were held Sept. 30 with our pastor, Bro. Kermit Flora, officiating. A promotion day program was given Sept. 24. The officers of the Sunday school for the coming year were installed in a candle-lighting service. A two weeks' revival meeting was held with Brother and Sister Cox from Pennsylvania as our evangelists. As a result of the meeting three were baptized. Sister Kathryn Kiracofe, a missionary to India, gave an interesting talk with the use of picture slides. We have twenty-one on our honor roll who are in the service of our country.—Leeta M. Weddle, Floyd, Va., Oct. 16.

**Troutville.**—The church officers were re-elected at our July council. Our pastor, Bro. DeWitt Miller, served as delegate at the regional conference held in Hagerstown, Md. The four Sunday schools of our congregation have been re-organized for the coming year. Our regular quarterly council was held Oct. 8 with Bro. Miller presiding. We decided to sponsor the Messenger 100% club. Our love feast will be held on Nov. 14. During the week of Dec. 10-17 Bro. Miller will conduct our evangelistic services. The usual community Thanksgiving service will be held at our church with Bro.



Dowdy, pastor of the Baptist church, bringing the message.—Frankie Shwalter, Troutville, Va., Oct. 10.

**Valley Bethel.**—On July 10 Bro. M. M. Myers gave us two very interesting talks on his experiences in China. We held a one-week revival meeting from Sept. 2 to 10 with Bro. C. A. Click of Sangerville, Va., as evangelist. The communion service was held Sept. 9. The aid society has made six dozen garments for Greek relief. Food has been canned for C.P.S. Installation service was held Sept. 24 for the B.Y.P.D. officers. An offering was taken, and the money received was used to buy towels, washcloths and soap, which were sent to Brethren Relief Center, New Windsor, Md. The B.Y.P.D. is planning to add new books to the church library.—Genie Bussard, Bolar, Va., Oct. 10.

#### Washington

**Yakima.**—At the church meeting on Aug. 27 Bro. C. A. Wagner was elected elder. At present we are without a pastor as Bro. Blickenstaff has taken up the pastorate at Myrtle Point, Oregon. On Sept. 3 he preached his farewell sermon and the church gave him and his family a farewell dinner. The different groups in the church presented the Blickenstaffs with wool blankets and a lace tablecloth. Since Bro. Blickenstaff left we have had in our pulpit a number of fine speakers, among them H. W. Hebblethwaite, who is an assistant pastor at the Methodist church, and has recently come from New York. On account of the housing problem, he has moved into our parsonage and is helping out in our church work until we have a pastor. We are all grateful to him. Our ladies' aid is quite busy quilting. We have also gathered up and mended clothing for Greek relief.—Katie Baldwin, Yakima, Wash., Oct. 10.

#### West Virginia

**Moorefield.**—The revival meeting at the Hines house, held by Bro. P. I. Garber from July 3 to 8 was well attended, and there were eight conversions. The meeting at Walnut Grove church began Sept. 4 and closed Sept. 17. Six were baptized. The meeting was led by Bro. P. I. Garber. It closed with a love feast.—Esta Wrathford, Moorefield, W. Va., Oct. 14.

**Smith Chapel.**—Our church met in council Sept. 3. Sister Elizabeth Broughman was chosen as pastor.—Mrs. Harry Harman, Princeton, W. Va., Oct. 9.

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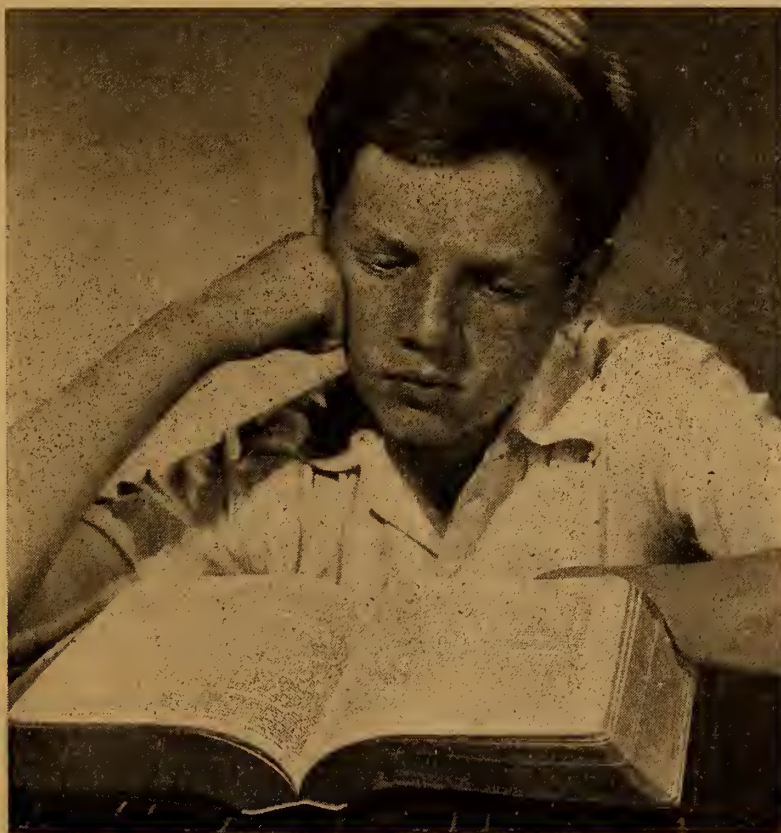


# GOSPEL MESSENGER

Volume 93

DECEMBER 9, 1944

Number 50



Courtesy American Bible Society

## *Thy Word Giveth Life*

This freckle-faced lad is more important than anything else in our world. If there is to be a church of tomorrow, or even any civilization it must be realized through him. If he fails, then the advances society has made up to now fail with him. This lad is important.

He faces a more complex world than any lad before him ever faced. If he does not have a light in the darkness and an abounding faith in himself he will become hopelessly lost.

He has turned to the right source for light. He will not understand everything he reads in the Book before him, but if he will seek to put into practice what he does understand, he will lessen the darkness in his world and the church will live and grow. "Thy Word giveth life."

From Thanksgiving to Christmas the nation will observe a nation-wide Bible reading program. Every Messenger reader should join the family of Bible readers. These are the suggested Scriptures still remaining to be read.

D. W. B.

Sunday, Dec. 10 .....Isa. 55  
Monday .....Psa. 121  
Tuesday .....Phil. 4  
Wednesday .....Rev. 21  
Thursday .....Luke 15

Friday .....Eph. 6  
Saturday .....John 17  
Sunday, Dec. 17 .....Isa. 53  
Monday .....1 Cor. 15  
Tuesday .....John 10  
Wednesday .....Psa. 51

Thursday .....Psa. 37  
Friday .....John 1  
Saturday .....Rev. 22  
Sunday, Dec. 24 .....Psa. 90  
Christmas, Dec. 25 .....Luke 2





## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 9, 1944

Volume 93 Number 50

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## Around the World

More than 35,000,000 Americans have no library service.

A joint resolution has been introduced into the House and Senate designating the period from Thanksgiving Day to Christmas each year for nation-wide Bible reading.

The war department has removed the requirements for clearance for persons of Japanese ancestry attending or employed by educational institutions important to the war effort. Students are to be accepted at all schools on the same basis as any others. No further action will be taken on cases pending.

The Vatican radio, in a broadcast reported to the Federal Communications Commission, says that thirty-two members of the Catholic clergy of Paris died for the liberation of France. Another 108 were made prisoners of war and are still outside the country. The broadcast added that more than 500 French clergymen have been deported to Germany.

Miss Margaret Applegarth, widely known as writer and speaker, has been invited to undertake a program of ecumenical education among the women of the churches in as many communities as possible across the country. The project will be under the joint auspices of the United Council of Church Women, the American Committee for the World Council of Churches and the Federal Council.

## PEACETIME MILITARY CONSCRIPTION

The United Press on November 14 released the following statement: "Meanwhile, congressional committees were reported receiving a heavy assortment of mail expressing views on universal military training with a preponderance of sentiment opposing such legislation (postwar military conscription). The mail reaction was said to have convinced some congressional supporters of the proposed legislation that action should be postponed until next year to permit further efforts to mobilize sentiment behind compulsory training."

Subsequent to that President Roosevelt said on November 17 that he would press this winter for congressional adoption of compulsory universal service for the country's youth.

The churches of Indianapolis have joined with governmental, industrial and social agencies in forming the Indiana State Association for Adult Education.

In Utah a bill was passed, levying a retail sales tax on liquor—four per cent of the purchase price—the proceeds to be used for the school lunch program. It is estimated that the fund will amount to approximately \$200,00 for a year.

Almost three years of war have cost more than a half million American casualties—dead, wounded, missing or prisoners. From Dec. 7, 1941, through October 28, 1944, the total was 437,356 for the army; 71,839 for the navy, marine and coast guard.

Women jurors have appeared for the first time in India in the Bombay high court. The rules of this court were recently amended to include them as jurors. According to The Guardian of Madras, eighty women volunteered and fifteen were summoned for the criminal sessions.

Twenty-five hundred Japanese-American students are enrolled at present in 550 colleges and universities of the United States. Various church groups, working with the National Japanese-American Student Relocation Council, during the last two years, have donated \$120,000 toward tuition scholarships to aid evacuee students.

"One of the most interesting discoveries we made at the University of Chicago," says Dean Clarence H. Faust, "of the men sent to us for military training, is that at least forty per cent of them had not planned to go to college as civilians, either because of lack of money or interest. They unquestionably had the ability to profit from college training."

Despite handicaps occasioned by invasions of her best developed educational centers during the present war, China is today demonstrating an unshakable confidence in public education. Buildings, equipment and books have been destroyed. Teachers improvise learning activities, and in so doing rely in considerable measure on life rather than book experience. Classes are frequently held in scarred buildings, temples, or even out of doors. Students are inadequately nourished and clothed.



## Editorial

### The Taught Become Teachers

He stood up to speak, this stalwart black man. His countrymen listened with eagerness for he was one of them. They knew his record from childhood and they had confidence in him. The white members of the assembly listened with more than their usual attention, for he was speaking to a visiting deputation about the work of Christian missions among his people. His speech was his own; he had asked for no advice about what he should say. A white man acted as his interpreter to the visiting delegation.

At the outset he spoke words of gracious welcome to the visitors. In beauty of expression many languages surpass the English, and among such are to be catalogued those of some of our more primitive peoples. Their expressions stem from the streams and the flowers. When his words of welcome were finished the speaker began to tell of Christianity. He had known of it for only a few years, he said, but his enthusiasm for it was unbounded.

"We first thought Christ belonged to our white neighbors," he began. "We surmised that Christ had originated in America along with all the other marvelous things that surround white men. But since we have come to know more about him we have found that Christ never walked upon the shores of America. He did walk, however, upon our shores; in fact, it was on our sands that he began to walk. Moreover, it was among Africa's people that he probably began to utter his first childlike words. So we have come to understand that the white man brings us a Christ who is not their own, but who is in reality our own. He who once walked among us now belongs to us.

"But," he continued, "that is not the point of Christianity, as we have come to understand it, so much as that we belong to him. He loved us before ever we knew enough to love him, and from the beginning he called us his own, his friends and his children.

"The essential fact is," he concluded, "that we all belong to him,

both we and these white men who came to tell us about him. Since we belong to him, and so do they, it bursts at once upon our understanding that we thereby belong to each other. We must belong to each other if we belong to him.

"So let us fellowship together, children of my Father."

This was a great conclusion which sprang so naturally and so logically from the heart and lips of this African. But some who have known Christianity for many more years than he have never reached it. Many who have been forced to die in this great conflict have not been privileged to discover this great truth. It makes Christianity very much bigger than any confining nationalism.

Since he gave that speech this stalwart African has been pulled into a war which was promulgated by races other than his own. Conscious efforts have been made to prejudice his thinking; so it may not be as clear now as it was then. But on the other hand, it may be clearer and he may see now that though not many hold to his conception, it is the one which must open the way into the kingdom. He may see now that if the kingdom is to come, he and those who believe as he does will have to become the teachers.

That is one of the beautiful hopes of missions. If the vision of the Way becomes obscured to those who, because they are civilized, have come to feel that they have more interesting and pressing things to concentrate upon, then from these byways, which have up until recently not known of the kingdom, may come the leaders who will be able to guide us into a new and a better day.

D. W. B.

### Thinking About the News...

#### What Is Behind the Scenes in China?

This writer makes no pretension of knowing much about what goes on behind the scenes in China. What he has been able to learn, however, has caused him to deepen his respect for the integrity and the courage of the Chinese. Though the public press in general has gone out of its way to heap villification upon her leadership, those who read more deeply have been heartened at the stand a war-ridden China has had the courage and the understanding to take.

China is being threatened by communistic uprisings on the one hand and severed by the Japanese on the other. Yet it seemed to her that one of her most immediate and pressing dangers lay not in either of these directions but in selling herself out to the uncertain designs of her allies as pressed for by England and the United States. Even though an almost total defeat at the hands of the Japanese seemed imminent, China, in a dignified manner, insisted that she be allowed to maintain her sovereignty and not compromise it by accepting offers or acceding to pressures from her friends.

As a consequence General Stilwell had to return to the United States and Ambassador Gauss followed close behind. This may prove eventually to be another sacrifice to protect unwise moves by higher-ups.

In other parts of the world the Atlantic Charter has apparently been mislaid and the four freedoms about forgotten. England and the United States nod when Russia talks about the Balkans. Opportunity is made, through a prolonged war, for the Western Allies to seek positions that will offer later advantages. But in the East, China refuses to be pushed; Chiang stands for sovereignty for China whether it be threatened by friend or foe.

This incident should give us some insight into what really is going on in our world and of how crooked is the highway along which we now follow. Our direction is not toward "victory."

"This is the victory . . . even our faith."

D. W. B.

#### Sponge or Lily?

The familiar sponge which takes up water so readily is really the skeleton of a marine animal. As dead tissue it has no power of selection, but absorbs to the full the liquid medium in which it happens to be placed.

Observe how the lilies grow. Springing up out of dank and even repulsive soils, they produce flowers of beauty and sweetness. The difference here is that living tissue is selecting that which is useful in order that it may grow into what God intended. Each can choose between sponge and lily.

H. A. B.





## What the Bible Has Meant to the Great Men of All Ages

Made Available by The American Bible Society

During the momentous meeting of President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-Shek in Cairo last December, one American correspondent reported that the head of the Chinese republic arose early every morning, in order to devote an uninterrupted half hour to Bible reading and to prayer.

This was an interesting, but not a novel, piece of news. For throughout history the great men of all ages and of all nations have been regular readers of the Bible.

Our founding fathers were guided by this Book in shaping the new republic. Both the Declaration of Independence and the Constitution derive strength from this source of

eternal wisdom and equal justice.

Nearly every American president has at some time or other expressed his dependence on the Bible and urged the people to read it regularly.

George Washington stated, "It is impossible to govern rightly the world without God and the Bible."

Thomas Jefferson, author of the Declaration of Independence, remarked, "I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

Andrew Jackson pointed to the Bible and announced, "That book, sirs, is the rock on which the republic rests."

Lincoln, one of our truly religious presidents, who resolved one of the great crises in America's history,

wrote, "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man."

And so it goes down the years. Theodore Roosevelt believed that the teachings of the Bible influenced nearly every individual who has contributed to the welfare of the human race. Here are his words: "Almost every man who has by his lifework added to the sum of human achievement, of which the race is proud, of which our people are proud, almost every such man has based his lifework largely upon the teachings of the Bible."

Woodrow Wilson expressed these sentiments: "A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible)."

Similarly, in other parts of the world, leaders of state, scientists, poets and philosophers, have valued the Bible.

Napoleon Bonaparte, reliving in exile his days of glory, summarized his failure in these words: "Caesar, Alexander and I founded great empires. They were founded on force, and they are gone. Jesus Christ founded an empire on love, and to this day there are millions who are ready to die for him." Another time, he declared: "The gospel is more than a book; it is a living creature, active, powerful, overcoming every obstacle in its way."

Thomas Huxley, who did not claim to be a religious man, said, "The Bible has been the Magna Charta of the poor and the oppressed. The human race is not in a position to dispense with it."

When Alexander, fabulous emperor of Russia, was a boy, he once ex-  
Continued on page 6

### God's Word

Ada Cassel Sell

Altoona, Pennsylvania

Sweet Word of God, you tower high,  
A beacon light that must defy  
This sea of darkness all around,  
Where pain and misery abound.  
Jesus will come; O heart, rejoice!  
Jesus will come; I hear his voice.  
Your Word is food, your light is pure;  
Yes, it alone can e'er endure.  
No changes mar your sacred face  
In times when change goes on apace;  
It seems so strange that kingdoms fall—  
Now here—now gone—while ghostly pall  
Has settled on full many a scene.  
Yet God and nature stay serene;  
Sunrise is lovely, evening star  
A shining beauty, gleaming far  
Above the snow now stained with blood;  
O mankind, turn again to God!  
Search out his Word, unfailing guide  
To keep us near his pierced side.



# OUR BRETHREN HERITAGE

## *Is Being Threatened*

The Church of the Brethren is at the crossroads today. It may turn toward the conservation of its heritage, or it may go down the road toward the loss of its central values. The following represent the reasons why the Brethren heritage is being threatened.

*A substantial minority of Brethren churches no longer read Matthew 18 before baptism*

Matthew 18 is the basis of our doctrine of reconciliation. It has been used through the years as the chapter to be read during the period of instruction before baptism. The writer recently conducted a study in which returns were received from 161 of our churches representing 16.89 per cent of the total membership of the denomination. According to educational procedures ten per cent is sufficient for a valid sampling. These returns indicate that a substantial minority, or approximately one fifth of our churches, no longer read Matthew 18 as a part of the instruction of candidates for church membership.

*During World War II the majority of the members of the Church of the Brethren are supporting the war system*

In the study mentioned above forty-six per cent of the churches reported that the members generally were buying war bonds and stamps, while sixteen per cent indicated that a substantial minority were buying them, and seventeen per cent said that a few were purchasing war bonds. Practically fifty per cent of the churches held that propaganda had changed the minds of many of their members, that although the church's peace position was accepted as an ideal the majority of the members felt that this war was different and had to be fought. About forty-two per cent of the churches seemed to be holding steady in the face of propaganda.

The requiring of a pledge not to go to war as a covenant of church membership has been dropped by sixty-two per cent of our churches. Sixty-four per cent admitted that very little peace teaching had been done in their local churches during the last ten years and out of the one hun-

**Rufus D. Bowman**

Part one, What Is Our Brethren Heritage, appeared November 25.

dred sixty-one churches only seven could be rated as having carried out a strong peace teaching program.

Considering the fact that 80.5 per cent of the drafted Brethren have gone into straight army service, 11 per cent have taken noncombatant service, and 8.5 per cent have chosen Civilian Public Service, that a substantial minority of our members are working in defense industries, and that the majority of our members are supporting the war economically, we can conclude nothing else than that the Church of the Brethren during this war has moved some distance from its historic peace convictions.

*The doctrine of the church has been weakened in the minds of many members*

The membership rolls of our churches have long lists of inactives. To emphasize church loyalty almost brands one as being narrow-minded. The fact is that the best way to be loyal to the whole program of the kingdom of God is to be loyal to some local church and the constructive program of one's denomination. And there is nothing inconsistent with this loyalty and church co-operation.

Church members need the values of the Christian fellowship. Active participation in the body of Christ is a privilege and a great blessing. The communion services of the church are the most spiritual services of the whole year and one of the sources of greatest inspiration. The individual in his private life should do all that he can to practice prayer and devotion, and to live according to the ethics of Jesus, but something comes through the Christian fellowship to convict of sin, to redeem, to lift and inspire, which does not come in any other way. That something is God's Spirit! Christians meet this Spirit in the morning devotions, in the life of the family, on the hillside watching the break of day, and also in the contagious atmosphere of church worship. The writer is ready to say that belonging to the church, participation in its worship, and ac-

tive service in its program, are necessary elements of abundant Christian living and growth.

*The historical doctrine of nonconformity to the world is being forgotten*

This doctrine historically caused the Brethren to be somewhat exclusive. They built Brethren communities and threw a wall of protection around their people. The industrial revolution broke down community barriers and with the coming of education and missions within the church, the Brethren gradually overcame their exclusiveness and took part in co-operative movements for moral and spiritual betterment. The doctrine of nonconformity was not reinterpreted realistically in the light of new conditions. In fact multitudes of Brethren today are conforming to the world. They are going to the same movies, supporting the same materialistic standards, and engaging in the same practices as the world. Even the problem of divorce is with the Church of the Brethren as a serious matter. The doctrine of separation from the world is a precious value in our heritage which needs to be taught. It does not mean Brethren exclusiveness. It means that Christian living is living according to great ideals and at the same time separation from sinful practices. We ought to develop a loyalty among our people so that there are certain things that Brethren do not do. A reinterpretation of nonconformity to the world today would mean that Brethren do not go to war, do not support war economically, do not drink alcoholic liquors, do not smoke, do not dance, do not play cards, do not indulge in loose living, do not spend money for luxuries, do not substitute political expediency for personal integrity, and do not undermine the permanence and sanctity of the home.

*The voice of the state is accepted by many Brethren as the supreme authority*

Our church fathers held that the will of God as revealed in the Scriptures is the voice for the Christian to obey. Today the voice of the state is taken by thousands of church members as the first authority to be obeyed. Our church heritage is threatened. Following this war, the Church of the Brethren may take the road toward the conservation of its heritage, or toward the loss of its essential values.



**A** GREAT many of us today are wondering why the world is suffering so much agony and pain. We may also wonder why we continue to go through such misery in nearly every generation. The question is so often asked, "Why does God allow this war to continue?" and almost as often the answer is as simple, "I don't know." Could the answer be contained in the Biblical statement, "Whatsoever ye sow, that shall ye reap"?

The universe in which we live seems to be run in a definite order. Hardly anyone doubts the order of our physical universe. Look at the seasons of the year. As far as we know, spring, summer, autumn and winter have come along in that order from the beginning of time. We also know that any seed that is planted will reproduce itself and the animals of the earth reproduce themselves. All of this seems very simple to us, but it serves to illustrate that life in our world follows a definite order down to the last detail. This order is so exact that astronomers are able to determine the positions of the planets and stars many years in advance. We also know from firsthand experience that the law of gravity always works the same way if observed under the same conditions. It is useless for us to attempt to break this law. For instance, if one of us should jump from a high building, he would expect to reap disastrous results. That is the law of gravity; it is part of the physical order of our universe. E. Stanley Jones says, "We cannot break this law; if we try, it will break us."

The scientist can tell us that if we mix certain chemicals in certain proportions under similar conditions, one time or a thousand times, we may expect similar results. That also is a part of the physical order of the universe. It is written into the nature of things. We could not change it if we wished.

There is also a moral order written into the heart of our universe, and it is just as real and just as impossible to break as the physical order without causing harmful results. While most people find it easy to see the physical order of the world, a large percentage of people find it much harder to believe in a moral order. Is it so hard to see that just as like produces like in the physical world, so hate, anger, fear, resentment, and selfishness produce

## Whatsoever Ye Sow

Robert S. Frantz  
Lansing, Michigan

their likenesses in the moral world? Still, there are many who think that the hate, murder, starvation and revenge of war are in some miraculous way going to bring about a better world. Do we think for one minute that we can reap anything but evil results if we use corrupt means? Jesus told us that we could not overcome evil with evil, but that we must overcome evil with good. Does anyone believe that if one American deals unjustly with another American because he happens to be different in color from the majority, anything good can come from this? In the city of East Lansing, Michigan, one man was worried about the value of his property going down because his neighbor provided a home for the wife of a colored soldier who was on the campus of the college. It is no wonder we make such slow progress with our race problem when our actions are so often guided by our pocketbooks instead of the desire to act in a Christlike manner. If we continue practicing such injustices on the Negro population as a whole, the reward that we reap will surely be far-reaching and severe in its effect. When Jesus talked about the Fatherhood of God and the brotherhood of man, he said nothing about the color of skin. Therefore, we must conclude that in the sight of God all colors are the same.

Does anyone believe that when nations deal unjustly with each other anything but war can result? At the treaty of Versailles, instead of forgiveness and understanding dominating the peace table, insult was added to injury in the relations of the victors toward the vanquished. Germany was forced to assume all of the guilt for starting the war. It was a bitter pill. Many of the seeds for the present war were sown at that peace table. We are reaping the harvest now in the form of blood, and that blood comes not only from those who were trained to kill, but from the tiniest baby to the oldest grandmother. It is a grim and terrible harvest, but it is the only harvest that could come from such seed. However, the most tragic part of it all is that the lesson still has not been learned. From the looks of things now, the next peace terms will not be any better than they were at Versailles. The people are still crying for revenge and the best our

leaders are offering in the way of peace terms is unconditional surrender. Unless we as a nation change our policy of revenge to one of goodwill in the very near future, which seems unlikely, the end of this war will be but a breathing spell before a bigger and more terrible war.

No, I cannot believe that God permits war because he likes it. God does not bring on our wars any more than he hurts us if we jump from the window of a high building, but just as surely as we hurt ourselves by defying the law of gravity, we get the ravages of war by breaking the moral laws of mercy, goodwill and justice.

After some examination of the actions of all nations, the United Nations as well as their so-called enemies, we must conclude that if these actions had not led to war, there could be no moral order; there could be no God. We as a nation have sinned; other nations have also sinned. Nations are made up of individuals. It is time that we as individuals get down on our knees and ask forgiveness for our part in bringing about war. We must assume our share of the guilt and then do all in our power to right the wrongs that have been done.

Will we as nations and as individuals ever learn our lesson? Will we ever learn that as long as our actions are governed by financial gain, national pride, race prejudice and selfishness we will reap the reward of strife? It is high time that we as professing Christians wake up to the fact that unchristian action and thought will lead inevitably to destruction.

One man gave us a plan of life which if followed would be deserving of a rich reward. This man was the one who said, "Whatsoever ye sow, that shall ye also reap."

### What the Bible Has Meant

Continued from page 4

claimed, "When I become emperor, I will emancipate the serfs." Answering his startled father's query as to what caused him to be interested in such a matter, he replied, "From reading the Bible, which teaches that all men are brothers."

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Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119:18.



## Home and Family

# TREES I HAVE KNOWN

H. A. Brandt



### The Catalog Orchard

The road which led away from the Canejo Valley finally took my people to a more spacious land. In the center of this larger valley my father picked forty acres which became the headquarters for our family through some six or seven years of our wanderings in the wilderness.

Not many months after we had landed in the new valley an engaging gentleman with a gorgeous picture book called at our house. It was evening when he came. I recall almost nothing of the man except that he was a ready talker and that he took evident pleasure in showing my father the beautiful pictures in his book. I have since learned that the stranger was a salesman for a nursery, and that the marvelous book he carried was a fruit-tree catalog. But on the night of his call the pictures which he showed were wonderful indeed as viewed through the eyes of a mere child. I marveled at pictures showing perfect clusters of deep red or purple grapes. In the agent's book were pictures of lusciously golden apricots; of apples red, green and yellow; magnificent peaches with cheeks like a farmer's bride; pears of all sizes and shapes, but all delightful to the eye; cherries more gorgeous than the ladies used to wear on their hats; purple French and Hungarian prunes; and as for plums, an endless assortment in attractive sizes, shapes and colors.

The fruit-tree man must have made a good speech for he sold my father a nice order—a cool thousand trees of assorted fruits and varieties. Perhaps it should be explained that my father had worked in the fruit orchards about Santa Paula, that he had picked apricots many a day from dawn until dusk, not neglecting to eat of tree-ripened fruit until he had grave fears lest he might burst. Then, too, the upper part of the new valley was a proved fruit district. Father's venture was, therefore, not

as wild as it might seem. He was a man with some experience with fruit, who was sure he would like to have some more. But what to plant was then, as now, a very practical problem. As a courageous experimenter in an untried part of the valley, he decided to plant some trees of all the standard fruits. This is how it came about that he planted a ten-acre orchard, beginning with three kinds of apricots at the road and putting in row after row of peaches, apples, pears, plums and prunes. Needless to say, when the orchard came into bearing it proved to be a hungry boy's paradise. It is doubtful that Father Adam in his garden was much better versed as to when and where the next ripening fruit could be found.

There are fond memories of the first tart plums to ripen, of precocious peaches coloring ahead of their time because of split seeds; apples all the riper for the burrowing worms inside. Later there came the time of lush ripeness, and finally the gleanings of dead ripe peaches or prunes. The orchard was not a financial success, but it was one boy's garden of Eden. Aside from tramping a load of alfalfa hay, the first work I remember doing was that of breaking unwanted sprouts from the trunks of young apricot trees in the catalog orchard.

What one boy liked best was to range through this variety orchard observing the manner of Mother Nature as she produced certain favorite fruits. Thus he learned the secrets of the trees—their blooming and fruiting times, their growing habits—and made them pay in kind for the trouble.

Birds were both friends and competitors in the catalog orchard. Perhaps the most fascinating of these feathered creatures was the butcherbird, or shrike, who lorded it over the linnets and the sparrows. Correctly named, this bully of the air was ever ready to kill for the pleasure of drawing blood. On many a sharp twig one might see the gruesome proof of his prowess. Grasshoppers and small lizards were the shrike's especial delight. The awkward hopper was apt to meet streaking death in midflight, or if he was still alive after being taken by the

lord of the air, it was to writhe impaled on some twig until dead and dry. The full proof that the butcherbird did not kill to eat, but for the thrill of slaughter, was thus abundantly evident in what he left to weather on some convenient barb or thorn.

The catalog orchard was also the ranging place of an occasional road runner, a strange bird inclined to stray into the orchard from the surrounding grain fields. The road runner is not much good on the wing, as his name would imply. His limitations made him the favorite of a chase by a boy and his yelping dog. Real fun came when the boy and his dog tried to catch one of these creatures, chasing and wearying it until it could be taken alive.

It was in this orchard that a certain small boy killed his first bird. Murder in this case was certainly not a premeditated act. That a bird was killed was really the sheerest accident. The boy was zipping small stones here and there with a new slingshot. A try was taken at a butcherbird perched nonchalantly on the topmost twig of a peach tree. The chance shot proved a bull's eye. The lordly shrike was squarely struck and toppled to the earth with the stone that struck him down. When picked up the terror of the sky was utterly dead.

Of all the thousand trees in the catalog orchard but few stand out as individual trees. I was not with them long enough to see what the years could do. I think of them, rather, as a company of leafy friends, each one beloved in its season because of the fruit which it offered.

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The priest-like father reads the sacred page—  
How Abram was the friend of God on high; . . .  
Or Job's pathetic plaint and wailing cry;  
Or rapt Isaiah's wild seraphic fire;  
Or other holy seers that tune the sacred lyre.  
Perhaps the Christian volume is the theme—  
How guiltless blood for guilty man was shed; . . .  
The precepts sage they wrote to many a land.

—Robert Burns.



# ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

## Calendar for Sunday, December 10

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Christ in the Home**—Matt. 19:4-6; Luke 10:38-42; 2 Tim. 1:3-6. Golden Text, These things I command you, that ye love one another. John 15:17.

**Christian Workers, The Bible in Brethren History.**

**B. Y. P. D.,** How to Use the Bible Alone.

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## Gains for the Kingdom

**Twelve** baptized and two awaiting the rite in the Rodney church, Mich.

**Nine** baptized and two reconsecrated in the Logansport church, Ind.

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## With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Clarence G. Erbaugh** in the Pleasant View church, Ind., Dec. 3-17; in the Markle church, Ind., Jan. 7-21.

**Bro. L. W. Shafer** of Pontiac, Mich., in the Adrian church, Mich., Dec. 3-17.

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## Personal Mention

**Martha H. Keller**, Worthington, Minn., changes her address to 3346 Sheridan Ave., N., Minneapolis, Minn., where she will serve as pastor till a permanent pastor can be secured.

**Brother and Sister Ralph R. Hatton** desire the prayers of the brotherhood in the loss of their son, Jack K. Hatton, in the Pacific on Oct. 26. Their address is Apartment No. 106, 530 South Kenmore St., Los Angeles 5, Calif.

**Evelyn Frank**, former missionary to Africa, has recently undergone a serious operation at the Good Samaritan hospital, Phoenix, Ariz. Evelyn's sister and mother are at her bedside and report that she is getting along as well as could be expected under the circumstances. An interest in the prayers of Messenger readers is requested. Cards or letters would be encouraging and helpful.

**Elder Oscar Diehl** of Stet, Mo., passed away very suddenly on Nov. 11 while seated in his home. A fitting obituary will appear later.

**Elder James M. Mohler** is Standing Committee representative from Middle Missouri for 1945. We are not informed as to the alternate.

**Brother and Sister Theodore E. Miller** have accepted the pastorate at Chico, Calif., and accordingly change their address to that place from Napanee, Ind.

**Elder W. W. Gish** is the representative on Standing Committee for the Winona Lake Conference from Northwestern Kansas. Elder D. Floyd Crist is the alternate.

**Elder Russell C. West** will represent the district of Oklahoma, Panhandle of Texas and New Mexico on Standing Committee for 1945. Elder Albert L. Williams is the alternate.

**Bro. Arthur Shull** of Indianapolis, Ind., was a recent visitor at the Publishing House. He was interested especially in his brother Merlin, who has lived here at Elgin for some time.

**Brother and Sister B. S. Landis** of near Harrisonburg, Va., were the recipients of many gifts of food at a surprise party held for them by the members of the Wakemans Grove church on Nov. 12. The occasion was a very pleasant one for Bro. Landis and his wife, who have been confined to their home recently. The evening was spent in group singing and playing, with some special music by the Barrick sisters and some speeches appropriate to his birthday celebration.

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## Miscellaneous Items

The editorial department is being held to one page for the present. By such means we hope soon to be able to get from under the recent flood of news.

**The Mastery of the Master** by DeWitt L. Miller "is a most excellent book which takes the reader to the very heart of Christ's message," so writes J. E. Miller, himself the author of several books.

Many congregations are now presenting the play, *The Church Follows Her Youth*, which portrays the work of the ministry to servicemen conducted by the Brethren Service Committee. Copies of the play may be gotten free of charge from the Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Take Heart**, that unique book of pictures and brief interpretations by E. G. Hoff, is now ready. Those who have seen it are buying copies both for themselves and to give as Christmas presents.

The **Young Friends** have issued a special bulletin calling upon all Quakers whether young or old to protest peacetime conscription and ask instead for an international system "rooted in mutual confidence."

From **Lititz, Pa.**, a check arrived this morning for \$210 signed by the Sunday-school treasurer. It was for 210 subscriptions to the Gospel Messenger. This compilation of addresses represents a lot of work on the part of someone, or more likely on the part of many. The Messenger publication staff is pleased to know that 100% of the members at Lititz get the Messenger.

## Shall We Celebrate Christmas Together?

The Council of Men's Work suggests that we celebrate Christmas together even though we are separated by many miles. This is their suggestion as to how we shall do it.

"Neither distance nor clime; neither suffering nor death, nor the uncertainties of living in a world at war can or should keep the true Christian from celebrating the birth of a Babe—born in a lowly manger.

"We have a plan whereby we can join through the medium of the spirit in a simultaneous expression of praise to our heavenly King. The plan is simple but the possibilities for a great spiritual experience are a reasonable expectation.

"Wherever you are, will you join with other thousands in singing on Christmas Eve that great hymn, *Silent Night, Holy Night*? As we breathe forth this wonderful song on that evening, let us think of one another. Surely the God of the universe will be pleased with our great chorus, and our spirits will be united in a glorious fellowship.

"Will you keep faith with us on Christmas night in singing *Silent Night, Holy Night*?"

*Silent night, holy night,  
All is calm, all is bright,  
Round yon Virgin Mother and Child,  
Holy Infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.*



## Letters About Postwar Military Conscription

Yesterday we conducted a district-wide letter-writing campaign opposing peacetime conscription. This will be followed up as wisely as possible as hearings and debate proceed.

Rural life institutes were held at the Panora and Garrison, Iowa, churches Dec. 4 and 5 sponsored by the district council of men's work. The principal speakers were Dr. W. H. Stacey of Iowa State College, Dr. I. W. Moomaw of Manchester College and Rev. James H. Elrod of McPherson, Kansas.

"We will do well to mark special numbers of the Gospel Messenger for future reference. Such a number is the one on religious education, Sept. 23, 1944. Others are the temperance issue, Oct. 28, 1944, Brethren Service issue, Nov. 11, 1944." From the Regional Church Builder, Juniata Area, edited by Levi K. Ziegler.

Newsletters and bulletins have been received recently from the following: Lansing, Mich.; Colorado Springs, Colo.; Brothersvalley church, Brotherton, Pa.; Joint Boards, Northern Indiana; Regional Church Builder, Juniata Area, Huntingdon, Pa.; First Church of the Brethren, Philadelphia, Pa.; Lewis-town, Pa.; Wakulla Newsletter, C.P.S., Tallahassee, Fla.; Lititz, Pa.

"In the second last induction of conscientious objectors eighteen years of age there were seventy-six Mennonites, four Brethren, two Friends, and twelve others. In the last induction of eighteen-year-olds in C.P.S. there were fifty-six Mennonites, two Friends, two Brethren, and eight others. The trends and implications of these figures are very obvious." This is quoted from the November Regionews published in the Southeastern Region.

"Altoona Pastor, 99, Blind, Still Preaches Gospel. Unsalaried Churchman Showed Varied Talents in Long Service in Behalf of Humanity." This was the headline in a recent issue of the Pittsburgh Post Gazette Correspondent. The paper went on to say: "The Reverend James A. Sell of Altoona, who is undoubtedly the oldest minister in the country, today celebrated his ninety-ninth birthday anniversary, Nov. 23. A minister of the Church of the Brethren, he was called to the ministry in 1865. In excellent health but sightless, he frequently fills pulpit engagements. Several weeks ago he preached twice on one Sunday."

ceed. Our representative (congressional) was visited by men from our local church. Also, executive officers of the Council of Boards have been empowered to appoint a district delegation to visit Washington at the most appropriate moment during proceedings on the bill.—Loren Bowman, Stuarts Draft, Va.

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I think this is a very vital matter, and one on which our church can be neither silent nor asleep. If it passes it will mean that not a few members will walk no longer with the Church of the Brethren. And it may mean that many Brethren will find themselves in prison but the church must take a stand against conscription. At all costs, I think we must keep our church a pacifist church. Our people wrote letters opposing conscription to senators and congressmen last Sunday.—Cleo C. Beery, Parsons, Kansas.

\* \* \* \*

I have been writing to congressmen this afternoon expressing my opposition to peacetime military conscription. It occurred to me that the only fair way to enact such a policy would be to do it by a referendum when the men now overseas could express their wishes. If that sounds reasonable to you I wondered whether it might be a good thing to urge our people to write that way to their congressmen. It seems to me this is just another step in undermining our democracy. We can all pray that it may not come to pass.—Mrs. C. C. Price, Mt. Morris, Ill.

\* \* \* \*

I have just returned from Washington, where I have been interviewing representatives and senators on peacetime conscription. I learned that practically all the legislators are receiving considerable amounts of mail, telegrams, and phone calls. The correspondence is almost all against the military bills. These messages have had a marked effect on the legislators, so that now they hesitate to side outright with the military crowd. They have postponed the hearings till the new congress convenes.

Senator Capper of Kansas urges that as many organized groups as possible write their congressman and senators against the bills. Individual letters and telegrams help.

Legislators who are for the bills admitted that if it was not passed while the heat of war is on it has no chance of being passed in peacetime.

Some of the good talking points against the bill are these:

1. Wait till soldiers are home so they have a chance to vote on it.

2. The time is inopportune; we should give the peace plans a chance first unhampered and unrestricted.

3. The interruption from high school to college would be disastrous to our young men, thus lowering the educational standards of this country.

4. The many servicemen whom I have contacted have almost unanimously agreed that army life deteriorates the moral standard of our young men.

5. Modern war is highly technical and an absence of one year from the armed forces would cause the training to become obsolete.

6. It is wrong to take human life. This program would create a nation of men who are trained to kill.

When these bills come before the House Military Committee again our chief hope of defeating it will be for us to flood Congress with mail, telegrams, and phone calls. Truly the future of America hangs in the balance.—Charles C. Rohrer, North Manchester, Ind.

## With Our Schools . . .

### Elizabethtown College

The senior class will present their annual play, The Passing of the Third Floor Back, under the direction of Miss Vera Hackman, coach of dramatics, on Dec. 8.

Dean Charles Gilkey of Chicago University chapel will present the closing number of the lyceum course on Dec. 18.

Members of the faculty have scheduled more than forty Bible institutes in the local churches of Eastern and Southern Pennsylvania for the current school year.

The George Williams Company of Lebanon, Pa., has been employed by the Board of Trustees to direct the financial campaign for building and endowment. A representative of this firm will be on the campus the next several months.

The forty-fifth annual Bible institute will be held at Elizabethtown College on Jan. 25-28, 1945. The following speakers are among those who will serve on this program: Paul H. Bowman, C. E. Davis, Leland Brubaker, Ruth Shriver, Rev. Clyde Meadows of Chambersburg, Pa., and Sterling Means of Harrisburg, Pa. A detailed program will appear in the Messenger at a later date.



# Our Mission Work

## Some Fruits of the Sowing

**Elmer R. Baldwin**

Missionary, Garkida, Northern Nigeria,  
West Africa

At midnight on July 29, 1944, we arrived at the goal of an 18,000-mile journey. It had many high points but the highest of all was the actual arrival at the leper colony which is two and one-half miles from our Garkida station. As we entered the leper colony grounds we passed the night watchman and were immediately met by a pair of bright eyes and a set of shining teeth. Actually, we could see little more than that in the dark. His faithful watching over a period of several weeks had finally been rewarded. After a few brief salutations he ran ahead of us, blowing on a native horn. By the time we reached the Herman Landis home we had to stop to greet the crowd that had gathered to welcome back their former doctor and his wife and to meet the three new missionaries. We have yet to see a happier and more enthusiastic reception. Who would think that lepers could be so happy?

The next day was Sunday, and since we had had only a few hours of sleep we found it hard to get out of bed. Our weariness was soon forgotten, however. We were subject to inspection as soon as we walked down our hill and approached the church. We were met with welcome smiles and native salutations, and even though we came early nearly everyone was there before we were. I am sure we were as interested in them as they were in us. We wish that each of you could have seen the sea of smiling faces as we were introduced and gave our greeting. Then the congregation welcomed us in turn and we were really made to feel one with them as they sang *What a Friend We Have in Jesus*.

Our amazement did not cease as the day went on. Here in so-called darkest Africa we sat in church, even though on mud benches and under a grass roof, and worshiped with kindred spirits the same God, with the same Scriptures and hymns we had known all our lives. Hitherto this had been only something to read about; now we had actually experienced it.

The children's choir was one of the high points of the service. About twenty-five children marched in by twos, all dressed in white tunics trimmed with blue. The children seemed to get much pleasure from the singing and the African mother who directed them was proud of their part in the service.

In the evening we attended our first African communion and we will never forget it. Even though we were not able to understand a word that was said, read, or sung, we left the church feeling that in that informal yet highly worshipful atmosphere we had truly communed with God. The mutual washing of feet between me and an African brother, just a black pagan not many years ago, was a high moment in my Christian life and one of the fruits of the sowing of the gospel of Christ.

We see that much has been done for the cause of Christ when we look at just one village with a church, a school and improved living conditions; but, as one looks at the yet unreached villages, communities, and provinces, the work yet to be done is appalling. The vast difference between a Christian village and non-Christian village is so evident that the conscientious la-

borer for Christ cannot sit back and look with complacency upon the work that has been done in one small community. He must ever be eager and ready to spread the message of Christ to ever new horizons.

"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10: 2).

## A Rich Young Ruler

**E. Paul Weaver**

Missionary on furlough from Africa,  
Chicago, Illinois

"The way of Jesus is true, but it is difficult." These are the words of a powerful Mohammedan paramount chief of our mission area in Africa. The Mohammedan ruler was speaking to one of our Margi boys. By *difficult* he meant that one had to give up too much.

The Mohammedans who rule Northern Nigeria are noted for their graft, which bears a striking resemblance to Chicago's politics. In addition to this most of the big Moslem chiefs have huge harems of women. Their lustful eyes spot attractive girls as they tour the villages under their control. They follow Mohammed, their prophet. That is easy.

Jesus spoke truly. We know the rich young ruler. He lives close to us in Africa. He has many possessions—wealth, women and power. He admits that the way of Jesus is true. But, for him, it is difficult.



## What to Pray For

Week of December 9-16

**Ernest L. Ikenberry**

Born Dec. 29, 1892.  
Sailed to China, 1922, 1929,  
1939.

**Olivia Dickens Ikenberry**

Born Sept. 26, 1896.  
Sailed to China, 1922, 1929,  
1939.



In 1941 the Ikenberry family returned to the United States from Ping Ting, China. Ever since that furlough period was over, they have desired to return to the China field, but the door has been tightly closed.

While waiting they have served in the Twin Falls, Idaho, church. In the fall of 1944 they moved to McPherson, Kansas. At the present time Olivia Ikenberry has the position of acting dean of women in McPherson College.

Ernest Ikenberry is one of the group of five who plan to return to China as soon as it is possible to do so. With wartime restrictions surrounding the work of the churches in lands around the world it will require earnest praying and working on our part to pry open some fast-bolted doors.



# Brethren Service

## Letters From Servicemen

Each month about 9,700 members of the Church of the Brethren now in the armed forces receive bulletins of inspiration and greeting from the Brethren Service Committee office in Elgin, Illinois. Over 1,000 of these men and women carry on a personal correspondence with Rev. Merlin C. Shull, minister to servicemen and nonresident members. From these letters we can, in part, understand the experiences through which our friends in the military services are going.

**From Holland, via a Pennsylvania serviceman, comes this word:** "So far I have been in Scotland, England, France, Belgium and now Holland. These countries as a whole are very nice, and Belgium is especially beautiful. We have some busy and tough moments, but whenever possible, we have our regular church services, which are a great help in trying times like these. I have been receiving letters and service programs from my home church and surely appreciate the fact that the boys of the Church of the Brethren are not forgotten. I will continue to hope and pray that the day is near when I can be back with them."

**From a serviceman in Puerto Rico comes this message:** "I would like very much to be able to aid in the reconstruction work after this mess is over. I not only want to do social-service work after the war, but inside I feel it is my duty to do so as soon as I am discharged. . . . I had the pleasure of meeting Mr. Hostetler when he was here after bringing the eighteen heifers down. They are certainly needed and I know they will be greatly appreciated. That is a fine project—real, active Christian work."

"Also, your Castañer C.P.S. camp is doing a very necessary job. I visited it last fall and wish I could go there often, for it is good for one to be with such fine young men and young women, who are doing such wonderful Christian work. I am glad to say that I am actively engaged, during my liberty hours ashore, in Boy Scout work, and also am able to give about a day's work a week at a new C.P.S. project being organized near here. It's a joy to be with such like-minded workers."

**From Alabama, a Pennsylvania boy writes:** "I have been away from home over a year now and have at-

tended many different churches. However, I have not had the opportunity to attend our church until about a month ago, at Sebring, Florida. I surely enjoyed it very much and they all treated me just as if I had been there for years. That is one of the things I like about our church. They don't just go to church on Sunday, but live their religion seven days a week. If we had more people in this world like that, I feel sure that we wouldn't be in this terrible war today."

**From a P. O. W. camp in Arizona a boy writes:** "The job I have here at this German prisoner of war camp is a very fine one and I'm very pleased to have the honor of working at such. My job here is working as the post chaplain's clerk and assistant. I do all his clerical work for him and then help him on Sunday mornings with the general Protestant services. We hold several services here on Sunday mornings. Two Protestant services are held at the station hospital every Sunday. One is in German for German personnel of the Lutheran faith."

### Pen Pals Who Have Written

Quotations on this page are taken from the letters of men who have written to the Brethren Service Committee in response to the regular Bulletins to Men in Service. Recent additions to this list are:

Hackman, Russell R. .... Heidelberg, Pa.\*  
Haff, Vera M. .... Ambler, Pa.  
Harrison, Rowena L. .... Indianapolis, Ind.  
Hartig, James P. .... Hagerstown, Ind.  
Hartman, Norman ..... Live Oak, Calif.  
Hayes, Donald ..... Canton, Ohio  
Hedge, Frank O. .... Hollins Road, Va.  
Henry, Evelyn A. .... Parkerford, Pa.  
Herring, Vernon L. .... Fairfax, Va.  
Hilbert, Dwight ..... Dayton, Va.  
Hisey, Mervin L. .... Chicago, Ill.  
Hofmann, Henry ..... Huntington, Ind.  
Hoke, Dorcas Mary ..... Nappanee, Ind.  
Holmes, Robert L. .... Greensburg, Pa.  
Hood, Kenneth W. .... Franklin Grove, Ill.  
Hoover, Frank F. .... Timberville, Va.  
Horner, Joe E. .... Kent, Wash.  
Huhn, Thomas L. .... Huntingdon, Pa.  
Itynre, Thurston .....  
Keller, Paul M. .... Timberville, Va.  
Keltner, Donald ..... Kansas City, Mo.  
Kesner, Fred H. .... Petersburg, W. Va.  
Kilmer, Orvin T. .... Milford, Ind.  
King, Susan G. .... Palmyra, Pa.  
Kinzie, R. V. .... Sand Ridge, Ohio  
Kline, Dorothy ..... Bear Creek, Ohio\*  
Kline, Mary Bell ..... Hagerstown, Md.  
Kulp, Harold S. .... Mt. Joy, Pa.  
Landes, Robert D. ....  
Leazenby, Russell ..... Rock Run, Ind.\*  
Lehman, Earl S. ....  
Lehman, William G. .... York, Pa.  
Lepley, Hiram F. .... Connellsville, Pa.  
Levengood, Kenneth L. ....  
Lieb, Earl C. .... Marshalltown, Iowa  
Lutz, Harold ..... Brookville, Ohio  
Lynn, Wilbert A. .... Hopewell, Pa.  
Mangus, Galen W. .... Pine Creek, Ind.\*  
Manning, Lewis H. .... Copper Hill, Va.  
Mell, Elmer R. .... Natrona Heights, Pa.  
Miller, Delbert F. .... Wenatchee, Wash.  
Miller, Harold R. ....  
Miller, Kathryn ..... Hagerstown, Md.  
Miller, Richard R. .... Upper Sandusky, Ohio  
Morgan, Merle W. .... Kingsley, Iowa  
Mullins, Robert L. .... Skeetrock, Va.  
Myers, Harold E. .... Vienna, Va.  
Nicholson, Maynard .... Woodland, Mich.  
Parr, Stewart E. .... Lewistown, Pa.  
Peffley, John B. .... Salem, Ohio  
Radcliff, G. Richard ..... Cloverdale, Va.  
Reed, Leslie C. .... Parsons, Kansas  
Rizor, Hershel ..... Akron, Ohio  
Roach, Marion T. .... Eaton, Ohio  
Root, Harold L. .... Bethany, Md.

\*Name of congregation; not sure of post-office address.

## Brethren Service News...

**The New York relocation hostel** served eighty-seven resettlers from Japanese relocation centers in September and 120 in October. The average person stayed in the hostel eight or nine days before securing a job and a place to live. Three hundred forty-eight resettlers have been served by the hostel since May 10, according to Mrs. Cecile Burke who directs the activities of the hostel.

**Greek relief garments** should be completed and sent to the Brethren Service relief center, New Windsor, Md., as quickly as possible, according to a request recently issued by Anetta C. Mow. Sixty-five bales of these garments have already been sent and the committee is eager to have all of them returned so that the shipment can be completed.

**The Brethren Service relief center** at New Windsor, Md., sent ninety

bales (8,584 pounds) of used clothing and sixty-five bales (6,195 pounds) of new clothing to Greece on Nov. 2. The 13,500 pounds of clothing contained a grand total of 52,573 garments; 38,920 of the garments were new muslin garments made by women of the church; 13,653 garments were used garments from Brethren stocks. There are about 6,000 more new garments awaiting baling.

**Southern Indiana young people** have recently completed the raising of a fund of \$567.71 to be contributed to the Greek relief project. The money is being contributed through the Brethren Service Committee as part of the Youth Serves fund, and it represents the group's interest in the staggering relief problems facing war-afflicted Europe.



# The Church at Work

## Planning for Visual Education

Great strides have been taken recently in making good visual materials available. Some equipment can also be purchased now for church use. So pastors and other church workers may now begin to put visual aids into their planning in a new way.

### What Visual Aids Are For

Projected slides and motion pictures may be used in class socials and other church groups for entertainment, but this is a very minor use. People should be taught to think of pictures on a higher level than entertainment. In the church, pictures are useful primarily for worship, instruction, and motivating desired action. They are teaching aids and they may draw people to the church program. But they must be used wisely and with purpose.

The right pictures must be secured for the particular purpose in view. The way must be prepared for them, the showing carefully arranged and carried through, and then oftentimes there should be a follow-up of discussion, worship, or action. The mechanical part of the showing should be handled as smoothly as possible so as to be inconspicuous. The visual materials, to be constructive, should be duly related to the ongoing program of the church, should fit the age group with which they are used, and should utilize good educational methods.

### How to Get Pictures

The publishing houses of the denominations have set up the Religious Film Association for a rental service on religious motion picture films and the sale of 2 x 2 slides and lecture sets for church use. The materials offered have been reviewed by interdenominational committees under the International Council of Religious Education. Not nearly all of them have been checked on fitness for use in Brethren churches, but they are being reviewed as opportunity affords. The new catalog of the Religious Film Association is available on request from the Brethren Publishing House. Our house participates in the organization and receives orders for these materials. Kodachrome slides of religious subjects, among

which are the S. V. E. duplicates of religious paintings, the Cathedral Picture sets, and some of the Yale series can be secured through this channel.

The visual education service of the General Boards continues. Since the issuance of the leaflet, *Pictures Tell the Story*, the following materials have been added for rental: a 3-reel silent motion picture, *China Looks Ahead*; a 2-reel silent motion picture on China relief entitled *Free China's Struggle*, taken by Ernest Wampler and O. C. Sollenberger; a single frame film strip on temperance, *He Went Straight Home*; a single frame film strip, *Ecuador, South America*; 2 x 2 slide sets: *Our Mission Girls' Schools*; *Camp Magnolia*; *Brethren Service*; *For All of Life*; and *Improve Your Teaching*. Also three sets of the Cathedral Pictures Kodachrome (2 x 2 slide) series, *The Christmas Story*, have been ordered and are expected to be available for use through the coming Christmas season. A considerable number of other Kodachrome slides are being secured and will be available as soon as the visual education committee can make them up into suitable units for lectures and worship.

Now is a good time to check on the equipment available in your community for use in your church. Few churches have sound projectors but there are fifteen to eighteen thousand of them in the public schools. Many of these could be borrowed with an operator. It would greatly help the Elgin staff visual education

committee to have record of the sort of projection equipment that you own or that is available to your church.

Write the Brethren Publishing House for information on equipment now available.

### ADULT DISCUSSION OUTLINE

#### Looking Toward the New Year

Sunday, December 31, 1944

*Scripture: Phil. 3:13-14; Joshua 1:9*

Since the last day of 1944 falls on a Sunday it would seem well to plan a special service. Perhaps you will wish to plan a watch-night service. If so, you will find the resource material listed below helpful. If you plan a regular adult meeting, you may wish to turn your discussion into channels suggested by the following outline.

#### World Events of 1944

Review world events of the past year with some evaluation of their meaning for the future. Many newspapers and magazines carry such reviews at the close of the year.

#### Our Church in 1944

List important developments in the church, both local and general, and present some statements on their meaning for the future.

#### Facing the New Year

This may be a talk or a general discussion on ways by which the church may more nearly achieve its purpose in the coming year. Some time may be devoted to a discussion on improving the adult meetings.

Resource Material:

*The Voice of Time*, a New Year's Pageant, 10c.

*Watch Night Service*. Free.

## *It Occurs to Me . . .* Raymond R. Peters

Today I returned from Decatur, Illinois, where I participated in one of the Missions to Christian Teachers being held in thirty-two strategic cities throughout the country. The main objective of these missions has been to define ways and means of "reaching the unreached" and "winning for Christ those we reach and teach."

It is my conviction that the decrease in Sunday-school attendance and church membership is largely the result of a shallow religious experience on the part of teachers. The evangelistic zeal is not much among us. We need to get a new concern for our neighbors. Great teachers know the mind of Christ and are concerned about the welfare of every member of the class. The spirit of Christ is contagious. It would make a great difference if every Sunday-school teacher would approach his class each Sunday seeking a verdict.

IT OCCURS TO ME that all of our churches should have a meeting of teachers and officers to discuss needs for and methods of evangelism through Christian education. It will be possible to win more people to Christ and his way of life if we have a concern and a plan. Watch this column for specific suggestions.



## Correspondence . . .

### District Meeting of Second West Virginia

The district meeting of Second West Virginia convened in the Pleasant Hill church.

On the afternoon of Aug. 24 the administration board met and discussed some problems. Bro. Norman A. Seese, our field director, met with us and together we worked out a general budget to meet the deficit of our assessment for the Conference Budget and Brethren Service. The nominating committee then met and nominations were made to fill all vacancies.

In the meantime the women's work held their meeting. Mrs. Norman A. Seese was elected president.

In the evening Bro. Norman Seese preached the missionary sermon. He gave us a picture of his labors, of the need, and of the good that missions were doing in China, and we hope the work may be resumed in full at not too great a distant future.

The next morning the district conference convened. Eld. W. J. Row, retiring moderator, continued until the delegates were seated and the organization was completed by electing as reader Fred R. Clayton. Then the meeting was turned over to the moderator-elect, Elder H. C. Sanders. First all vacancies were filled. Several of the board and committee members were retained; Bro. Norman A. Seese continues as fieldman another year.

The committee appointed to gather statistics and information about all the churches, looking forward to a history of the district, reported progress.

The district conference of 1945 goes to Junior and Elder W. J. Row was elected its moderator. The writer was elected to serve on the 1945 Standing Committee, with Eld. W. J. Row, alternate.

In the evening a young people's round table was conducted by Helen Wilson. After supper the young people rendered a program at which Bro. Stauffer Curry gave an address.

At the ministerial program on Saturday morning Bro. Stauffer Curry in the place of Bro. Ralph E. White gave us a message on the work of the ministry. Bro. Seese discussed Church Leadership. All the addresses were good. In the afternoon, Bro. Curry gave us another address: How to Meet Our Ministerial Problems of Today.

All the meetings were well attended, and the local churches were well represented, which indicates that our district is growing in interest.—A. C. Auvil, Tunnelton, W. Va.

### Report of Camp Stover

The District of Idaho and Western Montana met at Camp Stover, New Meadows, Idaho, Aug. 7-13, 1944. All leaders and helpers were faithful and full of Christian zeal. Among those present were Dr. W. W. Peters, with his wife and son, of McPherson, Kansas; Betty Brandt Baker of La Verne, Calif., and Bro. Grant McGuire, secretary of the Pacific West Coast; Pastors F. H. Barr of Nampa; Willis Neff of Emmett; Albert Hollinger of Fruitdale; Truman Northup of Boise Valley; David Holl, summer pastor at Payette, and E. J. Glover of Bakersfield, Calif.

Dr. Peters' outstanding addresses were on peace and brotherhood. Betty Brandt Baker directed our campfire music from songs of fun to soul-stirring hymns, followed by Alone With God Thoughts, led by Truman Northup. As a climax to our inspiring meetings two intermediate boys from Nezperce, Idaho, were baptized on Aug. 13 by Bro. Willis Neff.

Every one felt that this was the best camp we have had for a long time. We are now making plans for a better one next year. Seventy-seven adults, sixty-three young people, and fifty-three intermediates and children were registered. The Sunday-school and church offerings amounted to \$49.24. They were sent to our missionary, Amsey Bollinger.—Mrs. E. J. Glover, Bakersfield, Calif.

### Here and There

Friday evening, July 28, was spent with the brethren in council in the Pine Grove congregation, Maryland, preparatory to their series of meetings and love feast. In addition to the usual work, they decided to elect two deacons.

Bro. Peter Garber began a revival the following Monday evening and continued up to the love feast. Thirteen were baptized and four reclaimed. These ranged in years from quite young children to those up in the eighties. The love feast on Aug. 12 had an unusually fine attendance and a very spiritual feast was enjoyed. Eighty communed and nearly half of the communicants were under twenty years of age. This is speaking well for the future for the church in this vicinity.

This church has had some dark days, but the future looks bright. Saturday, Aug. 12, the council of boards of the First District of Virginia met at Camp Galilee preparatory to district meeting which will be held in the Knobley congregation, Sept. 8 and 9.—Emra T. Fike, Egdon, W. Va.

### Huntsdale, Pa., Women's Work

Early in May of this year the women of the Huntsdale church organized. The relief program has

been especially stressed, although missions, temperance and home enrichment each has a director to help make these issues more vital to us. When the Brethren Service truck from New Windsor came recently we had the following ready to send: over two hundred articles of secondhand clothing, twelve pairs of shoes, eighty-six cakes of soap, 179 new articles of clothing, 147 of which were made up from the cut-outs sent for Greek relief, four quilts, 550 yards of rolled bandages for the Castañer hospital.

A large box of collected toys and games included twenty-five homemade dolls and ten cloth and yarn balls.

Just before the shipment left we gave an exhibit at a Sunday morning service of many of the articles made, especially of those made out of materials that are ordinarily thrown away or destroyed. The pastor preached very effectively on Inasmuch.

We have held seven meetings with an average attendance of seven plus.—Mrs. A. A. Evans, Carlisle, Pa.

## Matrimonial . . .

**Black-Barnes.**—Leslie R. Black of Taylorsville, Md., and Elsie Mae Barnes of Westminster, Md., at New Windsor, Md., by the undersigned.—Wm. Kinsey, New Windsor, Md.

**Durham-Kindig.**—Graham Durham and Hazel Kindig, both of Staunton, Va., in the parsonage, Sept. 30, 1944, by the undersigned.—C. B. Smith, Bridgewater, Va.

## Fallen Asleep . . .

**Madlem, Isaac,** died at his home in North Manchester, Ind., Oct. 9, 1944, lacking twenty-two days of attaining the age of eighty years. He was born in Miami County, Ind., where he spent most of his life on the farm on which he was born. Twenty-four years ago he and his sister moved to North Manchester, where they made their home and where he became a member of the Church of the Brethren. Funeral services were conducted by the writer. His body was laid to rest in a cemetery near his former home.—Edward Kintner, North Manchester, Ind.

**Moyers, Calvin,** died Oct. 31, 1944, at his home near Bergton, Va., at the age of sixty-two years. He was the son of the late Abraham and Catherine Fink Moyers and spent his entire life in the Bergton section. He was twice married; his first wife preceded him in death in 1937. Surviving are his wife, one daughter, two sons, five brothers and three sisters. He was a member of the First Brethren church. The funeral was held from the Crab Run Church of the Brethren near his home in charge of Rev. Ludwig, assisted by John Stephens and the writer. Burial was made in the Moyers cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Norris, Mary Elizabeth Medsker,** widow of John David Norris, was born in Hendricks County, Ind., Oct. 3, 1854, and died at Hood River, Oregon, Oct. 22, 1944. She is the last survivor of the pioneer members of the Salem church near Nickerson, Kansas, where she held her membership for over fifty-three years. On Oct. 19, 1890, she was married to John Norris, who



died in December 1930. Sister Norris was a loyal and consecrated Christian, and until the last three years of her life was a regular attendant at church. Surviving her are two daughters, one stepson, eighteen grandchildren, twenty-three great-grandchildren and three great-great-grandchildren. Two sons died in infancy. Funeral services were held from the Johnson-Anderson funeral home.—Mrs. Della A. Calandra, Ontario, Oregon.

**Reid,** Cornelia Rebecca, died Oct. 28, 1944, at the age of eighty-one years. She was a daughter of the late Ezra and Rebecca Armentrout of near Keezletown, Va., but had resided all of her married life near Mayland, Va. Her husband died in 1930. Surviving are four sons, four daughters and a number of grandchildren, and one sister. The funeral was held from the Trinity Lutheran church near Keezletown, Va., with Rev. George S. Derrick and the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Reisinger,** Melvin Leo, son of John P. and Elisabeth Ann Reisinger, was born June 18, 1877, and died July 19, 1944, at his home in Dixon, Ill. On Nov. 1, 1899, he was married to Anna B. Frantz, who survives together with four sons, seven grandchildren, and one sister. He was a member of the Church of the Brethren since 1901. Funeral services were conducted by Bro. Wm. E. Thompson. Burial was in the Emmert cemetery.—Anna Reisinger, Dixon, Ill.

**Seman,** Doyle Dean, son of Harley and Mary Seman, was born near Painter Creek, Ohio, Sept. 8, 1930, and departed this life July 18, 1944, in a threshing machine accident. On March 15, 1937, Doyle was baptized into the Painter Creek church. He had been awarded six Sunday-school attendance records. Since 1940 he has spent a week in camp each summer. He leaves a father, mother and sister. Elder Roy Honeyman and the undersigned conducted the funeral service in the local church. Interment was in the Newcomer cemetery.—Paul C. Lantis, Greenville, Ohio.

**Sherman,** John J., was born in Hardy County, West Va., Feb. 26, 1877, and died at the Miami Valley hospital, Dayton, Ohio, Oct. 11, 1944. He was married to Rebecca Elizabeth Grady of Singers Glen, Va., Jan. 10, 1900. He united with the Linville Creek church in 1901. He is survived by two daughters and one son. Funeral services were held in the Frank Reisinger funeral home in Dayton, Ohio, by the writer. Burial was in the Memorial Park cemetery.—J. C. Flora, Dayton, Ohio.

**Sutter,** Lincoln Peter, died Oct. 17, 1944, at his home in Lincoln, Nebr., at the age of eighty-one years. He was born at Ashton, Ill. When a boy his parents moved to Kelley, Iowa; when a young man he moved to Nebraska. He became a member of the church early in life. For some years he attended a Nazarene church and in later years a near-by Methodist church. About two weeks before his death he asked to be reinstated in the church of his youth, after which he called for the anointing. He leaves his wife, two sons, one brother and a sister. Funeral services were conducted by the undersigned. Interment was in the Have-lock cemetery.—J. F. Baldwin, Lincoln, Nebr.

**Thompson,** Lee William, of Fremont, Nebr., son of Brother and Sister S. E. Thompson of Burr Oak, Kansas, was killed in an auto accident Oct. 24. He was born May 7, 1893, at Fredonia, Kansas. He is survived by his wife, three children, a grandchild, his parents, two brothers and two sisters. Funeral services were conducted at Fremont, Nebr.—Mrs. E. D. Nolt, Akron, Ohio.

**Tritt,** Geraldine Smith, daughter of Mr. and Mrs. Russell Smith of Carlisle, was born Oct. 26, 1922, and died at the South Mountain sanatorium, Oct. 10, 1944. She

was married to Brother Clair Tritt on Nov. 29, 1942, and united with the church on Oct. 29, 1943. She is survived by her parents, her husband and one son. Funeral services were held Oct. 12, 1944, by the undersigned. Burial was in the Shoops cemetery near Harrisburg, Pa.—H. M. Snavely, Carlisle, Pa.

**Weddle,** Utah, B., aged twenty-two years, was killed in action July 14, 1944, in France. He was the son of Mr. and Mrs. Benton Weddle of Floyd, Va. He was a member of the Church of the Brethren for seven years. Surviving are his parents, two sisters and one brother. A memorial service was held at the Topeco church.—Leeta M. Weddle, Floyd, Va.

**Wills,** Mattie, daughter of John B. and Hannah Zirklewine, was born at Quicksburg, Va., and died on July 21, 1944. She was first married to William D. Garber, a descendant of the early Garber settlers who came to the Flat Rock section from the north. They made their home in Flat Rock till 1909 when they moved to Harrisonburg. Bro. Garber died in 1924 and on Sept. 8, 1928, she married Dr. E. J. Wills, a veterinarian of the city. She was a faithful church member. She was always interested in improvements in the church and contributed generously to any such cause. Funeral services were conducted in the Timberville church by her pastor, Bro. Earl M. Bowman, assisted by Bro. S. L. Lindsay, pastor of the Timberville church, and Rev. J. Silor Garrison, pastor of the Reformed church. Interment was in the Timberville cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Wondle,** Mae, daughter of Joseph and Margaret Longanecker, was born near West Manchester, Ohio, on Oct. 12, 1889, and died Sept. 23, 1944. Early in life she united with the church at Prices Creek, Ohio. To this faith she gave all her interest, making God's work first in her life. In early life she was much sought after as a song leader, not only in her home church, but on more than one occasion she directed and led the large groups at Southern Ohio's district assembly in their worship in song. For many years she was a Sunday-school teacher.—Mildred and Miriam Wondle, Arcanum, Ohio.

**Yoder,** David, was born near Chester-ville, Ill. He married Elizabeth Allgood of Bloomington, Ind. Most of their married life was lived in Decatur, Ill., where he died Oct. 30 at the age of sixty-one years. He leaves his wife, one brother and two sisters. He was baptized April 3, 1943. Although he had suffered most of the time since his conversion, he lived a distinctive Christian life, doing much visiting that was greatly appreciated by the sick and the unsaved. The funeral was held in the church in charge of his pastor, the undersigned. Burial was in the Cerro Gordo cemetery.—John B. Wieand, Decatur, Ill.

**Yount,** Martha Catherine, daughter of Samuel and Anna Landis Oldham, was born Aug. 16, 1874, in Darke County, Ohio, and died Sept. 17, 1944. Early in girlhood she united with the Painter Creek church. On Aug. 3, 1901, she was united in marriage to Lewis Yount, who survives. Nine children were born to this union; all but two survive. The funeral was conducted in the Red River church by Rev. Lester Sinder of the near-by Mennonite church and her pastor, the undersigned. Interment was in the Newcomer cemetery.—Paul C. Lantis, Greenville, Ohio.

## Church News . . .

### California

**Empire.**—The church is looking forward to a fall program filled with important events. On Oct. 29 the church is having its home-coming day. Bro. Davis of La Verne College and the Heckmans, missionaries to Africa, will be here. On that same day we will have the La Verne College banquet for the three churches, Modesta, Waterford and Empire. This banquet is being held to foster interest and gain funds for La Verne College. Nov.

10 is the date for our love feast. Nov. 26 marks the beginning of our revival.—Mrs. Walter Leib, Modesto, Calif., Oct. 16.

**Modesto.**—At our business meeting on Sept. 3, church officers were elected and Bro. Paul Studebaker was retained as elder. We decided to purchase a pipe organ; funds were raised to care for the initial payments. Released time weekday Bible schools started the first week in October and about sixty-five children from near-by schools are meeting in our church. On Oct. 15 our delegates to district meeting at Lindsay gave us a good report of the meeting. On Oct. 26 we were happy to have Brother and Sister Clarence Heckman, missionaries on furlough from Africa, with us. We enjoyed their interesting account of the work there. The Northern California churches are sponsoring a Church of the Brethren hour over the local radio station. We are helping in this program. Our women have been sewing for Greek relief. Our communion services were held on Oct. 29. Bro. C. Ernest Davis of La Verne officiated.—Mrs. Nina E. Wirth, Modesto, Calif., Oct. 30.

**Reedley.**—On Sept. 3 we held our church council meeting with Bro. Glen Harmon of Fresno acting as moderator. It was with deep regret we released Bro. D. F. Sink as our elder. Bro. Sink has served as elder for twenty-three years. They moved to the Modesto church almost two years ago. Pastor Bruce Flora was elected elder for the coming year. Our delegates to the district meeting held at the Lindsay church were Sister Anna Ramsey and Bro. Bruce Flora. Twenty of our members were able to attend these meetings. Our attendance shows a good increase over the past year and the program for the new year is progressing in fine shape.—Dorothy Flora, Reedley, Calif., Nov. 2.

### District of Columbia

**Washington City.**—Dr. Leslie Bowers of the Christian church spoke in the evening of Sept. 3. On Sept. 10 our pastor completed seven years of work with the Washington City church. At the morning service our elder made some appropriate remarks and then asked the large audience present to stand as an expression of appreciation of the faithful service rendered by Brother and Sister Bowman. Our church had the happy privilege of having Brother and Sister Ivan Eikenberry, prospective missionaries to Africa, with us on Sept. 17. Bro. Eikenberry gave us an interesting message at the evening service. On Oct. 1 we held our semiannual communion service with Bro. J. S. Noffsinger officiating at the 4:30 o'clock service and the pastor at the 7 o'clock service. The regular monthly meeting of the women's council was held on Oct. 5 and in the evening of the same day the men's organization gave a dinner with Bro. Paul Robinson, pastor of the Hagerstown, Md., church, as the guest speaker. Six babies have been consecrated since our last report and eight members received by letter. Rally day was observed on Oct. 8 with Bro. A. W. Cordier, formerly of North Manchester, Ind., as the speaker. Bro. Cordier recently located in our city and has already made a valuable contribution to our work. In the absence of our pastor because of illness, Bro. Cordier filled the morning preaching appointment Oct. 15 and Elder J. H. Hollinger preached at the evening service. We held our semiannual council Oct. 16, at which time Bro. J. H. Hollinger was re-elected elder.—Mrs. Jacob H. Hollinger, Washington, D. C., Nov. 3.

### Illinois

**Lena.**—Ten young people attended Camp Naperville. One attended Lewis-town and we had a local youth as a representative at the interdenominational youth camp at Conference Point, on Lake Geneva. A party was held for Lois and Ernest Shull a week before they left. We regretted to lose these splendid leaders, but feel more than fortunate in having secured Bro. Paul Thompson, who started his regular pastorate on Oct. 15. A splen-



did spirit is evident in our fellowship. Our women canned over 300 quarts for relief, sent 324 articles of clothing, 151 bars of soap, two gallons of soap grease, 100 pounds of potatoes, and two sacks of beets. Besides this, our women made 243 articles of clothing for Greek relief and raised over \$300 for use on local and district projects. We are looking forward now to our communion and a busy winter of church fellowship and work.—Mrs. L. J. Gnagey, Lena, Ill., Oct. 31.

#### Indiana

**Anderson.**—The church recently purchased a parsonage. Dedication services were held on Oct. 8 by Bro. I. D. Leatherman. Immediately following the services at the church we went to the parsonage and a short service was held there. Our pastor and wife held open house.—Mrs. Ira F. Hiatt, Fortville, Ind., Oct. 25.

**North Webster.**—The church under the leadership of our pastor and wife, Brother and Sister Willis Kurtz, is progressing nicely. They came as summer pastors and in September the church called them for an indefinite period. Special services for the children are held before the regular church services. Oct. 15 was our harvest meeting—an all-day meeting with a basket dinner. Mrs. I. W. Moomaw gave two very interesting and instructive talks. An offering for missions was taken in the afternoon. The ladies' aid has been active in sewing for Greek relief and canning fruit for Bethany and C.P.S. camps. Five hundred pounds of clothing were given by our community for relief. A committee prepared Christmas boxes for the boys in overseas service.—Mrs. Otto Harmon, Pierceton, Ind., Nov. 3.

**Pleasant Chapel.**—Our last council meeting was held on Oct. 29, following Sunday school. We elected Bro. Charles Light as elder. Brother and Sister Kenneth Long were granted their letters. We are planning our evangelistic meetings for two weeks following Nov. 19. Bro. Neher of Defiance, Ohio, is the evangelist. The love feast and communion will be on Dec. 1. The women's work has been making clothing for Greek relief. At our last meeting three boxes were packed to be sent to the boys overseas.—Mrs. John Reinoehl, Ashley, Ind., Oct. 30.

**Union Center.**—On Sept. 8 we met in council with Bro. Roy Fisher in charge. Officers for the coming year were elected. Bro. David Miller, who had been our elder for many years, had to resign because of poor health. We elected Bro. Eldon Evans elder. The church sent thirty Christmas boxes to our boys in service. The ladies' aid has canned approximately 672 quarts of fruit and vegetables for the C.P.S. camps. Our revival meeting will begin Nov. 13, with Bro. C. C. Sollenberger of Ephrata, Pa., as the evangelist.—Mrs. Goldie R. Mishler, Napanee, Ind., Oct. 30.

#### Kansas

**Conway Springs.**—Bro. I. G. Harris preached for us Aug. 27. It was near his eighty-fifth birthday. Our Sunday school had a picnic Aug. 29 at the church. The ladies' aid has been sewing for relief work. Three young people were baptized Oct. 10 by our pastor, Edwin Rodabaugh. Aunt Lizzie Wise passed away Oct. 4. Mrs. Arthur Goenner of Zenda, Kansas, sent us a contribution for the church budget and for Gospel Messenger subscriptions.—Amos O. Brubaker, Conway Springs, Kansas, Nov. 6.

**Maple Grove.**—We elected church and Sunday-school officers for another year.

## Announcements . . .

#### California

Dec. 10, 7:30 pm, Hermosa Beach.

#### Michigan

Dec. 9, 7:30 pm, Muskegon.

Dec. 10, 7:30 pm, Lansing.

Dec. 18, 8 pm, Adrian.

#### Ohio

Dec. 11, 8:30 pm, Circleville.

Dec. 18, Poplar Ridge.

# Four Questions and the Answers...

**FIRST QUESTION:** How does a grocer keep in touch with what is happening in his field?

**Answer:** He reads papers printed for grocers.

**SECOND QUESTION:** How does a farmer find out what is new in farming?

**Answer:** He reads farm papers and bulletins.

**THIRD QUESTION:** How does a Methodist find out what is happening in the Methodist Church?

**Answer:** He takes and reads The Christian Advocate, official organ of the Methodist Church.

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**Answer:** More than forty thousand Brethren families maintain their Brethren church contacts by reading the Gospel Messenger.

*P. S. Now is the time to subscribe to the Gospel Messenger; now is the time to organize your 100% Gospel Messenger club. For information write to the Brethren Publishing House, 16-24 South State Street, Elgin, Illinois.*

Bro. Floyd Crist of Quinter was chosen elder. Our love feast was held Oct. 7, with Elder Crist officiating. The ministerial committee is trying to secure an evangelist. A number from our church attended the district conference held at Portis. The conference will convene in our church next year. Our aid society has been reorganized. We did sewing for Greek relief and donated a box of clothing. The men's group is sponsoring the Messenger club again.—Mrs. Lizzie Miller, Norton, Kansas, Oct. 31.

**Topeka.**—The church parsonage is undergoing some changes. The men of the church put inlaid linoleum in the kitchen and installed a cabinet sink. We also finished the furnace that was started a year ago. Pastor Margush gave us a very good report of our district meeting. Our church is trying again this year for the 100% Messenger club. The choir, which is making progress under the leadership of Sister Lucille Davis, is a big help in our services. We are having the Wednesday prayer meeting in the homes. Our love feast will be held on Nov. 25 at 8 p. m. Our rally day and home-coming service will be observed on the following day. We are endeavoring to pay off the mortgage on the parsonage at this meeting. One was baptized on Nov. 5. We also welcome Brother and Sister Fager into our midst. Our old-fashioned hymn sing every other Sunday night is a very big success. Our attendance becomes larger each week.—Verle G. Nincehelter, Topeka, Kansas, Nov. 6.

#### Maryland

**Bear Creek.**—The church met in council on Sept. 19 with Elder Arthur Scrogum, our former pastor, in charge. We were sorry to see Brother and Sister Scrogum leave us, and we greatly rejoice that we have secured Brother and Sister Olonzo P. Fike to take their place. On Oct. 22 the ministerial board held a candlelight service, at which time Brother and Sister Fike were installed and Brother Ross Speicher and wife were ordained to the ministry. Our ladies' aid, the Sunday

school and the church can report increased attendance and offerings.—Kathryn A. Speicher, Accident, Md., Oct. 25.

#### Michigan

**Thornapple.**—Our church has been remodeled and redecorated. Nov. 5 has been set for rededication. It will be a forenoon and afternoon service with a basket dinner at noon. Communion will be held in the evening. Bro. Dean Frantz of Bethany Biblical Seminary will be our guest speaker. In six months' time a little more than one third of the cost has been paid on the property bought for a parsonage. The men planted popcorn in the plot of ground and have a fairly good crop partly harvested. While our group is small, and almost half of our members are either inactive or nonresident, we met to can for Brethren Service four times this summer, filling twenty-one dozen half-gallon jars with fruits and vegetables. Our church met in council Sept. 10, at which time officers were elected for the coming year. Several of our number attended Camp Mack. We were also represented at Annual Conference, and at the Central Region conference. Our ladies have done some sewing for Greek relief and are constantly gathering and repairing used clothing. We have also sent in eleven covers for babies. We have received one member by baptism, and one by letter, and two have been granted letters since our last report. There are six heifers being cared for by our members at the present time. Two of these are ready for shipment this fall.—Naomi Hartzler, Clarksville, Mich., Oct. 27.

#### Nebraska

**Octavia.**—Our church met in council Sept. 29 with Elder L. L. Meck presiding. Bro. Meck and Bro. Floyd Ditzler were chosen delegates to district conference. About fifteen from our Sunday school attended the family camp at Crete, Nebr., this summer. Two of our young men at-



tended the youth rally at the Bethel church. Several of our members attended the district conference at Holmesville, Nebr. Our love feast was held Aug. 21. We appreciated the presence and help of Bro. Swigart Miller at this service.—Mrs. Elmer Burkholder, Octavia, Nebr., Nov. 2.

#### Ohio

**Bethany.**—The church sent three girls to Camp Sugar Grove this summer; they brought back interesting reports of their activities while in camp. Our pastor and his family, assisted by some of the members of the church, have done much to beautify the interior of our church. Pastor Woodie held revival services, beginning Sept. 10 and continuing one week. One was baptized, making three baptized and one reclaimed since our last report.—Mrs. Lily M. Neary, West Union, Ohio, Nov. 6.

**Castine.**—In September we met in council and elected officers for the coming year; Bro. Theodore Eley was chosen elder for the next two years. On Sept. 17 we had family day and all enjoyed lunch in the basement. In the afternoon we tagged four heifers for relief. Within a week's time two of our faithful members died, Sister Clara Crawford and Sister Mae Wondle. Our love feast was held on Oct. 14 and on Sunday morning Sister Kathryn Kiracofe talked to the children about her work in India and gave the morning address. On Oct. 22 Bro. Howard Erbaugh of Bear Creek showed pictures of the work in Kentucky that the men of Southern Ohio have been sponsoring.—Mildred Wondle, Arcanum, Ohio, Oct. 28.

**Chippewa.**—A farewell party was held at the church on Aug. 18 for our retiring pastor and wife, Brother and Sister S. P. Early. Bro. Early preached his farewell sermon on Aug. 27. On Sept. 3 Bro. S. A. Showalter and his sister, Ruth Lehman, gave interesting reports of our district conference, which was held in the Hartsville church. Bro. Paul Shrider and wife began their work with us on Sept. 1. Installation services were conducted by Elder J. C. Inman on Sept. 24. A party for them was held at the church on Oct. 5. The program included the presentation to the pastor and his family of a liberal supply of provisions.—Mrs. Fred Yoder, Smithville, Ohio, Oct. 19.

**Lower Miami.**—Bro. W. D. Keller, of Fredericktown, Ohio, began our revival on Oct. 8. Nine were received into the church by baptism and one was reclaimed. A very good representation was present to enjoy the love feast which was held Oct. 21. Bro. Keller officiated at this meeting. The mothers and daughters enjoyed a banquet on Sept. 27 with Mrs. Russell Helstern as guest speaker.—Mrs. Wm. Furrey, Dayton, Ohio, Nov. 2.

**Middletown.**—At our council meeting held in September with Elder Ray Shank presiding Sunday-school and church officers were elected. Installation of all new officers was held Oct. 1 with Pastor C. W. Warstler presiding. Six new members have been received into the church by baptism since our last writing. A number of our young people attended the young people's conference at Sugar Grove this summer, returning with enthusiastic reports. Our annual Sunday-school picnic was held the latter part of August. Pastor Warstler held a one-week revival at Turkey Creek, Ky., this summer. This is the second tent meeting he has held there. Howard Erbaugh of the Bear Creek congregation directed the song services; Chester George, member of the men's work cabinet, and Ray Petersime, member of the mission board, were there as personal workers. On Oct. 29 Howard Erbaugh showed moving pictures of this Kentucky tent meeting at our church. The church has recently purchased a parsonage. The pastor and his wife entertained the young people at the parsonage on Oct. 10. Howard Erbaugh and his combined men's chorus will present a musical program for us sometime in the near

future. Our church is being represented by the young people in the Prince of Peace contest. We are preparing Christmas greetings with group Sunday-school pictures to be sent to our boys in service. Our women's work meets regularly each month.—Mrs. Herman H. Lawrence, Middletown, Ohio, Oct. 30.

**Painter Creek.**—Our church co-operated with the other churches of our community in exchanging pastors for the Sunday evening services this summer. A religious educational program is being planned for our public schools, to be conducted by the pastors of the churches in the school district. A girls' chorus, directed by Mrs. Willard Loxley, is quite a help to our church. Promotion day and installation services for the Sunday-school officers were held on Oct. 1. Our communion was held on Oct. 8 with Bro. Ivan Eikenberry officiating. The church is sending Pastor Lantis to the pastors' conferences to be held at North Manchester, Ind., and Columbus, Ohio. During the past year the church membership was increased by twenty-one. Evangelistic meetings will be conducted at the Red River house by Bro. Kenneth Hollinger from Nov. 19-26. The women have been sewing for Greek relief. They have sent thirteen Christmas boxes to our boys overseas and will send boxes to boys in the States later. The men harvested the popcorn crop and netted \$395.20. They are also caring for nine heifers. Two have been donated by boys' Sunday-school classes and seven by individuals.—Mrs. I. R. Loxley, Arcanum, Ohio, Oct. 23.

**Swan Creek.**—On July 30 we held con-

secration services for the new babies of our church. Brethren Herman Peters and Carl Wyse were chosen as our delegates to district conference and Bro. Herman Peters as delegate to Annual Conference. On Aug. 27 we held our annual homecoming with Bro. Edward Kintner as the speaker. Our business meeting was held Sept. 1. We elected Bro. H. E. Hendricks as our elder. We have a 100% Messenger club. Our ladies' aid has been sewing for the Greek children and has sent clothing for relief.—Mrs. Clarence Haller, Delta, Ohio, Oct. 11.

#### Pennsylvania

**Carlisle.**—On Oct. 9 we held our quarterly council and elected church officers. The budget for the ensuing year was adopted. A group of young people from Elizabethtown College held a program in our church on Oct. 29.—Charles G. Becker, Carlisle, Pa., Nov. 1.

#### Virginia

**Lebanon.**—Bro. J. M. Foster of Sangerville held installation services for our new pastor and wife, Brother and Sister Newton Poling, on Sept. 3. Several of our members attended the regional conference at Hagerstown, Md. At our council meeting Sept. 6 church officers were elected for the coming year. Bro. B. W. Huff was elected elder. We voted to continue our 100% Messenger club. Our women have finished fifty garments for Greek relief and are preparing Christmas boxes for our boys in service. Our love feast was held Oct. 22.—Mrs. Anna Cupp, Staunton, Va., Oct. 13.

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# GOSPEL MESSENGER

Volume 93

DECEMBER 16, 1944

Number 51

## Bible Travels Alone

On the flyleaf of this Bible is printed the question: "Is not this the Book that has made America great?" Between the Testaments is the statement that keeps it going.

"I am the Traveling Bible. My home is on the plains of Texas in the good old U.S.A. I bring you greetings and all good wishes. Whether you need 'guidance for the day' or 'the chart for a new world-order,' I bring you both. Use me in whatever way you wish, then, if you don't mind, I reckon I'll be a-goin'. Just hand me on to someone else. And by the way, would you mind to drop a card to the folk back home and tell them I called on you? Just address your cards to The Bible Department, Pampa High School, Pampa, Texas. That's all. Thanks a million, and 'adios.'"

On April 2, 1943, the city of Pampa turned out in a mass meeting to dedicate this Bible and start it on its mission. It went by mail to Lebanon, Kansas, the exact center of the United States. The high school there appointed the senior class president to take it to the highway, flag down the first passing car, and let it go. It first went to Kansas City, then to California, back to Michigan, and is now approaching the city of Chicago from the west. You may be the next to receive it. If so, use it, and pass it on.—Russell G. West, Pampa, Texas.





## Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor  
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 16, 1944

Volume 93

Number 51

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## Around the World

It is estimated that there are 1,500,000 Protestant Christians in the city of New York who are not attached to any church in that city.

The war is costing \$250,000,000 per day, according to a statement by President Roosevelt on the occasion of opening the sixth war loan drive.

In Colorado, a vote of confidence for the Japanese was won by a close majority in the November elections. Citizens of the state rejected an amendment which would forbid alien Japanese from owning land in Colorado.

Forty-eight missionaries have signed up for Cornell University's short course in rural training. The forty-eight represent eight denominations; they have served in Burma, China, Manchuria, India, French Cameroun and Thailand.

Belgians have lived on a near starvation diet of approximately one thousand calories a day for over four years. The children in Belgium are suffering from tuberculosis, rickets and malnutrition. Thirty-five per cent are tubercular and forty per cent are threatened with tuberculosis.

## Peacetime Military Conscription

The House committee on postwar policy said in a report to Speaker Rayburn on Nov. 25 that compulsory military training should be "most carefully explored at an early date." "It has been found necessary because of opposition based on an apparent lack of knowledge to educate the public to the necessity for peacetime training," said a member of the House Military Affairs Committee. "This educational program will require about a month or so and will be undertaken by the American Legion."

Chairman Woodrum of the Postwar Military Policy Committee and Chairman May of the Military Affairs Committee have expressed willingness to go ahead with the legislation as soon as possible. "The longer we postpone it the more difficult it will be," Mr. May said. He is certain that his committee will approve the legislation despite opposition in the form of letters and petitions which has been mounting in recent weeks. Most of the opposition, he reports, has come from churchmen, educators and pacifists.

A "call to prayer" campaign has been opened by the Presbyterian Church in the U. S. (Southern) under the direction of a special committee headed by Dr. Frank Price, retired missionary who served for fifty years in China.

Postponed twice because of priority difficulties involving travel of foreign delegates, the World Jewish Congress met in an emergency conference at Atlantic City, Nov. 26-30, to discuss postwar rehabilitation of Jewish people in all parts of the world. Three hundred ten representatives from thirty-eight countries were in attendance.

A committee composed of representatives of the Greek government military liaison and the United Nations Relief and Rehabilitation Administration announced recently a building program for Greece. It will begin at once. Nearly 500,000 homeless people in Greece will have shelter during the winter if this project moves forward rapidly.

The India Famine Relief Committee, Inc., has been advised that Mrs. Pandit is expected to arrive soon in America. Mrs. Pandit, a sister of Jawaharlal Nehru, former president of the All-India Women's Conference and founder of the All-India Save the Children Committee, has a firsthand knowledge of conditions now prevailing in the various provinces of India.

R. A. Butler, minister of education in Britain, said recently that many mistakes made in the field of international relations in the interwar period were due to an excess of ambition—to commitments and liabilities that were undertaken and which proved beyond the strength and even the intention of the nations to carry out.

German educational authorities have announced curtailment of university instruction for the winter semester 1944-45, according to a communication from the state department. Although medical, scientific and engineering courses will be maintained as a war necessity, five professional schools and seventy-seven facilities have been completely discontinued. At the end of the winter semester operations are scheduled to cease in twelve additional facilities, and the buildings thus released will be devoted to war purposes.



## Editorial

### William Penn, a Pioneer in Christian Living

On returning from his first momentous day at kindergarten in Philadelphia our five-year-old son said, "You must take me to see Billy Penn. He stands on top of the city hall and spreads out his hands in blessing over all Pennsylvania."

Since that time I have been reading much about William Penn and my admiration for him grows. This year we celebrate three hundred years of the existence of his Pennsylvania and we could hardly let the year go by without speaking of the state's unusual founder.

William Penn, who became a Quaker, was born into a home of wealth and distinction. His father was a knighted British admiral and landowner. He sat on the Board of Admirals and wrote tactical navy codes that guided the British navy for many years. William began his life in the tradition of the British gentry. At Oxford University he came in contact with the Quaker philosophy of the simple life for

the first time and began to be influenced by it. His father, embarrassed by his son's behavior, recalled him from Oxford and sent him to travel in Europe in the hope that he would there forget such foolish ideas. France seemed able to exert the desired effect and Penn returned to his father with a manner sufficiently aristocratic to fit him for the peerage which awaited him.

But Penn could not forget a light he had once seen. While looking after his father's estate in Ireland he again came in contact with the Quakers and decided to cast his lot with them. Almost at once he found himself in prison with some of their number.

His father recalled him to England and when neither entreaties nor threats would change young Penn's course he turned him from the parental house.

From that point on William Penn spent almost as much time in prison as out of it. To him religion was not a narrow thing but was rather as broad as all of life. The indi-

vidual to him was of supreme worth and the conscience of the individual was inviolate. "I owe my conscience to no mortal man," said he. He believed that Christians should not withdraw themselves from the world and seek an isolated perfection of their own, but that they should rather seek to make the whole world a kingdom of God. In his great book, *No Cross, No Crown*, written while he was in prison, he said: "True Godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavour to mend it. Christians should keep the helm and guide the vessel to its port."

To live up to such a philosophy caused bitter persecution in Penn's day. It caused it also in Christ's day and it is causing or would cause it in our day. Penn finally was able to secure "Penn's Woods" or Pennsylvania, where he decided to found a state which would follow after the pattern of his Christian philosophy. It was to be free to all regardless of creed, color, language or race. In it all men were to be regarded as equal. He placed no confidence in an inherent superiority of blood, race, or soil; hence, there were to be no superior races or nationalities. He believed only in the intrinsic worth of the individual. This philosophy was particularly advanced as it applied to Negro and Indian. He wrote: "All who profess faith in Jesus Christ are to be eligible to office and all who confess an Almighty God are to have free exercise of their worship." And even those who did not know God should be taught rather than punished, he believed. From Europe he brought out of prison those who were incarcerated for conscience' sake. Pennsylvania was to be "a free colony for the benefit of all mankind."

And mankind came to Pennsylvania. All denominations found refuge in Penn's Woods. The Brethren or Dunkers were active and influential. The Mennonites were numerous and helpful. Nowhere else had there ever been anything quite like this experiment. While the rest of America was beset with Indian wars, and while settlers feared the war whoop and the night raid, Penn's followers met with the Indians to pledge peace for as long as water would flow in the Delaware and the Susquehanna of the sun

### *Thinking About the News...*

#### Does India Understand This War Better Than We Do?

An ironclad censorship has all but succeeded in keeping India from the front pages of the world's news during this war. Only an occasional trickle of news leaks out. Through these tiny apertures one who will look within can see denied in India most of the idealisms which Mr. Churchill and Mr. Roosevelt once said we are fighting for. Below are a few news leakages.

1. Ambassador William Phillips, sent by our President to India, reported to his chief: "Indians feel they have nothing to fight for, as they are convinced that the professed war aims of the United Nations do not apply to them. . . . The people of Asia . . . cynically regard this war as one between fascist and imperialist powers. . . . A gesture is needed that will be proof positive to all peoples—our own and the British included—that this is not a war of power politics, but a war for all we say it is."

2. American servicemen in India are kept in as complete ignorance as possible of the Indian situation and our troops in effect are regarded as being in India to help maintain the status quo. We who once gained freedom now help to keep others from it.

3. Gandhi says: "It is clear as crystal that the British do not propose to give up the power they possess over 400,000,000 Indians unless the latter develop enough power to wrest it from them. I shall never lose hope that India will do so by purely moral means."

4. Chiang Kai-shek recently wrote our President that the major stumbling block in the war against Japan was British imperialism and he urged that America uphold democratic principles and insist that Britain do the same as regards India.

5. In one province alone in India six million people died of starvation and disease. This number exceeds the battlefield toll in Europe in four years of fighting. In one village 83% of the population died. Epidemics—malaria, cholera, smallpox—break out among the malnourished and death rages rampant.

War is indeed blood and tears and fruitless sweat and selfishness. "Inasmuch as . . . unto these least . . . so unto me." D. W. B.



would slant its rays across Pennsylvania's hills. Penn's philosophy worked and it began to appear that God would at last get a starting place for the kingdom of which his Son had taught and for which he had suffered.

But unfortunately our direction of movement since then has been mostly away from that ideal; we have not gone forward from Penn but backward. Did it fail because the philosophy was wrong? No, it failed because men were not strong enough and purposeful enough to live by that philosophy. So selfishness crept into Penn's beautiful woods and his city of brotherly love loved less than it should.

But Brethren and Dunkers and others still believe in this philosophy. If we can live by it, some day it shall in reality prevail. May God give his people vision and strength to that end. D. W. B.

### Prayer Is Desire

Prayer is confession, as when Nehemiah confessed the sins of his people and of his own life.

Prayer is praise, for Paul wrote to the Ephesians urging "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Prayer is worship, for it was in the temple that Isaiah saw the Lord, "high and lifted up," and was moved to make new resolves.

Prayer is vision, as when Jesus, "having been baptized and praying, the heaven was opened," and the Holy Spirit descended upon him.

Prayer is communion with the Father, for we recall how Jesus went apart to a garden or mountain spot to pray alone.

Prayer is petition as when Jesus asked that the cup of suffering might pass; it is also resignation as when he added: "Nevertheless not as I will, but as thou wilt."

Beyond confession, praise, worship, vision, communion, petition and resignation is desire—else these expressions would not arise out of the very heart of life. As we so often sing, "prayer is the soul's sincere desire," whether it is unuttered or in some way expressed. Prayer results from the kindling of hidden fire in the human breast. Up from a sense of ought, or the urge of duty, come the various expressions which we designate as prayer. But is it not some basic desire which initiates prayer and increases and clarifies as praying continues? H. A. B.

## Land, Homes and the Church

The farm family in its effort to attain home ownership is of special concern to the church. It is characteristic of agriculture that a large area of land is required for plant growth. A miller can process 36,000 bushels of wheat on a space no larger than 24 feet by 36 feet, whereas to produce that amount of grain, farmers would require approximately 2,100 acres of cropland. Agriculturists in densely populated countries have made careful studies as to the minimum amount of land space necessary for each kind of plant. The Old Testament gives detailed information concerning the preservation of soil and the distribution of land among the people. Land is still the basis of life. The thin layer of topsoil stands between man and his extinction. Deprived of the privilege of plowing, sowing and of harvesting for a period of fifteen months the human race would suffer disaster. Before the present war, Professor Pitkin predicted that men would soon be engaged in conflict to determine who should control the resources of the soil. The tragedy of this is the more apparent when we realize how abundantly the Creator has provided for everyone.

In a sense we cannot actually own land. No one has ever produced any. Nor can any be taken away when we depart. In certain respects we are all tenants. The land title, prized so highly by some, only regulates man's use of land for a period of time. Being the home of the human family and the oldest and most secure form of property, land is different from other economic goods. Civilization began from the land and if ever destroyed it would need to start there again. The statement that "the earth is the Lord's" defines man's true relationship to the land.

### Distribution of Land

It was a part of colonial policy that "the plowman shall own his land." By the year 1880, twenty-eight per cent of all farm operators in the United States were tenants. That would seem like a reasonable amount of tenancy, accounted for largely by young men on the way to ownership. By 1940, however, forty per cent of all farm operators were tenants, with over seventy per cent of tenancy in some sections. Land

ownership by the farmer has become increasingly difficult, creating unhealthy conditions in American farm and community life. Migrant laborers known as "landless farmers" are now a familiar aspect of American agriculture. Obviously the church should be deeply concerned with the allocation of land to the people who need it to establish homes.

### Some Tenancy Is Desirable

Tenancy of the right sort is good and a step toward land ownership. It enables many a couple to get a start and, under a wise landlord, it may provide experience for those not ready to assume the risks of ownership. The useful service a landlord can perform in this way is easily overlooked. Under certain circumstances, tenants may be better off than they would be as owners. The tenant on good land with adequate equipment may be more secure than he would be as an owner on poorer land or as an owner too heavily in debt. Father-son relationships and equitable agreements between landlord and tenant can have some of the advantages of ownership. But the abnormal increase in tenancy of recent years is leading toward a permanent tenant class. This must be checked and tenancy reduced to what would be more nearly a normal amount.

One urgent need is for improved renting arrangements. The city farmer or the investment company which owns land can engage a skilled farm manager to see that the rented land pays a profit. The tenant has no such recourse. The written lease is often designed more for protecting the interests of the landlord than those of the tenant. There is no lease form that can fit all communities or farms, but a fair arrangement can usually be worked out in each case if both landlord and tenant have a will to do the right thing. Landlord and tenant relationships can be friendly and profitable, and there is a great field here for improvement.

### Marks of a Good Lease Contract

There are in general four tests that can be applied to a lease, whether written or oral.

1. Is there a fair division of products between landlord and tenant?

I. W. Moomaw

North Manchester, Indiana





"Civilization began from the land and if ever destroyed it would need to start there again. The statement that 'the earth is the Lord's' defines man's true relationship to the land."

Does each receive in proportion to what he contributes? Under the old fifty-fifty arrangement, it is customary for poor land to rent too high. It costs the tenant as much or more to operate poor land and his risk is greater. With poor land, it would seem that a larger share of the products should go to the tenant. Both the quality of land and the condition of buildings should be considered in fixing the amount of rent. When land rents too high, the result is often permanent tenancy and soil depletion. With wide variety of farms and soil types, there could hardly be one form of division that could apply alike to all farms.

2. Does the tenant have reasonable assurance of continued occupancy? There are two sides to this question, and it of course implies that there is a good tenant as well as a good landlord. Tenancy of a year-to-year nature with frequent moving is bad for the landlord, the tenant, and the farm. Family life, the church, and the school all suffer from short-term tenancy. Studies show that the children of families who move frequently are generally retarded in school. Such families usually have very little part in church and community life. The pastor of a church in a high tenancy area observed almost in despair, "I work all year to piece together a church organization only to see it disrupted each spring when moving starts."

3. Is the soil properly cared for? This protects both the owner and tenant. Too often a rented farm is

a depleted and eroded farm. Where that occurs, the next step is "eroded" home and family life. Experience shows that good husbandry which builds up the soil is the most profitable in the long run. The temporary investor or speculator can cause serious injury to both land and people if he looks to the land for income without plans for its maintenance. Certain initial investments are essential to permanent soil improvement, and since the returns are available only over a period of years, it is unlikely that the tenant on a year-to-year basis can take much initiative. It is in the interest of both landlord and tenant that the lease, whether written or oral, provide adequately for soil maintenance. To do this, there should be compensation provided for the tenant in case he has to move before using improvements he has helped to build up. This is all a part of good stewardship in the use of land. On the other hand, the farm owner who has toiled long years to pay for a place naturally wants a tenant who will care for his property and return it in good condition. Many of the problems of renting disappear where both landlord and tenant can enter into a partnership realizing that their interests are mutual.

4. Is the lease designed to encourage farm home ownership within a reasonable period of time? Of course there will be instances where land ownership may not be feasible or desirable, but the present movement toward permanent landlordism and permanent tenancy status

must be discouraged. Past history shows that the church has not been as sensitive as it should have been in matters of land distribution. The welfare and the struggles of the farm family on its way toward land and home ownership should be of deep concern to the church.

With farming highly specialized, there are those who hesitate to rent to a young man not fully equipped. This was especially evident prior to 1941 when there was a shortage of farms in sections. A case in point is that in which over thirty men applied for a good farm that was for rent. By elimination the owner selected a man who was already operating three farms and had better livestock and equipment than the others. An owner is not to be criticized for wishing to place his farm in good hands, but how is a young man to get a start if all should follow the same course? Many an owner can perform a useful service at this point and make a lifelong friend if he trusts someone still at the bottom of the ladder.

I recently met a young man out of debt and ready to buy a place at the age of twenty-six. When he was asked how he did so well, he said, "I did not. My dad and the folks all gave me a lift. I am now expected to give a hand to someone else ready to start." Seeing others who at thirty-five are still paying on equipment, one wishes that the fine old custom of mutual aid, once a characteristic of rural people, was more prevalent today.

## Sons of the Soil

Perry L. Huffaker

Pastor, McVeytown, Pennsylvania

Sons of the soil, arise!  
Your heritage, the farm.  
Claim your ancient prize  
Where nature's spirit warm  
Broods o'er growing things.  
From every common clod  
Creation's music springs,  
God's music in the sod.

Sons of the soil, arise!  
In healthy, outdoor work  
Your place now recognize.  
Creative powers lurk  
Within the soil and sod.  
Plant fruit and grain for food  
A storehouse for man's need.  
And work for common good.

Sons of the soil, arise!  
Throw off all deep self-pity,  
Know God's richest prize  
Is not the glitt'ring city.  
God and you produce;  
Feed, beautify the earth.  
Bright city lights refuse—  
Perfect your rural birth.



# How Can the Church of the Brethren Live and Transmit Its Heritage?

This is one of the most important problems facing the denomination. The following suggestions are offered regarding what can be done about it.

## A Church-wide Call to Repentance

Immediately after the close of this war, the leaders of our church should call all of the church members to repentance. The new church program should begin with repentance. This repentance ought to begin with the ministers and elders. We did not do enough to prevent this war from coming. We did not instruct the young men of our churches sufficiently. We allowed precious years to go by without developing a strong peace program.

Along with the ministers all adults who have supported the war economically should repent. War cannot be reconciled with Jesus Christ. War is unchristian and is inconsistent with the most precious values of this universe. The kingdom of God is not built through hate, but through love. It is true that one cannot live without helping the war to some extent. When the writer takes the train there is a war tax on his ticket. But there are varying degrees of supporting the war and not supporting it. Where the individual is free to choose, the spirit and teachings of Jesus and the position of the Church of the Brethren are clear that church members should not support a system that destroys personality. Adults should repent of their part in this conflict.

Ministers, laymen, and then the boys who have been drafted by their country should unite with us in repentance. The drafted boys have our compassion and our sympathy. They are caught in this thing. Many of them do not want to be in it any more than we do. They long for it to be over so they might come back home.

The C.P.S. boys have followed the advice of the church and have accepted service to their country outside of the definite military system. The young men who have accepted noncombatant service have mostly entered the medical corps because they sincerely felt that they should minister directly to human life. Thousands of Brethren young

**Rufus D. Bowman**  
President, Bethany Biblical Seminary

## What Is Our Brethren Heritage? and Our Brethren Heritage Is Being Threatened appeared previously.

men who entered straight army service did not want to go to war, have no enthusiasm for what they are in, but felt that there was nothing else to do but to enter the struggle and get it over. Many of them are already sick of war and are longing for peace to come. A few Brethren boys are in prison because they could not conscientiously accept any service under conscription. All of these boys should be welcomed back into the fellowship of the church. We ask all of them to unite with us in building a stronger and better church. We ask Brethren C.P.S. boys, soldiers and those from prison to help create a peace program for the future in harmony with our heritage. We ask these young men to help us build a church fellowship with strong convictions, and yet with kindness and tolerance toward those who differ. But all of us should repent and as an Elder I would like to kneel with a soldier on one side and a C.P.S. man on the other joining hands with them in a covenant to unite our efforts to build a church fellowship and program so that the Church of the Brethren will make its significant contribution through the years in line with its historical values. The pathway for the new program is through repentance.

## A Return to Brethren Faith

The Church of the Brethren as a New Testament church has found its central authority in the life and teachings of Jesus. The faith of the Brethren has not rested in a relativism, but in Jesus as the expression of the nature of God. The deity of Christ has been assumed, not debated. The Old Testament has been understood by the Brethren in the light of the New. The Brethren have found the Old Testament full of divine truth, but the New Testament has always been accepted as a higher revelation because Christ is its radiant center, God's supreme revelation of himself to man.

There are too many Old Testament sermons in the Church of the Brethren

today which forget that our central authority is Jesus Christ. The centrality of Jesus Christ in the interpretation of Christian doctrine should be taught to every member of the Church of the Brethren. The ethics of Jesus as our guide for conduct, our pillar of cloud by day and fire by night, should likewise be taught throughout our church. All standards of living, all forms of doctrine, should be squared with his teachings. Therefore, while the Old Testament is filled with divine teachings, it must in some points of view bow before the New. Jesus himself says this. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Brethren should not forget the Scriptural words, "Ye have heard that it hath been said by them of old time . . . but I say unto you." A return to Brethren theology is placing Jesus Christ at the heart of our faith.

## A Return to Indoctrination

Every outstanding movement depends strongly upon indoctrination. Certainly the church does not need to hesitate in teaching its doctrines. As a boy in the church, the writer heard many sermons upon our church doctrines. During the last twenty-five years there has been a swing away from the old emphasis upon church doctrines. Consequently, in the Church of the Brethren a large body of our church members are not indoctrinated. The church needs a new emphasis upon our doctrines, a stressing of their central meanings, an explanation of their values in enriching character, and an application of their principles to present-day life and thought.

Some methods of accomplishing this indoctrination may be listed as follows:

(1) A period of instruction before baptism in which Matthew 18 is presented as the basis for our church fellowship, the evangelical doctrines of the Christian faith are explained, the Brethren ideals and ordinances are taught, and the doctrine of peace is made a vital part of the covenant before baptism.

(2) A course of instruction for new members.



(3) A series of sermons on the history and ideals of the Church of the Brethren.

(4) Church school units for children, young people and adults on the history and principles of the Church of the Brethren.

(5) Suggestions for peace education in the home.

(6) Courses on our church history and ideals in our camps, colleges, and seminary.

These methods should be used with the most vital educational procedures. The greatest lack in the peace educational program of the church prior to World War II was that it did not place individuals in an educational setting where points of view are changed through stimulating discussions. This new educational program must be more than a pouring in process. Creative discussions, creative sharing with each other in a joint quest for truth, and directed reading, are all necessary parts of a vital educational process.

#### **Working Out in Our Communities the Techniques of Peaceful Living**

Those who believe in peace should live in the spirit of that which they want to accomplish. It is possible to believe in the theory of peace, and at the same time live like a warrior in our homes and communities. Since reconciliation is a central value in our heritage, we should work out its techniques in our daily living. The first technique is the manifestation of patience, tolerance, and kindness toward those who differ, and the spending of enough time with them so that there is mutual understanding. Peaceful living does not mean the compromise of convictions. It means friendship in spite of differences. A second technique is to work hard in those forms of community service in which we can conscientiously participate with our fellows. Christians whose consciences do not allow them to participate in war drives, can show their real community spirit by taking part in moral welfare projects which make a real

contribution to human betterment. A third technique is to attack the wrongs of society nonviolently. We are to "overcome evil with good." This does not mean that we are to allow sinful forces to flourish in our communities without doing anything about it. We are to attack these forces by soul force—through the spirit and methods of love. A fourth technique of peaceful living is to bear the cross of misunderstanding. In all of these experiences of Jesus through his trials and persecutions, there was a winsomeness about his silence. Those who follow Jesus all the way can expect to be misunderstood. But there is nothing so redemptive as bearing the cross with patience, forgiveness, and silence.

#### **The Church Losing Itself in a Program of World Service**

Our Brethren heritage will be transmitted by the church losing itself in world service. This means missions and Brethren Service. This means genuine Christian service in our communities where we live. It involves Christian attitudes and relationships to other races and nations. It includes giving of our money sacrificially to send young people as missionaries of the cross, and to the various countries of the earth as ambassadors of goodwill. It means sharing the bread from our tables so that the hungry may be fed.

Mrs. Bowman and I went one day by a cog railroad to a summit on the Alps Mountains. We sat beside a young man from New England who likewise was a foreigner in that country. Together we walked out on those mountains of ice. We thought we ventured far, but this young man went farther. We saw him jumping over tongues of ice. We saw him climbing higher and higher. We wondered whether he would ever come back. But when we boarded the train to return, he was there with face all aglow, and with a wonderful story of adventure.

That is the spirit of youth, and it's going to take that to meet the needs of this day. A world bleeding to death knocks at the door of the church. The service it calls for is one demanding adventure. It's a service bathed in the red blood of Calvary and magnetized with the personality of Jesus Christ. It's a service inspired by the spirit of the Eternal God with a goal no less than the kingdom without frontiers. It's a service which asks for everything we've got to save life instead of destroying life. As the church takes this pathway of losing itself, it may find that it has saved and transmitted the convictions and the ideals which captured our fathers.

### **The Bible in American History**

Made Available by the American Bible Society

Historians seeking to discover the major influences that have molded the course of American history find that the Bible has played a significant role. Within the pages of this greatest of all documents lies the inspiration for the Declaration of Independence, the Bill of Rights and the Four Freedoms.

The Bible was the first textbook of the American colonies. It was the most important factor in the educational system of those years, for both in private and public schools, the Bible was the chief text. In the New England Primer, used extensively in the elementary schools for more than a century before the Revolutionary War, characters from the Bible were used in teaching the three R's.

Making the Bible better known appeared to be the whole purpose of early American education. Of the ten colleges founded before the Revolution and still in existence, nine were begun to give adequate training to ministers of the gospel. These were Harvard, William and Mary, Yale, Princeton, Washington and Lee, Columbia, Brown, Rutgers and Dartmouth. The tenth, the University of Pennsylvania, developed from a charity school founded by George Whitefield, the great Bible evangelist.

Thomas Jefferson, who was asked to frame the Declaration of Independence, was steeped in the Bible. Much of the beauty and clarity of his prose



## **Winter Night**

Lucile Long  
East Chicago, Indiana

*Long are the shadows on the winter snow;  
And with soft hurrying  
From dark to dark through the still night  
small furry shapes  
Go scurrying.*

*The snow lies everywhere in undulating  
curves,  
Peaceful in whiteness,  
While overhead through the wide sky the  
full moon goes,  
Walking in brightness.*



was acquired through years of reading the New Testament, which he mastered in Greek, Latin, French and English in order to compile a collection of excerpts covering the life and teachings of Jesus.

Where but in the Bible had he learned that men are equal under God and are endowed by their Creator with certain inalienable rights? Jefferson was expressing in immortal phrases the convictions that had led to the Revolution and which men had first gleaned from the Word of God.

The influence of the Bible on American life has never waned, for each year since 1800 it has been a national best seller. In times of

war, it is in greater demand than ever, among the men on the fighting fronts, prisoners of war and families praying for their loved ones to come home.

As the Bible guided the men who founded our republic, so today it should guide the statesmen who are leading civilized nations out of the jungle of war, greed and prejudice. At the dramatic meeting of President Roosevelt and Prime Minister Churchill, when the Atlantic Charter was given to the world, the Bible was read in a service of public worship. This was a symbolic incident, for the truths of God given in the Bible can chart the road to permanent peace and human brotherhood.

If we are to serve God and especially if we plan to serve abroad among other people of no faith or of other faiths it is of utmost importance that we improve our personalities, that we enrich our minds and develop skills for service. It may require self-denial, a tremendous sacrifice, and tiresome effort. But if those who have gone forth at the call of the state to fight its war can endure the hardships involved in military training then the builders who go forth for their King should be willing to submit themselves to training just as strenuous. Although we assume that the young people in our church who want to serve abroad for missions or for Brethren Service will be thoroughly Christian we want them to be trained Christians. Let us pray the Lord of the harvest that we may send forth workers into his harvest.

## The Need for Prepared Youth

V. F. Schwalm

President of Manchester College

It is the common anticipation of public men that a period of great opportunity lies before the young people of America. Turn where you will there appear opening doors. At home we are certain to have a period of great industrial development following the war. School-teachers will be needed from the kindergarten to the university. In social service fields, in personnel service, in nursing, in Christian education, in the ministry there will be opening doors for young people who are prepared.

Abroad in other lands the desperate needs of war-stricken people and the opportunity opening up in mission fields beckon to the youth of America. When war comes to an end and the work of the wreckers is over the work of the builders may begin. How important then that every young person who wants to make his life count for human welfare should be in preparation for some worth-while work to serve humanity.

One is appalled sometimes at the indifference of youth and the lackadaisical attitude of parents on the matter of preparation. It seems to make no difference whether a young person brings to the Lord and to a needy world an undeveloped personality, an untrained mind and unskilled hands instead of a developed attractive personality, a mind enriched and trained and hands that are skilled. The parable of the talents must have some application here. "What have you in your

hand?" asked the Lord of Moses. He asks us that question too. What have you in your personality, in your mind and in your hands which if trained and developed may bless the world? It is our responsibility to offer to him ourselves at our best for the service of humanity. Every young person should strive to catch a glimpse of what he can become through the grace of God and his own co-operative effort. In the words of St. Paul he should say I press forward "to apprehend that for which I was apprehended."

Sometimes we feel we are wasting our time while in preparation. It seems we should be at work. Is it not sometimes true that they also serve who only stand and wait provided the period of waiting is used in preparation?

Between my junior and senior years in college I was disturbed with what often overtakes students—a sense of obligation to be out at work preaching or doing some type of Christian service. One day I met Professor George Lauver of the Bethany faculty on the streets of Goshen and I told him of my feelings and asked his advice. He reported to me that he too had been disturbed with a like feeling while in training but said, "I told the Lord I was grinding my sickle." Youth has a long period of maturation. It must be in the divine plan that this period be used for the enrichment and development of the individual. Abraham Lincoln said of this period, "I will study and improve myself and some day my chance will come."

## The Meeting of the Boards

*All the General Boards met recently at Elgin for several days of intense planning. Facing courageously the challenge of our day they made decisions of far-reaching significance. This week and the next there will appear brief summaries of their work.*

### Council of Boards

Council of Boards membership includes the personnel of all General Boards. On two afternoons, Nov. 9 and 10, 1944, this body met in Elgin to consider the interests of all boards. Chairman Charles C. Ellis presided with M. R. Zigler, secretary.

A survey of our work in South America, Mexico and Puerto Rico was given by Leland S. Brubaker, who recently returned from there.

The record of giving for the fiscal year indicates an increase over last fiscal year. Besides the giving to the regular budgets of the church, annuities and estate gifts are welcomed. The General Investment Council proposes that all church institutions writing annuities meet this winter with the Investment Council.

The theme for the church year beginning Oct. 1, 1945, is Witnessing for Christ—Ye Are My Witnesses.

Paul French, executive secretary of the National Service Board for Religious Objectors, and Col. Lewis F. Kosch were introduced and each spoke briefly.

Upon the recommendation of the Board of Christian Education the name of the Music Commission is changed to Commission on Music and Worship.



Annual Conference for 1945 was announced to be at Winona Lake, Ind., June 5 to 10.

### **Board of Christian Education**

The Music Commission appointed by the board met preceding board meetings. Plans were made for twelve to fifteen qualified musicians to give full time to music institutes in camps, churches and districts in the summer of 1945.

Definite plans are outlined for temperance education. The board is planning an increased emphasis on evangelism through Christian education and a follow-up of the National Mission to Christian Teachers. Leadership education is receiving added attention with a demonstration workshop planned at Manchester College, June 11-16, 1945. A special children's workers' conference is planned for the summer of 1945. A comprehensive curriculum study is under way and a report of progress was made. The home is receiving increased attention and the general secretary was authorized to continue work already begun.

Appropriations were made to the American Bible Society, International Council of Religious Education, Allied Youth, World Sunday School Association, men's work and women's work.

### **General Ministerial Board**

In the absence of Edgar Rothrock, the board extended the courtesy of a member for this meeting to J. W. Lear representing the Pacific Coast Region.

The committee, H. L. Hartsough, M. R. Zigler, Raymond R. Peters and Foster B. Statler, have the work under way on the Church Manual and Minister's Manual, which will be published after the 1945 Conference.

The pastoral situation was given careful study and consideration in the light of the ministerial shortage in the Church of the Brethren.

By common understanding the seniors of Bethany Biblical Seminary or other training institutions will be given consideration first for placement in the region from which they have come.

Because of the urgency of constantly raising the standard of our ministry definite provision must be made for the continued growth of the ministers in service. Extension schools in the region in co-operation with Bethany Biblical Seminary and the colleges provide excellent opportunity for refresher courses for ministers. The pattern of training offered must cover the wide span of providing training for the less

trained minister as well as the formally trained minister.

The department of evangelism meeting was reported by H. F. Richards.

Believing that evangelism is the heart of all of our work, the board discussed evangelism in our own fraternity.

H. L. Hartsough and H. F. Richards together with Raymond R. Peters from the Board of Christian Education will function as a committee on evangelism, encouraging churches to provide a special period of evangelism between now and Easter 1945.

### **Brethren Service Committee**

After a report from Leland Brubaker regarding his visit to Mexico, South America and Puerto Rico, it was decided to select another couple to help Mr. and Mrs. H. D. Michael in the work camp at Huitzilac, Mexico. Additional personnel is also to be secured for the Quito, Ecuador, boys' club project. Dr. Franklin Cassel was appointed as medical director at Castañer and Dr. Everett Myer as assistant medical director. The committee authorized a small shipment of heifers to Bro. Michael in Mexico.

Upon the recommendation of regional executive secretaries, a comprehensive plan for disposing of "real goods" (food, clothing, fats, blankets, etc.), was set up. Under the new policy these materials are to be collected and distributed as long as a need exists abroad or at home. Needs of foreign relief, mission stations, volunteer and alternate service projects, children's homes, old folks' homes, colleges, summer camps, and people of Brethren communities will be considered. All who qualify may become recipients of real goods under the new plan. The regional secretaries were authorized to set up collecting and distributing depots on local, district, and regional levels as they are needed. Suitable trucks will be operated out of New Windsor, Maryland, to serve the Eastern and Southeastern regions and from Nappanee, Indiana, to serve the Central and Western regions. Ample transportation is also to be provided for the Pacific Coast Region.

Several recommendations were approved urging West Coast Brethren to aid Japanese Americans now returning to their West Coast homes. The committee voted to offer a limited number of grants to Brethren colleges giving scholarships to Japanese-American students.

One of the most far-reaching mat-

ters enacted by the committee was the plan to hold a postwar planning conference for interested Brethren laymen and for Brethren who are leaders in the fields of international relations, race relations, labor relations, education and economics. Semiofficial delegates will be invited from each church board. The conference will likely be held next spring and will attempt to suggest strategy and action for the Church of the Brethren in the postwar world.

A report of the B.S.C.'s decisions regarding Civilian Public Service, and an account of its meetings with C.P.S. directors and C.P.S. Advisory Council will be found on the Brethren Service pages.

## **Peacetime Conscription**

**Phil Nordstrom**

Tallahassee, Florida

It is relatively easy for some men who live under conscription to feel it and see its harmful results so that they hate it and will go to almost any length to prevent its being fastened on the young men of tomorrow in the form of permanent peacetime conscription. But in our ardor to halt the progress of that menace to youth we may be in danger of forgetting the real enemies not only of youth but of the whole human family. For peacetime conscription is but one of the outward symptoms of the hidden diseases which consume the vitals of the nations of the world. If we point our finger at war and the war system, even then we have not found the root.

The causes of war are primarily economic. For example, imperialism, perhaps the chief cause of war, is based on the competitive industrial system which demands an expanding market to ensure growing profits. Therefore, to overcome imperialism, the gradual substitution of a new economic and social order based on co-operation offers the only hope for a peaceful world. Such a society must be built from the bottom up, democratically, not from the top down which is totalitarianism.

Hence with the long perspective, we shall do well to work, study, and live now so that we will be preparing ourselves for the building of a co-operative society. Otherwise, all efforts to defeat peacetime conscription even if effective will merely serve to delay World War III a little longer. Let's keep our major attention on causes even while we work on symptoms.



## Home and Family

### TREES I HAVE KNOWN

H. A. Brandt



#### My Honey Figs

One September father and son got work picking English walnuts. It was some years after the catalog orchard had been left far behind. In the ample spaces between the young walnut trees someone made use of the spare room by intersetting a scattering of various fruit trees. One of these extras was a generous but neglected honey fig.

Boylike I had early explored the scene for good things to eat and had discovered the fig tree. What I saw the birds eating I calculated was fit for man. And that is how, O excellent *Dendrophilus*, it was ascertained that honey figs are greatly to be desired.

Although not naturally precocious, I was not long in finding where the best tasting fruit was to be found. The linnets were seen to be working the top of the tree where the dead ripe figs were curing in the sun. I tasted some of these half-candied fruits and found that the linnets' judgment was better than mine. As the days passed I grew fig-wise.

But walnut picking finally came to an end, and not long afterward my father traded for a sorry looking orange grove. When this change was made I feared I should never again find such a delightful tree as the honey fig. I did not then know how easy it is to grow another fig tree from a sprout, or even a properly tended twig.

As good fortune would have it, there were two great fig trees in an open space between the house and the barn on the orange ranch. And so, as the oranges began to fail, the fig trees were closely watched for what they might soon contribute. Best of all, O *Dendrophilus*, the more vigorous of the two trees reminded me of the beloved honey fig in the walnut orchard! At long last the kindly fates had decreed that a boy

was to have all the honey figs he cared to eat.

Came another September, school, and fig picking time. Many after-school hours were spent with the dear fig tree. Evening after evening I would climb to some convenient crotch and eat my fill of the sweetest of honey figs. Some of these delectable morsels I had to share with the linnets. But even so it was at a price dear to these brazen robbers. A well-aimed stone or clod brought more than one choking glutton to earth. But the tree was able to keep ahead of birds and the voracious boy. Two or three times a week in the height of the fig season there had to be a regular fig picking. This would result in a big dishpan of figs for mother to make into preserves—and what preserves honey fig can make!

So passed the summers—several of them—until the day of disaster. The honey fig of which I write stood near an irrigation pipeline. Plenty of water abetted its natural propensities. What a gorgeous canopy of great green leaves the honey fig tree spread that last summer! As for figs, they seemed to be sticking everywhere. Naturally it was a lush season for all fig-eating creatures.

But alas, the bounty of the honey fig was to prove its undoing! In early October there came a storm with high wind and dashing rain. The disturbance was soon over, but when I sallied forth to inspect drenched plants and dripping trees I saw that something terrible had happened to the fig tree. No more could I seek the cool of its shade. No more could I pick candied fruits from its topmost branches. Its three main boughs had split apart, rending the trunk to the ground. The great tree lay sprawled upon the earth, a complete wreck. In its fall it had smashed more than one near-by orange tree.

Father had long felt that the fig tree should come out. It was making it hard for several small orange trees. The fig's collapse confirmed him in these intentions. Imagine

with what sorrow I took up the task of grubbing out what remained of the dear tree which had served me so well! Yet, there was little else to do, since the tree, like Humpty Dumpty, could not be put together again.

Although the loss of the honey fig tree was a real disaster, there was a measure of compensation which the boy concerned was not slow in discovering. Why not raise another fig tree? One of the numerous sprouts would furnish the needed start. So the straightest and thriftiest among the sprouts was saved, planted and carefully tended. The second year after planting perhaps a dozen figs were gleaned from this fast growing young tree. The third year there were dozens and dozens of figs. It looked as though the second generation tree would soon be as useful for one boy's purposes as the parent tree had ever been.

But time brings changes. For three years the boy, now older grown, was away from home in school. One June, when he came home for the summer vacation season, it was to find the orange grove sold and a new ranch home in process of being founded. In the excitement of moving the honey fig was pretty well forgotten. Thus it was that we moved away and left the young honey fig tree to its own devices. What finally became of it I shall probably never know.

However, fate was unexpectedly kind again. A married sister living near the old home place was able to secure for me two small branches from the second generation honey

#### Like a Tree

Ruth B. Statler

Somerset, Pennsylvania

Not like a tree in shallow soil  
Do I want my life to be;  
Whose leaves droop low in the summer sun,  
Or in storm sways unsteadily;  
But I want my life to be like a tree  
Whose roots reach far underground  
To cool springs of water, whose branches tower high  
Above pettiness and strife that abound.

Like a tree that is rooted deep  
I want my life to be;  
A tree that drinks of the water of life,  
One that grows abundantly.  
A tree that withstands the swiftest gale,  
One that laughs at the sun's scorching rays;  
A tree that can weather the ice and the snow,  
And stands tall through the darkest days.



fig tree. These were carefully rooted and then planted in two open spaces in a young peach orchard which bordered a wash. And how the new fig trees grew! It was not long until figs were being taken from these third generation trees.

Then came a flood. The young peach orchard was under water for a night and a day. Swift flowing currents swirled around many a tree, toppling some and washing a few completely away. The roots of the largest honey fig held fast. The tree went down, but it was far from out. When spring came sprouts shot up from the half-buried tree. In fewer years than one would think there were figs to gather again. But finally the peach orchard was sold. He who had learned to eat figs as a boy went to live in a land of ice and snow. Subsisting upon the few and bitter fruits of this wintry land, I think often and fondly of my life with the honey figs.

### Tribute to a Teacher

Ethel Whitmer of Beaverton, Mich., who entered her heavenly home Dec. 10, 1943, united with the Church of the Brethren in the Lorame church in Ohio at the age of thirteen. She remained a staunch supporter of this faith throughout her life. Organizations, lay and spiritual, to which most of her life was devoted, are her monuments. Her close touch with the divine spirit won all her students to her during the thirty years she taught in the public schools. Many letters of appreciation were written to her during the last weeks of her illness. One of her students who has become a teacher and a minister wrote the following tribute to her as a teacher.—Martha W. Farrell, Woodland, Mich.

Dear Teacher,

There must be something very beautiful and wonderful about knowing that soon—very soon—you will become immortal. To most of us, so busy with living, heaven is only a dim word, but to you it is a perfect synonym for home. It must be as real to you as the room you are in. And God, who sometimes seems unreal and far away, must surely be by your side every moment of these hard days. Soon he will lead you away to be with him always. Nothing that I know could be more beautiful, more wonderful.

Since the days when I was a little boy with brown curls, you have been a friend to me. And it occurs to me now that I have never tried in all these years to put into words my



### A Teacher's Memories

Blanch Hewitt Harmon

Coshocton, Ohio

Here lies the path that leads to learning's door.

I needs must follow and I see anew  
The world of books and lessons, school-mates dear,  
And teachers, faithful, patient, kind and true.

Those happy days, those eager teen-age days,  
With dreams and visions intermingled oft with fear,  
But God in loving-kindness touched my heart;  
Since then I've held his friendship ever dear.

Here lies the lowly path of honest toil,  
Of humble service, marked by sacrifice and tears;  
It leads me over fields of faithful, true endeavor  
That gladdens all the intervening days and years.

Those country schoolrooms, games without and noise within,  
And I the teacher stand again by desk and seat,  
And see the eager eyes that hold within their charm  
The love that ever gives devotion sweet.

Those years of service, only God can know  
The depth of influence that each lesson held.  
May good and fruitful lives the children show  
Though oft forgotten are the words they spelled.

gratitude to you for making my life fuller and richer by your friendship. But I think you have always known how I felt; you must have read it a thousand times in my face. When you used to stop to speak to the little boy I used to be, I would look up into your face smiling down at me and think that angels must be something like you. I have never changed my mind.

Remembering you, I see you teaching again, hear you singing again, watch you laughing and talking again, and kneel with you praying. I remember how you often closed your prayers with "Our Father, which art in heaven. Hallowed be thy name."

I am not going to say good-by to you. That sounds too final, and this parting of ours is not final at all. I'll say, "Till we meet again." I know we will meet again—maybe next year, maybe a score of years from now. For some day it will be my privilege, as it now is yours, to forget the beautiful and evil things of earth and waken to the supreme joys of life everlasting.

Very sincerely,

Your Pupil

### Americans Behind Barbed Wire

With each change of season we think of the work that the folks back home must be doing—whether the fruits have been picked, the trees pruned, the fields plowed.

"We are slowly getting accustomed to this unusual way of living. For our whole family to live in one room, with living room, bedroom and kitchen all jumbled up together, was the hardest thing we had to learn to do. Our neighbors are in the next room, with only a thin wall separating our two families. We cannot have any privacy of our own. We live as one huge family, and that is teaching us to appreciate each other.

"No matter what the future holds for us, or where we are sent, we who were raised on those fruitful hillsides of California will always think of them as our home. They never leave our minds. The older members of our families invested all they had there.

"We are concerned, too, about our friends. Should we place a question mark after the word, *friends*? They are so far away from our small world. When we refer to our Caucasian friends we speak of them as 'friends outside.' We are wondering whether we will be accepted when, at long last, we return home. Or will we be put apart through no fault of our own?"—Selected.

• • •

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21).



## Brethren Service



Brethren C.P.S. area supervisors and camp directors who met in Elgin recently with the national director and Elgin staff.

Front Row: W. Harold Row, Earl S. Garver, Robert W. Sollenberger, Robert E. Case, Richard C. Mills, O. P. Williams.

Back Row: Samuel A. Harley, D. D. Funderburg, Ora I. Huston.

### Meetings in Elgin

#### Civilian Public Service Advisory Council

In order to keep in touch with the thinking of the men in C.P.S., the Brethren Service Committee asked them last year to elect a representative committee to come to Elgin to consider C.P.S. problems. The first such committee met with the Brethren Service Committee in January of this year and the second committee was in Elgin from Nov. 4-8.

The Advisory Council also met with the C.P.S. camp directors and conferred with M. R. Zigler, W. Harold Row and other members of the Elgin staff. Among the concerns presented to the B.S.C. was an appeal for strong opposition to peacetime military conscription legislation and a presentation of C.P.S. men's views on alternative service. The council also suggested that there be a more forthright statement of B.C.P.S. race policy, that members of the Elgin staff be selected by the conference method, that efforts be made to select projects more in line with C.P.S. men's desires and consciences and that additional specific and individualized help be given to C.P.S. men with financial problems. The suggestions of the council were

based in part on a questionnaire which the council circulated to every man in Brethren C.P.S., asking their views on these matters.

William Stafford of Camp Belden in California was chosen to coordinate the activities of the Advisory Council until the next meeting with the Brethren Service Committee now scheduled for April, 1945.

The council enlarged its scope and membership by deciding to give each B.C.P.S. unit the opportunity to nominate a man to membership on the council. From this group delegates will be elected to attend Advisory Council meetings. Other members will serve as correspondents for council matters for their local units.

C.P.S. men attending the council meeting were William Stafford of Camp Belden, Calif.; Kermit Sheets of Camp Waldport, Oregon; John Brown of Camp Bedford, Va.; Channing Briggs of Norwich, Conn., hospital unit; Thurl Metzger of Grand Rapids, Minn., agriculture unit; Mark King of Maryland dairy testing unit; and Robert Rohwer of the Tallahassee, Florida, public health unit. Nelson Fuson of Camp Trenton, North Dakota, also attended the meeting, representing the C.P.S. organization of the American Friends Service Committee.

#### Directors of Brethren C.P.S. Camps and C.P.S. Area Supervisors

Nine men who serve as directors of base camps and supervisors of detached service projects met in Elgin Nov. 6-15 to discuss the problems of Civilian Public Service administration.

Among other things they planned an increased vocational guidance program for Brethren C.P.S. camps. They decided to standardize camp staffs so that there would be in each camp a director, administrative assistant, education secretary, personnel secretary, religious life secretary, business manager, and infirmarian. The conference also recommended the employment of a trained nurse in each camp. Considerable time was spent discussing the problem of the effect of conscription on personality.

Resource speakers at the conference included Dr. Paul Schilp, Dr. A. T. Boisen, Col. Lewis B. Kosch, and Paul Comly French. Men attending the conference were: Bob Case, Dick Mills, O. P. Williams, Ora Huston, Earl Garver, Robert Sollenberger, Samuel Harley, D. D. Funderburg, and Al Chamberlin.

#### Brethren Service Committee

Members of the Brethren Service Committee were in Elgin Nov. 7-10. Among other items of business they reviewed the Brethren Civilian Public Service program. The following new projects were approved by the committee: soil conservation project at New Windsor, Maryland; northwest timber cruising project at Olympia, Washington (this project has been canceled by the U. S. Forestry Service since the meeting of the committee); and the Olustee, Florida, forestry research project. The mental hospital unit at the U.S. Forestry Service since the Cambridge, Maryland, was transferred from administration by the Brethren Service Committee to the Baptist committee.

Paul Bowman, Jr., who recently returned from relief and educational work in South America under the Brethren Service Committee, was appointed director of relief and rehabilitation training for the new C.P.S. unit at Minneapolis, Minnesota (see Gospel Messenger of Nov. 18). A committee on educational aid to returning servicemen was formed to plan aid for the large number of servicemen and C.P.S. men who when they return to their homes will



want to attend college, seminary or university or who desire other types of special training. The committee is composed of Brethren Service Committee and General Education Board members.

The Service Committee met several times with the C.P.S. Advisory Council to hear the council present the feeling of the men in C.P.S. on a number of important C.P.S. problems. One of the council's recommendations which the committee adopted was one extending the use of the conference method in selecting C.P.S. leadership to include the Elgin assignee staff. At present all important camp and unit leaders are selected by a conference of representatives from camp assignees, the B.S.C. staff, near-by Brethren churches and the local region, as well as other interested groups.

The Brethren Service Committee also met with the directors of C.P.S. camps to discuss problems of camp administration.

Additional news about the meeting of the Service Committee will be found elsewhere in this issue.

## Christmas Gifts Are Needed

Gifts for relocation centers for Japanese Americans, for patients in mental hospitals and for the men in Civilian Public Service camps are needed.

### Relocation Centers

**What to send:** Pencils, colored pencils, crayons, painting sets, drawing paper, tablets, coloring books, cutout books, scrapbooks. Games such as checkers, chess, Chinese checkers, etc. Puzzles of all kinds. Equipment for games such as handballs, baseballs, bats, gloves, rubber balls, etc. Sailing boats, model motor cars, airplanes, etc. Scraps of wood for carving, knives, model airplane kits and pieces of wood for same, model sets of other kinds. Harmonicas, drums, etc. Stuffed toy animals, dolls, dresses for dolls, paper dolls and paper dresses to be cut out, doll houses and paper doll houses, tiny furniture sets, dish sets and all kinds of playhouse sets. Tablets, notebooks and writing paper. Pads, colored paper, pencil sharpeners, erasers. All the favorite child classic books and magazines for children such as Jack and Jill, Child Life, Boys' Life, etc. Towels and washcloths; decorative strips for shelves; oilcloth. Window curtain material. Shower curtains. Aprons, pajamas, dresses. Yardage from which clothing might

be made. Yarn and crochet thread, needlework, fancy work of any kind, stamped materials, needles, work-baskets, etc. Soap, toothpaste and toothpowder, face powders and creams, toilet goods. Hair brushes, clothes brushes and combs.

**How to send:** Pack gifts for relocation centers into heavy cardboard boxes whenever possible. Wrap well and tie with stout cord. Parcels are sent by parcel post. If the parcel weighs more than seventy pounds it should be sent by express or by freight. Attach the giver's name and address to each gift. Also indicate age of child for whom the gift is intended. There is no express office at Amache, Colo., so send parcels there only by parcel post.

**Where to send:** Send your parcel to Christmas Gift Committee, Granada Christian Church, Box 7-H, Amache, Colorado. Also, as in previous years, you may send to Manzanar, California, and to Federated Christian Church, 20-12-F, McGehee, Arkansas.

**When to send:** Your parcel of gifts should be sent as soon as possible.

### Mental Hospital Patients

**What to send:** Small boxes of candy, fruit, nuts, cookies, etc.; good books, magazines, outdated catalogs; recreational materials such as checkers, chess, ring-toss games, jigsaw puzzles, other types of puzzles, dominoes, slate and chalk, crayons and drawing paper, radios, records, record players.

**Where to send:** It is preferred that you send your gifts to the assistant director of the hospital unit nearest your home. Before collecting gifts you should write to him and determine what the most urgent needs are in that particular hospital. If your nearest hospital's needs are cared for or if there is no hospital anywhere near, you may send your gift to the Brethren Service Center, Box 26, New Windsor, Maryland. Hospital units under the sponsorship of the Brethren Service Committee include:

C.P.S. No. 47  
Springfield State Hospital  
Sykesville, Md.  
C.P.S. No. 51  
Western State Hospital  
Fort Steilacoom, Wash.  
C.P.S. No. 68  
Norwich State Hospital  
Norwich, Conn.  
C.P.S. No. 70  
Dayton State Hospital  
Dayton, Ohio  
C.P.S. No. 73  
Columbus State Hospital  
Columbus, Ohio  
Miss Lois Rupel  
Women's Hospital Unit  
Crownsville State Hospital  
Crownsville, Md.

C.P.S. No. 80  
Veterans Facility  
Lyons, N. J.  
C.P.S. No. 82  
Fairfield State Hospital  
Newtown, Conn.  
C.P.S. No. 91  
Mansfield State Training School  
Mansfield, Conn.  
C.P.S. No. 95  
Western State Custodial School  
Box 600  
Buckley, Wash.  
C.P.S. No. 105  
Lynchburg State Colony  
Colony, Va.  
C.P.S. No. 109  
Southwestern State Hospital  
Marion, Va.  
Women's Hospital Unit  
220 South State Street,  
Elgin, Ill.

**When to send:** As soon as possible.

### To Civilian Public Servicemen

**What to send:** Heavy wool socks, good leather-faced work gloves, other warm clothing; shaving equipment and other toilet articles; candy, fruit, cookies, nuts; records, good books—especially of interest to pacifists, magazines; knives, stationery, stamps and other personal effects.

**Where to send:** Send in one large package addressed to the director of the camp nearest your home. If you are planning to send a number of gifts, you should write the director in order to prevent undue duplication. Base camps under Brethren sponsorship are located as follows:

C.P.S. No. 21  
Cascade Locks, Oregon  
C.P.S. No. 56  
Waldport, Oregon  
C.P.S. No. 134  
Belden, Calif.  
C.P.S. No. 42  
Wellston, Mich.  
C.P.S. No. 121  
Bedford, Va.  
C.P.S. No. 24, Unit 2  
Williamsport, Md.  
C.P.S. No. 24, Unit 5  
New Windsor, Md.  
C.P.S. No. 27, Wakulla Unit  
Box 174, R. 6  
Tallahassee, Fla.  
C.P.S. No. 34  
Bowie, Md.

**When to send:** As soon as possible.

### C.P.S. Men in Special Service Units

**What to send:** Shaving equipment and other toilet articles, candy, fruit, cookies, nuts, records, good books—especially those of interest to pacifists—magazines, knives, stationery, stamps, other personal effects.

**Where to send:** Send in the same fashion as the gifts to mental hospital patients (see above).

Continued on page 15



# Our Mission Work

## Prayers and Gifts for Missions

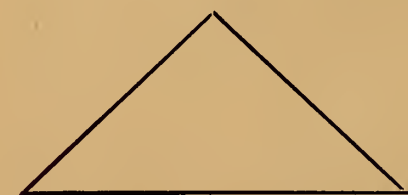
To give of our substance is not enough. Our prayers, our deep concern for the object of our gift, should carry us along with the gift. The spiritual side of giving is highly important to the giver.

God is the Giver of all good gifts. He desires that all of his children should share in them.

We who give of that which God has given us are his instruments of giving. He does not compel us to give; however, we are so grateful to him for what we have received, that we are eager to give to others of his children who are not so fortunate. Not only do we want to help them financially, but we feel a deep interest in their total well-being. Our purpose is to make it possible for them to know our heavenly Father as we know him.

The gift itself may be large or small, according to our ability to give, so long as with it goes our heart, our prayers, our deep and continued concern.

GOD



GIVER

GIFT

Encompassed in this triangle of God-Giver-Gift are those who receive. Who are they? Our gift is for missions at home and in foreign lands, for the missionaries who are representing us, for the hungry and distressed, for lepers in our Africa colony, for boys and girls in India who never have enough to eat, for Chinese people whose need is heart-rending. All that we can do is too little, but help we must if we would sleep at night.

The Church of the Brethren celebrates Christ's birth by a missionary offering for world-wide missions. Prayers and gifts should go together. For the 1944 Christmas offering the little envelope is furnished, and it is suggested that we who give put a sentence or a brief prayer along with our offering of money into the envelope. If desired, these prayers might be posted later, or read publicly.



*Not what we give, but what we share,  
For the gift without the giver is bare.*

*Who gives himself with his alms  
feeds three—*

*Himself, his hungering neighbor,  
and me.—James Russell Lowell.*

It is the custom in some churches to have a Christmas tree for the children. A little consecration service might be held around the tree at which the prayers and offerings of the children could be presented.

If you do not have a Christmas tree, a very attractive Christmas worship center could be arranged (see December issue of Children's Religion, page 6).

### Classes in Religious Instruction

Ira S. Petre

At present there are twenty-six boys and young men attending classes of religious instruction in the local village. Those attending the classes are of the local village and the neighboring village Wuntaku. The boys are taught by Athlaw, our Bura teacher-evangelist. They meet five days each week from 9:00 to 12:00 each morning. They are taught reading, writing, and Bible. The Bible teaching is combined with a considerable amount of memory work.

The young men meet four afternoons a week from 2:00 to 4:00. I teach them on Monday and Tuesday, and Mrs. Petre teaches them on Wednesday and Thursday. I teach them writing, health, and Bible memory work. We are also making a study of the Gospel of John. This class requested an opportunity to learn English. Mrs. Petre teaches them elementary English and the teachings of Jesus.

These ten young men take a very active part in the Thursday night

and Sunday morning services. Some of them can lead singing. All of them read Scripture and lead in prayer when called upon. They take delight in quoting a favorite verse or passage of Scripture and telling the reason why it appeals to them.

The largest village in the Chibuk area is Kautakari, nine and one-half miles down the Chibuk-Lassa road. There are eighty-two compounds in this village. This village requested an opportunity to learn to read and write. I carried on a class there for ten months up until the middle of August. Then the rains made it difficult to meet the class. Now after a period of four weeks we have started the class again. There are forty-five boys and young men in the class. We meet each Friday, which is their market day. This day was chosen because people seldom work on market day, and parents are less likely to object to their children attending. They are taught reading, writing and Bible. This group, we hope, will form the nucleus of the church at Kautakari.

There is a similar group of fifteen boys and young men at Mifa. I meet them each Monday morning, which is their market day. They are doing quite well in their work.

### What to Pray For

Week of December 16-23



Elsie N. Shickel

Born June 29, 1891.

Sailed to India, 1921, 1930, 1938.

Elsie Shickel is located at Bulsar, India. She is in charge of the Bulsar central school. Her days are filled with the constant duties which face superintendents and principals and teachers of schools. Her work covers all of these activities.

As she gives all of her time and strength to her tasks, let the home church remember her and pray that strength and wisdom be hers in great abundance.



## **"To the Last Full Measure of Devotion"**

**Anna Hutchison**

Missionary on furlough from China

### **Wang Kuei Jung**

Wang Kuei Jung was forty-two when he was shot. Surely, he could ill be spared from the work of the church in which he had for many years and in many ways been so useful. A teacher, deacon and preacher, he was one of the real stand-bys of the Liao church. At times he was language teacher for missionaries, they testifying to the fact that they never had a better one. Kuei Jung was one of the first boys to enter our mission school at its opening. He was a good boy, studious and ambitious, and his heart was open and sensitive to Christian teaching. He often spoke afterwards of the choice Bible verses he first learned in Sunday school, and said that through the years those verses stayed by him as none that he learned later did. He early united with the church, and perhaps no other Liao Chou convert ever did more for the church than he did through the years. At one time he was threatened with tuberculosis. He made his recovery a special matter of prayer and afterward felt that his life was spared at the time because of prayer, and because of the drinking of canned milk provided by the missionary.

Kuei Jung came from a poor family, who, when we arrived at Liao Chou, were living in a temple court, and taking care of the temple in order that their room might be provided free of cost. The father, mother and two sons, Kuei Lin and Kuei Jung were all that remained in the home. The father soon died. Kuei Lin secured work in one of the mission homes and Kuei Jung entered our mission school. As we visited in the home and gave our Christian message, the mother was responsive and was baptized.

Kuei Jung, after graduating from our mission school, took his high school and teacher training work at the Oberlin Memorial School of the American Board at Tai Ku. Kuei Jung was excellent at music and enjoyed leading our church song service. He had been taught music in the early years by Sister Winnie Cripe, and shortly before her death they had prepared a little songbook which we were still using at our prayer meetings and at our school chapel services, as well as at our various country stations.

Kuei Jung's passing left a brokenhearted young wife and four small children. His wife was also a Christian and had learned to read.

He who prepared a Joshua to take the place of Moses can prepare those who can carry forward work that Kuei Jung has left.

### **Chang Shu Mei**

Chang (Chang) Shu Mei was thirty-one years old when she was killed. Faithfully and truly had she served her Lord and was worthy of promotion. At the time she was a teacher in our Liao women's Bible school, and was faithful and conscientious in all her work and a true, sincere Christian. She was attractive, kind and sympathetic—one with whom it was a pleasure to work.

Shu Mei grew up in the village of Ma Chiu, four miles from Liao. Here, in their village school, she received her primary schooling, and from there she was married into a well-to-do home in the village of Hsi He Tou, but a mile out of the city. One child was born to her but died in infancy. The husband and brothers later squandered their money by gambling. Finally the husband left home and went to another province, and for a number of years Shu Mei had not heard from him. The mother-in-law, however, was always good and kind to Shu Mei, and Shu Mei was a good and faithful daughter-in-law. And later when she was earning some money she helped to provide for her mother-in-law.

It was through our women evangelists that Shu Mei heard of and became interested in our Christian teaching. It was not long after this that she entered the Bible school, where she soon gave her heart to the Lord and was received into the church by baptism. She was ambitious, and became a very earnest Christian, beloved by all. And we were happy in helping her prepare for regular work in the church. After graduating from our Bible school Shu Mei spent a couple of years in village work, organizing classes and teaching the village women and girls to read and to know the Christian doctrine. Then we sent her to the women's union Bible school of the American Board in Peking. After completing two years' study, she returned to us and for the following several years she helped in the evangelistic work, and taught in the mother craft school at Ch'in Chou. Later, after the war broke up the work in that city, Shu Mei returned to us at Liao, and assisted in teaching in our women's Bible school until her work was so tragically closed. Besides her teaching, Shu Mei was a gifted speaker, and with the others, took her turn in leading our church services, and helping in the various church activities. Truly she was one who overcame, and to whom the promise is, "And they shall walk with me in white; for they are worthy."

### **Christmas Gifts**

Continued from page 13

**When to send:** As soon as possible.

**NOTE:** Other large special service C.P.S. units not included among hospitals are:

C.P.S. No. 115  
Stadium South Tower  
University of Minnesota  
Minneapolis, Minn.  
C.P.S. No. 114  
Mt. Weather  
Bluemont, Va.

C.P.S. No. 116  
Maryland Ag. School  
4607 Knox Road  
College Park, Md.

C.P.S. No. 112 (Nutrition Lab.)  
Michigan State College, Dairy Department  
East Lansing, Mich.

### **How to Mail Christmas Gift Packages**

- Send by parcel post or railway express in time to reach the destination by Christmas.
- Mark carefully on the outside

your name, address, congregation and church district.

- Indicate the contents of the package as Christmas Gifts for Relocation Center, Christmas Gifts for C.P.S., Christmas Gifts for Mental Hospitals, etc.
- Packages should be securely wrapped in large bundles, with individual packages wrapped separately in gift paper.
- It will be better to send all parcels intended for Puerto Rico direct to the Brethren Service Storeroom, New Windsor, Maryland. From New Windsor they will be sent on to Puerto Rico.

**"Freely ye have received, freely give."**

### **Brethren Service News**

Galen Kilhefner, fieldman for Eastern and Southern Pennsylvania, has recently issued a memo to churches in those districts calling for action in opposition to military conscription legislation pending in Congress. He says: "It is high time that we of the church think in terms of dedicating our children to and training them for the building of the kingdom of God. Militarism seems so foreign to our real purposes. In a day when voices are calling for more armaments and more soldiers, let us not hold our tongues."

In a recent shift of administrative personnel in Brethren C.P.S., Earl Garver of Ohio, former director at Bedford, has been appointed as director of C.P.S. No. 42 at Wellston, Michigan. Robert Sollenberger of Pennsylvania, who was assistant director at Bedford, has been made director of that Virginia camp. William Cline of Virginia, who had served as acting director of Wellston since June, has been assigned to the office, administering dairy-farm workers in the Eastern part of the United States.

Paul Bowman, Jr., recently returned from South America where he represented the Brethren Service Committee in Ecuador and in Bolivia, has been appointed as director of relief training at the recently established C.P.S. unit at the University of Minnesota in Minneapolis. Thirty-seven men of the unit will serve as experimental subjects in a study of the best diet to feed malnourished people in relief work. The time which they are not utilizing for this purpose is being devoted to the study of problems of relief and some other individual study projects.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1944-45

Deepening Fellowship Through Christ

### Calendar for Sunday, December 17

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Christian Living at Its Best—Gal. 5: 22—6: 10.** Golden Text, If we live in the Spirit, let us also walk in the Spirit. Gal. 5: 25.

**Christian Workers, Using the Bible Today.**

**B. Y. P. D., Christmas Everywhere.**

### Gains for the Kingdom

**Six** baptized in the Maitland church, Pa.

**Eight** baptized in the Buffalo church, Pa.

**Two** baptized in the New Paris church, Pa.

**Five** baptized in the Rock Run church, Ind.

**Eight** baptized in the Chippewa church, Ohio.

**Six** baptized and one received by letter in the Roann church, Ind.

**Nine** baptized and five received by letter and one reclaimed in the Morrellville church, Pa.

**Eleven** baptized and three received by former baptism in the Cooks Creek congregation, Va.

**Thirteen** baptized in the Midway church, Pa., and one at his home church in Philadelphia.

**Two** baptized, one received by letter and one reconsecrated in the West Marion church, Ind.

### Personal Mention

**Oliver H. Kinzie**, whose home is at Cushing, Okla., was recently elected national president of the Future Farmers of America for 1944-45.

**From Lagos, Africa**, the following telegram arrived on Dec. 4: "Following Shisler's route latter part December. Inform families. All well." Chalmer Faw. Sara Shisler came from Lagos to Natal, Brazil, to Miami, Florida, by plane.

**Mrs. Evalina Blocher** of Pomona, Calif., was a recent visitor at the Publishing House. She has been in Elgin for some time, visiting Mrs. Ralph Smeltzer and helping care for her new granddaughter, Janet Marilyn.

**Bro. W. C. Sell**, pastor at Mt. Pleasant, Pa., writes that the dedication services there will be postponed until further announcement owing to failure of the pews to arrive.

**Pastor Dillon C. Gnagy** writes to inform us that a new property has been secured by the pastor nearer the site of the San Francisco church. His address is changed, therefore, to 1746 Thirty-fourth Ave., San Francisco, Calif. He would be glad to have those coming into the city look him up at that place.

**Mrs. Maurice Eikenberry** at Wenatchee, Washington, wishes to add to the obituary of her father-in-law, Elder W. H. Eikenberry, which appeared in the Nov. 25 Gospel Messenger, that he also served the church in Worthington, Minn., for nine years as a farmer-preacher and that he always had been keenly interested in the church there.

**Bro. Robert Byrd**, pastor of the First and Second churches, Irricana, Alberta, Canada, and Bro. Arvid Gilbert, also of Irricana, were recent visitors at the Publishing House. Bro. Byrd was returning to Canada from the States following a trip here because of the death of his father. Brother and Sister Gilbert were visiting relatives in Minneapolis and Chicago.

**Sister Evelyn Frank**, missionary to Africa, wishes to express her sincere appreciation for the many prayers offered in her behalf. She feels definitely that God has answered prayer. She will be returning from the hospital to the rest home very soon and believes that she is on the final step towards complete recovery. She and Sister Grace Clapper will be in the same rest home. The address is R. 13, Box 575, Phoenix, Arizona.

**Bro. Otho Winger** writes, "I have received the book, Take Heart. It is a beautiful book but I am not able any more to see even the beauty of pictures because of my poor eyesight which grew out of my breakdown four years ago. My paralysis has affected my right eye—I lost my left eye years ago—so that I see but dimly. The doctors say there is nothing they can do about it. Best wishes in your work." Many in the brotherhood will wish to send messages of good cheer to this saintly man and all wish to offer prayers in his behalf.

**Bro. William H. Funderburg**, lifelong resident of New Carlisle, Ohio, passed to his reward the morning of Dec. 8. He is survived by his widow and three children, one of them Bro. D. D. Funderburg of the Elgin office.

### Miscellaneous Items

**A Pennsylvania church** sends twenty dollars for books, ten dollars' worth for each of two student ministers.

**The Center church** in Northeastern Ohio is planning a New Year's Eve watch party starting at 9:00 p. m., Dec. 31. Bro. Ira Moomaw will be the speaker.

**When sending** a change of address, please give us your old as well as your new address. We often need to check the one with the other to keep from having duplications on a mailing list.

**Christmas orders** must be received by Dec. 18 if they are to be filled and received by Christmas. We are sorry, but sure our friends understand the limitations imposed by present conditions.

**Requests** are in hand for copies of: The Duncers: A Sociological Interpretation, by John L. Gillin; Studies in The Life of Christ, by H. Burton Sharman. Write Brethren Publishing House, Elgin, Ill.

**From Washington** word comes that though pressure upon Congress by churchmen and educators has about induced congressmen to defer action on peacetime military conscription beyond January, the American Legion and the military authorities are preparing to exert sufficient pressure to force this issue into Congress soon after Jan. 3. To wait till the end of the war would be to lose the issue, they admit.

**Youth Week**, a united effort of Protestantism to win youth for the church, will be observed by more than 3,000,000 Christian young people of the United States and Canada, Jan. 28 to Feb. 4, 1945, sponsored by the United Christian Youth Movement, according to an announcement by Dr. Roy G. Ross, general secretary of the International Council of Religious Education. Using the theme, Since Christ Is Lord, more than 50,000 youth groups, including Church of the Brethren youth, will participate in this observance.



American Protestant churches will send at least \$500,000 during the current year to help the churches of Europe, according to the Committee of the World Council of Churches. It should be the Brethren hope and designation, if possible, that some of this goes to the stricken churches of Germany.

**A Universal Week of Prayer** for the churches is to be observed throughout the world the week of Jan. 7 to 14. The general theme is to be "Pray—Thy Kingdom Come." A suggested scripture and meditation has been prepared for each day of the week. Order the booklet, Universal Week of Prayer for the Churches, from the General Boards, 22 South State Street, Elgin, Illinois. Price 3c each.

**Senator Tydings** of Maryland writes: "Until the war is over and the peace is written, it will be very difficult for anyone to know the conditions with which the world and our own nation will be confronted. Therefore, in my opinion, the question of compulsory military training in peacetime must wait until the outcome of the war and the winning of the peace so that we can see definitely what the situation is at that time."

**Jews Safe in France.** "The displaced persons and refugee question reaches tremendous proportions. Far more Jews survived than anyone had thought. Their position economically and psychologically is very difficult. Large numbers of the Jewish groups had been living underground with false documents and names. Bit by bit, as they regain confidence, they are declaring themselves according to their true status."—A.F.S.C. Report, Marseille.

**The Southeastern Regional Council of Boards** gave thought concerning the best method of dealing with minorities in our country. Considerable time was spent in discussion and a committee was appointed which made the following report: "We favor and encourage aggressive leadership in establishing a more perfect Christian brotherhood in interracial relations, working for greater equality in educational, economic, religious, and social fields. We encourage the use of our churches, B.Y.P.D. groups and summer camps for this purpose. We encourage interracial fellowships. We recommend that a commission of five on race relations be appointed to study developments, possibilities, and needs." The report of the committee was adopted.—Quoted from Minutes of the S. E. Board Meeting.

**Readers Write**, a column for the exchange of reader opinion has had to be temporarily suspended, along with the column on About Books, owing to an unusual amount of church news which has come in this fall. Even though we make an effort to edit the church news to as few words as possible the news department requires more pages than we are allowed, unless we drop out temporarily some other departments. We believe that when this fall accumulation of news items has been run we can continue these suspended departments and once more resume two editorial pages.

**Brethren Relocation Service** represents a new plan for handling information which it appears would be of mutual advantage to Brethren. The column will be conducted purely as a service to the church. All requests and replies should be cleared through the Brethren Service Committee, 22 S. State St., Elgin, Ill. For convenient reference the items will be numbered. Of course it will be impossible for the Messenger or Brethren Service Committee to pass on the merits of each proposition. However, we will endeavor to exercise good judgment, and assume that those who use the column will do the same. See page 28 for the first installment.

**The Council of Boards** adopted the following statement concerning postwar conscription:

1. We register our objection to the principle of universal conscription as a policy of government in a democratic society.
2. We reaffirm the position of the church with reference to participation in and preparation for war.
3. We approve the proposal to join the Friends and the Mennonites in a conference with the President of the United States to present our position on this question.
4. We resolve to do all within our power to defeat the military conscription bill in the Congress of the United States.
5. We insist on the rights of religious faith and conscience and seek to have these rights recognized in bills which may be prepared for the consideration of the Congress of the United States.
6. We will develop for our youth forms of alternative service under the exclusive direction of the church and endeavor to secure government approval of these church-promoted and church-supported projects as a form of service in which our loyalty and devotion to our country and to mankind may be expressed.

The United Christian Youth Movement passed unanimously this resolution: "Believing that the issue of universal military conscription now before the American people is of profound concern to us, both as youth and as Christians, the Administrative Committee of the United Christian Youth Movement records its emphatic opposition to any legislation seeking to establish such a system in America."

## *With Our Schools . . .*

### **Juniata College**

The home-coming program on Oct. 21 was highlighted by a panel discussion entitled From War to Peace, the principle speaker being Dr. George F. Zook, president of the American Council on Education. Also included in the forum were President Ralph D. Hetzel of Pennsylvania State University, Dr. Martin Allen Brumbaugh of the University of Buffalo, and President Calvert N. Ellis. In the evening of the same day an organ recital was presented in Oller Hall by Prof. Donald S. Johnson, college organist.

The tercentenary of the birth of William Penn was observed at the college with a lecture by President Felix Morley of Haverford College. The lecture was entitled Penn Is With Us Today.

Juniata College welcomed the members of the Brethren Student Christian Movement Conference, composed of Brethren college students, which was held on the campus Nov. 23-26. The speakers were Dr. Forest Shoemaker, Brethren Donald Snider, Edward K. Ziegler, Luther Harshbarger, Paul M. Robinson, Mervin Baker, Calvert N. Ellis, and Tobias Henry.

Todd Duncan, famous Negro baritone, and the American Ballad Singers appeared recently in Oller Hall.

The Juniata postwar planning commission met at Huntingdon on Nov. 18 and 19, with a special committee from the Board of Trustees and a committee on public relations. This was the first of a series of meetings for the purpose of considering the recommendations made by the various alumni committees associated with the planning commission.

Lt. John Downey Benedict, who was recently killed in action in Southern France, gave by his will \$52,000 to Juniata College.



## The Church at Work

THE USE of good literature is most vital to the building of a better church and the enrichment of the lives of each of its members. Because this is true, it has seemed good to many of our churches to appoint representatives who will be responsible for the promotion of good literature.

The General Boards and the Brethren Publishing House give much time and thought to the selection and production of literature which will fit the needs of Brethren people. The literature representative helps make this service more accessible.

The person chosen for this work needs to be one who is interested in the church and in reading and who has some sales ability as well as the ability to co-operate with other church workers.

## A Local Literature Representative Can:

1. Keep informed on new books and other literature and relay such information to the persons interested.
2. Work with the Gospel Messenger agent (if that is another person) in promoting subscriptions and the 100% club.
3. Present book reviews or suggest that others do so before the entire church, workers' conferences, age-group meetings, etc.
4. Plan occasional literature exhibits or promote a Literature Sunday in the church.
5. Work with the librarian, the board of Christian education or other group responsible in setting up and maintaining a church library.
6. Serve as contact person with the Brethren Publishing House in ordering books and other church and Sunday-school supplies for individuals and groups.

For more complete instructions to the literature representative, send for the free leaflet, *The Local Literature Representative*.

### The Church Needs to:

1. Appoint a literature representative through its board of Christian education or church cabinet.
2. Send the name and address of this representative to the Brethren



## *The Brethren Literature Representative*

Publishing House, giving the name of the congregation and the district.

3. Provide opportunity for the literature representative to co-operate with other church workers.

### District Literature Representatives

The district board of Christian education or board of administration is responsible for the appointment of the district literature representative. It is the duty of this person to secure and supervise literature exhibits at district meetings. The district literature representative has an interest in the appointment of local representatives. Exhibits at district gatherings provide an opportunity for local representatives to secure further training.

**Attention Young People.** A nation-wide observance of Youth Week is set for January 28 to February 4, 1945. All Christian youth are asked to sponsor co-operatively and independently special activities in their community. The United Christian Youth Movement with the backing of most of the Protestant denominations and the International Christian Endeavor Society furnishes ideas and stimulation for the event. Write the Youth Department, 22 S. State Street, Elgin, Ill., for literature.

### ADULT DISCUSSION OUTLINE

## South-east of East

Sunday, January 7, 1945

Scripture: Psalm 22:27; Acts  
1:8

The month of January has become the School of Missions in many Brethren churches. The church has long claimed to be mission minded. This requires knowledge about the growth of the Christian church around the world. During this year the foreign mission theme is Southeast Asia and the titles of the mission books are:

## West of the Date Line and Unfolding Drama in South- east Asia

As understanding members of our church it is necessary to know how the gospel of Christ was taken to the islands of the Pacific, to Burma and Thailand, how the seed was planted, how it grew, how the Christian church of today is meeting the terrible ravages of war, and how they face the vast changes confronting them.

Names of great missionary leaders will be brought to our attention: James Chalmers, John G. Paton, John Williams, Adoniram and Ann Judson, James Wilson, Brown, Geddie and others. Hundreds and even thousands of American men in service today are learning for the first time about the earnest, courageous churches on the scattered islands of the Pacific and on the lands south-east of East. As these men return to us they should find us well informed about these Christians.

Interesting books and well-prepared material are available for study and discussion.

## Resource Material

West of the Date Line, by Hallock,  
50c.

Unfolding Drama in Southeast Asia, by Basil Mathews, 60c.

East Indies Discoveries, by Van  
Dusen, 25c.

Discussion and Program Suggestions for Adults in Southeast Asia, by Currier and Hallock. 25c.

Do You Want a Christian World?  
by Lamott, 25c.

Missionary Education Movement  
Catalog, 1944.



## *With the Minister . . .* H. L. Hartsough

Nearly 150 pastors changed places this year. To leave a church gracefully and make it easy for your successor to enter into the life of the church you served is a fine art. It is a difficult thing to do, both for the church and for you. How hard you are all trying is illustrated by a letter received today, from which I quote for your encouragement.

"I have just completed a letter that I feel indicates that I have made the hardest hurdle of a great many that have to be crossed in a change of pastorates. In this letter I have made my first refusal to return for a funeral service.

"Last night late we received a telephone call telling us of the sudden passing of a very fine young mother whom we had received into the church and whose growth in the Christian life we had watched. Now her work is completed and they asked me to officiate in this last service. We didn't sleep well. I wanted to render this service but I knew what our ideals of ministerial ethics were and they seemed to demand that we set the standard now and say, 'No.' I prayed about it a great deal and I could get only one answer. So the letter is written.

"I had tried to prepare my people for this before I left. I didn't want to be too blunt so I clothed it in soft language. Perhaps they didn't understand. This has been the hardest of my decisions to make. The following is one paragraph of my letter to the parties concerned. This now sets a pace that I will have to keep if future requests come and it certainly will be hard to draw the line.

"Also there is the matter of ministerial ethics which I must observe. One of the most helpful things for me in my pastorate with you was that the people took me into their full confidence from the beginning and asked me to take the lead in every kind of service. Now that I have had that fine experience I also hope that will always be true of my successor. If I were to accept calls to come back and render these most intimate services, I feel that I would be standing in the way of your pastor finding his way into the full confidence of his people!"

## *Correspondence . . .*

### **Northern Wisconsin Young People's Camp**

A group of thirty-five young people of Northern Wisconsin enjoyed their first experience of camp, Aug. 21-24.

The young people's camp was held at the Chippewa Valley church, Mondovi, Wis. Since this was our first year of camp, we were given the privilege of using the empty parsonage as our camp quarters.

Our camp director was Bro. Carl Smucker and our leader of music was Gordon Bucher of Rockford, Ill.

The camp fees for each person were \$1.50 and each shared in furnishing food.

Our daily routine at camp began with rising hour at 6. a. m. and morning watch and meditation at 6:30. Breakfast was at 7:00 a. m.

From 8:30 a. m. until 12:00 p. m. we had classes in *The History of the Brethren Church* and *The Background of a Christian Home*, by Bro. Raymond Ridsen. Carl Smucker and Gordon Bucher led the forum period. On Tuesday morning a short talk was given by Gladys Christensen, our delegate to the Brethren Youth Council meeting in Chicago. The fourth class, *The Story of the New Testament*, was taught by Bro. Mark Bernard.

The afternoons were given to crafts, games and swimming. Vesper services were held on a hill looking down into the valley. This brought us closer to God and meant an uplifted spirit from our fellowship together. After an hour of games, campfire was at 9:00 o'clock, with lights out at 10:00 p. m.

Most of us slept on the hard floor, but that was fun for all, even if our bodies did get a little sore.

We all learned many new songs and ideas which we have brought back to our own B.Y.P.D.'s.

A resolution offered by Bro. Carl Smucker was that Wisconsin and Northern Illinois hold a young people's camp in southern Wisconsin.

### **World Day of Prayer, 1945**

Feb. 16, 1945, is the date for the observance of the World Day of Prayer in the coming year. Many churches throughout the brotherhood have entered into this world-wide service in years past and have realized a blessing. Already it is time to plan for the hour of prayer on Feb. 16.

Handbooks, programs and posters may be secured from the Brethren Publishing House, Elgin, Ill. Handbooks, 10c; programs, 2c; and posters, 5c each.

Camp usually proves to be a very inspirational experience, one which is profitable to all. It is an experience one will never want to miss and never will forget.—Ruby Mitchell, Secretary and Treasurer, Rice Lake, Wis.

### **Churches Lead Again**

This editorial from the *Pacific Citizen*, official publication of the Japanese American Citizens League, expresses their appreciation of the efforts of the churches in the direction of justice.—Ed.

More than two years ago when persons of Japanese ancestry were moved from coast cities and towns and country farms in the greatest enforced migration of U. S. history, only one group stood firmly by the evacuees. One group, vigilant and organized, protested the over-all, mass indictment of the Japanese Americans.

That group, of course, was the church.

It stood firm against the storms of protest and abuse that met its demand that the civil liberties of the Japanese Americans be not abridged, that human rights be considered in the exigencies of war. When other voices were still, ministers and leaders of congregations dared to ask for Christian justice at a time when racial hysteria was rampant.

Since the evacuation the many activities of the churches in behalf of the evacuees have become a vast enterprise in goodwill. Within the centers and outside, clergy and laymen and whole congregations have aided in the restoration of the evacuees' morale, have provided materials for recreation and study, have set up committees to aid resettlers, have established hostels, found jobs and homes for resettlers.

Today the churches play as large a part, if not larger, in the everyday activities of the Japanese Americans than at any time before the war.

And again today the churches of the country are the first and the loudest in an increasingly insistent call for the complete restoration of the rights of persons of Japanese descent.

Last week Methodist leaders from ten western states and Hawaii gathered in Salt Lake City and passed a resolution asking for freedom of movement for loyal persons of Japanese ancestry anywhere in the United States, on the same basis as other Americans.

That resolution was the most recent of several passed within the last few months by representatives of churches in national and regional conferences.

Meeting in Grand Rapids, Michigan, the biennial general assembly of the Congregational Christian churches assured the government of "the readiness of our constituents to



give cordial support to such policies looking toward restoration of constitutional rights and liberties to the Japanese evacuees as may be deemed consonant with national security."

The Presbyterian Church expressed the "strong conviction that, as soon as the exigencies of the military situation make it possible, the loyal evacuees be given the right to return to their former homes and be protected against any discrimination or persecution."

The Reformed Church declared: "In the light of statements by the secretaries of war and the navy that the military necessity invoked two years ago no longer exists, we urge that at the earliest moment loyal American citizens of Japanese ancestry have restored to them their full rights as citizens, and be allowed to exercise freedom in the choice of their residence and occupation."

In similar resolutions the Church of the Brethren and the Baptist Church have asked for restoration of the rights of loyal Japanese Americans.

When at long last the evacuees are granted again their right as free Americans to live where they choose and to return to the Pacific coast, the churches, the conscience of the Christian world, will have played no small part in that return.

### Pensions

There has never been so much thought given to pensions as at the present time. People in all walks of life give pensions at least some consideration. Usually pensions are paid for services rendered during past years. Some countries confer annuities upon those who have contributed meritorious literary productions. Our nation has in a small way endeavored to recompense for the sacrifice made by those engaged in military service. The Church of the Brethren has been slower than some other denominations in seeing the needs of her superannuated ministers. Now she sees. She acts. And well it is. Soon she will consider this needful service a great privilege rather than a duty. In this, through the coming years, she will have an added blessing.

Pensions have become a necessity. Formerly it was not so. Soon it will be seen that everyone as soon as certain conditions are met should be pensioned. One of the most common conditions is old age; closely allied to that is physical disability due to accident and those who need help because they are sick.

Pensions will be paid as a matter of right when we learn that we are our brother's keeper. God has furnished resources unlimited and we are learning that a very small por-

tion of the income that industry and individuals gather will do all that has just been suggested.

Certainly ministers should be pensioned, and by the church. The church should not, or could she, pension everybody. But the nation could move in that direction. An increasing number of our nation's lawmakers are becoming aware of this need. Thus they could bring relief to the needy and suffering ones of every race and every creed throughout the length and breadth of the leading nation of the world. Other nations would follow this leading and suffering would diminish in the world.—F. L. Baker, King Ferry, N. Y.

### Conscientious Objectors of Two World Wars Meet

The annual reunion of the conscientious objectors of the World War I was held at C.P.S. Camp Bedford near Bedford City, Va., at the foot of the beautiful Peaks of Otter on Sunday, Aug. 20, 1944. It was a beautiful day and in spite of an epidemic of infantile paralysis there was a good crowd. Twelve of the original objectors of the other war were there with over two hundred of their friends and relatives. Bro. Garver, the director of the camp, said he had one hundred of his men in camp who are conscientious objectors in this war, so there were over three hundred of us together in this meeting. Bro. L. A. Bowman, pastor of the Schoolfield church, preached an able sermon at the regular preaching hour. Dinner was served in the spacious dining hall by the camp personnel. The guests brought their dinner as usual, but it was pooled with the camp dinner and served cafeteria style.

In the afternoon an hour was spent in the usual manner in the singing of the old gospel hymns of the church. It was an inspiration to us to be with these young brethren of many denominations who are today defending the principles of the church that we were trying to defend more than twenty-five years ago. It was a great joy to us to see how well the church has provided for these young men, and as they showed us through the well-kept camp, workshop library, infirmary, storeroom, and other phases of the camp, and not one sign of the military machine in evidence, it made our hearts leap for joy as we contrasted this with what our brethren had to endure a generation ago.

Many of the young men in this camp expressed themselves to us in personal conversation that this meeting was a great inspiration to them too, for as this large group of people came together it seemed to them that the church was really backing them up. It gives us concern to see so many of our brethren who are not appreciative of the plan the church

has provided, and who have gone into military service.

In the other war the greatest criticism one heard was that the church had not made provision for its young men. It seems to me that the church has done her part this time. Not only our church, but all churches have gone a long way from the curse of war since the last war. It is the prayer of many that this war will find the churches true to the task, with a constructive program when the war is over, and that the church will be strong in its convictions against war and for a constructive peace. There is every evidence that this will be the case and the hope of the future of the church lies in this direction.

We sincerely hope our young men will be as true to the church in the future as they have been during this crisis, and that the church will give them whole-hearted support when they return to their homes.

It is also my sincere prayer that all of us older leaders of the church will repent and ask the forgiveness of our Savior for our failure to teach and advise and be helpful to all those who needed our help.—H. C. Spangler, Roanoke, Va.

### Tennessee District Conference

Tennessee and North Carolina churches once constituted a single district. Now as two districts it is most convenient and helpful to co-operate. So this year our co-operation in the matter of time for holding district conferences was perfected in that the two annual meetings were held the same week, the closing day for one becoming the opening day for the other. This arrangement will prove very helpful to visitors and others who desire to attend both meetings.

This year President Paul H. Bowman and I. W. Moomaw attended both meetings as visitors. A. Stauffer Curry was at the Tennessee meeting. Occasionally a Tennessee meeting of this character is held in Virginia as there are three well-organized churches in southwestern Virginia which belong to the Tennessee district. The Walnut Grove church situated at the edge of the village of Taylor's Valley, Va., was the 1944 host. This place is barely across the Tennessee-Virginia state line and within sight of the northwestern tip of the state of North Carolina. It is an ideal place for an assembly for it is aside from the well-beaten paths of men.

The conference was well attended, considering wartime restrictions and the distance from some of our more remote churches. Bro. Moomaw preached the missionary sermon, using as his theme The Healing of Nations, and also gave an address on the ministerial board program. Brethren Bowman and Curry spoke on educational topics with the home, church and school



in mind as an approach to our many problems.

The business sessions were moderated by Glenon C. Brown, J. A. Pritchett serving as reading clerk. Bro. Brown was elected to the 1945 Standing Committee with Jacob C. Wine as alternate. All financial offerings were generous. The spiritual outlook is good especially with reference to the reception of returning servicemen. All will be received as brethren by Brethren.

The 1945 conference will be held at the French Broad church, near Dandridge, Tenn. This is the home of Elder Reuel B. Pritchett, an unusual host and an antiquarian of distinction.—John B. White, Clerk, Nashville, Tenn.

### What Can We Women Do?

The Eastern District of Pennsylvania women's work still expresses faith in the efforts to increase Bible study. Therefore, the women of the district have on the cabinet a district director of Bible study. As director of this work, I have been mailing out each year since 1939 a mimeographed message early in December for the coming year. A few copies of this message are sent to women of each of our forty-two congregations. Some of the leaders in the congregations have made additional copies and have distributed them among their women and girls. In this message are given suggestions for Bible reading, Bible memorizing, Bible study, and for the reading of one or two helpful books.

Many women do more work in their congregations than they report, but some send in reports in January, after the preceding year's work has closed. This fellowship of reading and memorizing God's Word is very precious. This is felt especially in the large gathering we always have at our district women's work meeting each fall. Surely, a few do the work formally and their lives show no fruitage from it. But many do it wholeheartedly and hide the Word in their hearts, allowing it to light the pathway of life. Some also have the Word in their mouths (Joshua 1: 8), ready for use in life's contacts.

Below I give a brief summary of what was reported (very incompletely) for 1943:

Number of congregations that sent in reports, 20.

Number who read New Testament through during 1943, 163.

Number, from among those who read N. T., who read entire Bible, 41.

Number who did suggested memory work, 69.

Number who read The Story of Our Church, 11.

Number who read In the Steps of the Master, 5.

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35).

### Congregations According to Numbers Reading N. T. in 1943

Elizabethtown, 27 (3 of these read entire Bible; 2 did memory work).

Palmyra, 20 (3 of these read entire Bible; 1 read suggested book).

Indian Creek, 18 (6 of these read entire Bible; 11 did memory work).

Lebanon, 14 (12 of these read entire Bible. Best record for reading entire Bible).

Spring Creek (Hershey), 12 (1 of these read entire Bible; one sister read N. T. 3 times).

Myerstown, 8 (1 of these read entire Bible).

Lititz (Brethren Home included), 8 (2 at the Home read entire Bible; 1 read suggested book; 1 did memory work).

Akron, 7.

Harrisburg, 6 (2 of these read entire Bible; 3 read suggested books).

Midway, 6 (Best record for reading suggested books, 11 read).

Shamokin, 6 (3 read entire Bible).

Annville, 5 (1 read entire Bible).

Conestoga, 5 (3 of these read entire Bible. One of 2 best records for doing memory work—30).

Ephrata, 5 (3 did memory work).

Mechanic Grove, 5.

Mingo, 3 (2 of these read entire Bible).

Chiques, 2.

East Petersburg, 2.

Hatfield, 2 (These 2 read entire Bible. One of two best records—tie for memory work—30).

Springville, 2.

Note: One sister at the Brethren Home read the New Testament three times during the year to her blind husband, Eld. Uriah Fasnacht. Another sister at the Home read the New Testament twice.

This report is incomplete, for many do not report work done.

—Martha Martin, District Director of Bible Study, Elizabethtown, Pa.

### Armentrout Golden Wedding

Brother Robert P. and Sister Sallie C. Armentrout celebrated their fiftieth wedding anniversary on Aug. 20, 1944, at their home in Bealeton, Va. They were married Aug. 23, 1894, by Bro. H. C. Early at Manassas, Va. To this union were born



seven children, four of whom are living. In their early married life they lived at Manassas; later they moved to Leesburg and finally to Bealeton, where they have since lived. Both are members of the Church of the Brethren and attend services as regularly as possible. Bro. Armentrout is seventy-two years old and Sister Armentrout is seventy-one.

A dinner was given in their honor at the home of their daughter, Mrs. Raleigh Long; all of the children and most of the grandchildren were present. Open house was held in the afternoon and evening. —Mrs. William Long, Bealeton, Va.

### Mason Golden Wedding Anniversary

On Oct. 15, 1943, Brother and Sister Joseph M. Mason celebrated their golden wedding anniversary.

Hannah M. Hizer and Joseph M. Mason were married Oct. 15, 1893. To them were born four sons, Russell, Luther, Roy



and Howard, and one daughter, Alma, who died Aug. 24, 1935. They lived in Rockingham County, Va., until March 1921, when they moved to Belmont in Spotsylvania County, where they have since resided. They have always been active in the work of the church. Bro. Mason is a deacon and has served as Sunday-school superintendent and Sister Mason as teacher for many years.

A bountiful dinner was served with all the children and all but one of the fifteen grandchildren present. Open house was held in the afternoon.—Mattie E. Zigler, Mineral, Va.

### Matrimonial . . .

**Dornes-Slayton.**—Charles Dornes of Morrill, Kansas, and Mary Slayton of Salem, Nebr., at the home of the bride, Oct. 29, 1944, by the undersigned.—D. W. Kessler, Sabetha, Kansas.

**Early-Deselms.**—Francis E. Early and Marie Deselms, both of Lima, Ohio, at the parsonage, July 15, 1944, by the undersigned.—A. L. Coil, St. Marys, Ohio.

**Frederick-Koepl.**—Ralph E. Frederick, Chippewa Falls, Wis., and Doris L. Koepl, Boyd, Wis., at the home of the bride, Nov. 15, 1944, by the undersigned.—Raymond Ridsen, Stanley, Wis.

**Hartley-Peck.**—Donald T. Hartley of Bismarck, N. Dak., and Twila Aldenna Peck of Morrill, Kansas, in the home of the bride, Nov. 2, 1944, by the undersigned.—W. A. Kinzie, Morrill, Kansas.

**Helman-Weaver.**—Bernard Helman and Twila Weaver, both of Windber, Pa., in the parsonage, Sept. 30, 1944, by the undersigned.—Jacob T. Dick, Windber, Pa.

**James-Mannion.**—J. Curtis James and Hannah Mary Mannion, both of Spring City, Pa., in the Royersford church, Nov. 4, 1944, by the pastor.—Ollive Flemings, Royersford, Pa.

**Jones-Trent.**—Kermit L. Jones and Emma Druscilla Trent, in the parsonage, Oct. 18, 1944, by the undersigned.—Jacob T. Dick, Windber, Pa.

**King-Hoover.**—Rufus B. King and Wanda Naomi Hoover, both of Rio Piedras, Puerto Rico, at the Union church of San Juan, Sept. 30, 1944, by the undersigned, assisted by Rev. Walter Clyde of the Union Seminary of Puerto Rico. Bro. King was formerly at home in Maryland and Sister King in Missouri.—Franklin K. Cassel, Adjuntas, Puerto Rico.

**Sawyer-Landes.**—Albert Sawyer and Mary Ellen Landes, both of Morrill, Kansas, in the parsonage, Oct. 11, 1944, by the undersigned.—W. A. Kinzie, Morrill, Kansas.



## Fallen Asleep . . .

**Abshire**, Sophia Jane, was born Dec. 23, 1867, in Franklin County, Va., and died Sept. 20, 1944, at the home of her daughter in Wirtz, Va. She was the daughter of John and Elizabeth Jamison. At the age of sixteen years she was baptized into the Antioch church. On Feb. 16, 1888, she was married to James W. Abshire. She is survived by her husband, seven children, twenty-seven grandchildren, five great-grandchildren, three sisters and five brothers. Funeral services were conducted by Brethren Z. E. Mitchell and J. B. Peters at the Brick church. Interment was in Mountain View cemetery.—Mrs. Sylvia Flora, Rocky Mount, Va.

**Alexander**, Ralph John, son of John and Martha Alexander, was born in Cincinnati, Ohio, July 11, 1920, and died at the Cincinnati general hospital, Oct. 29, 1944. He was united in marriage to Agnes Johnson on Jan. 18, 1941. He became a member of the church May 4, 1944. However, the state of his health has not permitted much activity of any kind. Surviving are his wife, his father, one brother, and one sister. Services at the Wormel funeral parlor were conducted by the writer. Interment was in Vine Street Hill cemetery.—Hugh Cloppert, Cincinnati, Ohio.

**Bigler**, Mary E., was born in Miami County, Ohio, Dec. 9, 1871, and died Oct. 22, 1944, in her home in Bradford. She was the daughter of John E. and Mary Woods Wade. She married Charles O. Bigler. To this union one son was born, who with the husband and one grandson survives. She also leaves one sister. Sister Bigler was a faithful member of the church for a number of years. She was a lifelong resident of the Bradford community. Services were held in her home church with Brethren G. E. Weaver and John M. Stover officiating. Burial was in the Harris Creek cemetery.—Mrs. H. C. Royer, Bradford, Ohio.

**Bowman**, David B., was born Jan. 23, 1859, near Hardin, Mo., and died Oct. 6, 1944. He was one of twelve children born to David and Anna Bowman. On Nov. 22, 1883, he was united in marriage to Katie Ann Myers. To this union five children were born. He leaves his wife, four children, one sister, fifteen grandchildren and two great-grandchildren. Funeral services were conducted by the undersigned, assisted by Elder E. G. Rodabaugh, at the Wakenda church. Interment was in the adjoining cemetery.—Oscar Early, Stet, Mo.

**Brallier**, Devona Marie, was born to Mr. and Mrs. Charles Beeler, March 27, 1913, in Kosciusko County, Ind., and died Oct. 26, 1944. In later years she lived in Warsaw. At the age of eighteen years she was united with the Spring Creek congregation. She was faithful to her church. On Aug. 20, 1932, she was united in marriage to Wolford Brallier. To them was born one son. She leaves her husband and son, her father and mother, three brothers and two sisters. Funeral services were conducted in the Spring Creek church by Byron Miller and the undersigned.—Leonard Custer, Laketon, Ind.

**Crouse**, Elmer G., was born April 26, 1888, near Denton, Md., and died Aug. 14, 1944. He was the son of D. K. Crouse and the late Emma Gible Crouse. He was married to Hazel Lucy Bruch in 1908. To this union were born three sons and a daughter, who died in infancy. His wife died in 1916. He was later married to Agnes King of Myerstown, Pa. They had two children. Surviving are his widow, five children, ten grandchildren, his father, four brothers and two sisters. Funeral services were held in the Ridgely church, with the pastor, Bro. J. S. Rittenhouse, officiating. Burial was in the Denton cemetery.—Esther K. Crouse, Queen Anne, Md.

**Davis**, James Garfield, son of John N. and Dinah Schrock Davis, was born Sept.

28, 1882, in Elk Lick Township, and died at his home in Springs, Pa., Oct. 30, 1944. He is survived by his wife, one daughter, two sons, two sisters, three brothers, and four grandchildren. Mr. Davis was married to Miss Della Hollada on June 15, 1912. He was a long-time member of the Maple Glen church. Funeral services were held in the Springs Mennonite church with Brethren A. J. Replogle, and J. C. Beahm, and Rev. Roy Otto officiating. Interment was in the Maple Glen cemetery.—Mrs. E. W. Davis, Springs, Pa.

**Doney**, Ruth Eshelman, was born March 9, 1918, and died July 16, 1944, at the home of her parents, Mr. and Mrs. Ira Eshelman, in Canton, Ohio. She became a member of the Church of the Brethren in her early youth. She was united in marriage to Stanley E. Doney on April 24, 1943. She is survived by her husband, Pvt. Stanley E. Doney, one son, her parents, two foster sisters and one foster brother. Funeral services were conducted by her pastor, Bro. Robert L. Sherfy. Interment was in the Mt. Peace cemetery, Hartville, Ohio.—Plezzie Maust Meyers, Canton, Ohio.

**Ebling**, Mary Ann, was born near Heidelberg, Pa., on March 18, 1861, and died at her home near Ridgely, Md., Oct. 14, 1944. She was the daughter of the late Harrison and Hetty Reber Stoudt. She became a member of the Church of the Brethren at an early age and remained active till her illness. On Dec. 31, 1881, she was married to Gabriel King Ebling, who preceded her in death twenty-three years ago. To this union were born ten children, eight of whom survive. Twenty-four grandchildren and nine great-grandchildren also survive. Brother and Sister Ebling moved to Maryland fifty-six years ago. Their interest and activities contributed much to the growth of the Ridgely church. Sister Ebling was much interested in the women's work program. Funeral services were held in the Ridgely church with the pastor, Bro. J. S. Rittenhouse, officiating, assisted by Elders Albert J. Fike of Cordova and Harry H. Ziegler of Easton. Burial was in the Denton cemetery.—Esther K. Crouse, Queen Anne, Md.

**Forney**, Lizzie H., eighty-six years old, wife of Lemon G. Forney, Neffsville, Lancaster, Pa., died at her home on Nov. 2, 1944. She and her husband celebrated their sixty-sixth wedding anniversary on May 9. She was a member of the Church of the Brethren, and a daughter of the late Cornelius and Lydia Horner Kreider. Besides her husband, she is survived by eight children, twenty-four grandchildren and eleven great-grandchildren.—S. Kathryn Hertzler, Cincinnati, Ohio.

**Frederick**, Glen C., son of Mr. and Mrs. William Frederick of Elkhart, Ind., died Nov. 10, 1944, at the age of forty-three years. Funeral services were held at the Osceola church by the undersigned. Burial was in Olivet cemetery.—Carl E. Yoder, Elkhart, Ind.

**Gooden**, Sanford, son of Samuel and Mary Gooden, was born May 23, 1867, and died Aug. 30, 1944. He lived his entire life in this community. He was married to Barbara Meyers on Jan. 18, 1894. He was a faithful member of the church and for many years served in the deacon's office and as Sunday-school superintendent. His wife preceded him in death about six months ago. He is survived by two sons, two grandchildren and six brothers and sisters. Funeral services were conducted by his pastor, Bro. J. D. Brower. Burial was in the Brethren cemetery at Maxwell.—Mrs. Alice Gooden, Maxwell, Iowa.

**Griffiths**, Amanda Dellah, the daughter of John and Margaret Dart, was born Sept. 12, 1867, near Francesville, Ill. She died at the home of her son in Independence, Kansas, Nov. 8, 1944. At the age of four, she moved with her parents to Kansas, where they homesteaded in Montgomery County. In this county she taught school for several years. On Dec. 28, 1899, she was united in marriage to Isaac J. Griffiths. To this union three children were born; a daughter who died in in-

fancy, and two sons, one of whom died in 1927. At an early age she united with the Methodist Drum Creek chapel; at a later date she united with the Independence Church of the Brethren, to which she was faithful until death. She lived a consistent Christian life and endeared herself to those who associated with her. She leaves one son, two stepsons, one step-daughter, nine grandchildren, and two brothers. The funeral services were held by the former pastor of the Independence church, Leonard Birkin, assisted by Bro. L. A. Walker, present pastor of the church. Interment was in the Mount Hope cemetery.—Leonard Birkin, Beattie, Kansas.

**Hamilton**, Isaac, son of James and Nancy Bixler Hamilton, was born near Masontown, Pa., Dec. 28, 1859. On March 27, 1884, he was married to Annie Zinn. They celebrated their sixtieth wedding anniversary last March. Most of his life was spent near Morgantown, W. Va., where he served the church in the capacity of deacon. He died Oct. 13, 1944, at the Monongalia general hospital after a short illness. Surviving are two daughters and four sons. Interment was in the Mount Union cemetery near Morgantown.—John Hamilton, Elgin, Ill.

**Handwerk**, Freeman, was born April 8, 1883, and died Nov. 9, 1944. He is survived by his wife, Mrs. Dorothy Herwig Handwerk, four children, a sister, a brother, a half brother and eight grandchildren. Funeral services were conducted by the pastor, Bro. A. J. Beeghly, in the Fairview church and interment was in the Union cemetery in Meyersdale.—LeFerne Knepper, Markleton, Pa.

**Huber**, Mary Ellen Kelchner, was born in Putnam County, Ohio, July 20, 1874, at the age of seventy years. On Nov. 22, 1893, she was united in marriage to John M. Huber, who survives. Four children were born to this union, one of whom died at the age of ten years. There are thirteen grandchildren and four great-grandchildren surviving. On Nov. 17, 1895, she and her husband united with the French Broad church in Tennessee. On Feb. 24, 1897, they were installed in the deacon's office where they served efficiently. For twenty-one years they had lived in the Elkhart Valley congregation. On Nov. 22, 1943, they celebrated their golden wedding anniversary. The funeral service was held at Yellow Creek Mennonite church by the undersigned, assisted by Elder George Stull of Elkhart, Ind.—Frank Kreider, Goshen, Ind.

**Huffman**, Calvin, son of Solomon and Lydia Huffman, was born Oct. 28, 1861, and died Nov. 4, 1944. In infancy he lost both parents by death. He was then given a home by his maternal grandparents, who brought him to Elkhart County, Ind., when he was three years old. He was then placed in the home of Emanuel Whitehead, where he lived until he was twenty-one years of age. He was united in marriage to Catharine Peffley, and to this union were born five children, three of whom died. He had been living with his daughter in New Paris since the death of his wife. He is survived by one daughter, one son, and four grandchildren. He was united with the Maple Grove church when thirty-three years of age, and served that church in the office of deacon, Sunday-school superintendent and janitor. Funeral services were conducted by the writer in the New Paris church. Burial was in the Baintertown cemetery.—William Brubaker, New Paris, Ind.

**Hupp**, Charles Brenneman, died at his home near Criders, Va., on Nov. 6, 1944, at the age of eighty-two years. He was the son of the late Abram and Lydia Brenneman Hupp and was born near Lilly, Va. Surviving are his wife, four daughters, four sons, forty-one grandchildren, eleven great-grandchildren, one sister, two half sisters, and one half brother. His parents, two daughters, one son and seven grandchildren preceded him in death. He was a member of the Damascus church, where his funeral was held with the writer officiating, assisted by Bro. Webb Lantz. Burial was made in the



Caplinger cemetery at Criders, Va.—Samuel D. Lindsay, Timberville, Va.

**Hylton**, Cordelia Helen Morrow, was born near Mason City, Ill., Aug. 24, 1855, and died Sept. 21, 1944. When a small child, she moved with her parents to Atchinson County, Mo., where she grew to womanhood. Here in 1875 she married Peter Garst; to this union eight children were born. In the fall of 1880 they moved to Texas County, Mo., where in April 1921 Bro. Garst died. In the spring of 1930 she was married to Daniel S. Hylton, who died about two years later. Soon after her first marriage she and her husband united with the Church of the Brethren, and both lived faithful to the end. She leaves three sons, twelve grandchildren and ten great-grandchildren. Funeral services were conducted by the undersigned in the funeral home at Cabool, Mo., and the body was laid to rest by the side of her first husband.—A. W. Adkins, Cabool, Mo.

**Kaetzel**, Ella Almira, wife of George W. Kaetzel, was born Feb. 28, 1862, and died at her home, Aug. 31, 1944. She was the daughter of Daniel Mullendore. She is survived by her husband, six sons, four daughters, thirty-eight grandchildren, twenty-five great-grandchildren, four brothers and two sisters. She was a faithful and active member of the Brownsville church for over sixty years. Funeral services were conducted at the Brownsville church by her pastor, Bro. Roy K. Miller, and former pastor, Bro. S. Earl Mitchell. Interment was in the adjoining cemetery.—Mrs. Laura E. Fouch, Gapland, Md.

**Laughman**, Nancy Ann, oldest daughter of David and Elizabeth Minnich, was born Jan. 7, 1862, in Miami County, Ohio, and died at the home of her son in Richmond, Ind., Oct. 15, 1944. She was married to William Randolph Laughman in 1878; to this union three sons and one daughter were born. She and her husband united with the church early in life and remained faithful and active. She was preceded in death by her husband and three children. Surviving are one son, two sisters, fourteen grandchildren and twenty-three great-grandchildren. Funeral services were conducted in the Bradford church by her pastor, Bro. G. E. Weaver. Burial was in the Harris Creek cemetery.—Mrs. H. C. Royer, Bradford, Ohio.

**Luckenbaugh**, Mamie S., died Nov. 1, 1944, at the home of her son-in-law and daughter near Westminster. She had been in declining health for the past seven years and was fifty-seven years of age. She was the daughter of the late Levi B. and Amanda L. Sterner. Surviving besides her daughter are a sister and a grandson. Funeral services were conducted at the Westminster church by the pastor, Bro. S. Earl Mitchell, assisted by Bro. Noah Sellers, elder of the Black Rock church. Interment was made in the Black Rock cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Miller**, Cathrine Maurer, daughter of Henry and Julia Ann Bigler Maurer, was born Dec. 10, 1862, being the thirteenth child of a family of sixteen children, only one of whom survives. On April 15, 1883, she was united in marriage to Isaac R. Miller. They became the parents of eight children, six of whom survive. Her husband died Nov. 26, 1930. Early in married life Mrs. Miller united with the Oakland church. All these years she has been devoted to and happy in this faith. She died Oct. 22, 1944. Funeral services were conducted in the Greenville church by her pastor, Bro. G. L. Wine.—Mabelle M. Klepinger, Greenville, Ohio.

**Miller**, Emma Letitia Maust, was born March 8, 1883, and died Nov. 6, 1944, in the Windber hospital. She was married to Norbert Miller of Elk Lick Township, Pa., June 7, 1914. Mrs. Miller is survived by her husband, two daughters, one son and two brothers. She was a long-time member of the Church of the Brethren. She was president of the women's organized Bible class in the Salisbury Sunday school and superintendent of the home department. The Red Cross found in her a

faithful worker. Funeral services were conducted at her home in Salisbury by her pastor, Bro. A. Jay Replogle. Interment was in the I.O.O.F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

**Orendorf**, Albert, son of the late Jonas and Arma E. Orendorf, was born June 5, 1903, near Oakland, Md., and died suddenly Oct. 12, 1944, at Miami, Fla. In 1915 he united with the Church of the Brethren. He is survived by his wife, his mother and four brothers. Funeral services were conducted at the St. Johnstown church near Greenwood, Del., by Bro. Wm. McDaniel, with Rev. Knically of Greenwood assisting. Burial was in the Brethren cemetery.—Mrs. Vernie Hostedler, Farmington, Del.

**Poling**, Mrs. Willye Idleman, daughter of the late Simon P. and Sara Idleman, aged 69 years, died Nov. 14, 1944, at the Idleman home in Grant County, W. Va., after months of failing health. She was the widow of C. H. Poling. She is survived by one son, Newton L. Poling, one grandson, and four sisters. She was a long-time and faithful member of the Brick church, although she spent most of the twenty-seven years of her married life away from her church. She bore with patience and fortitude the suffering and sorrow that were her lot. Funeral services were held at the Brick church by Brethren Norman A. Seese and Ross Johnson, interment following in the Idleman family cemetery.—N. L. Poling, Mt. Sidney, Va.

**Rhodes**, James H., died at the home of his son near Tenth Legion, Va., Nov. 6, 1944, at the age of 69 years. He was a member of the Unity congregation. Surviving are his wife, two daughters, four sons, fourteen grandchildren and two sisters. The funeral was held from the Mt. Valley United Brethren church near his home in charge of Elder J. S. Roller, assisted by Elder John D. Huffman and Rev. G. H. Veasy. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Royer**, Sgt. Merlin, son of Mr. and Mrs. Linn Royer, was born in the Panther community Jan. 3, 1919, and died Nov. 4, 1944, at the Schick hospital as a result of wounds received in Italy Nov. 2, 1943. He united with the Church of the Brethren at an early age. During his illness prayer meant a great deal to him. Surviving him are his parents and two sisters. Funeral services were conducted by Bro. Paul Miller at the Panther Creek church.—Mrs. Martin Stine, Adel, Iowa.

**Smith**, Sadie Moyer, was born Oct. 10, 1877, and died at her home in Schaeffers-town, Pa., Oct. 22, 1944. Surviving are her husband, Abraham Smith, and a stepsister. She was a faithful member of the Heidelberg church. The funeral services were conducted in the Heidelberg church and the body was laid to rest in the adjoining cemetery. Elder H. F. King and Bro. Peter Heisey were the officiating ministers.—Candace Royer, Myerstown, Pa.

**Weaver**, Katie Ellen Keim, wife of George Weaver, died Nov. 7, 1944, aged fifty-eight years. She suffered greatly the past four months. She was a member of the Lebanon church. Her husband, two sons, and four daughters survive. Funeral services were held at the Rohland funeral parlors by Rev. John Livengood, pastor of the Fellowship Worship Hall in Lebanon, and her pastor, the undersigned. Burial was in the Heidelberg Brethren cemetery.—Carl W. Zeigler, Annville, Pa.

**Wise**, Sarah Elizabeth, daughter of Daniel and Eliza Skiles, was born at Ladoga, Ind., March 24, 1865, and died at her home in Conway Springs, Kansas, Oct. 4, 1944. Her husband preceded her in death in 1921. She leaves one brother, one son, one daughter, ten grandchildren and eleven great-grandchildren. She united with the Church of the Brethren when twenty-four years old and lived faithful until death. Funeral services were conducted by Brethren Harvey Hostetler of Wichita, and D. E. Rodabaugh, the pastor. Interment was in the Conway Springs

cemetery.—Amos O. Brubaker, Conway Springs, Kansas.

**Wolf**, Mary Bittner, the wife of Elder George B. Wolf, died suddenly on Sept. 9, 1944, in the Lancaster General hospital. She was born near Akron, Pa., Nov. 12, 1887, and since January 1904 she was a faithful member of the Church of the Brethren. She was married to Bro. Wolf on Oct. 28, 1915, and was an untiring Christian homemaker. For many years she was secretary of the sisters' aid society and a member of the Sunday-school advisory board. Surviving are her husband, three daughters, four sons, and fifteen grandchildren. Funeral services were conducted in the Akron church by the home ministers. Interment was in the Wolf cemetery near Akron.—Mrs. Harry H. Reitz, Akron, Pa.

**Youtze**, Nellie Mertz, was born Oct. 26, 1879, in Mifflin County, Pa., and died July 12, 1944. In 1900 she was married to Edward Youtze, who survives. In early life she united with the Spring Run church, which she served faithfully. She was a kind neighbor. Funeral services were conducted by Elder L. D. Ruble at the Booth funeral home.—Mrs. P. L. Huf-faker, McVeytown, Pa.

## Church News . . .

### Alabama

**Cedar Creek**.—In our re-organization in October Bro. W. E. White was retained as elder-in-charge. Attendance and interest are increasing. We are planning an all-day meeting for Thanksgiving: morning service, dinner for all, then an afternoon of work. Come and enjoy the day with us.—Wm. E. White, Citronelle, Ala., Nov. 2.

### Arkansas

**New Hope**.—On Oct. 21 we had our love feast. Bro. A. W. Adkins and wife of Cabool, Mo., were with us. We enjoyed having them. When they returned, Bro. J. A. Birkhead and family went with them to the Farrenberg church, where Bro. Birkhead is to be pastor.—Faye Spencer, Wynne, Ark., Nov. 1.

### California

**Hermosa Beach**.—On Sept 24 we were very happy to have with us Chalmer and Susan Shull and Esther. Sister Shull talked to the children at Sunday-school and Bro. Shull preached. We were represented at the district conference at Pomona by Lydia Bollinger and Mary Stutsman. Pastor Royal D. Glick has resigned and during October the pulpit was filled by Marion Stern and Charles Rupel of La Verne and Brethren Shaffer and Gilbert. The church has secured as pastor Bro. Marion Stern, who is a student at La Verne College. Our love feast is set for Dec. 8, 1944.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Nov. 14.

**Fresno**.—Our pastor, Glenn Harmon, has resigned to take up boy's work in the Y.M.C.A. in Fresno. In appreciation of their work with us the church gave them a housewarming and a gift of furniture for the new home. Brother and Sister Forest S. Eisenbise have come to work here. Bro. Floyd Yearout has been chosen our elder for another year. We were very happy to have a most interesting letter from Hazel Minnich Landis, missionary to Africa, whose work budget we are supplying. It was also our privilege to have with us Clarence and Lucile Heckman of the Africa field. These personal contacts with church workers is an inspiration. On Nov. 17 a new era banquet for La Verne College is to be held in the Fresno church for this section of San Joaquin Valley.—Mrs. Claude Rupel, Fresno, Calif., Nov. 13.

**La Verne**.—The church is off to a good start on the program of the new church year under the general leadership of Pastor Galen B. Ogden and Bro. W. LaMar Bollinger, minister of education. David



Young, minister of music, directs the adult and junior choirs and the men's chorus. Church school and church officers and teachers were installed by the pastor on the morning of Sept. 17. On Oct. 15 Bro. Chalmer Shull of India brought a message at the morning hour. Mrs. Shull talked to the primary and junior children at the church school assembly hour. Ann and Charles Hollinger, W. H. Wertenbaker, W. LaMar Bollinger and Fred Butterbaugh were delegates to the district meeting at Pomona on Oct. 14. Sisters Ben Flora, D. W. Kurtz, Dora Hutchison, D. L. Forney, Charles Rupel and the writer were delegates at the women's work meeting on Oct. 13. At a workers' conference on Oct. 2 two reels of pictures from the Board of Christian Education were shown. Bro. Ogden officiated at the fall love feast on the evening of Oct. 1. Released time religious education classes for third, fourth, fifth and sixth grade pupils are being held at our church once each week under the auspices of the La Verne ministerial union. Bro. Hylton Harman, pastor-attorney of Kansas City, was guest speaker on Sept. 13. At the October council meeting the budget was adopted. The church cabinet was instructed to set up a committee to consider the needs of returning servicemen and Civilian Public Service men.—Grace Hileman Miller, La Verne, Calif., Oct. 25.

**Oakland.**—We held our love feast Oct. 1. Bro. D. C. Gnagy of the San Francisco church officiated. Some of his members were there too. The members of the Oakland church have been enjoying Pastor Burris' inspiring messages. Our pastor and wife and four other members attended the district conference held at Lindsay. On Oct. 15 we were given some interesting talks by those who attended. We sent 278 pounds of clothing to La Verne for European war relief. The young people of the church are redecorating their classroom; they have also beautified the church grounds. On Oct. 29 we were fortunate to have with us Hazel Rothrock, who returned home from China on the Gripsholm. We had a fellowship dinner and she spoke to us in the morning. The ladies' circle made forty-eight garments for Greek relief.—Irene McElroy, Oakland, Calif., Nov. 2.

### Colorado

**Haxtun.**—We plan to dedicate our new parsonage in the near future. Several special musical numbers have been given—one in Danish by Pastor Laursen. Our ladies' aid finished the general cleaning of the church. They are now meeting in the homes. Sister Laursen gave a talk to our young people on The Spirit of Reverence. The time for the evening service has been changed from 7:30 to 7 o'clock. On Oct. 22 a group of our B.Y.P.D. with their pastor and sponsor attended the Platte Valley district C. E. rally in Sterling. On Nov. 5 the local group of Girl Scouts and their sponsors attended the morning service.—Mrs. Warren D. C. Wood, Haxtun, Colo., Nov. 7.

### Delaware

**Wilmington.**—Our fall love feast was held Sept. 24, which date also marked the close of Brother and Sister John Middlekauff's work with us. They took up their duties on Oct. 1 at Canton, Ohio. They are missed, but we do pray for their success in their new location. Bro. Mark Ebersole of Chester, Pa., has been filling the pulpit each Sunday morning. The youth fellowship under the direction of Mrs. Fedora Bristow meets each Sunday night and the attendance has been excellent. The choir is to be commended for its co-operation, especially during the hot summer months. The men of the congregation are making some alterations on the inside of the parsonage while it is vacant. The church and the parsonage have been greatly improved during the past year by white asbestos shingles.—Mrs. Elva H. Wickersham, Newark, Del., Nov. 13.

### Florida

**Arcadia.**—Our church met in business session on Oct. 1 and elected officers for the coming year. Our love feast will be held Dec. 3. Several from our church attended district meeting at Winter Park. Sisters S. W. Bail and Dora Jean Wynn were delegates. Sister Wilma Cross was a delegate from the young people's department. A girls' quartet gave several selections of music. On Oct. 16 the young people of our church enjoyed an interesting and instructive talk on Five Points of Life given by Bro. Stauffer Curry of Bridgewater. We have Bible study every Wednesday evening in which we learn to read the Bible from memory. Several of our young men are in service.—Mrs. Dora Jean Wynn, Arcadia, Fla., Nov. 6.

**Winter Park.**—The church met in council on Sept. 28 for reorganization. C. E. Bower was chosen as elder. The question of a pastor was left under consideration for the next three months. We entertained the district conference on Oct. 13-15. We had a good attendance. Bro. A. Stauffer Curry was the out-of-state speaker. On Oct. 29 about twenty boys from the C.P.S. camp at Mulberry, Fla., gave a program of music and singing. Our communion service will be held on Nov. 19. Our Sunday school is giving to relief through the use of Brethren Service Stamps. We are preparing a Christmas program to be given by the Sunday school.—Mrs. C. E. Bower, Winter Park, Fla., Nov. 9.

### Illinois

**Bethel (Naperville).**—Seven of our young people attended the Lewistown young people's camp. A goodly number of our people were able to attend district meeting held at Franklin Grove on Sept. 2-4. On Oct. 1 we had promotion of Sunday-school scholars, presentation of awards for perfect attendance and installation of Sunday-school teachers and officers. The women of the Bethel Circle for Christian Service have made over 200 garments for Greek children and have canned nearly 100 quarts of vegetables. The reception for Brother and Sister Burger was held at the parsonage on Oct. 6. On Oct. 11 we had our council meeting. The regular reports of the Sunday-school and church officers and committees were given. Church officers were elected. The annual B.Y.P.D. banquet was held in the church basement Oct. 13 with twenty-three people present. The installation of officers was in the form of an inspiring candlelight ceremony led by Bro. Burger. On Oct. 15 a baptismal service was held at the church. On Oct. 26 a Sunday-school teachers and workers' meeting was held. The young people of the district met for their fall rally on the afternoon and evening of Oct. 29. We had our communion service on Nov. 5, with Bro. Burger officiating.—Virginia Williams, Naperville, Ill., Nov. 15.

**Dixon.**—On Sept. 18 we held our regular business meeting and elected Sunday-school and church officers for the coming year. On Oct. 1 the B.Y.P.D. installed their new officers in an impressive candlelight service. The following night we started our evangelistic services with Bro. Jacob Dick of Windber, Pa., in charge. We enjoyed very inspiring messages for two weeks. As a result twelve were baptized. On Oct. 29 we held our communion service with Bro. C. A. Bryan, recently returned to our congregation from Rice Lake, Wis., in charge.—Mary Underwood, Dixon, Ill., Nov. 8.

**Springfield.**—At our September council meeting Pastor R. C. Wenger was chosen elder for another year. During the month of September a survey of our community was made with the view of reaching the unchurched. Our pastor and also the Fellowship Class have written letters to each boy and girl in service from our church. The church also sent a Christmas gift to each one. Our communion will be Nov. 19 at 7:00 p. m. We are taking part in a union Thanksgiving service with three other churches. We recently began quarterly workers' conferences. On

Nov. 1 the young people elected officers and made definite plans for regular meetings. Pastor R. C. Wenger is teaching a class in a community training school at Girard. He is also acting as visiting chaplain at the new Memorial hospital.—Mrs. Martha L. Meadows, Springfield, Ill., Nov. 6.

### Indiana

**Liberty Mills.**—The church met for council on Sept. 11, with Elder A. F. Morris in charge. Officers were elected for the new year, and the unified system of finance was adopted. Our offerings since that time have been very good. The ladies' aid society has made many garments for Greek relief during the past year. On Oct. 4 the men arranged a dedication service for the thirteen relief heifers for which they are caring. These heifers were brought to the home of Bro. Sam Flory. Bro. Marvin Senger conducted the dedication service. Bro. Van B. Wright, pastor of the Fort Wayne church, has just completed a two weeks' revival meeting. Our love feast was held on Nov. 13.—Mrs. Foster Bruch, South Whitley, Ind., Nov. 15.

### Indiana

**Maple Grove.**—The church held its council meeting on Sept. 11. Sunday-school and church officers were elected for the year beginning Oct. 1. Bro. John D. Frederick was elected elder. Two weeks of revival meetings were held by Brother and Sister Clarence Bowman of Lima, Ohio. The love feast closed the meetings on Sept. 4. We baptized one and received another by transfer. A basement is being excavated under our church and a furnace is to be installed. The men of the church are doing the work.—Kathryn Frederick, Goshen, Ind., Nov. 9.

**Middlebury.**—Our love feast, Oct. 5, was well attended. On Oct. 15 we were privileged to have with us at our harvest meeting, Dr. and Mrs. Lloyd Studebaker. They both gave interesting talks; they had also a display of African articles. The missionary offering was \$43. Clara Nusbaum, one of our older members, died recently. The ladies' aid has served dinners at two sales recently, finished 100 garments for Greek relief and is now quilting. We are looking forward to the missionary tour Nov. 12-19. Bro. Chalmer Shull will be here on Nov. 15. Bro. Harold Miller has started B.Y.P.D. again; a meeting is held each Sunday evening.—Mrs. Gladys Schrock, Goshen, Ind., Nov. 13.

**Monticello.**—A revival meeting was held the last of August in the Guernsey house by Bro. Dolar Ritchey of Ohio. We had splendid co-operation and support from our neighboring churches. Six accepted Christ. Bro. Virgil Brallier of Bethany Biblical Seminary occupied the pulpit in the absence of Bro. Johnson Sept. 17. There was a large attendance at the love feast held at the Pike Creek house on Oct. 8. The quarterly council meeting was held Oct. 9 with Elder Charles Oberlin of Peru in charge. The rededication service for the Pike Creek church will be on Nov. 26; Dr. Schwalm of Manchester College will be the guest speaker. New roofing has been put on the Guernsey church. Several attended the district meeting at Flora, Oct. 12-14; Bro. Johnson served as delegate. Several young people attended the county young people's conference at Brookston on Oct. 15. The ladies have been doing some sewing for Greek relief. Clothing and canned food were sent for Brethren Service work. Both churches have started the heifer project.—Edna Sickler, Monticello, Ind., Nov. 13.

**Pittsburg.**—Several of our women attended the women's meeting of the district conference held at Flora, Ind., on Oct. 13. On Oct. 15 we held our harvest home-coming with Sister Goldie Killion giving us three very inspirational messages. Bro. Dolar Ritchey of Hollansburg, Ohio, served as our evangelist in two weeks' meeting, which started Oct. 23. These meetings were a great inspiration and help to us all. We are grateful to



the many congregations who helped to make the revival a spiritual benefit. On the Sunday preceding the revival, a group of our people made a personal house-to-house call, inviting the local community to attend. Eight have been baptized and one awaits the rite. During the early part of October the primary department began to have its own opening services. This seems to be a great benefit to the children. Our program committee is now making plans for a Christmas program.—Mrs. John Laprad, Delphi, Ind., Nov. 9.

#### Iowa

**English River.**—Our church enjoyed two weeks of inspiring evangelistic sermons by Bro. Galen T. Lehman the latter part of August. Five were received into church fellowship and two have been received since. At the September business meeting the church elected three new deacons: Harley Yates, Ellsworth Coffman, and Virgil Coffman. There are nine heifers for relief being cared for by members of this congregation. The women's council has been busy quilting and doing relief sewing. They filled two barrels of food for the Ottumwa orphanage and are now filling jars for Brethren Service. On Dec. 4 one of our elders, Bro. W. D. Grove, and wife will celebrate their golden wedding anniversary. Our pastor, Bro. A. Wayne Carr, held two weeks of evangelistic services at Huntington, Ind. At the present time he is conducting evangelistic services in the Ottumwa church.—Virgil S. Coffman, South English, Iowa, Nov. 13.

**Indian Creek.**—Since our last report six young people have been baptized by Pastor J. D. Brower. We met in council on Sept. 24 with Elder L. A. Walker in charge. Sunday-school and church officers were elected for the coming year. The elder is B. F. Buckingham. We are retaining our pastor and wife for another year. Russell French was chosen Messenger agent and church correspondent. Our pastor and wife conducted a two weeks' revival in the Muscatine church. The pastor now occupies the house adjoining the church. The ladies' aid recently sent 150 pounds of clothing, soap and a comforter to a C.P.S. camp. The men have been making some improvements on the church building. Our church was well represented at the district meeting held at the Des Moines Valley church. The four churches of Maxwell unite in the Sunday evening service.—Mrs. Alice Gooden, Maxwell, Iowa, Nov. 16.

#### Kansas

**Gravel Hill.**—Lewis Thomas of Bethany Seminary served as summer pastor. Six of our group attended district meeting at Parsons. We will entertain the conference next year. R. E. Loshbaugh serves our church and three others as pastor this year. Frank Crumpacker gave an illustrated lecture on Oct. 26. Clara Kaufman is Sunday-school superintendent and Mrs. Joe Phillips is president of women's work. We are planning a harvest festival and Thanksgiving supper for Nov. 22, and a Christmas program.—Clara Kaufman, Gridley, Kansas, Nov. 12.

**Parsons.**—On Oct. 1 we held our quarterly business meeting. Since our elder, J. A. Campbell, was ill, Bro. C. C. Beery acted as moderator. Final arrangements were made for the district meeting which was held in our church the last of October. Our pastor is conducting cottage prayer meetings, which are very interesting and instructive. We have a 100% Messenger club and hope to have the same next year. The men of the church have been doing some remodeling in the church kitchen. The women's organization held a meeting on Nov. 15; at this time they elected new officers for the coming year. They will hold a bazaar and supper on Dec. 6. The ladies' aid has purchased a stove for the parsonage. They meet once a week to quilt, and they also sew on relief clothing. They have sent 932 garments, 33 pairs of shoes, 150 bars of soap, 172 tins and quarts of fruit, and 10 pounds of beans. We have received besides this from the Parsons churches and surrounding towns 1,286

garments.—Mrs. J. A. Campbell, Parsons, Kansas, Nov. 19.

**Quinter.**—At the church council in September officers were elected for the coming year. Bro. Floyd Crist is elder and Bro. Paul Brandt pastor. The children gave a fine program in the afternoon of promotion Sunday. A basket dinner preceded the program. Bro. Paul Brandt spent his vacation at Grand Junction, Colo. Our church was saddened recently by the death of Bro. O. A. Lahman.—Mrs. Emma Ulrich, Quinter, Kansas, Oct. 26.

**White Rock.**—Our church met in council in October. We had election of officers and the report of our district meeting. On Oct. 22 Sister Crumpacker gave us a very interesting talk. We enjoyed it very much. We are always glad to have our missionaries visit us. Our aid is always busy; we meet only once a month.—Mrs. Minnie Warren, Formoso, Kansas, Nov. 19.

#### Maryland

**Broadfording.**—We held our Bible conference on Sept. 30 and Oct. 1 with Bro. R. W. Schlosser of Elizabethtown, Pa., as the instructor. He gave us some very interesting talks on the doctrines and the ordinances of the church. The attendance was good. Our revival meeting was held from Oct. 2-15 with Bro. Otho Haslinger of Huntsdale, Pa., as evangelist. We had a splendid attendance at the meetings. We had special music nearly every night at the meetings. A group of young men from Hopewell farm also brought us special music. On Oct. 22 we held an installation service for the new officers of the B.Y.P.D. We held our love feast on Oct. 28; Bro. Rowland Reichard officiated. About 200 communed. On Oct. 29 a group of young men from the Clearspring Mennonite C.P.S. camp were with us for the morning service. We also lifted an offering for the pension fund. On Nov. 5 the ministers of the churches of Middle Maryland will exchange pulpits. Bro. Roy K. Miller of the Brownsville church will preach for us.—Harry C. Myers, Maugansville, Md., Oct. 31.

**Brownsville.**—Bro. Bernard King conducted a two weeks' revival at South Brownsville in August. Two were received by baptism. On Aug. 15 Bro. Frank Crumpacker gave us an interesting talk and showed pictures of his work in China. On Sept. 3 Bro. Minor Myers told of his experience in prison camp. In appreciation of fifteen years of faithful service as elder of the Brownsville church we gave Brother and Sister John S. Bowlus a reception and presented them with a check. While our pastor was holding a revival Brethren J. S. Bowlus and Ora DeLauter preached for us. Nov. 5 was pulpit exchange Sunday in our district. Bro. Charles Grubb of West Virginia gave us a very inspiring message. At our fall council the church called four deacons, Ira L. Kaetzel, J. Clifford Kaetzel, Robert Martin, and Douglas Higdon. We have finished 270 pieces of Greek relief sewing and some other garments. We also sent some secondhand clothing to New Windsor, Md. We did some canning for the Hopewell farm. We gave \$650 to Brethren Service and relief this year.—Mrs. Laura E. Fouch, Gapland, Md., Nov. 10.

**Green Hill.**—Our church met in council Oct. 1, with Bro. Walter K. Mahan presiding. Church officers were elected for the coming year and various committees appointed. Our ladies' aid canned for the C.P.S. camps and also sewed for relief work. A number of our intermediates and young people attended Camp Peniel. We held our annual harvest meeting the fourth Sunday in September. Our revival meetings are to be held Nov. 12 to 26.—Elsie Eby, Westover, Md., Nov. 1.

**Grossnickel.**—Pastor John Graham held evangelistic meetings at the Mountain View church, W. Va. Brethren Cyrus Strite and Charles Byers of the Longmeadow church preached in his absence. Our ladies have been sewing for Greek relief and canning for C.P.S. camps. The B.Y.P.D. sent Jane Leatherman, Irene Freshour and Gloria Gouker to Camp Peniel this summer. On Oct. 8 the first

subdistrict round table was held in our church. Bro. Leonard Curlin, Negro minister from Hagerstown, Md., gave the main address. We have been studying race prejudice. Sister Ora Delauter spoke to the women of our church on Oct. 22. Bro. Harvey Martin preached for us on Nov. 5 in the exchange of pulpits in Middle Maryland.—Sara Grossnickel, Myersville, Md., Nov. 5.

**Pleasant View.**—On Aug. 20 Pastor Cooper was ordained to the full ministry; Bro. D. R. Petre with the elder performed the rite. Bro. Petre was guest minister on that day. An all-day meeting was held Oct. 15; outstanding features were the morning message by Pastor Cooper, special music by the Hopewell quartet, fellowship dinner, a meeting of children's workers and parents in charge of the district children's director, Sister Wreatha Uphole, an address on Why Should We Have a Revival? by Bro. Ora DeLauter, and the opening service of our revival conducted by Bro. Samuel A. Harley of New Windsor. As a result of these meetings eight were added to the church by baptism and six by letter. On Oct. 29 we closed our revival with the love feast. On the same evening Bro. Harley led a discussion on The Church Meeting World Need—The Present and Future of Brethren Service. A teacher-training school is now in progress with a goodly number in attendance. This school includes the Brownsville, Middletown Valley and Pleasant View congregations. The women of the church are engaged in mending clothing and sewing for relief. Four heifers have been donated for relief. On Nov. 5 the district ministers exchanged pulpits. Bro. J. I. Byler of Martinsburg, W. Va., was guest minister here. Quite a group of members attended the district ministerial and Sunday-school meeting held in Hagerstown.—Mrs. J. S. Bowlus, Jefferson, Md., Nov. 13.

**Ridgely.**—On Oct. 29, 1944, C. P. S. work was the theme of the morning worship and sermon. Canned and dried fruits and vegetables had been brought for C.P.S. camps. Elden Johnson and Ernest Snaveley of the University of Maryland unit were the speakers. The service was in charge of the new pastor, Bro. Joseph Rittenhouse. The offering went to Brethren Service. The women are still sending clothing to our relief center. The B.Y.P.D. with Merlin Shank as president is making great strides this year. They have bought a heifer and at the present time the Paul Ebling boys are caring for it. On Halloween the group husked corn for one of their members. Many of the college girls assisted with the summer projects. Recently the group did some canning for our camps.—Mrs. Henry Fisher, Denton, Md., Nov. 2.

**Westminster.**—A memorial service was held in the church on Aug. 27 for Cpl. Donald E. Myerly, who was killed in France on June 24. Bro. Minor C. Miller, executive secretary of the Virginia Council of Religious Education, brought a challenging message at the rally day service on Sept. 24. Two other guest ministers, whose sermons were much appreciated, were Bro. Loren Bowman and Bro. Ernest Ikenberry. At the quarterly council in October Bro. George A. Early was re-elected elder of the congregation. The women of the church canned 309 half gallons of fruit and vegetables for Brethren Service. Since our last report ten have been added to the church by baptism and one by letter. The love feast on Oct. 15 was largely attended. The pastor, Bro. S. Earl Mitchell, officiated.—Mrs. H. Edgar Royer, Westminster, Md., Nov. 4.

#### Michigan

**Sugar Ridge.**—The church held its quarterly council on Oct. 1. New officers were elected and a decision was made to accept as associate members Christians in good standing in other churches, and to hold open communion hereafter. A week later at a special council our pastor, Bro. Homer Kiracofe, was ordained to the



eldership. Brother and Sister J. P. Bowman of Scottville celebrated their fiftieth wedding anniversary on Sept. 3 with their entire family present. On Nov. 12 we held our annual harvest meeting with a basket dinner. Camp Wellston was well represented; Bro. Delbert Cook was the morning speaker and the colored quartet furnished special music. Our afternoon speaker, Mr. Graham of Grant, Mich., gave a splendid discourse on the accomplishments they have made in rural life in their home community.—Mrs. J. Ralph Bowman, Scottville, Mich., Nov. 13.

### Missouri

**Greenwood.**—The church met in council Oct. 1. The following church officers were elected: Bro. A. W. Adkins elder, Mrs. J. F. Weaver church clerk, L. R. Oxley church treasurer, Sadie Oxley Messenger correspondent, and Mrs. Edd Stewart Messenger agent.—Sadie Oxley, Mountain Grove, Oct. 30.

**Kansas City.**—While our pastor was sick this summer, Rev. W. L. Boyce, a Methodist minister of Morris, Okla., who is in the city for special medical treatment, ably filled the pulpit. From Sept. 29 to Oct. 2 twenty-two of our number attended district conference at Leeton. We were represented in the business session by Mrs. M. K. Beshore, R. J. Gibbs and Miss Dorothy Willford. On Oct. 15 we had with us Bro. Raymond R. Peters, who gave us an interesting sermon. On Sept. 10 we held our annual picnic at Budd Park. This was very much enjoyed as our social gatherings are fewer in number since gas rationing. Each three months our pastor has a special service for our boys in the service and in C.P.S., after which he writes each a personal letter. We are planning a service for V-Day at which time the church will be open for worship all day. Our communion will be held Oct. 29.—Mrs. Wallis Varner, Kansas City, Mo., Oct. 20.

**Osceola.**—On Oct. 2 we had with us Brother and Sister Crumpacker, missionaries to China. They gave us some very interesting talks and also showed some pictures of the great work that has been accomplished there. Bro. X. L. Coppock of Plattsburg, Mo., will hold a series of meetings in the Osceola church from Oct. 29 to Nov. 5. Our love feast will be held at the close of the meetings.—Mrs. Myra Cripe, Osceola, Mo., Oct. 23.

### Nebraska

**Beatrice.**—Our young people have organized a B.Y.P.D. and have been busy painting the parsonage. On Sept. 6 we met in council and elected officers for the coming year. Three were baptized on Sept. 24. Our communion service which was held Oct. 1 was well attended. A number from our church attended the district conference at the South Beatrice church.—Beulah M. Beam, Beatrice, Nebr., Nov. 13.

**Lincoln.**—The trustees have purchased lots for our new building site. We give our offering on the third Sunday in every month to the building fund. At our council meeting on Sept. 1 Bro. J. F. Baldwin was elected elder for another year. Sister Mary Eisenbise has gone as a nurse to Puerto Rico. Bro. Earl Frantz was with us on Oct. 16. A fellowship dinner was held in the basement at noon. He was an inspiration for our building project. Sisters Vera Van Dyke and Susan Roelofs were delegates to our district conference. We are planning our annual birthday dinner for Nov. 4. Sister Anna Crumpacker is to be our guest speaker. The offering goes to the women's national project. Since our last report three have been received by baptism and one by letter.—Minnie Horsh, Lincoln, Nebr., Oct. 20.

### North Carolina

**Mt. Carmel.**—Elder W. H. Handy has moved near the Little Pine church. We regret his moving away from us. Our pastor's house was struck by lightning and completely destroyed with nearly all the furnishings and personal effects. The

church is now building a modern six-room parsonage from blueprints drawn by Bro. Deardorff of Elgin. The Mt. Carmel and New Haven churches are helping the pastor and his family to start a home again. The infantile paralysis quarantine lowered the attendance of our Sunday school considerably. Bro. A. Stauffer Curry visited three churches in this section while on his way to the district meeting in Florida. Bro. E. L. Ikenberry, missionary to China, gave us a stirring account of his work there. Our love feast was well attended on Sept. 23. We feel the loss of many of our members who have moved to the industrial centers.—Mrs. E. J. Gascho, Sparta, N. C., Nov. 7.

### Ohio

**Beaver Creek.**—Four more young people were baptized. The ladies' aid meets the third Wednesday of each month in the homes of the community. They have been sewing for Greek relief. The reports from their treasurer have been most encouraging. Our Sunday-school teachers and officers were installed on Sept. 24 for the following year. Bro. Leonard Lutz has preached several Sundays. The intermediate girls' class purchased a large service cup for the pulpit. The men's chorus sang at Middle District church on Oct. 22 and the choir on Nov. 2. This was during their revival. The Sunday-school report for the past year was very favorable. Our collections and attendance both have increased. On Nov. 12 Sister Mabel Couser filled the pulpit, while the pastor was serving the mission churches in Adams County.—Mrs. Truman Coy, Dayton, Ohio, Nov. 13.

**Bethel.**—We met in council on Aug. 12 and held our love feast on Sept. 23. We have entered the new church year under the leadership of our pastor and elder, Bro. Edwards. We were represented at district conference by five of our women members. Our meetinghouse has been improved by a new roof and spouting, and new windows are being processed for installation. Gas rationing is hitting us as elsewhere.—Homer Spickler, Struthers, Ohio, Nov. 6.

**Bradford.**—Three were baptized during the revival conducted by Bro. John D. Ellis of Johnstown, Pa., from Oct. 4-15. Bro. Ellis gave some very inspiring messages and our people have been strengthened spiritually. Following the meetings we held our love feast on Oct. 16. The church in council chose three new deacons and their wives: Harley and Sarah Lehman, Leo and Olive Ganger, Jesse and Elsie Fisher. The women of the church have been sewing for Greek relief; they also sent twenty-seven Christmas boxes to servicemen overseas. About twenty more will be sent to those still in the states. We observed rally day on Oct. 1. Quite a number of our juniors and young people attended the various camps at Sugar Grove. The women held their missionary rally Aug. 22 and a temperance program on Oct. 1.—Mrs. H. C. Royer, Bradford, Ohio, Nov. 8.

**Cincinnati.**—Bro. Cloppert, the pastor, is very active in our own church and in other denominations. It was decided at our August council meeting to redecorate the church. The men and several of the women did the painting and cleaning. We've had several baptisms in the past weeks. On Nov. 5 Bro. Allen, a Negro pastor of Dayton, talked to us about racial problems and what the Negro must face daily. This is a problem all churches will be asked to help solve. Bro. Schultz of North Manchester, Ind., gave an inspiring talk on the history and background of the early Brethren founders.—Elvera Bolinger, Cincinnati, Ohio, Nov. 13.

**Happy Corner.**—The love feast was held on Nov. 4. Bro. Chester Petry, pastor of the East Dayton church, officiated. Sister Minnie Bright, of the Salem church, spoke to the children on Sunday morning. Bro. Petry brought the message of the morning. On Sept. 29 a children's workers' meeting was held at Happy Corner. L. John Weaver, of the Eaton church, and Glenn McFadden, of the Troy church,

were the speakers. At the installation service for the new officers, Hugh Cloppert, of the Cincinnati church, brought the message, Teaching. Kenneth Jones, a minister of the Old Order Brethren, was the speaker in the regular morning church service on Sept. 17. He is the very capable great-grandson of the once well-known William Bucklew of Virginia. On Oct. 19 twenty-seven of the young people had a hay ride and wiener roast. One was received into membership at the Oct. 20 council meeting. Bro. Lon Karns and wife were ordained to the eldership at the same meeting. Elders G. L. Wine, of Greenville, and Chester H. Petry of Dayton conducted the service.—Glenna Lambert, North Manchester, Ind., Nov. 8.

**Hickory Grove.**—Oct. 1 was promotion day. We had a dedication service for church and Sunday-school officers, conducted by the pastor, Bro. Albert Whitmore. The church house is receiving a new coat of paint. The work was donated by the men, led by Charles Taylor. The ladies' aid donated \$50 toward buying the paint. Beginning Oct. 8 a series of meetings was held at the Walnut Grove house with Bro. Elgin Moyer as evangelist. For the harvest home-coming meeting Sister Faye Moyer, home on furlough from the Africa mission field, was guest speaker. Ten were baptized at the close of the meetings on Sunday evening, Oct. 22. Our love feast was held Monday evening at the Hickory Grove house.—Mrs. Nettie Long, Pioneer, Ohio, Oct. 24.

**Kent.**—Our church met in council Sept. 8 and elected officers for the coming year. We decided to do our share toward the financial support of Manchester College. Our pastor, G. S. Strausbaugh, assisted in a two-week meeting in the Center church at Louisville in September. Brethren Edwards and Kieffaber filled the pulpit during his absence. Bro. C. C. Cripe and wife of Indiana conducted a two-week meeting in our church, beginning Sept. 25. The meetings were well attended and the interest was good. Sister Cripe's illustrated stories for children were very much appreciated. Nine were baptized. An all-day meeting was held Oct. 1. Bro. Cripe installed the officers and teachers for the coming year in the morning service. Bro. Wilmer Petry gave the address in the afternoon. The love feast was observed on Oct. 8. Bro. Strausbaugh attended the trustee meeting at Manchester College, the birthday banquet in honor of Otho Winger and the dedication of the Winger memorial fund.—Dorothy Frame, Kent, Ohio, Nov. 10.

**Lick Creek.**—On Aug. 27 our church held a service as a farewell to Brother and Sister Dewey Rowe, who left to take up the pastorate in Seattle, Wash., and as a welcome to Brother and Sister Vernon Miller, who have taken up the pastorate here. In a very impressive service Bro. Rowe turned over to Bro. Miller the duties of the church. At our council meeting on Sept. 8 church and Sunday-school officers were elected; Bro. Edward Kintner was retained as elder. On Oct. 1 consecration services were held for the new officers and teachers. On Oct. 15 we held our home-coming with a basket dinner at the noon hour. Communion services were observed in the evening. Bro. J. I. Baugher of Manchester College was the guest speaker. Brethren Everett Fisher and Ivan L. Eikenberry were with us on Oct. 26 in a regional peace meeting. Miss Velma Ober showed pictures of China. Our young people have been meeting on Sunday evening for fellowship and study before services at the church. They have packed Christmas boxes for the boys in service. Some of the Jamaicans who are working in our community have been worshipping with us. Our men's work has recently organized; John Dilling is president. The church is feeding three heifers. Our women's work has reorganized; Mrs. Ruby Killian is president. They have been busy quilting, serving suppers, and sewing for Greek relief. They have also canned 450 quarts of fruit and vegetables for C.P.S. and Bethany Hospital.—Mrs. Ada Stombaugh, Bryan, Ohio, Nov. 18.



**Piqua.**—The church called a special council meeting on Aug. 23 in which it unanimously voted to purchase the property adjoining the church on the north side. The entire indebtedness of the church had been lifted and it was felt by all that now is the time to begin our plans for enlarging our church for the future. A building planning committee has been selected to study plans. Our fall evangelistic services will begin on Nov. 5, and run through eight days, ending Sunday evening, Nov. 12, with Bro. J. Oscar Winger of North Manchester conducting the services. We extend a very cordial welcome to all. The date for our love feast has been set for Nov. 26.—R. Everett Petry, Piqua, Ohio, Oct. 23.

**Reading.**—We are gradually remodeling our church kitchen to give us much needed storage and work space. We are also having a new furnace installed. In order to defray some of the remodeling expenses, the young married people's class has been serving lunches at various sales in the community. The women's work group has been sewing for relief. Several new members have been added to our church roll in recent months. Our communion service was held Sept. 17. Pastor H. C. Lehman officiated. Christmas boxes have been sent to all our boys in the service.—Mrs. H. C. Lehman, Salem, Ohio, Oct. 22.

**West Dayton.**—Elder and Sister J. Perry Prather, who have served us so faithfully for the past eleven years, closed their work here on Oct. 22. In the evening a baptismal service for three young people was held. These with six others baptized previously make nine new members since our last report. A farewell party was held on Oct. 20 in honor of the Prathers. A short program preceded the presentation of the farewell gift from the church. On Oct. 11 the mothers and daughters held their autumn party. The goodwill and prayers of the church here go with the Prathers as they take up their new field of service in Detroit.—Allie K. Gnagey, Dayton, Ohio, Nov. 12.

### Oklahoma

**Antelope Valley.**—On Sept. 10 and 17 we each wrote a few lines to our young men in service. A reception was given for Harold Enfield before he left for service and a fellowship dinner for Pvt. Paul Schnaithman, Jr., who was home on a furlough in October. Rev. Hess and Bro. David Albright of McPherson College, Kansas, had charge of the services at the Antelope Valley church on Oct. 29. Bro. Albright had charge of the singing, and sang a number of beautiful hymns himself; Rev. Hess preached the sermon. The women of the ladies' aid have tied two comforters for Sister Thrall and are now quilting. We are having a community fellowship supper on Nov. 17.—Mrs. L. E. Cook, Garber, Okla., Nov. 17.

**Guthrie.**—On Nov. 5 Bro. D. J. McCann gave us a fine message. After a basket dinner at noon we met in council with Bro. McCann presiding. Church officers were elected for the coming year; Bro. Groff was elected elder and pastor. We also held our love feast the evening of the 5th; Bro. Groff officiated. We are very pleased to have Brother and Sister Groff move into our midst. The work is about completed on our church basement. Our Sunday school is moving along nicely. Our women's group has been sewing for the children of Greece and have sent two large boxes of clothing including five comforters to the relief center at New Windsor, Md. Ten dollars was sent for war relief.—Mrs. Clara Dodd, Guthrie, Okla., Nov. 14.

### Oregon

**Portland.**—The church, under the fine leadership of our new pastor, Bro. B. J. Fike, is carrying on the work with great earnestness. We look forward to a year of growth and enrichment of spirit. On Oct. 22 Bro. Grant McGuire of California, the regional director, brought a fine message and conducted an inspiring installation service. Bro. H. A. Frantz gave us an illustrated talk on Bethany Hospital

on Oct. 15, which was appreciated. On Oct. 11 Doris Davis and Harold Hewitt were united in marriage by Bro. Edwin Shelley. Our love feast and communion service was held on Nov. 5 with eighty-seven in attendance. Bro. Will Deardorff of Greene, Iowa, officiated.—Mrs. Helen Palmore, Portland, Oregon, Nov. 6.

### Pennsylvania

**Bunkertown.**—The church met in council with Pastor H. D. Emmert presiding. Sunday-school and church officers were elected for the coming year. The treasurer's report showed splendid giving by the people of the church. We had a fine rally day service on Oct. 1 with Bro. N. S. Sellers as guest speaker. The women's work has been doing very well; the offering and donations given to this project amounted to \$48.20. Thirty-four of our young people enjoyed a week end at the new camp site near Bethel, Pa. We had the pleasure of enjoying the week end with the York young people, who were there at the same time. Brother and Sister Emmert were elected delegates to the district meeting at Waynesboro. On Oct. 15 our pastor held a harvest-home service. The vegetables and fruits were given to our pastor and wife. Our church people have started a building fund. We have been having very good attendance and offerings at our Sunday-school and church services.—Marian Shallenberger, McAlisterville, Pa., Oct. 23.

**County Line (Indian Creek).**—Our evangelistic meetings were held from Oct. 23 to Nov. 5. Our evangelist, Bro. E. M. Detwiler of Everett, Pa., brought very inspirational sermons. As a result of the meetings ten people were baptized and one was received by letter. Our love feast was held Nov. 5. We held our council meeting in September at which church officers were elected. Installation service for the newly elected officers was held Sept. 24. Bro. Wimmer has completed the building of a new parsonage garage. Two delegates and several members of the church attended the district meeting at Meyersdale on Oct. 25, 26.—Mrs. Lauraine Kalp, Champion, Pa., Nov. 4.

**Claysburg.**—Our pastor and wife were delegates to the Annual Conference, and Sisters Dora Imler and Jane Brumbaugh were delegates to the Sunday-school convention on Aug. 23. During the absence of our pastor, Bro. C. L. Cox, and wife in two evangelistic meetings in Virginia, the pulpit was ably filled by Brethren G. Q. Showalter and Russell Snyder. With the assistance of the young people, an inspiring outdoor vesper service was held on Aug. 6. The women's work has been sewing each week as well as holding a monthly meeting at which time a missionary offering is taken. Two boxes of clothing have been made up for relief. The men's group has been holding monthly meetings with an average attendance of twenty. Twenty-four Christmas boxes have already been sent to the soldier boys overseas and others will follow later. On Sept. 25 Bro. P. L. Huffaker of McVeytown began a two-week meeting in our church. He brought splendid messages and assisted with the musical part of the program. Eleven united with the church through baptism. Our love feast was held Oct. 8 with Bro. Huffaker officiating.—H. D. Miller, Claysburg, Pa., Oct. 18.

**Elizabethtown.**—Our church met in council Nov. 2 with Elder A. C. Baugher presiding. Bro. John Hershman of the Swatara Hill church and Bro. Ralph Frey of the Steven's Hill church gave interesting reports of their work. Bro. Henry King and Bro. Norman Musser held the election for an elder, which resulted in the re-election of Elder A. C. Baugher for a term of three years. These visiting elders also installed the following deacons and their wives who had served one year: Brother and Sister Daniel Eshelman, Brother and Sister Milton Eberly, Brother and Sister Martin Hoffer and Brother and Sister Frank Shank. Our love feast was held on Oct. 8. Bro. Nevin Zook preached the morning sermon and Bro. Frank Carper officiated at the love feast. During the time our church has

been without a pastor the local ministers have served us faithfully twice every Sunday with an occasional visiting minister who preached. On Nov. Elder A. C. Baugher conducted the morning service at which seven children were consecrated to the Lord. The evening sermon was preached by Bro. Forrest Weller.—Ella S. Hiestand, Elizabethtown, Pa., Nov. 6.

**Fredericksburg.**—The council was held Aug. 7 at the Meyer house. On Aug. 13 Bro. Perry Sanger preached a sermon on the subject of Peace. On Sept. 10 Bro. Galen Kilhefner preached on the topic, Temperance and Social Purity. On Aug. 27 the Willing Workers class gave a musical program and on Oct. 15 they presented a program with slides showing the church at work. The young people's class is working on the heifer project. On Oct. 8 Bro. Harry Fahnestock preached the harvest-home sermon. Our love feast was held Oct. 14, 15 at the Meyer house with Bro. J. F. Graybill officiating. Other ministers present were Brethren W. F. Garber, Ira Gibbel and Elias Frantz. Our church is looking forward to the revival meetings starting Nov. 19, with Bro. Earl Brubaker as evangelist. Our church was saddened by the death of Sister Elizabeth Heistand. Elder S. G. Meyer will conduct a series of meetings in the Midway congregation, beginning Oct. 29.—Mrs. Light M. Bomberger, Lebanon, Pa., Oct. 30.

**Germantown.**—At our recent members' meeting we re-elected our elder, Bro. Benjamin F. Waltz, for a term of three years. We also re-elected Prof. W. I. Beahm as our Sunday-school superintendent. Ira C. Garman was installed as deacon on Oct. 8. Our women have been active in the aid society. In addition to making quilts, they sewed one hundred twenty garments for Greek relief, paid for the coal which was put in the church cellar, and papered the pastor's study. We use the fourth Sunday offering in the Sunday school for relief, and the past year we gave \$222.04. Brother and Sister Waltz were our representatives at the recent state Sabbath school convention, which was held at Reading. Three of our pupils in Sunday school achieved special awards for regular attendance. One had not missed for thirty-one years. Five children have been consecrated. Brethren H. A. Brandt and L. W. Shultz gave addresses in our devotional service on the evening of Oct. 4. Mrs. L. W. Shultz gave her impressions of Camp Mack and sang some of the special songs. Our love feast will be held Nov. 12 at 7 p. m.—Mrs. Ella Ertel, Philadelphia, Pa., Oct. 19.

**Heidelberg.**—At the fall council meeting delegates to district meeting and the church officers were elected. Plans were made to remodel the church basement. Bro. M. B. Mentzer of the Back Creek congregation delivered a fine missionary sermon on Aug. 20. Our harvest service was held Sept. 17. Bro. David Snader of Akron gave us an inspirational message. A fine rally day program was presented by the children of the Sunday school on Oct. 8. Bro. Norman Musser of Mountville was the speaker on this occasion. Oct. 21 and 22 was the time of our love feast. Spiritual messages were given by Bro. G. H. Danner of Abbotstown and Bro. Earl Brubaker of East Petersburg.—Candace Royer, Myerstown, Pa., Nov. 12.

**Hershey.**—On Sept. 3 our harvest home service was held with the dedication of the fruits of individual Lord's Acre projects and a quantity of materials for relief and food for C.P.S. camps. This year we held a rally month during September. On Sept. 24 our attendance hit the all-time high mark of three hundred fifty-five. Our revival meeting was held from Sept. 10 to 24. Bro. James Moore from Lititz, Pa., was our evangelist. Three were received by letter and twelve by baptism. Our love feast and communion service was held on Oct. 1 with an attendance of two hundred fifty-six. A dedication was also conducted for the service boards containing the pictures and ad-



dresses of those from the church who are serving in one way or another. Thirty-four persons from Spring Creek attended the district women's work meeting at the Rheims church. During the week of Oct. 15 our church choir under the direction of Dr. G. A. Breidenstein sang at revival services at Annville and Lebanon. Frank Bennett, who recently returned from England, where he did relief work for the Mennonite Central Committee, gave a talk and then showed pictures of the work being done. The offering went toward the heifer fund. Thus far, three heifers have been purchased and are being raised on the farm of Bro. Robert S. Young. The B.Y.P.D. has sent Christmas gifts to servicemen who are on board ship or on foreign soil.—Tola Goodling, Hershey, Pa., Oct. 23.

**Hollidaysburg.**—The members of our church are co-operating to make the current year one of renewed activity along all phases of Christian endeavor. D. Raymond Sollenberger of Williamsburg was guest speaker on rally day on Oct. 1. Our love feast in the evening of Oct. 1 was a revitalizing fellowship period. Pastor F. I. Byler officiated. Last spring our treasurer, Elmer Brubaker, reported that we had pulled out of the red financially with paying off the mortgage on the parsonage. Now plans are being made to build a much-needed Sunday-school annex. We also hope to raise the money necessary to support a missionary in a foreign field. Meanwhile the response to Brethren Service and Greek relief has been generous. Large quantities of clothing, soap, underwear, babies' booties and crib quilts have been forwarded to New Windsor, Md. Among the speakers from a distance who have brought inspiring messages were Dr. E. M. Studebaker, Frank Crumpacker, Dr. C. C. Ellis and Amos L. Eby of Lancaster, Pa.—Ella M. Snowberger, Hollidaysburg, Pa., Oct. 18.

**Hostetter.**—We now have a 100% Messenger club. Thirteen have united with the church. Bro. Ewing Jones began his pastorate here the first Sunday in September. Up to this time we had church services only every two weeks. Now we have services morning and evening on Sunday and prayer meeting on Wednesday evening. We are very glad to say our regular attendance has nearly doubled. We have sixteen boys in service now. Each week the B.Y.P.D. writes to the boys in service. On Aug. 27 our church met in council to elect new officers for the coming year. Bro. Jones was elected elder. We are now looking forward to a one-week revival starting Nov. 12.—Mrs. James Jackson, Meyersdale, Pa., Oct. 23.

**Huntsdale.**—The women have made many new articles of clothing for relief and have been busy quilting. In August about thirty of our young people spent a week end at Camp Bethel, Pa. Our newly-elected Sunday-school officers took charge on Oct. 1. During the absence of our pastor in August Bro. J. E. Trimmer filled the pulpit on Aug. 13. Bro. Grant Group on Aug. 20 and Bro. Henry Miller on Aug. 27. Our love feast was held Oct. 8, with Bro. Chester Royer of York, Pa., officiating. Four were baptized before the love feast. Recent guest ministers have been Brethren Wenger and C. B. Sollenberger of Carlisle. On Nov. 12 Bro. Ernest Wampler, returned missionary to China, will be with us. Rev. Harry Roemig of the Dickinson Presbyterian church will speak in the morning of Nov. 19. A Bible institute conducted by Bro. Forrest Weller of Elizabethtown College will begin on Dec. 3.—Mrs. Velva Evans, Carlisle, Pa., Nov. 4.

**Johnstown, Roxbury.**—Our quarterly council and annual election of officers were held on Sept. 17. Rally day and promotion Sunday were observed on Sept. 24, and at the evening service we had as our guests several blind people of our city. Rev. Speicher, a blind minister, brought us an inspiring message and sang several beautiful numbers. We observed

Religious Education Week starting Sept. 24 both at the church and in our homes. Our love feast and communion was held on Oct. 1. A goodly number attended and the offering exceeded \$70, the largest love feast offering we have yet received. The women's missionary society has sent Christmas packages to our men overseas and in this country. Letters and church bulletins have also gone out to all our members serving in the armed forces. The missionary society is at present sewing for relief.—Mrs. John Brannen, Johnstown, Pa., Oct. 17.

**Lebanon.**—We observed our love feast on World Communion Sunday, Oct. 1. A. Lester Bucher, the guest minister for the examination service, officiated. In the morning our pastor, Bro. Carl Zeigler, baptized five adults. Three other members were received by letter. The church met in council on Oct. 3, with Pastor Zeigler presiding. Church officers were elected for the coming year. The financial secretary reported our giving for the last year as amounting to \$10,938. Our delegates to district meeting were Mrs. Elizabeth Martin, Amos Hoffer, E. E. Meyer. The mothers and daughters sent Christmas gifts to our boys in service. Our revival began on Oct. 15, with Bro. R. W. Schlosser as evangelist. During these meetings visiting groups from the Spring Creek, Palmyra, Annville, Midway, Fredericksburg and Little Swatara congregations rendered special music. On Nov. 5, Dr. Earl Bergerstack of the Pennsylvania Anti-Saloon League presented a flannelgraph temperance lecture. During father and son week the fathers and sons held their annual fellowship with Chap-

### *Brethren Relocation Service...*

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

1. Wanted to rent by a Brethren family: A 168-acre farm in a Brethren community in northern Illinois.

2. Wanted: A single and a married man of clean habits to work on a large purebred stock and grain farm in central Indiana. Brethren home in a good community.

3. Wanted: A Brethren buyer for a farm near a Brethren church in northern Indiana. General farming, electricity.

4. Wanted: A Brethren family to buy a hundred-acre farm near a Brethren church in central Indiana. It is within daily driving distance of Manchester College.

5. For sale: A rural pastor in the Southeastern District of Kansas wants the names of several families who will buy farms near his church. The farms are priced reasonably. The owners must sell on account of age.

6. A minister and his wife in Indiana want to hire a sister to live and work in their home.

7. A brother in a good Brethren community in Indiana wants to hire at once two capable men to work in hybrid seed corn. One good tenant house is available.

8. A young or a middle-aged woman is wanted to care for elderly mother living in a Brethren farm home in Maryland. Good wages to proper person.

9. Married or single man wanted for work on a large Virginia dairy farm.

10. Man wanted to work on a Brethren dairy and grain farm nine miles from McPherson, Kansas.

11. Married man wants to operate 80-acre stocked and equipped farm for wage or share. Life experience. Prefers Illinois or Johnson County, Missouri.

12. Married man wanted to help on Ohio dairy farm. Cottage furnished and \$1,200 per year.

lain R. B. Stanton as speaker.—Anna Kathryn Ulrich, Lebanon, Pa., Nov. 7.

**Manor.**—Bro. M. J. Weaver was elected to serve as elder for the coming year. Mrs. Wm. Houch and Mrs. Jacob Fyock were delegates to the district meeting. In October we held a W.C.T.U. institute at the Purchase Line church. The state president, Mrs. Ella Black, was present and we had an illustrated temperance lecture in the evening. Bro. Clarence Rosenberger held a two weeks' evangelistic meeting at the Diamondville church in September. There was one convert. Bro. Lawrence Bianchi was the evangelist for the meetings at the Purchase Line church in October. The interest and attendance were good at both meetings and we feel that much good has been accomplished by their efforts. On Oct. 29 Bro. Levi K. Ziegler conducted a dedication service for the five heifers which are being raised in our congregation. One of these heifers was donated by a Christian neighbor. In the evening Bro. Ziegler assisted in the service at which Bro. Clyde Baker and wife and Bro. Meade McCoy and wife were installed as deacons. At this writing Pastor M. J. Weaver is holding revival services at the Snake Spring Valley church.—Cora Fyock, Indiana, Pa., Oct. 30.

**Marsh Creek.**—We met in council on Sept. 16 with Elder Walter Keeney presiding. The election of officers was held. All treasurers' reports showed a substantial balance in each fund. Bro. William N. Zabler and wife were elected delegates to district meeting. Elders C. E. Grapes and E. K. Ziegler of the district ministerial board were present and installed Bro. Lawrence Hartman and wife and Bro. Cyrus Bucher and wife as deacons. Our love feast was held Oct. 15; Bro. N. S. Sellers officiated. Other ministers present were Brethren C. B. Sollenberger and Elmer Schildt. We have decided to call a pastor. Rally day services were held at Marsh Creek, Friends Grove and Gettysburg on Oct. 22 and Nov. 5. The speakers were Brethren E. E. Baugher, Galen Kilhefner and A. G. Breidenstine. Two have been baptized since our last report. Our revival will be held in the Marsh Creek church Dec. 3-17, with Bro. Roy K. Miller as evangelist. On Oct. 23 at the Gettysburg house Bro. Minor Myers told of his experience as a prisoner of the Japanese. Harvest home services were held in the Marsh Creek house on Oct. 29. The fruit and vegetables were donated to the old folks' home at Huntsdale.—Mrs. Walter Keeney, Gettysburg, Pa., Nov. 18.

**Montgomery.**—The church met in council on Oct. 21 with Elder John H. Clawson presiding. He was re-elected for another year. Other church officers and delegates to district meeting were elected. A good report was given by Mrs. Charles Brilhart. The love feast was held on Oct. 22, with Pastor Ivan Fetterman, Bro. John Clawson, and Bro. Oran Fyock officiating. Our Sunday-school attendance is increasing.—Mrs. Harry Brilhart, Marion Center, Pa., Nov. 13.

**Raven Run.**—At our business meeting Bro. S. E. Brumbaugh was again elected deacon. Bro. Ralph Miller is Sunday-school superintendent. After years of service Bro. S. I. Brumbaugh resigned his pastoral work. A home-coming was held in his honor on Oct. 8, when he preached his farewell sermon. Bro. Brumbaugh was presented with a purse of money. His charge has been taken over by Bro. Percy Kagarise. Bro. S. I. Brumbaugh represented our church at the Annual Conference held at Juniata College. Church and Sunday-school attendance has been good during the summer. Bro. D. I. Pepple held a two-week meeting closing with the love feast. The ladies of the church have sewed for the Greek children; they also gave a donation for the C.P.S. camps. The men's semiannual work dinner which fourteen of our men attended was held at Juniata College. Seven boys and girls attended Camp Harmony. The annual Sunday-school picnic was held on July 4. A monthly paper of church news is printed and sent to each boy in serv-



ice.—Mrs. Flora Perrin, Saxton, Pa., Oct. 14.

**Richland.**—On Aug. 13 the C.P.S. boys who are stationed at the Wernersville state hospital gave us a very inspiring and interesting program. Quite a few of our young people attended the week-end camp at Bethel. We held our regular council meeting Sept. 5. Our series of evangelistic meetings will begin with the love feast on Nov. 4 and 5. Bro. Harper Snively is the evangelist. The men's work has purchased ten heifers for relief. —Louise Erb, Richland, Pa., Oct. 20.

**Royersford.**—Four deacons have recently been elected, and on Nov. 5 three young people were baptized. On the same day at the morning service, a baby was consecrated. In the evening we observed our communion and love feast service with our pastor officiating. This service was very well attended. Our ladies are baking cookies for the Valley Forge hospital and are aiding the Brethren Service work. On Nov. 12 we celebrated World Order Sunday. This was also our semi-annual missionary day. Our guest speaker was Bro. R. P. Bucher, father of our pastor. Our offering was \$372.63. The young people had charge of the evening service. Several of them conducted the worship service and again Bro. Bucher delivered the sermon. This was a forceful sermon for everyone but especially for the young people.—Ollive Flemings, Royersford, Pa., Nov. 15.

**Sipesville.**—Since our last report the Sipesville church has been very active and growing. Eighteen of our young

he will still be able to worship with us often. The final council meeting of the year was held Oct. 2. Splendid reports were given and officers were elected for the coming year. We recently sent thirty boxes to our overseas servicemen. The women's work has been sewing for Greek children, also making children's shoes and quilts. We enjoyed our love feast and communion service Oct. 15. Since our last report we have received two members by baptism and five by letter. Oct. 22 was harvest home day. Donations were brought for the local hospital and the children's home.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Oct. 22.

**Upper Conewago.**—We met in council at the Hampton house on Aug. 26. Bro. Danner was re-elected elder for another three years. Brethren Bruce Anderson and Truman Grogan were chosen as delegates to Annual Conference, while Brethren Edgar Schildt, Truman Grogan, Glenn Boyer and Earl Witter are the district meeting delegates. Elder S. Clyde Weaver was with us in our revival meetings from Sept. 17 to Oct. 1. Twenty accepted Christ and three were reclaimed on former baptism. One was baptized before the meeting. Our love feast, which was held Oct. 21 and 22, was very well attended. Brethren I. N. H. Beahm and Ollie Hevener, who officiated, were the visiting ministers. The aid society decided to remember our C.P.S. boys during Christmas. They also did some canning during the summer for the various camps. —Bertha E. Hull, East Berlin, Pa., Oct. 23.

**York, Madison Avenue.**—In August the

ing. Five young boys were baptized. Bro. A. J. Caricofe of Vienna, Va., officiated at our love feast on Sept. 24. This was the first communion service ever held in the Brookstown church. We met in council on Oct. 29 with Elder L. L. Mason presiding. The treasurer reported that the indebtedness on the Belmont church has all been paid. A committee was appointed to buy paint and make arrangements for painting the Belmont church. We decided to co-operate with three neighboring congregations in the support of a full-time pastor. On Nov. 5 three young men from Bridgewater College conducted services at Belmont. Their subject for discussion was the race problem.—Mattie E. Zigler, Mineral, Va., Nov. 5.

**Chimney Run.**—We have just closed a most successful and uplifting revival meeting, which began Oct. 16. Bro. Wilmer Crummet of Bayner, W. Va., was the evangelist. We believe that all were brought closer to God and hearts were encouraged to do more for the Master than ever before. Our love feast was well attended. We also were happy to have with us in our love feast Bro. J. W. Pugh and Bro. Crummet's wife. Two were baptized and one renewed his covenant. Our Sunday school and church are doing fine under the leadership of Bro. George R. Robertson. Recently we had our church house wired for electricity.—Zella Kinsey, Warm Springs, Va., Nov. 1.

**Cumberland.**—We met in council Sept. 9 with Elder Charlie Sluss in charge. Bro. Cline Sluss and Bro. Jim B. Mullins were our delegates to district conference, which was held at the Walnut Grove church in Virginia. Bro. Earle Sluss and Bro. Cline Sluss held a one-week revival before our communion. Despite the bad weather the attendance was good throughout the meetings. Our communion was held Oct. 14. We had with us Reuel B. Pritchett from White Pine, Tenn., who helped to officiate. There were fifty-six members around the tables.—Grethel Sluss, Clintwood, Va., Oct. 19.

**Dayton.**—We were happy to have Brother and Sister Harper S. Will and family of Chicago with us again this summer. Our church participated in a two-week union Bible school held in the high school building and the Methodist church. The annual election of church officers was held. Bro. W. F. Flory was re-elected as elder. Pastor Repogle is engaged in part-time work in the district as field director. It was decided by the council that a correspondent be appointed from each church in the congregation. One heifer has been donated for relief. The women's organization is sewing garments for the children of Greece. They have also made donations of new and secondhand clothing. A leadership training institute, sponsored by the local board of Christian education, was held Sept. 29. The B.Y.P.D. installation and candlelighting service was held on Oct. 8. Miss Charlotte Beahm, president of the district youth organization, was the guest speaker. We are looking forward with much interest to our series of meetings, with Bro. M. R. Wolfe as evangelist, beginning Nov. 6 and continuing for two weeks—Ollive M. Flory, Harrisonburg, Va., Oct. 9.

**Harrisonburg.**—On Aug. 13 Bro. George Detweiler of Pennsylvania preached. On Aug. 20 Bro. Harper S. Will, pastor of the First church, Chicago, preached for us. On Aug. 23 Sister Will spoke to the women's circles on Our Task as Women. The play, A New Mrs. Atwood, was given at the district women's conference at Mayland in September. On the night of Sept. 27 the play, Mother India, was given; at this time the offering for the national project of women's work was taken. The women have made 400 garments for Greek relief and have ordered another shipment from New Windsor. A receiving substation has been set up in Harrisonburg for relief clothing. Several of our Sunday-school classes are growing calves for the heifer project. We have a one hundred



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people attended Camp Harmony. On Aug. 6 we held a week-end Bible institute with Dr. Rufus D. Bowman of Chicago in charge. Dr. Bowman brought three inspiring and helpful messages. With the envelope system in use in every department of the school the year closed with the largest offering in the history of our church. The Sunday school gave \$100 to Juniata College. Three of our young people are in college. The women's work had a good year and at present they are busy quilting. Our mission and Brethren service offerings were far ahead of last year. On Oct. 10 the church reorganized. Bro. Cecil O. Showalter was elected elder and Mrs. Owen Brendle, Messenger correspondent. Bro. M. L. Wagner of Weyers Cave, Va., held a two weeks' meeting in October. Fifteen were baptized and one letter was received. The love feast was held Oct. 29; Pastor Cecil O. Showalter was in charge. The community World Day of Prayer was held in our church this year. The union Thanksgiving service with the Casebeer Lutheran church will be held here on Nov. 22 with Rev. Guss of the Lutheran church bringing the sermon. The pastor mails each church bulletin to all those in the service and to all nonresident members.—Mrs. Roy Critchfield, Sipesville, Pa., Nov. 15.

**Somerset.**—On Sept. 3 a conference of Sunday-school workers was held in our church with Bro. I. C. Paul from Windber leading the discussion. In the evening a mass meeting was held. Our pastor, Bro. Galen Blough, is now preaching a series of sermons on Experiencing the Presence of God. At a recent meeting of the official board, special honor was paid to the oldest member, Bro. Dennis Walker, aged eighty-seven years, who is going to live with his son. He has served the church faithfully for many years, and we hope

ladies' aid sent clothing to the relief center in New Windsor and will send some again in November. The B.Y.P.D. has sent towels, washcloths and soap to Puerto Rico. They also have sent Christmas boxes to the boys and girls in service. At present there are sixty stars on the service flag. On Sept. 10 Bro. M. M. Hartman was our guest speaker at the harvest home service. At the church business meeting on Sept. 20 the Sunday-school officers for the coming year were elected. Bro. C. F. Trimmer is our new superintendent. Our rally day was on Oct. 1 and our guest speaker was Bro. M. R. Wolfe of Bridgewater, Va. Bro. Wolfe was our evangelist for a two-week revival meeting. The services were well attended. One member was received by letter. Our love feast will be held Nov. 5.—Mrs. Burl T. James, York, Pa., Oct. 21.

### Tennessee

**Beaver Creek.**—Beginning with a dinner at the church, Bro. I. N. H. Beahm began our revival meeting on Oct. 1. He gave us a wonderful sermon each night for two weeks. One night every one of our church members except one was present. On Oct. 7 we had our love feast. The attendance was the best we have had in more than thirty years. The second week eleven came out on the Lord's side, and two were restored to the faith. On Oct. 15 they were baptized by our pastor, William C. Crumley.—Mrs. Vernon Spangler, Fountain City, Tenn., Oct. 18.

### Virginia

**Belmont.**—On Aug. 30 a group of women and men painted the Brookstown church inside and outside. On Sept. 30 Brother and Sister S. H. Flora of Winston-Salem, N. C., began a revival meeting at the Brookstown church. The attendance was good and the messages were inspir-



per cent Messenger club this year. Dr. Quinter Miller, executive secretary of the Federal Council of Churches, was guest speaker at the banquet for leaders and workers of the weekday schools of religion in Harrisonburg and Rockingham County. Brethren Paul H. Bowman, Morley J. Mays, and Cecil C. Ikenberry of Bridgewater brought inspiring messages while the Bowmans were vacationing in Michigan. Christmas boxes were sent to all our boys who are overseas. Bro. Bowman is preaching a series of sermons at this time on the life and work of Paul. The love feast was observed on Oct. 1. Bro. J. W. Hess was the officiating minister. Prof. Morley J. Mays was the guest speaker at the annual fellowship supper on the night of Sept. 29. Mrs. Earl Bowman, the regional director of women's work, accompanied by Mrs. Edna Wetzel, Northern District president, attended the banquet and program for women leaders in the Pleasant Valley church on Oct. 23. Mrs. Bowman addressed the meeting on Goals for Women's Work. All organizations and committees gave reports for the year at the council on Oct. 4. The financial report was exceedingly good. There is a program planned in the church for V-Day. Bro. Bowman is holding a series of meetings in the Waynesboro church, Va. Dr. E. B. Jackson of the Baptist church will preach on Oct. 29. The Sunday-school and ministerial meeting of Northern Virginia will convene in our church on Oct. 29.—Mrs. A. Fred Cline, Harrisonburg, Va., Oct. 26.

**Hollins Road.**—Our church met in council Sept. 13 and elected officers for the coming year. The ladies of the church met Oct. 11, and made fifty-four gallons of apple butter, which was all sold. Beginning Oct. 23, we will have pre-evangelistic services for five nights with a different speaker each night. Bro. J. Clyde Forney of Roanoke will conduct our revival meeting from Oct. 29 through Nov. 12. The workers of the church met Oct. 18 in the basement of the church and enjoyed a covered dish supper.—Mrs. I. L. Hooker, Roanoke, Va., Oct. 19.

**Little River.**—Our series of meetings began Oct. 22, with Bro. Clyde W. Morningstar of New Windsor, Md., as the evangelist. He preached sixteen inspired sermons. Two were baptized and two reclaimed. The membership was greatly encouraged to live the Christlike life. Near the close of our meetings we had our communion, in which forty-four took part. We need to realize that the climax of every meeting is the communion service. The music was led by Bro. W. H. Zigler, pastor and elder. We hope that this meeting will be long remembered and that we all may live a better life for Christ. The attendance was good and the behavior fine.—E. P. Carper, Fordwick, Va., Nov. 13.

**Lynchburg.**—Our two-week revival meeting closed on Oct. 15. Our evangelists, Brother and Sister George G. Canfield, with their songs, stories and sermons, have given us a strengthened faith for greater service in our church and personal living. Five new members were baptized in an impressive service following the close of the revival meeting. Election of officers for the new church year took place in the latter part of August. On Sept. 17 we were privileged to have Dr. Raymond E. Morgan of Lynchburg College to speak to us. A fellowship supper on Oct. 19 was followed by a forum on ways to accomplish the most in our church program.—Mrs. David Weaver, Lynchburg, Va., Oct. 22.

**Middle River.**—Our church met in council Aug. 26 and elected officers for the coming year. Bro. F. Y. Garber was elected elder; Bro. D. Arlie Cline, Sunday-school superintendent. The aid society recently held an all-day meeting to make comforters. A very successful training school closed Oct. 15. Dr. Fred

Dove of the faculty of Bridgewater College taught an interesting course on the home and its problems. Rev. John Swomley, secretary of the Fellowship of Reconciliation, spoke at our church on Oct. 21 and 22. Bro. Marshall Wolfe of Bridgewater began a two-week revival meeting Oct. 22. Our love feast will be held Nov. 12. Three heifers are being raised for relief by the members of our church.—Bessie Diehl Flory, Grottoes, Va., Oct. 25.

**Montezuma.**—We recently had the interior and exterior of our church painted, the floors sanded and refinished, heating facilities installed for all the Sunday-school classes and new tables added to the Sunday-school rooms, all of which greatly improves the appearance and comfort of our church. We are keeping in touch with all of the boys in service through weekly letters from each Sunday-school class. On Aug. 3 the junior aid society entertained the senior aid at a birthday social. They received a very nice sum of money and the event was a most enjoyable affair. Three of our girls attended Camp Bethel. The B.Y.P.D. recently presented a missionary play entitled Possessions, which had a wonderful message in it. We welcome to our midst our new pastor and wife, Brother and Sister Elvert Miller, formerly of Flint, Mich. On Sept. 28-30 our Sunday-school teachers attended a teachers' institute at the Dayton church. They received much aid in their teaching problems. Our aid society made 250 garments for relief and have more ordered. A sacrificial offering for China relief was lifted and a substantial sum for the children's home society also was taken. The Sunday school has been reorganized for the coming year.—Mrs. Arlie S. Glick, Dayton, Va., Oct. 30.

**Mt. Carmel.**—The two new pastors, D. B. Garber and E. Harold Kettering, are busy finding their way into the homes and hearts of the people in the Mount Carmel congregation. An interesting and very helpful conference was held at the Evergreen parsonage with Bro. H. L. Hartsough and several district and regional officials present. The work of the congregation was discussed and planned. Bro. Hartsough spent a few days in the county, looking over the field and visiting several churches. On Oct. 15 installation services were held for both pastors. An all-day service was held at Cedar Grove with Brethren A. J. Caricofe and E. E. Blough in charge of the installation for Pastor Garber. An eighty-year-old sister presented the key to the pastor. In the evening, following a fellowship meal, the installation service for Pastor Kettering was held at the Evergreen church. Bro. E. Y. Vernon presented the key of the church to the pastor. Bro. Kettering will be in charge of the western or mountain area of Mt. Carmel. At a short business period it was decided that the people should share in the pastor's support. A resolution of appreciation was voted for Bro. Knight's long service and he was retained as elder. A week's revival has been held at the Barnley and Cedar Grove

churches by Pastor Garber. Precommunion services were conducted by Pastor Kettering at Evergreen on Oct. 27 and 28, followed by communion on the 29th. A communion was held at Cedar Grove on the evening of the 28th. Bro. Garber officiated at both services. Bro. O. R. Hersch brought the message at the morning service at Evergreen and the afternoon service at Shady Grove on Oct. 15. Since our last report three have been received by baptism and two letters granted. Our women are sewing on garments for Greek relief.—Nellie Wampler, Geer, Va., Nov. 8.

**Mt. Horeb.**—On Oct. 1 the love feast was observed at Mt. Horeb. Bro. Karl Spangler from Roanoke officiated at this service, along with Bro. Sweitzer, our regular minister. There were nineteen members present and a few visitors. On the following Sunday morning, preaching services were conducted by Bro. Spangler, our visiting minister. A special offering was taken for Mr. John Daniels, who was sick.—Virginia B. Robertson, Cartersville, Va., Oct. 18.

**New Bethel.**—We held our love feast Oct. 21; seventy-two surrounded the tables. Sixty-five visitors were present. Bro. J. E. Mitchell officiated, assisted by our pastor. Bro. Mitchell brought the Sunday morning message, using as his topic Misunderstanding. We are glad to report that interest and attendance have been very good at New Bethel under the faithful guidance of Bro. Humphrey. Miss Virgie Bowman was with us one evening during our revival and addressed our young folks. On Sept. 30 the Sunday school held a wiener roast and chicken fry supper at the church. Twenty-five dollars was donated to the church for bookracks. Our pastor writes to our boys in service. He has sent Christmas cards to our boys overseas.—Mrs. Louise Watson, Chatham, Va., Nov. 6.

**Roanoke, Ninth Street.**—On Aug. 13 Prof. Halladay of Manchester College conducted an institute of music. Pastor and Mrs. Shideler attended the regional conference at Hagerstown, Md., the last of August. On Sept. 11 we had a called council for the election of officers. Bro. C. M. Key was retained as elder. The district young people's banquet and installation of officers were held at our church on Sept. 12, and on Sept. 16 the regional youth cabinet met here. Oct. 1 was rally day, and church school officers were installed. At the council on Oct. 3 yearly reports were heard and the new budget presented. Pastor Shideler has been keeping in touch with the boys in service about every six weeks. Another helper for relief has been purchased. Our revival, held from Oct. 8 to 22, was conducted by Bro. Merlin E. Garber of Champaign, Ill. Six were added to the church by baptism and two by letter. We feel that the entire church has been spiritually enriched by Bro. Garber's messages. Our love feast was held Oct. 29.—Mrs. C. E. Bowman, Roanoke, Va., Oct. 30.

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**Newport.**—The ministerial board was present at our church on Sept. 4, when the resignation of our pastor and elder, Bro. E. L. Cave, was accepted and again on Oct. 23, when Bro. Homer Miller, was elected elder. Bro. Olin Landis of Harrisonburg, Va., has been filling the pulpit since Sept. 10. Bro. Landis is a Spirit-filled man and we hope to have him throughout this year. Our love feast was held Nov. 11; Elder Miller officiated, assisted by Bro. Landis. Bro. Landis preached a very inspiring sermon on Sunday morning following the love feast. We are planning to take a special Thanksgiving offering at our worship service on Nov. 26.—Mrs. Ivan D. Wilson, Shenandoah, Va., Nov. 13.

**Valley.**—Two were baptized at the close of our evangelistic meeting. On Sept. 1 the Sunday school had an installation service for officers and teachers. Sunday, Oct. 22, was rededication day for the church. The total cost of remodeling was a little over \$2,000, and the church is free of debt. A large picture of Christ at Heart's Door by Sallman was given to the church by the aid society, and a beautiful pulpit Bible was given in memory of

Mrs. Margaret Collier by her children. These were included in the service of rededication. The morning sermon was delivered by Earl Flohr. After a basket lunch in the new basement of the church greetings were given from pastors and elders who have served the church in the past. Two persons spoke who were present fifty-seven years ago when the church was first dedicated. The love feast and communion was held that night. On the fifth Sunday of October Mary Schaeffer, China missionary, was our guest speaker.—Mrs. Winifred Wood, Nokesville, Va., Oct. 31.

**Wakemans Grove.**—Our love feast was held on Oct. 7 with Bro. Emmert Detra helping the other regular ministers to officiate. Our church took up an offering of \$135 on Oct. 10 for relief work. Our ladies' aid also gave \$65 for relief work. We reorganized the Sunday school on Oct. 1. Sister Luther Miller was retained as president of the aid society. We are expecting to have with us on the evening of Dec. 14 Bro. Myers, who was interned in China by the Japanese. Our Sunday school has sent boxes, cards, and literature to all our boys who are in service and

to one of our boys who is now held as a prisoner in Germany.—Ida E. Barrick, Edinburg, Va., Nov. 20.

**Waynesboro.**—Pastor D. B. Garber terminated his services with the church here on Sept. 1. Since then Brethren C. E. Long, C. B. Smith and Loren Bowman have filled the pulpit. Bro. William Roderfer from the Northern District has been our supply pastor since Oct. 1. Our council was held Oct. 19. Sunday-school and church officers were elected. Bro. L. W. Blackwell was elected superintendent. The ministerial board is acting elder at present. Bro. Earl M. Bowman held a two weeks' meeting in October. Seven were added to the church by baptism. Bro. L. Wayne Reiman of Bethany Biblical Seminary preached on Nov. 5. Our communion was held Oct. 12 with Bro. O. S. Miller in charge.—Mrs. Viola Alford, Waynesboro, Va., Nov. 19.

## Washington

**Omak.**—We held a three weeks' series of meetings conducted by Bro. Rodney of Los Angeles, Calif. They closed with a love feast on Sept. 11, at which Bro. H. M. Rothrock officiated. Preceding our council meeting on Sept. 15 two were baptized. Bro. Clement Bontrager has been re-elected elder. On Sept. 18 a fellowship supper and song fest was enjoyed at the home of Sister Ella Dynes. A shower was given for Bro. James Arbogast and family, whose home with all the contents was destroyed recently. On Oct. 29 our all-day harvest service was held with dinner at the church. Bro. Bontrager and Bro. Ben Peters brought helpful messages in the afternoon. Our pastor, Bro. Luther Shatto, preached the morning message.—Florence L. Breshears, Omak, Wash., Nov. 10.

**Seattle.**—The church was very glad to welcome our new pastor, Bro. Dewey Rowe, and family, who came to us from Bryon, Ohio, in early September. Installation services were conducted on Sept. 10 by Bro. Grant McQuire. We are experiencing a revival of interest under the leadership of Brother and Sister Rowe. Attendance is steadily increasing. Since we feel the need of more room and better equipment we are planning to build a new church in the near future. A junior church was organized under the direction of Sister Rowe. We met in council Sept. 20; the election of Sunday-school officers was the main business. Elder Charles Maust presided. Our love feast was held Oct. 1. The ladies' aid sponsored a cafeteria dinner on Oct. 20, clearing the sum of \$75. The aid has been sewing for relief and has contributed canned fruit and clothing to Brethren Service. We have received fifteen new members by letter and granted four letters.—Mrs. Willard Harris, Seattle, Wash., Nov. 9.

**Tacoma.**—Bro. Harrison Frantz and wife of Glendale, Calif., visited the Tacoma church in regard to Bethany Hospital. We are glad to have Brother and Sister Shockley with us. On Oct. 28 we enjoyed our love feast with Elder Louis Holderreed officiating. On Sunday morning Bro. Holderreed gave us a good message and a week later we were privileged to have Sister Isa Click from Seattle give us another good message. Our aid sent canned fruit and some bedding to the C.P.S. camp at Cascade Locks, and clothing for relief.—Mrs. Nora Musser, Tacoma, Wash., Nov. 18.

## West Virginia

**Bethel.**—Bro. Raymond Martin conducted a series of meetings at Bethel the last two weeks of August. Bro. Martin and Bro. P. I. Garber, the pastor, visited in a number of the homes of the community. Bro. Martin delivered very inspiring messages and the attendance and the attention were good throughout the meeting. An aged mother and her son called for Bro. Garber to baptize them. We feel that the church has been helped by these messages. Bro. I. W. Sites of

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North Manchester, Ind., who was our former pastor and elder, visited us the first few weeks of September. He preached in the Rough Run, Brake and Bethel churches. We all enjoyed having him with us.—Gracie A. Shreve, Petersburg, W. Va.

**Crummeit Run.**—On Sept. 18 Bro. W. H. Zigler began a series of meetings which closed Sept. 30 with our love feast. As a result of the meeting four were added to the church. On Oct. 1 our Sunday school was reorganized for the year.—Mrs. Hen-nie Bodkin, Sugar Grove, W. Va., Oct. 31.

**Fairview.**—Bro. Ira C. Meyer, who was our summer pastor, held our two-week revival meeting. At the close of the meeting Bro. Meyer officiated at the love feast. Three were baptized and one was reclaimed. We also enjoyed one week of adult Bible school. Our women's work group is very active. We have canned 180 quarts of fruits and vegetables for C.P.S. We sewed garments for the relief center at New Windsor, Md. We also donated for relief ninety-eight pounds of clothing and twenty-two cakes of soap. We pray that by God's help and guidance our church may go forward.—Mrs. Edith M. Nine, Gorman, W. Va., Nov. 5.

**Morgantown.**—Our council meeting was held Sept. 12, with Elder A. R. Showalter presiding. Sunday-school and church officers were elected for the coming year; they were installed Sept. 24. Our pastor, Glenn H. Bowlby, conducted evangelistic services Oct. 1-8, closing with the love feast. The women have done much canning for C.P.S. and sewing for relief. Five members attended the regional conference at Hagerstown and two delegates were sent to the district meeting at the Knobley church. The pastor was elected to the district board of Christian education. We have received four members by letter and have had one death since our last report.—Mrs. Glenn Bowlby, Morgantown, W. Va., Nov. 11.

**Pleasant Hill.**—On the evening of Oct. 23 Bro. B. W. Smith of Burlington, W. Va., began evangelistic services here. The meetings were well attended and good interest prevailed. Bro. Smith did not get to visit in the homes as he would have liked because of a physical handicap that prevents his walking long distances. Six were baptized. The meeting closed with a love feast on Nov. 5; thirty-three communed. Bro. Smith officiated.—A. C. Auvil, Tunnelton, W. Va., Nov. 11.

**Pleasant View.**—At our council meeting on Sept. 17 we elected our Sunday-school officers for the coming year. Bro. Thomas Jones was elected superintendent and Bro. E. L. Clower was re-elected elder. Our ladies' aid, which meets once a month, has been collecting old clothing and also sewing for Greek relief. We have made two quilts which are now for sale. Three of our young people, Elsie Jones, Audrey Riner, and Mildred Shockey, are attending Bridgewater College this year. On Sept. 4 Bro. Carl Spangler and wife were with us and brought us a splendid message. On Nov. 1 we will start a pulpit exchange. We hope to have Bro. Robert Strickler of Crab Orchard with us two Sundays each month.—Mrs. L. C. Riner, Fayetteville, W. Va., Oct. 23.

**Shiloh.**—Bro. Raymond Flory served as our summer pastor. Bro. Flory held a series of meetings from Aug. 7 to 20. During the meeting three young men united with the church. The church members and the local B.Y.P.D. each planted a Lord's acre of potatoes. There was a good yield from both patches. Our women's work has finished ninety-six garments for Greek relief. The local B.Y.P.D. gave \$10.40 to Youth Serves. We are also working on a play to give at various churches in the district. We held our council meeting on Sept. 23. Sunday-school officers were elected. Bro. A.



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C. Auvil was elected elder. We had a one-week meeting which started Oct. 1 and closed with a love feast.—Helen Wilson, Kasson, W. Va., Oct. 20.

**Smiths Chapel.**—There are forty-one boys in service. Our church met in council on Sept. 3, with Bro. E. H. Kahle presiding. Sister Elizabeth Broughman was elected pastor, and Bro. Kahle elder. Sister Garnet Tiller was re-elected to preach on the first Sunday of each month. Officers for Sunday school were also elected. The ladies' aid recently sent a package of clothing for relief. Our next meeting will be on Dec. 22, at which time "heart sister" names will be drawn for the coming year. Sister Broughman held her regular appointment here Nov. 19.—Mrs. Harry Harman, Princeton, W. Va., Nov. 19.

**South Mill Creek.**—Bro. Carroll Ringgold, who has so well served in two summer pastorates, is now back with us for a year. He will divide his time among the seven scattered preaching points of the South Fork congregation. He has just closed a series of meetings at South Mill Creek. Bro. Ray Hinkle of Dayton, Va., acted as song director for the meeting. Twenty young people from the entire congregation were in attendance at Camp Galilee this summer. The ladies of the South Mill Creek, Main Mountain, and Mitchell Mountain churches, co-operating in relief sewing, have fifty-four garments

almost completed. About twenty towel and soap sets have also been contributed. Our annual all-day sing brought its inspiration to us the first Sunday of October. We feel that our Sunday school will be greatly benefited by the recent adoption of graded literature. The men have painted the exterior of our church.—May Gans Kesner, Rough Run, W. Va., Oct. 18.

#### Wisconsin

**Stanley.**—Installation services were held before the love feast on Sunday evening. Bro. Raymond Riden, our pastor, was ordained to the eldership by Brethren John Heckman and Howard Peden. On Oct. 9 we met for regular quarterly council. Bro. D. D. Funderburg presided over the meeting. He was re-elected elder for the following year. We elected a new deacon, Bro. Everett Cripe. It was decided to put a new roof on the church. The time for the election of officers has been changed from the December to the September council. There has been an increase in the Sunday-school attendance and offerings. The Gospel Messenger agent and correspondent is the writer, Mrs. Minnie C. Hoffman. Sunday-school officers were elected. There will be union Thanksgiving services in our church on Nov. 23; Rev. Michelson of the Church of God will bring the message. Two were baptized recently.—Mrs. Minnie C. Hoffman, Stanley, Wis., Nov. 20.



# GOSPEL MESSENGER

Volume 93

DECEMBER 23, 1944

Number 52



Cathedral Pictures

## *A Star Stood Over the Place*

Two things are impressive in relation to this star. First, it kept moving until it came to the right spot. Then it stopped and "stood over the place where the young child lay."

Through the centuries since then man has lived in a world which, with growing intensity, has been watered by the tears that mistrust and hatred always engender. Everyone, with the exception of those who make a rich living from it, is tired of war and of hate. We yearn for confidence and peace, and scour the world for a means of guaranteeing it. Conscripted youth, immense armadas, rocket bombs—these suggest themselves to that end.

But we have not lifted our eyes heavenward enough. A star has moved to the place and stood over it where the answers to all our questions are to be found. Before the tears of the world can begin to be dried we will need to see the star which up to now has been largely unnoticed.

The second important thing about the star was that men followed it and came to the place over which it stood. Their search ended there; here were resources for any problem; they had found what they were searching for and they knew it. They were wise men.

As we look at the star it seems to live; it twinkles, and its appearance changes often. Many times its light falls into the shape of a cross because the star of hope and the cross of sacrifice will forever be found together. They were often together for the Master; they will come together many times in the pathway of his followers.

Following the star, when necessary even by way of the cross, we shall come at last to the unselfish and lonely One over whom it stood. And worshipping there, we, and the world if it will worship there too, shall become like him.

Then we can be called wise men.

D. W. B.





## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 23, 1944

Volume 93

Number 52

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## Around the World

The shortage of Bibles is so acute in Germany, according to the World Council of Churches, that copies of the Bible and portions of the Scriptures are being reproduced on typewriters to fill the need.

The war department announces that "approximately 13,000 American citizens of Japanese ancestry from the mainland and Hawaii have been inducted into the army of the United States since Nov. 1, 1940."

A clubhouse intended for rehabilitation of confirmed alcoholics will soon be ready for use in New York City. The three-story, fourteen-room house with twenty beds is a project of the department of welfare's bureau of alcoholic therapy.

All German Hitler youth training schools have been "liquidated" by order of nazi youth leader Arthur Axmann, the Office of War Information reported October 20. The purpose of the decree was "to free students and teachers for war production."

North Carolina's Methodists and Baptists have called formally for a referendum on the complete outlawry of whisky, beer and wine in the state. Since Governor-elect Gregg Cherry is committed to such a referendum, it seems likely that it will be held.

## Peacetime Military Conscription

A survey of opinion on peacetime compulsory military training was conducted by the Institute of Student Opinion, a national polling organization sponsored by Scholastic Magazine, through its membership of 1,200 high-school newspapers throughout the United States.

The poll ballot, marked by 60,555 high-school girls and 52,965 boys representing all sections of the United States, asked: "Are you in favor of one year's compulsory military training for 17 to 23-year-old boys after the war?" Training was favored by 58.5 per cent of the boys and 38.5 per cent of the girls.

The votes showed an upswing in favor of military training within the year. In a poll conducted by the institute in October 1943, forty-seven per cent of the boys and thirty-one per cent of the girls approved postwar compulsory military training.

Two hundred white and Negro students from thirty-four colleges in North Carolina, South Carolina and Virginia met together Nov. 17-19 at Greensboro, N. C., for a conference devoted to the discussion of Design in Living Today: An Adventure in Applied Christianity.

A plea has been issued by the Synagogue Council of America that "all barriers against the full participation of the Negroes in the economic, professional, patriotic, industrial, educational, artistic and recreational life of our country be abolished." The council states that it represents all branches of Judaism.

South Berkeley, California, Community church's experiment in interracial religion, has rounded out one year of activity. An open house for people of all races, the Community church has 175 members. The average Sunday attendance runs forty-five per cent Negro, a few Chinese and about fifty-five per cent white.

Translation of the Bible from the original into Basic English has been completed by a British professor, S. H. Hooke, of the Bishop of Coventry's staff. The new edition will be published by Cambridge Press. Basic English, a simplification of the language, reduces the vocabulary to some 900 one- and two-syllable words.

The affairs of the World Council of Churches are being administered by a provisional committee with offices in Geneva, London and New York. Its activities at the present time include dissemination of news of world Christianity, promotion of world-wide study of basic issues, ministry to those in special need because of the war, spiritual fellowship between Christians of enemy nations. Today the council's membership embraces churches in twenty-eight lands.

The Belgian people will rebuild the Louvain Library, which was burned by the German army in the first world war, rebuilt by contributions from outside countries, and again destroyed by the nazi invaders in 1940. No fewer than 700,000 books were burned in the fire of 1940. An organization entitled Louvain Library Books Fund, Inc., with headquarters at 630 Fifth Avenue, New York 20, has been created for the purpose of restocking the book shelves of the library.





## Finding Christmas

Where can we find Christmas this year? In a world of disillusionment and sorrow such as ours, where can we find that better order for which our souls are so eager?

Hardly shall we find it in the temples where the priests sacrifice to the gods of this age. Nor among the thoughtless spending throng can we hope to find the real Christmas. There is no use to search through the obvious things of life for that which exists only in the realms of the mind and the heart.

And so let us seek for the reality of Christmas with something of the quiet acceptance, yet eager assurance, of Joseph and Mary as they journeyed toward Bethlehem.

Let us turn our faces toward the

birth city of Jesus with the faith of the watchful shepherds. In the midst of their simple but essential responsibilities their hearts were so closely in tune with the divine that they heard the song of the angels as it is continually sung about the throne.

We can find Christmas if, like the wise men, we are able to see through the mass of data that men call science to the laws and meanings that lie hidden in the material universe. There, if we will, we can find the inexhaustible veins of golden truth. Then, like the wise men, we can bring our gifts of gold, frankincense and myrrh.

We can find Christmas if, like Simeon and Anna, we have a faith and expectancy which never dies

though the years grow to be many and the time of revealing is delayed.

As always the real Christmas lies embedded in the deep but beautiful, the wonderful and mysterious things of life. We can find Christmas indeed if we search for it in our hearts. And when we find it, let us purpose to continue to live as men of goodwill.

Like Joseph and Mary, like the shepherds and the wise men, let us press on past Jerusalem to lovely Bethlehem. Finally, like Simeon and Anna, let us praise God for the newborn King. Let us do this in the temples of our hearts. And may he reign there both now and forever!

H. A. B.

## A Renewal of Christmas Faith

Christmas carols float on the breeze again this year but behind them are the groans of those who suffer. Alongside of the Christmas story which tells how gracious heaven can be, is the newspaper story of atrocity which shows how far away from heaven man can get.

Yet in the midst of all of this I set down a renewal of my Christmas faith.

1. I believe that even yet there is good in every man. I believe men behave as they do because they are the products of wrong teaching, that they do not need destruction but redemption. I believe that God sent his Son into the world to make that possible.

2. I believe that God's great desire for his children is expressed in the angel song, "... and on earth peace, good will toward men."

3. I believe that I should live with my fellow men always in accord with this expressed desire of God.

4. I believe that God's kingdom will come in the hearts of his people who do that, and that through them it will come on the earth.

5. I believe the way of the Christmas Babe is the only way to victory. This is my Christmas faith.

D. W. B.

## Thinking About the News...

### The Churches and the Angel Song

As Christmas comes once again to a world that is filled with war and baptized in hatred we pause to hear, if we can, any echo of the Christmas morning angel song of peace and goodwill.

Blaring most loudly in our ears and excluding almost everything else are the strident tones of the world's leaders who feel that they may at last begin to reveal the backstage of the war: "Russia will be allowed to dominate Poland." "Holland may have a slice of Germany." "There will soon be another war and we must conscript for it."

But back of these tones there is a chorus that sings sweeter music. The following are strains that can be heard from that chorus. ● Leading clergymen of England send a petition to Parliament, asking that the world be informed at once of the peace aims of the major powers and that the present terms of unconditional surrender be abandoned for reasonable and negotiated terms. ● The Methodists have conducted a great crusade throughout the year for a New World Order. In this crusade they have denounced narrow nationalism and racialism as both unpatriotic and unchristian. ● Pope Pius calls upon all national leaders to exercise tolerance and forgiveness and urges all mankind to fight hatred which is the real enemy that would rise to destroy us all. ● The churches within Hungary and other captured countries are getting a few messages out, calling upon all Christians in all countries to rise above narrow provincialism and to establish an international Christian fellowship firmly founded upon Jesus Christ. ● The Brethren, Friends and Mennonites and other pacifist groups reaffirm their peace principles and resolve to abide by this fundamental teaching of Christ at all costs, for it is the angel song.

This chorus which sings behind the raucous noise of selfishness and war will sing on. And because of its tenacity and conviction still others will join the chorus until its welcome music of peace and goodwill can fill the earth, and in all lands fathers, mothers and happy children can once again say to each other on Christmas morn, "Merry Christmas."

—D. W. B.



## Christ Triumphant

James A. Sell

Altoona, Pennsylvania

Jesus Christ is the most remarkable character that ever figured in the annals of the world. He offered himself as a ransom for the fallen race, leading a life of sacrifice which finally brought him to cruel death. His coming was announced by an angel from heaven as glad tidings of great joy to all people. In him was strangely blended divine and human nature.

He established himself as divine by setting aside the laws of nature and working independently. Disease fled from his touch. He gave sight to the blind and strength to withered limbs; he fed hungry multitudes of thousands with small portions of food. He rebuked the storms upon the seas and at his bidding they ceased. He called to the dead and they came out of the grave. He laid down principles that were new, untried and unpopular. The rich and the learned of the world were against him, but he never relented and he never compromised. He lived a remarkable life, exemplifying the principles that he taught. His teaching was intended to lift a fallen race and make right all the prevailing wrongs of the world. If the principles that he taught had been accepted, the misery and wretchedness which the continents, the islands and the sea are now moaning over would not be.

What he taught and the constitution of his kingdom are left to us in the little book called the New Testament. If we accept it as the constitution of the church and guide to our life, it will be well with us. It is for us to read, to believe, and to obey.

He has given sufficient grounds for us to have an abiding faith in the ultimate triumph of his kingdom over all opposition. The kingdoms of earth shall bring their honor and glory into his kingdom. Had they heeded his gospel, the lonely and frightful hours of those far from home in every land would not have been necessary and the world would have peace and joy instead. The heavenly host sang at his birth the sweetest refrains that ever floated upon the airs of the world: "Glory to God in the highest, and on earth, peace and goodwill among men." This he will yet bring to pass, and we are sustained and cheered that a better time is coming.



"Mine eyes have seen thy salvation, . . . a light to lighten the Gentiles, and the glory of thy people Israel."

## Our Hope for Christmas

It seemed good to us this year to ask some who represent various ages and interests in our brotherhood to write briefly their thought concerning our Christmas hope at a time such as this. Bro. Sell, who is blind, is ninety-nine years old; he has given his life to the free ministry and to poetry. Bro. Schwalm is a college president and has been Conference moderator. Bro. Helman has been a pastor and an editor. Sister Studebaker is a missionary mother. Bro. Lauver is a seminary student and has had pastoral and teaching experience. Sister Harsh is a schoolteacher and a leader of youth. Bro. Bittinger is a college student.

We hope that these writings may be suggestive and helpful.—Ed.

### May the Spirit of a Good Home Fill the World

V. F. Schwalm

President, Manchester College

For centuries the world has been sharply divided into nations and self-conscious races. Between these nations and races sharp tensions have existed and repeated wars have broken out. Nation has been set against nation and race against race. Out of the tragedy of this war there is striving to be born the idea of a world brotherhood. "Wendell Willkie," someone said, "came like a

comet from nowhere and went into the beyond almost as suddenly, but he left behind as his legacy to the world the idea of 'One World.'"

Years ago Henry Suzzalo said that Jesus took the idea of the confidence, the intimacy, and the friendliness of the home and made it world wide, with God as a common Father and all men as brothers. My hope for the world at this Christmas time is that the spirit of a good home may become the spirit of the world; that the confidence, the intimacy, the friendliness and the mutual helpfulness of a good home may become the rule of all men around the world.



After the last world war, we made an effort to get men to transcend national boundary lines and organize on a world basis, but we failed. Just now again we are attempting to take that next step beyond selfish national states supported by military might, to organize a world government, to make effective the concept of world brotherhood. Let us hope and pray that both the spirit and the organization for world brotherhood may succeed, and that all nations and races may live together in peace. This is our moment. God grant that we may not miss our opportunity.

## The Way of Love

Philip H. Lauver

Bethany Biblical Seminary  
Chicago, Illinois

How can Christmas of 1944 be a time of hope? The Atlantic Charter and the four freedoms seem to have been forgotten, as well as righteousness and the fear of God. We hear now of spheres of influence for the aggrandizement of imperial powers, of the dismemberment of conquered nations, of the destruction of the industries of great nations.

This is the same road to vengeance which has led the world into this present war. The governments of the nations seem determined to continue on the same suicidal track, where mankind will walk the interminable treadmill into war after war.

Even in the presence of such facts, the Christmas hope lives on in hearts that are calm, unperturbed, and full of the holy joy of certainty. It lives on because it rests upon the Christian faith in the deity of Jesus Christ.

Jesus lived and taught the way of love—love that seeks not its own, but gives itself freely for others; love that had rather suffer than inflict pain; love that chooses to die on the cross. He said to his disciples, "Follow me." This is his way to realize the promise of the angels' song, "Glory to God in the highest, and on earth peace, good will toward men."

Those who truly follow him have Christmas hope, even in such a time as this. They do not lose heart that the way seems long. They know that through their working together with God, some day the promise will be realized. And whether soon or late, they know that their own eyes shall see its consummation, for he does not forget his own.

## Hope Out of Despair

H. H. Helman

New Carlisle, Ohio

Religion without a great hope withers and dies. The coming of Christmas revitalizes hope in the heart of humanity. This year Christmas is more sacred than ever, because the hope it instills is caught out of the deepest despair our world has ever known. Out of frozen foxholes, from infested marshes, from the bomb pits of death-dealing planes, from nurses attending ghastly wounds, from the subterranean abodes of the homeless, from men and women toiling to make munitions, from parents of sons who are far away from home, from lonely wives and sweethearts, from the despairing and suffering of our world everywhere there wells up in all hearts the perennial hope of peace on earth, goodwill toward men.

It is a somber hope, the Christmas hope this year. But maybe that is when it means the most and seems the most real. Perhaps it will bring us more sharply to the folly of war, of this war, which is still impotent to push Christmas and the hope it symbolizes out of the hearts of humanity.

Yet in spite of this Christmas hope experienced by millions for other millions this day will be but another day of misery. They will not be able to see through the mist and maze of war—of killing. To them Christmas is but a holiday, and there can be no holidays now. Not with sons shell-torn, missing or killed in action. There are yet others whose pagan-



## A Prayer for Christmas

Arlo Gump

Churubusco, Indiana

*Lord, teach us to seek thee  
Whom wise men knew,  
And give the watchfulness  
Of shepherds, too.*

*Grant us the upward look  
That sees afar;  
May we across the years  
Behold thy star.*

*With boundless loving care,  
Cause war to cease,  
And on this bleeding earth,  
O Lord, send peace.*

ism runs unabated, who are bored with everything and are without hope in the world. They are our concern in our Christmas prayer and our responsibility is to bring them to have this hope.

With suffering piled upon suffering, sorrow heaped upon sorrow, loneliness steeped in despair, destruction at a new high, force bidding to become our god, with a world bleeding to death, there is but one hope, the hope in the Bethlehem-Calvary Christ. War must not push Christmas and the hope it symbolizes out of our hearts. It must not crush our faith in the Prince of Peace. It must not blind us to the Star.

When the world's madness is over, it will turn exhausted and disillusioned to the angels' song of peace on earth, goodwill among men. Mark you, the Christmas hope will not down! It lives! In 1944!

## A Candle at Christmas

Modena Minnich Studebaker

New Paris, Indiana

*Let us light  
A candle of love  
In this world  
Dark with hate.*

One little candle sheds only a soft, tiny glow. But have you ever seen the effect of massed, lighted candles? The light they shed is surprisingly bright and unsurpassed in beauty.

As this Christmas season draws near it seems that the world has never been blacker with hate, grief and suffering. Each of us is only one personality. It seems that the glow of love we can shed is so tiny—like the glow of a single candle. But, thank God, we are not alone! There is a host of Christians, and many Brethren, in this world. The massed effect of our candles of love can be strong, bright and beautiful. This Christmas and during the next few difficult years we need more compassionate love, more sharing and more thoughtful praying than ever before.

Our Brethren response in relief work, heifers, missions and feeding the hungry has made us feel more proud of our Brethren way of life than we have ever felt. But the need is titanic. We have really only begun to give of ourselves and our means. We must give far, far more.

We need to be willing to double or triple the time we are now spending doing relief work—each of us ac-



tually giving three or more days a week to it if needed.

We need to double or triple our giving in order to feed the suffering people of every country, as the way opens up increasingly. This means sacrificial instead of easy giving.

'We need to give not only the garment which we are no longer wearing but some of the garments we still wear.

Only in this further dedication of our lives and service can we light more candles.

*Let us light  
A candle of love  
In this world  
Dark with hate.*

## A Christmas Gift for Humanity

**Emmert F. Bittinger**

Student at Bridgewater College, Bridgewater, Virginia

In the beginning God created the heavens and the earth. He saw that it was good, but God desired fellowship and the expression of his love and perfect goodness. In order to fulfill his wish, God created man in his own image; he made him a spiritual being.

The quality of spirit is the ability to distinguish between good and evil. In order to develop a spirit worthy of his companionship, God gave man this privilege of choosing right or wrong. Through this medium God could be sure that only worthy spirits would enter his kingdom. Man's future, then, was of his own making, for the choice was his.

As time passed, however, God saw that men, because of ignorance and lack of inner fortitude, were not choosing the right. They could neither see God's purpose nor live it out; therefore, men were floundering in a mucky swamp of hatred and ill will of their own creation. The ever-loving and helpful Creator, seeing the condition of man, attempted to reveal to him through the prophets and others the true way of life, but still man was unable to accept or understand. Instead of growing and developing upward, he seemed to have reached his highest moral ability. In desperation, God tried to solve this problem. Indeed, we know that there were times when God almost repented of his creative act. He was sympathetic, however, and looked with pity at man in his plight.

Finally, God saw that it would be necessary to reveal his way in per-

## A Letter to St. Nicholas

DEAR SAINT NICHOLAS,

Please don't stop at our house this Christmas. Diane doesn't want you to. She is only three, and like other little girls, she loves dolls—but she knows that there will be presents far more important for you to deliver. So she doesn't want to take up your time this Christmas. Some bright tomorrow will do.

Diane doesn't know how to write yet, so she has asked me, her father, to write to you to be sure not to overlook any marks on the chimneys of the world in this fateful Year of Our Lord, nineteen hundred and forty-four. Be sure, Saint Nicholas, to leave the Star of Bethlehem for the peacemakers so that its light, out of the East, will make them wise men, and compassionate and humble. Leave them, too, the gift of the spirit of brotherhood, so that they will know that we are all the children of God, whether bronze or white, yellow or brown, whether we were born under the Pillars of Hercules or in Cathay.

"Now Dasher, now Dancer, now Prancer and Vixen!" Hasten, for the time grows short. Be sure, Saint Nicholas, to leave tolerance for those who dwell in the halls of persecution. Shower upon the fighting men the gift of eternal gratitude. To all cynics leave the road to yesterday when, asleep like Little Boy Blue, they dreamed of gingerbread castles and rock candy mountains.

"On Comet, on Cupid, on Donner and Blitzen!" The journey is long, and already there is light in the East. Sweeten the grapes of wrath, Saint Nicholas. Into the dark valleys of doubt, from the Levant to the China Sea, leave trust, all wrapped in bright cellophane, and in the ghettos of the earth leave that most precious of all gifts—hope. Leave unselfishness for Capital, and leave the just reward of ambition for Saturday's Children—the children of Labor.

Yes, it will be quite all right if you miss our house this year, Saint Nicholas. Diane wants it that way, and so do Christopher Robin and Peter Pan and all the fairies in Kensington Gardens. How do I know all this? Well, I can't quite explain it. It is something Diane told me without words one night—when I looked at her while she was asleep.

Gratefully yours,

—ALAN HYND.

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(Coronet, December 1944.)

son. He would send his Son to live this new way among mankind to show that it would work. Did God know that Jesus would be accepted only by a few, that the rest would spit upon him to show their contempt for his divinity and God's effort to help? Did he know that his Son would be beaten, scourged, and finally killed. Did he know that he would suffer horrible physical pain and incomparable spirit-anguish upon the cross because of man's cruelty and ingratitude? Yes, he knew. This was God's great sacrifice, the perfect exhibition of his love.

Jesus, God's Christmas gift, now becomes a Christmas hope. The gift has been given; the Christmas hope and our constant prayer as followers of Christ are that the whole of humanity accept the divine way and Jesus, the one who died to reveal it.

## Brotherhood Through Service

**Flora Harsh**

Eglen, W. Va.

As I discussed a recent Sunday-school lesson, The Church During War and Peace, with a group of Brethren young people we seemed always to come out at the same place, that it is the church's place

always to do good, to feed the hungry, to clothe the naked, to put love where there is hate. Because of the greater need during war the energies of the entire church should be expended more freely to fill that place.

As I think back over the lesson and persistence of these young people that such is the place of the church, I ask myself, "Has this war taught us that?" Of this I am more certain: The Church of the Brethren has taken this war as an opportunity to teach us, her young people, that lesson.

As I have mingled with Brethren young people of the Southeastern Region in local churches, in district gatherings, and in summer camps in the past year I have been impressed many times with the fact that our young people are happiest and remember with the greatest satisfaction the times when they gave themselves in service, making baby shoes or garments for Greek relief, making soap, painting a church, gardening and canning for C.P.S., or helping some neighbor gather in his crops. I believe that Brethren youth have caught a vision of the Christ who "went about doing good."

This is my Christmas hope: a church dedicated to the spreading of brotherhood through service.



## Home and Family

### Getting Ready for Christmas

W. G. Nyce

Pottstown, Pennsylvania

It was in the year 750 A. U. C. *Anno Urbis Conditae*, which means in the history of the city of Rome. Gaius Julius Cæsar Octavianus Augustus was the first great emperor. He had ruled the Roman Empire for about twenty-seven years. The whole known world was under his sway. For his great military and architectural projects he needed money. He sat at ease in his throne room, awaiting the arrival of his treasurer, whom he had summoned. When the official arrived, he presented to the emperor a plan for a new form of taxation, which should collect gold from every corner of the vast empire. But first a census must be taken.

The treasurer was authorized to carry out this plan. He at once set his force of undersecretaries at work to create the machinery for the great task of enrollment.

One of the letters sent out went to Cyrenius (or Quirinus, as he was also called), governor of Syria, which province contained the districts of Galilee, Samaria and Judea. Notices were sent by postriders into every town and village, requiring every adult to repair at once to the locality in which he had been born that he might register, telling how much property he had, etc. This included not fewer than four million subjects of the emperor, all thus compelled to make long journeys at the behest of one selfish, cruel ruler.

Augustus did not know much about God, and he cared less. He was a heathen. He certainly did not realize that in this act, which was so heartless and unfeeling, by the overruling providence of God he was *getting ready for Christmas*. And for the fulfillment of prophecy, which had foretold exactly where Christmas should begin. Augustus took the initial step that prepared for all the great and world-wide changes, which have such a close relation to the Christmas story and the Christmas spirit. He was like a godless merchant in one of the big stores, who may sell us a lovely



### Let There Be Light

Myra Brooks Welch

La Verne, California

Wherever little children are  
Let there be a shining star.

And let there be some candles, please,  
Gleaming on their Christmas trees.

There's darkness in the hearts of men  
Upon your footstool, Lord; and when

There's blackened embers on the hearth  
In stricken homes across the earth,

Perhaps there'll be no warmth or light  
For some wee folks on Christmas night,

Unless, dear Lord, you light for them  
The radiant star of Bethlehem,

That it may point the way once more  
To paths of peace instead of war.

Christmas gift for a dear friend,  
thinking only of the money he is making from it, while at the same time he is helping us to get ready for Christmas.

\*\*\*\*\*

In the little town of Bethlehem in Judea, the keeper of a local tavern was a very busy man. He was expecting a big rush, owing to the coming of a great number of former Bethlehemites for the census. He had engaged two extra maids, and was increasing his accommodations for the guests, some of whom had already written him to engage

sleeping quarters. He had killed a number of sheep and an ox, which hung in a near-by cave, and had rolled in an extra barrel of wine. He was rubbing his hands in satisfaction to think of the money he was about to make.

As an afterthought he went down into the stable, carved out of the side of a hill near the house, and proceeded to tie his cattle and the donkey a little closer together. Then he piled dry straw in a vacant corner and smilingly said to himself, "Perhaps even there we can place a couple and get a few extra shekels." He had no thought beyond his own financial interest, but, though he did not know it, he was really *getting ready for Christmas!*

\*\*\*\*\*

In the town of Nazareth, a young wife was reclining on a low couch, sewing a tiny garment and thinking thoughts of praise to the good God who had visited her with the wonderful announcement of the great blessing which was so soon to be hers. Her husband came in with a clouded brow and an official-looking paper in his hand. Mary, the wife, looked up in alarm. "What is it, dear one?" she asked.

"Alas, my beloved! Augustus has decreed that we must leave our comfortable home and make a long journey. And how it shall fare with you, I do not know. We are commanded to go down to Bethlehem, the home of our ancestors, and register for a new act of taxation. It will take six days. You will have to ride on old Jenny, but sorely indeed will it tax your strength. Oh, that it might have been a little later." So spoke Joseph.

"Are any others from our community going?" asked Mary.

"Yes, our neighbor Jude and his wife Leah; and perhaps one or two others. Jude will let us have one of his donkeys to bear our tent and bedding. And we will not be alone or lack safety."

Mary replied, "Never fear, my husband. God will take care of us, and of the one whom he has promised to send. See the little band

Continued on page 10



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1944-45

Deepening Fellowship Through  
Christ

### Calendar for Sunday, December 24

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Ground of Universal Joy—Luke 2:8-12; Heb. 1:1-4; 1 John 1:1-4.** Golden Text, Behold, I bring you good tidings of great joy which shall be to all people. Luke 2:10.

**Christian Workers, Ready for Christmas.**

**B.Y.P.D., Christmas Joy.**

• • •

### Gains for the Kingdom

**Three** baptized in the Oakdale church, Pa.

**Eight** baptized in the White Hill church, Va.

**Two** baptized in the Pleasant Hill church, Va.

**Six** baptized in the Maitland church, Pa.

**Five** baptized in the Hamilton church, Ohio.

**Three** baptized in the Middle River church, Va.

**One** baptized in the Constance church, Kentucky.

**Four** baptized in the Tuscarawas congregation, Ohio.

**Eleven** baptized in the Beaver Creek church, Southern Ohio.

**Thirteen** baptized, two reclaimed in the Pleasant Chapel church, Ind.

**Three** baptized and one received by letter in the Mexico church, Ind.

**Eleven** baptized, four reconsecrated and seven received by letter in the Kansas City church, Kansas.

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### Personal Mention

**Mr. and Mrs. Noah Greiner, Jr.,** of Manheim, Pa., were recent first-time visitors at the Publishing House. They were especially interested in Robert Greiner, who has been working here for some time.

**Bro. Donald Royer,** pastor at Luray, Va., has issued a bulletin to his people which informs them about peacetime conscription and makes suggestions upon which they might act to combat it before January.

**Bro. J. R. Jackson** writes that he has moved from Limestone, Tenn., to Galax, Va. His correspondents will please note.

**Roy L. Smith,** editor of the Christian Advocate, Methodist Church publication, says of peacetime conscription: "One of the most valid reasons for postponing action, in our opinion, is the argument of the men now in uniform. No law imposing peacetime conscription on the American people should be enacted until today's soldiers have returned and have had an opportunity to express their opinion."

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### Miscellaneous Items

**Annual Conference** will be held June 13-17, one week later than was previously announced, we are informed.

**The men's work secretary** writes: "Quite a few men's work letters are returned to us because we do not have the zone number of persons living in some of our larger cities, the rural route number, or the complete address. We like to keep our mailing list as complete as possible." Will all local men's work representatives who have not been getting regular mailings from Bro. R. E. Mohler at McPherson, Kansas, please send him their complete addresses.

**The Church Related College Bulletin** in its current issue states that peacetime military conscription is undoubtedly the most important question facing the American people. It calls upon the colleges to exert strong leadership in getting the facts involved in the proposed legislation before the American people in order to offset some of the propaganda now in the public press concerning it. A suggested plan of college procedure has been printed in their bulletin, College and Church.

**The Virginia Council of Churches** will hold their convocation in Richmond, Va., on Jan. 9 and 10. Guest speakers will be E. Stanley Jones, W. T. Thompson, Roy A. Burkhart and Walter W. Van Kirk. The purposes of the council are announced as follows: (1) to manifest the essential oneness of the churches of Virginia in Jesus Christ, (2) to provide an interdenominational agency for co-operation, (3) to promote co-operation locally, (4) to study the religious needs of the people. Every local church in Virginia is invited to have delegates. The meetings will be held in the Grace Covenant Presbyterian church and they begin with a meal at 12:00 noon on Jan. 9.

A recording of a debate, suitable for use at public meetings, on peacetime military conscription, entitled *Wake Up, America*, can be secured from Postwar World Council, 112 East 19th St., New York 3. The debaters are Norman Thomas and General Weigle.

**On the front page** of the Messenger this week begins a series of pictures on the Life of Christ, accompanied by short editorial comments, which, with one or two interruptions, will continue until Easter. Most of the pictures have been chosen from

### College Scholarship Offered

A four-year college scholarship is announced by the United Christian Youth Movement to be awarded during Youth Week, 1945, to an outstanding Christian young person in the United States. This scholarship offers \$400 per year for four years toward expenses in any college of the young person's choice and two weeks of summer conference experience in a Christian conference for four years. Mr. Alfred H. Avery has made this offer, which will be awarded as part of Youth Week activities Jan. 28 to Feb. 4, 1945.

The award is to be made on the basis of four points: (1) evidence of Christian service in the local or denominational church; (2) evidence of Christian service through the co-operative Christian forces in the local community, county or state; (3) evidence of Christian citizenship, scholastic attainment and general community responsibility; (4) a 1,500-word essay on the general theme, "Youth Serves," under which our national committee will suggest some four or five topics.

To make this national contest even more attractive, the United Christian Youth Movement is also granting twenty scholarships to winning contestants to be distributed in the four regions where regional conferences are held.

The organization for judging the contest will be set up by state youth councils and in those states where there are no state youth councils, entries will be received and judged by the national office.

For complete information write Miss Helen Spaulding, 203 N. Wabash Avenue, Chicago, Ill. According to present plans the contest will run from Jan. 15 to Feb. 6.



well-known paintings by master artists. They were selected to illustrate fundamental characteristics of our Savior's life and teaching. Those who are interested may wish to preserve their Messenger copies for this three-month period in order to examine the pictorial series in its total message. Some of these pictures will be made available in color by the Brethren Publishing House.

**The Mechanic Grove church** of Eastern Pennsylvania is only ten miles from the naval training station at Bainbridge, Md. These good people extend a hearty welcome to all Brethren boys and their friends who may be stationed there to attend their services. This church is located four miles south of Quarryville on Route 222.

**The elders of Middle Pennsylvania** met in special meeting in the chapel of Juniata College Nov. 11, 1944. During the day they discussed a united spiritual emphasis on the Bible, recruiting for the ministry, postwar planning and the return of our men and women to the local church, and increasing the unity of the church in their district. Thirty-one elders were present for the day.

**The Bishop of Iowa** writes in a letter to the New York Times, "I have seen no argument for adopting a peacetime conscription policy now which is anything more than a subterfuge. Permanent militarization is profitable, though the proponents have not dared to say that. Shall we stand by and watch the repetition of the old tragic pattern of mistakes." —Elwood L. Haines, Protestant Episcopal church.

**The office of schools at war** in Southern California is continuing the policy of not embarrassing any student, parent, or school in reporting on war bond or stamp drives. Conscientious objectors are not counted against the totals. Any who wish to give through their churches or service committees are counted as having done their share. This seems to us to be in keeping with the American spirit.

**An Ear of Corn:** After the picture of an ear of corn had appeared recently on the cover of the Gospel Messenger a brother from Florida wrote asking for such an ear. He said he would like to plant it and give its total yield to people in our world who are hungry. The letter was sent on to Claude C. Dell at Beatrice, Nebr., who gave us the ear of corn which was photographed for the Messenger. Bro. Dell informs us that he is sending the grain from an ear of corn to Florida. He states fur-

Let us not forget the suggestion of the Council of Men's Work that even though miles and oceans separate us this year we still can celebrate Christmas together in the spirit by singing together, each wherever he is, that beautiful Christmas hymn:

*Silent night, holy night,  
All is calm, all is bright.*

ther that if there are others who will raise corn after the pattern of the brother in Florida the brethren in Nebraska will be glad to furnish seed free of charge from their own bins or to give information as to where the original hybrid seed can be secured. The original hybrid seed will give approximately a twenty per cent better yield, he writes. Bro. Dell says he is hopeful that some may thus plan for next year's giving but he hopes all of us may give generously from this year's bounty of the earth.

**Church bulletins and newsletters** have been received recently from the following: Maple Spring Home News, Hollsopple, Pa.; The Visitor, Hutchinson, Kansas; Bulletin, Anderson, Ind.; The District Echo, Huntingdon, Pa.; Church Bulletins, Muskegon, Mich.; The Parishioner, Cedar Rapids, Iowa; The Church Visitor, Hagerstown, Md.

**The Foreign Missions Conference** of North America will be in session at Toronto, Canada, on Jan. 7, 1945. On that date the Church of the Air periods at 10:00-10:30 a. m. and 1:00-1:30 p. m., E.W.T., will be given over to presentations of foreign mission work as broadcast from the mission conference.

## *With Our Schools . . .*

### **La Verne College**

Our students are appreciating the work of Bro. Galen B. Ogden, new pastor at La Verne.

**Clarence Heckman** of our Africa mission field gave us an interesting chapel address on Nov. 16.

**A Bausch and Lomb film-slide projector** has been presented to the college by Elder Harvey Snell, former trustee of Empire, Calif.

**Miss Glory Zahradnik**, a gifted young pianist who is a product of the Juilliard School of Music of New York City, was presented in a recital by our music department on Nov. 8 at the college auditorium.

**Mrs. Chalmer Shull**, '24, spoke in chapel on Oct. 24. She presented the college with a copy of Christ the Dawn, a famous mural painting by an Indian artist. Bro. Shull appeared in chapel with her and conducted the devotions.

**Dean Weiss** represented the college at the meeting of the Western College Association at Stanford University on Nov. 11 and went on to Portland, Oregon, for a meeting of the Pacific Coast Brethren Service Committee.

**The Pacific Coast regional conference** will be held at La Verne, Feb. 11-16, 1944. Principle guest speakers will be Rufus D. Bowman, Edward Frantz, and Ruth Shriver. The annual new era banquet will be held on Feb. 16.

**Our artist course** continues to present the highest type of musical attractions. Joseph Szigeti, violinist, and a joint recital by Zinka Milanov, soprano, and Kurt Baum, tenor, of the Metropolitan Opera Company were the two opening numbers. On Dec. 6, the New York City Center Opera Company presented The Gypsy Baron.

**The Northern California new era banquets** at Empire and Fresno were well attended and highly successful in every way. An excellent address was given by Prof. George H. Collier of the College of the Pacific at Empire and by Dr. Theodore H. Palmquist, pastor of the First Methodist Church of Fresno. Gifts of over \$2,100 were received in connection with each banquet. The banquet for the Bakersfield-Lindsay-McFarland area was scheduled for Dec. 1, with Bro. I. V. Funderburgh, pastor of the Pasadena church, as speaker.

**La Verne** will be host to a Bethany summer extension school next summer. July 2 to 14 are the tentative dates. William Beahm, dean of the seminary, will have charge of the school and offer two courses, Basic Doctrines and Current Trends in Religious Thought. Dr. J. W. Lear will offer a course in the field of practical theology. One other course will be arranged for. Each student may take two courses and a total of four quarter hours of credit may be earned by those who are interested in credit. Rooms will be provided free for ministers and their wives in Miller Hall and meals will be arranged for on an economical basis. It is hoped that many ministers of the region will be able to come for these refresher courses.



# Our Mission Work

## Chao Yu

**Anna Hutchison**  
Missionary to China

Chao (Ch'eng) Yu was also a pupil in our Bible school, and twenty-eight years of age. As a girl she grew up in the village of Feng Po Yu, scarcely more than a mile to the southwest of the city. Here she had opportunities for an education in her early years, and as she grew to womanhood her parents married her to a carpenter of the village. And, though she had no say in the engagement and marriage, she seemed happily mated, her one regret being that she had no children.

The time came when she and her husband moved into the city of Liao. They had learned something of the Christian teaching while in their village, but came more definitely in touch with it after moving to the city. Here our city evangelist met Ch'eng Yu in her home, and finding her interested, began teaching her each week. Then Ch'eng Yu started coming to church and finally became a day pupil in our Bible school, each noon and evening returning to her home to do her cooking and housework. Her husband was kind and good-natured, and co-operated with her in her efforts and ambitions. She loved to study and had already spent two years in the school, and was advancing nicely in her studies. Meanwhile she united with the church, and encouraged her husband to enter a reading class that some of the workers had opened for the men who had not yet learned to read. She also influenced him to become interested in the church, and he was baptized with her in May 1939. He was an efficient carpenter and, after moving into the city, often did work for the mission.

He was the one that first learned of the tragic death of Ch'eng Yu and the other two, being told by a friend of his who witnessed it from his back door. Imagine the terrible blow such news was to him! And what a shock to his Christian faith.



**Wm. G. Kinzie**  
Born April 19, 1906.  
Sailed to India, 1937.



**Pauline Garst Kinzie**  
Born May 10, 1909.  
Sailed to India, 1937.



**Sadie J. Miller**  
Born March 28, 1878

## What to Pray For

Week of December 23-30

Anklesvar is the home of William and Pauline Kinzie and their three sons, Willie, Johnnie, and Sander. Class work in the vocational training school is a chief concern for Bro. Kinzie. He teaches the boys music. In the Gospel Messenger of June 17, 1944, was a most interesting account of the kind of music needed in the Christian churches in India. After rereading that article, we should be able to pray more intelligently for

the work which Bro. Kinzie is doing.

Sister Kinzie's days are filled with duties in the home. Added to the regular round of work come extras as women and children of the community and boys from the school call in the home. There are always those who need medical help, and those who need encouragement. Teaching classes is a part of the week's program. The class may be one studying English, the Bible, the principles governing health and sanitation, or home building.

Every village throughout the Rajpipla State, up and down the narrow gauge railway and far back into the palm-covered hills, is a home for Sadie Miller. She has pitched her tent in most of the villages of the territory surrounding Vali and Umalla, and when it has not been possible to set up the tent, she has lived in the little huts with the people. Preaching and teaching go hand in hand in the touring program. No lesson is too simple to be taught, even the little boys learn how to sew. The first task for better things comes through these village contacts. Many boys and girls have found their desire to enter school and finish the course at the time when the tent was pitched in their village.

## Getting Ready for Christmas

Continued from page 7

I have made," holding up her work to show him. "When must we start?"

"On the morning after the Sabbath. We must plan to arrive by the twenty-fifth of the month, as it is so ordered in this notice."

So the little party got away, and the wearisome journey of eighty miles was begun. Often they had to hurry to the side of the road to avoid a galloping company of Roman soldiers, who would have run them down without mercy if they had not done so. And at night the wild beasts came prowling about their little campfire, and gave Mary some nervous moments. But Joseph rose and drove them away with blazing embers from the fire.

Weariness laid its heavy hand upon the young wife, and it seemed as though she could not go on. On the sixth day they came to the great city of Jerusalem, but they dared not stop. They must hasten on the remaining six miles before they might find rest. The evening was far advanced when they at last came in sight of Bethlehem. How great was their disappointment to find there was no room in the inn! They were led down to the stable, where the straw was to the travel-worn woman as sweet a bed as a silken couch in a palace.

Even Joseph did not know the full significance of this strange journey. Only Mary, who had heard words of heavenly import and divine sweetness, and pondered them in her heart, knew that they were getting ready for Christmas!



## Brethren Service



Typical of the children at Castaner's fiestacita is this group of Puerto Rican boys with their last summer's camp cabin leader, John Friessen.

### A Children's Fiestacita at Castaner

If you can imagine over 300 niños and niñas from babes in arms up to twelve years of age, all in one place, at one time, you have an idea of the scene that confronted the unit at a New Year's party given for all the children of this community last year. The program started with a grand march out on the cancha, but when the single lines had made one circuit of the cancha and came up in groups of twenty-five to be divided into couples, Director Hanawalt threw in the sponge and directed the whole mob into the recreation hall.

Here Gladden Boaz tried to turn a shouting, crying, squirming mass into an orderly songfest of Christmas carols and other Spanish songs. He partially succeeded, although losing his voice during his efforts, and the group sang lustily for almost half an hour. All the unit members had been

asked to lead groups of fifteen children in the games outside, but owing to the size of the throng, some had to handle as many as forty children. Let no one underestimate the task of leading a game in Spanish for such a cosmopolitan group that has had no experience in games of this type. But all of the unit members came through nobly.

Under the direction of Rita Will, two crocks to hold candy were made into figures of Santa Claus and a dodo. These figures were suspended by

ropes in the recreation hall, and various children were given sticks so that they could try to break the crocks, thus releasing the candy. This game is called pinata and is a traditional game for South American peoples. When the candy was finally released, pandemonium broke loose, and as we saw the masses of humanity pile higher and higher in the vicinity of the candy, we envisioned certain death or at least a high percentage of maimed individuals. As the group dispersed, we were happy that all could walk and everyone was in high spirits, except of course those who did not succeed in securing a pocketful of candy. Jean Harbison did a fine job as director of the party and each unit member did his part to make this party a memorable event in the lives of the children of this community.

pened is that at least eight people have obtained work here in Brooklyn, and most of these have now secured living quarters near here also."

A letter from the Rev. H. D. Michael of the Brethren project at Huitzilac, Mexico, tells of a surgical operation performed by him as a result of his status as "Good Samaritan" of the community: "A fellow of about seventeen was having pain from a thorn that entered his arm a year ago, had worked through and was near the outside on the inner part of the arm. He asked us to take it out. After sterilizing our equipment and taking general care, we cut in and found the thorn, of course, without local anaesthetic. With our care and the sulfa powder we think it will come along O. K."

The heifer project committee is making plans to send a small shipment of heifers to Mexico to be distributed in Huitzilac, Mexico, under the direction of Rev. H. D. Michael, who directs the Brethren work camp project there. The heifers are to be selected from the Kansas area; it is understood that only a small number of heifers and one bull will be sent.

Kurtis F. Naylor, Brethren Service representative in Quito, Ecuador, has been appointed to the directorship of the American Institute of Quito. He will continue to give part of his time to the direction of the Brethren Boys' Club in Quito, which he has directed since it opened in September 1943. The appointment will be for a short term since the Naylor plans to return to the United States sometime in 1945. The American Institute is a secondary and collegiate educational institution sponsored in part by the American embassy in Quito.

C.P.S. men at Camp Waldport, Oregon, have, in addition to organizing a school of fine arts, organized and equipped a printing press. The Untide Press, as it is called, has published three volumes of poetry written by men in Camp Waldport, all of which have won considerable acclaim. Books of The Untide Press now available include: The Horned Moon, by Glen Coffield, 25c; The Waldport Poems, by William Everson, 25c; War Elegies, by William Everson (being printed). These volumes can be ordered from The Untide Press, C.P.S. No. 56, Waldport, Oregon.

### Brethren Service News...

Eastern Pennsylvania District has selected a committee of three elders to study the question of military conscription and to advise Brethren in the district as to the best method of opposing it. Members of the committee are J. M. Moore, C. C. Sollenberger and J. Herbert Miller.

Fifty bales of clothing weighing 4,762 lbs. and measuring 273.94 cubic feet were sent to New York from the New Windsor clothing center on October 30. This shipment of clothing is bound for Greece, through the Greek War Relief Association. Clothing included in this shipment con-

sisted of sweaters, trousers, shirts and underwear for men; shirts, trousers and overcoats for boys; dresses, coats, bathrobes, skirts and sweaters for girls and women and layettes for babies.

Mrs. Cecile Burke, director of the New York relocation hostel operated by the Brethren Service Committee for resettling Japanese Americans, reports that "the hostel has been filled to more than capacity most of the time; people have moved rapidly and in the main have been able to secure very satisfactory jobs. One of the finest things that has hap-



# The Church at Work

## Anniversaries and Memorials

*"He who ignores his past gives up his future"*

An anniversary is the return of some notable event. A memorial is anything intended to preserve the memory of some person or important happening.

In private life one celebrates such occasions as a birthday, graduation or the home-coming of those who have been away. Groups also have important anniversaries and memorials. As Americans we keep the Fourth of July and Thanksgiving Day; we travel far to see the Washington Monument or Independence Hall.

In religious life one thinks of such anniversaries as Easter and Christmas, such memorials as the communion service. In Brethren circles we keep all these, and make much also of home-comings and harvest meetings, church dedications and even rededications. Most of our colleges have already had their golden anniversaries. The golden jubilee celebration of the beginning of Church of the Brethren missions in India is scheduled for 1945. In recent years the brotherhood has kept at least three bicentennials. In 1908 the Annual Conference program was given over to the celebration of the bicentennial of the founding of the church in 1708. In 1919 there was some recognition of the Becker group's coming to America. In 1938 the Christopher Sower bicentennial gave recognition to the work of the Sowers as printers. However, we do not need to wait for bicentennials. We might well celebrate the centennial of the revival of Brethren printing in 1951, this marking one hundred years since the first Gospel Visitor was published.

The importance of anniversaries and memorials lies not alone in what they recall out of the past, but in what they do to unite groups in the present and stimulate worthy hopes and plans for the future. It was not by accident that Joshua caused twelve stones from the Jordan to be selected and set up. It was his considered hope that in the years to follow many might ask concerning the stones and hear for themselves the story of Israel's deliverance. Consider also how Jesus took bread,

broke it, and said: "This is my body which is given for you: this do in remembrance to me."

Anniversaries and memorials have great significance. We might well keep more of them. But to keep an anniversary, or to perpetuate some memorial, we must know of its coming in good time and make the appropriate preparations. Hence, it would seem to be good for local congregations to take more interest in history. Why not appoint some competent person as historian for your local congregation? Perhaps a committee would better meet your needs. But in any case, know your past so you do not lose your future.

We know of one congregation with a golden anniversary due in 1949 that is already giving some thought to the occasion.

### ADULT DISCUSSION OUTLINE

#### Gods and Demons

Sunday, January 14, 1945

Scripture: Romans 1:16

"There is that of God in every man." When James Chalmers went to the great island of New Guinea, he found it an island of cannibals. His courage was tested to the limit, but his devotion and the love of Christ won. After he had spent twenty-one years among the cannibals, uncivilized and semicivilized, he said, "I have lived with the savages of New Guinea, but I have never met with a single man or woman, or a single people, that your civilization without Christianity has civilized. Gospel and commerce—but it must

be the gospel first! Civilization! The rampart can only be stormed by those who carry the cross!"

This was the similar experience of all the early missionaries who went to the lands west of the date line, and all of them witnessed to the same results. Although some of them gave their lives as they proclaimed the gospel story, nevertheless the life and the death of each testified to the fact that through the power of the gospel message the evil spirits went out of the people.

In turn today the stalwart Christians, whose parents and grandparents were savages, may well ask about the cause of the fighting which rages about them. Some of the fuzzy-wuzzy Papuans have had occasion to rebuke the strangers who have come among them with curses on their lips. Today the native Christians are carrying wounded men from battlefields, taking them to hospitals where valiant Burmese, Javanese and Thai nurses care for them, doing so in the name of the Great Physician.

The gospel of Christ is the power of God unto salvation to everyone that believes, be he an Eastern cannibal or the representative of a Western nation.

#### Resource Material

Materials listed in last week's Adult Discussion Outline.

Sixty-five excellent books about Burma, Thailand, Indo-China, the Philippines, and islands of the Southwest Pacific listed on Reading List in Unfolding Drama in Southwest Asia.

Fuzzy-Wuzzy Angels of Papua, by John D. Bodger, 35c.

## *It Occurs to Me . . .* Raymond R. Peters

Evangelism through Christian education is being discussed throughout the nation. Thirty-two major cities have entertained the Missions to Christian Teachers. Several states have planned comprehensive follow-ups. The Indiana Council of Churches will hold ninety missions in county seat towns with additional meetings in each county. Eighteen missions are planned for Illinois following the state meeting at Decatur. Other states are making similar plans.

The General Ministerial Board and the Board of Christian Education are planning for a more aggressive evangelistic program. The approach in our church will involve a vigorous pulpit program calling people to repentance, confessing their shortcomings and failure to meet the standards of Christ. Church school teachers are in a most advantageous position to give individual and group guidance and they can do much to challenge people to a personal commitment to Christ.

IT OCCURS TO ME that every church should develop plans for reaching the unreached. At the same time we need to discover ways whereby teachers can and will teach for a verdict. In other words, the evangelistic note must undergird all Christian teaching.



## Correspondence . . .

### Christmas Through the Smoke of Battle

As Christmas approaches, the world is torn by strife. Will the angel song, peace on earth, goodwill to men, be heard above the thunder of battle? There is danger indeed that the multitudes will miss that assuring note. The sounds of war will be echoing and re-echoing in their ears while fear and unbrotherly passion will grip their hearts.

We should remember that Christmas dawned upon the world in a time of darkness. Never yet has it suffered a complete blackout, nor shall it suffer such a calamity now.

The Star of Bethlehem still shines to guide the footsteps of all those who set their faces toward the city of God. The manger cradle, the shepherds from the hills of Judea, and the visit of the wise men will remain in the picture of that first Christmas and shall always remain as a steppingstone to simple Christian faith.

As we approach this Christmas through the smoke of battle, let us recognize Christ as a living presence among us, in spite of the madness of the world. He is here in every heart that yearns for the fulfillment of the Christian hope. He is with his people as they gather in his sanctuary for worship. He is in every home, be it a palace or an humble cottage. If God is recognized as the Giver of all good and if thanks are expressed for all his benefits, and if prayer is offered at the family altar, Christ is in every honest effort to win men to a better way of life.

The Christmas spirit holds the solution to all our problems; Christ is the answer to all the needs of humanity. His truth, though often crushed to earth, will prevail finally, for it is eternal.

Love will abide long after hate has done its worst and confessed its total failure. The truth of the Son of God is from everlasting to everlasting.

This is the soul-cheering message of Christmas, even though we must approach it through the smoke of battle. We hail the day with hope and good cheer. Be it remembered that this ugly picture is but a passing drama which is so graphically presented in the seventeenth chapter of Revelation, showing the beast making war upon the lamb, but with the reassuring note that the lamb will prevail over the beast. The Son will subdue unrighteousness; we have God's word for it. "Behold the

Lamb of God, which taketh away the sin of the world." "This is my beloved Son, in whom I am well pleased; hear ye him." And when sin is taken away there will be no more violence.—O. D. Eller, Salem, Va.

### How Should We Keep Christmas?

Christmas is especially the children's day. The Son of God came into the world as a child. He is the children's Savior. Jesus loved the children and called them to come unto him. He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." He told his disciples, when each wanted the greatest places in the kingdom, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom." The coming of Jesus has sanctified childhood and motherhood and the home, giving them new meaning and power, and has shown the importance of childhood in the training of the human race.

In the Sunday school which gathers the children together to study about Christ and in the Christian home, we can commemorate Christmas. To little children the receiving of gifts seems the most natural source of joy. But a Christmas which gives to the children of the rich so many toys and cares nothing for the poor and the needy is not a true Christmas. Christmas should be a time of giving, because it has brought the greatest gift that ever could come to mankind. It would be well if we could give a gift to every person on the earth, of every rank, and of every nation, of every degree of poverty and of riches. This should be done in the spirit of God's gracious love, in the gift of his Son to man.

There are other things we should remember. We should give ourselves to God. These are the best gifts we can possibly give—our hearts, our love and loyalty. We should send tokens of friendship. Often a card with a loving message brings as much delight as a costly gift. It is often the thought rather than the material gift that gives the pleasure. We should let the child give. It is a real blessing to him to give special gifts according to his ability. We should give our services to those for whom Christ gave himself.

We should not send our gifts as a matter of return; rather it should be

an expression of love and service. We may be near the close of this terrible war and it is fitting that we should study more closely the ideals Christ came to bring to the world: peace, love, generosity, Christian justice, and the brotherhood of man.—Mrs. Ada Brandt, Millersville, Pa.

### Spreading Cheer at Christmas Time

Last year at Christmas time we experienced the joy of the season in a little different way. There is a group of children who attend Sunday school and church at a small chapel near our city. They gave a program on Christmas day and did so well we decided to take them to the old folks' home. It made our hearts glad to see how those older people enjoyed it; it brought back many memories to them. We also took each inmate a small gift, an orange and candy. They were as happy as a group of children receiving their first Christmas treat at Sunday school. Most of them have no one to love or care for them, and just a small gift makes them happy. I am hoping some other group will read this and decide to do the same thing, and bring a little cheer to someone else.—Mrs. Wm. H. Shubert, Hagerstown, Md.

### Mildred May Reichley

Mildred May Reichley, daughter of Roscoe and Sarah Manetta Hoke, was born March 26, 1897, near Huntington, Ind. At



the age of sixteen years she united with the Church of the Brethren, in which she was active until death. She was baptized on Thanksgiving Day 1913. She graduated from Manchester College with the Class of 1920. She was united in marriage to O. Ray Reichley on June 15,

1922. To this union one son, Roscoe C., was born. She was active in college, school, Sunday school, church, women's work and community upbuilding. Although she had to be careful of her health for many years she was ill only two weeks. The end came early on August 3, 1944, in her home near Huntington, Ind. Surviving are the husband, son, and one sister, Mrs. I. J. Sollenberger. The funeral was conducted by her pastor, Bro. E. H. Gilbert of the Clear Creek church, assisted by Bro. Arthur Morris. Interment was in Clear Creek cemetery.—O. R. Reichley, Huntington, Ind.

### The Passing of a Good Woman

Elizabeth Ethel Moulton was born near Argos, Ind., Dec. 27, 1900, and died July 12, 1944. Her home was at Bowmont, Idaho. She was the wife of Sewall J. Moulton and the daughter of the late Elder and Mrs. J. L. Thomas. She is survived by the husband and one daughter, Marilyn Ann, aged seven years; a



sister, Mrs. Chloe Gross of Bowmont; a brother, Jay L. Thomas of Kenewick, Wash.

She received the groundwork of her education in La Verne College, the College of Idaho, Caldwell, and the N. W. Nazarene College, Nampa, Idaho. She prepared herself for schoolteaching and became an excellent primary teacher. After marriage she devoted herself to her home and family and church. Refined, kindly and gracious she was loved by all who knew her.

In church life she contributed a beautiful devotion. For years she taught primary pupils in the Sunday school. There was always a readiness to help in church music and programs. At the time of her death she was church clerk.

Funeral services were held at the local Church of the Brethren with the pastor officiating. Burial was in Kohlerlawn, Nampa. Bro. Sam Bollinger, a former pastor, contributed to the services.—H. G. Shank, Caldwell, Idaho.

## Matrimonial . . .

**Brinegar-Sexton.**—Verl Brinegar and Delia Sexton, both of Sparta, N. C., Nov. 18, 1944, by the pastor, Bro. E. J. Gascho.—Mrs. E. J. Gascho, Sparta, N. C.

**Burton-Hart.**—Laddie W. Burton and Coral Hart, both of Haxtun, Colo., in the home of the bride, Nov. 23, 1944, by the undersigned.—Otto Laursen, Haxtun, Colo.

**Eastman-Hauser.**—Donald C. Eastman and Sybil Hauser, both of Portland, Oregon, in the Portland church, Nov. 19, 1944, by the undersigned.—B. J. Fike, Portland, Oregon.

**Epperly-Hunter.**—Oran Epperly and June Hunter, in the home of the bride, Nov. 4, 1944, by the undersigned.—A. P. Becker, Whitefish, Mont.

**Hewitt-Davis.**—Harold M. Hewitt and Doris Marie Davis, both of Portland, Oregon, in the Portland church, Oct. 11, 1944, by Edwin Shelly.—B. J. Fike, Portland, Oregon.

**Rosen-Good.**—C. C. Rosen, Jr., and Maxine Good, both of New Market, Va., in the Cedar Grove church, Oct. 25, 1944, by the undersigned.—Galen D. Wine, Forestville, Va.

**Stump-Carter.**—Carl Ernest Stump of Copper Hill, Va., and Gladys Virginia Carter of Callaway, Va., in the parsonage, Oct. 14, 1944, by the undersigned.—Oscar R. Fike, Boone Mill, Va.

**Travis-Reader.**—Martin Wayne Travis, Great Lakes, Ill., and Clementine Alice Reader, Fort Wayne, Ind., in the parsonage, Nov. 29, 1944, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

## Fallen Asleep . . .

**Bown,** Jeremiah, oldest son of George W. and Sarah Brown Bown, was born May 14, 1858, at Fort Wayne, Ind., and died at the home of his daughter in Pomona, Kansas, Nov. 14, 1944. He came to Kansas with his parents in the summer of 1863, making the trip from Indiana to Kansas in a covered wagon. He was married on Nov. 24, 1890, to Nancy Jane Montgomery, who died Dec. 22, 1939. To this union were born four daughters who, with nineteen grandchildren and ten great-grandchildren, survive. Funeral services were held at the Methodist church in Pomona by the undersigned, assisted by Rev. Engelhart of the Methodist church. Burial was in the Dean cemetery.—J. M. Ward, Ottawa, Kansas.

**Brandt,** Betty Mae, daughter of Walter and Ada Brandt of Millerstown, Pa., was born April 6, 1929, and died at the Harrisburg hospital Sept. 17, 1944. Betty was a faithful member of the Mt. Olivet Sunday school and church since early childhood. She is survived by her parents, four brothers, one sister and a grandfa-

ther. Funeral services were conducted by Elder John Rowland of New Paris and her pastor, Elder E. S. Kipp, in the Myers funeral home at Newport. Interment was in a Mechanicsburg cemetery.—Mrs. Cloyd Rhoades, Newport, Pa.

**Brumbaugh,** H. Jason, was born Nov. 26, 1881, in Huntingdon County, Pa., the son of Milton G. and Catherine Simpson Brumbaugh, and died Nov. 16, 1944. He was a Christian man, and very loyal in his affiliation with the Church of the Brethren at Chambersburg. He was united in marriage to Ina N. Michael, who survives. Two sons, one daughter, and one brother also survive. Funeral services were conducted by Elder C. E. Grapes of Greencastle, and the undersigned, his pastor. Interment was at Salem.—Ralph G. Rarick, Chambersburg, Pa.

**Bruner,** Benjamin Franklin, was about seventy-six years of age when he died on Nov. 17, 1944. He was born in Pennsylvania but moved to Maryland at the age of twenty-six years. He married Christina Burgess of Friendsville, Md., who preceded him in death eight years ago. He united with the Church of the Brethren thirty years ago. He believed in and loved his church. He is survived by one son, two daughters, one stepson and eleven grandchildren. Funeral services were held by the writer in the Sand Spring church. Interment was in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Bubb,** Sarah Bucher, daughter of the late Cyrus and Leah Gible Bucher, was born at Riestville, Pa., July 27, 1877, and died Nov. 12, 1944. She was married to Jess Bubb on Jan. 7, 1896. To this union eight children were born, seven of whom survive. She united with the Church of the Brethren at an early age, and lived a devoted Christian life, taking an active part in church work. Especially was she an active worker in the L.T.L. Funeral services were held at the Astoria church with the pastor, Bro. G. G. Canfield, and Bro. E. Sherry of the Woodland church in charge. Burial was in the Woodland cemetery.—Lizzie Riebling, Astoria, Ill.

**Craun,** Stella V., daughter of the late Samuel and Angie Wampler, died Sept. 12, 1944, at her home in Waynesboro, Va. Surviving are her husband and daughter. She was a faithful member of the church. Her fine Christian character and her willingness to be of service to others were well exemplified by her daily life. She called for the anointing service sometime before her death. Funeral services were conducted from the Waynesboro church with her former pastor, Bro. D. B. Garber, officiating. Interment was in the Middle River cemetery, New Hope, Va.—Mrs. Viola Alford, Waynesboro, Va.

**Donley,** Ray Edward, died Oct. 14, 1944, aged two months. Funeral services were held at the Olewiler funeral home at Red Lion by Elder S. C. Godfrey. Interment was in the Pleasant Hill cemetery.—Mary A. Lehman, Dallastown, Pa.

**Emmert,** Elsie O., daughter of Daniel and Emma Emmert, was born near Mt. Morris, Ill., April 9, 1880, and died in the Community hospital at Geneva, Ill., Oct. 31, 1944, after a brief illness. When twelve years old she united with the church at Mt. Morris and remained faithful to the end. Her special church activities were with the children as both teacher and superintendent. For thirteen years she wrote the page for primary teachers in the Brethren Teachers' Monthly. For ten years she was secretary of the Ogle County Sunday School Association and for two years was president. Her education was secured in the public schools, in Mt. Morris College and in Northern Illinois Teachers' College. She taught two years in a country school, twenty-two years in Mt. Morris and sixteen years in St. Charles, Ill. She had planned to retire at the close of the present school year. She is survived by two brothers, George C., of Mt. Morris, and Harry L., of Los Angeles, Calif. Funeral services were conducted by her pastor, Foster B. Statler, and the undersigned, at Mt. Morris.—J. E. Miller, Elgin, Ill.

**Faulkender,** Millie Eve, daughter of Charles W. and Sarah Patterson, was born June 4, 1872, at Toulon, Ill., and died at her home at Spencer, Iowa, Oct. 12, 1944. At the age of nineteen she joined the Church of the Brethren and remained faithful. She was united in marriage to George H. Faulkender at Kingsley, Iowa, Nov. 5, 1891. Six children were born to this union. Five children and six grandchildren survive. Her husband and one daughter preceded her in death. Funeral services were conducted at the Church of Christ in Spencer with Rev. G. D. Serrill of that church officiating. Interment was made in the Riverside cemetery.—May Faulkender, Spencer, Iowa.

**Funderburg,** Jesse, son of George and Lydia Smith Funderburg, was born in 1876. He was united in marriage to Alice Richer near Perth, N. D. He died in the Methodist hospital, Fort Wayne, Ind., Nov. 19, 1944. When a young man he united with the Church of the Brethren in Missouri. For a number of years he and his wife have been affiliated with the Assembly of God. His wife, three sons and five daughters survive. Services were held at the Klahn funeral home, Fort Wayne, by Rev. W. F. Duncan. Interment was in the Courter cemetery near Peru, Ind.—Van B. Wright, Fort Wayne, Ind.

**Godfrey,** Larry Eugene, infant son of Sterling and Katie Godfrey, died at the age of twenty-nine days. Funeral services were held at Riedel's funeral home by Elder S. C. Godfrey. Interment was in the Codorus cemetery.—Mary A. Lehman, Dallastown, Pa.

**Harbaugh,** Mrs. Margaret Long, was born April 4, 1860, and died in her home in North Liberty Township Nov. 15, 1944. Her husband, George Harbaugh, preceded her in death Nov. 17, 1931. Surviving are ten children, one brother, and one sister. Sister Harbaugh was a faithful member of the Pine Creek church for fifty-six years; she lived a beautiful Christian life and will be greatly missed. Funeral services were held in the Pine Creek church, conducted by her pastor, the undersigned.—Niels Esbensen, North Liberty, Ind.

**Hershberger,** Anna Brumbaugh, daughter of Isaac D. and Sarah Brumbaugh, was born May 30, 1884, in Canton, Ohio, and died Nov. 5, 1944, after a long illness. On June 21, 1903, she was united in marriage to Urias Hershberger. She is survived by one daughter, one grandson, one brother and one sister. She united with the church in her youth and remained faithful all her life. She loved to sing and always took her place in the choir. She was anointed Sept. 11, 1944, which service gave her great comfort. The funeral services were conducted by her pastor, Bro. John C. Middlekauff, assisted by Bro. Clyde Mulligan. Burial was in East Nimschillen Memorial grounds.—Plezzie Maust Meyers, Canton, Ohio.

**Hoffer,** Annie Mae, was born Dec. 28, 1878, and died Nov. 12, 1944. On Sept. 29, 1898, she married Samuel H. Hoffer. She united with the Church of the Brethren in 1900 and was a faithful member until death. She is survived by her husband, one daughter and five grandchildren. Four children preceded her in death. Funeral services were conducted at the Bachmanville church by Brethren Howard Merkey, Elmer Ebersole and Harry Aldinger. Interment was in Hoffer's cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

**Martin,** Albert C., son of Isaiah and Elizabeth Bartle Martin, was born June 24, 1859, and died Oct. 27, 1944. For twenty-eight years he was a section foreman on the Pennsylvania railroad. He was a lover of nature and on outdoor man. He was also an exemplary churchman and a long-time member of the Chambersburg church choir. His wife, Cornelia Leshner Martin, died several years ago. He is survived by two sons, two daughters, one brother, two sisters and five grandchildren. Funeral services were conducted by the undersigned, his pastor, assisted by Elder C. E. Grapes. Burial was in the Cedar Hill cemetery at Greencastle.—Ralph G. Rarick, Chambersburg, Pa.



## Alabama

**Fruitdale.**—The church met in council in October. Officers for the Sunday school and church were retained. The B.Y.P.D. has elected officers for this year. Mr. and Mrs. R. E. Massey are adult advisers. Mrs. Replogle has organized a junior B.Y.P.D. This group has made a splendid start, and the children are showing much interest. Bro. Replogle plans to deliver a Thanksgiving sermon on Nov. 19, when we shall take our Thanksgiving offering. There will also be a worship service on the morning of Thanksgiving Day. We plan to have a basket dinner and to work at the church during the afternoon. Plans are being made for a Christmas program which will be given by the Sunday school and church.—Eva Jane Carpenter, Fruitdale, Ala., Nov. 18.

## California

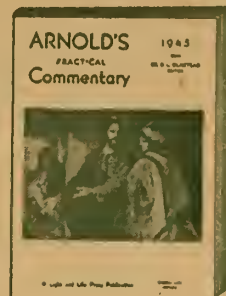
**Glendale.**—One of our recent activities was the furnishing of the parsonage preparatory to the coming of our new pastor, Brother Lander, and family, who started his work Sept. 1. Besides the generous help financially, much time was given by the men and women of the church. Our church was well represented at the district meeting at Pomona Oct. 10-15. On Oct. 29 Brother and Sister Chalmer Shull gave us very inspiring talks. An honor roll plaque with the names of those in service has been placed in the church. A committee to plan for the returned servicemen has been appointed. Much interest is being shown in our midweek prayer meeting conducted by our efficient pastor. Our love feast is to be Dec. 3. For our Sunday night services in November the pastor has been giving a series of sermons on the theme, The Meaning of the Brethren Love Feast. For Thanksgiving our church joined with the other churches of the city in a service held at the Christian church, our pastor having a part in the program.—Mrs. Sudie Miller Flory, Glendale, Calif., Nov. 23.

**Live Oak.**—Now that the busy season is over our new church year is under way with great interest. The past year we have had several families move into our community, which is a great help to the church. The women's work is very busy quilting, tacking comforters and doing fancy work. We canned 180 quarts of peaches for La Verne College. At our last meeting we decided to bake and serve pies for the service boys at the U.S.O. once or twice a month if needed. The men's work is active in promoting the heifer project. Once a month we have our fellowship dinner, which is well attended and enjoyed by all. Pastor S. Paul Daugherty has been bringing us some very inspiring sermons. With the co-operation and prayers of all the members, we are expecting a greater advancement for the kingdom for the new year. We have had our building fund started for some time and are hoping it will not be long until we will be able to get supplies.—Mrs. O. L. Landis, Marysville, Calif., Nov. 27.

**Waterford.**—Our harvest meeting was held on Nov. 19, with our pastor, Bro. C. H. Cameron, giving the morning message on Life's Supreme Loyalty. In the afternoon the Servants of the Master class conducted the program with Bro. F. E. Miller giving a Thanksgiving message. A missionary offering of \$200 was received. During the absence of our pastor on Nov. 5, the pulpit was filled by Brethren Harvey Snell and J. R. Wine of Empire. Recently one was received by letter, two were baptized and three babies were consecrated. Our love feast was held on the evening of Nov. 24. The ladies' aid bazaar will be held on Dec. 2. A Church of the Brethren hour is conducted each Sunday afternoon over the Modesto radio station KTRB, from 5:00 to 5:15 by the Modesto, Empire and Waterford churches. Our revival meeting will begin on Jan. 14, 1945, with Bro. W. I. Liskey, pastor of

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the Raisin church, as our evangelist. The Waterford church has ten heifers for relief. Recently the church has begun midweek services. The present emphasis is on the coming revival meetings. The pastor is scheduled to conduct a revival meeting at the Sacramento church Dec. 3-17. Bro. J. W. Lear of La Verne presented a request from the district board that we share our pastor with Camp Belden for the next five months. The request was granted. Bro. Cameron will need to be with the camp group at least three Sundays, at which times the district board will provide for our church. Following this short business session, Brother Lear brought us a message on the Book of Revelation.—Mrs. Hattie B. Dear-dorf, Waterford, Calif., Nov. 29.

## Colorado

**Denver.**—At this Thanksgiving season this church has much to be thankful for. The year 1944 has been an enjoyable one, and we feel that the church has made very good progress. Bro. Oliver Austin

## Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 23 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

13. Chicago social worker wants woman to care for two small children. Woman might care for own child at the same time. Opportunity for a C.P.S. wife or a married couple. Employer would provide maintenance in his home for woman and her family. Specific arrangements would be worked out with interested persons.

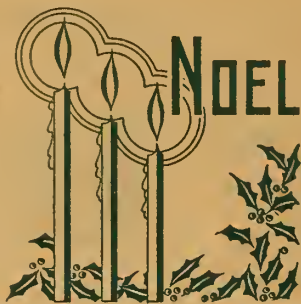
and his wife were retained as pastors for the next two years. Harold Fasnacht was chosen as superintendent of the Sunday school. The women's group is still sewing for relief and for refugees. They are an example of what consecrated workers can do, although sometimes the group is small. We are especially grateful for the recent installation of a Hammond electric organ, which is entirely debt free and which has added materially to our worship services. Attendance has been good, and we pray that it may continue.—Zelma Dove, Denver, Colo., Nov. 18.

## Illinois

**Oak Grove.**—On Oct. 8 we held an all-day meeting. In the afternoon Bro. J. A. Smeltzer of Canton brought us a fine message; he also officiated at our communion service that evening. We had fine spiritual services with a good attendance. The young people's class has purchased a heifer for relief with the class offerings of the past several months. The church has also purchased a heifer. The aid society has been sewing for Greek relief, and also canned one hundred and fifty quarts of fruit and vegetables for the C.P.S. camps. Several of our members are working with the W.C.T.U. Our pastor's wife is president of the county organization.—Dorothy Braun, Washburn, Ill., Nov. 25.

**Romino.**—The church has a heifer which the B.Y.P.D. is feeding. A furnace has been put in the basement but we have not built a new chimney yet. About 100 bars of soap and more than 100 garments have been sent for Greek relief. Bro. Harlan Smith and Bro. Dan West were here on Oct. 3 and gave interesting talks on peace. We were very glad to have Brother and Sister John Wiesand with us on the night of Nov. 12. Concrete walks have been built around the church. Several from here attended the





*"and on earth  
peace..."*

The singing was beautiful in the clear Judean night. The sounding board for the celestial singers was heaven itself. The chorus had been trained 'round the throne of God; their music expressed the wishes of a loving Father. "And on earth," they sang, "may there be peace, and good will among men." It was to that end that God had sent them and for that purpose that God had relinquished his Son.

This song has not been fulfilled yet, but Brethren are dedicated to its fulfillment. This year we can sing it with renewing hope and increasing expectation. May it be the intention of all Brethren to sing it with vigor, and to work for it with enthusiasm and with sacrifice in this coming year.

The General Boards and The Brethren Publishing House take this means to extend to the brotherhood their sincere good wishes at this Christmas time. They express also the assurance of their prayers and of their services for a helpful new year of progress and growth in the direction of his kingdom.

We appreciate the expressions of confidence from the brotherhood and the many helpful suggestions and kindly courtesies that have come to us from you. We are sorry for any disappointments that we may have caused you because of either our own imperfections or the imperfections of available services in these times of curtailment and rationing.

May we all work together, serve together and love together throughout another year, in Jesus' name.

#### THE GENERAL BOARDS

#### AND THE BRETHERN PUBLISHING HOUSE

love feasts at Martin's Creek and Hurricane Creek.—Cora Swalley, Salem, Ill., Nov. 20.

#### Indiana

**North Liberty.**—At our last council meeting church and Sunday-school officers were elected. Bro. C. C. Cripe was retained as elder. The harvest meeting was held Sept. 3, with Bro. Russell Weller of Decatur, Ind., as guest speaker. A two weeks' meeting began Sept. 25, with Bro. Lester Pike of Circleville, Ohio, as evangelist and Bro. Homer Weldy of Nappanee as song leader. One was baptized. Our communion was Oct. 9. On Nov. 13 Bro. Minor Myers gave us an interesting account of war conditions in China and of his experiences in a Japanese internment camp. The church recently purchased a parsonage across the street from the church. It has been redecorated for the coming of the new pastor, Bro. Ira Long, who took charge Nov. 26. On Thanksgiving evening a farewell service was held for Bro. Mark Schrock, who served as pastor since June, and his family, and also a welcome service for Brother and Sister Long. The ladies' aid is busy doing relief sewing. They recently sent cookies to Camp Wellston. Our church is sending the Gospel Messenger to all our folks in service.—Anna

Steele, North Liberty, Ind., Nov. 27.

**Santa Fe.**—The church entertained the young people of the district on Oct. 5. Bro. T. A. Shively was the speaker. We held an all-day Thanksgiving meeting Nov. 26. Bro. Claird Wolf of Bethany spoke in the morning and afternoon. Elder Milo Huffman was also with us. Our love feast was held Nov. 3. Bro. T. A. Shively officiated. Our aid is still working for relief in every way.—Dossie Webb Fewell, Bunker Hill, Ind., Nov. 29.

#### Iowa

**South Waterloo.**—On Aug. 13 our young people presented a play entitled *Our Men in Service*. All the families of the forty men and women in service were invited to be present. Letters to all servicemen were prepared and those present were asked to attach their signatures with just a brief message. Seven intermediates, thirteen young people and two adults attended their respective camps at Camp Pine Lake near Eldora. Our church was host this year to the district meeting which convened Aug. 25-28. The Power of God, a talkie movie, was given as a part of the evening service on Sept. 17. A birthday and harvest-home Sunday was observed on Nov. 19 with Dr. W. W. Peters and the male quartet of McPherson College present. The offering for the college amounted to \$400. On Oct. 8 the communion service was observed and

Bro. J. E. Miller of Elgin assisted our pastor. The women of the church canned almost 400 quarts of goods to ship to McPherson College. Mrs. Rosa Page Welch of Chicago was heard in a concert on Nov. 13. The local church is co-operating with the general brotherhood in the raising of the \$100,000 supplementary minister's pension fund. Many are participating in the Bible reading campaign from Thanksgiving to Christmas. One of our local boys, Bro. Eugene Lichty, and his wife are now serving in the church at Oklahoma City, Okla. The women's work has two farm sale lunches to serve.—Mrs. R. C. Hollis, Waterloo, Iowa, Nov. 27.

#### Kansas

**Osage.**—At our September council we elected our Sunday-school and church officers for the ensuing year. Bro. Bonsack was with us in a week's series of meetings, Sept. 17-24. The church was greatly strengthened through his able messages. Five of our Sunday-school boys were baptized. The love feast was held at the close of the meetings; Bro. Bonsack officiated. Several of our young people and juniors attended the camp for their respective groups at Camps Cauble and Washunga. A large number from our church attended the district conference in the Parsons church on Oct. 27-30. Gladys Shideler and Theodore Nicholson served as delegates. Brother and Sister Frank Crumpacker were guest speakers at our church the evening of Nov. 1. Their messages were enjoyed by all present. Our ladies' aid has been busy quilting, repairing used clothing and making some new garments for relief work. They are now collecting money and needed articles for the Old Folks' Home at Darlow. A goodly number of our young people expect to attend the young people's rally at Fredonia this week end. Our pastor has just returned from Elgin, where he attended a conference on the town and country church. Our church is uniting with the churches of McCune in a Thanksgiving service; our pastor will preach the Thanksgiving sermon.—Mary Neher, McCune, Kansas, Nov. 20.

#### Maryland

**Frostburg.**—Four juniors and two leaders attended Camp Galilee this year. We had two representatives at the regional conference at Hagerstown and four at the district conference at Cherry Grove. Our revival was held Oct. 16-29, with Bro. Roy K. Miller of Brownsville as evangelist. Three were received by baptism and two by letter. The love feast and communion was Nov. 5. Our annual Thanksgiving banquet, Nov. 22, was well attended. The admission price was a donation of clothing for war relief. An extensive young adult program is planned for this year, with preaching services twice a month and discussion at the other meetings. We write letters every week and pack holiday boxes for the boys in service. We are planning to remodel the church in the spring, if possible. The ladies' aid has been sewing for relief and canning for C.P.S. camps. Bro. Foster Bittinger, our pastor, has been giving us inspiring sermons, and the Sunday morning services have been well attended.—Gladys J. Howsare, Frostburg, Md., Nov. 29.

#### North Carolina

**Mt. Carmel.**—Our ladies' aid is making little shoes to be sent for Christmas gifts. The church also sent two large boxes of clothing, and canned ten dozen jars of fruit and vegetables for C.P.S. camps. We are having a meeting at the church on Thanksgiving Day. We also are getting ready for a Christmas program. Our new parsonage is nearly completed. Mt. Carmel can be proud of the fine workmanship of the carpenters building it. We are having a very fine attendance at our prayer meeting and Bible study each Thursday evening. We have received a donation toward the parsonage fund from a Sunday-school class of the Wabash City church, Ind., for which we wish to thank them publicly.—Mrs. E. J. Gascho, Sparta, N. C., Nov. 27.



# GOSPEL MESSENGER

Volume 93

DECEMBER 30, 1944

Number 53

## The Old Year

*The Old Year is dying,  
Toll the bell!  
Look at his record;  
Mark it well!*

*Compile the statistics,  
Add the tears . . .  
Number the heartaches . . .  
Count the fears.*

*Let the country's manhood,  
Faced with death,  
Reckon the value  
Of one breath.*

*Each clock from its ivied  
Old church tower,  
With hands uplifted  
Strikes the hour.*

*The Old Year is dying  
In distrust . . .  
Ashes to ashes . . .  
Dust to dust . . .*

*Good night and good morning!  
Ring the bell!  
New hope is dawning,  
All is well!*

Myra Brooks Welch  
La Verne, California



# HAPPY NEW YEAR





## Gospel Messenger

### "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor  
H. A. BRANDT - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada 75c extra.) Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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## Around the World

Of slightly more than 3,000 countries in the nation, more than 900 are now legally bone dry, as are three states: Kansas, Mississippi and Oklahoma. The nation's dry areas now embrace nearly 25 million persons, or slightly more than eighteen per cent of the entire population.

The public attitudes section of the public liaison division of the Office of Public Information checked on all church editors a month after the Dumbarton Oaks parley recommended an international police force to maintain future peace. Not a single dissenting voice was found, it is reported.

The Young Women's Christian Association building in Chungking has been bombed seven times. It originally had four floors and sixteen rooms; it now has three floors and one and a half room. The work program of the organization has expanded from one official building to twenty unofficial branches.

Plans for a new religious center in Brooklyn have been announced. The Brooklyn Church and Mission Federation has voted to develop the project as a memorial to Dr. S. Parkes Cadman, with the hope that ultimately it will become a meeting place for interracial and interfaith groups in tribute to Dr. Cadman's interest in co-operative projects among such groups.

## Peacetime Military Conscription

*"The proposal assumes that the time has come to abandon our position as a free nation, and to adopt the suspicious state of mind which has wrought such unrest and havoc in certain parts of Europe. It puts us clearly out of the natural position of ministering in a beneficent way to the world's life, a role which America is peculiarly fitted to assume.*

• • •

*"Let the fathers and mothers of America who are in travail, and their sons who are fighting in the shadow of a swift and ugly death, unite in protest against this move to perpetuate the hellishness of war. For to entangle oncoming generations in legalized warmindedness is to destroy every practical hope of a peaceful world."—The Right Rev. Elwood L. Haines, Bishop of Iowa, Protestant Episcopal Church.*

During the past two years the Julius Rosenwald Fund expended \$1,615,513 on its programs in education and race relations. The largest single payment was \$617,000 to Dillard University in New Orleans for the effort to build up this and three other university centers for Negroes.

To help rebuild the health of those who barely survived in the famine area of southern India, the Y.W.C.A. established forty demonstration feeding centers for nutrition education in the better use of available food, and beside the centers forty work rooms for Indian women to make and sell their handmade products.

Farm population in the United States dropped 15.7 per cent during the last four years. Farms surrendered 1,650,000 people to the armed forces through inductions and enlistments, and 4,660,000 to cities, war industries and other nonfarming activities for a total drain of 6,310,000, says the Bureau of Agricultural Economics.

Union in Moscow recently of Baptists and Evangelical Christians brings upon Russia's religious scene a Protestant group with 4,000,000 adherents, says Pathfinder. This development, said Dr. Walter O. Lewis, general secretary of the Baptist World Alliance in Washington, indicates that so-called "sects" may hold conferences, as can the Orthodox Church.

Senators, representatives, businessmen and at least one columnist meet in Washington weekly for breakfast and fifteen minutes of devotion. These breakfast groups got their start in the capital after a series of lectures by Dr. E. Stanley Jones, and are part of a national movement called the National Committee for Christian Leadership, directed by Rev. Abraham Vereide, Chicago Presbyterian.

When Protestants, Catholics and Jews topped their goal of fifteen million pounds of new and used clothing for Europe's liberated peoples, religious forces won new prestige in the eyes of the United Nations Relief and Rehabilitation Administration, according to the news weekly, Pathfinder. As a result, UNRRA has recommended the formation of a committee of representative religious groups to distribute the clothing in liberated areas.



## Editorial

### Brethren Resolutions for 1945

The fires of an old year have burned low. In the glow of the year's dying embers we glance at the ledger. This year it has many blots, and most of its pages are blood-smeared and tear-stained. The casualty list of our finest youth has now passed a half million, and ten million others are kept from the work of their interest and from the important privilege of home building.

There are entries on the credit side, however. It is the hope and the prayer of many that the entries there will not die when the book is closed but that they will be carried forward into the new book, bear interest, increase, and that they will move us eventually out of the red that smears the debit side. The entries on this credit side are being driven deeper and deeper into the consciousness of mankind. They read like this: Whatsoever ye sow ye must also reap; we live in one world and it is as immoral to take from it and not give back to it as it is to steal from the members of one's own family; the people of the world will go up or down together; a nation can no longer live selfishly alone; those who take the sword suffer by it and eventually perish from it; God loved the

world so much that he gave his Son so that all who believe and follow his way might be saved.

Remembering these entries we open the new book and write our resolutions. These are foundationed upon the resolutions unanimously adopted by the Church of the Brethren at Huntingdon in 1944.

1. In this time of conflict as Christians and as Brethren we will be true to our historic faith. We reaffirm particularly our conviction that love rather than war is the way to life.

2. We will continue to call ourselves to repentance for our past mistakes and inadequacies; we will make an unfaltering effort to correct them. We will spend more time with the Scriptures and in prayer.

3. We will pray and earnestly work that hostilities may end soon and that a peace just and fair to all world-members may be established.

4. We will endeavor to deepen the sanctity of our homes and to prepare our youth for the responsibilities of home building and parenthood.

5. We will endeavor to study, to understand, and to put into practice peaceful human relationships between race and race, nation and nation, employer and employee, the social classes, and those holding to divergent points of religious or social understanding. We will wel-

come into our Christian fellowship members of oppressed and minority groups.

6. We will share with those who suffer, and while doing so we will seek to remove the causes which underlie their suffering.

7. We will increase our evangelistic ardor; we will call men to redemption, and we will supply offerings to train them in the meanings of church membership.

8. We will work for temperance and for decency and simplicity in living.

9. We will seek to integrate into our church life those who have been called away by selective service and who are now allowed to return. We will endeavor to place the arms of the church around all whether they have served in military or in civilian capacities.

10. We will pray for an increase in our faith, a growth in our Christian convictions, a deepening of our sacrificial spirits, and an enlargement of our abilities to serve. D. W. B.

### Beginning Again

One does not have to live long to discover that life is a continual beginning again. Each day one begins the accustomed task anew, and presumably with some added insight and revival of hopes. Each week brings a more inclusive cycle of activities. So also each month has its phases and each year its seasons.

Perhaps no particular hour of change is more widely kept than that of the transition from the old to the new year. Some interpret the occasion as one for a little extra indulgence or hilarity; but others, noting the state of the world and sensible of their own shortcomings, make the new year a time for new resolves and high plans.

Nineteen forty-four has brought so much of sorrow and disappointment that the universal hope for nineteen forty-five is that there may be much opportunity for beginning again in constructive fields. Many are praying that once again the world may have peace. Millions are praying that their personal fortunes may so change for the better that they can live normal creative lives.

But whether one's prospects become better or worse, life will go on with recurring opportunities to be-

Continued on page 5

### Thinking About the News...

#### "And Who Is My Neighbor?"

It is hard to make sense out of this bit of news; in fact, it is difficult to believe it. American soldiers as they cross into Germany are not permitted to speak to German civilians. The regulation is strict and the punishment or fine for transgression is severe.

The soldiers report that they find German civilians much like any other people; they are frightened, sorrowful and hungry. It is reported that one soldier, when punished by his officer for evidencing sympathy, replied, "But, captain, these kids didn't do nothin'."

The necessity of passing and enforcing such a regulation centers attention upon the institution of modern war. Wars, in spite of modern propaganda mediums such as the radio, the movie and the newspaper, cannot any longer be fought in any land without conscription. Webster says conscription means to "enroll by compulsion"; an equivalent meaning once was "to seize," "to enslave."

And even a conscript army must be made to believe it fights an utterly heartless foe. In this war it is taught to believe it fights an entire block of people who are bloodthirsty and beyond any hope of teaching or redemption. If the army or the civilians behind the army should discover that by and large the enemy are people who are more interested in their farms, in the roses that climb beside their doors and in their little children than they are in guns, tanks, robot bombs or any lands beyond the sea, and that it is from such ordinary and home-loving little people that men in all lands are conscripted to destroy each other, it might be a sad day for the gods of war.

And so it is best for enemies not to talk together; they might become friends.

D. W. B.





## The Wanderer

Ercel McCombs  
Burnettsville, Indiana

*I think the Christ Child grieves tonight  
As he walks alone through his world.  
I think his heart almost breaks tonight  
As he sees hate's red flags unfurled.  
And he murmurs, "Oh, why do ye this, my be-  
loved?"*

*I asked only a contrite heart,  
That ye deal justly, love mercy. And now  
Seems that such a difficult part?"*

*"Even as I have loved you"—the command  
Seems all but forgotten this season,  
When all over the world are broken hearts,  
Destruction and death without reason.  
Yea, the heart of Bethlehem's Babe is sore;  
He wanders and searches, and wonders  
Where to find peace—and goodwill to men.  
For this gave he his life?—He ponders.*

*He looks at the fathers; they're thoughtful and  
sad.*

*The mothers? Tears dim anxious eyes.  
The preachers? Their efforts refuse to be glad.  
Boys? Their dream of a white Christmas dies.  
Slowly he turns to the children. . .  
Ah, there in wee hearts pure and mild  
Is all he came earthward to die for!  
So—rest—heart of Bethlehem's Child.*

## Taking Christ Seriously

H. F. Richards  
Pastor at Lanark, Ill.

Ours is hardly so much a problem of belief in Christ, as to who he is, as it is one of taking him seriously, instead of accepting the patterns of conventional faith. When giving the Sermon on the Mount he knew that to some it meant mere words. Some would forget as they went their way. Others would be impressed for the moment, leave with good intentions, but as the days slipped on they would fall back into the old habits and categories of thought. It is not easy to change life against the forces of habit and custom; to set new patterns in a world where old patterns have cut deep ravines across the years. So he closes his message with impressive words: there are two ways, one leading to life, the other to destruction; along the way there is danger of deception, wolves in sheep's clothing; yes, and dangers of self-deception saying, "Lord, Lord," and not doing his bidding; and finally there is the dire possibility of all being swept away before the surging flood.

One cannot read words like that

without feeling something of the urgency which lies back of them. The speaker had deep convictions, seeing what others did not, and feeling, where others were unmoved. They went back to their farms, and homes, and merchandise; he went out teaching and healing, and on to a cross. Many centuries have passed since. One thing stands out; the earnestness and concern of Jesus that day was wholly justified. He uttered truth for the ages and the years have not given the lie to him. In our better moments we know that the road to happiness lies within; that true values are not deposited in vaults; and that the way to win is by a cross—that love and forgiveness have God and the universe on their side. The years bear testimony that where men forget him and his truth it goes ill with them.

I. Nations in a large way have not taken him seriously. When wise men came from the East they discovered that the babe was not born in the courts of Jerusalem and that the king and his officials were ignorant of the secret. They sought his life; his nation would have none of him;

he wept over the sacred city at last, foreseeing its coming doom. What a parable of history since! Selfishness, greed, exploitation, balance of power, diplomatic opportunism, exclusion acts, racial discrimination! Of all human relations, those nearest the jungle are the international relations. No law but the law of self-desire! Men sat at the peace conference tables, we are told, with one hand behind them receiving profits from munitions factories. Oliver Wendell Holmes put it this way, "Can any one look around and see what Christian nations are doing and how they are governed and what is the general condition of society, without seeing that Christianity is the flag under which the world sails, and not the rudder that steers its course." A way which leadeth unto death! Disaster follows the kind of life the world has been living as the night the day.

II. Our large cities have not taken him seriously. The darkest blotches in American history come from the corruption of cities with their machine politics, their graft, greed, vice and mad pursuit of pleasure; where the rich grow richer and the poor, poorer; where children welter in the filth and sin of slums, and evil dresses in fine linen and dwells in high places. Skyscrapers, the board of trade, and the factories



belching forth volumes of smoke, all tend to deaden the soul to the voice of God. The city, for many once-earnest souls, has become a spiritual burying ground. The city sends him to Bethlehem, and alas, there he is entertained in the stable. All hail to those faithful messengers and teachers and workers who have been a saving salt which Sodom lacked!

III. **What of the church?** How largely does it take him seriously and accept his patterns for the world? Bruce Curry of New York was one Saturday evening speaking to a large audience of Kansas youth in Emporia, on the subject of Footnote Christians. He explained that they write their own footnotes at the bottom of the page and then live by the footnotes! A wealthy churchman of the Middle West placed a costly memorial window in his church. He also closed his mine rather than give a living wage to his miners at their request, and left them to the charity of the near-by city while he with his family took a trip abroad. Far too much professed Christianity is conventional, harmless, and powerless. This is not the whole picture, thank goodness! There are still ten thousand in Israel who have not bowed to Baal. But it is the picture of uncomfortably large areas of professed Christianity and we feel its impingement in the indifference and lethargy which slip, unwelcome, into many of our churches. The fathers of our church set out to take Christ seriously, and literally. It proved costly but they left us a great heritage. Whatever changes of method time may seem to justify, to one central ideal we had better cling, that of taking Christ seriously.

IV. **We may well bring this matter home to ourselves.** How seriously do we as individuals take him? What reserves have we kept back from him who asks all? Has professional Christianity become our pattern? In the day of increased wages have we become grasping? Has the whole family gone out to help get "our pile," for keeps? Are we brotherly in a day of irritation and hatred? Are we more interested in our clique than in the kingdom of God? Do we take him seriously in his warnings; the five virgins, the buried talent? Do we take him seriously in his commands: "Love one another," "Seek first the kingdom," "Go and do likewise," "Go into all the world?"

When Jesus spoke that day the world was against him. Jerusalem was against him; Rome was against

him. But the hope of the world was with eleven men present who took him seriously, and went out to spread his influence across the world. Hope with minorities! Will you and I be among them, men and women who take him seriously?

## Christmas in a Troubled World

**Ada Scrogum**

Pastor, Elkins church, West Virginia

"Merry Christmas." These words are echoing throughout our country. Yet I hear people say, "Christmas cannot be merry this year with so much trouble and sadness in the world today."

Perhaps our celebration of Christmas, during the past decade, has been a little too merry, and a bit too selfish. We have had our minds on the giving of expensive presents with the expectation of presents in return. We have been thinking too much of Santa Claus and not enough of the Child Jesus. Santa Claus is merely the personification of the giving of gifts, while Jesus is the divine Son of God, our personal Savior, and our example for life. And yet we have been giving Santa Claus the more prominent seat at our Christmas festivities.

While our hearts are saddened by the loss of lives in the battles of an angry world, Jesus is saying to our hearts, "Peace, be still." In the midst of our worries we are inclined to lose sight of the real meaning of Christmas, which is based on the great love of God. That love is supreme. Mathematics cannot calculate the length and depth of that love. The birth of Jesus was unique. Jesus came that we "might have life and have it more abundantly." That abundant life can bring peace and calm to our troubled hearts. Jesus

## Beginning Again

Continued from page 3

gin again. Thus the test of successful living is not so much what happens, as the spirit in which one faces life's changing fortunes. One who had considerable experience once wrote: "I have learned, in whatever state I am, therewith to be content."

Yet Paul was not content as some would define contentment. He had something vital and significant in mind. It seems, rather, that Paul interpreted what he had at any given time as sufficient in the sense of being enough to rise and begin again.

H. A. B.

is still the Prince of Peace in spite of wars, hatred and greed.

Christmas in a time like this can teach us to be more conscious of the needs of others, more sympathetic, more tenderhearted to those who are suffering more than we. It can teach us the brotherhood of man where each must help the other. It can develop within us Christian character traits which will make our lives more beautiful and more useful in the years to come. Since Christmas is a time when we naturally think of our friends, let us this year think of our unknown friends in the war-torn countries of Europe and Asia who are looking to us for help. Let us do all we can to help them, even though they cannot give us presents in return, for is it not "more blessed to give than to receive"? By helping others our lives become more useful and happy.

Our Christmas this year can be happy if we think of the great love of God, of the brotherhood of man, and of Jesus, who can bring peace to our troubled hearts.

## Peacetime Military Conscription

**Ernest Lefever**

New Haven, Connecticut

The following considerations should be kept in mind when thinking of this bill:

1. Instead of keeping the peace, a large national military force is a threat to international co-operation and renders ineffective any international police system.

2. Postwar military training is a dangerous substitute for the maintenance of full employment in constructive jobs.

3. Rather than providing training in democratic citizenship, permanent conscription has always produced an undemocratic military caste and has been a force for war rather than for peace.

4. Instead of reducing crime, the uprooting of young people from their homes, churches and communities, and subjecting them to the military emphasis on the facing of problems by violence, has actually increased personal disorganization.

We believe that these observable facts establish the undesirability of permanent military conscription. Each of the following organizations or individuals is opposed to the enactment of permanent conscription during the war. Those opposed



to such legislation at any time are marked with an asterisk (\*).

#### **Religious Bodies:**

- \*1. Catholic Daughters of America.
- \*2. Church of the Brethren, Annual Conference.
- \*3. Evangelical and Reformed Church, General Synod.
4. Federal Council of Churches of Christ, Executive Committee.
- \*5. Fellowship of Reconciliation, National Council.
6. Methodist Church, General Conference.
- \*7. Methodist Youth, National Conference.
8. Northern Baptist Convention.
9. Presbyterian General Assembly.
- \*10. Presbyterian Church, U.S.A., New York Synod.
- \*11. United Council of Church Women.
12. United Lutheran Church in America.
- \*13. United Christian Youth Movement, Administrative Committee.
14. Disciples of Christ, International Convention.

#### **Educational, Civic, and Labor Bodies:**

1. National Education Association, Educational Policies Commission.
2. American Association of School Administrators.
3. American Council on Education, Problems and Plans Committee.
- \*4. United States Student Assembly.
5. American Association of Colleges, National Commission on Christian Higher Education.
6. National Intercollegiate Christian Association.
- \*7. American Friends Service Committee.
- \*8. Postwar World Council.
9. National Council for the Prevention of War.
10. Socialist Party, U.S.A.
11. National Child Labor Committee, Board of Trustees.
12. Illinois Federation of Labor, and other important A. F. of L. Unions.
13. Sixteen Independent Railroad Organizations.

#### **Individuals:**

- \*1. Senator Claude Pepper, Florida.
- \*2. Norman Thomas, Statesman.
- \*3. Harry Emerson Fosdick, Pastor, Riverside Church, New York City.
- \*4. John Haynes Holmes, Minister, Community Church, New York City.

\*5. Oswald Garrison Villard, Author, Journalist.

\*6. Lawrence K. Frank, Society for Research in Child Development.

\*7. Upton Sinclair, Author.

## **Meeting of the Mission Board**

The General Mission Board considered some items of strategic importance in their recent November meeting. All members of the board were present, and they were privileged to have with them a large group of returned missionaries. Many others were present for the meetings, and a great deal of interest was manifested in the important items discussed by the board.

**Strengthening the Brethren church in India** was a matter to which the board gave careful thought and consideration. For several months they have had under advisement the matter of granting to the church in India full autonomy. A constitution which had been prepared by the India mission and the India church was submitted about a year ago.

The board took favorable action on this constitution and gave permission to the church in India to organize itself and to assume full authority for the propagating of its Christian work, as soon as satisfactory transfers can be made. This is one of the most significant steps taken by the General Mission Board in recent years on mission polity.

**Mission opportunity in South America** was given very careful consideration by the board after a complete and detailed report given by the secretary, Leland S. Brubaker. The recommendation was made to the board that if the church is ready to open a new mission field, work among the Andean Indians in Ecuador would be one of the most needy places to begin. It was suggested that this work could be a rural work and could be closely affiliated with the present boys' club work which is being carried on by the Brethren Service Committee in the capital city of Quito.

The decision was reached that the matter should be given careful consideration, and that we should endeavor to discover the attitude of the home church concerning the opening of new work in South America. It was also stressed that the board, as well as the church, would need to be in much prayer over such an important matter as the opening of a new mission field. Action on this whole matter was deferred until the March meeting of the board.

**The mission budget was increased**

for the year 1946-47 in order to meet the increased need of additional mission personnel on our various fields.

**Returning missionaries to the field** has been difficult, but announcement was made at the board meeting that Miss Lillian Grisso and Miss Ida Shumaker had sailed from Philadelphia on October 22 for India. Their route will take them by way of Lisbon down the west coast of Africa to Capetown and up the east coast of Africa, finally cutting across the Indian Ocean to Goa, India. It was also announced that Drs. A. Raymond Cottrell have secured visas and passports for returning to India and are waiting in New York for boat reservations. An African party consisting of Mr. and Mrs. Ivan L. Eikenberry and daughter and Mr. and Mrs. John B. Grimley and son have reservations from Buenos Aires to Capetown about the middle of January, 1945.

## **General Education Board**

The General Education Board met with all members present except Dr. Eisenberg and Dr. Rufus D. Bowman. Most of the time of the board meeting was spent in discussing two major problems confronting higher education throughout the country, namely, the educational needs of the returning war veterans and the proposed Bill on Military Training. The board authorized the preparation of a resolution protesting the proposed universal military training bill.

The board appointed a committee to co-operate with the Brethren Service Committee to plan for a Brethren conference on postwar problems.

One other area to which the board gave considerable thought was the matter of federal aid to private higher education. The board is opposed to federal support to education if such support carries with it the right of control. The opinion was expressed that likely federal aid will be in the form of financial assistance to the students rather than through the colleges directly.

One outstanding feature of the meetings was the joint session of the General Education Board, the General Ministerial Board and the Board of Christian Education. In the light of a keen desire of each of the general boards of our church to serve in the most effective way, these boards met jointly to study the administrative aims, organization, and functions of each board to discover ways and means for improving the service which these boards may render to the church.

This joint meeting was one of the most stimulating and valuable meetings which the General Education Board has had for some time.



## Home and Family

### Getting Ready for Christmas

W. G. Nyce

Pottstown, Pennsylvania

More than eight hundred miles to the east three friends, eminent as scholars and of royal birth, known as Magi, or the Wise Ones, were deep in the study of the mysteries of life, the Presence and the Will of Deity, and the portents of the times. Sometimes they were together, and sometimes they worked alone. It must have been along in the late fall, perhaps in the month of November, that, as they studied the stars from the housetop, they became conscious of a new luminary in the sky.

In their study of prophecy they had long been looking for such a star, as promised in Numbers 24:17: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Other such prophecies had filled them with expectation of changes that would make their world better and happier. Their patriotic and religious fervor brought them to the decision to journey to the lands of the West, over which the star seemed to shine, to see if they could find the one whose advent it portended.

They assembled their attendants, and their train of camels, and rich treasures to present to the royal one, whom they conceived as a coming deliverer of all who were persecuted and oppressed. And they started out to follow the star.

The Wise Men from the East found the one for whom they searched, worshiped him, and returned to their own home, rejoicing. Nevertheless they were unaware of the one great purpose of their own journey, which was to help the world to get ready for Christmas!

\* \* \* \*

On a hillside about a mile out of Bethlehem, in the late hours of the night, four or five shepherds lay asleep around their campfire. One man was keeping watch and was talking with his little son, who was still wide-awake. Flocks of sheep lay huddled all around. The little boy spoke:

"Father, what did the Rabbi mean when he told us at the school today

that David, our ancient king, would one day come back to this city of his birth to rule as of yore? These were his words, read to us from the prophet Jeremiah: 'For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them [30:8-9]. Will the great king, whom you and our elders expect, truly come and be born here at Bethlehem as David was?'"

### Immanuel

Ora W. Garber

Elgin, Illinois

*'Tis not in minor truths that we find joy  
As we observe Christ's natal day:  
Not that a stable housed the baby boy,  
Or that he in a manger cradled lay;  
Not that the night was lighted by a star,  
Or that Judea's hills were bleak and cold;  
Not that the shepherds called, kind words  
to say,  
Or that the wise men came from lands afar  
To bring him gifts: frankincense, myrrh and gold.*

*But in these greater truths do we rejoice  
On this recurring Christmas Day:  
That heavenly hosts together joined to voice  
A message of goodwill and peace on earth;  
That on that holy night of Jesus' birth  
The Lord of all came down with us to dwell—  
To share the joys and sorrows of life's way,  
To teach us how to love, to serve, to pray—  
Incarnate Word of God, Immanuel.*

"Yes, my son, it is even as the Rabbi says. Many of our prophets have foretold it. And in these troublous times of Roman ruthlessness and heavy oppression, Israel is calling for her king. And soon indeed will God send his deliverer, we pray."

Presently the boy sprang up and pointed. "Father, what is that great light which is spreading through the sky! See, it is becoming brighter and brighter! And, father, see the beautiful golden star hanging so low over the little sleeping city! Father! Could it—can it be—that this is a heavenly sign that the king has come!"

The father awakened his fellow shepherds, and together they stood in trembling amazement. Presently the sky was filled with a multitude

of bright, glorious forms, while the portals of heaven seemed to swing open, and forth there came the words of the angel: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

When the angel had ceased, and the splendor of the vision had faded away, the message still rang in the ears of the awe-stricken shepherds. With the little boy clinging to his hand, the leader and his companions started out on the happiest adventure that could ever fall to mortal man. They went to see the little king of heaven, and to worship at his feet. But also, as we know, with glad thankfulness, they were among the number who were getting ready for Christmas.

\* \* \* \*

All these preparations, by those who were largely unconscious of their true purpose, which was still in the hidden will of God, converged finally in the grand climax of the entrance into the world of the Son of God, in the form of a little child.

And thus with the divine Infant in his mother's arms, and the shepherds in adoration standing around, Christmas truly began in the world. It was more than a night, even one of such great glory; more than a day, to pass away into forgetfulness. It is a perpetuation of the grace of God in the whole world and through every year, the particular day on the calendar being only an accent of the Christmas spirit.

For such a festival we need to get ready in the spiritual sense. It is a time of rejoicing over the superlative gift to ourselves—if we are truly grateful; for consciously renewing our loyalty to him who was given to us as our Friend and Brother and Savior. And putting him at the head of our gift list, be sure to give him the only gift he wants—the sincere love and devotion of our hearts.

Thus we shall be in the wisest and most effectual way getting ready for Christmas.



## ... Kingdom Gleanings ...

**Brotherhood Theme for 1944-45**  
Deepening Fellowship Through Christ

### Calendar for Sunday, December 31

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Basis of Courage for the Future—Matt. 16: 13-20; 2 Peter 3: 14-18; 1 John 3: 1-3. Golden Text, Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Cor. 15: 58.

**Christian Workers.** Looking Toward the New Year.

**B.Y.P.D.,** Happy New Year.

• • •

### Gains for the Kingdom

Three baptized in the Anderson church, Ind.

One baptized in the Red River church, Ohio.

Five baptized in the Waterloo City church, Iowa.

Eleven baptized and one awaits the rite in the Monte Vista church, Va.

• • •

### With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Bro. Harry Eshelman** in the Akron church, Pa., Jan. 7-21.

**Bro. James Renz** in the Lima church, Ohio, Jan. 7-21.

**Bro. Graybill Hershey** of Manheim, Pa., in the Myerstown church, Pa., Jan. 7.

• • •

### Personal Mention

**Bro. E. M. Thomas** of Alliance, Ohio, stopped in to greet us on a recent morning.

**Fred A. Flora** writes that they have now moved into the recently completed parsonage of their church and that their address is accordingly 2226 Hancock St., Los Angeles 3, Calif.

**Mr. and Mrs. Elmer A. Jordan** of Beaver Creek, Va., and **Mr. and Mrs. D. C. Craun** of Bridgewater, Va., were recent first-time visitors at the Brethren Publishing House. **Mrs. R. D. Bowman** of Chicago came with them to show them around.

**Albert M. Long** of the Hagerstown church, Md., was a recent first-time visitor to the Publishing House. He manifested some resemblance to his brother Newton, of Baltimore, who is often seen among us.

**Brother and Sister Edward Frantz** of Elgin, Ill., have moved to California for the winter. Their new address is 2513 Third St., La Verne. The many thousands to whom Brother Frantz has endeared himself through his many writings initialed *E. F.* will wish for them a pleasant and restful winter.

• • •

### Miscellaneous Items

A special fund of \$10,000,000, to be called the postwar rehabilitation fund, was voted on Dec. 12 by the council on finance of the Northern Baptist Convention. This is to be raised by the Baptist Church in the next three years and will be used in mission reconstruction in war devastated areas.

The proponents of military conscription know well that if it is postponed until after the war it will not be accepted by the American people. So I not only commend you of the Gospel Messenger for what you have done but urge you to keep on in this fight. I am too old for military service and have no children to be affected but I am interested in the millions of young men who would be affected if this were put into effect in our country. And I am more interested in the effect it would have on our country as a whole if carried on for a long time.—**J. E. Dotterer**, Indianapolis, Ind.

An "open door" church for all people, regardless of race or color, was called for today in an outspoken statement addressed to the white churchmen of the nation by 106 prominent Negro church leaders. "The basic issue in an open door church," it said, "is not whether Negroes and other racial groups would pour into white churches in large numbers or whether white people would crowd out Negro churches. . . . There is only one issue. Can any church be basically Christian that denies fellowship or membership on the ground of color or race? When the church presents the open door we may still have what we call Negro and white churches and they may be separate churches, but not racially segregated churches."

On Jan. 7 the Foreign Missions Conference at Toronto will broadcast over the Columbia system at 10:00 a. m. and at 1:30 p. m. E.W.T.

The second printing of **Rufus D. Bowman's** book, *The Church of the Brethren and War*, is now ready for mailing. The second printing of *Heritage of Devotion* and the fourth printing of the *Granddaughter's Inglenook Cookbook* will soon be ready to mail out.

Beginning Jan. 15, 1945, a quarterly newsletter for all children's workers will be issued by the headquarter's committee on children's work at Elgin, Ill. An annual charge of 25c will be made to help cover costs of postage and paper. Please order from the General Boards, 22 S. State Street, Elgin, Ill.

**Relief Supplies Needed for Sweden.** Since hundreds of refugee children are being received into Sweden each week, the Brethren Service Committee is arranging for dried milk, rice, other food, soap, shoes, clothing and cloth to be shipped to one of our members in Malmö, Sweden. Brethren women are asked to donate two to five yards of cloth so that Swedish women may have materials for sewing the garments so badly needed. Send your contribution immediately to the Brethren Service Relief Center, New Windsor, Maryland.

### Week of Prayer

The universal week of prayer will be observed Jan. 7-14, 1945. It is observed throughout the world during this first full week in January.

The general theme is **Pray—Thy Kingdom Come**. Many will follow this devotional series individually, in the family, in homes and in churches and will find the messages to be most appropriate for these days of confusion and anxiety.

A thirty-page booklet giving meditations for each day during the week is available from the Department of Evangelism, 297 Fourth Ave., New York 10, N. Y. Price 3c each.



Because 1944 has fifty-three Saturdays Messenger subscribers are getting that many papers this year.

**Leonard Hodgson** of England writes that all Christendom should unite in January to observe the Annual Week of Prayer. He is Bishop of Christ Church, Oxford, England, and secretary of the World Conference on Faith and Order Continuation Committee.

The district meeting for the state of Washington will be held at the Church of the Brethren in Ajlune, Wash., Jan. 18-21. Since the writing clerk, Bro. Andrew Holderreed, is now in Berkeley, Calif., business should be sent to the moderator, Jay Eller, R. 5, Wenatchee, Wash.

**Church bulletins and newsletters** have been received recently as follows: Rock House Work Camp, Heisey, Ky.; Viewpoint, Ft. Steilacoom, Wash.; The Parish Visitor, Dallas Center, Iowa; The Green Tree Herald, Oaks, Pa.; church bulletins from Lebanon, Pa., Eaton, Ohio, Mt. Zion, Rileyville, and Browntown, Va.; news bulletins from the District of Texas and Louisiana and from Detroit, Mich.

**Trends in C.P.S.** A study of assignments over a three-month period by the N.S.B.R.O. reveals that Civilian Public Service is becoming increasingly Mennonite with the drafting of the lower-age groups. Mennonites, who constitute about thirty-eight per cent of the total C.P.S. population, make up forty-five per cent of the new arrivals. The camp section explained the trend by stating that most eighteen-year-olds have not formed deep-rooted convictions which permit of opposing the crowd, whereas in Mennonite communities following the crowd lands the youth in C.P.S. Mennonites compose fifty per cent of the eighteen-year-olds now going to camp; forty-eight per cent of those twenty-six and under; and only twenty-three per cent of those twenty-seven and over. Meanwhile, both the Brethren and the Friends seem to be losing ground. The figures were interpreted by the N.S.B.R.O. to indicate the probable trend in any post-war conscription system drafting youths at eighteen.—From *The Conscientious Objector*.

The second "peace conference" in three years will be held at Cleveland, Ohio, Jan. 16-19, 1945, by Protestant church leaders of the United States to appraise the results of Dumbarton and other peace parleys and determine on a course of action to achieve their goal of a just peace based on spiritual principles.

The spiritual principles were adopted by the first conference held at Delaware, Ohio, March 1942. These were supplemented by the Six Pillars of Peace promulgated two years ago by the Commission on a Just and Durable Peace, sponsor of both conferences.

In the light of these church pronouncements the delegates to the Cleveland conference representing most leading Protestant denominations will study the developments of the past three years on the peace front. These include the pronouncements of the United Nations at Teheran, Moscow, Cairo and Dumbarton, and the Connally and Fulbright resolutions passed by the two houses of the United States Congress.

The Protestant church leaders have been concerned that the United States and the other united nations move in the direction of a world organization that will have both curative and creative responsibilities, not merely repressive. These churchmen, through the commission, advised the government that in their judgment this is the only kind of peace the Christian forces of the nation can accept. At the same time they urged their people not to be discouraged by particular settlements but to continue to press for world organization consonant with their ideals.

The conference will study both the international situation and the basic peace strategy of the churches. It is expected the conference will adopt findings and recommendations for consideration of the churches and public leaders. The recommendations of the conference will be submitted to the governing bodies of the churches.

## *With Our Schools . . .*

### **Bethany Biblical Seminary**

The enrollment for the second quarter is 118 in the Seminary, and 73 in the Bible Training School.

**Bro. Edward Frantz** of Elgin gave the annual series of lectures at Bethany, Oct. 16 to 20. The chapel messages were on *The Kingdom of God*, and the evening messages were on *Preaching Values in the New Testament*.

**Other recent lecturers** at Bethany were President Paul H. Bowman of Bridgewater College, who spoke on *The Forgotten Beatitude*, and Dean Harold S. Bender of Goshen College, who presented *The Anabaptist Vision*. During the board meetings at Elgin, Bethany was favored by hav-

ing President Calvert N. Ellis and Moderator Warren D. Bowman as chapel speakers. Bro. Bowman spoke on *Present Trends in the Church of the Brethren*, and during a class session discussed *The Premarital Conference*.

**Bethany** is blessed by having a larger number of returned missionaries in the school than usual. They are Paul and Zalma Weaver, and Clara Harper from Africa, Doctor Barbara Nickey from India, and Miss Helen Nickel of the Mennonite Church. There is an increasing interest among the students in preparing for missionary service.

**Dr. I. W. Moomaw** is teaching Rural Sociology and the Rural Church and Agricultural Economics during the winter quarter. His work is a real asset to the rural life program of the school.

**President Emeritus A. C. Wieand** is still with the school as a valuable teacher. It is quite unusual for the founder of a school to enjoy forty years of the school's history. A program is being planned to celebrate this occasion in a special way at commencement.

**Activities** of Bethany faculty members include addresses at the peace mass meeting at Decatur, Ill., and participation in the study group on Faith and Order of the American Theological Committee by W. W. Slabaugh; participation in the Middle Indiana district meeting by William M. Beahm; addresses at the Northern Missouri district meeting by Floyd E. Mallott; a series of music institutes in Wisconsin and Minnesota, and also an address at the Columbia University chapel service while working with the American Hymn Society in New York by A. F. Brightbill; participation in four district young people's conferences by J. H. Ziegler; working on the Inter-church Committee on Evangelism in New York, by Mrs. Anna B. Mow. On this trip Mrs. Mow visited with Mrs. Pandit, a sister of Nehru of India.

**President Bowman** spoke at the dedication of the Donnel's Creek church, Southern Ohio, and participated in the Manchester regional conference. He has been appointed to serve on the Commission on a Just and Durable Peace, and will be one of the delegates to represent the Church of the Brethren at the coming Cleveland conference, Jan. 16 to 19, 1945. Dr. Bowman was elected as president of the Theological Faculties Union of the Chicago area.



# Missions and Brethren Service



Interior view of the clothing center building at the Brethren Service Committee relief center at New Windsor at the time of dedication.

## Clothing in Christ's Name

Anetta C. Mow

One of the greatest tasks to which the Church of the Brethren has set itself has been the sending of relief clothing to people in need throughout the world. Under the leadership of the women's organizations and more recently through the channels of the Brethren Service Committee, the brotherhood has made an impressive contribution over the past five years.

### Clothing for Spain

In the January 14, 1939, Gospel Messenger the first call to the women of the church was made for relief clothing. Before this date the church was giving money toward China and Spanish relief. But it then seemed wise that along with relief funds, clothing should be sent. The relief committee of the church in co-operation with women's work decided to request the assistance of our colleges in the collection of clothing from local churches throughout the brotherhood. The colleges and the college churches became the regional storerooms to which parcels were sent.

There was close co-operation between the Church of the Brethren and the Friends, and all clothing from the Church of the Brethren groups was sent to 1515 Cherry

Street in Philadelphia. From Philadelphia shipments were made to Spain. Just how much clothing was distributed in Spain, we do not know, but we do know that Dan West, David Blickenstaff, Paul Bowman and Martha Rupel were on the receiving end of the line and helped distribute clothing among needy people. It would seem fair to say that about 25,000 pounds of clothing were distributed by the beginning of 1940.

During the year, 1940, it was estimated that 50,000 pounds of clothing were contributed by members of the Church of the Brethren. The valuation was placed close to one dollar per pound.

In 1941 no less than 25,000 pounds of relief clothing were contributed, valued at \$50,000; in 1942 about 20,000 pounds, worth around \$15,000, were shipped and in 1943 over ten tons of clothing were sent in by Church of the Brethren people. At the end of 1944, we hope Brethren will have given more than in former years.

### Shipments to China

During 1941 the need for help to China was great and arrangements were made to collect clothing on the Pacific coast into three storerooms at Seattle, Oakland, and La Verne. The western churches were glad to

respond and the clothing was shipped to Shanghai, China. A special call was made for clothing for Chinese boys and for European refugees in China. Forest Eisenbise presented the limitless need for serviceable clothing. Between September 1940 and April 1941, forty-seven cases of clothing were received and distributed in Shanghai. On October 4, almost 1,000 pounds were shipped from Oakland.

The shipments through our Pacific stations amounted to about 15,000 pounds.

This work was progressing in a splendid way until the events at Pearl Harbor occurred and all shipping was cut off from the Pacific coast. Nevertheless many churches have continued to send relief clothing to the storerooms at Portland and La Verne with the hope that the way will some day open again and then there will be clothing ready to send at once.

### Clothing for C.P.S. Camps

In the early part of 1941, requests were made for bedding and clothing for the Civilian Public Service camps. Hundreds of comforters were made, and packets containing sheets, pillow cases, towels and various other articles were furnished by many groups of women.

A packet could not be assembled for less than \$6.00. It is estimated that around 1,000 packets were given to our ten or twelve C.P.S. camps. It would seem a conservative estimate to say that the clothing given to the camps in the first year might be valued at \$5,000. This estimate does not include any of the food, soap or other articles contributed to the camps. Shoes, raincoats, mittens, liners, shirts, pajamas, underwear and money designated for "C.P.S. clothing" have been given from the beginning of the C.P.S. camps.

No fewer than eighty churches have had the pleasure of making and sending simple layettes to C.P.S. families into whose homes babies have come. In each case the layettes were sent as gifts—an expression of interest and goodwill, and they were accepted with appreciation by those who received them.

### Greek Relief Sewing

Between the months of March and September, 1944, 78,323 Greek relief garments were made by the women of the church. From the Greek Relief Committee, 55,522 yards of cloth were secured. An electric cutting



## GREEK WAR RELIEF ASSOCIATION, INC., U. S. A.

HECKSCHER BUILDING • 730 FIFTH AVENUE NEW YORK 19, N. Y. CIRCLE 5-9100

HAROLD S. VANDERSILT  
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HONORARY CHAIRMAN,  
WOMEN'S AUXILIARY

GEORGE C. VOURNAS  
NATIONAL VICE-CHAIRMAN

MRS. L. J. CALVOCORESSI  
N. Y. CHAIRMAN, WOMEN'S AUXILIARY

OSCAR BRONEER  
EXECUTIVE VICE-PRESIDENT

November 9, 1944

Dear Mr. Metzler:

It is with full heart that I write to thank you and the fine people of the Church of the Brethren for their many gifts to the people of Greece. The thousands of garments they have made and contributed are one of the greatest services that has been rendered in our long struggle to save the Greek Nation.

My people will soon be able to send their own thanks to the great-hearted folk of your Church. In the meantime, the Executive Committee of the Association wishes to express its deep appreciation for your most generous support.

Sincerely yours,

*The Most Reverend Athenagoras*  
The Most Reverend Athenagoras  
National Chairman

Mr. John D. Metzler  
Brethren Service Committee  
Box 26  
New Windsor, Md.

THE GREEK WAR RELIEF ASSOCIATION IS A MEMBER AGENCY OF THE NATIONAL WAR FUND.

PRESIDENT'S WAR RELIEF CONTROL BOARD NO. 280

machine was purchased, and the cloth was cut into garments for boys and girls by Mrs. John Metzler. Women of the local churches sent in their orders, received the cutout garments, sewed them and returned them to the Brethren Service relief center, New Windsor, Maryland. Church groups in all five regions have ordered the Greek relief garments, and one district ordered as many as 3,000 garments.

Another consignment of cloth for more Greek relief garments may be secured later. If so, the women of the church will gladly continue their sewing for the children of Greece.

### Hospital Supplies to Puerto Rico

After the Castañer Hospital in Puerto Rico was established in 1942, the need for hospital supplies was met by some two dozen churches which made gowns, bandages, and binders and furnished bedding. The Women's Service Guild of the Hagerstown, Maryland, church received, repacked and shipped this material to Puerto Rico. Now that

the Brethren Service storeroom has been established at New Windsor, Maryland, such hospital supplies are being sent there to be shipped to Castañer.

Not a few churches have been especially interested in sending helpful materials to children in South America. This material includes clothing as well as scrapbooks and toys.

### Clothing to Japanese Relocation Centers

After the way was closed for shipping clothing to China another avenue opened to furnish clothing in some of the Japanese relocation centers. Many boxes of general clothing and toys, also layettes, have been sent by Church of the Brethren groups to Manzanar, California, Jerome, Arkansas, and McGehee, Arkansas. Especially over the two Christmas seasons of 1942 and 1943 have churches sent in their gifts to the Japanese relocation centers assigned to our denomination. The Granada Christian church, Box 7-H,

Amache, Colorado, has just been assigned to our church for the year 1944-1945.

### New Windsor B.S.C. Relief Center

On March 1, 1944 the Church of the Brethren opened its relief center at New Windsor, Maryland. In these past eight months large quantities of general relief clothing have been shipped or brought in by truck to this central office, from local churches, from college storerooms and from Nappanee, Indiana. To all this general relief clothing should be added the 78,000 Greek relief garments. New Windsor storeroom has been a busy center. New Windsor is located on a railway line which makes direct connection with a wharf in Baltimore and thus has good shipping facilities.

### Clothing for France

About the first of August the B.S.C. shipped its first fifty bales of clothing to France. Their value was set at \$3,750. Nearly 8,000 garments were sent, each of which bore the label of the Brethren Service committee clothing project. This clothing was distributed in Normandy through the Committee on American Relief in France. From this committee's office in London we have received the following message by cable: "All clothes received to date have been distributed and immensely appreciated as shown by the moving letters received from Normandy."

## What to Pray For

Week of January 1-8

### J. M. Blough

Born Dec. 12, 1876.

Sailed to India, 1903, 1911, 1920, 1929, 1939.

### Anna Detweiler Blough

Born Dec. 1, 1872.

Sailed to India, 1903, 1911, 1920, 1929, 1939.

The Bloughs are at home for the third time at Vyara. In a recent letter from them they tell of moving from Bulsar to Vyara. The church at Vyara rejoices to have them even if there are only a couple more years left during this term of service. It will be like a happy home-coming to take the tent and live among the village people again.

Forty-one years of service stand on the records in India for the Bloughs. They have given without stint their love and their strength and in so doing have revealed the love of Christ.



# The Church at Work

## In Time of War

### Prepare for Peace

Is our church ready for peace? Do we expect to share the task of peace-making with our returning members?

#### What One Pastor Has Done

In Northern Michigan a Brethren pastor has prepared, after discussion with some near-by C.P.S. men, a bulletin surveying his community: facts on its population, history, the role of the church, the school facilities, nationality groups, farm organizations, electrification, highways, climate; on types of farming practiced in the area, crops raised, types of livestock and poultry commonly owned, prevailing soils, average size farm, sources of auxiliary income; on the average price of land and the types of new skills and new industries which might be developed to advantage. He concludes his report, copies of which we will send on request: "We need young people with vision and courage who can help us make the rural community the foundation of a better, more Christian world."

Is our whole church as ready to challenge its returning members with a task that will absorb their whole selves, as is this pastor?

#### A Check-List of Immediate Tasks

If your church has a study group or a committee charged with services to returning members, has this committee:

- ..maintained contact with the members now away?
- ..made a survey of the church membership with a view to any changes indicated by your study? (Work sheets for this study are available from The Department of Christian Education of Adults, 810 Broadway, Nashville, Tenn, at 10c).
- ..participated in community conferences on demobilization; coordinated its efforts with those of other churches?
- ..designated qualified counselors on personal problems to whom individuals or married couples may be referred?
- ..set up overnight hospitality for men traveling through your community or planning to locate there?
- ..prepared for a job placement service through local advisers and employers?
- ..surveyed opportunities for indi-



vidual or co-operative farm or business ventures?

..developed (perhaps co-operating with other churches in your district) a loan fund or credit union available to returning members?

..familiarized itself with local or national resources to servicemen under the "G.I. Bill of Rights"? With the educational aid and other resources available to C.P.S. men?

..contributed to unity among families of men in C.P.S. and families of men in military service?

#### Write for Information

For information and helps on your local activities, write to: The De-

mobilization Committee, Church of the Brethren, 22 S. State Street, Elgin, Ill.

#### ADULT DISCUSSION OUTLINE

##### The White Peril

Sunday, January 21, 1945

To the everlasting discredit of certain nations is the fact that evils of the white man have been forced upon unsuspecting peoples. Outside authority, profiteering, economic injustice and social diseases have been thrust upon the weaker nations. All of this white peril added to primitive pagan darkness make the task of the Christian missionary more difficult.

But there are grave warnings to imperialists and those who think themselves superior to weaker peoples and those of darker color. It is high time for the white man to do away with his superior attitudes and to grant the freedom he enjoys to all other peoples of the world.

#### Resource Materials

All previously listed materials for January 7 and 14.

Clip newspaper reports of current conferences of representatives of allied nations.

Listen to radio reports from southeast Asia.

## It Occurs to Me . . . Raymond R. Peters

Reference has been made to the thirty-five Missions to Christian Teachers which have been held within recent months.

IT OCCURS TO ME that Messenger readers would be interested in some observations released by Dr. Jesse M. Bader.

1. The teachers are eager for help to know how to reach the unreached and how to win them to Christ and the church.
2. Teachers are also eager for help in the enrichment of their own devotional life. Many are aware of a religious inadequacy in their lives.
3. Many leaders in our church schools are not aware of the tragic losses in attendance. They are taking the situation as a challenge, when the facts are given them.
4. Many have a new appreciation of the relationship of evangelism and religious education. They see now that these two great interests belong together; that one without the other is impotent.
5. A number of pastors are tremendously interested in their program of Christian education and know "what the score is." But a surprising number of pastors have taken their hands off the educational program and give it little encouragement or scant support.
6. There is a new determination to keep the church school; to improve it and to expand it from one day a week to other days of the week. In spite of criticisms now being made concerning the church schools of the nation, there is a new enthusiasm developing everywhere to make them more effective than they now are.

This Mission to Teachers, if faithfully carried out, has within it the possibility of spiritually vitalizing the whole church and of making many new disciples for Christ and the church. The missions are Christ-centered in authority; person-centered in method; Bible-centered in content; kingdom-centered in outlook and Spirit-centered in dynamic.



## Correspondence . . .

### Camp Mack Report for 1944

The 1944 season has been most gratifying. Our own Brethren camps enrolled over 1,400 campers and leaders. This is a new high. Our church has seven weeks, July 2—Aug. 19, scheduled for our camps next year. The juniors will have two weeks, so that the group will not be so large at one time. We are grateful for excellent leadership from the churches.

Missionaries who helped this season were I. W. Moomaw, Mrs. Frank Crumppacker, Clarence and Lucile Heckman, Mrs. Chalmer Shull and Mrs. Olivia D. Ikenberry. Some outstanding personalities who aided as leaders were Desmond Bittinger, William Beahm, Warren D. Bowman, Ralph Smeltzer, Virginia Asaka, Rosa Page Welch and Verna Schlosser.

The response to the projects in giving was excellent. The results were as follows: training school, \$112 for Brethren Service; juniors, \$185 for India scholarships and \$185 for Puerto Rican children; intermediate girls, \$310 for the Studebaker memorial; intermediate boys, \$360 for the Studebaker memorial; young people, \$500 for China relief and \$232.80 for Japanese relocation. In addition the camp gave \$100 for the services of the missionaries who came during the season.

The camp attendance has been gratifying this year. Campers and leaders numbered as follows: training school and board members, 150; juniors, 416; intermediate girls, 246; intermediate boys, 260; young people, 265; young adults and ministers, count not completed.

The deans chosen for next year are: juniors, Lester Young; girls, Margaret Stump; boys, Clarence Sink and Bruce Young; young people, Galen Lehman and H. H. Keim. —L. W. Shultz, Manager, North Manchester, Ind.

### Ladies' Aid at Broadfording

The ladies' aid society of the Broadfording church, Middle Maryland, have been enjoying the fellowship they have in working together. As they leave their home duties one afternoon every three weeks and meet in the home of the president, there is a scene of busy activity. Large comforters, crib quilts, baby blankets, baby shoes from old felt hats, and boys' overalls are made in these meetings. Much work is also done in the homes.

New and used clothing is sent to the American Friends Service Committee in Philadelphia. Last Christmas, ninety-two stuffed animals and dolls were sent to be given to children who otherwise might not have a Christmas toy.

Draw sheets, baby blankets, crib

11:00  
7:00

## Bridgewater College Spiritual Life Institute

Theme: "Let the Church Be the Church"

### Sunday, December 31

Sermon: The Word of God Our Light ..... A. C. Baugher  
Sermon: The Meaning of the Kingdom of God .... A. C. Baugher

### Monday, January 1

10:00 Meeting of Council of Boards of Second District of Virginia.  
12:30 Fellowship Luncheon Sponsored by Pastors' Association.  
2:00 Meeting of Regional Council of Boards.  
7:30 Sacred Concert ..... N. T. Huffman, director  
8:00 Lecture: From Dusk to Dawn ..... A. C. Baugher

### Tuesday, January 2

9:00-10:00 Bible Hour: Interpreting the Bible—The Concept of God ..... N. M. Shideler  
10:00-11:00 The Church and the Economic Security of Tenant Classes ..... Donald Royer  
11:00-11:30 The Church and Her Ministerial Problem ..... Ralph E. White  
11:45-12:30 Hitherto and Hereafter ..... A. C. Baugher  
2:00- 4:00 Lecture and Forum: A Program for Brethren Rural Churches ..... Ora DeLauter  
4:00- 4:30 Vesper Service: Visions ..... S. Loren Bowman  
7:30 Sacred Concert ..... N. T. Huffman, director  
8:00- 9:00 Born to Be a King ..... A. C. Baugher

### Wednesday, January 3

9:00-10:00 Bible Hour: Interpreting the Bible—Inspiration and Revelation ..... N. M. Shideler  
10:00-11:00 The Church and Juvenile Delinquency .... Lawrence H. Hoover  
11:00-11:30 The Church and Her Problem of Religious Education ..... Earl M. Bowman  
11:45-12:30 Chapel: The Alchemy of Christian Education, .... A. C. Baugher  
2:00- 4:00 Lecture and Forum: Solving the Problems Affecting Our Rural Churches ..... Ora DeLauter  
4:00- 4:30 Vesper Service: Courage ..... S. Loren Bowman  
7:30 Sacred Concert ..... N. T. Huffman, director  
8:00- 9:00 A Great Evangelist ..... A. C. Baugher

### Thursday, January 4

9:00-10:00 Bible Hour: Interpreting the Bible—Significance of Historical Background ..... N. M. Shideler  
10:00-11:00 The Church and Compulsory Military Training ..... Paul H. Bowman  
11:00-11:30 The Church of the Brethren and Her Mission Program ..... Ralph E. Shober  
11:45-12:30 Chapel: Anchors and Anchorage ..... A. C. Baugher  
2:00- 4:00 Lecture and Forum: The Church of the Brethren and Her Colleges ..... A. C. Baugher  
4:00- 4:30 Vesper Service: Dedication ..... S. Loren Bowman  
7:30 Sacred Concert ..... N. T. Huffman, director  
8:00- 9:00 Moderator's Message ..... Warren D. Bowman

### Friday, January 5

9:00-10:00 Bible Hour: Interpreting the Bible—Spiritual Attitudes Necessary ..... N. M. Shideler  
10:00-11:30 Forum: Pastoral Counseling in Preparation for Marriage ..... Warren D. Bowman  
11:45-12:30 Chapel ..... Paul M. Robinson  
1:00- 2:30 Fellowship Luncheon; address: Religion and Health ..... Paul M. Robinson  
—Morley J. Mays, Bridgewater, Va.

sheets, and soap were sent to the Castañer hospital in Puerto Rico. Bethany Hospital received forty-one pillow cases and 2,500 swabs from us. We have sent 343 articles of used clothing, 147 new, and 209 pieces of soap to the B.S.C. relief center in New Windsor.

Two families whose homes were destroyed by fire in our own community were given help. An emergency call for clothing for the tornado victims in West Virginia was responded to with earnest co-operation. Ten boxes containing

787 pieces of clothing were sent and also a large box of groceries. Two Mennonite aid societies made very generous donations which were included in this shipment. We are planning to make another shipment of stuffed animals, and are making sewing kits for the women of France. In a world of need, we are happy to have a part in bringing comfort and relief.—Mrs. Raymond Buterbaugh, President; Mrs. Irene Lowry, Secretary.



## Matrimonial . . .

**Bowman-Thompson.**—Joel Kenneth Bowman and Eloise Thompson, both of Rocky Mount, Va., in the parsonage, Nov. 24, 1944, by the undersigned.—N. M. Bowman, Rocky Mount, Va.

**Garber-Stauffer.**—Amos Garber of Lititz, Pa., and Almata F. Stauffer of Mannheim, Pa., in the Chiques church, Oct. 28, 1944, by the undersigned.—Ralph R. Frey, Elizabethtown, Pa.

**Goethe-Andes.**—Sam Goethe and Virginia Andes, by the bride's pastor, the undersigned, Sept. 12, 1944.—D. Howard Keiper, Grottoes, Va.

**Houff-Flory.**—William Houff and Wilda Flory, both of Weyers Cave, Va., in the home of the bride, Aug. 17, 1944, by the undersigned.—D. Howard Keiper, Grottoes, Va.

**Jehnsen-Budd.**—William Jehnsen of Rodney, Mich., and Maxine Budd of Big Rapids, Mich., in the Rodney church, Oct. 14, 1944, by the undersigned.—Ernest R. Jehnsen, Marion, Ind.

**Lentz-Richards.**—Jack Lentz and June Richards in the Glendora church, Oct. 29, 1944, by the undersigned.—Galen K. Walker, Glendora, Calif.

**Reiff-Frederick.**—Ray Reiff, Glendora, Calif., and Marie Frederick, San Francisco, Calif., at the parsonage, Nov. 14, 1944, by the undersigned.—Dillon C. Gnagy, San Francisco, Calif.

**Stauffer-Pepple.**—Glenn Stauffer of Augusta, Maine, and Mary Pepple of Laotto, Ind., in the home of the bride, Aug. 26, 1944, by Bro. Russell Pepple.—Mrs. Clarence Barnhart, Churubusco, Ind.

**Williams-Pletcher.**—Ray Williams of Leadville, Colo., and Minnerva Pletcher of Nappanee, Ind., at 3442 Van Buren St., Chicago, Ill., Nov. 26, 1944, by the undersigned.—Harper S. Will, Chicago, Ill.

## Fallen Asleep . . .

**Bear, Alexander,** was born Dec. 17, 1849, and died Nov. 14, 1944. He was the son of Reuben and Susan Fry Bear. His wife, Lizzie Bishop Bear, preceded him almost twenty-eight years ago. He was baptized into the Lititz church on March 26 of this year, and that evening partook of his first communion. Funeral services were conducted by Elders R. W. Schlosser and J. M. Moore.—Mrs. Louis Huebener, Lititz, Pa.

**Dinkle, Charles C.,** was born July 28, 1884, and died Nov. 12, 1944. He was married to Iva Rogers Dec. 26, 1905. Besides his widow he is survived by three sons, one daughter, five grandchildren and one brother. He and his wife united with the Church of the Brethren May 26, 1921. He served as church trustee for a good many years, taught a Sunday-school class and served as Sunday-school superintendent. Funeral services were conducted by his pastor, Eld. O. S. Miller, and Eld. J. T. Glick at Moscow with burial in the Moscow cemetery.—Mrs. Verna Z. Sheets, Mt. Solon, Va.

**Dunniho, Jessie Pearl,** daughter of Wiley and Mary McConaughy, was born Jan. 30, 1893, at Charleston, Mo., and died at the Shattuck, Okla., hospital, Sept. 1, 1944. On May 16, 1911, she was united in marriage to David Dunniho. To this union three children were born. She was a faithful member of the church and was greatly concerned about its work. She is survived by her husband, a sister, and two children. Funeral services were conducted at the Waka church by the undersigned. Interment was in the Ochiltree cemetery.—P. E. Rhine, Waka, Texas.

**Fourman, Mrs. J. Irvin,** aged sixty-one years, daughter of Samuel and Lydia Christian, died at the Miami Valley hospital in Dayton, Ohio. Her Christian faith was a source of guidance, grace and strength through every experience. Sur-

viving are her husband, a daughter, a son, five grandchildren and three sisters. Funeral services were conducted in the Painter Creek church by the writer and Bro. Paul Lantis.—Roy Honeyman, Greenville, Ohio.

**Frederick, Mrs. Deborah Stover,** died Oct. 21, 1944, at the age of eighty-two years. She and her husband, Horace, lived on a farm near Mainland, Pa., until fourteen years ago, when they built a home in Souderton, Pa., living there until her death. In three weeks Brother and Sister Frederick would have celebrated their sixty-second wedding anniversary. Besides her husband two sons survive. Funeral services were held in the Towamencin Mennonite church near Mainland, with Bro. William M. Delp in charge. Interment was in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Gindlesperger, Fred D.,** was born June 3, 1922, and died in action on Saipan in June 1944. He is survived by his wife, Twila Tedro Gindlesperger, his infant daughter, and his parents, Mr. and Mrs. Samuel Gindlesperger. He united with the church on Oct. 24, 1943. Memorial services were conducted in the Tire Hill church by his pastor, Bro. Dorsey Rotruck, assisted by Bro. H. C. Hess.—Mrs. Mildred Rotruck, Johnstown, Pa.

**Hartman, John,** died very suddenly while at work at Red Lion, Pa., on Sept. 1, 1944, aged twenty years. Funeral services were held at the Pleasant Hill church by Elder S. C. Godfrey. Interment was in the Pleasant Hill cemetery.—Mary A. Lehman, Dallastown, Pa.

**Hensley, James Kemper,** aged seventy years, died July 29, 1944. He had been an active member of the Church of the Brethren for thirty years, twenty-seven of these in the office of deacon. He was born in Floyd County, Va., where he joined the Copper Hill congregation; soon afterward he moved to the Oak Grove congregation in Roanoke County, where he labored until his passing. He married Julia Henry of Roanoke County, and to this union were born one girl and five boys, all of whom are living. He was a great friend of men and boys. The funeral was conducted by the writer at the Oak Grove church. He was laid to rest in the beautiful Sheerwood Memorial park near Salem, Va.—Carl D. Spangler, Roanoke, Va.

**Holsinger, John L.,** a member of the Falling Springs congregation near Chambersburg, Pa., died in his eighty-ninth year, Oct. 16, 1944. Surviving are a daughter and a son, ten grandchildren and thirty-seven great-grandchildren. He was the last of his family. The undersigned officiated at the funeral, assisted by Elder B. Franklin Wagaman; services were conducted from the Grindstone Hill church, with interment in the Grindstone Hill cemetery.—Ralph G. Rarick, Chambersburg, Pa.

**Jones, Sadie Frances,** daughter of John Alfred and Nannie J. Harter, was born Jan. 23, 1894, near Lyons, Kansas, and died Nov. 4, 1944. Her father died soon after she was born and her mother was then married to Charles Wampler. At the age of thirteen years Sadie joined the Church of the Brethren; later she became a member of the First Brethren Church. She worked in the primary department of the Sunday school until illness prevented further service. In 1928 she was married to Lonnie Jones, who with two daughters survives. She leaves also her mother and one brother. She was laid to rest in the Rose Hill Memorial park.—Nannie J. Wampler, Whittier, Calif.

**Landes, Wilbur Charles,** son of Charles A. and Willa Pusimisel Landes, was born May 24, 1914, and died Oct. 29, 1944. He united with the Pleasant View church at the age of eleven years. He graduated from Manchester College, taught school for a year and then entered upon a business career in Dayton, Ohio. He transferred his membership to the West Dayton church and became active in the work of the church. On April 30, 1938, he was united in marriage to Winifred Byerly.

To them were born two children. During his illness he called for the anointing service. Surviving are his wife, two children, his parents, and three brothers. Funeral services were held at the Pleasant View church by Bro. Clarence R. Bowman, assisted by Bro. J. J. Anglemeyer. Burial was in the Lewis Grove cemetery.—Mable Cool, Lima, Ohio.

**Landis, Emma S.,** wife of Elmer B. Landis, died Oct. 24, 1944, aged sixty-four years. She was the daughter of Henry and Sarah Seibert Ebersole. Besides her husband she is survived by three children, two grandchildren, two brothers and one stepsister. Funeral services were conducted by Eld. J. W. Hevener at the Beck funeral home and interment was made in the Longenecker cemetery near Lititz.—Mrs. Louis Huebener, Lititz, Pa.

**Lee, Laura,** died at her home in Broadway, Va., Nov. 20, 1944, at the age of sixty-eight years. She had been in failing health for a number of years. Surviving are one sister and a number of nephews and nieces. She was a member of the Linville Creek church for many years. In the absence of her pastor, services were conducted by Rev. B. O. Shanon and Rev. Paul Slonaker in the Broadway Presbyterian church adjoining her home. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Manahan, Maurice F.,** a member of the congregation at Chambersburg, Pa., was born Jan. 15, 1878, at Deerfield, Md., and died Oct. 20, 1944. He had been employed for two weeks as janitor at the Chambersburg high school, but previously had served nineteen years as an employee of the Lakeview Milling Company. Surviving are his wife, Sarah Flohr Manahan, three daughters, four brothers, two sisters and five grandchildren. Rev. Harvey Bickel, the Lutheran pastor, officiated at the funeral, assisted by Elder C. E. Grapes and the undersigned, his pastor. Burial was in the Grindstone Hill cemetery.—Ralph G. Rarick, Chambersburg, Pa.

**Roush, John William,** was born July 31, 1885, and died Sept. 30, 1944, in a Philadelphia hospital. His wife, Mae Zook Roush, two daughters and one sister survive. He united with the church on July 30, 1944. Private funeral services were held at the Myers funeral home and burial was in the Mohler cemetery. Brethren Henry L. Miller and Jacob Trimmer officiated.—Mrs. Ethel Snyder, West Fairview, Pa.

## Pension Remittance Blank

**Please Observe:** Always use this form. If possible, have local treasurer include with congregation's amount also that of the minister. If minister sends alone he should fill in name of congregation.

Make remittance to Brethren's Pension Board and send to 22 S. State St., Elgin, Ill. Send promptly the first of each month for that month. No receipt will be sent but quarterly reports will be issued.

**Note:** If you have a new minister or if there has been a change in salary, please

indicate. Present salary \$.....

Date of change .....

Contribution due for .....19..

Monthly  
Contribution

..... Minister \$.....

..... Congregation \$.....  
\$.....

### Penalty for Delay

(10c if one payment is made for both pastor and congregation. If payments are made separately, penalty 5c per month for each party. No penalty required if payment is made in month in which due.)





## One Year in Brethren Books...

- Within one year's time the House has brought out seven new books, each something unique and worthy in its field.
- The Church of the Brethren and War, and Heritage of Devotion are in process of being reprinted. Scenes from the Psalms soon will be.
- Do you have copies of these new books in your personal and church or Sunday-school libraries? Have you spoken to friends or others who should have them?

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed.....dollars for copies of Brethren books as I have indicated below—

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P. S. Emanuel B. Hoff—Bible Teacher may be had by Messenger subscribers for \$1.00 per copy; write for quantity price on Heritage of Devotion

## Church News . . .

### Kansas

**Wichita.**—The church met in council on Sept. 13 with Bro. L. Avery Fleming presiding. Bro. Fleming consented to continue his services until the new pastor arrived. New church officers and delegates to district meeting were elected. The new pastor, Bro. Harvey R. Hostetler, took charge of the work as pastor and elder the first of October. Bro. Earl Frantz, a member of the General Ministerial Board, conducted the installation service on Oct. 22. Rollin Brunk, member of the local ministerial board, spoke a word of welcome from the church. A reception was given the Hostetlers with a covered-dish dinner, followed by a short program with representatives from the children, the young people and the adults extending welcome to the new pastor's

family. The three women's organizations have been busy. A large number of garments were collected for relief, more than 100 garments were made for Greek relief, and three layettes were sent to Japanese relocation centers. The Busy Bee Circle, a group of younger women, has made fifteen tea towels and a bedspread for the old folks' home at Darlow, and has sent \$10 to the home. Plans are being made to raise funds for our new church. The building committee has set a goal of \$10,000 to be raised in 1945. We hope to build as soon as materials are available. Several of our fathers and sons attended one of the eighteen father and son banquets sponsored by the city Y.M.C.A. on Nov. 21. Nov. 12 was known as Budget Sunday, when pledge cards were signed for the new church year. A Thanksgiving offering for home missions was taken, which amounted to \$47.70. Our communion service was held Oct. 29. One has been baptized and one received

by letter since the coming of our new pastor. Bro. Hostetler preached the Thanksgiving sermon for the union service held in North Wichita. On Nov. 12 a representative of the national W.C.T.U. gave an address at the evening service. Three of our young people are students at McPherson College this year. The mothers and daughters are planning a Christmas party for Dec. 15. On Dec. 3 a number of our young people attended the B.Y.P.D. retreat held at McPherson. The attendance and interest in all of our church work is good and we are looking forward to greater things for the Lord in the future.—Mrs. Raymond Davis, Wichita, Kansas, Nov. 28.

### Maryland

**Long Green Valley.**—Bro. Chester Harley held a one-week revival service and two were added to the church by baptism. On Sept. 27 we met in council, Elder Berkley Bowman presiding. Officers for church and Sunday school were elected. Three adults and two young people attended the Hagerstown conference. The B.Y.P.D. has been inactive on account of the gas situation and absence from the congregation. On Oct. 29 Elder Wm. Kinsey preached in the morning and in the afternoon we had a very impressive dedication service for the mural painting.—Mrs. John C. Breidenbaugh, Hyde, Md., Nov. 20.

**Westernport.**—Nine intermediates, nine young people and seven adults from Westernport attended Camp Galilee. Emmert Bittinger, an ordained minister, entered college at Bridgewater in September and George Jeffreys, a licensed minister, is now a student at Bethany Biblical Seminary. The junior B.Y.P.D. sponsored a Labor Day picnic to which the whole church was invited. The day was brought to a close with two periods of worship. At vespers, Pastor Foster M. Bittinger was the speaker. At the campfire service, Bro. Ray Showalter of the Keyser church brought the message. From Sept. 10-24 Bro. Marshall Wolfe of Bridgewater brought us very spiritual and uplifting messages. The rite of baptism was administered to eight converts on Sept. 24. Our love feast followed in the evening with ninety-three present. On Oct. 8 the officers and teachers of the Sunday school were installed and our pastor gave a very inspiring and challenging message. In the afternoon the B.Y.P.D. attended the district round table at the Oak Grove church.—Mrs. Violet Randall, Westernport, Md., Nov. 20.

### Michigan

**Flint.**—On Aug. 27 farewell services were held for Brother and Sister Elvert Miller and Sue. On September 1 Brother Walter Heisey with his family came

## Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

14. A good Brethren couple is wanted to supervise a Brethren Old Folks' Home in Iowa, appointment effective September 1, 1945. Write now.

15. Elderly farmer on 120-acre Illinois farm needs a man or young couple to take over management of his herd of fifty purebred Holsteins. Fine opportunity to get started in dairy business. He is willing to co-operate in any way to increase interest in the business for them.

16. Ohio man would like to buy a northwestern Ohio or northeastern Indiana farm on contract. He has livestock, machinery and small down payment.



# To our correspondents



Dear Coworkers,

The editorial staff of the Gospel Messenger wish to express their appreciation to you for serving as our faithful church reporters throughout another year. This is a labor of love, we know, for you are not paid for it. Your position is one of merit, however; you were elected to it by your church and they are depending on you to report your church activities in an impartial and interesting manner.

We are sorry that shortages of paper made it necessary for us to shorten some of the writing you sent us. Not knowing your local situation we, no doubt, sometimes cut out the very part you wanted most to have us print. For any such misfortunes we apologize.



That leads us to suggest to each of you that you yourselves become critical examiners of your own writing. After it is written perhaps you can reduce it and still get the essentials said. If you are able to do that then we will not need to make the mistakes which sometimes occur when we do it here.

We express to you our sincere appreciation of your work and extend to you our best wishes of the season. We look forward to working with you through 1945.

Sincerely,  
The Editorial Staff.

from Midland, Mich., to begin work as the pastor of the Flint church. Oct. 1 was our rally day and consecration service for officers and teachers. On Oct. 22 an all-day anniversary and harvest-day meeting was enjoyed by many. Arthur Taylor brought the morning message. Highlights of the day were: a short talk by each of the ministers, the bringing of 160 quarts of canned goods for Brethren Service, seventy-five pounds of clothing and nineteen new baby blankets for the relief project; and giving a special offering for the hcifer project. This date was also the sixty-second wedding anniversary of Brother and Sister Arnold, who enjoyed the day with us. The meeting closed with an impressive candlelighting service for the new members. On Nov. 19 Bro. Warren Slabaugh of Bethany Seminary brought two inspiring messages, and Mrs. Guy, the district president of women's work, gave many helpful suggestions to the women. A union community Thanksgiving service is to be held at our church. Our fall communion service will be Nov. 26. Thirty Christmas packages are being sent to the boys in service.—Anna Taylor, Flint, Mich., Nov. 27.

**Lansing.**—The B.Y.P.D. gave the drama, *The Unknown Soldier*, on World Order Sunday, Nov. 12. We were privileged to have Bro. William Beahm of Bethany

Biblical Seminary with us for our anniversary and home-coming Sunday, Oct. 8. A fellowship meal was enjoyed on this day at the church. Dr. E. C. Prettyman, superintendent of the Michigan Temperance Foundation gave the address on World Temperance Sunday. The ladies' aid has sent eleven boxes to our boys overseas and will send others to those in this country. The council of men's work conducted the evening service on Nov. 19. Our church is happy to serve the C.P.S. boys stationed at Michigan State College and appreciates their participation in the church program. Recently Prof. Paul Halladay of Manchester College was with us for three days. On Nov. 24 he gave a splendid voice recital accompanied by his daughter, Ruth Mary. On the following evening he conducted a church music forum, and on Sunday morning led in an inspiring song-sermon. Our pastor was elected elder when Bro. Hiram Peters, the elder in charge since 1933, moved to Niles, Mich.—Helen Slabaugh Hieble, Lansing, Mich., Dec. 2.

## Minnesota

**Monticello.**—A council meeting was held Aug. 10 with our elder, Bro. Tannreuther, and his wife present. Our church was reorganized. We held our love feast Aug. 12. The summer pastor, Bro. Harry Reeves, and his wife closed their work here on Aug. 20. Their help was much appreciated. The Reeves and others from here attended the district conference at South Waterloo, Iowa. Our women's work

has sent two boxes of clothing for relief. We have a 100% Messenger club again.—Mrs. Frank K. Allen, Big Lake, Minn., Nov. 19.

## Missouri

**Osceola.**—Our church enjoyed a one-week meeting conducted by Bro. Coppock and his wife. Bro. Coppock brought us some very inspiring sermons which did us all much good. Sister Coppock conducted the song service and told Bible stories for the children. On Nov. 4 we held our love feast. Bro. Coppock and Bro. Rummel officiated. Other ministers present were our elder, J. M. Mohler, Bro. I. V. Enos and Bro. Ralph Skaggs, the pastor. At the close of the communion service Bro. Ralph Skaggs and wife were ordained to the eldership.—Mrs. Myra Cripe, Osceola, Mo., Nov. 11.

## Pennsylvania

**Long Run.**—On Aug. 27 Bro. J. I. Byler brought the morning message and after the service the Boy Scouts' investiture service was held. On Sept. 2 the Gideons had a program. Our church sent two delegates to the Labor Day meeting. Bro. Stephen Margush of the Quakertown church brought the morning and evening messages in the absence of our pastor on Sept. 24. A harvest-home service was held in the morning of Oct. 1. In the afternoon was the rally-day service. The offering was \$74. Rev. Roy Roth of Morton, Ill., was the speaker at both services. At our love feast on Oct. 8 Bro. Michael Kurtz of Richland and Elder S. G. Meyer were present. Bro. Kurtz officiated at the love feast. In the afternoon a rally day service was held at the Zimmerman church and at the same time two adults were baptized. Bro. Daubenspeck filled the pulpit at the Long Run church on Oct. 15. Our pastor, John T. Byler, preached his farewell sermon on Oct. 29. He will take charge of a Philadelphia church. We regret very much to see the Bylers leave us. Bro. Lester Bucher has accepted the call to be pastor.—Mrs. Helen P. Reber, Bowmantown, Pa., Nov. 21.

## Virginia

**Roanoke, First.**—Dr. C. C. Ellis recently held a week of special services at our church, which were especially enjoyable. Four were baptized and one letter was received. Our church has decided to change locations. The church council approved the buying of an acre and a quarter of land in a growing section of our city. Our old parsonage was sold for cash and a very nice two-story brick parsonage three blocks from the new site was purchased. The pastor, Bro. Ralph E. White, has already moved. Our B.Y.P.D. publish a monthly letter, *Your Friend*, for nonresident members and for those in service. They also sent a gift package to each of the men in service. Bro. Harold Row spoke on Brethren Service at our church on Oct. 29. Mr. Robert Sollenberger, new director of the Bedford camp, spoke to the B.Y.P.D. Women's work has given \$125 to missions, \$75 to Brethren Service, \$5 to the Messenger Club, and \$20 to the leper colony. Some of our outstanding speakers have been Rev. Paul Sherrill, Rev. C. A. Logan, Rev. Dowdy, Rev. Heckman and Rev. Maddox. The amount received from the mite boxes was \$139. The men obtained 330 bushels of sweet potatoes from their Lord's acre project. Our love feast was held Oct. 22 with a good attendance. At the morning service of Nov. 12 we enjoyed the presence of Prof. George G. Perry. Dr. A. W. Cordier, of the state department in Washington and chairman of the Brethren Service Committee, was the speaker at a union service of the Brethren churches on the night of Nov. 12. He had dedicated the Brethren relief center at the Ninth Street church earlier in the evening. Distribution of clothing to European refugee centers will take place at the center, which has already collected more than 2,600 pounds of clothing from the local community, Franklin, Floyd, Botetourt and other counties.—Mrs. Emma Ronk, Roanoke, Va., Nov. 15.















